

# ALABAMA BAPTIST ADVOCATE

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

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY ENJOINETH NOT IN INIQUITY, BUT ENJOINETH IN THE TRUTH."—1 Corinthians, xiii, 6.

JOHN G. MARKHAM, Publisher.

VOLUME I.]

MARION, (PERRY COUNTY, ALABAMA,) JULY 25, 1849.

(NUMBER 23.)

## Ministers Department.

### CHURCHES—PREACHERS—SMART MEN.

I hear much said in the churches about smart men—men of talents—great men—powerful preachers, &c. &c.; and this more particularly in reference to candidates for settlement. The questions asked by churches in want of pastors are not, is the candidate a good man?—sound in the faith?—eminently pious, devoted, and active? but, is he a smart man?—a man of talents?—a popular preacher? This has become universal, from the aristocratic city congregation down to the feeble society. Indeed, the feeblest church the more unwillingness is often manifested to take up with a pious, sound, faithful minister, of ordinary talents. This is doing immense mischief, both among the wealthy and feeble congregations on this subject. I am not about to detect an iota from the smart men; would to God all the Lord's prophets were ten times more gifted, provided they were a little more pious than smart. But then there are evils in having one of the present race of smart men, of which feeble churches little dream. Wealthy congregations can afford to bear these evils, perhaps, because they must have great men at all events; though some of them are dying under their popular preachers. But feeble churches should look well to this matter. For

1. Many who pass for smart men are more showy than sound—more brilliant than deep. They can tell off a few sermon-verse speeches wonderfully well, and their sound is out.

2. Smart men are often more learned than pious, and, by their levity, and worldly conformity, and want of spirituality, spoil all their Sabbath ministrations.

3. If your preacher is a smart man, very possibly you will be proud of him, and worship your preacher more than God, and then God will blast both him and you.

4. If you obtain a smart man, most probably he will be ambitious, and soon think that such talents as he possesses ought not to be confined to such a humble sphere.

5. If your minister is a smart man, and has the reputation of it abroad, then the large churches and colleges will most probably entice him away. He will have call upon call, till at last he becomes satisfied that the Providence of God calls him to leave; and then,

6. You will find that once having a smart man, you will not be willing to take up any thing less than just such a smart man again. These smart, strong men make churches fastidious. I know a small church that is now dying from this cause. It has had one or two smart men, and they broke away suddenly, and now this church is not willing to take up with any much less than some great D. D.

7. Many of our smart men (I grieve to say it) do not preach the gospel plainly, pungently, fully. They sacrifice sound doctrine and faithful dealing to popularity. They wear the sword of the Spirit with so many rhetorical flowers, that it does not pierce even to the dividing asunder of soul and spirit. This sacrificial offering at the shrine of popular applause, is killing the orthodox spirit of many congregations. The poor leave the church because they are not fed; and when God's poor leave a church for any such cause, orthodoxy and piety will soon follow.

8. Smart men make churches fastidious. Like children fed on condiments, they have no relish for sound, wholesome instruction. The gospel must come to them through a richer tube. They spurn at the "sincere milk of the word," unless it is dealt out with a silver spoon highly ornamented, and from a silver bowl set around with gems and brilliants. No preacher is popular with them whose ministrations enlightens their understanding, mortifies their vanity, humbles, their pride, corrects their bad tempers, reproves their sloth, exalts their Saviour, and makes them forget their preacher in their love and admiration of his Master. But a minister is sure to be very popular with them respecting whom they can say "What a fine speaker!" "What a fine voice!" "What beautiful figures!" "What eloquent sentences!" "What striking illustrations!" "What correct taste!" "What powerful reasoning!" In short, "What a charming man and preacher he is!" Thus the man is loved, praised, and followed, instead of his Divine Master. Oh! how some of these smart men, swollen by the breath of human flattery, will shrivel up before the judgment seat! Feeble churches, can you afford to have a smart man!—New Orleans Presbyterian.

## Doctrinal.

From Zion's Advocate.

### BAPTISM IN THE ANCIENT CHURCH.

Bede's Ecclesiastical History of England was written about the middle of the eighth century, and contains the history of the church in that island up to that time. It is from this book that I am now

to extract, for your readers, such passages as indicate the mode of baptism practiced at that time in that country. The following are all which I have observed:—  
The army advanced still met with the baptismal water—the greater part of whose forces being just come from the font, after the celebration of Easter and preparing to arm and carry on the war, Germanus declared he would be their leader. p. 45.  
If you will be *Washed in that River* of salvation, you may also partake of the holy bread. They replied; We will not enter into that *Laver*.  
During which days, (i.e. thirty-six days which Balinus, the Bishop, stayed with the king of the Northumbrians) from morning till night, he did nothing else but instruct the people resorting from all villages and places in Christ's saving words; and when instructed, he washed them in the water of *abolition* in the river Glen, which is close by. These things happened in the province of the Bernicians; but in that of the Deirals, where he was wont often to be with the king, he baptized in the river *Saude*, which runs by the village; for as yet *oratories* or fonts could not be made in the early infancy of the church in those parts. pp. 112, 113.

A certain abbot and priest of singular veracity, whose name was Deda, told me that one of the oldest persons had informed him, that he himself had been baptized at noon day, by the bishop Paulinus, in the presence of king Edwin, with a great number of the people, in the river Trent, near the city. p. 115.  
Now, as he preached in the aforesaid province, it happened that the king himself, having been catechized, was baptized together with his people, and Oswald the most holy and victorious king of the Northumbrians, being present, received him as he came forth from baptism, &c. p. 136.  
I knew beyond all doubt that I had been washed in the *Laver* of salvation, and named the priest by whom I knew myself to have been baptized. p. 277.  
Up to the middle of the eighth century, then, we find no allusion to any other mode of baptism in England, than immersion. There is, however, in Bede, evidence that infant baptism was practiced to some extent, but in no other way than by immersion. See especially p. 112.

We now come to the Oxford Tracts for the Times, of which I have only volumes 2 and 3 (American Edition). The first of these volumes is on Baptismal Regeneration, a favorite doctrine of this school of divines, and contains a large collection of passages from the ancient writings and liturgies of the church, to prove that this is a Catholic doctrine and should be received by the English church. It was no part of the object of the writers, of course to prove the ancient mode of baptism to have been immersion, but this they have done indirectly, and this is the object for which their collection is used here. The collection of passages is so numerous, that it may be necessary to omit such as contain but obscure allusions to the mode of baptism; but I pledge myself not to omit, knowingly, any which are at all of a decisive character, either way. I begin with vol. 2.

First we have a passage from Justin Martyr, written about forty years after the death of St. John. "Then they, (i.e. the candidates), are led by us to a place where is water, and after the manner of the new birth, they who were new born, are they new born. For they are *bathed in the water* in the name of God," &c. p. 32.

Old Gallican Baptismal Liturgy, 7th century:—Let us with one mind and humble prayer, beseech the God of everlasting gifts and beautiful graces, that when the people, thirsting after righteousness, *entereth the health giving waters—being buried with their Redeemer in the Bath*, after the likeness of the holy and divine mystery, and *dying* with him in baptism, may rise with him in his kingdom. Again: "Sanctify this fountain—let the old Adam be buried here." pp. 34, 35.  
Sacramentary of Gelasius, 7th century:—"Inasmuch as this very sacrament of baptism which you are about to receive, furnishes an emblem of this hope. For there a sort of death and resurrection are enacted. The old man is laid aside, the new taken. *He entereth a sinner, he ariseth justified*." p. 47.  
Gothic and Gallican Liturgy, 8th century:—"Sanctify this fountain, and make it unto all who descended therein a *laver of regeneration*," &c. p. 51.  
Coptic Baptismal Liturgy:—"Thou Thyself, our Lord, hast consecrated this water, whence it has been made to thy servants *baptized therein*," &c. p. 52.

From Gregory of Nyssa, about A. D. 350:—"We immerse thee to the Father that we may be sanctified; we immerse to the Son also for this same end; we immerse also to the Holy Ghost," &c. p. 55.

From Gregory of Nazianzum, about A. D. 325:—"With this, (i.e. the confession of the Father, Son, and Holy Ghost), I entrust thee this day; with this I shall immerse thee, and bring thee up," &c. p. 66.

From several ancient Liturgies:—"That so the ancient hand writing may, by a secret mystery, be blotted out under the waters; and the debtors *being buried* together with Christ through baptism," &c. Again:—"That having been buried in the bath together with his Redeemer—together with whom he dies, (communitur) through baptism, together with the same he may rise (conresurgat) in the kingdom," p. 88.  
From Ambrose, A. D. 340:—"Naaman, the Syrian, dipped seven times under the law, but thou wast baptized in the name of the Trinity," p. 83.  
From Chrysostom:—"Since, then, we were buried in water, He in the earth, and we in respect to sin, He in regard to the body; therefore he saith not, 'planted with him in death,' but 'in the likeness of death,' p. 82.  
From Basil, A. D. 328:—"Dost thou worship Him who died for thee? Allow thyself, then, to be buried with him in baptism," p. 87.  
From Pope Leo II, 440:—"the threefold immersion copies the three days buried, and the rising from the waters was a copy of Him rising from the tomb," p. 84.

## Religious Miscellany.

### APOSTOLICAL SUCCESSION.

The doctrine that a series of ordinations, transmitted in a visible succession from the apostles, is necessary to constitute a valid ministry in the church, if strictly followed out to its legitimate conclusion, would lead any one of us, either to become a seeker, and wait for a new apostleship, or else to unite with the Church of Rome. While Roger Williams, acting on this principle, came to the one conclusion, we have known those who were led by it to the other. The sentiment we have here stated, was in effect most strongly asserted by the Archbishop of York, in the British Parliament, during the debates of the year 1557. The bill before the House, was for attaching of England. The Archbishop said that the Church of England, withdrawn from the Church of Rome, she would, by that act, directly the supremacy of the Church to the Queen, forsake and fly from all general councils; and he proceeded to prove, that the first four councils of Nice, Constantinople, Ephesus, and Chalcedon, had acknowledged the supremacy of Rome. He then presented to their view this alternative for consideration: "Either the Church of Rome is a true or false one. If she be a true church, then we will be guilty of schism in leaving her; but she is excommunicated by her, and the Church of England will become herself a false church. If the Church of Rome be a false church, then she cannot be a pure source of apostolical succession; and the Church of England must be false, because she derived her ordination and sacraments from that of Rome.

The question we know was decided in favor of separation from Rome; but the speech of the archbishop presents to the successionists, the horns of a dilemma, between which it would seem difficult to choose.

We have said, that the principle of final descent from the apostles would lead one directly to the Church of Rome, because we suppose that if the line of succession can be traced to any one of the apostles, it can be traced to Peter. Yet, who can bring forth the register to show an unbroken chain of ordinations from him? In the days of Ezra, those who would be acknowledged as priests, were required to prove their right by the genealogical register. On the principle of apostolical succession, we may make the same requisition now. And in answering such a demand, for historical proof, we hear Bishop Stillingfleet saying, "We find bishops discontinued for a long time, in the greatest churches. Where was the Church of Rome, when from the martyrdom of Flavia, and the banishment of Lucius, the church was governed by the clergy?"

The learned Cardinal Bellarmine says, "For above eighty years the church for want of a lawful Pope had no other Head than what was a heaven."

The celebrated cardinal and historian Baronius, who had well nigh filled the papal chair himself, says, "How deformed was the Roman Church, when barons, no less powerful than civil, bore away at Rome, and at their pleasure changed sees, appointed bishops, and what is horrible to mention, did thrust in a Peter's chair, their own gallant, *false Popes*! What kind of cardinals can we think were chosen by these monsters?" "Come here," says Stillingfleet, to Rome, and here the success is as muddy as the Tiber itself. The Church of England, in the Homily for Whit Sunday, declares that the Popes and prelates of Rome, for the most part, are worthily accounted among the number of false Christs, which deceived the world for a long while; and prays that the gospel may be spread abroad, "to the beating down of sin, death, the Pope, the devil, and all the kingdoms of anti-Christ."

Various historical chasms might be pointed out, but we have only room to quote these admissions of successionists themselves, which are weighty on account of the source from which they come.

Godwin, in his history of bishops, has shown, that among the English Bishops, many links are wanting which cannot be supplied. He has shown, too, at what enormous prices the English Bishops bought their ordinations, in the eleventh century, when simony prevailed in Italy and England. They committed a crime in view of which Peter pronounced Simon Magus to be in the gall of bitterness, and to have no part or lot in the kingdom of Christ. Then there are decrees of councils pronouncing null and void all those ordinations, wherein any simoniacal contract existed. The facts which the providence of God has developed, indicate that it is not his design that his church should be made dependent for his ministry, on an outward, and visible succession. Was not this plainly shown, when between Leo IV. and Benedict III., a wicked woman filled St. Peter's chair?

## DEVOTING A FIXED PORTION OF INCOME TO CHARITABLE PURPOSES.

In reading the biography of the most eminently pious and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a tenth the fixed portion of their almsgiving, was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us, that he long adhered to this, until, for himself, he found it too little, and observes, "I think however, that it is as likely a proportion as can be prescribed; and that devoting a tenth part ordinarily to God is a matter that we have more than human direction for." Doddridge was another instance of this kind. "I make a solemn dedication of one tenth of my estate, salary and income, to charitable uses; and I also devote to such uses an eighth of everything I receive by way of gift or present." A fifth part was the fixed proportion of Archbishop Tillotson and Dr. Watts. A fourth part was the proportion constantly given by Mrs. Burs, the wife of the eminently pious and useful Rev. Mr. Burs. Her husband, in his account of her life, says: "She thought it was reasonable that such as had not children should appropriate a fourth part of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this, "I consecrate," says that excellent female, "half of my yearly income to charitable uses; yes, all that I have beyond the bare conveniences and necessities of life shall surely be the Lord's." Such too was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon, "All things considered, there had not been, since the primitive times of Christianity, many among the sons of men, to whom that glorious character of the Son of God might be better applied, than 'he went about doing good.'"

The list might be extended to those who have lived since, to many of our own age, are in our country, but these examples are sufficient. If Christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence and cheerfulness, would they perform this Christian duty. How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunities of enjoying this privilege, and of showing to themselves and others, that "it is more blessed to give than to receive!" [London Watchman.]

## THE POPES.

We say it is inconceivable that a pure, wise, and righteous God, ever selected as his vicars, or the infallible expositors of his most Holy Will, such men, as the great mass of these Roman pontiffs have always been. From John VIII. to Leo IX., a space of one hundred and fifty years, there were fifty Popes, pronounced by their own historians to have been monsters of iniquity. John XII. was convicted by a Roman Synod of blasphemy, perjury, profanation, impiety, simony, sacrilege, adultery, incest, constupation, and murder. Boniface VII. is called by Cardinal Baronius, a thief, a miscreant, and a murderer. Gregory is pronounced by Cardinal Benno, and by the Councils of Worms and Brescia, guilty of simony, sacrilege, magic, sorcery, treason, impiety, fornication, adultery, heresy, perjury, and murder. Boniface VIII. to every other enormity, added that sin for which Sodom perished, John XXIII. has come down to us, black with every crime and villany, proved upon him by the General Council of Constance. Sixtus IV. was an assassin

sin and debauchee.—Alexander VI. by the general consent of historians, made Rome the sink of filthiness, prostitution, rapine and blood—and was himself the horror and execration of Europe. Julius II. was a drunkard and a Sodomite, and a man of blood—Leo was an unchaste sensualist, and most probably an Atheist, and a Sodomite. Besides these, who are but specimens of most of these "servants of God"—many have been heretics, simonists, persecutors, corrupters of the earth, men of immoral lives, perjured persons, sinners exceedingly both against God and man. Indeed all that have reigned since the apostasy begun, that is to say, for these twelve hundred years and more—the fewest number have been men of blameless lives, and almost none have exhibited the genuine marks of true Christians.—Dr. Breckinbridge.

## A FREE GOSPEL.

We see upon the continent a melancholy sum of disaster—Paris, Vienna, Rome, the intellectual, the political, and the traditional centres of the papacy, all held in a perpetual spasm. We see trade stagnant, banks stopped, families ruined, populations starving and men's hearts failing them for fear. But above the thick and stormy clouds, we see rising in hope, the Bible fleet. At morning tide a hurricane may sweep the earth—may sweep till it levels the oak, and strips the willow, till it demolishes the dot and shakes the palace, covers the city with ruins and the seashore with death. But, if just then the light of day is sent from heaven, it will pierce straight athwart the tempest and illuminate the earth. And though that storm may bear away many a ponderous thing, not one light sunbeam will it turn from its course. Then, let that hurricane sweep over the nations of Europe. We grieve to see those perturbed cities, those aching hearts, those shattered fortunes, those multitudes left destitute. But there is nothing eternal in all that. On the other hand, the light of a free gospel is dawning on those lands amid the storms, and in that there is eternal hope and promise. W. ARTHUR.

## REV. J. A. JAMES' CONVERSION.

If the present lecturer, says Rev. J. A. James, has a right to consider himself a real Christian—if he has been of any service to his fellow creatures, and has attained to any usefulness in the church of Christ, he owes it in the way of means and instrumentality to the sight of a companion, who slept in the same room with him, bending his knees in prayer on retiring to rest. That scene, so unostentatious and yet so unconcealed, roused my slumbering conscience, sent an arrow to my heart; for though I had been religiously educated, I had restrained prayer, and cast off the fear of God; my conversion to God followed, and soon afterwards my entrance upon College studies for the work of the ministry. Nearly half a century has rolled away since then, with all its multitudinous events; but that little chamber, that humble couch, that praying youth, are still present to my imagination, and will never be forgotten; even amidst the splendor of heaven and through the age of eternity.

## HAVE THE HEART RIGHT.

There is a great deal in being in harmony with what you have to do, or what you go any where to listen to or enjoy. You learn more from a discourse on any subject with which you have already some acquaintance; and you experience satisfaction and delight, and receive and retain impressions of pleasure, in proportion as you have an inward sympathy with anything you read, see or hear. The law of your nature is applicable to religion and religious engagements. You can do much to promote in yourselves and to seek from God, that "preparation of heart" for your public Sabbath worship, which being possessed, you will find that neither the day nor the duty can be felt as a weariness. It makes ever prayer instructive as a sermon; and a true sermon, though ineloquent, subduing as devotion and sweet as song. Many a poor discourse is rich to them whose hearts are right; and many a good one appears bad from causes existing only in the hearer.—T. Binney.

## DANGER OF BEING IN DEBT.

The following instructive passage, is from the Memoir of Dr. Milnor, and relates to the early part of his life:—"My next door neighbor is in debt.—Upwards of two years ago he borrowed from me about two hundred dollars, and immediately afterwards one hundred and ten more. The latter sum he engaged to return in twenty-four hours. I have never received a shilling of these sums in money; but as he is a book seller, I have, at his earnest solicitation, taken books of him to the amount of nearly two-thirds of the demand. His note for the balance is now due, and he urges me to take Viner's Abridgement, which satisfies the debt, except thirty or forty dollars. During the whole of the time since the loan, he has persevered in a system of

eroging prevarication and promises, which he must have known at the time he dealt them out, he never would fulfill. Various artifices, false tales, and pretences, he has made use of; and I have been the dupe of them. I cannot believe him to be so destitute of feeling as not to be mortified and degraded in his own estimation, by the imagined necessity of resorting to them. But in the one case of the other, I am unable to point to myself a more humiliating situation for a human being to stand in.

I have derived from this transaction two pieces of instruction, which are in my view, an adequate compensation for the whole sum, had such an event happened. 1. To be cautious of hastily and unwisely lending money to a man of whose ability and punctuality I am not well assured, unless it be accompanied by adequate security. 2. To adhere religiously to a determination which I formed at the moment of commencing business, never to incur a debt which I have the remotest apprehension of being unable, or even finding it inconvenient to discharge. And to order constantly to possess the means of keeping this resolution, whatever my income may be, always to live within it."

## THERE ARE NO TRIFLES.

There are no trifles in the biography of man. It is drops that make up the sea; it is acorns that cover the earth with oaks, and the ocean with glorious navies. Sands make up the bar in the harbor's mouth, on which rich argosies are wrecked; and little things in youth accumulate into character in age, and destiny in eternity. All the links in that glorious chain, which is in all, and around all, we can see and admire or at least admit; but the staple to which all is fastened, and to which it is the conductor of all, is the throne of Deity.—J. Cumming, D. D.

## WHAT DIFFERENCE DOES IT MAKE.

Reader, what difference will it make with you in a few days, whether you are rich or poor? You are now struggling for money; perhaps not to get rich immediately, but to get more than you now have. Your thoughts are now principally occupied with that subject. When you arise in the morning and enter upon your duties, you begin to think how you can get money; and as you toil on through the labor of the day, you are much of the time thinking how you can get money; and when you lie down upon your bed at night, you fall asleep, thinking how you can get money; you wake and behold it is a dream. Well, suppose you do not, what difference will it make? It will be but very little that you will need. A small house will be sufficiently large for your accommodation; and a single garment will be all the clothing you will need; and you will then yourself become food for corruption. What difference will it make with you then, whether you are rich or poor? Still you are intent on getting money. Then let us change the question. Will it not make a great difference whether you have a treasure in heaven and none on earth, or a treasure on earth and none in heaven? If you have a treasure in heaven, you will then go to possess it, and to enjoy it forever; but if your treasure is upon earth, you will then go and leave it, and return to it no more.

There was once a very rich man; how he came by his wealth is not quite certain—perhaps by years of industry, and economy; but he was proud of his riches, and withal very haughty. He lived in a splendid mansion, dressed very elegantly, and despised the cries of the poor. But he died, and was buried, and probably had a splendid funeral, and a costly monument erected upon his grave; but he lifted up his eyes in hell, being in torments.

There was also a very poor man who lived at the same time. He also died; and whether he was buried or not we cannot tell, but he was carried by the angels to Abraham's bosom. How great the difference! The difference was, that one had treasures on earth, the other in heaven.

This reader, will make the difference with you. Which do you possess, and for which are you laboring? Just think.—Zion's Advocate.

## THE SIMPLICITY OF CHRISTIAN DECISION.

The principle of being resolved at all hazards, to follow the will of God, is the main and essential element of sanctification. A man possessed of this principle will fearlessly embark himself on the fine of entire and universal obedience.—He will look upon this as his alone business, and will prosecute no by-end whatever, that can at all distract him from this only path to a blissful eternity. I know that at the outset of this path, his brooding fancy may aggravate the many hardships he may have to encounter, and if he has not wound up his resolve to that great and initiatory principle in the life of a Christian, of forsaking all, and being willing to surrender all at the requirement of the one Master that he has



chosen, he will either shrink from Christianity altogether, or take up with a diluted and compromised Christianity, in the service of which he will never earn the reward of him who cleaves with full purpose of heart to his God. Be assured that there is a "corroding worm" through the whole system of your religious concerns, if there be not a singleness of aim, and a singleness of desire, and an unbroken principle on your part, implicitly to follow wherever the word of God shall lead the way; and if you offer to accept or to modify any obvious precept of his, whether it be on the impulse of an alarmed selfishness, or on some presumptuous speculation of your own, about the general interest of a world which it is for him alone to manage and superintend; you just make a rebellious deviation from the course that he has prescribed to you, and you insert such a flaw into your own personal Christianity as violates the simplicity, and must eventually mar the success, of the whole enterprise.—[Dr. Chalmers' Posthumous Works, Vol. VI.]

A STEAMBOAT INCIDENT.

It was a pleasant evening, when a few christian friends were making their passage from New York to Boston. The steamboat was gliding swiftly over the smooth surface. These friends were sitting together behind the ladies' cabin, retired from the rest of the passengers. Here they commenced singing familiar hymns. And the music of Coronation, and other popular airs, eventually attracted no small company both of performers and spectators. It so happened that there was among the passengers, unknown to the christian singers, a famous comic actor. He, it seems, conceived the purpose of amusing himself by acting a part somewhat unusual for him. So with all the gravity of a staid christian, he addressed the persons that had been singing, as his christian friends, and informed them that there was a missionary on board, and proposed that a contribution should be taken up for him. The others remarked, that it was proper that they should first have an opportunity to see and hear him, that they might judge of his claims upon their patronage. The actor assented; and though more accustomed to acting Jim Crow, than to arranging the preliminaries for a sermon, he went direct to the captain and got permission to occupy the cabin with an address by the missionary. He then went to the cabin and with all gravity required the card-players to lay aside their occupations and make way for the missionary. Their obedience was instantaneous and universal. The missionary was introduced, a young modest preacher connected with some Baptist mission—a stranger alike to the actor, and the company. Being thus called upon by he knew not whom, and having an audience thus extemporized for him, he could do no less than to give them a discourse appropriate to his vocation. He did it, and his hearers were deeply interested in the facts which he related, and the appeals which he made.

At the close of the discourse, the comedian arose as grave as before, and remarked that he had previously determined to commence the contribution by giving five dollars, but he had been so much interested in what he had heard, that he should double the sum and commence with ten dollars. He then carried round the hat, and gathered a contribution of more than thirty dollars, and paid it over to the missionary. The scene passed away—the passengers retired to rest, and none but those who knew the man, had any suspicion that he was acting a comedy for his own amusement. Indeed, in the morning he was seen introducing his wife to the missionary, all appearing as grave as before.

But the special point of the incident is that which reveals the providence of God. The missionary informed some of the contributors, afterwards, how opportunely the contribution came. He was on a journey, and his money was exhausted, and he was in great straits, and previous to this unlooked for occurrence, he was casting in his mind with great perplexity what he should do? God's providence was moving the mind of a comedian—one far enough from all sympathy with missionaries, to find his sport in bringing a supply.

There seems in this to be a parallel with Elijah's being fed by ravens. As ravens might be supposed to be the last birds to bring meat to men, such a Jim Crow would seem to be the last to supply the wants of a penniless servant of God.—*Puritan Recorder.*

REVIVAL OF RELIGION AMONG THE JEWS IN HUNGARY.

A very remarkable revival of religion commenced among the Jews at Pesth, the capital of Hungary, just before the breaking out of the recent insurrection in that country. The Rev. Mr. Smith, of the Scotch Free Church, who was labouring at the time, among the Jews at Pesth, at a missionary meeting in London on the 7th ult., related the following particulars of the revival.

"The work commenced in a little boy, a son of a Jew. Shortly after, his elder sister was brought to the knowledge of the truth and through the instrumentality of these two, God was pleased to bring to himself other members of the same family. These two disciples were in the habit of going into their secret chamber, and there, in earnest prayer, they poured out their requests to God, and they gave Him no rest until their petitions were heard, in the conversion of the father, the mother, the elder sons, and two of the daughters, and also their servant; and to this hour they continue faithful. The work has proceeded so that, within a short period, we have conversions from every class of society among merchants, in the medical class, in the divinity class, and among the laboring classes—all brought to the knowledge of Christ. And these conversions were accompanied with a large outpouring of the spirit of prayer. The young converts were accustomed to spend whole nights in prayer. They would divide the nights into watches, one party rising to pray, while the other was at rest, and thus they persevered until God poured out his blessing. Such were the effects produced, that people think now very differently of what pure Christianity is, to what they did. We were everywhere well received by the Jews, and heard with attention and respect; so that the sound of the glorious gospel was heard in all parts of Hungary."

Alabama Baptist Advocate.

WEDNESDAY, JULY 25, 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.

ADVICE.

Children, never laugh at nor mock old people; if God allows you to live a few years, you too will be old, bowed down, and infirm. Do unto others as ye would they should do unto you. To treat old people with disrespect is both wicked and dangerous.—Read 2 Kings 2: 23, 24.

THE JUDSON EXAMINATION

Will commence, next Monday. About one hundred and fifteen young ladies are on the ground, prepared to interest the crowds of intelligent auditors who annually flock to this great literary festival. There have been some fifty more young ladies in the Institute, during the scholastic year now closing, than in any other school in the State. We doubt not an eager public will be highly gratified with the Examination.

QUERY.

"Dear Bro. Chambliss.—We are somewhat troubled in this section with a new species of heresy, which has already begun to affect the harmony of some of our churches. I allude to the influence of the writings of a certain George Storrs of New York. He teaches that the soul is material and dies with the body; that after death it has no conscious existence until the resurrection, when the souls of the righteous alone become immortal; that there is no eternal future punishment; and that the punishment of the wicked is annihilation—that the soul and body will be literally buried up, and that the Devil and fallen angels will be annihilated in like manner.

Now what should be done with a member of the church who publicly avows such sentiments as these, and circulates pamphlets and employs other means to make proselytes to such doctrines, to the disturbance of the peace and harmony of the church?"

We have given the entire letter of our correspondent, that it may be distinctly seen to what doctrinal sentiments his query relates; and in submitting our reply to his interrogatory, it will be necessary, in the first place, to consider, very briefly indeed, these several opinions—the materiality of the soul; its unconscious existence after death; and the future punishment of the wicked. Obviously, if the views referred to are correct, their propagation should be encouraged; but if they are erroneous and false, their promulgation should be restrained by all moral means. What then are the facts of the case?

1. *The soul is not material.* This must be apparent to a moment's reflection: for however little we may understand of the abstract essence of matter or of mind, of body or of spirit, there are sufficient points of distinction to authorize the conclusion, that there are no properties common to both, and that the latter is subject to none of the ordinary conditions and changes predicable of the former. Matter, for example, is possessed of length, breadth, and thickness; which is not true of mind. Matter is ponderable; whereas mind has no perceivable weight. Matter admits of degrees of hardness and softness; which can not be said of mind except by metaphor. The soul is cogitative, is susceptible of high degrees of moral and intellectual cultivation and improvement; but matter, neither in isolated particles, nor in any combinations of atoms, can be said to think, or reason; to love, to hate, to hope or fear. Matter is divisible; but no man ever read or heard of the fourth of an idea, or the eighth of a hope; the half of a volition, or the sixteenth part of an emotion. Thus, to any extent, may the contrast be carried evincing the world wide difference between the two.

This distinction is also most clearly recognized in the scriptures. In the original creation of man, for example, his body was formed of the dust of the ground, an incogitative, dissoluble mass of earth; his "spirit by the inspiration of the Almighty," a spiritual thinking, immortal essence. (Gen. 2: 7. Job 32: 8. Col. 3: 10.) If any doubt the correctness of this expression, that doubt will be instantly removed by a careful consideration of the language of Solomon: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it;" and that of Isaiah: "The Egyptians are men and not God; and their horses flesh; and not spirit." Eccl. 11: 7. Is. 31: 3.) How it were possible, that an intelligent person with these expressions before him could arrive at any other conclusion than that which we have asserted, we confess ourselves unable to perceive. To us there

would seem as much propriety in saying, that "men are God," as in saying that "flesh is spirit." As God is not man, the body is not spirit, matter is not mind.

2. *The soul is not unconscious after death.* There is evidently nothing in the necessity of things to demand this supposition. The omnipotence of that Being who first created it, may sustain it in conscious existence with no greater difficulty. If, indeed, as we have remarked above, there is no real identity of matter and mind, of soul and body; then the former can not be subject to any of those natural changes and conditions which affect the latter—the mere extinction of the animal life, and the decomposition of our bodily frames, may no more disturb the vital existence of the spirit, than does the pulling down of a useless and dilapidated edifice annihilate the person who has dwelt within it; and, if we turn to the sacred oracles, our only reliable source of information on this subject, we shall find in fact that it does not. Whatever may be the future state and residence of the soul, this authority abundantly refutes the conjecture of its annihilation with the death of the body. In this volume of inspired counsels the vital, spiritual entity is shown to be neither extinguished nor unconscious in the immediate future.

In proof of this, let us look again at the implication of the words of Solomon: "The dust" (the body) "returns to the earth as it was, but the spirit shall return unto God who gave it." By what principle of interpretation, can this language be harmonized with the death of the spirit? But we go farther. The apostle Paul says: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens;" and "In this we groan, earnestly desiring to be clothed upon with our house which is from heaven: For we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord."—We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—Having a desire to depart and to be with Christ, which is far better." (2 Cor. 5: 1-8. Phil. 1: 23.) Does this language teach unconsciousness after death? Can it be harmonized with such an opinion? Did the eminent St. Paul pant for a state of mere nonentity, as preferable even to the scenes of the present life? No, verily. He expressly declares, that to be at home in the body is to be absent from the Lord; and that to be absent from the body is to be present with the Lord—that the latter is far better than former.

But the time would fail us to mention the refutation of this error, in that memorable conversation of our Lord with the Sadducees, (Math. 22: 28-33) wherein it is written, "the God of Abraham, and the God of Isaac, and the God of Jacob, is not the God of the dead, but of the living"—in the appearance of Moses and Elias talking with Christ in the "Mount of Transfiguration"—in the appearance of the Thief in Paradise after his crucifixion—in the "great multitude of the apocalyptic vision whom no man could number, of all nations, and kindreds, and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes and palms in their hands—the multitude who had come out of the great tribulation, and had washed their robes and made them white in the blood of the Lamb, and are therefore before the throne of God, and serve him day and night in his temple." No ingenuity of interpretation, no skill at evasion it seems to us, will enable any impartial and candid inquirer after truth—who will be at the pains to compare all these together,—to arrive at any other conclusion, than that the highest state of consciousness and intelligent existence awaits the spirit after the body in which it now tabernacles has mouldered down to its original dust. Nor is this peculiar to the righteous.

3. *The wicked will go away into everlasting punishment.* The certainty of future punishment, we do not understand to be denied, in the theory referred to by our correspondent; and since there is nothing, as we have seen, in the nature of things, nor in the teachings of the sacred scriptures, to require the suspension of the soul's consciousness after death, there is no reason to suppose that punishment will not commence with the disembodiment of the immortal spirit. Were this, however, doubted, the instance of the Rich man in Luke 16: 19; 25, would sufficiently demonstrate it. For, it is immaterial whether this case be regarded as a parable or a historical event; in either instance it is pregnant with the same fearful truth. If, for example, it be received as a record of history, then it is precisely in point, or if it be a parable, it loses none of its stringency from thence, since all the parables of Christ were intended to teach us important truths which had otherwise been less fully apprehended. "The rich man was buried, and in hell" (in *hades* if men choose); "he lifted up his eyes being in torment; and the transition, the rapid passage, from the tomb to his torment; and this is but the sad picture of all the incorrigibly wicked—they are driven away in their wickedness; they are buried, and in hell they lift up their eyes being in torment."

The question is however, whether that punishment will not ultimately terminate in the annihilation of the wicked. Let this question be answered in the words of the Son of God: "If thy hand offend thee, cut it off and cast it from thee; it is better for thee to enter into life maimed, than having two hands to go into hell;" (Gehenna) "into the fire that shall never be quenched; where their worm dieth not, and the fire is not quenched." "His fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff, he will burn with unquenchable fire." (Puri absceto) What means this undying worm, this unquench-

able flame? Can it mean annihilation? Can it mean a temporary punishment? Indeed, the scriptures, are too abundant on this point to need further argument. The "impassable gulf" the perpetually ascending smoke of their torment, "the bottomless pit," the weeping wailing and gnashing of teeth; all these, metaphorical terms though they be, stand forth as fearful witnesses of this fearful truth, and they apply with equal force to the fallen angels as to fallen men.

But we can proceed no further. We have surveyed, as fully and yet as briefly as our circumstances would admit, the principal errors alluded to in the communication above—avoiding, as far as might be, the introduction of such terms and such considerations as are ordinarily evaded by the spirit of controversy; and we now conclude with the statement of a few rules to be observed towards errorists.

1. Let due pains be taken to reclaim them, in the spirit of meekness. Full many an error has been imbibed and promulgated without an evil intention; and full many an errorist has been driven finally away by the rash and inconsiderate treatment of those who held the truth with a firmer grasp. More than one instance of this is now fresh in our mind, where, had the prudent labors of an Aquilla and a Priscilla—"teaching the way of the Lord more perfectly"—been employed, good meaning men might have been saved, and the Church of God been spared many a painful wound. Irritating epithets, offensive charges, and provoking invectives should be sedulously guarded against. Truth has no need of them, and the spirit of christian kindness and candor will better heed the admonition of the apostle: "brethren if any of you do err from the truth, let him that is spiritual restore such an one in the spirit of meekness."
2. Let a firm and decided discipline be observed towards incorrigible heretics. When proper efforts have been made to instruct and reclaim an errorist, and he obstinately refuses to surrender his heterodoxical opinions and his schismatical practices, let him be promptly excluded from the body. "An heretic, after the first or second admonition reject." "Mark them which cause divisions and offences contrary to the doctrine which ye have received, and avoid them: for they that are such serve not our Lord Jesus Christ." The good of the offender requires this—"that he may be saved in the day of the Lord Jesus." The good of the innocent demands it—"for evil communications corrupt good manners." "A little leaven will leaven the whole lump." The good of the cause, and the honor of the christian name demand it—"that ye be not partaker of other men's sins," that it be shown that ye have no fellowship with the heresy of which ye complain. "How can two walk together except they be agreed?"

PRECIOUS REVIVAL.

Our excellent brother, Rev. A. N. Worthy, writing us from Macon Co., under date of July 19, says: "I write to inform you of the results of a most precious meeting just closed with the Sardis Church, of this county. The meeting was protracted twelve days, and seventy seven members were added to the church. There were a number of persons who left the meeting quite serious; and some professed religion who were not baptized—desiring to become better satisfied. We had the labors of Bro. Graham of your place for a few days during the meeting. I don't think I have ever witnessed a more precious season than this has been."

God be praised for the above. Will our dear brother let us hear from him frequently. We should rejoice to send many copies of our paper to the young converts of his church. Will he give us his influence, that we may have some fruit among them also.

CASTS IN MAINE.

The subjoined extract, which we copy without note or comment from the Zion's Advocate, speaks volumes for the sentiments of equality of the human race, entertained among some philanthropists in the North. Such an occurrence never took place in the Southern States. The editor says:

In proceeding to the late meeting of the Maine Baptist Convention at Ellsworth, several ministers, delegates, and visiting friends had occasion to take passage on board the steamer Governor, Capt. Rogers. It has become customary, on such occasions, to reduce the fare in favor of this class of passengers. It was expected that a similar courtesy would be extended to us. But we regret to say, that although every proper effort was made to secure a reduction of fares, both before and at the time of the meeting, the effort was met only with vague promises, and finally failed entirely. Amongst the visiting friends alluded to was a missionary recently returned, in feeble health, from thirteen years' toil in a foreign land, accompanied by two well educated Asiatic youths, who have renounced idolatry, and become the devoted followers of Christ, but are "guilty of a skin not colored like our own."

On board the Governor, these young men were forbidden to sit at table with the other passengers; the first instance of the kind which has occurred since their arrival in this country. Having renounced caste at home, and thereby become outcasts from their families and friends, for Christ's sake, they have travelled the distance of half the globe to find the spirit of caste assailing them in Christian New England. We have stated these facts, because they ought to be known. Comments we leave to others.

"A MOTHER IN ISRAEL."—A venerable matron recently celebrated her one hundredth birthday in Boston. She has 6 children, 62 grand-children, 125 great-grand-children, and 10 great-great-grand-children now living! All her faculties remain active, and her health almost unimpaired.

THE MARION FEMALE SEMINARY.

The season of examination in Marion has returned, and last week our town was enlivened by the interesting performances of the pupils of the Marion Female Seminary. Partly from personal observation and partly from information I am authorized to state that the young ladies did credit to themselves and their teachers, exhibiting decisive proof of good training, and much study. The concerts on Tuesday and Wednesday nights were praised by all good judges of music, and the exercises of the graduating class on Thursday night consisting of sacred anthems, compositions read by the young ladies, and a speech by Rev. Mr. Neely, were highly interesting and gratifying to the large and respectable audience in attendance.

At the conclusion, it was announced by the Board of Trustees, that Mr. Hatfield the present Principal, having resigned his station, the Seminary would be hereafter under the control of A. Graham, Esq. of our town, and that the next session would commence at the usual time under his superintendence, aided by able and acceptable assistant teachers.

A CITIZEN.

STATE UNIVERSITY COMMENCEMENT.

The last number of the Tuscaloosa Monitor contains a very full and interesting account of the recent commencement of the State University. We are happy to notice the growing prosperity of this Institution. Rev. Mr. Neely preached the commencement Sermon, and on Monday made an eloquent address to the Societies on American Literature. The Junior Exhibition took place as usual on Tuesday.

The following was the order of commencement Exercises on Wednesday:

- Salutatory Oration, in Latin, P. F. HUXLEY, of Lowndes co., Ala.
- Intellectual Gratification derivable from the Sciences, F. G. HENLEY, of Pickens co., Ala.
- "Poenitent, quia posse videtur," M. L. HESTER, of Gadsden co., Fla.
- National Prosperity, as affected by Education, J. M. OWEN, of Mobile.
- Foreign Immigration, W. COCK, of Lowndes co.
- Character of Nathan Hale, J. H. FITT, of Tuscaloosa.
- Self-Development, T. B. E. SLADE, of Tuscaloosa.
- The Beauties of Virtue, L. V. B. MARTIN, of Tuscaloosa.
- Our Country's Prospects, J. H. LEE, of Perry co., Ala.
- French Oration, *La Vie conjugale*, C. M. BURFORD, of Wilcox co., Ala.
- Military Virtues, A. MARTIN, of Jefferson co., Alabama.
- Our Country—her Themes for Romance, P. FITZPATRICK, of Autauga co., Ala.
- The Influence of Mathematical Science, with an Application, C. E. BRIDGES, of Mobile.
- Banks—their Necessity and Value, E. L. JONES, of Perry co., Ala.
- The Statesman, J. MOORE, of Perry co., Ala.
- National Faith, A. J. JENKINS, of Wilcox co., Alabama.
- Intellectual Condition and Prospects of Alabama, S. M. MEER, of Tuscaloosa.
- Valedictory Address, C. M. BURFORD, of Wilcox co., Ala.

The number of the graduating class was 17. The degree of Bachelor of Arts was conferred on the graduating class; and on Jas. D. Webb, Esq., of Greensboro.

The degree of Master of Arts was conferred on Edwin H. Archibald, Archibald J. Battle, David D. C. Connerly, Archibald H. Hope, Enoch Morgan, James R. Armstrong, Benjamin P. Saffold, and Thomas J. Molton.

Upon the Rev. James Somerville, a graduate of the University of North Carolina, of more than three years standing, who had pursued a course of mental improvement, and Paul Tucker Sayre, Esq., of like standing and character, the degree of M. A. was also conferred.

The absence of the revered and honored President of the University, was deeply regretted by all who were aware of its cause.—His feeble health prevented his participation in the earlier proceedings of the day, though he was enabled to join in the closing ceremonies, and to officiate in conferring the degrees. His appearance called forth a strong expression of that respect and affection with which he is regarded by all.

The arrangements noticed some months since, of the retirement of Prof. Brumby from the chair of chemistry,—were confirmed by the Board of Trustees; Prof. Barnard being permanently assigned to the same chair, and Prof. Garland to that of Mathematics and Natural Philosophy; Wilson G. Richardson, A. M. late tutor in ancient languages, was elected to be Adjunct Professor of Ancient and English Literature, and Joshua H. Foster, A. M. of Tuscaloosa county, to be tutor in Mathematics.

The great equatorial telescope, some time since ordered from London, has been received. The Board made provision for completing the observatory in the most efficient manner. Alabama now possesses very much the best provided establishment of this kind, south of Washington. The chemical laboratory, has undergone a complete metamorphosis in the interior, and has been made to conform in its arrangements to the plans adopted in the best models. Valuable additions have been made to its apparatus and its stock of chemicals; and it may be said now to have been brought fully up to the existing state of science. The Board have liberally undertaken for the completion of the improvements undertaken by the professorat present filling this department.

An extended report was made to the Board of Prof. Tuomey, upon the Geology of the portions of the State most recently examined by him.

\*Excused.

GREENSBORO FEMALE INSTITUTE.

REV. A. W. CHAMBLISS.

Dear Sir—As notices are every where appearing in the papers, of school Examinations at this season, will you allow a place in your columns to a few remarks in relation to one which was held at this place near the close of the last month? I allude to the annual examination of the Pupils of the "GREENSBORO FEMALE INSTITUTE," which took place on the 26th, 27th and 28th ultimo.

I am in no way connected with the school, either as Trustee or Patron—nor am I conscious of any special partiality or bias in its favor, which could in the slightest degree influence my judgment of its merits or claims. I am a friend to education every where and to all literary institutions from the highest to the lowest. I take pleasure in speaking the deserved praises of all schools, and of all individuals, engaged in the noble work of imparting instruction to the rising generation; who are truly "the hope of the church and the hope of the world!" And under the influence of these feelings, the following brief notice has been prepared.

If I mistake not, the GREENSBORO FEMALE INSTITUTE was opened for the first time, in the month of February 1849. At its commencement the school edifice, which was purchased by a few noble and generous individuals, was occupied also by the Principal and his family, when it was found that it would not allow sufficient space for the School, consisting as it very soon did of (I think) from fifty to sixty pupils. These same individuals therefore resolved to enlarge it; and with them, it was but to resolve, and the work was done. They erected quite a spacious room apart from the main building, which is principally occupied by the school. So that I should suppose the institution could well secure and instruct one hundred pupils.

We find from the commencement, at the head of this school the Rev. C. F. Sturges, a baptist minister—a gentleman, in every true sense of that often abused term—a fine scholar, and an experienced Teacher. As Principal of this school, he was placed there, neither for the reason that he was a Minister, or that he was a Baptist. It was not that he might build up a *Secular Institution*; for those who called him to the charge, and those who patronize and sustain him, consist of Presbyterians, Methodists, Episcopalians, Baptists, and men of no religious bias, all acting harmoniously in this matter. And well, have their expectations been realized. He has proved himself no *Secular Teacher*; but one, acquainted with his duties, and studious to fulfill them. It is true, that moral and religious training enter into the exercises of his school. And why should they not? In my humble judgment, this is as it should be. Exclude the Bible and the influences of religion from our schools, and our world will soon become a moral waste—a bright desolation.

In regard to Mr. Sturges, to you Sir, I need say but little. If I am not mistaken, you have known him well. You know the excellencies of his character and his claims, as a christian and a man. I take pleasure, however, in adding also my own testimony on these points—so far as my knowledge of him extends, I have found him unsurpassed in all that constitutes a noble character. He is consistent as a christian—mild and amiable in his intercourse—modest in his manners, charitable in his feelings; and almost morbidly sensitive, and conscientious, in regard to all matters of duty, whether religious or civil. As a teacher he is too modest to sound his own praises; and he has evidently taken but little pains to have it done either by the press, or in the community. This is proved by the fact, that so little has been published concerning his school—and that what has been published contained so little of fashionable puffing.

On the subject of his late examination, I have to say, that I attended it during two days; and was perfectly satisfied that his course of instruction was not superficial but solid; and that his system of discipline was mild and parental. The former was evinced by the progress of his classes; and the latter by the fact that his pupils would approach him at suitable times, and cluster around him as children would around an affable and kind parent.

To such a Teacher, I feel confident the education of young ladies may be safely entrusted. His examinations of the various classes while I was present, were without parade, but sober, business transactions; proving that he was acting in good faith, and without concert with his pupils. I see that the Board of Trustees, all of whom are men of sound practical sense, and some of them classical scholars, have published a notice of the same occasion, and they express their high gratification on account of the result, which is saying enough. I hope the school may yet be more liberally patronized—and that it may be more extensively useful.

CANDOR.

Greensboro, July 24, 1849.

CORRECTION.

We commend the subjoined letter of our brother, Rev. P. Stout, to the attention of our readers. It will sufficiently explain its own object. It is, however, proper for us to remark, that the mistake to which it alludes is not ours, since we quoted verbatim et literatim et punctatim from the Annual Report of the Board of Managers, published in the Southern Baptist, May 30th, in which no mention is made of dates. The Board doubtless in the exuberance of their joy, did not think it necessary to notice dates and times, and we think our good brother has great occasion to be much gratified that he has met with so few repulses. May he be still more successful in his laudable enterprise.

Dear Brother Chambliss:—In the Alabama Baptist Advocate of the 22nd ult., there is a notice of the late Anniversary of the Southern Baptist Publication Society, in which my Agency is referred to in terms of approval, the result of my first quarters labor is given and I am quoted as saying, "I bless the Lord for the favor he has



Given the cause, in which we are engaged, in the eyes of our brethren to whom I have presented its claims. Without an exception, they have both received me kindly and responded favorably to my appeal; so that thus far I have been refused aid by no one to whom I had presented the subject."

I beg you will allow me to correct an error into which the article, as it stands, would be likely to lead the reader. The error lies in the quotation without date, standing in such immediate connexion with the quarterly report as to make the impression that they were of even date; whereas it is the language of my letter of 5th Feb'y last accompanying my report for the month of January. In the intermediate two months I was, in a few cases, unsuccessful in my application for aid.

The result of my efforts thus far in raising funds, has been,

1st quarter ending 1st April, 1849. Cash contributions,	\$362 60
Pledges redeemable at different dates,	143 00
Total,	\$505 60
2nd quarter ending 30th June, 1849. Cash contributions,	\$302 85
Pledges redeemable at different dates,	338 00
Total,	\$640 85
Grand total secured in Cash and pledges to 30th June, 1849,	\$1,146 45

I have only been about four and a half months out of six in service. I have conversed with but five persons who did not approve of the objects of the Society; so that I have been agreeably disappointed in finding an almost unanimous acquiescence in the propriety of its establishment and the plan by which it is proposed to accomplish the good contemplated in its organization.

There are combined in it the elements of extensive usefulness; it is so happily adapted to the wants of our Southern churches and communities; it has such alliance and fraternity of interest with all our denominational organizations, that it readily commends itself to the affections and support of the brethren. It affords me great pleasure to testify that with but a single exception my intercourse with my brethren and friends has been of the most agreeable character. They have received me cordially, and treated me kindly, courteously and hospitably.

When more at leisure I may say something more to our brethren in relation to the Society.

Your fellow servant in Christ,  
PLATT STOUT, Agent,  
S. B. P. S.

County Line, Dallas Co., Ala., July 9, 1849.

PAY WHAT THOU OWEST.

We had an occasion some time since, to advert to the recent failure of Bishop Doane of the Episcopal Church, of New Jersey, for the sum of \$250,000. As might have been expected, the occurrence of so large a default in a clergyman occupying so prominent a position as that of the Rev. Bishop, has afforded ample scope for the comments of all classes of the community, from the grave, open mouthed journalist down to the ragged, dirty little urchin of the streets who was heard to say with reference to it, "that's religion for you." Many are the opinions expressed of the propriety, the policy, the commercial and moral honesty of the operations of the Bishop, and various are the views entertained of the probabilities of his ever being able to meet his heavy liabilities. In the discussion of these probabilities and improbabilities it is no part of our intention at present, to engage. We deplore the circumstance, as one affecting the interests of religion wherever it is known, and would gladly throw a veil over it, and cover it from the eyes of such as seek an occasion to harden themselves in iniquity. If we again allude to it, it is simply to introduce the following remarks of the New York Tribune upon the subject of paying debts in general. They were indeed, penned with reference to this case especially, but they are forcible, and admit of a wider application. It says:

"It is a lamentable truth, that the popular morality with regard to non-payment is disgracefully lax in this Christian land. We have become so habituated to look to the law for the collection of debts that most men have no idea of any pressing obligation to pay a debt other than the legal obligation. We understand that a man who can't pay is not culpable in neglecting to pay; but our 'can't' has a very slippery insinuation. Many a man can't pay the mechanics and merchants whom he owes, simply because he lives extravagantly, hiring servants to do the work which belongs to sons and daughters—because he lives in a more expensive house and spends more money for food, clothing, &c., than he has any moral right thus to dispose of. Many a man can't pay because he does not half work, nor exert himself half so much to get out of debt as he ought to get in. The man who 'can't' pay an honest debt has no right to indulge in luxuries, keep his sons at college nor his daughters at the piano. If he thus lives at the rate of three or four thousand dollars a year, while the frugal and industrious importune him for what is their honest due, he is an outright swindler no matter how high the circle he moves in nor how many churches he belongs to."

PUSEYISM AND ITS FATHER.

"Prof. Greenleaf, of the law department in Harvard College, a distinguished Episcopalian, in a recent letter says: 'I have long been convinced that Puseyism was the legitimate fruit of the unreformed portion of our liturgy, officers and ceremonies, and that we shall never be clear of this error until we complete the reformation of it begun by Edward VI. A vigorous Protestant action was grafted on a Romish stock, with an intention of cutting away every Romish branch as soon as the Protestant graft was well in bearing. But Elizabeth prevented this, and hence the church has continued to produce two sorts of fruit; and the cultivation more recently bestowed on the Romish branch has caused it to outgrow and choke the other. The only remedy is in a revival of our liturgy and symbols, to clear them

of all those parts on which these Popish errors are hung. They should not be suffered any longer, like the children of the captive Jews of old, to speak 'half in the speech of Ashdod.'"

That is right Professor. Remove from your "liturgy and symbols," all the parts on which Popish errors are hung, and you will have very little of Episcopacy left. Take away your substitution of sprinkling for baptism, infant membership, image worship, ridiculous notions of apostolic succession, and a few other things which influence the mind to place all that is valuable in religion, in "symbols" and "ceremonies," and reduce your whole system to the simplicity of the Bible, insisting a new heart and life as the proper qualifications for church membership, then you will no longer speak 'half in the speech of Ashdod.'"

ON REVIVALS.

WHY DO WE NEED REVIVALS OF RELIGION? We need revivals, in order to cause the supremacy of religion to be felt in all the arrangements and concerns of life.

We need revivals of religion to give our piety more of an aggressive character. In ordinary times, Christians are content with being Christians themselves, and, finding the difficulty of maintaining the life of grace in their own hearts, are satisfied rather to retire from the world, than attempt to carry forward the triumphs of Christianity abroad, when so much remains to be done at home. A sense of weakness, a fear of beginning to build, and not being able to finish, and even Christian modesty, all assist this idea. But the world and sin will increase, if not encroached upon so that the only possible way for Christianity to sustain itself is by conquering. Like the armies of Cortez in Mexico, or of Pizarro in Peru, indecision or retreat are but stepping stones to extermination. Standing still is going back. An aggressive Christianity, one that is continually ready to combat every wrong principle, every wrong action, that aims not only to maintain itself, but to convert others, and to reform the errors of society, is the only religion that can stand. It is certainly the only scheme that will ever convert the world.

The very essence of Revivalism is an aggressive Christianity. It is religion in motion. It is piety on fire. It is then that you see the heavens rending, the mountains flowing down at the presence of God, the fire causing the waters to boil, the adversaries of God learning his name, and the nations trembling at His presence.

In ordinary times, Christians have not enough faith in the power that worketh in them, the power of the spirit of Christ, and of Christianity, to conquer and cure all the evils that afflict the world, and under which the whole creation groaneth and travaileth. It is only in these seasons that Christians awake at all to a just consciousness of the spiritual strength and power, which dwells in the church of Christ,—awake as a giant refreshed with wine. But when they have learned wherein their great strength lieth, when they have become used to conquer, when they know they can and must, then every trumpet sounding a charge, is felt to be a precursor and an assurance of victory, and then one chases a thousand, and two put ten thousand to flight. All things saith Christ, are possible to him that believeth, faith therefore being the most difficult thing of all. Revivals then are to be prized, and sought for, because they overcome the greatest difficulty, that which arises from our unbelief.

REV. FREDERICK MONOD.—This excellent minister says to the Independent, will probably visit the United States in the fall, in behalf of the free churches of France, accompanied by the Rev. Baptist W. Noel.

BE KIND TO EVERYBODY.—There is nothing like kindness,—it sweetens every thing. A single look of love, a smile, a grasp of the hand, has gained more friends than both wealth and learning. "Charity suffereth long and is kind."

CHURCH AT AUCTION.—The new and expensive stone church recently erected by the Unitarian Society in Hanover-street Boston, at an expense of \$90,000, is about to be sold at auction.

Rev. Dr. Gill and Rev. Mr. Simpson, the Irish delegates from the Presbyterian churches, have collected about \$25,000 in this country for evangelizing Ireland.

THE JESUITS.—The Rev. Hugh Stowell, an English clergyman of high standing, at a late public meeting in London, said, "that Jesuits were flocking into that country by wholesale, deserting the vessel which was sinking for that which was swimming, and propagating amongst the people endless false and lying rumors."

ROMANISM VS. THE BIBLE.—The Montreal Herald says, all the Romish clergy except two, in that province, are opposed to the circulation of the Bible. Not one house in a thousand has a copy, unless given by Protestants.

The Queen of England has constituted Rupert's-land, in North America, to be a Bishop's see and diocese, to be called the Bishopric of Rupert's-land, and appointed the Rev. David Anderson, Doctor in Divinity, to be ordained and consecrated Bishop of the said see.

GERMANS IN AMERICA.—There are in the Ohio Conference alone forty-three German Methodist preachers. Most of them have some knowledge of English. Lately they have formed themselves into an association for their mutual improvement, and also to devise measures for preaching the Gospel more extensively and effectually among their brethren in this country. The number of Germans in the United States is

about two millions, and is rapidly increasing.

NEW SECT.—A collection of about one hundred and forty persons, seventy of whom are men, have purchased a farm of about two hundred and fifty acres in Madison County, N. Y., and are banded together on something like a Fourier plan. They believe they cannot sin, and do not recognise the marriage relation, but maintain a community of husbands and wives.

REVIVAL AT HOLMES' HOLE.—A business letter, dated E. Tisbury, June 16, 1849, has the following postscript: "For several weeks past, Rev. Ira E. Kenny of this place, (East Tisbury, Holmes' Hole,) has been favored with an interesting revival. Last Sabbath he baptized sixteen individuals—several of them heads of families. He has previously administered the ordinance to about twelve, and others are now waiting as candidates."

PECULIAR BOOK.—A Christian convert once said to a missionary in Cassay, Asia: "The Word of God is truly wonderful; for I have new thoughts whenever I look into it. I do not find it so with any thing else. But the Word of God is like a fountain which sends forth waters every day; they are not the same, but, although they differ, they are very good. Even the same verse says something new whenever I look into it."

The Pope, says an English paper, hearing that Civita Vecchia was in French hands, sent thither a priest, (Monsignor Valentini,) to be governor of the town; but the French authorities sent him back to his master, intimating that it was not to continue that sort of thing that they had come to shed their blood on the Roman territory.

CLERICAL GYMNASICS.—The New York Evening Post, of last week, speaks thus of the performance of one of the Puseyite gentry. "A stranger, who officiated in Grace Church yesterday morning, when reciting the creed, turned towards the altar and bowed very reverently. There was nothing that could be seen, except a wooden box, covered with velvet."

MANUSCRIPT SIX HUNDRED YEARS OLD.—The Georgetown Advocate says the valuable manuscript, six hundred years old, which was purloined from the library of Georgetown College, D. C., will be ultimately recovered. It disappeared mysteriously in September, 1849, and since then the faculty and librarian of the college have received information from New York which will perhaps lead to the detection of the rogues and the recovery of that valuable work.

CONSECRATION OF HOLLY WOOD CEMETERY.—This new and beautiful cemetery, near Richmond, Va., was consecrated to its holy purpose on the 25th ult. A stand had been erected and seats provided under two magnificent oaks. There was a large number of citizens of Richmond and the vicinity present. The Rev. J. L. Reynolds assisted in the ceremonies, and an address was delivered by O. P. Baldwin, Esq.

A RECOMMENDATION BY THE PRESIDENT OF THE UNITED STATES.—At a season when the Providence of God has manifested itself in the visitation of a fearful pestilence which is spreading its ravages throughout the land, it is fitting that a people, whose reliance has ever been in His protection, should humble themselves before His throne, and, while acknowledging past transgressions, ask a continuance of the Divine Mercy.

It is therefore earnestly recommended that the first Friday in August be observed throughout the United States as a day of fasting, humiliation and prayer. All business will be suspended in the various branches of the public service of that day; and it is recommended to persons of all religious denominations to abstain, as far as practicable, from secular occupations, and to assemble in their respective places of public worship, to acknowledge the infinite goodness which has watched over our existence as a nation and so long crowned us with manifold blessings, and to implore the Almighty, in His own good time, to stay the destroying hand which is now lifted up against us.

Z. TAYLOR.  
Washington, July 3, 1849.

A BIBLE AGENT FOR ITALY.—We learn from an exchange paper, that a Committee organized in Switzerland for evangelizing Italy, has enlisted a converted Tuscan lawyer, who will enter forthwith upon the work of distributing the Scriptures in the Italian language, in that country, and also an efficient colporteur, to engage at once in this good work in Tuscany. But the Bible will meet a people unprepared to receive it. Popery does not teach the people, and not more than one in twenty in Italy can read.

HONORARY.—The degree of D. D. was conferred on the Rev. P. C. Neely, at the late commencement at Jackson College; and that of A. M. upon Rev. Robt. A. Young, of Tennessee Conference.

In 1845, 38,552 criminals were tried at the Irish assizes, while the number of summary convictions at petty sessions and police offices was 49,717. The number committed for drunkenness was 12,302. M. Cabot writes to the *Populaire* of Paris a glowing account of his socialist family at Nauvoo, Illinois. The domestic circle consists of 142 men, 74 women, and 64 children. They are all delighted with the country and their prospects.

Among other things, they are preparing a distillery! Socialism will hardly remain a unit under the influence of whiskey.

An attorney at Wigan, England, hearer of a Congregational minister, had his house entered by officials during his absence, and valuable furniture taken therefrom and sold in the market place to pay a petty church rate. An Independent minister suffered a similar out rage in Lancashire. The rate he owed the State-church, was 91-2-6. Property worth \$20 was seized while he was attending a funeral, and sold at auction. In the first case, several influential Dissenters at once called a meeting, and resolved not to pay in future and to indemnify the parties seized upon.

LONGEVITY OF MARRIED MEN. The mortality of bachelors, from the ages of thirty to forty-five, is twenty seven per cent.—of married men of the same ages, eighteen per cent. For forty-one bachelors, who attain the age of forty, there are seventy-eight married men. The difference is more striking as age advances.—At the age of sixty, there are but twenty-two bachelors for forty-eight married men; at seventy years, eleven bachelors for twenty-seven married men; at eighty years, for three bachelors there are nine married men.

TO TAKE INK OUT OF LINEN. Take a piece of tallow, melt it, and dip the spotted part of the linen into the melted tallow. It may then be washed, and the spots will disappear without injuring the linen. This is said to be a certain receipt.

OLDEST INHABITANT.—A writer in the Savannah Republican announces the death of Mrs. Lourania Throver of Scriven, Ga., supposed to be at least one hundred and thirty-three years of age.—She considered herself four years over that number, though not certain of the fact. Her youngest child is near eighty. With the exception of a very short time, some twenty years ago, her eyesight was perfect to the last; and she had scarcely known sickness until within a few years of death. But the most vigorous must die. She has passed away, showing that there is no exception to the law, Dust thou art and unto dust thou shalt return.

TOLLING FOR THE DEAD. In consequence of the alarming number of deaths from cholera; in St. Louis, the church bells of that city have been kept in motion from morning till night, for the past few weeks. This incessant mourning for the dead has been silenced by the authorities. The People's Organ says: "The church and fire bells will not ring out their mournful tale notes in future, for deaths, during the present state of things. This is a good arrangement: such eternal tolling only serves to rope the nerves into a fever."

DEATH OF MRS. MADISON.—Just as we were preparing to go press, we hear with profound grief of the death, in this city, of Mrs. D. MADISON, the relict of James Madison, once the President of the United States. This greatly venerated, beloved, and celebrated lady whose loss will be felt and regretted by the whole country, has lingered since Sunday and breathed her last, at a quarter past 10 o'clock last night.—*Washington Union*.

INTERESTING EXPERIMENT.—Two hundred pounds of earth were dried in an oven, and afterwards put into a large earthenware vessel; the earth was then moistened with rain water, and a willow tree, weighing five pounds, was placed therein. Care was taken to prevent the addition of fresh earth. After growing for five years the tree was removed, and found to weigh one hundred and sixty nine pounds three ounces. The earth was then removed from the vessel, again dried in the oven, and afterwards weighed, it was discovered to have lost only about two ounces of its original weight; thus one hundred and sixty four pounds of woody fibre, bark, roots, &c., were certainly produced, but from what source?

ANCIENT GRAVE STONES. In digging to place one of the hydrants on the Mall near Park street church, several grave stones were dug up by the workmen. On one was this inscription: "John, Son of Samuel and Martha Burrill, aged 3 years 1 mo. Nov. 23, 1702." Another contained this inscription: "Jonathan, the son of Jonathan and Sarah Tyng, 8 mos, 12 Sep. 1672." On another: "Here lyeth buried Abhi Porter, aged 73 years—died March 10th, 1635."—*Boston Traveller*.

NOVEL READING. No young, unmarried woman," says Jeremy Lewis, "ought to be permitted to read a novel of any description. Had I a daughter with a heart of ice, and a face as grim as the lion's head on an antique knocker, she should never pore over a tale of love, to make that ice smoke, or induce her to believe that her face was as good as her neighbor's. Nature teaches us to sigh

soon enough in all conscience, without our needing the bellows of imagination to inflate the lungs prematurely." Such sentiments from a novel-writer must be allowed to come with considerable weight, inasmuch as they are in direct opposition to his interest—young ladies constitute a very large proportion of the whole number of the readers of fiction.

SINGULAR PRAEDICE. There are two men, Jones and Wood, in prison in N. York, under sentence of death—which was somewhat unexpectedly commuted by Gov. Fish. On the day before, when nothing was, of course, known of the Governor's intention, some charitable soul sent into these men in their cell a dish of strawberries, which, it is said, they refused to partake of out of fear of the cholera.

PETER PENCE. The collection at St. Peter's church, New York, the first Sabbath in July for the benefit of the suffering Pope, amounted to \$750; that at St. James' church to upwards of \$500. As certain the number of Romish churches in the United States, and from these two collections a calculation pertaining to accuracy may be made in regard to the whole amount collected for the avowed object of aiding the Pope in his poverty and in his troubles, but for the real object of carrying forward the Pope's war in Italy.

The London Electric Telegraph Company has communication with one hundred and fifteen towns. It has a central office, and five branch offices in London, employing 90 persons. The wires are 9,800 miles in length, are passed through iron pipes under the city, and are suspended upon 61,800 posts. A message from Liverpool, costs about 8s. 7d., to Glasgow 14s.

Excess of ceremony shows want of breeding—that civility is best which excludes all superfluous formality.

A suspension bridge is now being built over the Ohio river at Weeling and is to be one thousand feet in length, terminating on the west at an island, which is about to be laid out in building lots. It is said that this bridge will be one of the largest structures of its kind in the world. It is to be elevated about eighty-feet above the water, so as to enable the largest steamboats to pass below, and sustained on both sides of the stream by substantial stone towers. It is built by a joint stock company, and is designed to accommodate the immense travel continually passing over the national road. [Miss. Baptist.]

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

STRIVE not with a man without cause, if he have done you harm.

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.

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 his dues without delay. The money is greatly needed. Should an error be detected in any one's account, we shall take pleasure in rectifying it. Please forward by mail to the undersigned, to whom all letters relating to the late Alabama Baptist should be addressed.

J. J. BRADFORD.

MARION, ALA., May 16, 1849.

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.

JUNE 8, 1849.

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. FORDREITER  
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.

PROTRACTED MEETING. There will be a protracted meeting, held at Cahawba Valley Church, commencing on Saturday before the first Lord's day in October next. Ministering brethren are especially and earnestly requested to attend. Brethren come over and help us.  
N. HAGGARD.

PROTRACTED MEETING. There will be a protracted meeting, held with the Baptist church, at Fellowship, Perry county, 26 miles East of Marion, commencing Saturday before the 3d 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 Heph's-bah 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.

BAKER, WILLIAMS & Co.  
COMMISSION MERCHANTS.

No. 3, Commerce Street,  
MOBILE, ALA.

ROBERT A. BAKER, Summerfield Dallas Co. PRIME WILLIAMS, Livingston, Sumter Co. LEVI W. LAWLER, Mardisville, Talladega Co. Nov. 10, 1848. 38-11

TO DR. COTE OF THE GRANDE LIGNE MISSION, AND DR. COTE'S REPLY. An 18mo pamphlet, 50 pages, just published. Price, in stiff covers, 125 cents single, 85 a hundred. Price in paper, 10 cents. "85 LEWIS COLBY, Publisher. 123 Nassau street, New York. 15-91

June 1, 1849.

J. A. WEMYSS,  
COMMISSION MERCHANT.

No. 11, Commerce Street,  
MOBILE, ALA.

July 25, 1849. 4-m.

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. F. PRICES in accordance with the times.  
L. UPSON, Proprietor.  
Marion Ala., May 10, 1849. 15-91

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, and 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 Outler, 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.  
W. N. B. Temperance House. 36-11

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 had the advantages of a Literary Course at one of our best Northern Colleges, and can furnish ample 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.

Perfect likenesses taken from 4 to 10 seconds.  
BY W. BARNES.

From Mobile. MR. 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 best improvement in the art. He furnishes Morocco cases; plain or gilt Rosewood or Black-walnut Frames; Memories Leaflets, Fine gold Lockets, Brevets, Brooches &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. 36-11



