

ALABAMA BAPTIST ADVOCATE

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

A. W. CHAMBLISS, Editor and Proprietor.

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

[JOHN G. MARKHAM, Publisher.]

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Ministers Department.

HABITS CONNECTED WITH THE PULPIT.

1. **GUARD AGAINST MAKING YOUR PUBLIC SERVICES TOO LONG.** The opposite to this advice is a fault which often occurs, and which is always unfriendly to edification. Whenever weariness begins, edification terminates. It was well said by Whitefield, that a sermon of more than an hour long, though preached by an angel, would appear tedious, unless the hearers were angels too. Where there is more than one service steadily performed, no sermon ought ever, on an ordinary occasion, to be more than forty-five minutes in length; nor ought the whole service at any one time, to be longer than an hour and a half. And if, at any time, you are *compelled*, by special circumstances, to preach longer, let all the other parts of the service be, in a corresponding degree, abridged. Some ministers manifest a degree of thoughtlessness, or want of judgment, on this subject, truly wonderful. If at any time they are betrayed into an inordinate tediousness in their sermons, they seldom fail, at the same time, to make the portion of scripture read, the prayers, and the psalms, all in like proportion tedious. This is extremely ill-judged, and often interferes most essentially with the edification of many hearers. It appears to me proper to urge this advice with especial earnestness, in reference to those occasions on which the Lord's Supper is dispensed. At such peculiarly solemn and interesting seasons, when the services are unavoidably much longer than those of an ordinary sabbath, I have often been surprised to see clergymen take so little care to abridge those parts of the service which easily admit of being shortened. On such occasions, by making the sermon shorter, than usual, and by lopping off a small portion from each of the other exercises, a very convenient length of the whole may be readily attained.

2. **NEVER RENDER YOURSELF REMARKABLE BY CONTINUALLY MAKING A DISPLAY OF A WHITE HANDKERCHIEF IN THE PULPIT.** I say, by making a display of it. To have such a handkerchief, if convenient, in the pulpit, and to use it on proper occasions, and in a proper way, are by no means objectionable. But to hold it up frequently, and in a flourishing manner, as if to invite the notice of the congregation, is a practice, unworthy of a man of sense. Indeed, with regard to every part of your dress, or other appendage of your person, never allow it, on any occasion, to have the appearance of engaging a single thought.

3. **WHEN YOU HAVE OCCASION TO REMOVE ANY DISORDERLY PERSON IN THE HOUSE OF GOD, GUARD AGAINST INDULGING OR BETRAYING TRASCIBLE FEELING.** It is peculiarly unseemly, and out of season, for a minister of the gospel, in the pulpit, and in the very fact of exhorting men to obey the commands of God, to lose his temper, and give way to that which may even possibly be regarded as an effusion of anger. Do not make your reproofs from the pulpit very frequent, or else they will become cheap. When you think yourself called in duty to administer a reproof, do it seriously and solemnly, but mildly. Sometimes it is best to come to a full stop, and look at the individual offending, in perfect silence, until every eye shall be directed toward him. At other times, it may be proper to request the sexton to attend to those persons who are disturbing the congregation, and to direct them: if they cannot be persuaded to behave decently, to leave the assembly. Sometimes a pause, without naming or indicating any individual, and uttering a sentence or two on the importance of reverencing the name and worship of Jehovah, may answer every purpose. The cases I presume, will ever be found few in which it can be necessary to administer a direct and personal rebuke. But, whatever may be the form of admonition which the case requires, deliver it in a grave, mild, and gentle manner. Never attempt to taunt the offenders by sarcasm, or to turn the laugh on them by wit. This might do very well in a secular assembly; but it is not proper for a minister of religion; and in the house of God.

4. **LET YOUR DEPARTMENT IN QUITTING THE PULPIT, AND WITHDRAWING FROM THE CHURCH,**

be of the same general character with that which was recommended in approaching and entering it. Retire as soon as you can, gravely, silently, and alone. Discountenance the practice which I have known some ministers to indulge to a considerable extent; I mean that of stopping to converse with a number of individuals, at the close of the public service; with some, as a mere matter of social respect and ceremony; with others, perhaps, on the subject of the discourse just delivered; and with a third class on the subject of religion generally. In general, give no encouragement to any of these classes of persons to stop for the purpose of conversing with you at this unseasonable time. Not the first class; because mere social conversation is extremely apt, even on the sabbath, and in the house of God, to degenerate into worldly chat, before we are aware, and to banish from the mind the most solemn subjects of contemplation in which we may have been engaged. Not even, in ordinary cases, the second and third classes; because, although it may, on some special occasions, be your duty to gratify those who may wish to remain a few minutes, for the purpose of conversing with you, and it might appear morose to decline it; yet yielding to a practice of that kind, may be very injurious. At the close of the public service, you will generally find yourself fatigued, and often exhausted. This is a very unfit condition in which to enter on conversation in reference to the most important of all subjects. And, frequently, has a minister, before he was aware, materially injured himself, by pausing to engage in conversation, while fatigued with a preceding service.—Dr. Miller.

Doctrinal.

PROSPERITY OF A CHURCH.

One of the prominent means by which the Church is appointed to promote the objects of its association, is preaching. Religious preaching, first traced in the informal addresses of Noah to the antediluvians, and afterward in the more formal communications of Ezra from an elevated stage to the thousands of returned captives, became subsequently an institutional service of the synagogue throughout Judea. As evincing its independence of circumstances, of place and time, John appeared in the wilderness of Judea, preaching repentance and righteousness. Our Saviour, still further magnifying its importance, and intimating its prospective prominence as a means for ameliorating the condition of the race, assumed the same office, and inducted into it his apostles and other disciples. As schools of philosophy, in all their boasted wisdom, had not sufficed to diffuse moral knowledge and regenerate the world, it pleased God to institute this freer and more versatile agency for enlightening all mankind, and saving those who believe. It is provided for, in its freedom and power, in the constitution of every scriptural church; and when viewed with suspicion, placed under unauthorized restrictions, or reduced below its due prominence, a community will sink proportionably toward abject superstition or dead formalism.

Another chief means appointed for the attainment of the ends proposed in the association of the Church, is free, mutual instruction, exhortation, and reproof. (1 Cor. 4:23-26.) From the first, any one who had the ability, and an inward call to utter his thoughts on Christian topics in a public assembly, was permitted to speak for the general improvement and edification.—Neander. It is not intimated that the gifts enumerated in the Apostolic Epistles as bestowed upon the Church were restricted to her officers. They were distributed to the members through the operation of the same Spirit in minds of different capacity, knowledge, and experience, to be exercised through office and otherwise, for the edification, defence, union and extension of the Church. Wherever there are saints enough to compose a church, these gifts—memorials of the promise and abiding presence of the Holy Spirit—are found among them in sufficient degree for the administration of her affairs, her edification and the spread of the Gospel. All, in the intercourse of life and in social meetings, may communicate whatever knowledge of religion has been revealed to them by reflection, by observation, by reading the Scriptures, and by the Holy Spirit. Those who have the directing influences of the Spirit, dwelling in all believers, may enjoy this service of love, faith, hope, and joy, and this freedom of mutual instruction, encouragement and reproof, without the intervention of a ruling priesthood, or the distrustful letter or cumbersome forms

of a liturgy. This freedom is not only secured by the charter of the church, but is sustained by higher considerations of reason, than the freedom of the press, or of the social circle. It operates in a mutual reproof and correction of the errors of members, and in salutary restraint upon the dogmatism and proscription of mere professional teaching. It puts a check upon extravagance and fanaticism on the one hand, and precludes official assumption and spiritual despotism on the other. By eliciting the testimony of the Spirit through a greater number of witnesses, and more diversified views and applications of the truth, it greatly aids the spiritual edification of the Church and spread of the truth.

The observance of the first day of the week in compliance with the law of the Sabbath and in commemoration of the resurrection of Christ; of Baptism and the Lord's Supper as declaring and symbolizing faith in him, are also embraced among the institutional means of the Church for fostering and propagating religion in the world. (Matt. 28: comp. John 20: 19, 26. Acts 2: 1, 26: 7. 1 Cor. 16: 2.) Such is the Church in the comprehensiveness of its design, and in the simplicity and adaptation of its means as a religious association. Compared with it, what is Paganism, Papacy, or any other professed embodiment of religion on earth!

Compared with this how poor religious pride in all the pomp of method and of art, Where men display to congregations wide Devotions every grade, exceptive heart! The power impensed, the payment will desert! The pompous strain, the sacred tale stale, But mad assembled Christians, far apart May hear, well pleased, the language of the soul, And in his book of life the worshippers enrol!

Religious Miscellany.

THE CHRISTIAN SABBATH.

THE WORKING MAN'S REST.

Cheer thee up, child of labor! The blessed Sabbath is thine own! It is the excellent gift of thy Maker—see then that no man rob thee of the boon! It is the heritage of thy family—see that it be not alienated from their possession! It is a sacred inheritance bequeathed by successive generations of the godly—see then that its frail fences are kept unbroken, and that its fruitful soil is not, through neglect, cursed with sterility and nakedness! The fifty-two Sabbaths of rest with which the year is interspersed, are like patches of verdure, watered by every spring fountain, that dots the inhospitable wilderness, and invites its fainting travellers to exhilaration and repose.

THE STATE-MAN'S RELAXATION.

"O what a blessed day is the Sabbath, which allows us a precious interval wherein to pause—to come out from the thickest of worldly concerns, and give ourselves up to heavenly and spiritual objects! Observation and my own experience have convinced me that there is a special blessing on the right employment of these intervals.

One of their prime objects, in my judgment, is to strengthen our impression of invisible things, and to induce a habit of living much under their influence. O what a blessed thing is the Sabbath, interposed between the waves of worldly business, like the divine path of the Israelites through Jordan! Blessed be God, who has appointed the Sabbath, and interposed the seasons of recollection. It is a blessed thing to have the Sabbath devoted to God. There is nothing in which I would commend you to be more strictly conscientious, than in keeping the Sabbath day." [Wilberforce.]

THE BELIEVER'S DELIGHT.

The Christian rises with alacrity to the delight of the hallowed services that are before him—spends his own hour of morning communion with his God, and from the prayer opened gate of heaven catches upon his soul a portion of heaven's gladness. He gathers, too, his family around the household altar, and there diffuses the love and the sacred joy which have already descended upon his own bosom; he walks along with them to the house of prayer, and just in proportion as he fills them with his own spirit, so does he make the yoke of confinement easy and its burden light unto them; he plies them with their evening exercise, but does it with a father's tenderness, and studies how their task shall become their enjoyment. But still a truer charm awaits him in the solitude of his own chamber, where he can hold converse with the piety of other days—with some worthy of a former generation, who, being dead, speaketh—with God himself in the book of his testimony, or with God in prayer, whom he blesses for such happy moments of peace and of preciousness. And so he concludes a day, not in which his spirit has been thwarted, but in which his spirit has been regaled—a day of sunshine, to the recurrence of which he looks onward with cheerfulness—a day of respite from this world's cares—a day of rejoicing participation in the praises and spiritual beauties of the future world." [Chalmers.]

THE SABBATH IN THE SANCTUARY.

When a believer lays aside his pen on loom, brushes aside his worldly cares, leaving them behind him with his week-day clothes, and comes up to the house of God, it is like the morning of the resurrection—the day when we shall come out of great tribulation into the presence of God and the Lamb. When he sits under the preached word, and hears the voice of the shepherd leading and feeding his soul, it reminds him of the day when the Lamb that is in the midst of the throne shall feed him and lead him to living fountains of waters. When he joins in the psalm of praise, it reminds him of the day when his hands shall strike the harp of God—

"Where congregations ne'er break up, And Sabbaths have no end."

When he retires, and meets with God in secret in his closet, or like Isaac, in some favorite spot near his dwelling, it reminds him of the day when the shall be a pillar in the house of our God, and go no more out." [McCheyne.]

WANTED.

A species of gum shoes and umbrellas, that will stand the Sunday rain, and Sunday mud of this latitude. We do think that our merchants have been culpably negligent in not providing an extra article for this purpose.—We have gum shoes & umbrellas that will turn any wet that comes during six days of the week; but there is something so very remarkable in the rains of the other day, that our unprotected population are prevented from getting to church. Our sympathies are really moved for their destitution, and we call the attention of the scientific world to this singular fact.—We do not mean to say that the elasticity and imperviousness have been transferred from the shoes to the conscience, for this would be impolite; but we do say that we will give the loudest puff to the merchant or manufacturer who will furnish shoes and umbrellas that will be an effectual protection against Sunday rains, and Sunday mud.—Exchange Paper.

HOLINESS OF HEART AND LIFE.

This should be the Christian's constant aim. "Be ye holy for I am holy," saith the Lord.—A sluggish discharge of our daily round of duties, a profession of faith in Christ, a few faint desires after growth in grace, occasional fervor in prayer, these are not sufficient to comply with the requirements of the Gospel, these can never make a zealous rejoicing disciple. Why do petty cares too often disturb our peace? why does some evil habit so easily get the dominion over us? Because we are not fervently, prayerfully striving after holiness of heart and life. If this were our earliest waking thought, and our last aspiration at night, the silent breathing of our hearts during the busy hours of the day, or its treasured leisure moments, what different beings we should be! Instead of coldness gradually stealing over our hearts, sin encroaching, and a worldly spirit banishing prayer and praise and hopes of heaven, our hearts would glow with fervor, sin would be subdued, earnest prayer would be continually ascending from our hearts and bringing down the peace that passeth all understanding, the foretaste of eternal joys. But who can be holy? who can maintain this prayerful frame of mind, this fervor of devotion? Hearken to the answer. "They who wait upon the Lord shall renew their strength." "Blessed are they that hunger and thirst after righteousness for they shall be filled." To whom are these promises addressed? Not to those who are slothful and indifferent, but to those who wait on the Lord, to those who, as the famishing wanderer longs for food, hunger and thirst after righteousness. And are we in danger of becoming self-righteous of trusting to our own works, to our own holiness? No, be this the language of our hearts—

My holiest deeds imperfect and defiled, Are but the feeble efforts of a child, However performed, this is their brightest part 'That they are offerings of a thankful heart; These I renounce, be to my only plea, That Christ on Calvary has died for me! [Christian Chronicle.]

THE FIGHT OF FAITH.

The good fight of faith is a warfare maintained by the Christian spirit and principles, with the principle and spirit of the world. As the man of the world lives without any reference to heaven, without any relish for its joys, the Christian is bound to live in a manner worthy of so high and glorious an expectation, and to derive his satisfactions from so blessed a hope. Whatsoever distinguishes the worldling, he should avoid, and should be as far as possible, the reverse of it. Contentedly to associate with him, in his vain follies and amusements, is to betray our cause into his hand—to grant a victory to our enemy. The attempt to unite religion and the world is vain; the expectation of happiness in such a corner is like the vain

while misery must be at the end of it.

It is always, says Mrs. Hannah More, an evil symptom when, professedly religious people are contending for a little more of this amusement and pleading for a little extension of that gratification and fighting to hedge in a little more territory to this pleasure-ground. Little do they think that they are thus exhibiting a kind of wisdom against themselves, that they are not yet renewed in the spirit of their mind.—Rev. John Styles, D. D.

WHAT THOU DOEST DO QUICKLY.

Quick, young man! life is short. A great work is before you, and you have no time to lose. If you would succeed in business, save your honor, & save your soul, you must work quickly. The sluggard dies. The wheels of time roll over him while he sleeps. Aim high, and work hard.—Life is worth the living, death is worth the dying, because worth gaining.

Quick, ye men of might in the road of life! Your life is more than half gone already. You are going down the hill, and the shadows begin to fall around you. If you have ought to do before you die, do it quickly. The morning has fled, midday has passed, and the night cometh.

Quick, ye aged men, quick. Once you thought three score years to be an endless time, and that they could never pass away. They have come, they have gone—man, what have they left! The days of pleasure have past, and the days of darkness are here—have you left any work undone? Have you come to infirmities and trembling, and no preparation for death? Ah, quick, ye aged father and gray bearded sires. Already are the messengers of death beginning to render their services to bring you to the sepulchres of their fathers. With the feeble remnants of existence, struggle for heaven. Work, pray, seek, while life lasts, mercy waits, and God is gracious.

LORD IT IS I.

That professing disciples who lives such a life that in his daily associations he cannot clearly be distinguished from the worldling, betrays his Lord. The obligations of the Bible rests upon every disciple to be holy and separate from sinners. It declares that we should live soberly, righteously, and godly in this evil world, that men may take knowledge of us that we have been with Jesus and learned of him. But how many are there, who amalgamate with the world to such a degree, that you could not tell, from the company they keep, and the scenes in which they appear, that they were disciples of Christ at all. Such betray their Lord, and not only so, but they take him to a market to sell him. The wicked perhaps do not come to them, and bargain for the price of his betrayal, but they go to the wicked, and barter him for the poor boon of their company. Christ is betrayed—the deed is done—who does it? It is done in the ball room, at the fashionable party, and bar room among the drunkards. Reader, ask the question, Lord, is it I?—Chris. Jour.

I CANNOT PLAY THAT.

Among the prisoners taken captive at the battle of Waterloo, there was a Highlander piper. Napoleon, struck with his mountain dress and sinewy limbs, asked him to play on his instrument, which is said to sound delightfully in the mountains and glens of Scotland. "Play a phibroch," said Napoleon, and the Highlander played it. "Play a march," it was done—"Play a retreat." "Na, na," said the Highlander, "I never learned to play a retreat!"

No retreat! should be the motto emblazoned on the standard of every Christian warrior as he goes forth to battle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Ephes. iv. 15: Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

WORLDLY AMUSEMENTS.

The following remarks on Wordly Amusement occur in James' "Church in earnest."

"It might be supposed, judging from the representations of true religion which we find in the word of God, and from the general principles contained in them, as well as from the recorded experience of the saints, which is to be found in religious biography, that a Christian, one who is really such, has been rendered independent of all such sources of enjoyment as those to which the people of the world resort. It might have been concluded, that in the peace that passeth understanding, the joy unspeakable and full of glory, and the rejoicing in hope of the glory of God, we had found not only a substitute for the gratifications which, by becoming a

Christian, he had surrendered, but an infinite compensation, and that he would deem it a disparagement of his religious privileges to suppose that anything more than these were necessary for his felicity, or that if an addition were needed, an adequate one could not be found in heartful recreation amidst the scenery of nature, in the pleasure of knowledge, or the activities of benevolence. To hear all this talk, then, about the necessity of entertaining the urgency of labor, and the monotony of life, without parties, routs, and diversions, sounds very like a growing weariness of the yoke of Christ, or a complaining, as if the church's paradise were no better than a waste, howling wilderness, which needed the embellishments of worldly taste, all the resources of human art, to render it tolerable, or which in fact must become little better than a fool's paradise to please the degenerate Christian. The growing desire after amusement marks a low state of religion, and it is likely to depress it still lower. It is the profession of a Christian, that he is not so much intent upon being happy in this world, as upon securing happiness in the next; that he is rather preparing for bliss, than possessing and enjoying it now; and that he can therefore be very well content to forego many things in which the people of the world see no harm, and the harm of which it might be difficult for him, if called upon for proof, to demonstrate; and which he is willing to abstain from, just because they appear to him off from those pleasures which await him, and for which he is to prepare, in the eternal world."

NEVER GET ANGRY.

It does no good. Some sins have a seeming compensation or apology, a present gratification of some sort, but anger has none. A man feels no better for it. It is really a torment, and when the storm of passion has cleared away, it leaves one to see that he has been a fool.

And he has made himself a fool in the eyes of others too. Who thinks well of an ill-natured, choleric man, who has to be approached in the most guarded and cautious way? Who wishes him for a neighbor, or a partner in business? He keeps all about him in nearly the same state of mind as if they were living next door to a hornet's nest or a rabid animal.

And as to prosperity in business, one gets along no better for getting angry. What if business is perplexing, and everything goes "by contraries?" will a fit of passion make the winds more propitious, the ground more productive, the markets more favorable? Will a bad temper draw customers, pay notes, and make creditors better natured? If men, animals, or senseless matter cause trouble, will getting "mad" help matters? make men more subservient, brutes more docile, wood and stone more tractable?

An angry man adds nothing to the welfare of society. He may do some good, but more hurt. Heated passion makes him a firebrand, and it is a wonder if he does not kindle flames of discord on every hand. With much sensibility, and often bereft of reason, he speaketh like the piercing of a sword, and his tongue is as an arrow shot out. He is a bad element in any community, and his removal would furnish occasion for a day of thanksgiving.

Since, then, anger is useless, needless, disgraceful, without the least apology, and found only "in the bosom of fools," why should it be indulged at all?—Boston Reporter.

HOW TO KILL A FAITHFUL PASTOR.

Perhaps there is nothing that more certainly destroys the life of a devoted pastor than to have charge of a covetous, inefficient church. To study and preach until he is a mere walking skeleton is not regarded. But to have charge of a people, who love their money so well that they cannot be induced to part with it for any purpose however good or necessary, which he suggests and urges upon them—a church that will do nothing but stand as barriers to the conversion of sinners—a people whose covetousness chills every thought of benevolence which enters his mind, and makes him sick at the prospect of a visit from some agent of benevolence is really killing. Such churches know not what they are doing—they are murdering their pastors. A man may toil on for a few years under such circumstances; but eventually he will sink, broken hearted to the tomb and rest with his Saviour.—Christian Index.

HEBREW LEGEND.

"You ter-er," said the Emperor Trajan to a famous Rabbi. "What your God is every where, and boast that he resides among your nation. I should like to see him." "God's presence is indeed every where," the Rabbi replied, "but he cannot be seen, for no mortal eye can look upon his splendor." The Emperor had

the obstinacy of power, and persisted in his demand. "Well," answered the Rabbi, "suppose we begin by endeavoring to gaze at one of his ambassadors." Trajan assented; and the Rabbi leading him into the open air, for it was the noon of the day, bade him raise his eyes to the sun then shining down upon the world in its meridian glory. The Emperor made the attempt, but relinquished it. "I cannot," he said, "the light dazzles me." "If then," rejoined the triumphant Rabbi, "thou art unable to endure the light of one of his creatures, how canst thou expect to behold the unclouded glory of the Creator?"

Alabama Baptist Advocate.

WEDNESDAY, JULY 4, 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.

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 9, 1849.

HOWARD COLLEGE.

The annual examination of the students of Howard College will commence on Monday the 23rd of July, and continue three days.

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

The Preparatory Department will be examined on Friday the 25th.

S. S. SHAWMAN, President.

Marion, June 25th, 1849.

BAPTIST CAMP MEETING.

A camp meeting will be held at Weogulka 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. POLYDEXTER
Cor. Sec. S. B. P. S.

NOTICE.

The annual meeting of the Board of Trustees of Howard College will be held on Wednesday the 25th of July. It is very desirable that there should be a full attendance, as important business will engage their attention.

WM. HORNBUCKLE, Sec'y.

BEAR IT IN MIND

That we are not responsible for the opinions or statements of any of our correspondents. It is allowable in men to differ in their opinions; and already some things have been said through our columns which we should not have expressed in precisely the same manner.

FOURTH OF JULY IN MARION.

The Anniversary of our National Independence, was celebrated in this place, by the Marion Division of the Sons of Temperance, for a notice of which we have but a moment's space, as our paper is just going to press.

A procession composed of about one hundred members, marched from the Division Hall to the Baptist Church, at 11 o'clock, A. M., where they were received by a large and waiting audience. Hon. A. B. Moore, as Worthy Patriarch, presided over the exercises, and announced the order of the occasion. A few pleasant introductory Temperance songs, were sung by a class of little Misses of the Primary Department of the Judson Institute, after which an appropriate offering of thanksgiving and prayer, was made by the Rev. J. H. DeVoe, Grand Chaplain of the Order, for the State of Alabama. The Declaration of Independence was then read by Mr. C. E. Brame, in an animated and interesting manner, and was followed by an oration of about fifty minutes, by Mr. Wm. H. Mason of Howard College, a member of the Order. Mr. Mason's address, it will be fully conceded by all who heard it, was a chaste and lucid exposition of the origin, influences and dangers of republicanism. Many portions of it were peculiarly graphic and striking, and the whole would read well in print. The oration, addressed to his brethren of the Order, it is hoped will not be forgotten.

The exercises of the occasion, were concluded by an additional song from the little Misses, when the audience dispersed in quietness.

feeling that they had thus far enjoyed a pleasant fourth of July, and wishing for each other, that all might live to see such an one again in 1850.

WHO SENT IT?

We received by mail a few days since a long letter from some one of our patrons, inclosing a bill of money, but without any inscription or other means of guessing at the certain cognomen of the writer. Except from the nature of the communication, one in such cases might almost fancy it had dropped in upon him as manna in the wilderness, for the sustenance of his little ones. The writer was indeed absorbed in very interesting and pleasant meditations; but it is to be regretted that he wholly forgot to mention his name in the meanwhile; and we hope that should he perceive this notice he will now furnish us with that also. In that case he shall have the full credit. Let those who have sent us money look to our receipt list.

LET IT BE REMEMBERED.

That in arranging the terms of our paper, no provision has been made for any except advance payments. The reasons of this course are:

1. It is as easy to pay in advance for a religious paper as it is to do so at the end of the year. Make the experiment.

2. Advance payments will enable us to furnish our patrons with a better and cheaper paper, than we can possibly do, if we are compelled to wait a year for the money, and then pay agent to collect it.

3. By advance payments we shall be able to avoid all errors in accounts, out of which, in times past, has arisen much mortification to all parties concerned. Thus far nothing of this sort has occurred with us; and if our brethren will observe the terms of our paper we shall be able to keep clear of them in future. Brethren try it. Get us a new subscriber and forward us the money—live dollars. By that means you will save fifty cents—a good day's work for many men—and push forward our common cause.

A thousand thanks to those who have so nobly aided us in our laborious but pleasant task. Will not all go and do likewise? We shall wait and see.

RECORDER versus HERALD.

For months past our brethren of the Biblical Recorder and the Religious Herald have been engaged in a fiery war of words, we fear to the little edification of their respective readers; and we are happy to perceive that, after so long a time, there is a prospect of a cessation of their hostilities. For the good of the cause we hope so at least; for however it is allowable that we should earnestly contend for the faith once delivered to the saints, it may justly be questioned whether we are authorized to do so angrily. Heated discussions answer but a small purpose in the settlement of truth; and it were particularly desirable that, when brethren of the same household disagree, their "hard arguments" should have the additional characteristic of being expressed in "soft words." The Recorder and the Herald are both able advocates of truth, and have deservedly a wide circulation. They are with all immediate neighbors—dwelling in close proximity with each other, and we trust there will henceforth be a better understanding between them. In all cases of household differences, that cannot be amicably adjusted by legitimate means, it were well to adopt the sentiments of the pious Abraham: "And Abram said to Lot, let there no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we are brethren. Is not the whole land before thee? Separate, I pray thee, thyself from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left." Whenever it is apparent that no real good can be accomplished by discussion, it were better that it should be suspended.

The above we write not in the spirit of a censor, but as an impartial observer; and we cheerfully concede to our brethren the same privilege towards us, whenever, through the oft infirmities of the flesh, we may fall into the like invidiousness.

NEW YORK BAPTIST EDUCATION SOCIETY.

The annual meeting of this Society was to have been held in the City of Albany, on the 12th ult. It was understood, that one of the leading items of business, was to arrange for the removal of the Madison University from Hamilton to Rochester. To this measure the citizens of Hamilton appear to have been unanimously opposed; and in advance of the meeting, made application to the Supreme Court of the State for a bill of injunction, barring all action on the subject. The nature of the process, however, was not made public early enough to prevent the convening of the delegates. About one hundred of the most prominent ministers and laymen of the denomination from all parts of the State—the friends and the opposers of the contemplated removal—met at the time and place appointed; but on ascertaining the true facts in relation to the injunction of the Court, they immediately adjourned the Society, and organized themselves into an "Educational Convention." In this new capacity they proceeded to business, by appointing sundry committees for various purposes, and adopting sundry resolutions bearing upon the question of the removal of the University—the two most important of which we insert for the gratification of our readers. The former of these resolutions relates directly to the removal of the University, and the latter to the adjustment of the difficulty with the citizens of Hamilton. They are as follows:

"Resolved, That this Convention recommend to the Board of Trustees of Madison University, to commence their next term in the city of Rochester, should the injunction now resting upon it be removed.

"Resolved, That whilst showing no indifference to legal rights, yet desiring to cultivate fraternal union, this Convention recommend the appointment of a committee of ten for the purpose of maturing, if possible, some scheme of compromise which may end litigation, and restore, as far as may be, union and co-operation among our brethren; and that this meeting suggest as an outline of such scheme, that it should save the property at Hamilton and the subscriptions at Rochester—plant the University at Rochester, and preserve a Literary and Theological school, at least one of shorter course, at Hamilton."

The above is a succinct account of one of the most extraordinary occurrences of the week; and when it is remembered that the Madison University is emphatically the creature of the Education Society—or rather of the Baptist denomination of the State of New York through this society, and that it is still dependent upon the patronage of the Baptists of the State for its support; it will doubtless occur to all minds that the opposition movement of the citizens of Hamilton, was a manifest infraction of every principle of policy and of right. If in the judgment of the society and friends of the University, Rochester is a preferable location to Hamilton, it was clearly their privilege to have removed it to that point without molestation; and unless the Baptists of the State are materially different men from their brethren of other parts—and they do not appear to be so—the citizens of Hamilton should have known, that they would not be deterred from the execution of their wishes by a mere protocol—by a mere bill of injunction. The measures adopted were, of all others, the best adapted to promote the ends which they least desired. Rochester is spoken of as the decidedly more eligible location for the permanent establishment of the University, and the independent spirit of the denomination will place it there, or they can not be expected to contribute to its support. This is sufficiently indicated by another resolution adopted by the Convention:

"Resolved, That in the judgment of this Convention, if the Baptist churches be not allowed to manage the education of the men to occupy their pulpits, they cannot be expected to yield to that education their annual contributions."

We hope for the cause of ministerial education, the whole difficulty may be amicably adjusted.

PASTORAL CHANGE.

We learn from the Religious Herald, says the Southern Baptist, that the Rev. J. B. Jeter, long Pastor of the First Baptist Church in Richmond, has accepted a call from the Baptist Church of St. Louis.

HON. AND REV. BAPTIST NOEL.

The Southern Presbyterian understands that this distinguished dissenter from the English establishment will shortly unite in church connection with the Baptist denomination.

We hope so; and, indeed, we see not how it can be otherwise with the views he has so clearly and fully expressed of Baptism and church independence. But, for the quiet of his spirit, we would rather see it than hear talk of it.

Since writing the above we have received an English Paper, the Northern Warrior, from which we clip the following statement, confirmation of the impression of the Southern Presbyterian. The writer says:

"On several occasions, soon after the secession of Mr. Baptist Noel from the Church of England, and when the deepest anxiety was felt to know with what denomination he would connect himself, when he resumed his work as a minister of the gospel, I pointed to the strong probability which existed that the Hon. and Rev. gentleman would come out as a Baptist. It is very probable that some of your readers may have doubted the accuracy of the information on which I grounded my opinion. Such of them as know my own views on the subject of baptism may have concluded that the wish was father to the thought. I am at length in a position to state, that what I mentioned six or seven weeks ago as a probability, is now a fact. Mr. Noel is a decided Baptist. A deputation from his former congregation waited on him last week, to represent to him how greatly they felt the loss of his ministrations, and anxious to know when they might expect him to resume his labours as a minister of the gospel. Being attached to the Church of England, they most probably expected the Hon. and Rev. gentleman would come out as an Episcopal Free Churchman. To prevent any misconception as to the denomination with which he means hereafter to identify himself, he stated, in the most explicit terms, that he regarded adult baptism in the profession of faith, accompanied by the evidence of a holy life, to be the only Scriptural baptism, and that he would come out a Baptist. I believe he will very shortly be baptized in the Rev. Mr. Evans' chapel. And here I may mention that Mr. Noel worshipped in Mr. Evans' chapel on Sunday forenoon last. He was accompanied by Mrs. and Miss Noel."

MISSIONARIES IN CHINA.

A list issued some months since, and received from a missionary at Canton, containing the names and residence of "Missionaries engaged in publishing the Gospel to the Chinese," gives the whole number at that time as sixty-seven, of whom seven were absent. Of the whole number, there were connected with the American Board of Commissioners, 10; Presbyterian Board, 10; American Baptist Missionary Union, 6; Southern Baptist Convention, 6; Board of the Protestant Episcopal Church, 3; Methodist Episcopal Church, 4; Of the whole number, 45 were Americans: 10 English, of whom 14 are connected with the London Missionary Society; 2 Swiss, and 1 German; Their location was, in Canton, 13; Hongkong, 16; Amoy, 9; Fuhchea, 6; Ningpo, 9; Shanghai, 15; Bangkok, Siam, 2.

BENEVOLENT CHURCH.

A correspondent to the New York Recorder, from Providence, Rhode Island, mentions that the Richmond Street Baptist Church of that city, contributed nearly seven thousand dollars the past year to benevolent purposes. That was noble, and deserves universal imitation.

SPECIAL PROVIDENCE.

One of the most striking instances of a special providence which we remember to have seen, is furnished in the item below, from the American Messenger for July. It says:

The superintendent of colportage at New Orleans states, that as a colporteur was returning from Parras, a Mexican threw a lasso which missed him, knocking off his hat. A second throw was successful, and his body was inclosed in the noose. The Mexican's horse started off at full speed, the lasso was drawn out at its length, and the colporteur expected to be hurled from his horse and drawn away to death. But the hand that took off Pharaoh's chariot wheels in the Red Sea, loosened the rope from the robber's saddle, and the colporteur was undisturbed upon his horse. He gathered up the instrument of death safely in his own hands, while his intended murderer rode hastily out of sight.

If the Lord be for us who can be against us?

REV. JAMES DUPRE.

We deeply regret to learn, through the Charleston papers, the death of the Rev. JAMES DUPRE, of Sumter District, South Carolina. Brother Dupre was our intimate friend, and class-mate while preparing for the ministry, near twenty years ago. He was a deeply pious and consistent christian. With fair talents, industrious habits of study, and prudent and uniform devotion to the cause of Christ, he attained a high place in the confidence and esteem of all who knew him as a man or a minister. He was eminently useful, and he died lamented by all classes of the community. His death occurred on the 18th ult., in the 36th year of his age, after a protracted illness of more than a month, which he bore with great patience. May the surviving members of his class, heed the admonition of Providence, and be also ready; for in such an hour as they think not the Son of man cometh.

CUSSETA FEMALE SEMINARY.

We would call the attention of our readers, to the Western portion of the State especially, to the advertisement of this Institution, under the supervision of the Rev. J. W. Williams, found in another place. Cusseta is a pleasant village, in Chambers county, immediately on the route of the Montgomery and West Point Railroad, and in the midst of a densely populated and thriving community—just where it is important to sustain a strong educational interest. Brother Williams, the Principal of the Cusseta Female Seminary, is one of our most excellent and highly intelligent ministers. He is a graduate of the Georgia University, and afterwards of one of the best Medical Colleges in the country. Sometime since, he abandoned a lucrative practice of medicine for the ministry; and now, at the solicitation of many friends, he has been induced to assume the responsible office of "teaching the young idea how to shoot." His deep and consistent piety, his modest and unassuming demeanor, his practical good sense and his indefatigable industry, eminently fit him for the education of the daughters of the country; and we trust he will not fail to receive a liberal share of patronage.

COLORED BAPTIST CHURCH.

The third Baptist Church of New Haven is composed of colored persons, numbering a little over a score, and says a correspondent to the Christian Secretary, for practical piety will not suffer, by a comparison with their white brethren. They have a pastor (Br. Thompson) settled with them. They have also a small, neat house of worship, and the congregation is not large. He says, of course they are feeble in point of pecuniary means. They are considerably in debt for their house, and are making every effort in their power to extricate themselves. Their minister too, receives only a scanty support. If any of our benevolent brethren or sisters want the privilege of helping the needy, here is an opportunity, and their aid at this time would be very gratefully received. I think such a band of devoted disciples, with all the disabilities imposed on them by invidious distinctions in legislation, together with the strong prejudices against color, who are struggling to secure the unmolested enjoyment of their religious privileges, have some claim upon the charities of their more favored brethren."

GLORIOUS! GLORIOUS!

Our dear brother, Rev. L. L. Fox, writing us from Uniontown, of this County, says, "I have had a glorious state of things in my colored congregation for some time past. Within less than a month, I have baptized between seventy and seventy-five, and expect to baptize some ten or twelve more on next Lord's day."

"Bless the Lord, O my soul, and all that is within me bless his holy name." May the time hasten when all the colored people of the land shall have put on Christ.

"We expect to be with our brother at his protracted meeting—*deo volente*."

NEW YORK BAPTIST ASSOCIATION.

This body held its fifty-ninth anniversary with the sixteenth Baptist Church in the city of New York on May 28 and 29th, 1849. Rev. Dr. Dowling, Moderator, and Rev. S. White, Clerk. The state of the churches is reported generally, to be in a healthful and harmonious condition, tho' few of them have experienced seasons of special revival the past year. The missionary spirit—Domestic and Foreign—is decidedly on the increase. An interesting circular letter was presented to the body by the Rev. Mr. Taggart on the duty of the churches, to encourage and call out the gifts of their young men, and educate them for the ministry. A resolution sympathizing with the Strict Baptist Convention of England—(a Convention organized for the promotion of strict communion among the Baptists of Great Britain) was adopted, which the Moderator was requested to communicate to the proper authority. Two churches were added to the Association.

WESTERN WELSH BAPTIST ASSOCIATION.

The annual meeting of this body was held at Ebensburg, Cambria Co., Pennsylvania, June 1-3, 1849—Rev. W. Owen, Moderator, and Rev. D. E. Bowen, clerk. This is a small Association, consisting of but eight small churches, numbering in all 375 members. They report for the year 35 baptized; 32 received by letter; dismissed by letter 37, excluded 17, 26 restored, 10 dead: net increase 20.

RECOGNITIONS.

The Christian Chronicle announces the constitution of two new churches—the First Baptist Church at South Pittsburg, Pa., on the second of June, with sixteen members; and the Independent Baptist Church at Dennesville, N. J., on June 6th with thirty-nine members. May these be fruitful branches of the great vine!

ORDINATION.

CARROLLTON, ALA., June 25, 1849. Pursuant to an invitation from the Baptist Church at Carrollton, a Presbytery convened at this place at the last meeting, for the purpose of attending to the Ordination of brother M. Lyon to the work of the gospel ministry.

The services were commenced on Friday morning 22nd inst., with prayer meeting at 11 o'clock.

At night an interesting sermon was delivered by Rev. A. M. Hanks, from Phil. iv. 6—"Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

On Saturday morning, at 11 o'clock, our venerable brother Stansel preached a sermon preparatory to the exercises of the Presbytery. The text was Isa. lxi. 1, 2, 3. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek;" &c.

The Presbytery consisted of brethren Charles Stewart, Wm. R. Stansel, John H. Taylor, Tristram S. Thomas, Alex. M. Hanks, and M. C. Curry.

After the sermon, the pastor, M. C. Curry, stated the object for which the Presbytery had been called. He then made the usual inquiries of the church and the candidate respectively, as to their willingness to proceed. Entire readiness being expressed,

On motion of Bro. Taylor, the Presbytery was organized by the choice of Bro. Stewart, Moderator, and Curry, Secretary.

Appropriate selections of Scripture were read by the Secretary.

At the request of Bro. Hanks, the candidate gave a relation of his christian experience, and some account of the circumstances which led to his entering upon the work of the ministry.

Brothers Stansel and Taylor then examined the candidate on various prominent points of doctrine; and the examination being thorough and satisfactory,

The Presbytery resolved that the ordination should take place on the next day.

The exercises of the forenoon were closed with prayer, by Bro. Thomas.

Preaching at night, by the candidate, from Jude, 3. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

On Sabbath morning, at 9 o'clock, the services commenced with a prayer meeting.

Then followed the Ordination Sermon, which was delivered by Bro. Taylor, from 1 Tim. iv. 16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

The candidate was afterwards requested to kneel in front of the pulpit, and, under the imposition of the hands of the Presbytery, a fervent prayer was offered up by Bro. Stewart.

The charge to the candidate was delivered by Bro. Stansel.

Bro. Hanks then presented the candidate with a Bible, accompanied with suitable remarks; after which, in the name of the Presbytery, he extended the right hand of fellowship, which was followed by the cordial and reciprocal greetings of the Presbytery and the church.

Benediction by Bro. Lyon.

The congregation gave most respectful and solemn attention to the proceedings.

Bro. Lyon is at present engaged in the practice of Law, from which it is hoped he may soon be released.

C. STEWART, Moderator.

M. C. CURRY, Sec'y.

ORDINATIONS—JUNE 24, 1849.

At the request of the church of Christ at Providence, Marengo county, Ala., brother Samuel Norwood was ordained to the gospel ministry, on the 16th of June, by Edward Bap-

tist and J. Reeves. Also on the day following brother Joshua Gilmore was ordained a deacon by Edward Baptist, F. C. Lowery, J. Reeves and S. Norwood. The services were highly interesting, and I trust, will prove a blessing to that little vine, and the community in which it is planted. J. REEVES.

CONNECTICUT BAPTIST STATE CONVENTION.

The annual meeting of this body was held at Bristol on the 12th ult., Rev. Mr. Miller, Vice President in the chair. About ninety delegates were in attendance. Two new churches were received into the body.

The Report of the Executive Board states that they had but two missionaries in the field the past year; that these had been actively employed, and, to a considerable extent, successful. Something over twelve hundred dollars were paid into the treasury for the support of Domestic missions within the bounds of the Convention.

The most interesting occasion of the meeting was the evening of the 13th, which is thus described by the *Christian Secretary*, to whom we are indebted for the items above:

A crowded audience assembled on Wednesday evening to consider the subject of Foreign Missions, and we know not when we have attended a more deeply interesting meeting. After a few interesting remarks from Rev. E. Bright, Jr., Home Secretary of the Union, and forcible appeal from Rev. J. H. Vinton, of the Karen Mission, Rev. Mr. Bronson addressed the audience in a manner which chained the attention, and we trust affected the hearts of all present. But perhaps the most impressive exercise of the evening was the remarks of the Assamese converts, asking in their broken English for Bibles and missionaries for their countrymen. At the close of the services a collection was taken amounting to \$234.34. We ought also to mention as adding much interest to the meeting, the singing of hymns in their native tongue, by the Karen converts accompanying Br. Vinton, and also by the Assamese.

RELIGIOUS INTEREST.

A correspondent to the *Christian Chronicle*, from New Haven says: A very pleasant religious interest has blessed this city during the past winter, and yet there are cases of greater encouragement. Thirteen have been baptized by the pastor of the First Baptist Church, and nineteen by that of the Second. The Congregational and Methodist Churches have shared very copiously in the work. At 5 o'clock each morning, a prayer meeting is well attended now. The State has been generally blessed.

FIRST RELIGIOUS NEWSPAPER.

It is stated in the *Christian Observer*, (Philadelphia) of the 23d ult., that the first religious newspaper ever published, was issued in that city in the month of September 1813, styled "THE REMEMBRANCE," edited by the Rev. Mr. Scott. It was afterwards called the "Philadelphiaian," then the "Philadelphia Observer," and lastly the "Christian Observer."

"When 'The Remembrancer' was first started," says the writer, "no one doubted that it was a new thing under the sun—and, indeed, the project was deemed by many two visionary projects. That Mr. Scott regarded it as the first effort of the kind, ever made, is obvious from an editorial on the last page of the fifth series, dated August 22d, 1818: 'Since the commencement of the Remembrancer, many similar plans in different parts of the United States, and some in foreign countries, have been attempted; we regret, however, that many have attempted this important service, but few have been able to persevere.'"

Of the highly evangelical character of this little beginning, the writer who was a patron from the first No., proceeds to add:—"Without intending any invidious reflection, I may be permitted to say, that the world has never yet seen a weekly newspaper so thoroughly religious and evangelical, as was *The Religious Remembrancer*. In vain do you look for advertisements or notices that are not purely religious in their design, while it will be found to contain very frequent documents appearing not only to the Presbyterian Church, but also to the Baptist, Episcopal, Reformed Dutch, Methodist, Moravian, Seceders, the Friends, and others, for whose special use their existed not in all the world besides a religious newspaper."

THE BAPTIST HARP.

A new Collection of Hymns for the Church, the Family, Social Worship, and Revivals: by the American Baptist Publication Society.

This is the title of a new hymn book laid on our table, for which we are indebted to the Cor. Sec., Rev. Thos. S. Malcom. We have not had the leisure, since its receipt, to give it a very minute examination; but so far as we have done so, we decidedly approve it. The hymns, 574 in number appear to have been selected and arranged with considerable care—both as respects their spirit and their poetic taste and accuracy.

The society, we understand, have issued three different sizes of this work—to suit the preference of purchasers; and they have already in press the seventh edition, making the aggregate number of copies published 8,500. The small size is sold at 25 cts, the next at 30 cts, and the largest 35 cts. Those who may desire the Baptist Harp will find it a valuable hymn book, and of a portable and convenient size. Its execution is neat and creditable.

MARIA EDGEWORTH, the distinguished authoress, died recently at her residence, Edgeworthstown, Ireland, at the advanced age of 82.

The eccentric but pious Rev. Rowland Hill tells, in his *Village Dialogues*, (vol. ii, 1877) a pretty anecdote illustrative of the danger of too many clergymen purchasing copies of the same sermon for delivery. It is as follows:

"An egregious blunder once happened even in the famous University of Cambridge, at what is commonly called the Sound Church; Dr. Truler has a notable sermon on these words: 'See that ye fall not out by the way.' And so it fell out that it was preached by different ministers in the same Sound Church three Sundays running. The clerk, on the fourth Sunday, admonished the preacher not to give them a fourth edition of 'See that ye fall not out by the way,' for that parish was all very peaceable. The reply was, that he had no other in his pocket, so that the people must hear that or none. The reader would not dispute the probability of this anecdote if he knew after what sort of a fashion the churches in and about the neighborhood of the English Universities are unfortunately served."

Alabama Baptist Advocate.

WEDNESDAY, JULY 4, 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.

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 Confering of Diplomas.

The friends of education are respectfully invited to attend.

M. P. JEWETT.

HOWARD COLLEGE.

The annual examination of the students of Howard College will commence on Monday the 23rd of July, and continue three days.

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

The Preparatory Department will be examined on Friday the 20th.

S. S. SHERMAN, President.

Marion, June 25th, 1849.

BAPTIST CAMP MEETING.

A camp meeting will be held at Weogulka 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. POYNDESTER
Cor. Sec. S. B. P. S.

NOTICE.

The annual meeting of the Board of Trustees of Howard College will be held on Wednesday the 26th of July. It is very desirable that there should be a full attendance, as important business will engage their attention.

WM. HORNBUCKLE, Sec'y.

A CARD.

The publication of the ALABAMA BAPTIST having been discontinued, it becomes highly necessary that the indebtedness 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 this 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.

MARION, ALA., May 16, 1849.

BEAR IT IN MIND

[That we are not responsible for the opinions or statements of any of our correspondents. It is allowable in men to differ in their opinions; and already some things have been said through our columns which we should not have expressed in precisely the same manner.]

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.

APOLOGY.

The indisposition of the Editor must be his apology for the meagreness of his present editorial. Nevertheless, he is happy to furnish his readers with several valuable and interesting contributions from other pens.

THEOLOGICAL LITERATURE.

It is a contention which forces itself vividly and painfully upon the mind of every student of Divinity, that Theological writings do not occupy their deserved place in literature. They are generally considered dull, stupid works, which it were well enough for preachers, who have nothing else to do, to study, but which men of business have not the leisure, nor men of taste the patience, to read. Much of this may be attributed to the natural aversion of the heart to having its comfortable equanimity disturbed, by searching investigations into motives and feelings, and loud, peremptory calls for duty and obedience. Yet even then, it is difficult to understand this entire indifference to many works, whose purely literary merit, is unsurpassed in our language. No department of literature can boast of names more brilliant than Taylor, South, Hall, Butler, Dwight, Chalmers, Wayland; or of purer and more eloquent English than they have written.

Theological Literature is generally distinguished in an eminent degree, by the highest and noblest quality of composition—earnestness. The writers are usually men of great force of character; of that moral and intellectual strength and courage, which stand in bold opposition to every thing that is wrong, and defy the powers of earth and hell. It is impossible but that this divine energy should infuse itself into the style, and that, in enforcing what they feel, not only to be important, but indispensable, they should speak with a force and power hardly equaled in any other writings.

But vitality is by no means the only striking attribute of this kind of writings. Its authors are possessed of as marked and varied accomplishments and talents, as distinguish any writers. When those who can see no merit in composition, unless virtue and religion are carefully excluded, shall furnish us with reasonings more powerful than those which, from many a pulpit and many a press, have scattered the sophisms of Hume and Diderot—when they shall display a pure patriotism and a more enlightened state policy, than distinguished the political papers of Robert Hall—when they shall produce a nobler system of moral science, or pour a clearer light on the vexed question of human responsibility, than Wayland—when they shall give us a style, which, like the Pilgrim's Progress, shall please the child who can scarcely spell his way through the fascinating page, and the old man, whose own experience is the key that unlocks the exhaustless store of hidden beauty and excellency; which shall be at the same time the wonder of the learned, and the delight of the unlearned—when they shall strike, with Milton, a string which even angels might touch with trembling hand, and awake a strain, whose melancholy grandeur echoes the awful beauty and sublimity of the theme;—then, and not till then, will we award to secular literature the pre-eminence it arrogates.

It cannot be poverty in the subject, which produces this want of interest; for Divinity is of all subjects the noblest and the grandest. Eloquence on all other topics is only attained by singling out one subject and investing it with undue and exaggerated importance. But before the writer on Divinity extends the whole universe, in all its beauty and grandeur—the whole world of matter and of mind, in all its simplicity and all its mystery, with the great Founder and Ruler of all, and naught is foreign to his subject that tends to the glory of Him who made it. For what is Creation but the work of His hands? what is Science but a knowledge of the truths He has established? what is Philosophy but the discovery of the laws He has ordained? What is Poetry but like pictures of what He has made—the bursting forth of the passions He has given?

When that golden time of universal benevolence and happiness, which visionaries and enthusiasts have long dreamed of, and which Christians with a more enlightened philanthropy, are taught to hope and to pray for, shall arrive, then Theological Literature will assume its true place. Then men of letters must know like household words the works of eminent Divines, or forfeit the title. Then the science of Divinity will be the greatest of sciences; if, indeed, it be not the only Science—for when that is perfectly understood what else can there be to learn? Then will the literature of Theology, as far transcend all other writings in interest and dignity, as its subject surpasses all others in grandeur and glory.

B.

THINGS WE NEVER LIKE TO HEAR.

There are six things which we never like to hear in professors of religion.

1. We never like to hear that professor of religion who buys property every year, who spends more or less money at theatres, shows and circuses, and in the purchase of needless luxuries, excuse himself from making charitable contributions, on the ground of poverty and the want of money; because, after all, it shows that he is more ready to minister to the gratifications of the flesh than he is to "honor God with his substance and with the first fruits of his increase."
2. We never like to hear that professor of religion who can discourse freely and fluently upon commerce, politics and the ordinary affairs of the world, excuse himself from the duty of family and public prayer, on the ground of timidity and a want of words; because, after all, it proves rather a want of disposition than a want of ability, as the slothful man saith a lion is in the way.
3. We never like to hear that professor of religion who neglects the house of God and all the appointed means of grace bemoaning his coldness, barrenness and unprofitableness; because it awakens a distrust of his sincerity, since it is written "they that wait upon the Lord shall renew their strength, they shall run and not be weary, they shall walk and not faint."
4. We never like to hear a professor of religion doling out the goods and slanders of this man and that, upon his brethren or the church at large; because, we think that since, if there were no open ears to hear there would be no flippant tongues to speak, such persons are equally culpable with those of whom they complain.

5. We never like to hear professors of religion finding fault with the meagreness of their pastor's sermons, when, by the neglect of their own duties, they devolve upon him such a measure of outdoor business, as to preclude the possibility of his preparation for the pulpit; because, it shows a disposition to be unreasonable in their exactions.

6. We never like to hear those professors of religion complaining of the severity of their pastor's sermons who have made such sermons necessary by frequent derelictions in duty and the manifest perpetration of wrong conduct; because it is an indispensable part of his duty to reprove the vices of church members as well as those of the world.

ON REVIVALS.

WHY DO WE NEED REVIVALS OF RELIGION? One purpose for which we need Revivals of Religion is, to carry us over a great many difficulties that can never be surmounted in any other way. In our churches, there are a great many little estrangements and alienations, which grow up in a cold time, like weeds in an old field. And then, as a frost, or as a fire, one real revival will kill or sweep away the whole of them at once. Who has not seen quarrels, even of a more serious nature, quarrels that threatened to split a Church to pieces, or that had for years produced distrust and coldness, and spread a death like influence, dissolved thus in an instant? Who has not seen enemies rush together and embrace, and become bound together for life? It may be that sometimes wounds are, even then, but superficially healed over. It is true they will always need careful and delicate handling afterwards, but this is also the case by whatever means breaches are healed. A scar will remain where the wound was, and a weakness where has been the fracture; but on the whole, there is no way by which difficulties are so thoroughly eradicated as by these blessed influences, and there are certainly no other means by which such long standing, inveterate difficulties are surmounted.

And as in the Church, so in the world, you see the prejudices of a life, in such seasons, the sophistries of a perverted education, the quibbles of scepticism, the arguments of error, all swept away at once like cobwebs. Personal aversions, denominational prejudices, one revival will do more to remove than a thousand arguments. No learning, no eloquence, no soundness of doctrine, no quiet, amiable deportment, no patient waiting, will bring about all this as one revival. It seems to elevate the souls of all together, quite above the difficulties of ordinary times.

Perhaps this can be better illustrated than explained. Whoever has travelled in summer, down any of the great western rivers, has observed how the steamboats, a dozen at once, will all get stopped by some ledge of rock, or bar of sand, or shallow pass in the river, and will lie there day after day, puffing and panting their enormous engines; and some of them fast aground, perhaps in the middle of the channel, stopped themselves, and in the way of others. All the power of steam and science cannot force them over—the unloading and straining are all in vain. But at last, silently and quietly, the river rises a few inches, and it raises those vast burdens, borne upon its bosom, lifts up those huge floating palaces so easily, so imperceptibly, and carries them over the pass so gently, that what a thousand men could not do in a lifetime, those few inches of water do in half an hour. In like manner operates the Spirit of God in revivals. If he works, the most difficult obstructions are passed so easily and naturally—the Church is so completely lifted above them, it is only difficult to believe they ever existed at all. Gentle currents might flow for a thousand years, without accomplishing what these high tides effect in a short time. These difficulties once surmounted, the Christian pursues his course, like one sailing on an unobstructed stream, long distances, and perhaps never again impeded. But until those shallows are surmounted, all the clear sailing below is useless.

We need revivals then, to carry us over a thousand difficulties of various kinds, that obstruct the onward progress of the Church.

DIVINE MODUS EXISTENDI.

The natural perfections of Deity—Eternity, immutability, omnipotence, omnipresence and omniscience—are the mode in which the divine essence exists; and his moral perfections—summarily expressed by the word holiness—are the mode in which his natural attributes exist; so that as nothing can possibly exist without a mode of being, thus the divine essence cannot possibly exist without these natural perfections, and his natural perfections cannot possibly exist without these moral perfections.

DANGEROUS ILLNESS OF MRS. JUDSON.

A letter from Dr. Judson dated March 18th, has been received at the office of the N. York Recorder, announcing the dangerous illness of Mrs. Judson of Burmah. "Mrs. Judson," says the Dr., "is very ill and still continues so; and what is worse, I have serious and dreadful apprehensions that she will never be any better. She appears to me to be in a settled and rapid decline; but the physician is holding out strong encouragement that she will recover."

"I write with a heavy heart. A dark cloud is gathering over me; and how dark it will become, I know not. But God knows; and he will, I trust, bring light out of darkness. His will be done."

In a postscript, says the Recorder, under date of March 23, the Dr. says, "Mrs. J. is rather better," but he indicates no abatement of his fears.

The issue has probably been determined before this time; but, if it could be so, we dare

say, all christians would join us in the hearty wish that our next intelligence may be, that the Great Disposer of all events, has raised up from the jaws of the grave this devoted missionary, and saved the heart of the venerated Judson from the deep incurable agony which the burial of a third wife must occasion.

See notice of Protracted Meetings in another column.

SABBATH SCHOOLS IN BALTIMORE.

A statistical table furnished by one of our Exchanges shows, that there are in the city of Baltimore 61 Sunday Schools, with 12,051 scholars on roll, and 32,126 volumes in their libraries—under the control of 1793 teachers and officers. Of the pupils, 7919 are generally in attendance, and 381 are professors of religion. Of the teachers 1574 are members of churches. The contributions of the schools to benevolent purposes the past year amounted to \$3082.05.

MORE ABOUT THE CHILDREN.

The Juvenile Missionary Society of the First Presbyterian Church, Washington, which has for its object, the promotion of missionary interest, by providing funds in aid of the missionary cause, and by cherishing among the youth of the church, a missionary spirit, was organized in March, 1842, during which year, and the succeeding two, the Society was enabled to appropriate about four hundred dollars to the cause of missions.

This is noble. Cannot the youths of some of our Baptist Churches perform a similar deed of benevolence? Perhaps if our pastors and older laymen would set them an example and put them upon the plan of systematic benevolence it might be accomplished.

RHODE ISLAND CONGREGATIONAL SOCIATION.

This body held its last anniversary during the last month, with the Richmond Street church, Providence. Rev. T. Shepard, Moderator, Rev. Messrs. Aikman and Whitman, Clerks, and Rev. W. J. Breed, Treasurer. There are in the State belonging to this body, twenty churches, four of which are in Providence. These churches embrace an aggregate of about 3000 members. The Consociational Sermon was preached by Rev. Dr. Cleveland, and the report on the state of religion was presented by Rev. T. Shepard. This report stated that the general condition of religion within the bounds of the body, while not of the most cheering kind, is such as to inspire confidence and hope. Nearly half the churches in the State are destitute of pastors.

HON. AND REV. BAPTIST W. NOEL.

On Wednesday morning, at Sanson St. Baptist church, says the Philadelphia North American, during a short address, the Rev. Duncan Dumar publicly announced that the above distinguished divine, whose recent secession from the established Church has caused so much excitement throughout the whole religious world, has requested baptism at the hands of a Baptist clergyman, and is about to unite with a church of that persuasion. The announcement was received with expressions of the deepest satisfaction.

ANOTHER GOOD MINISTER GONE.

With deep regret do we announce the sudden and unexpected demise of the Rev. R. R. Lillard, the Junior editor of the Western Baptist Review. He died at his residence, near Crab Orchard, Ky., of typhoid fever on the 7th ult. The Baptist Banner has the following testimonial of his character in which we join him:

Brother Lillard was a young man of high promise both as a Minister and Editor. He was a graduate of Georgetown College, remarkable for his piety, urbanity, and assiduity in his departments of religious labor. Though cut off in the morning of life, many will mingle their tears with those of his youthful widow and relatives, for as a Minister and as the Junior Editor of the Review he was extensively known and beloved.

We mourn for our beloved brother, and deeply sympathize with his bereaved family, and the senior Editor of the Review; but rejoice with them that his exit from time was, through grace, so triumphant.

CENTRAL THEOLOGICAL SCHOOL.

The idea of a great Central Theological School for the education of the ministry, appears not to be confined to the South. The subjoined resolution, indicating the existence of a like feeling among our brethren at the North, was discussed and adopted at a late meeting of the Rhode Island Baptist Education Society:

"Resolved, That a committee be appointed by this Society, to confer with the authorities of the Newton Theological Institution, the New York Baptist Education Society, the Northern Baptist Education Society, and other Institutions and Societies interested in the cause of Ministerial Education in the Baptist denomination in New York and New England, in reference to the adoption of a plan by which the Baptist denomination in these states may unite in sustaining one general system of Theological Education in connection with one Theological Institution which may be central in its location with respect to these States."

HIGHWAYS AND HEDGES.

A correspondent to the Watchman and Recorder from Buffalo, N. Y., says, "the only thing of religious interest in this city is a movement by several pastors in the city to sustain preaching in the streets on Sabbath afternoon, in the lower part of the town near the wharf. Thus far the meetings have been orderly, well attended, and promise to result in good. Many thus hear the gospel who never enter our churches."

NOBLE.

The Biblical Recorder acknowledges the receipt of thirty-two new subscribers by a single letter. Will not some of our good brethren inflict a like mortification upon us soon? It will be a mode of smiting that will not break our head. Try it.

LET IT GO THE ROUND.

The following item we find in the Baptist Banner, and we insert it for the benefit of any who may need a good example.

"An excellent brother in a neighboring village, whose initials are J. L. became embarrassed, and in 1842, stopped his paper leaving a balance of \$8 25 against him on our books.—On Friday last he came to see us, and constrained us to take \$10 00 in payment of the debt, saying we were entitled to interest on the amount due. He then subscribed anew for the Banner and paid in advance."

LIABILITIES AND RESOURCES.

The annual liabilities of the State of Alabama, says the Flag & Advertiser, are

The annual liabilities of the State of Alabama, says the Flag & Advertiser, are	\$657,167.26
The annual resources.	574,175.61

The annual deficit between liabilities and means.

The annual deficit between liabilities and means.	\$82,991.65
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To which add amount expenses of State Banks.

To which add amount expenses of State Banks.	35,994.93
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Total amount deficit.

Total amount deficit.	\$118,986.58
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The Commissioner of the State Banks, it adds, may have resources in charge which will reduce this total deficit. In his report to the last Legislature we find the means in hand stated at \$1,177,150.54—a portion of which may have been in securities which bear an annual interest. We estimate the amount of such securities at \$600,000, there would still be an annual deficit of \$58,986.58.

This is a bad condition of things.

CHOLERA IN NASHVILLE.

The Tennessee Baptist says, not less than fifty died within twenty-four hours, on Friday of last week. It has been on the decrease for the past four or five days, but a return is expected with the next rain. Nine members of the 2d Baptist church have already fallen victims to this destroyer.

CHOLERA IN ST. LOUIS.

Since our last issue this disease has increased rapidly, both in extent and malignity. During the last week, there were more than five hundred deaths from all diseases; and the mortality for the present week, has not been less than one hundred per day.—Western Watchman.

LETTERS RECEIVED.

Bro. H. R. Morgan will please accept our thanks for a list of new subscribers. Wish all our brethren would imitate his example as it relates to getting a new name when one dies, discontinue or moves away. Hope he will continue his zealous exertions in our cause.

Bro. P. H. Ferrel has again brought us under obligation for a new name and the money in advance. Thanks to him for the many favors of the kind we have received from his place. He has had a private response upon the account of the lady who is dead.

Mr. T. G. Jordan will understand that his letter and money are in hand. Right glad are we to hear from our good friend. He will find a receipt in another place, and hope he will send us a few new names.

Rev. L. L. Fox's letter came to hand in due time, and refreshed us much. His requests were attended to. Thanks to him for generous promises, which we shall realize no doubt. Expect, *deo volente*, to be with him in August.

Rev. A. J. Waldrop has many thanks for his very pleasant letter, bearing new names and the money. We are happy to know that, not only in his region, but in every place "our State paper is gaining ground." Hope it may continue to do so. We shall always rejoice in his aid. Severe indisposition has prevented an answer to his query; but it will be attended to after a while. He has a private response.

Rev. Jordan Williams' interesting letter is before us. Thanks to our brother for his attentions. Will he let us hear from him frequently? Send us a few new names, and oblige.

Bro. Wade H. Sims will accept our thanks for his pleasant letter. He was due nothing on the old concern, and will find the whole of his remittance credited in another place. Will he send us a few additional subscribers?

Communications.

PANAMA CORRESPONDENCE.

The following letter from the Rev. Solon Lindsley, late of Mobile, to a friend in this place, will be read with special pleasure by his numerous acquaintances in Alabama. It was not intended for the public eye, and should he have the good fortune at San Francisco, to see it in print, we hope he will pardon our liberties in the remembrance, that many others besides himself, will be peculiarly gratified on its perusal, in that free and unconstrained style, in which he is wont to write to his personal friends. He left Panama, on the Humbolt, and ere this has reached his destination. We wish him great success in preaching Christ to the gold-diggers.

PANAMA, May 15, '49.

DEAR BROTHER:—I hasten to drop you a few lines, believing that even such will be gladly received by you.

You perceive from the caption of my letter, where I am. Though I am far from home, still I am far from the place for which I set out, and it has taken a long time to reach even this point. Just one month ago, I arrived at this place. On

the 12th of February, I left Mobile, and on the 15th New Orleans, for California, via Chagres. You know that we left New Orleans on the steam ship Galveston. The fate of that vessel you have long since learned through the public journals—it is, therefore, unnecessary for me to give you an account of her disaster. We lay at Balise some fifteen or sixteen days, when fifty of us chartered an English brig, and after a sail of fifteen days, having, during the voyage, encountered every variety of weather, we anchored in the harbor of Chagres. This was on Sabbath morning, April 1st. In this short period, from the 13th of Feb'y, to the 1st of April, we had passed through some of the most frightful dangers that ever I had been exposed to, in all my life before, and you know I have been exposed to many and very great ones. I have not time now, to give you an account of the scenes through which we passed, but may do so at some future time.

I was much pleased with Balise. It is a British port, and the principal religion of the place, is that of the Church of England. There is there, however, quite a flourishing Wesleyan Church, and also a small Baptist Church. The station (mission) there was once in a very prosperous condition. They had a very excellent house of worship, and also an excellent school house, and both situated immediately upon the Bay, and one of the most retired, healthful and beautiful locations in the place. This Church, however, some year or two since, met with the most bitter persecution, from the established Church. Their pastor, Rev. Mr. Henderson, (a Scotchman), and one of their deacons, were thrown into prison, the entire Church property sold, and the Baptists for a season silenced and crushed. These excellent men, who, for the defence of the truth, were thus cruelly thrown into prison, were afterwards set at liberty, and with certain restrictions, were allowed to meet for the worship of God. They now worship in the first story of a small house, which brother H. himself rents. The upper part he, and his wife and several children, occupy as their residence. In the lower part he keeps a school also, during the week, and it is mainly from this school that he supports himself and family. The Church is now very small and feeble, unable to do but very little for him. They appear, however, very pious and zealous. Connected with the Church is quite a flourishing Sabbath School. Bro. H. is an excellent man, a very acceptable preacher, and a bold defender of the truth. He has been laboring in this country for many years, and has done much as a missionary for the cause of Christ. I preached for him whilst I was there, and also for the Wesleyan minister. I had at both places crowded houses, as there was great curiosity to hear an American preach; and never did I preach to more attentive congregations. The mass of the population of Balise are negroes. The balance are mostly English, Spanish, and Indians.

You have frequently received accounts of Chagres. It is, therefore, unnecessary for me to say anything about that. The accounts you have seen, are, in the main, correct. I was, however, most agreeably disappointed in the Chagres river. It is a very beautiful stream, and the growth and scenery on either side of it, are surpassed by few rivers on the Western Continent. On the third of April, we left Chagres, in canoes, for Gorgona, a small town, some forty five miles up the river. Here we remained a few days, camped out, then struck our tents, and moved on across the Isthmus to this place, a distance of about twenty-five miles. The road from Gorgona to this place, is not half so bad as I expected to find it. Indeed, during the dry season, it is a very good road, and fortunate for us it was when we crossed, the dry season. The country is mountainous, and the road quite broken rough and rocky; but there are many more roads in the United States. During the rainy season this road is impassable, and hence persons crossing the Isthmus at this season, ascend the Chagres river to Cruces, a small town, some seven miles above Gorgona. The road from Cruces to Panama, is paved most of the way; and yet, that, during the rainy season, is a very bad road, though it is passable. It is now, what is called the rainy season. The rain is not constant, but falls in heavy showers, and usually accompanied with lightning and thunder. We have had the rains generally, thus far, in the afternoon. The nights are cool, but the heat during the day is very great.

Panama is a walled city, and contains a population of some 6000 or 7000 souls. There is nothing whatever interesting about the place. The streets are narrow, and the houses built in the old Spanish style—the inhabitants are very indolent, and the lower classes extremely filthy. There is but little of the old Castilian blood here. The population is mostly a mixture of Negroes, Indians and Spanish. The Roman Catholic is the only religion recognized or known among them, and here, as in all Spanish countries, it is presented to the eye of the beholder in all its deformities and abominations. I have now neither time nor space to give you a description of one tenth part of what I have seen of Romanism since my arrival here. The scenes which are exhibited every day are perfectly revolting to the feelings of a Protestant. The bay of Panama is very beautiful, and from the Battery we have a fine view of it, of the Island, the shipping, and the elegant scenery around it.

There is a vast crowd of Americans here, waiting for an opportunity to leave for California. I presume that there are not less than 2500 persons. Since my arrival here several vessels have come in, loaded and left. But there is a constant influx, so that the number does not appear to be much diminished. There are, however, now two Steamers here—the Oregon and Panama, and several large vessels, all of which will leave for St. Francisco in the course of a couple of weeks, and take off nearly all the emigrants that are now here. We (the Montgom-

ery Company to which I belong,) have taken passage on a large Packet Ship, called the Humboldt, and expect to sail to-morrow. She takes 350 passengers. Every boat and vessel that leaves here is crammed as full as they can possibly stick them together.

There has been, and is at this time a vast amount of sickness among emigrants in this place. About twenty Americans have died since my arrival here. A great deal of the sickness is occasioned by imprudence in eating, drinking, &c., and has prevailed mostly among Northerners. But one Southern man, to my knowledge, has died, and he left home (La.) diseased. I was quite unwell for a few days after my arrival here, but have since enjoyed most excellent health. Two or three others of our company have been very ill with the fever of this climate. All are now well, except one, and he is fast recovering. Dr. Gindrat and Paull, with whom you are acquainted, are members of our company. Paull had a very severe attack, and came very near dying. He is now well. Indeed, I may say that we are all well, and all in very good spirits—considering the disappointments, dangers, troubles, &c., through which we have passed since we left home. By the way it is no small undertaking to go to California. The voyage and journey thence are attended with innumerable dangers, difficulties and vexations. Every sort of imposition is practiced upon the emigrant, and that too by his own countrymen. Strung along the whole route are a set of villains ripe for any imposition or any crime. The difficulties encountered by the emigrants by the route have thus far been great and aggravated in the extreme. These difficulties, however, as steamers and vessels increase upon this side of the Isthmus, will be gradually removed, and this route will, undoubtedly, be the best and most expeditious to the Eldorado of the West.

I may here observe, that the emigration by this way is not confined to men alone. Whole families of men, women and children, are not unfrequently seen coming into Panama. I presume that there are not less than twenty American Ladies now in this place, bound to California. The wife of Col. Fremont is now here, but will probably leave in the Panama, which is expected to sail from here to-morrow. I would not advise persons, desiring to go to California, to come by the Isthmus at this season, as it is now the rainy season, and the difficulties and exposures are very great.

I have written this in great haste, in the midst of noise and confusion, and on such scraps of paper as I could get hold of.

Yours affectionately,

S. LINDSLEY.

REVIEW OF LORD'S EXPOSITION OF THE APOCALYPSE.

(Continued.)

FIFTH SEAL.—*Souls of the martyrs under the altar.*—The author does not regard these martyrs as symbols at all, but really the souls of those saints who had suffered for the truth, expressing an ardent desire for the coming of the promised millennium, when Christ is to reign visibly on earth, in his resurrection body. The white robes given to each of them, he says, symbolizes their justification and formal acceptance to the inheritance of life. The response to them that they should rest yet a short time, indicates that the period of persecution on the earth was not yet completed.

SIXTH SEAL.—The symbols of this seal, the author contends, represent a succession of violent and disastrous changes in the political world, which are at length to end in the dissolution of all forms of civil government, and the second advent of the Redeemer—"when kings and great men, commanders of thousands, and the rich and the mighty, and every bondman and every freeman" will strive to "retreat from the splendors of his presence to dens and caves, and cry to the mountains and rocks to fall on them and hide them from the wrath of the Lamb"—"exhibiting his presence and the arrival of the great day of his vengeance, as the cause of their terror." He thinks the first three great events symbolized in this seal have already taken place; and that the fourth is subsequent. The first was the revolution in France, introducing the reign of terror; the second, the change of that tyranny to another terminated by the career of Bonaparte, whose reign terminates the third; but it appears more applicable to the present convulsed state of Europe—upon his own principles of interpretation; and after all, they may be in the womb of the future revolutions and convulsions more signal than any upon the page of past history. I am aware of that the great learning of Mr. Lord is deserving of much respect; but I cannot but wonder at his applications of the first three parts of the symbols of this seal. If all forms of civil government are to be abolished to make way for the reign of Christ on earth; there will, doubtless be many violent and lasting shocks and revolutions, before the world will be subdued to truth. The author's reasons for a visible reign of our Savior upon the earth we shall see in a subsequent number.

CHAP. VII.—*Sealing of the servants of God.*—The four winds denote all the winds, and the four angels all the powers that excite and direct their violence.

The peculiar office of the angels is, not to restrain them, but to rouse and direct their violence, taken as symbols of great religious and political storms;—"Combinations and masses of men under the influence of new and exciting opinions," multitudes and nations roused to passion, and uniting in a violent demolition of social and political institutions, and the destruction of those who obstruct their ambition, or repress their madness.

The symbol denotes, therefore, that the servants of God, ere the whirlwind begins, are to be led to assume a new attitude towards the apostate church and usurping civil rulers, by which—

and in a manner never before seen—they are to be shown to be indubitably his true people," by a public and formal disavowal and withdrawal from legalized hierarchies, and by bold and successful opposition to the exercise of any control, by the church, over civil governments.

"The angel who bears the seal represents those who excite and control this separation and festivity; and their agency, it is seen from other parts of the prophecy, is to precede the slaughter of the witnesses, and the fall of great Babylon"—the papal hierarchy. "The tribes denote the divisions of the church. As the twelve were all the divisions of the Israelitish family, they represent all the branches of the christian profession, that contain true servants of God."

"The precision of the number denotes a limitation, probably, rather than a universality of the sealing; that a part only, and not all, the servants of God, are to share in this movement."

"The sealed and the witnesses are undoubtedly the same."

"The multitude in white robes." vs. 9-17. "The scene of this vision is the divine presence. The innumerable multitude stand before the throne of God and the Lamb, and are undoubtedly the redeemed raised from the dead, publicly accepted and exalted to the station of heirs of God and joint heirs with Christ in his kingdom. They are clothed in white robes which denotes their justification. They have palms in their hands which are the emblems of joy on account of victory. They ascribe their salvation to God and to the Lamb, which indicates that it is accomplished. They are come out of great tribulation, which implies that that tribulation, at best with respect to them, is passed; that their warfare with the anti-christian powers, their struggles against temptation, their trials and their sufferings have reached their close."

"This description obviously embodies all that is embraced in the representations given in the Scriptures, of the relations, stations, and happiness of the redeemed after their resurrection."

"And how consonant with it are the representations of the vision! How intimate the relations to Christ to which they are exalted! How august the stations they fill! What an elevation of nature it implies, what a grandeur of intelligence! What a spotlessness and beauty of affection! How vast and majestic a change from the weaknesses, the sins, the conflicts, the miseries that marked their existence here, the agonies of death and the darkness and ruin of the grave to which they were doomed because of their offences!"

CHAP. VIII. 1-5. *The seventh seal.*—"The heaven, of which the half hour silence is affirmed, was doubtless the heaven of the divine presence, not the earth's atmosphere. The silence was symbolic, as well as the agents and acts that followed at the altar, and the phenomena of the distant spectacle."

"The period on earth corresponding to that silence, probably—by the symbols that follow—was that of repose which intervened between the close of the persecution by Dioclesian and Galerius in the year 311, and the commencement, near the close of that year, of the civil wars by which Constantine the great was elevated to the throne. The period from the persecution by Dioclesian to that of Licinius commenced in 319, was marked by impassioned desires and hopes by the church for the elevation to power, not only of a tolerant, but of a christian prince, who should free it from the danger of extinction, with which the reputation of an exterminating war like that of Dioclesian and Galerius, seemed to threaten it."

"It immediately preceded a violent convulsion in the Roman empire in which the church had a deeper interest than in any other that has occurred, and in which there was a tempestuous conflict of opinion, such as voices, lightnings, and thunders denote, and a subversion of ancient institutions, analogous to the demolition of fortresses, temples and cities, by an earthquake." The seven angels who stood before God, to whom trumpets were given, the author defers to the sounding of these trumpets. The angel standing at the altar with a golden censer, he supposes, represents an order of celestial beings, which he does not satisfactorily define, and that by it is indicated a visible recognition, in the presence of the Redeemer, of the supplications of christians on earth, by a memorial presented by this order of angelic beings. But it appears to me, at least, a doubtful interpretation. The author says: "As the throne was in heaven, and he who sat on it the eternal Word, the angel offering the incense symbolized an agent in his presence, not on earth, and the offering of the incense, an act exerted in his presence, not in the world;" and that is the sum of his argument.

H. L.

RELIGIOUS ITEMS.

DROPS FROM "CANAN'S FLOWERS."—God hath two dwelling places—the highest heavens, and the lowest hearts; that is the habitation of his glory—this of his grace.

There are two choice mercies—1st, To have a heart broken for sin. 2d, To have a broken heart off from sin.

If Love find fault, it is that there may be no fault to be found. God on this ground, finds fault with his people, that his people may be without fault.

The Son of God became the son of man, that the sons of men might become the sons of God.

The love of God doth not know what it is to be idle, and idlers do not know what it is to love God.

Christ is the Son of God, and therefore beloved. Matt. iii. 17. We are beloved, and therefore the sons of God.—1 John iii. 1.

The true measure of loving God, is to love him without measure.

God chastises whom he loves, but he loves not to chastise.

BAPTIST STUDENTS IN GREAT BRITAIN.—The following is a list of the number of Theological Students preparing for the ministry in the various British Baptist colleges at the close of last year:—

Bristol,	22
Stepney,	12
Bradford,	16
Haverfordwest,	14
Pontypool,	16
Abercromby,	5
Theological Education Society,	6
Theological Institution, Scotland,	6
Leicester, (General Baptist,)	9
Total,	106.

CONVERSIONS.—A class consisting of seven persons, three of whom had been intended for the Roman Catholic priesthood, recently renounced Popery in St. Thomas' church, Dublin.

HON. AND REV. BAPTIST. W. NOEL.—On Wednesday morning, at Sampson St. Baptist Church, during a short address, the Rev. Duncan Dunbar publicly announced that the above distinguished divine, whose recent secession from the Established Church has caused so much excitement throughout the whole religious world, has requested baptism at the hands of a Baptist clergyman, and is about to unite with a church of that persuasion. The announcement was received with expressions of the deepest satisfaction. —*Phil. American.*

HON. AND REV. BAPTIST NOEL.—The London correspondent of the *Northern Warder* states, that Mr. Noel has in the press, and almost ready for publication another work on the subject of baptism, in which he endeavors to prove that infant baptism is unscriptural, and that no baptism has any warrant in the New Testament which is not preceded by profession of faith, that sincerity of which is attested, as far as man can judge, by a holy walk and conversation. Mr. Noel is to preach in the Rev. Mr. Evans' chapel next Sabbath forenoon. In a fortnight or so, he means to pay a visit of a few weeks to Ireland, the tour of which he means to make, and on his return, it is expected he will resume his stated ministrations as a preacher of the gospel, in connection with the Baptists.

PROGRESS OF TRUTH 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 schools.

MARRIAGE OF A MISSIONARY.—Rev. John M. Ashburn, under the appointment of the American Indian Mission association, as a Missionary to the Putawatomie Indians, West of the State of Missouri, was married in Robertsville, South Carolina, April 26th, to Miss S. Norrway Jaudon, of the above place. Brother and sister Ashburn will spend the summer in Virginia, and in the fall repair to their station, where a most inviting field waits their coming.

NEW CREEK MANUAL LABOR SCHOOL.—Contracts have just been signed between the Board and the United States Government, for the erection and conducting of a large Manual labor School among the Creek Indians, at which are to be educated eighty pupils, divided between both sexes. The Board has appointed to the Superintendency of this institution, a brother whose "praise is in all the churches," who it is hoped, will accept the invitation.

SECULAR INTELLIGENCE.

MORTALITY IN NEW YORK. There were 15,919 deaths in the city of New York last year. Although the female population is largest, yet the deaths of males exceeded those of females by 767. Seven had lived more than a century.

REMARKABLE CLOCK.—The Charleston courier contains a notice of a new clock which is soon to be erected in that city. The striking portion of the clock is so arranged that the chiming of the quarters and striking of the hours are accomplished by a single movement. The musical portion of the clock is also ingeniously constructed. It plays no less than three tunes, changing at the completion of each, and when the three are finished, the keys again resume their original position, and commence the tune first played. We understand that four bronze figures are to be cast, which, at certain periods, are to spring forth from separate points of the steeple, and to return to their places obedient to the working of the machinery.

MORTALITY IN GREAT CITIES.—Dr. Stevens of New York says, the mortality in New York during the last twenty years,

has been 1 in 38; Philadelphia, 1 in 42; and in Boston, 1 in 45.

KOSSUTH. This distinguished Hungarian leader is said to be a powerful writer, an eloquent orator, a statesman of consummate ability, and in all points a truly great man. His oratory is astonishing. He has fine features and a commanding presence. He addressed and carried the Germans in German. He spoke to the Slaves in the mountain cities in the Slavak languages, and raised them to a pitch of fearful excitement. The Catholic clergy he gained in their assembled Council at Sumog, by a thrilling speech in Latin. He has already run a career of glory, and the way seems clear before him for yet higher renown. He has succeeded in fastening the attention of the world, and engaging the sympathies of all the true friends of freedom.

THE HOLLOW HORN.—Indigo made fine, and put in the hollow of the head, close behind the horns, by cutting a small place through the skin, say half an inch long, and causing it to mix with the blood, is said to be a certain cure. Poke root washed and rolled in salt, given to the cow to eat three or four times a week, is another cure. Two pieces of the root about two inches each in length at a time will do. If the cow will not eat it, which is sometimes the case, boil it down to get the strength, and give it in slop well salted.

THE OLDEST MAN IN AMERICA. George Buckhart, living in Harlan county, Ky., is one of the most extraordinary men of the age, and perhaps is the oldest man now known to the living. He is one hundred and fourteen years old; was born in Germantown, Pennsylvania, and has lived for several years in a hollow sycamore tree, of such large dimensions as to contain his family, consisting of a wife and five or six children, bed and bedding, cooking utensils, &c. The exploring agent of the American Bible Society, in his travels in Kentucky, recently found him, and also saw several respectable gentlemen who had spent one or more nights with him in this singular home. He professes to hold the Lutheran faith, being of a German family, and received the Bible with peculiar manifestations of gratitude. What a life for one man to spend! What a long train of events has marked this century through which he has drawn the thread of existence! —*Bible Society Record for May.*

The Hungarian army is set down by the London Times, at 396,000 men, which number is more than equal to the combined Russian and Austrian forces engaged in the campaign. This vast army is divided into eleven corps, commanded by the following generals; Bem, a Pole; Georgey, a Hungarian; Damianitch, a Croat; Perizel, a Slave; Danenberg a Hungarian; Guyon, an Irishman; Gaspar, a Slavake Vettera Hungarian; and Aulich a German. The Hungarian cavalry consists of twenty-seven regiments of regulars, each of 2,000 to 2,400 men and of 40,000 irregulars. They have 480 pieces of cannon, most of which are 13 and 18 pounders. The Hungarian clergy of all sects are travelling about the country in their clerical costume, preaching extermination against the foreign invaders.

AN OATH REFLECTED UPON. Mr. Romaine, hearing a man call upon God to curse him, offered him half a crown if he would repeat the oath. The man stared. "What, Sir! Do you think I would curse my soul for half a crown?" Mr. Romaine answered—"As you did it just now for nothing, I could not suppose you would refuse to do it for a reward." The poor fellow was struck with the reproof, and said—"May God bless you, sir, and reward you, whoever you are. I believe you have saved my soul. I hope I shall never swear again."

A NEW RACE. A hitherto unknown race of people has been discovered, it is said, in the interior of Africa. The men are tall and powerfully built, standing 7 to 7 1/2 English feet in height, and black in color, although destitute of the usual character of negroes, in features. Mr. Hemit Ali sent an expedition up the "White Nile" in search of gold, and there found this new race of people—1500 of whom armed to the teeth, came down to the shore of the river where the vessel lay. The name of the kingdom occupied by the people is Bari, and its capital Panteja. They raise wheat, tobacco, &c., and manufacture their own weapons.

ARISTOCRACY RUNNING TO SEED. The Westminster Review says that "the male heirs of the peerages in England in a great majority of cases become extinct, and all the baronetages become extinct for the want of male heirs, though many of each have female representatives." Galignani in his Guide to Paris says that nearly all the old Parisian families are extinct—particularly the male portion—

In the great city of Paris not one thousand persons can reckon their ancestors as far back as Louis XIII."

MOUNT TOBY NO MORE. This old mountain has lost the name it has borne so long. A new one has been given to it by the Senior class of Amherst College. The ceremony, on the 14th, of christening anew seems to have been full of interest. One reason for the change of name, assigned by the orator of the occasion, was, that no poet would dare to write a poem, if he must introduce into it the name of Toby! Shades of uncle Toby! To us, there is poetry—deep, sparkling, original poetry—in association with thy name! But the deed is done, and what a few days since was known as Mount Toby now rejoices in the cognomen of *Metawampse*. The Sachem of the original lords of the mountain bore that name. He sold the old hunting place for 80 fathoms of wampum. —*Watchman & Reflector.*

LIBERAL DONATION. Mr. Buchanan, late secretary of state, has given to the city of Lancaster, in trust the sum of \$4,000 to remain as a perpetual fund, the interest whereof to be annually expended in the purchase of fuel for the use of the poor and indigent females of that city, during inclement winter seasons.

DEATH OF A POET.—Rev. William B. Tappan, General Agent of the American Sunday School Union, who, from the simplicity and sacred fervor of his numerous occasional poems, has been denominated "the American Montgomery," died of cholera on Monday week, in the vicinity of Boston.

In the early part of last week a severe tornado passed over Memphis, Tennessee, which sunk a number of flat boats at the landings. The cabin of the steamer Yazoo was blown off. The roof of Cook & Harley's commission warehouse, and also the roofs of a block of buildings, were all blown off, and carried a considerable distance. The Exchange and numerous other buildings were more or less injured. No lives were lost. —*Alabama Planter.*

THE GOLD OF CALIFORNIA. The N. York Herald publishes a list of all the known arrivals of gold from California into this country and England, from which it appears that the whole amount of gold received is \$4,269,788. Of this total amount \$1,362,300 came to the U. States. This is exclusive of the amounts of individuals, of which no special mention has been made.

ON OUTFIT. The Washington Union says that the collector of the part of San Francisco and his family have thirty-two horses and fourteen wagons, each drawn by six mules—making in all, 116 horses and mules furnished by the government to transport him and his family to their destination! It computes the cost of sending out him and the two Indian agents, one for Salt Lake and one for Santa Fe; at \$75,000.

DIVORCES IN CONNECTICUT.—An official report lately made to the legislature of Connecticut shows that, for the five years ending with April last, five hundred and fifty-two divorces have been granted in that state, viz:—thirty-five by the Legislature, and five hundred and seventeen by the Superior Court.

PROTRACTED MEETING.

There will be a protracted meeting, held with the Baptist Church, at Fellowship, Perry county, 25 miles East of Marion, commencing Saturday before the 2d Sabbath in August next. Brethren generally, and Ministers especially are invited to attend. By order of the church.

J. SANSING, Pastor.

June, 1849.

PROTRACTED MEETING.

There will be a Protracted meeting, at Hepzibah Church, Perry county, 16 miles East of Marion, commencing Saturday before the 4th Sabbath in August next. Brethren generally and Ministers especially, are invited to attend.

J. SANSING, Pastor.

June, 1849.

PROTRACTED MEETING.

A protracted meeting will be held at Concord Church in Dallas county, Ala., commencing on Friday before the 4th Lord's day in August next. Ministering brethren are cordially invited to attend. We need their aid very much. We also invite all our brethren and friends, who can find it convenient to do so, to be with us.

J. REEVES.

RECEIPT LIST.

Receipts for the Alabama Baptist.			
NAME.	AMT.	Vol.	No.
H. G. Graham,	\$3 00	5	52
James Reid,	4 00	6	52
Receipts for the Alabama Baptist Advocate.			
NAME.	AMT.	Vol.	No.
E. G. Milton,	\$3 00	2	19
James Peterson,	5 00	1	52
Rev. H. G. Smith,	5 00	2	19
Mrs. L. M. Jordan,	5 00	2	19
Geo. Hopper,	6 00	3	18
P. McAdams,	3 00	3	18
O. H. Perry,	3 00	3	18
W. W. Coats,	2 25	1	25

Dr. J. Spruill,	1 68	1	26
T. J. Brittain,	89	1	12
Wade H. Sims,	5 00	2	52

MORTUARY.

The shock and appalling sensations of Death—the funeral pall—the slow, sad and measured procession to the "cry of the dead," has passed away, and the relatives—all, all are mellowed and chastened down into the melancholy reflection, that a being of no ordinary endowments has forever passed from among them—from earth and all that it inherits. But that melancholy is not left upon their minds to sadden and repress. Far, very far from this. Every retrospect, every recollection, is cheering and inspiring with hope—with confidence in all—that a being of earth has been exchanged for an angelic nature, with the spirits of the just made perfect in Heaven!

ANN HOLCOMBE, consort of John C. Holcombe, Esq., of Mobile, is no more! The story of her disease, her sufferings, her death, is short but instructive, and deserves a record. Business had called her husband from the State for a few weeks, when a call from Louisiana, rendered it necessary that she should represent him in his absence. She hesitated not—went forward in the discharge of duty—encountered the dangers of the journey—the pestilence, that knows no respect to persons, now raging in the section of the country whither she resolved to go. After disposing of her affairs, she returned to Mobile to meet her husband, just returned from his journey. But, alas! that meeting was marred by the insidious inroads of the dire disease, which she had dared to encounter. She had been seized violently, on the night of the 22d ult., on her voyage across the Gulf, and, on reaching her home, in the vicinity of Mobile, very soon found that the awful summons had come—that the fiat of Death had gone forth—that the awful hour of Death was at hand. After a few days suffering, she expired at 9 o'clock, on the night of the 27th of May, 1849.

If the evidence that Addison died a Christian be strengthened by the exclamation attributed to him in the very article of Death, surely our departed friend has a place at the right hand of the throne of God. On being told by a relative (who, with more than a sister's devotion, watched on every pulsation during her illness) that the family had hopes of her recovery, she cast her eyes upwards, and exclaimed—"I have hopes too, my friend, but they are in Heaven!" At another time she related the commencement of her sufferings, and said they were unlike any sensations she had ever felt before, and that she "knew it was Death," but, she continued, "the King of Terrors had no terrors for me!" At another, she expressed a restlessness of life, and, clapping her hands, exclaimed, Oh! glorious Death!"

To an uncommon energy and decision of character, for one of her sex, with a sound and masculine judgement, she united the meek, gentle and woman like dispositions, all so felicitously blended in her character and conduct, that when the Christian was added to these, but little was left to be improved. To her husband and family, no estimate can be made of her worth—now that she is gone, their loss is wholly incalculable. Society has no better member to lose, and the church, of which she was a respected and devoted member, most profoundly feel its loss, while, in the language of her pastor at her funeral, it was her everlasting gain.

If the prayers of all around her at the trying hour of dissolution could have availed, the subject of this notice, would have long remained among us. But, alas! she is no more on earth!

Mobile, June 1, 1849.

WANTED.

A Situation as Principal of an Academy or Select Classical School by a Teacher, who is a native of the South and has been engaged in the business six or eight years. He has the advantage of a Literary Course at one of the best Northern Colleges, and can furnish testimonials as to character, and capacity. Any communication addressed to the Editor of the Alabama Baptist Advocate, Marion, Ala. will receive early attention.

DAGUERRETYPE.

ART IMPROVED.
Select Likeness Taken From 4 to 10 Seconds.
BY W. BARNES.

From Mobile.

M. BARNES respectfully informs the citizens of Marion and vicinity, that he has furnished a room over Figue's store, where he will stay a few days for the purpose of giving those wishing perfect Likenesses of themselves or friends an opportunity of obtaining them. He warrants satisfactory Likenesses of children or adults as he has the latest improvement in the art. He furnished Morocco cases plain or gilt, Rosewood or Black-walnut, Frames, Monitors, Leathers, Fine gold Lockets, Broomings, Bracelets &c., of the finest quality, which he will furnish on reasonable terms. Ladies and gentlemen are solicited to call and examine specimens. N. B. We can operate equally as well in cloudy as in pleasant weather.

W. BARNES.
Marion, July 11th 1849.

Niche for the Poets.

MY MOTHER'S VOICE.

My mother's voice! I hear it now,
I feel her hand upon my brow
As when in heart's distress
She raised her evening hymn of praise,
And called down blessings on the days
Of her loved boy.

My mother's voice! I hear it now!
Her hand on my burning brow
As when in heart's distress
She raised her evening hymn of praise,
And called down blessings on the days
Of her loved boy.

My mother's voice! I hear it now!
Her hand on my burning brow
As when in heart's distress
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She raised her evening hymn of praise,
And called down blessings on the days
Of her loved boy.

Youths' Department.

PARIS.

Dr. Baird, in one of his lectures gives the following description of the capital of France and of French manners:

Paris situated upon the Seine, 140 miles from its mouth, at Havre, is six miles long and about four and a half wide; with fortifications around it about one mile from the city wall, which it would take fifty thousand men to man. Every house in it is built of hewn stone, and from five to eight stories high. The streets in the old parts of the city are very narrow, but in the newer parts are wide and pleasant. In the old parts of the city these narrow streets are lowest in the centre, and have water at all times running through them, so that they are never dusty but always dirty, and the people passing stand a good chance of being well bespattered by the horses and carriages driven furiously through them. The city was commenced on an island in the river, in the times of the Caesars, and was called Mod-Town. For a great many years the stone for building was obtained from beneath where the south part of the city now stands. The stone was soft and easily cut, but becomes hard on exposure to the atmosphere. Some of the same kind for building is now brought from a quarry a few miles from the city. Travelers sometimes go down into this old quarry, which is very large, and its roof supported by large pillars left standing, thick enough for this purpose. It is called the catacombs and the street leading to it from the central part of the city is called the road or "street to hell."

In the central part of the city is a small building called the Morgue, where the bodies of such persons as are found dead, and supposed to have committed suicide are placed, that they may be recognized by their friends. There are from six to twelve there most of the time. Suicides are very common in the city, and are usually effected either by throwing one's self off the bridges into the river, or by burning charcoal in the room. The first is the vulgar, and the latter the polite way of committing this horrible and wicked act. There are hundreds of these every year, and hunger and love are the principal causes.

That portion of the city lying south of the river is frequently called the Latin quarter, on account of its being the part in which the most important schools are located. The Library, containing 900,000 volumes, and the largest in the world, is an object of great interest.

In their manners the French are very agreeable and show the most good common sense of any people in the world. At their soirees or evening parties, as each gentleman enters the house, his name is announced, and he is received by the gentleman and lady of the house, with whom he converses a few moments, and then mingles with the company. He is not required to leave his hat in the hall, and spend the whole evening with nothing in his hands, but carries it in his hand, and enters the room with it. The awkwardness of entering the room with every gentleman feels, if he has nothing in his hands, is thus avoided. The same is the practice when short calls are made. The entertainments at the soirees are extremely simple; the whole expense for a company of fifty being not over two or three dollars. Wine is never introduced. It is a matter of surprise to them that the Americans are so animal, as they term it, that they cannot spend an evening pleasantly, without so much to do in the way of eating and drinking. Wine is passed round at dinner, but no one is urged to drink it. It would appear to a Frenchman as impolite to urge a man to drink wine when he did not wish to do so, as it would be to urge him to eat a piece of beef he did not like. If at a soiree, any wish to leave early, they take an opportunity when the lady of the house is in the back of the room, if possible, and whisper to her, saying it is necessary for them to leave early, then engage in conversation with her for a few moments, so that no one may suspect any thing—then turn and speak with some one near by, then with another, and thus gradually make their way to the door and unobserved slip out. This the company is not at all disturbed. This is taking "French leave."

THE VATICAN

The Vatican which crowns one of the seven hills of Rome, is an assemblage of group of buildings, covering a space of 1200 feet in length, and 1,000 feet in breadth. It is built upon the spot which

was occupied by the gardens of Nero. It owes its origin to the Bishops of Rome, who erected an humble residence on its site, in the early part of the sixth century. Pope Eugenius III. rebuilt it on a magnificent scale, about the year 1150. A few years afterwards, Innocent II. gave it up as a lodging to Peter II. king of Aragon. In 1405, Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court at Rome, an event which had been so earnestly prayed for by the poor Patriarch, and which finally took place in 1796, the Vatican was put in a state of repair, again enlarged, and thence forward considered as the regular palace and residence of the Popes, who, one after the other, added buildings to it, and gradually enriched it with antiquities, statues, pictures, and books, until it became the richest repository in the world.

Its library was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pinesy, St. Thomas, St. Charles Borromeo and many Hebrew, Syriac, Arabian and Armenian Bibles. The whole of the immense buildings forming the Vatican are filled with statues, found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals, and antiques of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome; the reader can form some idea of the riches of the Vatican.

The Vatican will ever be held in veneration by the student, the artist and the scholar. Raffaele and Michael Angelo, are enthroned there, and their throne will be as durable as the love of beauty and genius in the hearts of their worshippers.

SINGULAR INSTINCT OF A PELICAN.

When a British regiment was returning to England from the expedition to Egypt, under the talented and gallant Abercrombie, there accompanied it a male pelican, which had been taken in Egypt, with a broken wing, and which had been amputated by the surgeon. It so happened that while it was on board the ship the other wing was also broken; and it had to undergo the same operation. Severe as this was, however, the bird recovered, but always appeared alarmed when the surgeon came near him, though perfectly familiar and at ease with the rest of his fellow-passengers, both those of the regiment and the ship's company; taking fish and other food with great familiarity out of their hands. One day, however, he appeared very uneasy and certainly very ill, so much so that all thought he was dying—when, with the fine point on the end of his huge bill, he opened a vein under the stump of one of his wings, and thus let himself bleed—after which he soon recovered and was brought by the officer to whom he belonged to Scotland. This singular bird was well known to many persons in Edinburgh, having attached itself to the lady of the house and fortunately to the cook, both of whom it would follow like a dog. But it was observed to be exceedingly afraid of going into the water, aware probably, that by the loss of its wings it had lost also its balance, which is so necessary to birds both on the water and on the wing.

Idleness. Said the distinguished Chatham to his son, "I would have inscribed on the curtains of your bed and the walls of your chamber, 'If you do not rise early, you can never make progression in anything. If you do not set apart your hours of reading, if you suffer yourself, or any one else, to break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.'"

E. F. KING HOUSE,

Marion, Ala.

The undersigned would respectfully inform visitors that the above establishment is now open for the reception of company, where he will be happy to see his friends and the travelling public generally.

The building is a four story brick new, and has been handsomely furnished, which will enable him to offer accommodations, unsurpassed by any similar establishment in the Southern country. His table will be liberally supplied—his servants polite and attentive, and every attention will be given to the comfort of his guests.

THE STABLES, have been leased to Mr. JOHN MULLIKIN, favorably known throughout the State as a superior manager of horses, with whom the horses of his guests will be kept.

Prices in accordance with the times.
L. UPSON, Proprietor,
Marion Ala., May 10, 1849.

MARION HOTEL

AND

STAGE OFFICE.

AFTER returning our sincere thanks to our friends and the public, for the very liberal patronage bestowed on us during the past year, we again invite them to give us a call. We have been so long engaged in the Marion Hotel, and have been favored with the patronage of so many of those who visit Marion, that we deem it unnecessary to say what will be the future character of our house. One thing, we will promise—that so long as we keep it, the Table and the general accommodations, shall not be inferior to those of any Hotel in Marion.

To Families we would say, that we have several rooms of a superior order, which shall always be at your service when requested.

The Marion Hotel is pleasantly and centrally situated, between our schools, convenient to them, the Court House, and the business part of the town, yet sufficiently retired to be in a great measure free from the noise and confusion incident to more public locations.

Attached to the Marion Hotel, is a large Stable and Carriage House, managed by an experienced Ostler, who is provided with every thing necessary to the proper care of horses placed in his charge.

Our Charges, as heretofore, shall be moderate.
J. F. & W. COCKE, Proprietors,
Marion, July 5, 1849.

N. B. Temperance House.

BAKER, WILLIAMS & Co.

COMMISSION MERCHANTS,
No. 3, Commerce Street,
MOBILE, ALA.

ROBERT A. BAKER, Sumnerfield Dallas Co.
PRICE WILLIAMS, Livingston, Sumter Co.
LEVI W. LAWLER, Mardisville, Talladega Co.
Nov. 10, 1848.

CUSSETA FEMALE SEMINARY.

THE exercises of this Institution will be resumed on Monday the 26th inst. To parents an opportunity is now afforded, of giving their daughters a thorough practical Education; one that will fit them for the varied duties of life. By an unwearying devotion to the interests of his pupils, and with the help of accomplished assistants, a suitable chemical and philosophical apparatus, and select Library which he hopes soon to obtain, the Subscriber feels confident that his will not be outnumbered by any similar institution in the country.

The system of instruction pursued, will, as far as practicable, be by means of lectures, in connection with suitable text books. The Holy Scriptures will be used in all the classes.

The ornamental branches, will be taught by persons skillful in a high degree, in respective departments. The musical department will possess universal advantages, being under the care of Mrs. J. E. Ladd, who has taught, with great success, for some years in Richmond, Va., and who is distinguished also for the beauty of her Musical Composition. Some of the most popular pieces in the country having emanated from her pen.

The pupils of this school will be subjected to a strict but kindly discipline, with reference to manners, morals and health, such as will conduce to make them accomplished Southern Ladies. The salubrity of the location is contiguous to the Railroad, and the high tone of moral feeling in the neighborhood, give this school decided advantages.

Board can be had with the Principal, or in good families in the place at \$8 per month, washing included.

For further particulars address the Principal,
J. W. WILLIAMS,
Cusseta Chambers County, Ala.
Refer to Rev. A. W. Chambers, Marion, Ala.
" W. B. Jones, Auburn,
July 4, 1849.

JUST PUBLISHED,

A HISTORY OF AMERICAN BAPTIST MISSIONS, in Asia, Africa, Europe and North America, from their earliest commencement to the present time. Prepared under the direction of the American Baptist Missionary Union. By Wm. Gamwell, A. M. Professor in Brown University. With seven Maps. 12mo. cloth Price 75 cts.

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A valuable work for all Ministers and Students.

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It is a book for thinking men. It opens new trains of thought to the reader—puts him in a new position to survey the wonders of God's works; and compels Natural Science to bear her decided testimony in support of Divine Truth. —Philadelphia Christian Observer.

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His copious and beautiful illustrations of the successive laws of the Divine Manifestation, have yielded us inexhaustible delight. —London Eclectic Review.

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