

ALABAMA BAPTIST ADVOCATE

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

"CHARITY REJOICETH NOT IN INQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

[JOHN G. MARKHAM, Publisher.]

A. W. CHAMBLISS, Editor and Proprietor.

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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 action.

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 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 endeavoring to ascertain the truth, as to the question now before us.

The reality of a scriptural call—say, if you please, a *divine* call, to the gospel ministry, 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 resort to that often misapplied passage, Heb. vi: 4, "No man taketh this honor unto himself, but he that is called of God, as was Aaron;"—a passage which, (as the context shows) is referable, not to the gospel ministry, but solely to the high priesthood. The fact, that there is provision made by the King of Zion, for the safe 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. What that way is, it will be our aim presently to ascertain, and lay before you. But first, notice this guarantee of which we have spoken—this security for the continuance of the church and the ministry. Brief testimony may here suffice.

Hearken then to the prophetic declaration, Dan. ix: 24: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed." And hearken to the assurance given by our Lord, 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 ascended Saviour*." He gave some, apostles; 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 edifying of the body of Christ." Ephes. iv: 11, 12.

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 office in the days of the apostles. That the apostles, those prime ministers of the Kingdom, were invested with authority to proclaim his word and to teach his will independent of church sanction, there can be no question. They had new facts to publish—new truths to unfold, and a new economy to establish; and they were furnished with miraculous powers, to evince the truth of their mission, and to sustain their high pretensions. If, therefore, any person should now lay claim to a divine commission, infallible and independent of all human sanction, he will have no right to demand our credence, unless he can produce some token or evidence corresponding with that claim; otherwise, (and we ask particular attention to this point) the church may be intruded upon by every one who may take it into his head, that he is divinely commissioned to engage in the work of the ministry. We have attended to it on the negative side only; we turn now to the positive, and repeat the query—"What may be considered as constituting a scriptural call to the gospel ministry?"

We here assume that the subject of this call is possessed of genuine piety—the basis of all other requisites in this case; and we remark, that if we can ascertain what are the essential qualifica-

tions for the christian ministry, we shall 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 injunction, "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 Broadbent.]

Doctrinal.

ON BAPTISM.

The following extract is taken from the Western Baptist Review. It was originally addressed to the Rev. Dr. Rice of the Presbyterian Church; and in transferring it to our columns, such verbal changes only are made as to give it a general application.—Ed.

I have said the Baptists believe that immersion is the only baptism of the New Testament. There are various facts and arguments to which they appeal in support of this sentiment, some of which I wish now to present, leaving the candid reader to form his own opinion as to their bearing and importance:

1. *The classical usage of baptizo.* By a careful examination of the best Greek writers, it appears that baptizo is often used in the sense of dip, immerse or plunge. But not one example is to be found where it is plainly used for sprinkle or pour.—Lest it be thought this statement is too sanguine, I will introduce the testimony of Professor Stuart, who has said all for sprinkling that his sense of truth and candor would permit. On p. 14 of his work on baptism, he says baptizo means "to dip, plunge, or immerse." On p. 19, he says it means "to overwhelm, literally and figuratively." And on p. 22, he says, "These, I believe, are all the various shades of meaning, assigned in the classics" to baptizo. Then it never means to sprinkle or to pour in classic authors. Hence it appears that the Baptists are fully sustained in their views of baptism, by the classical usage of baptizo. And of course the practice of their opponents is condemned. And as I have intimated, whoever asserts that the Saviour did not use baptism in the commission, in its classical sense, must prove that fact beyond a rational doubt. Nothing but divine testimony will do, but that cannot be found, therefore, our opponents, ought to give it up.

2. *The Lexicons.* These, for the most part, were compiled by the Pædo-Baptists; and not of course with an eye single to that mode of baptism contended for by the Baptists. And how do they define the word in question? Let a few quotations answer the question.

SCHREVELIUS: "Baptizo—mergo, lavo," to dip, to wash. I have before me the edition struck off in London, in 1736, and dip and wash, as above, are all the meanings given to baptizo. But in the late editions several other meanings are tacked on to it, to suit the case of our opponents. Who hath done this thing? Not the Baptists—I can answer for them.

SCAPULA: "Baptizo,—to dip, to dip into or to immerse;"—also to dye, because we immerse those things in water which are to be dyed or washed," "to dip under, to overwhelm in water."

SCHLESINGER: "Baptizo, properly to immerse, to dye, to dip in water." "Baptisma: Baptism,—properly an immersion, a dipping in water, a washing. Hence transferred to that sacred rite, which, for distinction is called baptism, because the baptized were formerly immersed in water."

DONNEGAN: "Baptizo,—to immerse repeatedly into a liquid, to submerge—to soak, thoroughly, to saturate—hence, to drench with wine; Metaphorically, to confound totally; to dip in a vessel and draw."

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

STEPHANUS: "Baptizo,—to dip, or immerse, as we dip or immerse in water those things which are to be dyed or washed. 'Lavo, to bathe, to wash by plunging into water.'"

SUCREUS: "Bapto signifies to dip, to dye by dipping." "Baptizo has properly the same meaning in the best writings."—See Pro. Farnam's pamphlet, sec. ed. p. 13. Other Lexicons might be quoted, but these include the best; and are sufficient to settle the meaning of baptize. They all define it to dip or immerse, in perfect harmony with the faith and practice of the Baptists. Not one of them, however, defines it by sprinkle or pour. Nor is there a respectable Lexicon in Christendom that does, at least our opponents have not been able to find one, will all their researches. The Lexicons, it is true, say that baptize means to wash; but then they immediately explain what they mean—it means "to wash by plunging into water!" The same is true of dye. I wish I could imprint this idea indelibly on the mind of the reader! Wash and

dye are consequential meanings of baptize, just as they may be of immerse!

3. *The ancient versions.* The Scriptures were translated into many languages before the controversy about the mode of baptism sprung up, and it is a matter of vast importance to know how baptize, the word in question, is translated in those versions. Is it generally translated by some word signifying to sprinkle or pour? If so, that circumstance affords a good argument for our opponents. But it is not the case. Not one ancient version can be produced in which baptize is thus translated. The word baptize, in those versions, is generally translated by some word meaning to dip or immerse. This fact is open to the inspection of the learned world. In the instance of the Latin version it is said baptizo is transferred—not translated. Well, be it so. But those who then followed the teachings of that version practised immersion, clearly showing how they understood this transferred word. In the Persian, baptize is rendered by a word meaning to wash i. e., to wash by dipping, as the Lexicons say; and those who followed that version practised immersion! In the Slavonic version, the word by which baptize is translated, originally meant to cross. But the readers of that version believe in immersion as the mode of baptism. They say to the candidate, "I cross you," and then plunge him into the water. Among the ancient versions, the Syriac stands pre-eminent. In it, baptize is translated by *anad*; and that word means to immerse, is a settled question. Therefore, what is said about its meaning "to stand up, to confirm," &c., is mere poetry—without the sublimity of truth!

While on this subject, I will call the reader's attention to how our Pædo-Baptist friends translate the Holy Scriptures. In their version, "for promoting Christianity among the Jews," they have translated baptize by *laval*, to immerse!—See Frey on Bap. 1843 ed. Now, it is this faithful translation, our views of baptism are correct; but if it be a false one, then our friends are accountable for it. They have palmed a falsehood, knowingly, on the ignorant Jews.

But in their version for "the Seneca Indians," they have translated baptize, to *sprinkle*! And in one for "the Chinese," it is translated "the *washing ceremony*!" See Hinton on Bap. pp. 43, 47. And all this is done by those who would exclude the Baptists from all participation in the business of translation, and who would monopolize it all to themselves. Pretty consistency indeed. Now, after all, it turns out that the Baptists are fully sustained in their views of baptism by the ancient versions; and, as a legitimate consequence, the practice of our opponents is condemned.

4. *The practice of the Greek Church.*—Every ecclesiastical historian in the land knows that this church, from the very earliest days of Christianity, has practised immersion. I might quote many authorities in support of this declaration, but I deem it entirely unnecessary. They say baptize means to immerse, but never to sprinkle. If a native Greek, were to witness a christening in a Pædo-Baptist church, he would be provoked to smile at its folly. He would pronounce it an empty farce! It will not do to say the present generation of Greeks do not speak pure ancient Greek; for bear it in mind, they have practiced, as above stated, ever since the times of the Apostles, when it is admitted, they did speak pure Greek. Now, if you will pardon me for it, I will make one suggestion—it is this: The native Greeks are better qualified to determine the meaning of their own words, than our Pædo-Baptist friends are. This I have long regarded as an unanswerable argument in favor of our mode of baptism, and it utterly demolishes that of our opponents.

5. *Pædo-Baptist concessions.* All that the Baptists need contend for, in relation to the meaning of baptize, is, as I humbly conceive, fully conceded by their opponents.

CALVIN, after saying sprinkling will do for baptism, adds: "The word baptize signifies to immerse, and the rite of immersion was practiced by the ancient church!"

STUART: "To this opinion I do most fully and heartily subscribe; not because it is Calvin's, nor because the great majority of Christians have adopted it."—Stuart on Bap. p. 80. To these might be added at least three score names from among the most worthy of our opponents. But these are deemed enough to show what they are bound, from the sheer force of 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 poets have said!" So say I, to our Pædo-Baptist friends, your own poets, in whom you trust, clearly justify our mode of baptism.

6. *The history of the ordinance in question.* The voice of history is very explicit on this subject. It shows that the uniform practice of the whole Christian church, not this part or that of the church, for the space of thirteen hundred years after Christ, was immersion, and nothing

else—cases of sickness and mercy excepted.

F. BRENNER: "Thirteen hundred years was baptism generally and ordinarily performed by the immersion of a man under water; and only in extraordinary cases was sprinkling or affusion permitted. These latter modes of baptism were called in question, and even prohibited."

STUART: "These results will serve to show, what a Roman Catholic writer feels himself forced by historical facts to allow, in direct contradiction to the present practice of his own church." &c. On Bap. p. 77. I could add indefinitely to this testimony, but will not; for if the above will not produce conviction in the mind of the reader, no weight of evidence can be expected to do so. And here I will ask two questions. If baptize does not mean to immerse, how came the church to practice as above described? And if the Saviour did not enjoin immersion in the commission, how came the whole church to be mistaken upon the subject for so long a period of time? I think, our opponents will find great difficulty in answering these questions to the satisfaction of an enlightened public.

Now, if what has been said under the six preceding heads be true, and it most certainly is, as all well informed men know, then it is a thing clearly made out, that when the Lord commanded the nations to be baptized, he commanded them to be immersed. If this proposition be not sustained, human speech is inadequate to express any idea, or to establish any proposition whatever. At least it so appears to the writer. With the mind God has given him, he cannot view the 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 solicitude concerning 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 thou art, I earnestly pray that thou mayest be added to that number!—Doddridge.

THE LORD'S SUPPER.

This ordinance was intended as a memorial of the sufferings of Christ for his people. "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 glorious manner.

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 sufferings might never be lost, he instituted this ordinance, 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 in 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, forced into the cup, is a striking representation of his blood which was forced from him by the crushing weight of his agonies. Therefore, there was a peculiar propriety in appointing these elements to be the memorials of his sufferings.

We may also look upon this ordinance as an oath of allegiance to Jesus Christ. And hence, probably, it was first called (*Sacramentum*), a sacrament which properly signifies an oath, and particularly that kind of oath which the Roman soldiers took to their Generals, in which they engaged to be faithful to their leaders, and to fight for their country, and never desert their cause.

N. W. If we receive the sacrament of the Lord's Supper in this view, we assume a

badge or mark of distinction from the rest of the world, and openly profess ourselves his disciples. We take a solemn oath of allegiance to him, and swear that we will be his faithful servants and soldiers to the end of life. This is the meaning of this solemn action, and hence, you may know whether you are qualified to join in it. If you have not heartily consented to the contract, it is the greatest absurdity and dissimulation to set your seal to it; can you dare thus to be trifling with an heart-searching, all-knowing God. But if divine grace has powerfully engaged your hearts to consent to this agreement, seal it before men and angels.—Dwight.

THE BIBLE AND NATIONAL WELFARE.

The spirited extract below is from the "Law of Revolutions," a sermon by the Rev. R. Turnbull, of Hartford, Conn. The Bible, the Bible free and unfettered, is the nations' guide, the nations' hope.

"As with individuals so also with states, the only effectual means of their restoration to purity and order, stability and repose, are lodged in that divine book; and just in proportion as they love and revere Christianity, will they be prosperous and happy. For more than a thousand years has it gone hand in hand with civilization, science and law. It has never been behind the age,—it has always gone before it, like the pillar of fire before Israel in the wilderness. Its great principles of order, submission and freedom, have been the stability of states. Its very presence among them has been a saving ark, a refuge, and a rest,—How 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! In a word, the Christian Revelation is the true savior of the earth, the vital force of communities and states. It alone regenerates while it preserves—preserves while it 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 declared it to be beyond compare the most perfect instrument, the only adequate organ and instrument of all the gifts, powers and tendencies by which the individual & the state are privileged to rise above themselves. I believe in Christ,' says Lamartine, whose testimony we quote on this occasion, not only on account of his transcendent genius, but on account of the peculiar position which he occupies at the present time: 'I believe in Christ, because he has introduced on earth the most holy, the most fruitful, and the most divine doctrine that ever shed its beams on human intelligence. Christ has spoken as reason speaks. The doctrine is known by its morality, in the same manner that a tree is known by its fruits; the fruits of Christianity are infinite, perfect, divine, the author of which is the Divine Word, as he so styled himself.'"

"The greatest work, then, which, in this age of reform and revolution, falls upon the Christian and the lover of his race, is to give the word of God to the nations; to scatter it, far and wide, in all the European states, especially in France, Germany and Italy, and not only so, but in all lands, Papal and Mahomedan, heathen and idolatrous. Let a copy of the divine volume be placed in every home throughout the world, for the fairest flower that ever climbed a cottage window is not so fair a sight to my eyes as the Bible gleaming through the lower panes." The field is the world, a world yet to be redeemed, by the power of celestial truth, and made to bloom, like a new Eden, under the smile of God.—Then, in their highest sense, liberty, equality and fraternity shall engirdle the globe as with an atmosphere of light. Radiant and peaceful it will inhabit all its hills and vales, breathing in all that lives, and blushing into untold forms of grandeur and beauty. Then, on earth, shall commence the song of Moses and the Lamb, the melody of angels, the rhythm and eternal harmony of that music which fills all the heavenly spheres."

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 very much depends on first impressions. From these premises the inquiry very naturally results, what is necessary to enable one to make a favorable impression at a first interview? To attempt anything like an elaborate answer to this inquiry, would prolong this communication far beyond the original intention of the writer. As a general remark, it may be said, that good sense will ordinarily prescribe the best rules for us to follow if we would arrive at this result. But good sense alone

does not always compass it. In other words; good sense is not always a preventive either against the contracting of awkward and ungainly habits, or an obstinate perseverance in them when once contracted. And with such habits, no one can make a favorable impression.

Awkward and ungainly positions, either while sitting or standing, uncouth motions of the hands or feet, or a pertinacious adherence to the Quaker customs of wearing the hat while in the house of a stranger, or, indeed, any house not your own, will not fail to make an unfavorable impression, which may eclipse a great deal of merit, and require much time to overcome.

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 the purpose of undergoing the necessary examination previously to entering the duties of teacher in a school which had engaged in the vicinity. Happened at my friend's house, I was under the necessity of excusing him while he waited to this duty. On his return to room where I was, after the examination had been completed, I very naturally inquired how he found the young candidate.

"Why," said he, "he is a tolerable scholar but a consummate clown, and on the account alone I have refused him a certificate. 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 outside door."

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 life, he would probably not only have obtained his certificate, but have made a very favorable impression upon my friend who had examined him.

The moral is too obvious to require comment.—Maine Common School Advocate.

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 millions, are nominally Protestants.—The great mass of the remaining seven hundred and forty millions are either Pagans or Mohammedans, or nearly as destitute as either, of evangelical saving light. Of these sixty or seventy millions of nominal Protestants, only about a third part, or a little more than twenty millions, can be said to have the real gospel of Christ, in anything like its purity, so much as preached among them. Of these which, in a large sense of the word, we may call evangelical congregations, probably not more than one half, or twelve millions, are even professors of religion, in any distinct or intelligent import of the terms. That is, of the eight hundred millions of the world's population, but little more than an eighteenth part are even professors of religion, in any Scriptural form, or claim to know anything of its sanctifying power. How many of these professors of religion we may calculate upon as probably real Christians—ah! that is a question on which the humble, alighted believer, though he may hesitate and weep, will forbear to attempt an estimate!

Such is, confessedly, at present, the dark and distressing state of the great mass of our world's population. What a little remnant among all the multiplied millions of mankind, have any adequate or saving knowledge of the religion of Christ! Oh, what a moral charnel-house does our world appear! What a valley "dry bones!" exceedingly dry! Yes, they shall live! The mouth of the Lord hath spoken it. And even now, amidst the darkness and misery which brood over the greater of the earth, there are appearances everywhere, which promise the approach of better days. A short time since, a large part of the inhabited globe was absolutely closed against the mission of the cross. But now it may be said, without exaggeration, that the world is opened wide to the bearers of the gospel message.—Miller.

BEAUTIFUL ANECDOTE.

In Mr. Kilpin's school were two brothers from 11 to 12 years old. One of these children had, after repeated admonitions, manifested a determined obstinacy and sulky resistance. Mr. Kilpin told him that the result of such conduct would be a chastisement that would not easily be forgotten. He was preparing to lay it on the still hardened child, when his brother (Paul) came forward and entreated that he might bear the punishment in the place of his brother. Mr. Kilpin remarked, "My dear Paul, you are one of my best boys, you have never needed chastisement, your mind is tender, and

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, allow me to take all the punishment; I will bear anything from you, O do, 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 hear of any who bore stripes and insults to shield offenders, Paul?" "O yes, sir, the Lord Jesus Christ gave his back to the smiters for us poor little sinners, and by his stripes we are healed and pardoned. O sir, pardon James for my sake, and let me endure the pain. I can bear it better than he." "But your brother does not seek pardon for himself, why should you feel this anxiety, my dear Paul; does he not deserve correction?" "O yes, sir, he has broken the laws of the school, after repeated warnings; you have said he 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 sullen hardened face with tears of tenderness. This was rather more than poor James could stand firmly. His tears began to flow, and his heart melted; he sought for forgiveness, 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 transgressions." &c.

It would be easy to make remarks on this (to my opinion) beautiful anecdote, but they would be like painting the diamond. [Cross and Journal.]

Alabama Baptist Advocate.

WEDNESDAY, AUGUST 3, 1899.

TERMS.

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

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

BEAR IT IN MIND

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

OUR PAPER

The heavy rains and high waters have greatly disturbed all our operations for some weeks past. We hope that our visits may be more regular in future.

REV. JESSE A. COLLINS.

Has kindly consented to act as our agent in receiving subscriptions and money in his travels through the up country; and we commend our brother, as a good minister of Jesus Christ, to the affectionate regards of the Churches. All receipts by him on our account will be duly acknowledged.

Bro. Collins will find a parcel of our books, the Catechetical Instructor, in the care of Rev. H. L. Talarferro, of Talladega.

DR. MANLY'S SERMON.

A few copies of the late admirable sermon of the Rev. Basil Manly, D. D., on the "Divine Efficiency Consistent With Human Activity," can be had at this Office, on the following terms: single copy, 20 cts.; six copies, one dollar; 15 copies, two dollars; 24 copies, three dollars.

Let those who desire to satisfy themselves on 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 sermon.

Rev. L. T. Roberts, missionary at Canton, China, under the patronage of the S. B. Convention, arrived at Boston, Mass., on the 10th.

RESPECT FOR THE WORTHY DEAD.

At a public meeting of the citizens of this city on the 23d ult., it was resolved to commemorate the virtues of the late Ex-President James K. Polk in a funeral discourse by the Rev. P. P. Neely of the Methodist Episcopal Church, at such time and place as would be suitable to his convenience.

TUSKEGEE ASSOCIATION.

The Tuskegee Association will convene at the Olive Church, in Russell County, on Saturday before the third Sunday in September next. The following Brethren and Sisters open their houses for the accommodation of Members and others from a distance.

On the South.—John Day, Martin H. Day, Wm. Perry, J. P. W. Brown, L. T. Ubanks.

On the West.—Wm. W. Day, Sarah A. Now, Joseph Vann, James Vann, Susan Vann.

On the East.—Francis E. Boykin.

J. P. W. BROWN, Pastor of the Ch. JOHN D. QUARLES, C. C. Russell County, Ala., July 25th, 1899.

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 advocates of Zion are affectionately invited to attend. B. HODGES, Pastor. B. P. FERRELL, C. C.

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 a temporary use, and will pass away with a great noise. (2) That which had a beginning, but will have no end; as angels and men, whose nature was formed for eternal duration. (3) That which had no beginning, and will have no end. Such is the Divine existence. Whatever reason there is to prove that God exists at all, will equally prove that he has always existed—that he is uncreated and self-existent. If there had ever been a period when there was no God; then, there never could have been a God, unless that which did not itself exist, could create something else. On the contrary, that which has always existed, and does still exist independently of every thing else, must exist forever.

Every idea of succession must be excluded from the eternity of God. Time is made up of a succession of moments, and however great may be the number of its periods, they must have had a beginning, and will have an end. A large number of these periods constitute old age, and a small number youth. It were, however, exceedingly incorrect and irrelevant to speak of God as once young and now old. The Divine existence is properly an eternal now. "I AM." (In the present tense) 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. The revolutions of the seasons, no more affect the duration of God, than does the turning of a ring approach its end. His mysterious and incomprehensible existence, at one and the same moment fills all the boundless and immeasurable depths of eternity past, present and to come. [S.] As far as he removed from the adornments of time, that with him one day is as a thousand years, and a thousand years as one day. "The heavens shall perish but he shall endure; yea, all of them shall wax old as a garment, and as a vestment shall be changed, and they shall be changed. But he is the same, and his years shall have no end." II Peter, iii. 8. Psalms, CII, 25, 28.

HOWARD COLLEGE EXAMINATION.

The annual examination of Howard College commenced on Monday the 23d, and closed on Wednesday the 25th ult. The weather during most of the time was exceedingly inclement, so that comparatively few persons were able to attend; nevertheless, to those who were present, the exercises were throughout highly gratifying and fully sustained the growing reputation of the institution. The classes were numerous, and the studies various—extending over the entire range of the ordinary literary and scientific course—in all of which the examinations appeared to be impartial and thorough; and the promptness and accuracy with which the questions were answered, evidently showed that the young gentlemen had duly appreciated their advantages, and had made proper use of their time. The higher classes especially, in Mathematics, Greek, Political Economy, Geology, Anatomy and Physiology, indicated a completeness of training commendable alike to the fidelity of their teachers, and of the assiduity of the pupils.

The regular Commencement exercises of the College took place in the Baptist Church, on Thursday the 26th, in the presence of a large and attentive audience. The graduating class consisted of Messrs. G. D. Johnston, of Marion; R. F. Packer, of Wilcox; L. A. Mosely, of Dallas; Wm. H. Smith, and F. M. Abbott, of Perry; upon the two former of whom was conferred 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 evinced a striking diversity of talents and of tastes, but all of a highly creditable scholarship.

The Address of President Sherman on this occasion was worthy of all praise. His theme was "College Education"—its adaptation to the wants of our people, with a notice of some of the obstacles 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 a 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 their College education; and most devoutly could we have wished, that every such parent in Alabama, had been present and heard the arguments and dissuaves against this suicidal practice. 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 usefulness of their own institutions.

The interest of the above exercises was considerably enhanced, by a number of admirably selected pieces of music, by Mr. Duly—late of the 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 performers.

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. At the appointed hour, therefore, the audience assembled again in the Baptist Church. The

Orator chose for the entertainment of the occasion, "THE YOUNG AMERICAN—his education, his duties, and his rewards." Those who have ever heard Mr. Taylor, or who have read any of 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 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 commanding person. His style is easy copious and fluent. He has a warm and generous heart, deeply imbued with the love of Christ, his country and his fellow men; and he pours forth his burning thoughts in a strain of persuasive and winning eloquence, which one finds it exceedingly difficult to withstand. His address, however, 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 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 session the study of Hermeneutics, the Harmony of the Four Gospels, Exegesis, and the Plan of Sermons. Hermeneutics 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 knowledge 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 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 occasion to bear their testimony to the decided value of 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 entertained of him by all interested in the final success of the 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 if we are now furnished with the name of the writer it will forthwith appear.

While upon the subject, and in advance of anything to the contrary with us, we beg leave to submit a few hints to all writers of Obituaries. (1) Be short. If deaths were even less frequent 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 sympathize 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 compromise 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 the 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. Specify the number of white and colored members separately.
2. Give the name and Post-Office of your pastor, and of any other minister, ordained or licensed, who may belong to your church.
3. The number of Sabbath Schools, Superintendents, Teachers, Volumes of books in the

Library, number of Pupils converted during the year.

4. State the amount contributed for each object of benevolence supported by the church.
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 performed and salary paid.
7. Arrange your statistics by themselves, without note or comment, leaving all remarks and explanations to the other portions of your letter.
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, Superintendents, Teachers, Pupils, Volumes in the Libraries, number of Pupils converted during the year.
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 benevolent object stated under its appropriate head.
8. Publish your minutes at the earliest practicable day after the adjournment of the meeting. Much of the interest and value is lost by delay.
9. Send a copy to the Board of Domestic Missions, Marion, Ala., to the Editor of your State paper, to the Clerk or corresponding Secretary of the State Convention and to each compiler of Baptists Almanacs.

The importance of accurate statistics is apparent to every one who has the light upon the subject. Effort should be made by Clerks of churches and of Associations to make them full and accurate. If this be done and well done a valuable end will be accomplished.

WHO WILL DO IT?

The Boards of missions offer an inducement to brethren to make efforts for a wide circulation of the Missionary Journal. Any one obtaining 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. WHO WILL DO IT? In Alabama there are 40,000 Baptists, and not more than 150 copies of the Journal! There are more than 500 churches in the State, and should there be an average of five subscribers to each church 2,500 copies could be secured; and cannot an agent be found in each church who 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 agent. Who will do it? Might not some of our sisters engage in it?—Who will do it?—Please read the publishers notice.

THE FOURTH VOLUME OF THE MISSIONARY JOURNAL HAS JUST COMMENCED.

And now is the time for new subscribers to begin, and for old subscribers to read \$1 by mail for the new volume.

The Southern Baptist Missionary Journal is devoted to the interests of the Foreign and Domestic Boards of the Southern Baptist Convention. It is therefore worthy of the patronage of Southern Baptists. Will they not sustain it?

The Journal is published in pamphlet form, on good type, with not less than twenty-four pages every month, two dollar per annum, in advance. To increase its circulation, the following proposal is made:—ANY INDIVIDUAL, OR FIRM, OR SOCIETY, FORWARDING THE SIXTH COPY GRATIS. Thus every minister in the South may easily obtain his Journal free of charge, or a church may secure it for him.

As we have commenced the fourth volume, 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, to B. K. ELLISON, Richmond, Va.

All the pastors of the Baptist churches in the South are authorized agents of the Journal to secure subscribers and remit money.

FEMALE TEACHER WANTED.

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

OBSERVE THE SABBATH DAY.

The subjoined incident forcibly illustrates the remark, that nothing is lost by the observance of the Sabbath. Will all our deacons try it? A deacon in — was engaged in the coasting trade. His vessel, in the spring, was ready for sea. For a number of days the wind

was contrary, and he could not get out of the harbor. 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, made a greater number of voyages, or more profitable 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 people at Uniontown. By a recent letter from bro. L. L. Fox, the pastor of the Church, we learn that 22 weeks 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 Painesburg, N. Y., 32 baptized.

The Western Christian Journal reports a revival 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 Easton Factory, Geo., 50 baptized.

BAPTISM AT FOXTON, 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 prejudice may have great influence and predominate for a considerable length of time, yet ultimately truth will prevail, when we submit to be guided by enlightened conviction. One of the candidates is a gentleman who was educated for the Establishment, but objected to be ordained from conscientious motives. At the same time he was very much prejudiced against the Baptists, but after a lapse of many years, and reading all the authors which he could meet with who had written against immersion, he admitted the more he read the more he was convinced that immersion was the scriptural mode, and, as at length publicly dedicated himself to the Lord. The other was a married female, whose family connections have long been united with the church here, and of whose conversion we have no doubt. May this addition, after so long an interval, be the dawn of brighter days.—Baptist Register.

DIVINE KNOWLEDGE OF FUTURE EVENTS.

God proposed the events of existence and, therefore, knows they will take place. If this be not true, then those events come to pass either by accident, or by a simple permission. That they do 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) Accident, in fact, is nothing—and can accomplish nothing. It is neither a cause nor effect. Nor yet do the events of this world take place by a bare permission; because, permission is not so much a real cause of any thing, as it is the absence, or negative of all cause. Furthermore, if God simply permitted the events of existence to occur, then, either he saw that they would be for the best—all things considered—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 bound to suppose. 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 absurd to suppose that he did not purpose them. And surely it must be a source of infinite delight to every point heart to reflect that all the occurrences of this life, however insignificant, are in perfect accordance with the well-weighed plans of the divine counsel, and a part of the divine purpose. How delightful to know that the number of our moments and our outpourings and springs, are and with infinitely wisdom and goodness in the folds of that divine providence, which is to secure the highest good to an intelligent creation, and the most permanent glory to their Creator! How soul transporting, to feel that all our ways are directed by his hand, guided by his eye, and crowned with his smiles! The eyes of the Lord run to and fro, through the whole earth, to show himself strong in behalf of those whose heart is perfect towards him.—2 Chronicles xvi. 9.

CHOWAN BAPTIST ASSOCIATION.

The 43d annual meeting of this Association, the largest and most active body of Baptists in Virginia, was held at Pleasant Grove, Hertford county, N. C., May 17-19. The Introductory Sermon was delivered by Elder Q. H. Trotman. Brother G. G. Moore was elected Moderator, and Dr. S. J. Wheeler, Clerk.

Two newly constituted churches were admitted on application, making the present number 45. Three of the churches failed to send letters. Membership in 42 churches, 7901. Partial returns 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 with the Portsmouth Association, the Chowan sustains a Female Institute, 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 3rd Lord's-day in May, 1850.—Religious Herald.

VALLEY ASSOCIATION.

This Association holds semi-annual meetings. The first session was held with the church at Zion's Hill, Botetourt county, Sept. 23-25. Introductory Sermon by Elder John N. Johnston.

The constitution of two new churches was reported by the Presbytery appointed at the previous session.

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

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

The next session will be held with Green Ridge church, Roanoke 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 annals 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 fallen 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 effects of these heavy and constant rains on the crops must be disastrous."

BRILLIANT SCENE.

The subjoined extract from a northern Exchange paper, will strongly suggest the idea of real sublimity to those who are at all imaginative. The writer speaking of the fourth of July 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 bunting. The evening was particularly favorable for the display of fireworks. These were played off not only in the squares and parks of the city at the public expense, but from tops of at least one-fourth of the houses in the city by their occupants. For two hours rockets were streaming up in every direction from the city and its suburbs, and in their explosion scattered showers of gold, and red 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 Rev. 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 Hon. Judge Wayne, of Savannah. The degree of A. M. was conferred on Oliver B. Williams, Principal of the Male Seminary at Freehold, N. J., Algonon S. Hubbard, of Newark, and on Dr. Thomas E. Hunt, of Hunterdon county, N. Jersey, and on Edward D. Yeomans, of Danville, Pa.

NEW YORK UNIVERSITY.—The annual commencement of the New York University, was held in that city on Wednesday, the 27th ultimo. The Hon. Theodore Frelinghuysen, the Chancellor of the University presided. The degree of A. B. was conferred on twenty-seven graduates; that of A. M. on eleven, and that of D. D. on nine gentlemen. The Degree of D. D. was conferred on the Rev. L. P. W. Balch, Rev. Mathew Barclay, of Kipatrick, Scotland, and on the Rev. Azariah G. Oron, of New York.

MIAMI UNIVERSITY.—The Trustees have elected the Rev. W. C. Anderson D. D., of Dayton, O., to the Presidency of this College. The Central Watchman speaks 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 described the ignorance of the masses of the Italian people as very great. Few of them could read, and those who could, very badly. The priests, and especially the Jesuits, had kept them in ignorance; and the consequence was, that that order of men were now universally execrated at Rome and in several of the Papal States. Notwithstanding 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 in Italy. Repositories for the distribution of the Bible, had been opened at Turin, Nice, Genoa 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

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Niche for the Poets.

THE FATHERLESS.

BY MR. HENRY LYNCH.

Speak softly to the fatherless!
And check the harsh reply.
That sends the crimson to the cheek,
The teardrop to the eye.
They have the weight of loneliness
In this rude world to bear;
The drooping flow'rs repeat.

Speak kindly to the fatherless!
The lowest 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 to 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!

Youths' 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, 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 all, study Solomon and the epistles of 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, sullen, morose, crabbed, crusty, hangnuty, really clownish, and impudent. Run for your life! "Seest thou a man wise in his own conceit? There is more hope of a fool than him."

Be kind—to everybody. There is nothing like kindness—it sweetens everything. A single look of love, a smile, a grasp of the hand, has gained more friends than both wealth and learning. "Charity suffereth long, and is kind." See 1 Corinthians, xiii.

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 Solomon? "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 monosyllables yes and no—thus, "Is your father 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," "fil bet," &c. Betting is not merely vulgar, but sinful—a species of gambling. Gentlemen never bet.

Think before you speak. Think twice, think what to speak, how to speak, and 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, shear off, hold down their heads and eyes, as if they were guilty of sheep stealing! Never be ashamed to do right.—*Morning Star*.

FIRST PRINTED CHOCTAW LAW KNOWN TO THE WRITER.

"SIX TOWNS, CHOCTAW NATION,"

October 18, 1822.

"Hoolatahona, (or red fort.) Chief of the Six Towns, to the Society of good people, who send Missionaries to the Choctaws:—
"Brother:—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 the red people, and get them drunk, the whisky is to be destroyed.

The whisky drinking is wholly cast away among my warriors. The Choctaw women have long been in the habit of destroying their infants, when they did not like to provide for them. I have made a law to have them punished, that no more innocent children be destroyed.

The Choctaws formerly stole hogs and cattle, and killed them. I have appointed a company of faithful warriors, to take every man who steals, and tie him to a tree, and give him thirty-nine lashes.

It has been the custom of the Choctaws, 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 now made a law, that those who do so shall be whipped thirty-nine lashes. And if a woman runs away from her husband she is to be whipped in the same manner.

The Choctaws some of them go to Mobile and New Orleans: I have told my warriors to stay home and work; and if they go and do not get back in time to plant their corn, their corn is to be burnt down.

The number of men, women, and children in the Six Towns is 2164. (Two thousand and one hundred and sixty-four.) I want the good people to send men and 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

I die. We have always been passed by, and have had no one to assist us. Other parts of the nation have schools; we have none. We have made the above laws, because we wish to follow the ways of the white people. We hope they will assist us, in getting our children educated.

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, HOOLATAHONA.
—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 the solemn conviction of the writer, that the novel comes in for its full share of pernicious influence. Follow that young man who has been lolling over the fictitious 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 returns the welcome of his mother with that ingenuous smile which most gladdens a mother's heart. Mark the husband who has sought 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—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 she may pursue the waking dreams, why sits she so languidly by her mother's side? where is the glad voice that would have made labor light, or the willing hand to assist in that labor? Alas! the thoughts, and affections, and sympathies, which should have been consecrated to making a happy home, have been wasted on imaginary sufferings and ideal beauty. How many a wife owes the averted eye, and heedless manner, and discourteous reply, that chill her confiding heart, to the false sentiments and impressions which her husband has gathered from the page of romance! The wife of his youth is no longer young. Disease, and perchance affliction, have blanched her cheek, and thinned and silvered her locks; her step is no longer elastic, nor her form erect. True, her heart beats 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 fancy, that they have been exhausted, and are dried up.

Dr. COTE'S Letter on Baptism—TO DR. COTE OF THE GRANDE LIGNE MISSION, AND DR. COTE'S REPLY. An 18mo pamphlet, 50 pages, just published. Price, in stiff covers, 12 cents single, \$6 a hundred. Price in paper, 10 cents. \$5 a hundred.
LEWIS COLBY, Publisher.
122 Nassau street, New York.
June 1, 1849. 15-6t

E. F. KING HOUSE, Marion, Ala.

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

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

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

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

MARION HOTEL AND STAGE OFFICE.

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

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

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

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

Our CHARGES, as heretofore, shall be moderate.
J. F. & W. COCKE, Proprietors.
Marion, July 5, 1849.
E. N. B. Temperance House. 20-1t

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From Mobile. MR. BARNES respectfully informs the citizens of Marion and vicinity, that he has furnished a room over Figue's store, where he will stay a few days for the purpose of giving those wishing perfect likenesses of themselves or friends an opportunity of obtaining them.

He warrants satisfactory likenesses of children or adults as he has the latest improvement in the art.

He furnishes Morocco cases; plain or gilt Rosewood or Black Walnut Frames, Memories Leaflets, Fine gold Lockets, Breastpins, Bracelets &c. of the finest quality, which he will furnish on reasonable terms.

Ladies and gentlemen are solicited to call and examine specimens.

N. B. We can operate equally as well in cloudy as in pleasant weather.

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

J. A. WEMYSS, COMMISSION MERCHANT, No. 11, Commerce Street, MOBILE, ALA.

July 25, 1849. 4-m.

OUSSETA FEMALE SEMINARY.

THE exercises of this Institution will be resumed on Monday the 25th inst. To parents an opportunity is now afforded of giving their daughters a thorough practical Education, for the various duties of life. By an unwearied devotion to the interests of his pupils, and with the help of accomplished assistants; and a suitable chemical and philosophical apparatus and select Library which he hopes soon to obtain, the Subscriber feels confident that his will not be outnumbered by any similar institution in the country.

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

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

The pupils of this school will be subjected to a strict but kindly discipline, which will be conducted by the accomplished Southern Ladies. The sublimity of the location its proximity to the Railroad, and the high tone of moral feeling in the neighborhood, give this school decided advantages.

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For further particulars address the Principal, J. W. WILLIAMS, Ousseta Chambers County, Ala. Refer to Rev. A. W. Chambliss, Marion, Ala. W. B. Jones, Auburn, " 20-4t

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Mobile, June 1, 1849.

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For Post Masters may very conveniently aid in the circulation of this valuable work.

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May 11, 1849.

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Mr. W. LINSSEL, HAVING permanently located in Marion, respectfully informs the citizens of this and the adjoining counties, that he is prepared to

Tune and Repair Pianos, as a regular business. He hopes by a prompt and faithful fulfillment of his engagements, to merit the patronage of the public.

He refers, by permission, to Prof. M. P. Jewett, Principal of the Judson Female Institute, and also invites attention to the following recommendation from Prof. D. W. CHASE, Principal of the Musical Department in the same Institution.

"Having been well acquainted with Mr. Linsell for a considerable length of time, and seen the execution of work which he has been engaged to do, from time to time, in the Judson and elsewhere, I take great pleasure in recommending him as very competent in the business of repairing and tuning pianos, as well as a careful, thorough and faithful workman. I have no doubt he will give entire satisfaction to all who may engage him."

D. W. CHASE, Marion, Oct. 20, 1848. 35-4t.

P. S. Applications by mail or otherwise, will be promptly answered. W. L.

J. R. GOREE, Commission Merchant, MOBILE, ALA.

April 1, 1848.

SHELBY SPRINGS

WILL be opened for the reception of company on the 1st of June, under the same auspices as the last two seasons.

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A Band of Music will be in attendance. A four passenger coach will run regularly during the season from Selma to the Springs, leaving Selma every Thursday morning, and offering it necessary.

Board at the low rates of last season. Drafts on Mobile taken for bills over fifty dollars.

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Marion, May 11, 1849. 12-ly.

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MOBILE, Jan. 3, 1849. 15-

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March, 1847. N. B.—Messrs. Hendrix, Tutt & Toler, Marion, Alabama, will forward orders for groceries and receipt bills.

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on the first of February 1849.

THIS School is now in successful operation under the charge of Rev. C. F. STURGIS as Principal—a competent and experienced teacher and a gentleman of great moral worth.—To aid in the management of the school requisite Female teachers have also been employed.

The Trustees are determined to establish and maintain a school of high order, to which parents and guardians may safely entrust their daughters and wards. The discipline, while mild, will be strict, and the utmost attention will be given to the manners of the pupils as well as to their moral and intellectual culture.

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It is believed that the course of instruction contemplated is as complete as that of any institution for the Education Young Ladies in the South.—Certificates of Scholarship will be conferred on those who pursue the regular course, though any young lady may take a partial course who may desire to do so.

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