

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.

[JOHN G. MARKHAM, Publisher.]

VOLUME I.]

MARION, (PERRY COUNTY, ALABAMA,) JUNE 27, 1849.

[NUMBER 19.]

Ministers Department.

HABITS CONNECTED WITH THE PULPIT.

1. Avoid all UNNECESSARY EXPENSE OF SPIRITS, VOICE, AND STRENGTH, IMMEDIATELY BEFORE GOING INTO THE PULPIT. Those who are not aware of the difficulties under which ministers labor, especially such of them as have weak lungs, or general delicacy of health, are apt to call upon them for services which require much effort, just before the commencement of the public service in the church. The consequence is, that they sometimes ascend the pulpit nearly as much exhausted, as at other times, when they quit it. This cannot always be avoided; but it certainly ought in all cases to be avoided, when it can be consistently with duty. Guard against all unnecessary reading loud, and every thing which tends to produce exhaustion or weariness, especially of the lungs. Make a point of entering on the service of the sanctuary in all the freshness and fullness of your strength and spirits. In this case, you may hope to perform them with more vigor and animation; with more comfort to yourself; and with more profit to others. Whereas if you either inadvertently, or unavoidably, fatigue yourself before you go to the pulpit, your whole public work, on that occasion, will probably be dull and nerveless. Hence that preacher is extremely unwise, who sits up late on Saturday night, and exhausts himself in making preparations for the next day. Of all nights in the week, it is important that that which immediately precedes the sabbath, should be passed in unbroken sleep.

2. When you expect to preach, INSTEAD OF EATING MORE, RATHER EAT LESS THAN ON OTHER DAYS. I do not forget that no rules on this subject can be laid down, which will equally suit all persons. But, unless I am greatly deceived, there are some general principles here, which admit of very few exceptions. And one of these I believe to be, that, when we are, about to make a great exertion, especially in speaking, a state of repletion is so far from being advantageous, that it is directly the reverse. Try it when you will, you will find that, when your aliment on the sabbath is more light in its quality, and smaller in quantity, than on other days, you will go through the labours of the day with more ease and vivacity, with far less subsequent fatigue, and feel much better the next day, than when you take an opposite course. Of all mistakes on this subject, that is the greatest, which dreams of deriving unusual strength and animation for the labors of the pulpit, from an unusual indulgence in the use of solid food.

3. GO FORTH FROM YOUR KNEES TO THE PULPIT. The more thoroughly your mind is steeped, if I may be allowed the expression, in the spirit of prayer, and of communion with God, when you ascend the sacred desk, the more easy and delightful will it be to preach: the more rich and spiritual will your preaching be; the more fervent and natural your eloquence; and the greater probability that what you say will be made a blessing. Be assured, my dear friend, after all the rules and instructions which have been given on the subject of *pulpit eloquence*—and which in their place have great value—that which unspeakably outweighs all the rest in importance, is that you go to the sanctuary with a heart full of your subject; warmed with love to your Master, and to immortal souls; remembering too, that the eye of that Master is upon you; and that of the sermon which you are about to deliver, you must soon give an account before his judgment seat. With these sentiments in full force, it is always desirable, both for your own sake and that of others, that you should enter the pulpit. And I know of no means more likely to produce them, than humble importunity before the throne of grace.

4. Make a point of being as punctually PRESENT as possible in attending at the appointed hour for public service. A punctual minister makes a punctual congregation. Whereas if the minister be tardy, or variable, as to the time of his attendance, he scarcely ever fails to induce a similar habit on the part of his parishioners. The consequence of this is, that a considerable portion of them sel-

dom arrive till the service is nearly half over; thereby diminishing their own profit, and disturbing the devotions of those who are more punctual than themselves. With regard to country congregations; other evils, quite as serious, flow from this unhappy practice. The people are frequently permitted by the minister to wait for his arrival half an hour, and sometimes longer, after the major part of them are assembled. This interval, instead of being spent profitably, by the mass of the attendants, is commonly passed in vain and unprofitable conversation, if not in that which is of a worse character; communications take place which render the minds of many wholly unfit for the solemn services which follow, and perhaps lead to injurious engagements, after those services are ended. Thus, in many cases, incalculable mischief is done. I would advise you to accustom the people, by your own example, to absolute punctuality. Endeavor to be always seated in the pulpit a few minutes before the arrival of the time appointed for commencing the service. Begin precisely at the time, or, at any rate, within five minutes after it, even if you have but a dozen hearers.—Wait for no one. If this plan be adopted, and persisted in, and notice given accordingly, you will soon be rid of all trouble from this source; and many precious hours will be saved to yourself, as well as to the people of your charge.—*Dr. Miller.*

Doctrinal.

CHRISTIAN CHURCH.

The more general sense of the term church, as it is used in the New Testament, is that of an assembly of christians united together, and meeting in one place for the solemn worship of God. Nothing is more evident than that the primitive churches of Jesus Christ were not national. They were not even provincial. For though there were many believers and professing christians in Judea, in Galilee, in Samaria, in Macedonia, in Galatia, and other provinces, yet we never read of a provincial church in any of those places. The particular societies of christians in these districts are mentioned in the plural number. "Remind you of the grace of God bestowed on the churches of Macedonia. All the brethren which are with me, unto the churches of Galatia."—Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified."

We find no mention made of diocesan churches in the New Testament. In the days of the apostles, bishops were so far from presiding over more churches than one, that sometimes a plurality of bishops presided over the same church. "To all the saints at Philippi, with the bishops and deacons." In those early and happy times, clerical dignity and jurisdiction, supported by large temporalities, were unknown. The bishops or overseers, were supported by the voluntary contributions of their respective flocks. If those contributions were too scanty to afford them the common necessities of life, the bishops disdained not to work with their own hands.

I beg leave to say, that in the New Testament we find no mention made of parochial churches. Some of the inhabitants of a parish may be infidels, some may be Mahometans, and others may be Jews. But gospel churches consist of such as make an open profession of their faith in Christ, and of their subjection to the gospel. "To all that be in Rome, beloved of God, and called to be saints." "God is not the author of confusion, but of peace, as in all churches of the saints."

It is plain, then, that the primitive or first churches of Jesus Christ were properly congregational, and independent of each other in the regulation of church affairs. The first church at Jerusalem met together in one place, at the same time. And the church at Antioch did the same, when the apostles rehearsed how the Lord had dealt with them. The church at Corinth came together in one place. And the church at Troas came together the first day of the week, to break bread." There was a church at Cenchrea, a port of Corinth, distinct from the church in that city. He that was a member of one church was not a member of another. The apostle Paul, writing to the Colossian society, says, "Epaphras, who is one of you, saluteth you."

A particular christian church then, properly consists of such a number of persons as is sufficient to answer the ends of church fellowship, and may usually meet and worship together at the same time, and in one convenient place. The compilers of the thirty-nine articles of the English establishment justly define a church to be "a congregation of faithful men, in which the true word of God is preached, and the sacraments duly administered,

according to Christ's ordinances, in all those things that of necessity are requisite to the same."

Such a church, is a body distinguished from the civil societies of the world, by the spiritual nature and design of its government; and avowedly separated from the usurped kingdom of Satan. The members of such a church, professedly renounce the sinful practices of the world, devoting themselves to God through Christ, to obedience to his commands, and in the expectation of eternal life, according to the gracious promises of the gospel.

The true members of gospel churches are fully convinced, that the kingdom of Christ is not of this world. They come out from among the unclean. They are not of the world, neither are they conformed to it in its sinful customs and practices. They confess themselves strangers and pilgrims in the earth, seeking a better country, that is an heavenly. They set their affections on things above, and have their conversation in heaven.

These hints will naturally lead us to consider, of what sort of persons a gospel church should consist.

By considering the distinguishing characters of the persons who composed the churches of Jesus Christ, mentioned in the New Testament, this point of inquiry will be best determined.

The primitive churches consisted of persons who appeared, in a judgment of charity, to be the subjects of that divine change which is so often insisted on in the sacred scriptures, as essential to vital christianity. They were lively stones who were built up into the spiritual house of God. To the members of the Ephesian church, the apostle says, "You hath he quickened, who were dead in trespasses and sins." The society at Colosse consisted of persons who were risen with Christ, to a divine and spiritual life.

The members of other churches appeared to be such as were born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. They were renewed in the spirit of their minds. They were new creatures in Christ Jesus. They were brought again to a lively hope by the resurrection of Christ from the dead. These different expressions denote that supernatural change from nature to grace, which our divine Redeemer represents under the figure of a new birth, without which he assures us a man can neither see, that is, understand, nor enter into the kingdom of God; by which is meant, his spiritual kingdom in this world, and the kingdom of glory in that which is to come.

The new birth is evidenced by its fruits. Accordingly, the persons of whom the primitive churches consisted were penitent persons. They repented of their former offenses, they turned to God, and did works meet for repentance. They believed, and gladly received the words of everlasting life. They had recourse to the Redeemer of men, and looked to him for all their salvation renouncing all dependence on their own righteousness for acceptance with God. They were the true circumcision, putting off the body of sin, worshipping God in the Spirit, rejoicing in Christ Jesus, and having no confidence in the flesh. "Believers were the more added, multitudes both of men and women. They came, and confessed, and shewed their deeds." They were called with an holy calling, out of darkness into marvelous light, out of bondage into christian liberty; called, not unto uncleanness, but unto holiness; that they should deny ungodliness and worldly lusts, and live soberly, righteously and godly in the present world. Of such persons did the Corinthian, the Galatian, and other churches consist. They were disciples of Jesus. They had learned of him, the great Prophet of the church. They owned him for their Master, obeying his command, denying themselves, taking up the cross, following him, and endeavoring to walk even as he walked. They made an open and undisguised profession of their faith in him, as the only Saviour, and of their hope of eternal life through him. They confessed, as with one voice, "We believe that through the grace of the Lord Jesus Christ we shall be saved."

On this profession of their faith, they were baptized in water, in the name of the Father, of the Son, and of the Holy Ghost. We have no account of any being admitted into fellowship with the churches mentioned in the New Testament without this. The three thousand penitents, converted by Peter's sermon on the day of Pentecost, gladly received the word, were baptized, and then added to the church. The first church at Samaria consisted of persons baptized by Philip, when they believed what he preached concerning the kingdom of God. When Lydia and her household, and the jailor and his family believed, rejoicing in God, they were admitted to the same sacred ordinance, and laid the foundation of the church at Philippi. The Church at Corinth was composed of persons who hearing the word, believed, and were baptized. The church at Ephesus was formed of disciples baptised in the name of the Lord Jesus. In like manner, the members of

the churches at Rome, at Galatia, and at Colosse, it is evident, were baptized persons. These facts are too plain to be contradicted.—*Jardis.*

Religious Miscellany.

THE IMPORTANCE OF SUSTAINING SUNDAY SCHOOLS IN ALL OUR CHURCHES.

The benefits of Sunday Schools are so obvious as to be, in our day, almost universally admitted. The fruits of this simple, but sublime institution are strewn like the leaves of Autumn, all over the world. The Sunday School constitutes the great conservative power in our morals, the bulwark of our liberties, and the nursery of our churches. From it come our most efficient deacons, our most useful ministers, and our missionaries to the long benighted heathen.

All this and more will appear when we consider:

1. That the Sunday School affords intellectual culture. Much has been done for education, our people are still woefully destitute of its blessings. The Sunday School in some good degree supplies this want. Here children are taught to read books of wisdom and purity. Thus the key of knowledge is placed in their hands—they may unlock those stores of wisdom and happiness, which, otherwise, to them, must have remained sealed for life.

2. But an important fact not to be passed unobserved is this; that the knowledge acquired here is all moral. No infidel cavilings, no cold atheistic doubts, no polluting sentiments are here inculcated. The great here furnished the young mind, is the meat of heaven—the light poured upon the tender heart, is the light of heaven. While the head is stored with the most sublime and important truths, the heart is taught in heavenly affections.

3. Again, the Sunday School prevents crime. It is said that 99,100ths of all crimes committed, have their origin in these three fountains of wickedness—ignorance, Sabbath breaking, and intemperance. Now who are less likely to grow up in ignorance than Sunday School scholars? And how many of the five hundred thousand drunkards of our land have been brought up to intemperance in Sunday Schools? What so little likely to violate the Sabbath, as those who are early taught to reverence and hallow this holy day? Of all the pupils of Robert Raikes not one was ever convicted of crime. The subjects of the penitentiary are not trained in the Sunday School.

4. Another advantage: Its instructions are given chiefly to the young.—This is a very important fact. An old adage, but true, as old as this, "as the twig is bent, the tree is inclined." Listen to the word of God; "Train up a child in the way he should go; and when he is old he will not depart from it." O then! how much of the conduct of the man depends upon the instruction afforded the child. What parent does not tremble under such a responsibility? In this great work the Sunday School becomes one of the best aids that the parent can secure. Here the word of truth is written upon the stainless sheet of the young hearts; in characters never to be removed. "You may rend, you may break the vase if you will; but the scent of the rose will be with it still."

5. Next, let it be remembered that this school is held on Sunday, a day which if not thus employed will be, by many, spent in fishing, gaming, hunting, visiting, or other improper employments. He would be a benefactor indeed to his race, who should redeem the Sabbath from its fatal desecration. I see no better way of effecting this, than by bringing up all over the land in the Sunday School, a Sabbath, loving and a Sabbath observing generation.

6. Again, the instruction here is gratuitous, and affectionate: It costs the children nothing. Like the blessings of the gospel, without money and without price. No rods, nor angry words are used, but all are governed by the law of love. Thus are cultivated the best feelings of the heart.

7. Then, again, the Sunday School is one of the best substitutes for the preaching of the gospel. With the present scarcity of ministers, it is out of the question to have preaching at all our churches every Sabbath. Some substitute should be had—what should it be? In my humble conception it should be the Sunday School. Here, church members and the world, the old and young, can all meet and study Gods holy word. The prayer meeting is dull and insipid to the young, and irreligious; but the Sunday School presents a charm for all. O, what have our churches lost for the want of Sunday schools!

8. Sunday Schools are also the best supports to churches and pastors. Do we want efficient benevolent churches and supported ministry, we must train our members in the Sunday school. When scholars from this school join the church, they know what are their duties

to God, their pastor, their brethren, and the world; and hence they enter, at once upon the discharge of these duties.

9. Again, just think of the reading which the Sunday School furnishes. Let me write the ballads of a nation, said a wise man, and he who will, make their laws. How much more important is the entire reading of a people! Who can tell its influence? Poisonous, polluting books and papers are deluging the whole land. I find them constantly in my congregations. Now the young will read. How shall we crowd out these instrumentalities of Satan? Let the Sunday school supply them with its pure, religious reading.

Having mentioned these things, I now remark, that no church can have a valid excuse for neglecting this heaven blessed instrumentality—the Sunday School.

Is it said, our neighborhood is thinly settled? I ask can that neighborhood be collected for a circus, or a muster? Then it can be assembled for a Sunday school also—try!

It is said we have no one to commence the school? I ask, have you a pastor, a deacon, a member, who can read? Then you have one competent to commence the school. Be not faithless—but try! It is said we have no books? Reply that one hundred books can be had for ten dollars, where is the church that cannot pay ten dollars for so noble an object? Where there is a hymn book and a Bible, there are books enough to commence—O let us try!

What is the design of the Sunday school? "Simply to instruct all who are willing to learn—old and young, high and low, rich and poor. What the course of instruction? Reading, understanding, believing and obeying the Bible. What are the terms? Willingness to attend, and to learn.

What an institution is this? Should a Sunday school be sustained in each of our churches, what a revolution for good would occur; throughout our association! Revivals would be constant—benevolence would flow, not fitfully, but in a constant stream—our members would be useful and intelligent, our ministers supported and devoted. O brethren! for the good of the rising race, for the prosperity of our beloved Zion, for the happiness of our own minds, for the evangelizing of the whole earth, let us try to sustain Sunday Schools in all our churches.—*Rev. Asa Chandler.*

"EVEN CHRIST PLEASED NOT HIMSELF."

There are, perhaps, few parts of the example left us by the Saviour more readily forgotten than this. His object while a sojourner on earth was, "not to please himself." To study his human tastes and preferences, but to do the will of his heavenly Father, and to serve, at whatever cost the interests of those around him, and not of theirs "only, but of the whole world." Looking at the conduct of his professed followers, how little do we perceive of this self-sacrifice, even on the smallest occasions—occasions in which a few minutes' thought would be enough to dictate a course widely different.

Judging from facts obvious in most congregations, it may be supposed, that to please one's self is the great object of our Sabbath services, and that if, at any time it can be suspected that this personal pleasure will not result, a license is given, not only to wound the feelings of all with whom we are there connected, but in effect to say, "It is not to worship God that we assemble—it is to gratify our individual tastes, in listening to one particular man;—or, at most, to a man of one particular grade and style." A minister is called from home, duty or health requires it, with much trouble, and perhaps expense, he obtains a supply for his pulpit—not the worshipped man, the idol, *pro tem*,—not possibly the preacher whom any one would deliberately prefer,—but a man, a servant of God, "a faithful minister of Jesus Christ," though it may be of humble talent, or even of limited education;—and what is the result? The stated pastor on his return is distressed, and ashamed to find that half his flock had disappeared—"Who preaches to-day?"—"Why, Mr. —" "O!"—and without a thought of pain inflicted on the unfortunate substitute or on one whom professionally, they more highly esteem, the sanctuary is forsaken!

Ought these things so to be? Does it evince a true sense of the meaning of public worship? A right regard to him whom they have chosen as their minister? A christian feeling towards another, who supplies his lack of service? A due respect to the ministry itself, as an institution of Christ? Or a shred of that rightly conservative principle which, having attached ourselves to the interests of a particular society, requires that (unless called by paramount duties) we should aim to subserve its interests, and not, by a reckless pleasing of ourselves, do all that in us lies to scatter them to the winds? Every one really concerned for the honor and existence of the church of which he is a voluntary member, should consider

himself as charged individually with its prosperity; for that which is right in one, would be right in all.—*London Evangelical Magazine.*

THE MOUNTAIN OF THE ARX.

The Great Ararat—which, for sublimity of traditional association and imposing grandeur of form, has scarcely its equal in the world—stands as a mighty pillar on the frontier of three empires—those of Russia, Prussia, and Turkey. "Although," says Dr. Wanger, "not more than 16,000 feet above the surrounding country, while Chimborazo, according to Humboldt, exceeds the elevated plain of Quito by more than 10,878. What an overpowering effect a monolith of such size and insolation as 'Noah's Mountain' produces on the spectator must be left in some measure to the imagination of the reader.—Towards the north, south, and east, it stands completely alone, rearing itself like Etna and Vesuvius immediately from the plain. On the west it is connected with the Agridag Chain, which stretches from the centre of Turkish Armenia to the plateau of the Araxes; and its highest would be, still more striking than it is, were it not for the vast lateral extent of its terraces and declivities. It is singular, that the Ararat, which, before reaching the Arax sinks gradually down, and lower till it almost reaches the plain, should thus suddenly rise again into an enormous pile of rocks, glaciers, and peaks, covered with everlasting snow, and piercing far into the clouds. It is as if the great volcanic forces in which the mountain system of Armenia originated, had suddenly exerted their whole energies to rear that marvellous edifice of the mountain of the deluge. At the end of the month of May the Ararat was free from snow half way up—that is, 8000 feet. A little further the black color of the lava was streaked with broad white stripes; and some thousand feet higher the snow has gained the victory. Snow-fields, of enormous extent, stretched along the western terraces; and on the highest the radiant dazzling white was undisturbed by a single spot, although the black rock again broke forth on the central and highest peak. . . . How often, during my stay at Erivan, when I have returned from my excursions into the surrounding country, worn out with heat, fatigue, and thirst, did the sight of this scenery strengthen and console me! How often, sitting on a block of basalt on the Sanga shore, have I feasted my eyes on the glorious spectacle as it was presented in the rays of the setting sun, and thought with impatience of the day when I was to tread the wondrous soil!"—*Westminster Review.*

HABITS.

There are habits, not only of drinking, swearing, and of some other things, which are commonly acknowledged to be habits, but of every modification of action, speech and thought. Man is a bundle of habits. There are habits of industry, attention, vigilance, adroitness, of a prompt obedience to the judgment occurring, or of yielding to the first impulse of passion; of extending our views to the future, or of resting upon the present; of apprehending methodizing, reasoning; of intolerance, dilatoriness; of vanity, self-conceit, melancholy, partiality, of irreflexness, suspicion, captiousness, censoriousness; of pride, ambition, covetousness; of overreaching, intriguing, projecting; in a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animal creation.—*Paley.*

SUBLIMITY AND VARIETY OF THE BIBLE.

The true reason why some literary men disbelieve the Bible, is the one given by Dr. Johnson: "Because they are ignorant of its contents." And the same may be the reason why so many readers fail even to read this "book divine." Mrs. Ellis, in her "Poetry of Life," has well said:—

"With our established ideas of beauty, grace, pathos, and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a kind of gratification not to be found in any other memorial of the past or present time. From the worm that grovels in the dust, to the devil, athan in the foaming deep—from the moth that corrupts the secret treasures, to the eagle that soars above the clouds—from the wild beasts of the desert, to the lamb within the shepherd's fold—from the consuming locusts, to the cattle on a thousand hills—from the rose of Sharon, to the cedar of Lebanon—from the clear crystal stream, gushing from the rocky rock to the wide waters of the deluge—from the barren waste to the fruitful vineyard, and the land flowing with milk and honey—from the lonely path of the wanderer, to the gathering of a mighty multitude—from the tear that falls in secret, to the din of battle and the shout of a triumphant host—from the cottage to the throne—from the mourner clad in

sackcloth, to the prince in his purple robes—from the gnawing of the worm that dieth not, to the seraphic vision of the blessed—from the still small voice, to the thunders of Omnipotence—from the depths of hell to the regions of eternal glory—there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, that does not come within the cognizance of the Holy Scriptures, and therefore, there is no expression or conception of the mind, that may not here find a corresponding picture; no thirst for excellence that may not meet with its full supply, and no condition of humanity excluded from the unlimited scope of adaptation and sympathy, comprehended in the language and spirit of the Bible."

Alabama Baptist Advocate.

WEDNESDAY, JUNE 27, 1849.

TERMS.

The terms of the Alabama Baptist Advocate will henceforth stand as follows: A single subscriber \$3.00, in advance. Any present subscriber forwarding an additional new name, and paying \$5.00, in advance, shall have two copies for one year. Any two new subscribers, paying \$5.00, in like manner, shall have two copies for one year.

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

A CARD.

The publication of the ALABAMA BAPTIST having been discontinued, it becomes highly necessary that the independence of the Office should be immediately settled up. Accounts have been sent to all those in arrears, and it is hoped and earnestly requested that each one will liquidate the amount of his dues without delay. The money is greatly needed. Should an error be detected in any one's account, we shall take pleasure in rectifying it. Please forward by mail to the undersigned, to whom all letters relating to the late Alabama Baptist should be addressed.

J. J. BRADFORD.

MAKON, Ala., May 16, 1849.

MINUTES WANTED.

Clerks of Associations, or others to whom it may be convenient, especially in Alabama, will confer a favor on us by forwarding to our office a copy of the Minutes of their respective bodies.

JUDSON EXAMINATION.

The Annual Examination of the Judson Female Institute will commence on Monday, the 30th day of July, and close on Thursday, the 2nd day of August.

There will be CONCERTS OF MUSIC on Tuesday, Wednesday, and Thursday nights—on the last night, of Sacred Music, in connection with the Exercises of the GRADUATING CLASS and the Conferment of Diplomas.

The friends of education are respectfully invited to attend.

M. P. JEWETT.

JUNE 8, 1849.

HOWARD COLLEGE.

The annual examination of the students of Howard College will commence on Monday, the 28th of July, and continue three days.

On Wednesday night the Literary Societies will be addressed by J. W. TAYLOR, Esq., of Eotaw. The exercises of the graduating class will be held on Thursday morning.

The Preparatory Department will be examined on Friday the 28th.

S. S. SUGGARD, President.

Marion, June 25th, 1849.

The most of the paper on which our present issue is made is from the Tuscaloosa mills. It was, we understand, a part of the first lot prepared at that place, and is decidedly inferior to any we have hitherto used. We shall do better in future.

BAPTIST CAMP MEETING.

A camp meeting will be held at Weogufka Camp Ground, Coosa Co., commencing Friday before the first Sabbath in September. An affectionate invitation to attend is extended to all persons—especially ministers of the gospel.

W. M. L.

REV. PLATT STOUT.

Is the duly appointed agent of the Southern Baptist Publication Society for Alabama. Those who may be disposed to aid in the objects of the society can do so through Bro. Stout, whose praise is already extensive in their churches.

A. M. POINDEXTER,
Cor. Sec. S. B. P. S.

THE FOURTH OF JULY.

The Marion Division of the Sons of Temperance will celebrate the "Glorious Fourth," by a Procession and an Oration, &c.

Orator of the Day, BROTHER WILLIAM H. MASON; Reader of the Declaration of Independence, BROTHER EDWARD BRAME.

Brethren of the Order are requested to unite with us, on this occasion.

JAS. G. EVINS, R. S.

June 26, 1849.

SUNDAY DESACRATON. The engineers, firemen, and others on the South Carolina railroad, have petitioned the directors in favor of suspending their labors on the Sabbath. They say, that "for years they have not seen the inside of a church," although they often hear the bells ringing for religious worship.

MONIES RECEIVED.

Dear Brother Chambliss:—You will please publish the following receipts, and oblige the building committee of Selma Baptist Church.

Received through Bro. W. J. Parker, from the Concord Baptist church, at Chocoma, Clarke county Ala. " " " \$7.50

Received through Bro. Thos. J. Bunning, from Madison Church Georgia. " " " \$6.00

Received through Bro. Ellis Gore of Mt. Moriah Church Pickens. " " " 1.00

These Brethren have done well, who will follow their example! Remember, He that giveth leudeth to the Lord. Then, Brethren, come to our aid in this matter! Ye are Christ's, and all you possess is his! Do follow the lead these Brethren have so nobly given you in love and fellowship. J. A. STRANGE.

S. B. C.

Selma Jan. 18 1849.

VERACITY OF THE DIVINE PROMISES.

Be certain that you rightly understand the word of God: for his veracity does not require him to fulfil a false expectation.

1. Do not confound individuals with nations and communities in the application of his promises. In Acts vii, 5, it is said that "God gave to Abraham no inheritance in the land of Canaan; no, not so much as to set his foot on: yet he promises that he would give it to him and to his seed after him, for a possession." The apparent contradiction between the facts and the promise of God in this instance, will immediately vanish, if we remember, that the promise was national, and not intended to include every individual member of the family of Abraham. In this sense it was received by Abraham, Isaac and Jacob, (Hebrews xi. 13) and in this sense it was literally fulfilled.

2. Do not confound temporal with spiritual things, in the interpretation of God's promises. The promises relating to the spiritual kingdom of Messiah, the Jews misunderstood to refer to the reign of a temporal Prince, who should subdue the nations with the power of the sword. Hence, they were not prepared for the objects of his advent; and instead of submitting to his spiritual dominion, they filled up the measure of their iniquity in his crucifixion. In like manner, should any infer from such promises as these: "fear not little flock: it is your Father's good pleasure to give you the kingdom," or "the meek shall inherit the earth;" that God hath purposed to bestow upon his people a temporal possession of the world, it would imply no want of veracity in the Deity, if they should never realize their expectation. God will fulfill spiritual promises only in spiritual blessings.

3. Do not confound appearances with realities in the fulfillment of the divine promises. In Psalms xci. 10, it is said of God's people, "No evil shall befall thee: neither shall any plague come nigh thy dwelling;" and in Psalms lxxiv. 11, "The Lord will withhold no good thing from them that walk uprightly." But we are not to infer from such expressions, that nothing painful or unpleasant shall befall those who fear God. All things that are agreeable are not profitable: nor are all things to be viewed as evils which may be disagreeable. When Joseph was sold into Egypt, the pious patriarch exclaimed, "All these things go against me." Nevertheless, he lived to see that "God meant it for his good," and for that of his house. Afflictions are always unpleasant, but when we consider the valuable ends that may result from them, they appear among the best marks of the goodness of our heavenly Father. God promises to withhold nothing that is really profitable from his people; and to allow nothing to befall them which is really injurious. This is the sense in which such promises are to be taken.

4. Do not lose sight of the characters specified in the divine promises. "Blessed are they that mourn: for they shall be comforted." "Blessed are the poor in spirit: for theirs is the kingdom of Heaven." "Blessed are the pure in heart: for they shall see God." "He that believeth and is baptized shall be saved." In all promises of this description, the character of the individual referred to, is of essential importance. Should any of a different character expect to receive the promised blessing, they might be disappointed, and yet God be true. A promise to such characters is binding only so far as the character specified is strictly maintained. "The expectation of the wicked shall perish."

5. Do not confound the certainty of the things promised with the time, place, and manner of their bestowment. "I believe God, that it shall be even as it was told me," and that his word shall be fulfilled in its season." But when that season shall arrive, where we may be at the moment—in what we may be engaged—these are questions, which the Father hath reserved in his own power.

An expectation based upon the divine promise, after carefully remarking these and the like principles—which also apply with equal force to the divine denunciations—will as certainly be realized as that God hath spoken. "For God willing, more abundantly, to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us. Hebrews vi. 17, 18.

CHURCH FULL.—An ex-governor, whose name we suppress out of regard for his family, relates a good story of a man whose life had not been entirely unspotted who applied to a worthy deacon for admission into his church. Unwilling to offend him, and yet not inclined to receive him, the deacon replied, "The church is full just now, when there is a vacancy I will notify you."

THINGS WE NEVER LIKE TO SEE.

There are six things which we never like to see in the members of a church:

1. We never like to see a church member absent himself from conference meetings on account of worldly business; because, it shows that his heart is not right with God—that he is more interested in the affairs of the world than he is in matters of religion.

2. We never like to see the members of a church neglect the prayer meeting, and attend places of amusement and pleasure; because, the bible says "neglect not the assembling of yourselves together, as the manner of some is;"

3. We never like to see church members lying on the counter or sitting about the doors of a dram shop; because, it awakens the painful apprehension, that without great care they will one day lie down in a less easy and comfortable place.

4. We never like to see a church member, when providing a feast for his friends, also prepare a special apartment with wines and other intoxicating draughts, thereby enticing men to drink and get drunk; because the bible says, "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him and makest him drunken."

5. We never like to see the servants of a church member, in order to save a few hours on Monday morning, going from one plantation to another on the Sabbath day, with their axes, hoes, and other implements of husbandry; because it is written in the law, "Thou shalt not do any work on this day, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant."

6. We never like to see a church delay gospel discipline, when her members are guilty of all or any of these things; because St. Paul "commanded in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye have received."

RECEIPTS AND EXPENDITURES.

The following statement of the receipts and disbursements for the year 1848, of the various benevolent societies, whose anniversaries were celebrated in New York in May last, will be interesting as an item of permanent reference:

	Receipts	Ex.
Amer. Tract Society,	\$258,440	\$258,483
Amer. Bible Society,	251,870	
Amer. and Foreign do,	39,843	39,321
Amer. Home mission,	145,925	143,771
Amer. Baptist do,	29,105	25,180
Pres. B. Foreign Mis.	110,081	110,207
Meth. Epis. Miss. Society,	84,045	102,940
Am. Seamen's Friend Soc.,	18,582	18,497
Am. Anti-slavery Society,	6,992	6,975
Am. and For. (not reported)		
Am. Colonization Society,	36,000	37,000
New York State do.,	12,358	12,358
Am. and For. Evang. do.,	24,298	25,184
American Protestant Soc.	18,411	18,212
Am. Temperance Union,	1,350	
Soc. for Ameliorating the condition of the Jews,	3,221	3,208
	\$1,040,518	\$800,336

MORTALITY.

Our exchanges announce the death of Gen. Worth, Gen. Gaines, Ex-President James K. Polk, and Cassius M. Clay.

"Be ye therefore ready for in such an hour as ye think not the Son of man cometh."

WHAT HAS COLPORTAGE DONE FOR THE WEST.

We are happy to furnish an answer to this question, says the American Messenger so far as relates to the labors of the past year on parts of nine great states under the supervision of Mr. Seely Wood Cincinnati. In his annual report he says,

The past year 142 colporteurs, including 32 students who have devoted only their vacations to the work, have been in commission the whole or a part of the year, for the field assigned to their supervision. Of these colporteurs, 45 have been located in Ohio; 29 in Indiana; 24 in Kentucky; 28 in Tennessee; 5 in the western counties of North Carolina, lying between the Blue Ridge and Smoky mountains; 11 in North Alabama; 5 in Mississippi; 2 in Arkansas; and 3 in the eastern part of Illinois.

By their united labors, fifty-one and a half years' service has been performed; 87,503 families were visited, of whom 6,440 were Roman Catholics; 13,261 were found destitute of all religious books except the Bible; 6,027 destitute of a copy of the sacred Scriptures; and 11,786 families who habitually neglect evangelical preaching. Of the families visited, 49,055 have been conversed with on personal religion or prayed with; 3,188 have been furnished with a Bible or Testament; and \$40,553 18' worth of the Society's publications has been circulated. The circulation of publications on this field the past year exceeds that of the preceding year about \$6,000, though the field has been more limited.

Who can estimate the good accomplished through the instrumentality of nearly 200,000 evangelical books thus circulated in more than 230 different counties of this wide field, by the hands of devoted colporteurs, among all classes of its accessible population; on the mountains and in the "coves"—in the valleys, bottoms, and swamps—in the towns and cities—on the wharves and boats of our lakes and rivers; or record what impressions have been made, what religious principles strengthened, how much vice restrained, or what new resolutions formed to turn from sin and live to God; many cheering

evidences are contained in the colporteur's respective reports, not only of the usefulness of the publications, but also that their personal labors have been blessed to the spiritual welfare of both our native and foreign population.

The voice of God's providence bids us onward; the tide of human affairs is onward; the progress of the church and of Christian enterprise must be onward, pouring light and truth upon millions of minds, until the knowledge of the Lord shall cover the earth.

JUDGE McLEAN ON SUNDAY SCHOOLS.

In a recent communication to the American Sunday School Union, this distinguished jurist bears the following testimony to the importance of religious education.

The more I reflect upon Sabbath Schools, the more deeply I am impressed with their importance. Education without moral training may increase national knowledge, but will add nothing to national virtue. By a most intelligent and able report, made some years ago by Gaziot, it appeared that in those departments of France, where education had most advanced, crime was most common. And by late reports, it is shown that in Prussia, Scotland, and England, where the means of education have been greatly increased, especially in Prussia and Scotland, criminal offences have increased. Making due allowance for the growth of population, and the aggregation of individuals in carrying on various useful enterprises, the principal cause of this is want of moral culture.

Knowledge without moral restraint, only increases the capacity of an individual for mischief. As a citizen, he is more dangerous to society, and does more to corrupt the public morals than one without education. So selfish is our nature, and so prone to evil, that we require chains, moral or physical, to curb our propensities and passions.

The young must have moral culture. Religious education ought to begin in the family, but it will find an effective auxiliary in the Sunday School, in a sanctified press. Parents and guardians ought to furnish the young with religious periodicals, books, &c.

HONORARY DISTINCTIONS.

It is mentioned in the Religious Herald of the 21st inst. that the Wake Forest College, No. Cal. at its late commencement conferred the honorary degree of A. M. upon the Rev. J. J. Finch of Raleigh, and that of D. D. upon the Rev. Samuel Wait of Wake Forest.

The office of the Presidency of the College was tendered by the Board of Trustees to Prof. White, to whose indefatigable exertions for twelve years past the College is indebted for much of its present prosperity.

NEW MANUFACTURING COMPANIES.

We learn, says the Christian Index, that a Manufacturing Company has recently been established in Macon, to which \$97,000 have been subscribed, \$75,000 by the citizens, and \$22,000 by the citizens of Crawford County. The capital on the first agreement was to be limited to \$100,000; but as others are understood to be desirous of subscribing, it has been suggested that the limit be changed to \$150,000.

In Madison also a meeting has been recently held for the purpose of organizing a Cotton Factory. On the opening of the books \$17,000 were at once subscribed and the books left in the hands of a committee with an encouraging prospect of the subscription of stock being greatly enlarged.

A factory meeting was held in Lawrenceville, June 5th, when upon the opening of the books \$30,000 were forthwith subscribed. The prospect of a much larger amount was given by Capitalists who had not previously heard of the project and who desired a short time to consider it. It is said that Georgia has now about 50 cotton factories; and that one factory with \$100,000 capital will use some 1,200 bales of cotton, increasing its value fourfold. May it not be concluded that the interests of the State will be promoted by a still increased consumption of its raw material, by its own labor, quadrupling its value, rather than by sending it abroad to receive as so poor a return.

Factory at Forsyth.—We learn from the last "Bee" that the amount necessary to set this long talked of factory in operation has at length been subscribed, and incipient measures will immediately be taken to carry out the plans of the company.

LETTERS RECEIVED.

The P. M. at Fredonia has placed us under special obligations for his interest in our behalf. We wish every P. M. every preacher, every christian would do likewise. There would then be but few young converts who would not be readers of our paper.

The P. M. at Pleasant Hill has our thanks for his continued zeal in our cause. Hope he may be still more successful.

Rev. K. Hanchorn has again made us debtor for aid. Thanks to our good brother. Will be have the kindness to send us many additional subscribers. He will find his money repaid in the proper place.

Bro. W. M. Lindsey will accept our sincere gratitude for his additional support. Few laymen have acted with so much zeal in our cause. Hope he will continue his favors.

Rev. W. S. Meek has our thanks for money &c.—Hope our brother will send us other new names.

We have now passed through one third of the year, and upon the whole we have great reason to be encouraged, and we are so. Our brethren have done nobly. Under va-

rious disadvantages they have increased our subscription list to the vicinity of three hundred new names, two thirds of whom have paid in advance. From every quarter we receive the most gratifying tokens of approbation. The finances of our office are thus far in good condition, and if we are rightly sustained in future, the concern may be regarded secure. Brethren, let us take courage and go on.

Communications.

For the Alabama Baptist Advocate.

Texas—its geography—climate, &c.—character of the population—Baptist denomination—suggestion—character of the ministry wanted—important.

Mr. Editor:—Having resided in Texas for upwards of five years, and having formed an extensive acquaintance with its Geography, climate, soil, productions, and the character of its citizens; I have thought it might be interesting to the readers of your paper, and also advance the interest of the Redeemer's Kingdom, to state a few facts for their consideration. I shall confine my remarks principally to Eastern Texas. As to the Geography of this portion of the State I need say but little. We have an extensive territory east of the Trinity, and west of Louisiana. Enough to make a large State. Almost every portion will be convenient to water navigation, when the country becomes densely populated, and the rivers and harbors improved, which cannot be at any very distant period. The land is generally well timbered except in the north; and even there timber can be had in most places. The country is generally well watered, many portions have fine springs and running water; and where springs are scarce, fine water can be had at little expense by digging wells. The climate is salubrious, mild and healthy. It is not so subject to the cold Northern winds as many portions of Western Texas, still, cold, bleak winds frequently occur in winter. The hot part of each day, in the Summer, is somewhat oppressive, but the evenings and mornings are generally pleasant. The nights are cool and agreeable. The soil is very productive, producing corn, cotton, small grain, culinary roots, vines and garden vegetables in abundance. The land in general is easily cultivated. A man with a small capital can get a home here.

The character of the citizens will next be noticed. This part of the State has been settled principally by emigrants from the different States of the Union. We have but few foreigners. There are perhaps more from Alabama and Mississippi than from any other States. Four or five years ago the ministry was not much respected. Disorder, succeeded by confusion, was seen and known to exist in many parts. Many feared not God, nor regarded man. But a gradual reformation has been going on for the last three years. Now the ministry, religion, morals, and piety, are much respected. The Macedonian cry is heard in almost every neighborhood, "come over and preach to us." Four years ago the writer, during a vacation in his school, made a tour of preaching, and almost every morning a bill was paid to him, but no one thinks of charging. Now virtue, morals, piety, and religion are themes of great moment to the citizens. The people are generally intelligent, many are well educated, and in easy circumstances. The country is generally settling up very rapidly. Five years ago there were only about twelve or fifteen families living in what is now Cherokee county; at this time there are some thousand voters, and two beautiful little villages. Smith, Vanzant, Anderson, Henderson, and many other counties, then a wilderness, inhabited by the Panther, the Catamount, the Wolf, &c., are now inhabited by an intelligent, hardy, and industrious people. When we look forward and judge the future by the past we inquire what will this country be in a few years? The object of writing these things, is to bring the ponderous weight of responsibility to bear upon the minds of the christian community. I have been laboring for the last several months and preaching as much as possible to this community.

I will now give a condensed account of the Baptist denomination in this part of our young, growing, and interesting state. While western Texas has been noticed by the Southern board of missions, and an intelligent, educated, and pious ministry has been sent there, and while the denomination has taken a respectable stand amongst the people, alas! for Eastern Texas. It has been neglected, overlooked, given up. Yes, neglected, overlooked, so far, but not given up. It is true a few pious intellectual and good ministers have been sent, but their labors have been local, confined to a few neighborhoods. I am acquainted in one neighborhood where it was supposed some fifty or sixty good baptists could be found within ten miles square. In another fifteen or sixteen, all near together, in another twelve, all holding letters and not connected with any church. These are only a few of the many cases all through the country. In Houston and Anderson counties the Baptist cause suffered under the withering hand of the "two seed" doctrine; but it is now nearly obsolete. In the bounds of the Sabine association the cause has suffered under the blasting influence of the anti-mission spirit. But judging the future by the past, that Association, which is now very small, will soon divide, and be numbered with the things that were, and only serve as another evidence of the disapprobation of God, to the anti-mission spirit. I could name several counties and not a single minister of our denomination to preach to the people. I am not surprised of the fact that ministers do not like to contend with the anti-mission spirit; also that the impression abroad is that eastern Texas is the rallying point of that denomination. But brethren, do not be alarmed. They have but very few preachers among them. I do not know of a single man of talents to sus-

tain them. I am satisfied they have not an educated minister in all their ranks. Indeed they have only some two or three hundred members in all. And I believe some of them are dissatisfied with their present condition. I have thought proper to make these statements, not by way of reproach, but to state facts.

In view of all these things what can be done? The "field is already ripe to the harvest." I will take the liberty here of making a suggestion or two; and I think I may do so after due reflection. If the ministers can be found to immigrate, ministers of the right kind—such as are well approved of at home—men of information, talents, and deep piety—men who are willing to toil in the good cause; not dictatorial (that will not do here), men of sound judgment, acquainted with human nature, discreet, &c.—men who can edify, instruct and preach sensibly and not think they are amongst Heathen. (For I takes a skillful and good workman to build a good house, especially when the materials are brought from different counties, and after it is built it can be kept in order by workmen of less skill)—(It is useless to send men here however good and pious unless competent to come as pioneers, and thus be able to defend, unfold and build up the good cause. I could mention some worthy, excellent, and pious brethren; men who were doing well where they were known in the ministry, before they came here, doing little or nothing where they are, with all their piety, and religion. They have not the talents to be useful in a country like this—I say if the board could appoint and send four, five, or six missionaries into this enticing field, I give it as my opinion it would be of little expense to the board at the close of the year. Already many wealthy men, have told me, that if I would make a permanent settlement among them, or if any missionary would come and preach to them, they would be able to preach, and live amongst them, they would be liberal. The brethren will soon be able to do something. Add to this, there is scarcely a neighborhood but what would give a married man land, and help him build him a house, and give him corn, meat, &c., I think I speak advisedly on this subject. So that the salary of a minister would nearly or quite be paid, with out much if any charge to the board. Again in sending missionaries here, they should be sent not to become pastors of churches, at present but to preach and organize churches. And if they could travel two and two together much more good could be accomplished. Now is the time brethren to act. The people are every much in favor of our denomination. There is one brother in your State much talked of here, he is extensively known in this country, and I suppose could do as much good as any other minister. I only know him from character, I mean brother Pace.

I will now name some of the most important points to be occupied. Crockett, Houston County, Palestine, Anderson County, Rush and Larissa, Cherokee County, Tyler, Smith County, Douglas, Nacogdoches County, Henderson, Rush County, also Vanzant, Cass, Henderson, and Angelina Counties, &c.

I will now close, and not trespass any longer at present. I have no other motive in writing than the advancement of the cause of Christ.

RICHARD.

MISSIONARY INTELLIGENCE.

THE INDIAN TRIBES.

For years the friends of the Indians have feared that they would be again and again removed, until by the rapid tide of emigration pouring in upon the vast West, they would be hurried into the Pacific. But immigration is going beyond them.—California is now settled by white men, and a few years will be given the Indians for their improvement; then, if not educated, and still ignorant of farming and the useful trades, their condition will be extremely wretched.—Christians will have time to give them the Gospel and Christian teachers. They are quite prepared for the missionary—Bro. Buckner, missionary of the American Indian Mission Association, arrived lately, and was told by the principal Chief in Council, that the people wished schools and were glad he had come. The congregations are large. Now all that is wanting is a sufficient number of missionaries, and soon the Indians would be civilized and prepared for occupying their country as advantageously as their neighbors, the whites.

But Indian reform is now but faintly commenced. Many of the tribes have not as yet a missionary; they are without schools, and live upon what they kill, hunting. Occasionally we see here among the Creeks some of the wild tribes. Compared with them, the Creeks appear another race of people. The Gospel alone has elevated the Creeks so far above their race, that they no longer appear Indian by the side of their neighbors. But a few years since the Creeks drove the missionaries out of their country and inflicted punishment on those who held religious meetings. Now the Gospel everywhere in the Nation is "glad tidings," and heard with thankfulness.

Christians, shall not these wandering tribes have the Gospel? You have a few years in which you can do the good. Now they are alone, removed from a great measure from vice, which has been by them when surrounded by white men. You have the greatest encouragement for giving them the Gospel.

for it is received more readily among them than among any heathen people.—Now they wait for it, and men are ready to go among them. What is wanting is funds sufficient for extending the mission work.

AMERICAN L. HAY.
Creek Nation, March 27, 1849.

INTERESTING FACT.

In the annual report of the London Missionary Society, for the present year, we have an interesting fact connected with the Christian liberality of the converts to the faith. It is stated, that for the last seven years, the amount of contributions raised at the several mission stations toward their own support has exceeded \$75,000 annually; being nearly one fifth of the Society's income.

PROGRESS OF TRUTHS IN AFRICA.

At Cape Coast Castle, and its vicinity, some distance above the delta of the Niger, the English Wesleyans have for some years been conducting missionary operations. They have twenty-seven schools, about eleven hundred scholars, and nearly one thousand communicants. The Church Missionary Society also have at Badagry, in the same region, several churches.

CENTRAL AFRICA.

The following from the pen of brother Bowen, our accepted missionary to Central Africa, from the Christian Index, will serve to inform our readers in relation to many particulars concerning the interesting country to which he expects soon to proceed.

Many facts concerning this remote country have been given by travellers among which we may notice the following:

The People are Negroes, Fellatahs, and Arabs. The first are most numerous, but the Fellatahs are the dominant party.—Their origin is not known, but it has been supposed that they emigrated from Asia. They are an intelligent, enterprising race of an olive or brown color, with European features, and long soft hair. Travellers speak in admirable terms of the Fellatah shepherds, whom they represent as distinguished for native dignity and sweetness of manners.—It has been a common opinion that Africa is inhabited entirely by negroes, but this is not correct. The Abyssinians, Nubians, Fellatahs, Buchannans, and many others belong to races quite distinct from the Negroes.—In fact it is probable that the negroes do not form one-half the population of the continent.

Agriculture in Central Africa is carried on with a surprising degree of industry. In many places the traveller meets extensive plantations in a high state of cultivation, producing corn, millet, rice, wheat, cotton, yams, &c., in great abundance.

The manufactures of the country include iron tools gold chains; and other trinkets of good workmanship, gun powder, cotton cloth in abundance, very superior mats, saddles, boots, &c. &c.—The iron is smelted from the ores of the country, and the gold is dug from the mines, and collected from the sands of the rivers.

The cities of Central Africa constitute one of its remarkable features. Many of them are of immense size, surrounded by walls thirty or forty miles in circuit.—These walls are usually of clay but some times of brick, and one city is mentioned with walls of wood plated with iron.—The markets in these cities afford immense quantities of provisions and other commodities; and some of them it is said are visited by thousands of strangers annually.

The commerce of the Africans among themselves is surprisingly extensive, being carried from city to city, in every part of the country, by innumerable caravans. Some of the caravans go to the shore of the Mediterranean, others to the countries bordering on the Indian Ocean, and many to the western coast. This active intercommunication cannot fail to be useful in the spread of the gospel in this country when it is once introduced.

The religion of the Fellatahs is a kind of Mahomedanism, distinguished by its freedom from Mahomedan bigotry and exclusiveness. As proof of this statement we may notice the fact that the women are not immured within walls and concealed by thick veils, but they are permitted to mingle as freely in society as the females of the United States. Some of the negroes are still heathens, but most of them have been taught by the Fellatahs to renounce idols and believe in one God. Numbers of them have gone so far as to embrace the Mahomedan faith.

The governments are despotic, but are generally mildly administered. There is far more security of life and property

than we might expect among barbarians. Travellers have seldom felt any apprehension of danger from the inhabitants. On the contrary they have usually been treated with respect and often with remarkable kindness. Hospitality is reckoned a virtue, and to maltreat a stranger, especially a white man, is esteemed a heinous offence. When Park was murdered at Boussa, because he made war on the natives, all the surrounding country reproached that city for doing violence to a stranger, and 30 years after when Lander passed through the country, the inhabitants of Boussa were still ashamed of the deed. The Landers remained two or three months at Boussa and were treated with great respect. I may notice other facts hereafter.—*Missionary Journal.*

REVIVAL INTELLIGENCE.

The N. Y. Baptist Register reports a revival at Leesville, N. Y.—20 baptized. The Christian Chronicle reports a revival at Parkersburg, Penn., 20 candidates baptized; about 75 conversions.

The Michigan Christian Herald reports a revival at Schoolcraft; 40 baptized.

The N. Y. Baptist Register of the 7th inst. reports revivals at Walworth, N. Y., 29 baptized; and at Amsterdam, N. Y., 40 baptized.

The revival at Kalamooza, Michigan, has resulted in the addition of over 300 members to the Baptist, Methodist, Congregational and Presbyterian churches in that place.

At Lebanon.—We learn that an interesting revival of religion is in progress in Lebanon, Tenn., which has, so far, resulted in a large number of hopeful conversions. About 130 had, at the last accounts, professed a hope in Christ; and of these 64 had united with the Baptist Church. Among the number are reckoned many members of the Law class, and many of the students of Cumberland University. The Baptist cause is much strengthened in the town, and preparations are being made to build a larger church edifice than that now used by the denomination. Subscriptions to the amount of \$2,000, or \$2,500, have already been made.

RELIGIOUS ITEMS.

Elder J. J. Parsons has received an appointment from the American Baptist Home Missionary Society, to labor at St. Paul's, Minnesota territory—the first missionary who has been sent to that new territory.

HUMAN PHILOSOPHY. Philosophy is a proud sullen detector of the poverty and misery of man. It may turn him from the world with a proud, sturdy contempt; but it cannot come forward, and say, "Here are grace, peace, strength, consolation."

THE EVIDENCES OF CHRISTIANITY.—A person discovering the proofs of the Christian religion, is like an heir finding the deeds of his estate. Shall he officially condemn them as counterfeit, or cast them aside without examination?

THE SOUTH BAPTIST CHURCH in New York, which is about to erect a new edifice, has been in existence 27 years, during which time 900 members have been added to the church, about half of them males, of whom about 18 have become ministers. The Rev. Mr. Sommers, the pastor from the beginning, acted as a member of the Publishing Committee of the American Tract Society twenty-three years.

A TOUCHING THOUGHT. To an afflicted mother it was once said, "There was once a shepherd, whose tender pastoral care was over his flock day and night. One sheep would neither hear nor follow him; he took up her little lamb in his arms—then the sheep came after him."

PEDOBAPTIST MINISTERS IN CALIFORNIA. A letter in the Journal of Commerce, dated at San Francisco, March 2d, says: Rev. Mr. Woodbridge goes to Benicia, a town across the Bay, & will preach there. Rev. Mr. Douglass has gone to the Puc de San Jose, and will probably remain there. Rev. Mr. Willey will stay here, and preach for the present at a private house, as Mr. Hunt occupies the school-house.—*Christian Chronicle.*

DEATH OF MRS. SCUDDER. The wife of Rev. Wm. Scudder, (daughter of Thomas Hastings, musical composer of N. Y.) of the Ceylon Mission, died of cholera on a voyage from Madras to Ceylon.—*Christian Chronicle.*

TRUE COURAGE. He that thinks, speaks, writes and publishes truth only, without fear, favor, or speech of others, and that in kindness to all subscribers, possesses it. If a portion of the publishers of newspapers should form a league of brotherhood, to publish truth without respect to party, sect, or denomination, they would double their subscription list in a very short time.

Life.—Life is but a walk over a moor, and the wild flowers that grow upon our path are too few not to gather them when they come within sight, even though it may cost us a step or two aside. It's all in the day's journey, and we shall get home at last.

BAPTISMS AMONG THE INDIANS.—The Indian Advocate says:—It is with gratitude to the Great Head of the Church, that we are permitted to report interesting revivals at two of our stations this month, and the baptism of at least twenty-two converts. Fifteen of these are reported among the Creeks and seven among the Weas. This is the first revival which has ever occurred in this latter tribe, and is the first fruits of seed which has been sown with patience and hope for many anxious years; and fully prove the truth of the promise: "In due time ye shall reap if you faint not."

LISTENING TO EVIL REPORTS. The longer I live, the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters: 1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never to drink in the spirit of one who circulates an evil report. 4. Always to moderate, as far as I can, the unkindness which is expressed towards others. 5. Always to believe that, if the other side were heard, a very different account would be given of the matter.—*Caru's Life of Simon.*

THE PENNSYLVANIA COLONIZATION SOCIETY. This Society has issued an appeal to the Clergy and heads of churches, in the State for aid to carry out more effectively than it has heretofore been enabled to do, the objects it has specially in view. It says since the erection of Liberia into an independent government, the propriety of sending freed blacks thither from this country is palpably evident, and as there are thousands of slaves who could be sent thither now, at little more than the expense of their passage money, it is to be hoped that the parent Society may receive from its auxiliary in this State by means of liberal contributions gathered within our bounds—a sufficiency to enable it to make the present year's operations the best and most extensive of all.

CALIFORNIA.—REV. MESSRS. Hunt, Willey, Douglas, Woodbridge, and Wheeler, missionaries, are all laboring at or near San Francisco. Rev. Messrs. Pillsbury, of Illinois, Wood of Alabama, Shaw of North Carolina, and Taylor of Baltimore have sailed for the same place.

At Panama there are eleven old dilapidated Romish churches. One is a cathedral 240 feet by 130, built of stone and of imposing architecture. Yet the people are in the grossest spiritual ignorance and degradation. Protestant worship has been established there by Presbyterian and Episcopal ministers from the United States.

CHOLERA AT MATAMORAS.—During the recent ravages of Cholera at Matamoras, the priests formed a large public procession to drive off the disease. Yet the people continued to die in large numbers every day.

The Memoir of Mrs. Judson has passed through various editions, and 17,000 copies have already been published.

A COMPANION. The most agreeable of all companions is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life and understands the use of it; obliging alike at all hours; above all of a golden temper and steadfast as an anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker.—*Lessing.*

Wouldst thou know the lawfulness of the action which thou desiredst to undertake, let thy devotion recommend it to Divine blessing; if it be lawful thou shalt perceive thy heart encouraged by the prayer; if unlawful, thou shalt find thy prayer discouraged by thy heart. That action is not warrantable which either blushes to beg a blessing, or having succeeded, does not present a thanksgiving [Quarles].

SECULAR INTELLIGENCE.

FOREIGN.

POPULATION IN CANADA. Canada East contains 768,334, and Canada West 723,292 inhabitants; total, 1,491,626. In Canada West there are only about 120,000 Romanists, the body of the people being Episcopalians, Methodists, Baptists, and Presbyterians.

GREAT FIRE. The beautiful stone Parliament House in Montreal was sacked & burnt, with its contents, by a mob, on the 25th of April. It was occasioned by Lord Elgin's signing a bill for the payment of losses during the Canadian rebel-

lion a few years since, when much private property was destroyed.

TEMPERANCE PLEDGES. Upwards of 19,000 persons subscribed to the temperance pledge recently in Montreal.

LONDON STATISTICS. London has about 2,800,000 inhabitants. There are 399 hotels, 8,000 boarding houses, 770 wine merchants, and 790 beer-shops; 137 hospitals, 1,795 surgeons, and 718 chemists; 3,795 attorneys, 1,693 barristers, and 127 special pleaders; 851 private academies, 55 teachers of dancing, and 251 music teachers, 431 master printers, & 760 publishers.

THE BRITISH MUSEUM LIBRARY contains 435,000 volumes, having increased over 130,000 in four years. Its printed catalogue, with interlineations occasioned by the addition of new books, consists of sixty-seven folio volumes. The number of tickets of admission issued exceeds 30,000!

THAMES TUNNEL. This famous subterranean passage under the river Thames at London, cost over £443,000 sterling. Its receipts last year were less than £6,000 and its expenses over £1,000. The entire capital is therefore lost.

RAILWAY ACCIDENTS. Over thirty millions of passengers were carried on the rail-roads of Great Britain and Ireland during the last six months of 1848. Only 15 passengers were killed and 73 wounded out of this vast number, being only one to 140,000 passengers!

SMITHFIELD MARTYRS. During a recent excavation near the market in Smithfield, England, about three feet below the surface the workmen came to a heap of blackened stones, covered with bones and ashes, partially consumed and charred. They are supposed to be the remains of martyrs.

LARGE INCOME. The income of the British "Wesleyan Missionary Society" last year was about \$500,000!

THE BRITISH GOVERNMENT have offered a reward of \$20,000 for any efficient assistance which shall be given Sir John Franklin and his long absent exploring expedition.

THE CHOLERA AND STARVATION are largely on the increase in Ireland, yet extensive collections of money have been made for the relief of the Pope, who has a salary of about \$20,000 promptly paid him in Italy.

CHEAP POSTAGE IN EUROPE. France and Belgium have adopted cheap postage, which is of incalculable advantage to the people. The increase of revenue and of the number of letters is agreeably disappointing all parties.

EXTRAVAGANCE IN A NEW REPUBLIC. The president of the French republic receives about \$20,000 a month, nearly the salary of the American president for the year!—*American Messenger.*

A YANKEE COUNT. The Portsmouth Messenger states that the distinguished Russian General, Count Zinzerhoff, is a native of Meredith, N. Y., and his real name is Thomas F. Williams.

There are few occasions in life in which we are more called upon to watch ourselves narrowly, and to resist the assaults of various temptations, than in conversation.—*Hannah Moore.*

The Yucatanese are sending their Indian prisoners to Cuba, to be sold into slavery; 271 recently arrived in that island from Sisal.—*Ala Reporter.*

A VALUABLE COLLECTION. The beautiful fac similes of Roman and Greek Coins and Medals, made by Odeilli, and sent to this country for sale, have been purchased for \$250 by the Princeton College. They number 6089, the largest and most perfect collection of the kind in the world.

SCHOOL CONVENTION. A national convention of the common schools is called by a number of eminent gentlemen, to be held in Philadelphia on the 22nd of August.

DELLUNA. General Taylor has set his face, as well as his example, against duelling. He has determined to remove every officer, in the army and navy, who shall engage in such a murderous personal contest.

SHOE-MAKING was formerly made by hand. They are now made by machinery. An establishment in Maine made a thousand bushels last year. Over a hundred barrels were sent to England.

IMMIGRATION this spring is unprecedented. About 24,000 arrived at New York in April. Nearly 2,500 came in one day. One ship had 850 passengers.

No. John Randolph, in one of his letters to a young relative, says: "I know of nothing that I am so anxious you should acquire as the faculty of saying no. You must calculate on unreasonable requests being preferred to you every day of your life, and must endeavor to deny with as much facility as you acquiesce."

We see it stated that there are 122 boys confined at the State Reform school, at Westboro', Mass., of which number only five ever attended a Protestant Sabbath School. A large majority of the whole number are children of foreign parents, and many never attended any school whatever.—*N. Y. Recorder.*

MAJOR GENERAL GAINES, one of the oldest and most distinguished officers of the Army, died on the 6th inst., at New Orleans.

GUARD AGAINST PREMATURE BURIAL. A learned Belgian, M. Mainple, has recently discovered a very simple means of distinguishing between real & apparent death. It consists in creating a small burn; if there is life, a blister is always formed, even in the absence of apparent insensibility. If death has already intervened, nothing of the kind occurs.

REMITTANCES TO IRELAND. The Irish people in the United States remitted to their friends at home during the year 1848, through one branch of a foreign express office, the large sum of \$1,045,340!

CALIFORNIA TRADE. It is estimated that over twenty millions of dollars have been invested in specie, outfits, and merchandise for California from the United States. Not a million has yet been received in return.

THE LAMA AND THE ALPACA.—A communication has been received by the Paris Academy of Sciences, from M. Christian Bonafoux, giving an account of the attempt made by order of the king of Holland, to acclimatize the lamas and alpacas of Chili. Four years ago, thirty-four of these animals, males and females, were imported into Holland, and put into the royal park Schevingingen, near the Hague, where they have propagated freely. The climate does them no injury, and they merely seek the shelter provided for them, when there is snow on the ground, N. Y. Evan.

CURE OF CANCER. Perhaps I can confer a favor on some of your subscribers, by giving a very simple and effectual cure for cancers. The extract of wood sorrel, used as a plaster through the day and slippery elm bark at night, will cure any cancer that has ulcerated or that has not live skin over it; in that case the skin should be broken in some way. To burn a piece of punk on the place, is a good method, then apply the salve, as before directed. The extract is obtained, simply by pounding the common sorrel in a mortar, or other vessel, and pressing out the juice, then put it in a pewter dish or basin, and place it in the sun, until it dries to the consistency of tar when it is fit for use.—*Indian State Journal.*

MORTUARY.

DIED.—Of Epidemic Diarrhea, on the 2nd inst., at his residence, five miles East of Allenton, Capt. John L. Langham, aged 26 years 8 months.

BROTHER L. united with the Baptist Church in the seventeenth year of his age, in Sumpter County, Ala. He subsequently moved into Monroe County, and became a member of the Pineville Church. From thence he moved into Wilcox, and joined the Friendship Church in which he remained until his death.

On the 27th day of January 1849 he was married to Miss Mary Ann Means, by whom he had a lovely babe. His death is lamented by many brethren and friends; but we believe that our loss is his gain. He died a triumphant death; and when asked if he was willing to go, he said, "O yes, I want to go that I may serve my Lord and Master in Heaven." Whilst in the agonies of death he exclaimed, "Oh Jesus, sweet Jesus!"

"The wicked is driven away in his wickedness. But the righteous hath hope in his death." May the God of all grace be a father to the fatherless and a husband to the widow.

K. H.

Allenton, June 15th 1839.

On the 30th May, 1839, at the residence of his son, Edmund Woods near Elyton, Jefferson Co., Ala. Obadiah Wood, in the 90th year of his age. Mr. Wood was a native of N. Carolina, where he resided near 33 years. From thence he removed to South Carolina, where he resided near 33 years; and thence removed to Ala., where he spent the evening of his life. We can surely say of the deceased, that he was a good husband, a kind father, a just master, and neighbor and a true friend. He always respected religion, but never until very late in life did he embrace its principles fully. During his last illness, he manifested much of the christian spirit. We have hope in his death.

The S. Carolina Greenville Mountaineer will please copy.

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