## ATJABAMA

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# ADWOOATH.

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

A. W. CHAMBLISS, Editor and Proprietor.]

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

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VOLUME I.]

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#### Ministers Department.

CALL TO THE CHRISTIAN MINISTRY. "What may be considered as constituting a scriptural call to the gospel ministry? The subject thus proposed, appears to us to have an important bearing on the well-being of our churches, and the prosperity of religion; and to require, therefore, a proper view and a corresponding

To form a just solution of this query, or, in other words a correct view of this point, is indeed highly desirable; inasmuch as, from the nature of the case, an erroneous decision must be attended with injurious consequences. An ignorant enthusiast, on the one hand, who pertinaciously adheres to his notion of a divine call, will endeavor to thrust himself on the church and the world-confidently intruding Presbyterian Church; and in transferring where angels might tremble; while, on the other hand, an intelligent disciple, who is diffident of his call to the ministry, will shrink from the undertaking-fearful. of running before he is sent. Such will be the result, on the one hand and on the other, of a mistaken view of this matter: and this consideration furnishes a strong reason for codeavoring to ascertain the truth, as to the question now before us.

The reality of a scriptural call-say, if you please, a dwine call, to the gospel mistry, ought not to be questioned, merely because the idea may have been abused, or mistaken views formed on that point. It may be made satisfactorily to appear; nor is it necessary, nor indeed is it proper, in maintaining this point, to re-Heb. v: 4, "No man taketh this honor unto himself, but he that is called of God, as was 'Aaron :"-a passage which, (as the connection shows.) is referable, not to the gospel ministry, but solely to the high priesthood. The fact, that therefis provision made by the King of Zon, for the sare perpetuation of his church on earth, and for the continuance of the gospel ministry, goes to prove, as it necessarily involves, the reality of a call to this important work-in such a way as he, (the King himself.) has been pleased to adopt. But first, notice this guarantee of which we have spoken-this security for the patinuance of the church and the miniry. Brief testimony may here suffice. Hearken then to the prophetic decla-

ation, Dra. ii: 44. And in the days of hese kings shall the God of heaven set ip a kingdom, which shall never be destoved." And hearken to the assurance given by our Ford, in accordance with this prophecy Matt, xvi: 18. Upon this rock I will build my church, and the gates of hell shall not prevail against it. the purpose of grace here declared, looks forward through all time, to that glorious consummation, when "the mountain of the Lord's house shall be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it." The continuance of the church on earth, bespeaks, of course, the continuance of the ministration of the word; and the testimony of Paul assures us of the provision which has been made for this purpose, from first to last. Ministers. both ordinary and extraordinary, are represented by the apostle as the gifts of the ascoded Saviour : "He gave some, aposiles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the editying

of the body of Christ."

Ephes. iv: 11,

Aware of the peculiarity of the apostolic office, we do not pretend to ground our view of this matter on the vocation of the first twelve, which was the personal act of Christ, in his bodily presence on earth. We do not indeed perceive that it was in any such way, that the elders of the churches were appointed to their oftice in the days of the apostles. That the ostles, those prime misters of the King, were invested with authority to proclaim his word and to teach his will independant of church sanction, there can be no question. They had new facts to publish hew truths to unfold, and a new economy to establish; and they were furhished with miraculous powers, to evince the truth of their mission, and to sustain their high pretentions. If, therefore, any person should now lay claim to a divine commission, infallible and independent of all human sanction, he will have no right o demand our credence, unless be can roduce some token or evidence corresbonding with that claim : otherwise and we ask particular attention to this point,) the church may be intruded his head, that he is divinely commissioned engage in the work of the ministry .ditherto we have attended to it on the legative side only : we turn now to the hay be considered as constituting a scripural call to the gospel ministry !"

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We here assume that the subject of his call is possessed of genuine pietyne basis of all other requisites in this ase; and we remark, that if we can asertain what are the essential qualifica-

arrive at a solution of the question : for he that is possessed of these, may be considered (as Mr. Fuller remarks.) to be called of God to exercise them. "As every man hath received the gift, even so minister the same," is the divine injuction, "as good stewards of the manifold grace of God. Only let him take heed that "if he speak, it be according to the oracles of God." 1 Pet.iv: 10, 11. [Rev. Andrew Broaddus.]

#### Doctrinal.

ON BAPTISM.

The following extract is taken from the Western Baptist Review. It was originalfy addressed to the Rev. Dr. Rice of the it to our columns, such verbal changes only are made as to give it a general application .-- Ed.

arguments to which they appeal in support of this sentiment, some of which I bearing and importance:

sanguine, I will introduce the testimony sublimity of truth! of Professor Stuart, who has said all for appears that the Baptists are fully sus- the ignorant Jews. What that way is, it will be our aim pre. tained in their views of baptism, by the But in their version for "the Seneca In-

> part, were compiled by the Pedo Baptists; ancient versions; and, as a legitimate and not of course with an eye single to consequence, the practice of our oppos that mode of baptism contended for by inents is condemned. the Baptists. And how do they define 4. The practice of the Greek Church .the word in question? Let a few quota- Every ecclesiastical historian in the land tions answer the question.

> to dip, to wash. I have before me the immersion. I might quote many authoredition struck off in London, in 1736, and lines in support of this declaration, but I dip and wash, as above, are all the mean- deem it entirely unnecessary. They say ings given to baptize. But in the late baptize means to immerse, but never to editions several other meanings are sprinkle. It a native Greek, were to wittacked on to it, to suit the case of our op- ness a christening in a Pedo-Baptist ponents. Who hath done this thing ! Not church, he would be provoked to smile at the Baptists-I can answer for them.

or to immerse"-" also to dye, because we present generation of Greeks do not speak immerse those things in water which are pure ancient Greek; for bear it in mind, dridg. to be dyed or washed," "to dip under, to they have practiced, as above stated, ever

peatedly into a liquid, to submerge-to nents. soak thoroughly, to saturate-hence, to 5. Pedo Baptist concessions. All that confound totally; to dip in a vessel and to the meaning of baptize, is, as I hum

PARKHURST: "Baptizo, from Bapto, to ponents. dip, immerse, or plunge in water. The seventy use baptizomai [baptize] (mid.) for baptism, adds: "The word baptize for washing onesell by immersion."

merse, as we dip or immerse in water church !" those things which are to be dyed or washed. "Lavo, to bathe, to wash by fully and heartily subscribe; not because plunging into water."

dye by dipping." "Baptizo has properly Stuart on Bap. p. 80. To these might be the same meaning in the best writings." -See Pro. Farnam's pamphlet, sec. ed. p. among the most worthy of our opponents, 13. Other Lexicons might be quoted, but But these are deemed enough to show these include the best; and are sufficient to settle the meaning of haptize. They all define it to dip or immerse, in perfect by every one who may take it into harmony with the faith and practice of the Baptists. Not one of them, however, defines it by sprinkle or pour. Nor is poets have said!" So say I, to our Pedothere a respectable Lexicon in Christendom that does, at least our opponents have outive, and repeat the query-"What not been able to find one, will all their tism. researches. The Lexicons, it is true, say that baptize means to wash; but then tion. The voice of history is very exmean-it means "to wash by plunging in- uniform practice of the whole Christian and to fight for their country, and never As a general remark, it may be said, that the place of his brother. Mr. Kilpin tethey immediately explain what they plicit on this subject. It shows that the to water !" The same is true of dye. I church, not this part or that, of the church, desert their cause. wish I could imprint this idea indelibly for the space of thirteen hundred years

just as they may be of immerse!

I have said the Baptists believe that by dipping, as the Lexicons say; and nents will find great difficulty in answerimmersion is the only baptism of the New those who followed that version practised ling these questions to the satisfaction of Testament. There are various facts and immersion! In the Sclavonic version, the an enlightened public. word by which baptize is translated, originally meant to cross. But the readers the six preceding heads be true, and it happy. For more than a thousand years wish now to present, leaving the candid of that version believe in immersion as most certainly is, as all well informed has it gone hand in hand with civilizareader to form his own opinion as to their the mode of baptism. They say to the men know, then it is a thing clearly made tion, science and law. It has never been candidate, "I cross you," and then plunge out, that when the Lord commanded the behind the age, -- nay, it has always gone 1, The classical usuage of baptizo. By him into the water. Among the ancient nations to be baptized, he commanded before it, like the pillar of fire before a careful examination of the best Greek versions, the Syriac stands pre-eminent. them to be immersed. If this proposition Israel in the wilderness. Its great prinwriters, it appears that baptize is often In it, baptize is translated by amad; and, be not sustained, human speech is inadeused in the sense of dip.immerse or plunge. that this word means to immerse, is a But not one example is to be found where settled question. Therefore, what is said it is plainly used for sprinkle or pour .- about its meaning "to stand up, to consort to that often misapplied passage. Lest it be thought this statement is too firm," &c., is mere poetry-without the

> While on this subject, I will call the sprinkling that his sense of truth and can- reader's attention to how our Pedo Bapdor would permit. On p. 14 of his work tist triends translate the Holy Scriptures. on baptism, he says baptizo means "to In their version, "for promoting Christidip, plunge, or immerse." On p. 19, he anity among the Jews," they have transsays it "means to overwhelm, literally lated baptize by taval, to immerse! -- See and figuratively." And on p. 22, he says, Frey on Bap. 1843 ed. Now, if this be a "These, I believe, are all the various shades faithful translation, our views of baptism of meaning, assigned in the classics" to are correct; but if it be a false one, then baptizo. Then it never means to sprinkle our triends are accountable for it They or to pour in classic authors. Hence it have palmed a falsehood, knowingly, on

sently to ascertain, and by before you, classical usuage of baptize. And of dians," they have translated baptize, to course the practice of their opponents is sprinkle! And in one for "the Cuinese," condemned. And as I have intimated, it is translated "the wetting ceremony! ! whoever asserts that the Saviour did not | See Hinton on Bap. pp. 43, 47. | And all use baptize in the commission, in its class- this is done by those who would exclude ical sense, must prove that fact beyond a the Baptists from all participation in the rational doubt. Nothing but divine tes- business of translation, and who would timony will do, but that cannot be found, monopolize it all to themselves. Pretty therefore, our opponents ought to give it consistency indeed. Now, after all, turns out that the Baptists are fully sus-2. The Lexicons. These, for the most tained in their views of baptism by the

knows that this church, from the very Schrevelius: "Baptizo-mergo, lavo," earliest days of Christianity, has practised its folly. He would pronounce it an SCAPULA: "Baptizo,-to dip, to dip into empty farce! It will not do to say the since the times of the Apostles, when, it Schleusner: "Baptizo, properly to im- is admitted, they did speak pure Greek. merse, to dye, to dip in water." "Baptis- Now, if you will pardon me for it, I will ma: Baptism,-properly an immersion, make one suggestion-it is this: The naa dipping in water, a washing. Hence tive Greeks are better qualified to detertransferred to that sacred rite, which, for mine the meaning of their own words.than distinction is called baptism, because the our Pedo-Baptist triends are. This I have baptized were formerly immersed in wa- long regarded as an unanswerable argument in favor of our mode of baptism, and glorious manner. Donnegan: "Baptizo, -- to immerse re- it utterly demolishes that of our oppo-

drench with wine; Metaphorically, to the Baptists need contend for, in relation bly conceive, fully conceded by their op-

CALVIN, after saying sprinkling will do signifies to immerse, and the rite of im-STEPHANUS: "Baptizo,-to dip, or im- mersion was practiced by the ancient

STUART: "To this opinion I do most it is Calvin's, nor because the great ma-Surcesus: "Bapto signifies to dip, to jority of Christians have adopted it."added at least three score names frot. what they are bound, from the sheer force truth, to concede. When Paul stood in Mars Hill, wishing to clothe his argument with omnipotent power, he said to the multitude. " as certain also of your own Baptist friends, your own poets, in whom you trust, clearly justify our mode of bap-

6. The history of the ordinance in queson the mind of the reader! Wash and after Christ, was immersion, and nothing

of baptism sprung up, and it is a matter under water; and only in extraordinary and soldiers to the end of life. This is once contracted. And with such habits of vast importance to know how baptize, cases was sprikling or affusion permitted. the meaning of this soleum action, and no one can make a favorable impression. the word in question, is translated in those These latter modes of baptism were called hence, you may know whether you are

If so, that circumstance affords a good show, what a Roman Catholic writer the greatest absurdity and dissimulation adherence to the Quaker customs of argument for our opponents. But it is feels himself forced by historical facts to to set your seal to it; can you dare thus to wearing the hat while in the house of a not the case. Not one ancient version allow, in direct contradiction to the present can be produced in which baptize is thus practice of his own church;" &c. On translated. The word baptize, in those Bap. p. 77. I could add indefinitely to versions, is generally translated by some this testimony. but will not; for if the word meaning to dip or immerse. This above will not produce conviction in the men and angels .- Davies. fact is open to the inspection of the learn- mind of the reader, no weight of evidence ed world. In the instance of the Latin can be expected to do so. And here I will version it is said baptize is trunsferred - ask two questions. It baptize does not mean not translated. Well, be it so. But those to immerse, how came the church to pracwho then followed the teachings of that | tice as above described? And if the Saversion practised immersion, clearly show- viour did not enjoin immersion in the ing how they understood this transferred | commission, how came the whole church word. In the Persic, baptize is rendered to be mistaken upon the subject for so by a word meaning to wash i. e., to wash long a period of time? I think, our op-

quate to express any idea, or to establish have been the stability of states. Its any proposition whatever. At least it so very presence among them has been a

subject in any other light.

#### Religious Miscellany.

A RICH YOUNG MAN.

Who can behold, without weeping eyes and a bleeding heart, this lovely youth perishing in sin! What could have appeared more promising than this solici tous concern about eternal life, in a young man rich in the possessions, and high in the honors of the present world ! To see him running with such eagerness to the feet of a Redeemer, kneeling down with such humility before him, calling upon him by so honorable a title, and professing so sincere a desire of instruction, could not but lead us to conclude, surely this man was 'not far from the kingdom of God; nor do we wonder, that Jesus beholding him loved him. Who would not have looked on such an object with complacency! Who would not have expected, that this pleasant plant should have brought forth fruit! But behold it brought forth wild grapes! So have we seen, in the compass perhaps of our small observation and experience, many a fair blossom fall withering to the ground. So have the hopes of ministers, and parents, and other religious friends been disappointed, with respect to many young persons adorned with a variety of amiable qualifications, yet lacking one thing, and parting with Christ when put to the trial, after all the regard they have shown to his name, and all the pleasing expectations they have given of a willingness to serve him. O, my young reader, whoever tho art, I earnestly pray that thou may est 1 \* be added to that number !- Dod

## THE LORD'S SUPPER.

This ordinance was intended as a mem orial of the sufferings of Christ for his peo ple. "This do ye in remembrance of me, for as oft as ye do it," ye do show forth my death which was the consummation of his sufferings, till he comes again to visit our world, in a very different and

The Lord's Supper in this view, is to be looked upon as a token of love, or memorial left by a friend at parting among his friends, that whenever they see it, they may remember him. Our Lord knew we should be very apt to forget him, and therefore, that the memory of his suffer shall engirdle the globe as with an atmos. The mouth of the Lord hath spoken ings might never be lost, he instituted this or linance, by which he represents himself to our senses, as broken under the burden of his sufferings, and shedding his

blood. Corn out of which bread is made which is first thrashed, then ground a mill, then baked in an oven. is a very proper emblem to signify the violence which our Lord's sacred body endured, and wine pressed from the grape, orced into the cup, is a striking represention of his blood which was forced from h ... by the crushing weight of his agonies. Therefore, tuere was a peculiar

propriety in appointing these elements to be the memorials of his sufferings. We may also look upon this ordinance very much depends on first impressions. as an oath of allegiance to Jesus Christ. From these premises the inquiry very

3. The uncient versions. The Scrip- F. Brenner: "Thirteen hundred years ourselves his disciples. We take a tive either against the contracting of awktures were translated into many langua was baptism generally and ordinarily solemn oath of allegiance to him, and swear that we will be his faithful servants obstinate perseverence in them when swear that we will be his faithful servants. qualified to join in it. If you have not some word signifying to sprinkle or pour? STUART: "These results will serve to heartily consented to the contract, it is of the hands or feet, or a pertinacious be trifling with an heart-searching, all- stranger, or, indeed, any house not your knowing God. But if divine grace has own, will not fail to make an unfavorable powerfully engaged your hearts to con- impression, which may eclipse a great sent to this agreement, seal it before

THE BIBLE AND NATIONAL WELFARE.

The spirited extract below is from the Law of Revolutions," a sermon by the the Rev. R. Turnbull, of Hartford, Conn. The Bible, the Bible free and unlettered, is the nations' guide, the nations' hope. "As with individuals so also with states,

the only effectual means of their restora-

tion to purity and order, stability and re-

pose, are lodged in that divine book; and

just in proportion as they love and revere Now, if what has been said under the Christianity, will they be prosperous and ciples of order, submission and freedom, appears to the writer. With the mind saving ark, a refuge, and a rest .-- How God has given him, he cannot view the far even beyond the present time gleams the light of that wondrous book, which describes and promises true freedom and fraternity, that divine and universal brotherhood, of which the nations only dream! la a word, the Christian Revelation is the true sait of the earth, the vital force of communities and states. It alone regenerates while it preserves-preserves while regenerates. 'There never,' says Lord Bacon, was found in any age of the world, either religion or law, that did so highly exalt the public good as the Bible, We account the Scriptures of God,' is the language of Newton, the most sublime philosophy.' Good and holy men,' says Coleridge, and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influence, have leclared it to be beyond compare the most perfect instrument, the only adequate or-Word, as he so styled himself."

lands, Papal and Mahammedan, heathen though he may hesitate and weep, will and idolatrous. Let a copy of the divine forbear to attempt an estimate ! volume be placed in every home through- Such is, confessedly, at present, the out the world, for the fairest flower that dark and distressing state of the great ever climbed a cottage window is not so mass of our world's population. What as fair a sight to my eyes as the Bible gleam- | little remnant among all the multiplied: ing through h: lower panes.' The field millions of mankind, have any adequateis the world, a world yet to be redeemed, or saving knowledge of the religion of by the power of celestial truth, and made | Christ ! Oh, what a moral charnel house to bloom, like a new Eden, under the does our world appear! What a valley smile of God.-Then, in their highest "dry bones! exceedingly dry!" Y sense, liberry, equality and fraternity they shall live?" Yes, they shall live phere of light. Radiant and peaceful it And even now, amidst the darkness will inhabit all its hills and vales, breath- misery which brood over the greater ing in all that lives, and blushing into un- of the earth, there are appearances. told forms of gran leur and beauty. Then, erywhere, which promise the app on earth, shall commence the soug of Mo- of better days. A short time si ses and the Lamb, the melody of angels, large part of the inhabited globe wa the rhythm and eternal harmony of that solutely closed against the missional music which fills all the heavenly of the cross. But now it may be said speres."

FIRST IMPRESSIONS.

The first impressions a lady or gentleman may make, on being introduced to strangers, should never be regarded as a matter of indifference. So important is this universally, acknowledged to be, that it has grown into an axiom, that

And hence, probably, it was first called naturally results, what is necessary to en-(Sacramentum.) a sacrament which prop- able one to make a favorable impression a chastisement that would not easily, erly signifies an oath, and particularly at a first interview? To attempt anything forgotton. He was preparing to in that kind of oath which the Roman sol- like an elaborate answer to this inquiry. it on the still hardened child, when his inquiry. diers took to their Generals, in which they would prolong this communication far brother (Paul) came forward and entreatengaged to be faithful to their leaders, beyond the original intention of the writer, ed that he might bear the punishment in Now, if we receive the sacrament of the best rules for us to follow if we would ar- my best boys, you have never needed Lord's Supper in this view, we assume a rive at this result, But good sense alone

tions for the christian ministry, we shall dye are consequential meanings of baptize, else-cases of sickness and mercy except | badge or mark of distinction from the rest | does not always compass it. In other

while sitting or standing, uncouth motions deal of merit, and require much time to

Permit me to illustrate by narrating a single incident. A young gentleman once called at the house of a friend of mine, who was then filling the office of superintending school committee, for purpose of undergoing the necessar, amination previously to entering the duties of teacher in a school who. had engaged in the vicinity. Happ at my friend's house, I was under to cessity of excusing him while he att ed to this duty. On his return to room where I was, after the examin. had been completed, I very naturally quired how he found the young candid

"Why," said he, "he is a tolerable sch ar but a consumate clown, and on the account alone I have refused him a certifigure. When I went into the room where he was to be examined, I found him sitting with his hat on, his chair tipped back against the wall, and his feet on one of the rounds, which was made to do the office of the scraper which he had neglected to notice of the steps of the out-

Had the teacher, by whom this young man had been taught, given him a single lesson upon common decorum and the proprieties of every day li e, he would probably not only have obtained his ceri.icate, but have made a very favorable impression upon my friend who had examin-

The moral is too obvious to require comment .- Maine Common School A loo-

CONDITION OF MANKIND,

More than seven parts out of the whole population of our globe, are still sunk in deplorable darkness and corruption. Of the eight hundred millions of immortal souls which the earth is supposed to contain, only about sixty, or at most seventy gan and instrument of all the gifts, powers millions, are nominally Protestants .and tendencies by which the individual & The great mass of the remaining seven and the state are privileged to rise above hundred and forty millions are either Pathemselves. 'I believe in Christ,' says gans or Mohammedans, or nearly as des-Lamartine, whose testimony we quote on titute as either, of evangelical saving this occasion, not only on account of his light. Of these sixty or seventy millions transcendent genius, but on account of of nominal Protestants, only about a the peculiar position which he occupies third part, or a little more than twenty at the present time: "I believe in Christ, millions, can be said to have the real gosbecause he has introduced on earth the pel of Christ, in anything like its purity most holy, the most fruitful, and the most so much as preached among them. Of divine doctrine that ever shed its beams these which, in a large sense of the word, on human intelligence. Christ has spo- we may call evangelical congregations, ken as reason speaks. The doctrine is probably not more than one half, or known by its morality, in the same man- twelve millions, are even professors of ner that a tree is known by its fruits; the religion, in any distinct or intelligent im-Truits of Christianity are infinite, perfect, port of the terms. That is, of the eight. divine, the author of which is the Divine hundred millions of the world's population, but little more than an eighteenth "The greatest work, then, which, in part are even professors of religion, in this age of reform and revolution, falls up- any Scriptural form, or claim to know on the Christian and the lover of his race. anything of its sanctifying power. How is to give the word of God to the nations; many of these professors of religion we to scatter it, far and wide, in all the Eu- may calculate upon as probably real ropean states, especially in France, Ger- Christians-ah! that is a question on many and Italy, and not only so, but in all which the humble, nligh ened believer,

> without exaggeration, that the world? opened wide to the bearers of the gospe. message.-M.ller.

## BEAUTIFUL ANECDOTE.

In Mr. Kilpin's school were two broth ers from 11 to 12 years old. One of these children had, after repeated admonitions, manifested a dertermined obstinacy and sulky resistance. Mr. Kilpin told him that the result of such conduct would 1

not be so unjust as to give you pain, my precious child." The dear boy said "I shall endure more pain to witness his disgrace and suffering than anything you can inflict upon me; he is a little boy, and younger and weaker than I am, pray, I will bear anything from you, O. do, tend. sir, take me in exchange for my naughty brother!" "Well James, what say you to this noble offer of Paul's?" He looked at his brother, but made no reply. Mr K. stood silent. Paul still entreated for the punishment, that it might be finished and wept. Mr. K. said, "Did you ever to shield offenders, Paul ?" "O yes, sir.

must suffer; therefore, as I know you would not speak an untruth, and the laws must be kept, and he is sullen, and will not repent, what can be done, sir ! Please to take me, because I am stronger, than he." The boy then threw his arms around his brother's neck, and wetted his sulky hardened face with tears of tender ness, This was rather more than poor James could stand firmly. His tears be gan to flow, and his heart melted; he sought for forgiviness, and embraced 'his brother, Mr. K. clasped both in his arms, and prayed for a blessing on them from Him. of whom it was said, "He was wounded for our transgression," &c. It would be easy to make remarks on

Ilabama Baptist Advocate. WEDNESDAY, AUGUST 3, 819.

mond. - [Cross and Johrnal.]

TERMS.

will henceforth stand as follows: A single sub- thom and they shall be shanged. But he is the scriber \$3.00, in advance. Any present subscri- same, and his years shall have no end." II Peter, her forwarding an additional new name, and paylarg \$5,00, in advance, shall have two oppies for rne year. Any two new subscribers, paving 55,00, in like manner, shall have two copies for

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

#### BEAR IT IN MIND

That we are not responsible for the opinions or statements of any of our correspondents. It is allowable in man to differ in their epinions; and tire range of the ordidary literary and scientific a ready some things have been said through our columns which we should not have expressed in speared to be impartial and thorough; and the precisely the same manner.

## OUR PAPER

greatly disturbed all our operations for some time. The higher classes especially, in Matheweeks past. We hope that our visits may be parties, Greek, Political Economy, Geology, tiène régular in future.

## REV. JESSE A. COLLINS.

Has kindly consented to act assour, agent in receiving subscriptions and money in lis travels through the ap country: and we commend our brother, as a good minister of Jesus Che the affectionate regards of the Churches, All receipts by him on our account will be duly ac- consisted of Messrs. G. D. Johnston, of Marion; knowledged.

the Catochetical Instructor, in the care of Rev. H. II. Taliaferre, of Talladega.

## DR. MANLY'S SERMON.

the Rev. Basil Manly, D. D., on the "Divine. but in all a highly creditable scholarship. Sheiency Consistent With Human Activity." an he had at this Office, on the following terms cobies, two dollars: 24 copies, three dollars.

this most abstruse and difficult subject call and get a copy. "Buy the truth, and sell it not." The price is nothing beside the value of the ser-

Rev. I. T. Roberts, missionary at Can-, China, under the patronage of the S. B. nvention, arrived at Boston, Mass., on the 19th

RESPECT FOR THE WORTHY BEAD. commemorate the virtues of the late Ex-Sident James K. Polk in a juneral discourse the Rev. P. P. Neely of the Methodist Epis-- al Church, at such time and place as would suitable to his convenience.

TUSKEGEE ASSSOCIATION.

The Tuskegoe Association will convene at est Olive Church, in Russell County, on Sate following Brethren and Sisters open their uses for the accommodation of Members and sitors from a distance.

On the South .- John Day, Martin H. Day, icha Perry, J. P. W. Brown, L. T. Ubanks. fore the West .- Wm. W. Day, Sarah A. now Joseph Vann, James Vann, Susan

On the East .- Francis E. Boykin. J. P. W. BROWN, Pastor of the Ch.

OHN D. QUARLES, C. C. Ritseell County, Ala., July 25th, 1849. PROTRACTED MEETING.

There will be held a protracted meeting at Bethel Church, Green County, Ala., commencing on Saturday before the first Sabbath in September next. Ministering Brethren and the sir, allow me to take all the punishment; advocates of Zion are affectionately invited to at-B. HODGES, Pastor. B. P. FERRELL, C. CI'k.

ETERNITY OF GOD.

There are three kinds of existence. (1) That which had a beginning, and will have an end: as the heavens and the earth, which were created only for manding person. His style is easy copious and hear of any who bore stripes and insults a temporary use, and will pass away with a great fluent. He has a warm and generous heart, noise. (2) That which had a beginning, but will deeply imbued with the love of Christ, his counthe Lord Jesus Christ gave his back to have no end; as angels and men, whose nature was try and his fellow men; and he pours forth his the smiters for us poor little sinners, and formed for eternal duration. (3) That which had burning thoughts in a strain of persuasive and by his stripes we are healed and pardon- no beginning, and will have no end. Such is the ed, O sir, pardon James for my sake, and Divine existence. Whatever reason there is to ingly difficult to withstand. His address, howlet me endure the pain. I can bear it prove that God exits at all, will equally prove that better than he." "But your brother does he has always existed-that he is uncaused and not seek pard n for himself, why should self-xistent. If there had ever been a period you feel this anxiety, my dear Paul; does when there was no God; then, there never could he not deserve correction ?" "O yes, sir, have been a God, unless that which did not itself he has broken the laws of the school, after exist, could create something else. On the conrepeated warnings; you have said he trary, that which has always existed, and does still exist independently of every thing else, must

Every idea of succession must be excluded from the eternity of God. Time is made up of a succesion of moments, and however great may be the umber of its periods, they must have had a beinning, and will have an end. A large number of hese periods constitute old age, and a small number is youth. It were, however, exceedingly incorrect and irreverent to speak of God as once oung and now old. The Divine existence is proerly an eternal now. "I'am," (in the present ense) was the appellation by which he would be known thousands of years ago; and it will be equally appropriate millions of ages to come. Time, whether long or short, appertains only to creatures. (to my opinion) beautiful anecdote. The revolutions of the seasons, no more affect the at they would be like painting the dia- duration of God, than does the turning of a ring approach its end. His mysterious and incomprepensible existence, at one and the same moment and years as one day. 'The heavens shill perish but he shall endure: yea, all of them shall wax old as The terms of the Alabama Baptist Advocate doth a garment, and as a vesture shall be change 8 Psalms, CH, 25, 26.

HOWARD COLLEGE EXAMINATION.

The annual examination of Howard College mmenced on Monday the 23d, and closed on Wednesday the 25th ult. The weather during most of the time was exceedingly inclement, so that comparatively lew persons were able to attend: nevertheless, to those who were present, the exercises were throughout highly gratiiving, and fully sustained the growing reputation of the institution. The classes were numerous, and the studies various -extending over the encourse-in all of which the examinations apcomptness and accuracy with which the ques. lions were answered, evidently showed that the young gentlemen had daly appreciated their The Leavy rains and high waters have advantages, and had made a proper use of their Anatomy and Physiology, indicated a complete pess of training commendable alike to the fidelby of their teachers, and of the assiduity of the

The regular Commencement exercises of the College took place in the Baptist Church, on Thursday the 26th, in the presence of a large and and attentive audience. The graduating class R. F. Packer, of Wilcox; L. A. Mosely, of Dal-Bro. Collins will find a parcel of our books. las; Wm. II, Smith, and F. M. Abbott, of Perry: -wen the two former of whom, was denferred the degree of Bachelor of arts; and upon the three latter of whom, that, of Bachelor, of Sciences. The several addresses of these young gentlemen A few copies of the late admirable sermon of evinced a striking diversity of talents and of tastes,

The Address of President Sherman on this occasion was wordy of all praise. His theme was sinole copy, 20 cts.; six copies, one dollar: 15 College Education: -- its adaptation to the wants of our people, with a notice of some of the obsta-Let those who desire to satisfy themselves on cles to its success in Alabama;" and in its expansion and illustration he was peculiarly happy. It was conclusively shown what are the advantages of a thorough classical and scientific education in all the great practical duties of life; and the deleterious consequences of the apathy prevailing in many minds on the subject of Colleges and College training were exhibited in manner not less forcible.

We were particularly pleased with that portion of this address which related to wealthy parents sending their sons out of the State to receive At a public meeting of the citizens of this their College education; and most deveutly could se ou the 23d ult., it was resolved we have wished, that every such parent in Ala bama, had been present and heard the arguments and dissuasives against this suicidal practiee. We dare say, the most of them in that event, would have determined to pursue no further a course so destructive of the influence and use ulness of their own institutions.

The interest of the above exercises was considerably enchanced, by a number of admirably selected pieces of music, by Mr. Duly-late of the before the third Sunday in September next. Marion Female Seminary accompanied by several young ladies. This, by interrupting the monotony of the occasion, contributed not a little to heighten the pleasures of a delighted audience-who doubtless feel themselves under special obligation to the skillful per-

> The Address by Mr. J. W. Taylor, of Eutaw, before the two Literary Societies of the College, was to have been delivered on Wednesday evening; but in consequence of the excessive rains, it was postponed until Thursday afternoon. licensed, who may belong to your church. At the appointed hour, therefore, the audience assembled again in the Baptist Church. The tendants, Teachers, Volumes of books in the ready for sea. For a number of days the wind ald.

Orator chose for the entertainment of the occa- Library, number of Papils converted during the sion, "THE Young AMERICAN:-his education, year. his duties, and his rewards." Those who have ever heard Mr. Taylor, or who have read any of ject of benevolence supported by the church, his speeches, need not be told that his was an able effort. He never makes anything else than an able effort. But, this was perhaps one of his very best, his happiest. We confess, it was even more than we had anticipated; and we performed and salary paid. think the current opinion of our citizens is, that few.if any, better addresses have ever been delivered in Marion. Mr. Taylor has a fine comwinning elequeuce, which one finds it exceedever, will soon be published, and then it will be seen that we have bestowed upon it nothing above its honest value.

#### THEOLOGICAL CLASS.

The examination of the Theological Class of of Howard College, came off in connection with that of the Literary department; but as our brethren will feel a special interest in the progress of this class it is proper to notice it separately.

In addition to their regular classical and scientific pursuits, they had prosecuted during the ses- year. sion the study of Hermaneutics, the Harmony of the Four Gospels, Exegesis, and the Plan of Sermons. Hermaneutics is but another name for the principles of interpretation, and contemplates the proper understanding of the terms and phrases of any written document. The Harmony of the Gospels is a most important exercise, and requires a knowlege of the history of each, the times, and circumstances under which they were severally written, and the chronological order of the events which they record. Exegesis, in its application to Theology, is the right development of the mind of the Spirit; and the system of sermonizing, is the reduction to the practice of the pulpit of what is thus understood to be the sense of the sacred oracles. Hence it will be perceived. that the studies of this class thus far have stood piler of Baptists Almanacks. in immediate proximity with the great work to which they are hereafter to be devoted. We watched this examination with special care and with peculiar pleasure. It was minute and thorough and the almost invariable readiness with which the questions were answered, fully evinced that our young brethren had diligently improved their time and opportunities. Their proficiency has been the subject of very frequent remark, since the examination, and we feel abundantly confident that the churches will ultimately have occaof this department of their favored institution.

This class is under the tuition of the Rev. Prof. T. F. Curtis, whose thorough scholarship and industry, and whose pious and amiable deportment fully sustain the high expectations entertainthe theological department of Howard College.

## OBITUARY NOTICE.

We received a few days since an Obituary notice for publication without any possible means of ascertaining from whence it came; and as it is the first instance of the kind, we will take the occasion to say, that, while we will cheerfully insert such notices, when coming in a proper manner, we cannot do so upon our individual responsibility; and that all such communications must be accompanied by the name of the writer. This rule prevails universally among Editors and it is the only correct one. The omission, in the present case, was probably unintentional, and it we are now furnished with the name of the wiiter it will forthwith appear.

While upon the subject, and in advance of any thing to the contrary with us, we beg leave to submit a few hints to all writers of Obituaries. mestic Boards of the Southern Baptist Conven-(1.) Be short. Ii deaths were even less fre- tion. It is therefore worthy of the patronge of quent than they are, still it would require a great, variety of events in life to justify extended biographies. (2.) Be faithful. We have long deplored, what seemed to us, a species of universalism abroad in the land-in publishing the rapturous death of persons, whose entire life was but little in favor of religion; and, as an honest Christian Editor, while from our hearts we sympathise with those who are so unfortunate as to be compelled to weep over their dead without hope, we are, nevertheless, averse to the propagation of a doctrine which we understand to be at war with the plain teachings of the bible. If men are unwilling, during life, to be known as Christians, we should be unwilling to compromit the truth so far as to publish them as such, after death.

## HINTS TO CLERKS OF CHURCHES.

The season for holding Associational meetings is near at hand. Letters and messengers, from the churches, will be sent to these meetings; The business of the Associations, with the statistics of the churches will be published. These documents in the form of minutes become the only means by which a general knowledge of our denominational strength and progress is spread abroad. Much money has been expended in the publication of these minutes and the greater portion of them contain scarcely any thing definite, or that is valuable in making up our denominational history. A little care on part of the clerks of all the churches will render the minutes of their Association of great value. I would most affectionately suggest to them, that, in addition to their ordinary statistics of members, Observe the following hints: 1. Specity the number of white and colored

members separately.

pastor, and of any other minister, ordained or the Sabbath. Will all our deacons try it?

4. State the amount contributed for each ob-5. The number of bibles, tracts and religious

books distributed by the church. 6. If the church employs a missionary or colporteur, state the fact with the amount of service

without note or comment, leaving all remarks and explanations to the other portions of your

8. Write short letters, and with a plain hand so that it can be read without difficulty.

9. If there is any thing else that will encourage or stimulate others to good works do not fail to mention it.

## HINTS TO CLERKS OF ASSOCIATIONS.

1. Add up your statistical columns, or give the results in a summary.

2. Print the name and Post-Office of every minister in your Association, both ordained and licensed, with some mark of distinction; also the name and Post-Office of the Clerk or corresponding Secretary.

3 Number of Sabbath Schools, Superintendants, Teachers, Popils, Volumes in the Libraries, number of Papils converted during the

4. The number of missionaries employed, with the amount of service rendered, salary paid and general results.

5. Place the white and colored members in separate columns.

6. Number of Bibles and Tracts distributed. 7. The amount contributed for each benevo-

lent object stated under its appropriate head. 8. Publish your minutes at the earliest prac-

ticable day after the adjournment of the meeting. Much of the interest and value is lost by delay.

Missions, Marion, Ala., to the Editor of your inate for a considerable length of time, yet ulti-State paper, to the Clerk or corresponding Sec- mately truth will prevail, when we submit to be retary of the State Convention and to each com- guided by enlightened conviction. One of the

be accomplished.

#### WHO WILL DO IT?

The Boards of missions offer an inducement to brethren to make efforts for a wide eirculation of the Missionary Journal. Any one obtaining connections have long been united with the rection from the city and its suburbs, and in sion to bear their testimony to the decided value five new subscribers, and remitting the money to the Publisher, secures a copy for himself without charge. For each five new subscribers he secures a gratuitous copy. By this means he can obtain copies for the poor members of his church. DIVINE KNOWLEDGE OF FUTURE EVENTS. Will will Do ir! In Alabama there are 40,ed of him by all, interested in the final success of 000 Baptists, and not more than 150 copies of the Journal!! There are snore than 500 true, then those events come to pass either by accichurches in the State, and should there be an average of five subscribers to mach church 2,500 copies could be secured: an I cannot an agent be found in each church win will obtain five subscribers? Who will do it! In large churches the population might be divided into districts, and some member in each, act as ag hit! Who will do it? Might not some of our sisters ca. gage in it?-Who will do it?-Please read the R. HOLMAN.

THE FOURTH VOLUME OF THE

MISSIONARY JOURNAL HAS JUST COMMENCED,

and now is the time for new subscribers to begin. and for ald subscribers to remit \$1 by mail

for the new volume.

The Southern Baptist Missionary Journal is denoted to the interests of the Foreign and Do-Southern Baptists. Will they not sustain it?

The Journal is published in pamphlet form, on How delighted to know that the number of our good type, with not less than twenty-four pages mounts, and all out times and springs, are and with every month, two dollar per annum, in adrance. To increase its circulation, the following proposal is made: - ANY INDIVIDUAL OB-TAINING TWEVE NEW SUB-CRIBERS, AND FOR-WARDING THE MONEY, WILL RECEIVE THE SIXTH COPY GRATIS. Thus every minister in the South may easily obtain his Journal free of through the whole earth, to show himself strong charge, or a church may secure it for him.

As we have commenced the fourth volume, him." 2 Chromoles xvi. 9. and desire to ascertain at once the number it will be necessary to issue, our brethren generally are earnestly requested to make immediate effort, and let us hear the result. Money, with the names of subscribers, may be sent by mail, H. K. ELLYSON,

Richmond, Va. All the pastors of the Baptist churches in the cure subscribers and remit moneys.

## FEMALE TEACHER WANTED.

The Board is very desirous to secure the services of an accomplished female Teacher, for a assistant at Armstrong Academy, in the Choctaw Nation; and we shall be happy to receive applications for the above situation from my one of the requisite qualifications possessing a desire to devote herself to the work of Missions among the Indians. All neccessary information will be afforded to applicants by addressing the Corresponding Secretary .- Indian

## OBSERVE THE SABBATH DAY.

The subjoined incident forcibly illustrates the 2. Give the name and Post-Office of your remark, that nothing is lost by the observance of A deacon in ---- was engaged in the

3. The number of Sabbath Schools, Superin- coasting trade. His vessel, in the spring, was 3rd Lord's-day in May, 1850 .- Religious Her-

was contrary, and he could not get out of the barbor. On the Sabbath, the wind was fair. Other vessels, that were ready, put to sea. His remained, because it was the Sabbath, and he attended church as usual. On several succeeding days, wind and weather were unfavorable; and he still remained in port. At length the weather changed; he left the harbor; and no man from that place in the course of the season 7. Arrange your statistics by themselves, made a greater number of voyages, or more promable ones, than he. He did not appear to be a loser by remembering the Sabbath day and keeping it holy.

#### PROGRESSIVE WORK.

We are happy to learn that the good work of God is still progressing among the colored peoat Uniontown. By a recent letter from bro. L. L. Fox, the pastor of the Church, we learn that 22 others have been baptized since our notice a few weeks since-making in all baptized in this revival 103 souls, and yet others are waiting to receive the ordinance. May the blessed God still carry on his work of grace among the sable sons of Africa in our midst. Our very soul rejoices to hear of their conversion and salvation.

#### REVIVALS.

The N. Y. Baptist Register reports a revival at Pratisburg, N. Y., 32 baptized.

The Western Christian Journal reports a re vival at Pomeroy, Ohio, 14 members added by baptism to the Baptist church, and eight others received for baptism,

The Christian Index reports a revival at Eatonton Factory, Geo., 50 baptized.

BAPTISM AT EOXTON, ENGLAND,

On the first Lord's day in April, after a discourse by Mr. Blackburn, two believers were baptized and added to the church in this place. A circumstance in connexion with one of the candidates shows that, though strongly rooted 9. Send a copy to the Board of Domestic prejudice may have great influence and predomcandidates is a gentleman who was educated for The importance of accurate statistics is apparent the Establishment, but objected to be ordained to every one who has the ight upon the subject. from conscientious motives. At the same time Effort should be made by Clerks of churches and he was very much prejudiced against the Bap Associations to make them full and accurate. tists, but after a lapse of many years, and read-If this be done and well done a valuable end will ing all the authors which he could meet with was particularly favorable for the display of fire. who had written against immersion, he admitted works. These were played of not only the more he read the more he was convinced in the squares and parks of the city at the public that immersion was the scriptural mode, and has at length publicly dedicated himself to the Lord, the houses in the city by their occupants. For The other was a married temale, whose family two hours rockets were streaming up in every dichurch here, and of whose conversion we have no their explosion scattered showers of gold, and red doubt. May this addition, after so long an interval, be the dawn of brighter days .- Baptist Reporter.

God purposed the events of existence and, therefores, knows they will take place. If this be not take place by accident, is apparent from two considerations. (1) Many of them (a sufficient number to embrace all the rest, as means) are foretold; which is opposed to the idea of accident. (2) Aceident, in fact, is nothing-and can accomplish nothing. It is neither cause nor effect. Nor yet do the eveluts of this world take place by a bare cause of any thing, as it is the absence, or neg- Pa. ative of all cause. Furthermore, if God simply remained the events of existence to occur, then either he saw that they would be for the best-at thuis e neidered-or he did not. If he did not, then he has permitted events to take place which he knew would not be for the best-which were about descripose. If he did, then, it is certain that the existence of such events form a part of the highest good to the universe, and it were absura to suppose that he did not purpose them --And sufficient must be a source of minute delight Loccers pious headt, to reflect, that all the occurrenees of this life, however inscrutable, are in prethe accordance with the well-digested plans of the divine counsel, and a part of the divine purpose. mandible wisdom and goodness in the folds of that divine providence, which is to secure the highest good to an intempent creation, and the most permanent glory to their Creator! How sour transporting, to feel that all our ways are directed by his fraild, behend by his eye, and crowned with his similes! The eyes of the Lord run to and fro, in behalf of these whose heart is perfect towards

CHOWAN BAPTIST ASSOCIATION.

The 43rd annual meeting of this Association, the largest and most active body of Baptists in Virginia, was held at Pleasan. Grove, Hertford county, N. C., May 17-19. The Introductory described the ignorance of the masses of the Ita-Sermon was delivered by Elder Q. H. Trotman. lian people as very great. Few of them could Brother G. G. Moore was elected Moderator, read, and those who could, very badly. The and Dr. S. J. Wheeler, Clerk.

mitted on application, making the present number 45. Three of the churches failed to send letters. Membership in '42 churches, 7901 Partial beturns give the proportion of 4,979 whites to 1571 colored. Several of the churches had enjoyed revivals. Ballard's Bridge, reported the addition of 161; another 79-the aggregate is 792. Increase, 577.

Reports were presented commending various missionary objects to the fostering care of the churches-amongst others especially, the Southern Baptist Publication Society. In conjunction in Italy. Repositories for the distribution of the with the Portsmouth Association, the Chowan Bible, had been opened at Turin Nice, Genoa sustains a Female Ins itute, at Murfreesborough, of which the Rev. M. R. Fory is Principal.

A Declaration of Religious Principles is appended to the Minutes; and a list of its ministers, numbering 34 ordained, and 14 licensed.

The next annual meeting will be held at Elizabeth City, commencing Thursday before the

VALLEY ASSOCIATION.

This Association holds semi-annual meeting. The first session was held with the churches Zion's Hill, Bottetourt county, Sept. 23-95 Introductory Sermon by Elder John N. John

The constitution of two new churches was reported by the Presbytery appointed at the pre-

The second session was held with Tom's Creek church, Montgomery county, May 19-21 The Introductory Sermon was delivered by Elden Ab. C. Dempsey.

Churches 19. Members 1687. Added by baptism, 113. The demise of Elders John G. Thompson and M. H. Tompkins, was suitably

The next session will be held with Green Ridge church, Roancake county, Saturday before the 4th Lord's day in September, next.

Elders A. C. Dempsey and J. N. Johnston acted as moderator and clerk at both sessions Religious Herald.

#### RAINS AND HIGH WATER

The present season is distinguished in the an. nals of Alabama as the most extraordinarily wet summer which has ever been observed in the memory of our oldest citizens. The rains have been remarkably frequent, general and heavy, so that the water channels have been filled to the overflowing. The last Selma Reporter has the following in relation to the prospect of things upon the Alabama river:

"Since the last issue of our paper, more rain has tallen than ever was known at this season by any one whom we have met. The river is very high-high enough, we should think to overflow all the low lands lying on the river. The affects of these heavy and constant rains on the crops must be disastrous."

#### BRILLIANT SCENE

The subjoined extract from a northern Exchange paper, will strong's suggest the idea of real sublimity to those who are at all imagina. tive. The writer speaking of the fourth of Ju ly in New York, says:

The day passed off with the usual salutes, but without the usual turn out of the military. The shipping which crowds the wharves of our city was almost buried in bonting. The evening expense, but from tops of at wast one-tourth of and purple rain, or fiery flying serpents.

COMMENCEMENTS, HONORARY DEGREES. At the recent commencement at Princeton College, the degree of D.D. was conferred on the Rev. John G. Lorimer, of Glasgow, Scotland; and the Ren. Edward D. Smith, of New York; and that of L. L. D. on William P. Finley, President of the College of Charleston, South Carolina, and on the Hon. Judge Wayne, of Savannah. The degree of A. M. was conferred on Oliver B. Wil. lis, Principal of the Male Seminary at Freehold. N. J., Algeron S. Hubbelt, of Newark, and on Da Thomas E. Hunt, of Hunterdon county, N. remnission; because, permission is not so much a Jersey, and on Edward D. Yeomon, of Danvide,

NEW YORK UNEVERSITY. "The annual commencement of the New York University, was held in that city on Wednesday, the 27th ultimo. The Hon. Theodore Freeinghtissen, the Chancellor of the University presided. The degree of A. B. was conferred on twenty-seven guaduates; that of A. M. on Miceen, and that of M. D. on nine gentiemen. The Degree of D. D. was conferred on the Rev. L. P. W. Balch; Rev. Mathew Barclay, of Ki patrick, Scotland; and on the Rev. Azariah G. Orton, of New York.

MIAMI UNIVERSETY .- The Trustees have clected the Rev. .. W.C. Anderson, D. D., of Dayton, O., to the Presidency of this College. The Central Watchman speeks of this election as a judicious choice.

## STATE OF THINGS IN ITALY.

The London Christian Times gives the following sketch of a recent address by the Rev. R. H. Herschell, who has just returned from a tour in Italy. The Rev. gentleman chose as the basis of his

observations, the following words, contained in Luke 21: 28-"And when these things begin to come to pass, then look up, and lift up your head; for your redemption draweth nigh."-He priests, and especially the Jesuits, bad kept them Two newly constituted churches were ad. in ignorance; the consequence was, that that order of men were now universally execrated at Rome and in several of the Papal States. Not withstanding the ignorance and degradation of the people, a very remarkable change had taken place. Education was now taken out of the hands of the priests, and entrusted to laymen. The people were thirsting for knowledge, more especially the knowledge of the Holy Scriptures As a proof of this, the Minister for Public Instruction had issued a decree, ordaining that Biblical instruction be given in all public schools and Milan. At Turin alone, 1,000 copies were purchased in a few days.

But the good produced had not been confined to the circulation of the Bible; a door was now opened for Protestant places of worship. That was a very remarkable fact; for, before the present time such a circumstance would have been thought absolutely impossible. After relating one or two facts which had come under his own

ARRIVAL OF BROTHER B. AV. WILDEN. We esteem it an occasion of special thanks-

giving that brother Whilden, who lett in October last, has with his family arrived in safety at their destined field of labor. Letters have been received from him, dated Caston, March 16. Reserring to his Voyage, he says:

"Before you receive this, you will in all probability have heard of the arrival of the 'Valparaiso in China. The Lord has been truly good to us. . What shall we read greto the Lord for all his mercies?' Sugrounded by all my family, all in the enjoyment of health, my eyes behold, the land which I have long desired to see, to the spiritual interests of whose degraded inhabitants I have consecrated my life, 'Bless the Lord, O my sund, and all that is within the, bless his holy

· After a voyage of sixteen weeks, we anchored on Monday evening, the 12th of February, off Victory, on the island of Hong Kong. The lights from the houses were distinctly seen, and presented a beating appearance. On account of the gradual elevation of the dand, they rose above each other, at different distances, and in all directions, and more than any thing which I had ever beheld, resembled the immanient, idumirned by it planets and stars. A scene of this Kind was ; pieusant to the eyes ; but the thought of God's preserving care produced infinitely greater pleasure, for it spoke to the heart. . In the maitable of my the ugais within me, thy comtorgs delign off's ort."

CHURCIES CONSTITUTED.

A Bustist cource was constituted at Camon. a flourishing town of 300 ) inhabitumes, in Ohio,

Springuesi, Miss., Jane 27th.

LETTERS RECEIVED:

which here is reall by hail.

faithful labors in our behalf. Rev. Jesse Al Collins' letter is before us. ever, is with regard to order, and not to essence.

Hope our biother will be-successful in all his. Structor in Tal a lega.

letter is in hand. The subject is vasily impor- as also the high honor conferred upon us, in tant, and is under special advisement. He will claming the High and the Hory, as Our Father." hear from us soon.

Bro. Lewis Anderson has our thanks for gen- application; -as "my Father is greater than 1," erous aid. He will find his receipt in another but "Father," is here taken essentially for the place up to the end of the 2d-volume.

## Communications.

SUPCESSFUL PREACHING. Brother Editor :- I have been interested with an extract in the New York Recorder, of July 11th, from the "Inaugurah Add.ess delivered by the yenegable Rev. Thomas Morgan, on taking the chair of the English Babtist Union at its late anniversary." Permit put to make a remark on one of its valuable suggestions. Of the character of successful preaching, especially among the heathen, he says: "There must be a speaking of the truth, the whole truth, in love. There must be a speaking of it, if it is to be effectual, in such a way as shall come home to the heart and conscience of the sinner. The primitive models are exceedingly fine in this respect, as to their full belief of the truth. and the present efficiency of the truth to accomplish the end intended by it. "I am not ashamed of the gospel of Christ; it is the power of God unto salvation." "The power of God"-that is their belief. "Thanks be to God, who always causeth us to triumph." They went forth publishing the truths in the full and entire convicthe sinner, and the salvation of the soul. Just now, some seem to doubt whether, under certain can say Jesus is the Lord but by the Holy Ghost."

sults; that to go among persons who have not been brought up in Christianity, among ingenious Pagans, Hindoos, subtle reasoners, metaphysicians by nature and practice, and who have the difficulties of all moral questions at their fingers' ends-it can scarcely be expected that these persons, without training and persuasion, will be converted. \* \* \* \* \* Such a thought as this never entered the mind of the primitive Christians -nor ought it, in fact, to enter the mind of any Christian brother intent on the accomplishment of a great work." A question of a similar kind has frequently occurred to the writer, whether there be not, in our foreign missionary operations, too general a preference for the method of seige and regular approach overthat of assault, based upon the idea of a sort of philosophical promotion of Christ's kingdom. Such a -method implies, to an extent, a species of walking by sight, and not by faith, and, in just so far, must be wrong. This may all be well enough when the outlines of Christian truth are well known, in such a state of society as we have here at home; but it is worthy of consideration, whether another plan is not better under other circumstances. The millions of China now open to the missionary, while obstacles much less exist than those which opposed theraselves to the apostles and primitive Christions, present a most inviting field for the labors of the Erangelist. So it may soon be as to central Africa. Suppose a lew itinerant menall the while so I mean-thoroughly instructed in the oracles of God, of a high order of extemporary gills, master of the requisite languages, and counting all things but loss for Christ and souls,-some Paul, or Whittield, or Martin,-to how many millions might the gospel soon be published! And would it not, in the hands of such men-men clothed with the Holy Ghost sent down from beaven," "full of faith," and burning with an unspeakable passion for soulsprove the power of God unto salvation? And is it unreasonable to pray and hope that God may give us such, men for this great work both in China and Africa, seeing the harvest is so great! May the spirit of Him who though he was rich yet for our sakes became poor, rest upon God's

THOUGHTS ON THE LORD'S PRAYER.

inbassadors.

BROTHER CHARLES:-I have for sometime past, had my mind directed to that portion of Scripture, contained in the 6th chapter of the Gospel as recorded by St. Manthew, generally denominated "The Lord's Prayer," and in which I have been much interested. And as reform them. But more and a. the result of my reflections in part, I send you the following:

1. With regard to the Lord's prayer as an example. I do not suppose that we are to confine ourselves to the particular words used on this occasion; but the Spirit manifested in them, is that, we ought ever to possess in coming to the throne of grace; and this Spirit ought to influence us to come often, to come with the importance of the glorification of the name of God, and the importance of the advancement of the kingdom of Christ, deeply impressed upon our minds, and affecting our whole heart. A Baptist church was constituted at Lowell, We ought to feel that we are coming to "Our Mrs., June 25.h. to be known as the Central Father," and to have all those obedient, humble, and aff ctionate desires, and dispositions, which A Bajast church was constituted at West those who claim to be called a child of God are ger, but I know where he is going, and I supposed to possess.

Neither do I suppose, that because the Father walked life's pilgrininge together. is alone addressed in this example, that we are, Rer. A. J. Built has grathed as much, in therefore, to comme ourselves to this precise hore respects than one, by a long and refresh- tormula, so as to exclude the Son and Spirit from ing letter. Ad entities are duly made, and hope our devotions. For, aithough this address is we shall bur from his again in the same man, made to the Father alone, from many otherportions of Scripture, too numerous to be The Part Mister, at Jellerson, will perceive instanced here, it is evident that the other perthat his leaver is in hand, for which he will are sons in the Godhead are included, they being ception hanks. We have marked the person of the same essence. The Father is here reserved to past, and charged the kinemat to him, sioned, perhaps because he is the first person in the Trinty, in the order in which he has seen in to Rec. Re Graham has many thanks for the reveal limised to man. Hence, in all those pashandseme list of new subscribers. It refreshed sages in which the three persons of the Godus much, and we hope he will continue his head are spoken of the Father is mentioned first, as in the formula used in baptism. This, how-

But, with respect to the appellation, we are labors of love. He will find the Catechesical In- neve taught to use, there is something so afrectionate and so tender, that it is well calculated Rev. B. M. Sanders' will understand that his to impress us with a sense of our unworthiness, Father, in Scripture, has sometimes, a personal whole Deity,-for the second and third persons as well as well as the first. This, therefore, I knows for, but I've been vaximated. teaches us to whom we must address, our pray ers, to the Father including both the Son and

> In this prayer we are further struck with the amazing condescention of God in the manner which he has revealed himself to his people. Prin ces on earth give themselves titles expressive of their greatness, as "High and Mighty." might have done so, and have revealed himself, as, "Our King of Grory," "Our must Judge. But to encourage us to pray to him, he represents himselfas "Our l'atner." The name Jenovan carries majesty in it, the name "Fatner,"

We might stop here to enquire. In what sense is God our Fatner! and to which we might reply, first, as our creator: He is the Fainer of us an. "Have we not an one t'atner!" In this sense, however, there is very little comfort; because in tuis sense, God is Famer even or the lanen angers. But we are taught that "he that made them, will not save them." It may be observed also, that in the sense of Scripture, God is our Father by special adopting grace; for it is alone tion, that they were equal to the conviction of throug the influence of his Spirit and grace, that we can call Him "Our Father." "No man

It is this Spirit which begets in us the exer- eternity. The President of a great nacise of faith, -which faith unites us to Christ as tion carries a crushing load on his back our head and our brother; -and so, we become his brethren; "For I am not ashamed to call them and dies ! This is the privilege eagerly brethren." And as by faith in Christ we become his brethren so in him, we become the children of his Father, "Ye are all the children of God by faith." It is when the Spirit operates upon our hearts, and produces faith in Christ, that we can say "Our Father who art in heaven." Baptism makes us church members, or entitles us to the privileges of a church; but faith makes us children of God.

Having thus briefly considered, how we became the children of God, and he, "Our Father," let us now spend a single moment in enquiring what sort of father he is? and to sum up the whole in a few words, we say he is the best of Fathers: and it will so appear if we consider his perfections. "Your Father, who is in heaven is perfect;" he is perfectly good, and perfectly wise. He knows the best means to bring about his designs and purposes; the angels light their glory at his lamp-he knows what is best for his children-he knows when to afflict, and how much to afflict -be knows when to comfort, and how to do it-he knows when to give a bitter portion, and when a sweet. "He keeps his cordinals for his fainting people. "God that comforteth those that are cast down," He knows how to make evil things work together for good-he knows how to extract even honey from poison-he knows how to bring order out of confusion, even life cut of death.

He is the best of all fathers, because, he is the most living. "God is love." He that can, and does so change the disposition of those who are hateful and hating one another, to tender regard and affectionate love for each other, must himself be full of love. The love of an earthly parent is nothing, when compared to the love of God to his people. They cannot love themselves as he loves them. He gives them the cream of love: electing regenerating and saving love. He is the best of Father's begause of the power he can exert upon his people. Men see their children taking a wrong course in like, they advise, admonish, and expostulate with themtheir hearts. "I will take away the liberty stone and give you a heart of fl s'." Who Paul was persecuting the charch the Lord turn de his course and set him a praying: " He'held he prayeth." He could reform even a Mainssell None of his elect are so both but he can and with

> Yours affectionately, CRISPIS.

## RELUGIOUS ITEMS.

Origin of LESS ConsuqUENCE THAN DES TINY .- When Philip Henry sought the hand of the only daughter and heiress of Mr. Matthews in marriage, an objection was made by her father, who admitted that he was a gentleman, a scholar, and an excellent preacher, but he was a stranger, and "they did not even have where he came from." "Irue," said the daughter, who had well weighed the excellent qualities and graces of the stronshould like to go with him ;" and bires

A PESESTE RENOUNCING POPERY !-Th Rev. Perre Connelly, chaplain to the Earl of Shrewsbury, has seedled from the Courch of Rome. The circums ances connected with this case, are very 'euri, it, -a neglect to be regretted in his case. ous. Connelly married a Philadelphia lady, in 1837, and he took or less in the Episcopal Church. He and his wife vis land, and take charge of a religious es- have been already subscribed. The Inher refusal to some of the dignitaries, and it .- [Rel. Herald.] got nothing but that motion; so he has Tucological Seminaries. The oldest

asked a charity boy if he had ever been founded in 1781. With the exception of baptized. "No sir," is the reply, not as two or three, of which we have not the

six commandments in the Mohammedan religionion, viz : -1. There is no deity but God, Il. There is no prophet but Mohammed-he is God's Apostles, 111. To fast during Ramadan every day. IV To pray and practice aboutions five time a day. V. To apply two and a half per ceut of their property to the poor. Vi. To make a pilgrimage to Mecca and Mount Ararat- This religion is so general that it has nearly one-nith of the population of the globe as its to lowers. Its most important duties are prayer, almsgiving, fasting and pilgrimage. The hours of prayer are five, viz :- First, at sunset; second, when the evening has closed. and it is quite dark; third, at daybreak, on the first faint appearance of light in the east; fourth, at noon; fifth, about midtime, between noon and nightfall .- Mr. Thomas Kay, [Medical Times.] "WHAT SHADOWS WE PURSUE." HOW poor does earthly glory appear in view

of the retributions and consumations

through four weary years. lays it down, sought by multitudes, who for the sake of the honor are willing to undergo the fatigue and misery. Let me fill that Chair and die! is the aspiration of many an ardent politician, struck with the sublimity of the exit of Harrison, or the calmness of that of Polk. Yet one of the

greatest of men called it all "shadows!"

[N. Y. Jour. Com:] ANOTHER MISSIONARY TO CALIFORNIA,-

We learn from the Boston Transcript, that Mr. Edward Bond, of the Cambridge Theological School, was to be ordained. preparatory to his departure for San Francisco, as a missionary, under the auspices of the Unitarian Association.

We regret to learn, says the Age, that Rev. Samuel P. Abbot, of Farmington, for several years the teacher of a family school for Boys and who was a highly useful and estimable man, died at his residence on Saturday last.

SUNDAY SCHOOLS AND CRIME. A living digentry of the Church of England gives it as his opinion, that Sunday Schools have saved the manufacturing districts; and Dr. Browning states that out of 1065 prisoners who were conveyed, in five different voyages, under his authority and superintendence, to the penal colonies of Australasia, only fourteen have been in Sunday Schools!

At the late Commencement of the Western University of Pennsylvania, the honorary degree of doctor of Divinity was conferred on the Rev. H. W. Molyneux, of Larne, and the Rev. Hugh Eclatyre, of Templepatrick. Ireland.

A GOOD SUGGESTION, -A writer in the Christian Urion for June, proposes that with almost broken hearts they may weep over the Evangelical Alliance in this city shall bound to Mobile with an assorted cargo, them; but they cannot change them: Our Fas hire "a convenient and suitable room in some good location, and hage it properly of June, and on the night of the 12th of furnished, and provided with all the re- July, longitude 86 ° 48, latitude 37 ° 58, ligious papers of the various denomina- it was found that the vessel would not tions in the United States and Europe, steer and was fast sinking. Every enwith all the missionary periodicals, mag- deavor was used by the captain and azines, reviews, &c .-- the room to be open at all times to ministers and laymen of all denominations,-to be common ground where they might meet and spend an hour in friendly, social intercoursewhere they might be introduced to onc another, and after knowing, love as brethren." The suggestion is excellent -- we see not why it might not be carried out at an inconsiderable expence. At any rate we shall be glad to see it duly considered and found practicable, attempted.

> Dr. Archibald Alexander, for so long a period the Professor of Theology at princeton has two sons associated with himnothe Theological Seminary, both of, who mare also Doctors: while another is Professor of Astronomy in the reighboring

> The Rev. W. B. Tappan, who died 2 weeks ago, had his life insured for \$3.000. but the policy expired a few days before his death, and he had neglected to renew and one which should operate as an effective caution to others.

WORTHY OF IMITATION, The Reformed ited Rome, where they became Catholics. Baptists of Campbellites are engaged in separated, and took vows of celibacy .- an effort to erect a Female Ocphan Asy-The Rev. Mr. Connelly next recame lum in or near the village of Midway, chaplian to the Earl of Shrewsbury, and Woodford county, Ky. They have decame over to England. Mrs. Connelly termined to raise ten thousand dollars to left her convent, also, to come to Eng. begin with near six thousand of which tablishment. Mr. Connelly then sought stitution is to go into operation on the 1st to have an interview with his wife of September, and the Trustees have adwhich she refused. He complained of vertised for a Matron to take charge of

filled a bill for a restitution of conjugal theological seminary in the country is rights, and renounced the Roman Couren. That of the Reformed Dutch Church at At a parish examination, a clergyman New Brunswick, New Jersey, which was statictics that were established by the MAHOMEDAN COMMANDMENTS .- There are "Associate" branches of Presbyterianism the next were Andover and Princeton .-The following table shows the statistics of the six Institutions that have had the greatest number of pupils.

Founded, Present No. Alumni 1006 Andover, Mass, 1807 Princeton, N J. 1812 150 1626 Auburn, N. Y, 1821 580 Epis. N Y City, 1821 64 426 N Haven Conn 1822 216 Union NY City 1836

These six seminaries, with their thirty eight sister Institutions, are annually sending forth to the world 1200 young men, who become teachers and expounders of the word of God.

MISSIONARIES IN THE WORLD .- The number of missionaries laboring under the direction of evangelical societies in dif- called 'A Dream of Europe." His slumferent parts of the world, is estimated at bers must have been one rapid series of 1,452 ; assistant missionaries, 151; na tive assistants, 2,023. Number of church | we would send to inquire after his "conmembers, 190,643. Scholars in missionasy schools, 145,706.

SECULAR INTELLIGENCE.

SIR JOHN FRANKLIN. Letters from Fort Simpson, Hudson's Bay Territory, have been received at Montreal, dated October 4th 1848. An expedition in search of Sir John Franklin had arrived from Fort Confidence, having gone round from the mouth of the McKenzie river to the Copper-mine. They report that no vestige or word of Sir John Franklin could b

Forests of standing trees have been discovered in Yorkshire, England, and in Ireland, imbedded in stone.

DEATH OF CHARLES ALBERT. It is an nounced in the Courier des Etats Unis. that Charles Albert, the ex-king of Sardidina, died very suddenly on the morning of the 19th June. He had been ill since his arrival in Portugal, though his indisposition was at first considered slight.

Hon. George Bancroft, our minister at the court of St. James, received the degree of Doctor in Civil Law, from Oxford University, on the 26th June.

MA few days ago there was a heavy storm in Kentucky during which the lightning was conducted by the wires into the telegraph office at Glasgow, and melted and destroyed all the instruments in the office, together with the battery .-The electricity also melted the wire leading to the ground, in its passage to the earth. The same stroke killed a negro man and a horse, a few yards from the

MOBILE VESSEL WRECKED. The Pensacola Gazette says that Capt. Seth, N. Ellis, of the schooner Extio, and crew arrived at that place on the 14th inst. in their open boat, with nothing but the clothes they had on, and without provisions or water. The Extio, from Boston sailed from the former port on the 15t crew to leave her and take to the boat, and in 15 minutes after it was lowered |. she disappeared.

We understand that a part of the cargo of the Extio is insured in this city. [Ala. Planter.]

Morals of Prussia and Austria. Despotism seems to work a bad moral as well as political influence. In seven years, in Vienna, there were 56.390 legitimate, and 44,770 illegitimate births. In Austria that the indebtedness of the Office should be im-Sixture Coincinence. The venerable ing over 22,000 chidren, in addition to all those in arrears, and it is hoped and earnestly 50,000 out at nurse!

The Savannah Republican contains a notice of the death of Mrs. Lourania Thrower, in seriven/county, Gorgia, at the advanced age of 130. She was a native of Virginia, and moved from thence to North Carolina, and finally to Georgia, She was a member of the Baptist church, and had been for nearly a cen-

TO KEEP FISH ALIVE. The London Literary Gazette has the following, in relation to keeping fresh fish alive;

These worthy individuals who take delight in Izaak Walton's art, and who moreover, are in the habit of sending the result of their sports to their epicurian acquaintances, must learn an indispensable piece of information, by soaking the soit part of bread in brandy, and inserting into the gill of the fish, while it is yet alive, afterwards sprinkle it over with brandy. Thus prepared and carefully packed in straw, the fish will keep alive ten or twelve days, as may be proved by putting in fresh water at the end of that time, when, after a few hour's immersion, it will recover from its protracted drunk

If any of our readers think this a "fish story." they are at liberty to try the ex-

CHOLERA IN THE CITIES. During the nine weeks ending July 1st, the 'number of interments reported in the city of St. Louis was 3.435; or more than one twentieth of the whole population. In Cincinnatti, during the five weeks ending July 7th, the interments were 2.824; 1101 having occurred within the last week .--In Boston for the week ending July 6th, the interments were only 74: two being of cholera. In Philadelphia for the week ending the 7th inst., there were 404 deaths, 170 of cholera. In New York week before last there were 705 deaths, being an increase of 415 over the corresponding week of last year: 312 died cholera and 382 of other diseases.

SUPPING FULL OF HORRORS. We see a gentleman has been publishing a book disturbances. If we knew his address, stitution." "A dream of Europe !" beg he will keep his dream to himself; Nov. 10, 1019.

the reality, at present is quite bad enough. [Punch:1

According to Cincinnatti papers, severdipersons have been supposed to be dead, but were afterwards found to be alive while in their coffins. The cause of the stupor, was the large amount of cholera medicine given containing opis

TUNNELLING THE BLUE RIDGE, The Virginia House of Delegates have passed a bill, appropriating \$400,000 by the State, to aid the Blue Ridge Railroad Company in tunnelling the mountain at Rockfish Gap a distance of 5,000 yards.

PROTRACTED MEETING.

There will be a protracted meeting held at Cahawha 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 N. HAGGARD. and help us.

PROTRACTED MEETING.

There will be a protracted meeting, held with the Baptist church, at Fellowship, Perry county, 25 miles East of Marion, commencing Saturday . before the 3d Sabbath in August next. Brethren generally, and Ministers especially are invited to attend. By order of the church.

J. SANSING, Pastor.

June, 1819.

PROTRACTED MEETING.

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

June, 1849. 4

PROTRACTED MEETING.

A protracted meeting will be held at Concord Church in Dallas county, Ala., commencing.on Friday belive the ach Lord's day in August next. Ministering brethach 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.

BAPTIST CAMP MEETING.

A camp meeting will be held at Weggutks Camp Ground, Coosa Co., commencing Friday . before the first Sabbath in September. Anaflectionate institution to attend is extended to all persons-especially ministers of the gospel.

The publication of the ALABAMA BAPTIST having been discontinued, it becomes highly necessary there are 34 foundling hospitals, contain- mediately settled up. Accounts have been sent to requested that each one will liquidate the amount of his dues without delay. The money is greatly needed. Should an ersor be detected in any one's account, we shalf take pleasure in rectifying it. Please forward by mail to the undersigned, to whom all letters relating to the latos Alabama Baptist should be addressed.

J. J. BRADFORD. MARION ALA., May 16, 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 A. M. POINDEXTER. Cor. Sec. SB. P. S.

NOTICE. The annual meeting of the Board of Trustees

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, Seg ry.

humental:

Married, on Thur day evening, 11 o'clock, 2d. inst., by Rev. J. H. De Yotie, Mr. Jos. W. Smrri, of this place to Miss CHARLOTTE E. WRITTIED, of Demorolis; a member of last graduating class of the Julson Institute.

RECEIPT LIST. Ponting

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Speak kindly to the fatherless ! The lowliest of their band God keepeth, as the waters, In the hollow of His hand, 'Tis sad to see life's evening sun. Go down in sorrow's shroud; But sadder still, when morning's dawn Is darkened by the cloud.

Look mild's on the fatherless ! Ye may have power to wile. Their hearts from saddened memory, By the magic of a smile. By pitiful; and He, The friend and Father of us all Shall gently deal with thee!

#### Douths' Department.

A WORD TO BOYS. Be polite. Study the graces, not the graces of the dancing master, of bowing and scraping; nor the fopish, infidel etiquette of a Chesterfield; but benevolence, er's heart. Mark the husband who has the graces of the heart, whatever things are true, honest, just, pure, lovely, and of good report. The true secret of politeness is, to please, to make happy-flowing from goodness of heart-a fountain of love. As you leave the family circle for retirement, say good night-when you rise, good morning. Do you meet or pass a friend in the street, bow gracefully, with the usual salutations. Wear a hinge on your neck-keep it well oiled. And above she may pursue the waking dreams , all, study Solomon and the epistles why sits she so languidly by her mothof Paul.

Be civil. When the rich Quaker was asked the secret of his success in life, he answered "Civility, friend, civility." Some people are uncivil, sour, sallen, thies, which should have been consecrated morose, crabbed, crusty, hangity, really to making a happy home, have been clownish, and impudent. Run for your life! "Seest thou a man wise in his own beauty. How many a wife owes the conceit? There is more hope of a fool than him."

like kindness-it sweetens everything. A sions which her husband has gathered 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." See 1 Corinthians, her cheek, and thinned and silvered her

Never strike back. That is, never render evil for evil. Some boys give eye for eye, tooth for tooth, blow for blow, kick for kick. Awful! Little boys, hark! What says Solemon? "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife.' "Recompense to no man evil for evil; but overcome evil with good. "Love your enemies, bless them that curse you."

In reply to a question, avoid the moner in good health?" instead of saying," Yes sir," say, "Very good, sir, thank you."

Avoid vulgar, commonplace, or slang phrases, such as, "by jinks," "first rate," "I'll bet," &c. Betting is not merely vul gar, but sinful-a species of gambling. Gentlemen never bet.

think what to speak, how to speak, when to speak, to whom to speak; and withal hold up your head, and look the person to whom you are speaking full in the face with modest dignity and assurance. Some lads have a foolish sheepish bashfulness, him to offer accomodations, unsurpassed by any shear off, hold down their heads and eyes, as if they were guilty of sheap stealing! Never be ashamed to do right.—Morning en to the comfort of his guests.

FIRST PRINTED CHOCTAW LAW KNOWN TO THE WRITER. "SIX TOWNS, CHOCTAW NATION,

October 18, 1822. "Hoolatahooma, (or red fort,) Chief of the

Six Towns, to the Society of good people, who send Missionaries to the Choctaws: "BROTHERS: - The first law I have made is, that when my warriors go over the

line among the white people and buy whisky, and bring it into the nation to buy up the blankets and guns, and horses of have been favored with the patronage of so many the red people, and get them drunk, the of those who visit Marion, that we deem it unwhisky is to be destroyed.

among my warriors. The Choctaw women have long been in the habit of des- Hotel in Marion troying their infants, when they did not like to provide for them. I have made a law to have them punished, that no more be at your service when requested. innocent children be destroyed.

cattle, and killed them. I have appoint- town, yet sufficiently retired to be in a great meaed a company of faithful warriors, to take every man who steals, and tie him to a tree, and give him thirty-nine lashes.

where there are three or four sisters, and they marry, that they all live together in one house. I do not want it to be so any longer, I have told them to move away from each other, and settle by themselves, and work and make fields and raise provisions.

The Choctaws have taken each others wives, and ran away with them. We have new made a law, that those who Perfect likeness taken from 4 to 10 do so shall be whipt thirty-nine lashes. And if a woman runs away from her hushand she is to be whipt in the same man-

The Choctaws some of them go to Mobile and New Orleans: I have told my

The number of men. women and chil-

I want the good people to send men of the finest quality, which he will furnish on readand women to set up a school in my district. I want them to do it quick. I am growing old, I know not how long I shall live; I want to see the good work before live; I want to see the good work live; I want to see the good w

I die. We have always been passed by, and have had no one to assist us. Other parts of the nation have schools; we of the white people. We hope they will assist us, in getting our children educat-

This is the first time I write a letter .-Last fall the first time we make laws .-I say no more. I have told my wants .-I hope you will not forget me.

Signed, HOOLATAHOOMA." -Ind. Advocate.

NOVEL READING WASTES AND EXHAUSTS THE SYMPATHIES OF THE HEART.

The theatre and the wine cup have been justly charged with entailing sorrow on many a hitherto happy family; but it is pernicious influence. Follow that young man who has been lolling over the ficticious tale, behind the counter, or at his desk, to the domestic circle, and see whether he meets the glad steps of his sister as in the days of his childhood he was wont; or whether he resurns the welcome of his mother with that ingenes nous smile which most gladdens a mothsought recreation from the pages of romance, and see whether he enters the home of his wife and children with a lighter heart or a kindlier greeting - guished also for the beauty of her Musical Comp Watch the mother who has been forced to descend from the ideal world to the prosaic employment of the needle, and see whether her heart seems to be in the work. Look at the daughter who is accustomed to trim the midnight lamp, that er's side? where is the glad voice that would have made labor light, or the willling hand to assist in that labor? Alas the thoughts, and affections, and sympawasted on imaginary sufferings and ideal averted eye, and heedless manner, and discourteous reply, that chill her confiding Be kind to everybody. There is nothing heart, to the false sentiments and impresfrom the page of romance! The wife of his youth is no longer young. Disease, and perchance affliction, have blanched locks: her step is no longer elastic, nor with an affection, if not as romantic, yet more deep and abiding than when she first listened to his early vows; but the fountains of his love have so often flowed out forward toward the creations of faney, that they have been exhausted, and are dried up.

Kirwan's Letter on Baptism 🔎 ODR. COTE OF THE GRANDE LIGNE MISSION, AND DR. COTE'S REPLY. An osyllables yes and no-thus," Is your fath- 18mo pamphlet, 50 pages, just published. Price, in stiff covers, 121 cents single, \$6 a hundred.

Price in paper, 10 cents. " \$5 LEWIS COLBY, Publisher. 122 Nassau street, New York.

15-6t

E. F. KING HOUSE,

June 1, 1849.

Think before you speak. Think twice, THE undersigned would respectfully inform visitsors that the above establishment is now open for reception of company, where he will be happy see his friends and the travelling public general-

The building is a four story brick-new, and has been handsomely furnished, which will enable similar establishment in the Southern country .-His table will be liberally supplied-his servants polite and attentive, and every attetion will be giv-

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.

IF PRICES in accordance with the times. L. UPSON, Proprieter, Marion Ala, May 10, 1849.

MARION HOTEL

STAGE OFFICE.

AFTER returning our sincere thanks to our riends 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 necessary to say what will be the future charac-The whisky drinking is wholly cast away ter of our house. One thing we will promisethat so long as we keep it, the Table and the general accomodations, shall not be inferior to those of any

> To Families we would say, that we have several rooms of a superior order, which shall always

The Marion Hotel is pleasantly and centrally situated, between our schools, convenient to them. The Choctaws formerly stole hogs and the Court House, and the business part of the sure free from the noise and confusion incident to more public locations.

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thou and one hundred and sixty-four.)

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I want the good people to s

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plished .- and our present position so desirable and

Trustees.

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