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

JOHN G. MARKHAM, Publisher

VOLUME I.]

MARION, (PERRY COUNTY, ALABAMA,) AUGUST 29, 1849.

NUMBER 28

Ministers Department.

ATTACHING MEN TO CHRIST,

The grand object of the Christian Ministry is to effect a reconciliation between Christ and sinners: and to bring them sincerely to love him. To secure this result Ministers are justifiable in attempting to attach men to their own persons. They ought to seek an influence over them. that by it they may the better induce them to become reconciled to God. There is however a strong temptation to them to seek the applause and esteem of men for its own sake, and to gratify their pride and love of approbation. When this is the case, they attach their hearers to themselves, but not to Christ. When they die or leave the congregation over which the Holy Ghost hath placed them. the religion of their friends goes with them. Such popularity as this in a Minister is often a curse to a church, as well as to himself. It makes it extremely difficult for a faithful Minister to succeed him, without driving off many of his hearers. It is but a poor compliment to a disciple to say that he is greatly beloved by, and freely welcomed to circles in which his Master is hated, especially when he is the commissioned ambassador of that Master, sent by him to negotiate The sum of the whole matter is, that the Minister who seeks the applause of men, 'except as a means to a higher end and to be used for the promotion of that end, commits a great sin in the sight of God. He may obtain his object, but he will get nothing else. The Pharisees that prayed to be seen of men, the Saviour tells us, had their reward.

HOW MANY SERMONS SHOULD MINIS-TERS WRITE?

Herald.

In the May number of the Bibliotheca Sacra, is an interesting article on Reinhard's Sermons, which presents some curious statistics in regard to the number of Sermons which various ministers have preached or written. We make the following extract :

The extent of Reinhard's labors will be

best appreciated by a comparison of them with those of our own Pres. Dwight, who was born one year before Reinhard, and died four years after him, of the same disease. Both of these distinguished men were obliged to struggle, in their literary efforts, against obstacles resulting from impaired health. Reinhard was necessitated often to suspend his studies for successive months. Dr. Dwight was occupied in collegiate instruction twentyseven, and Reinhard taught in the university fourteen years. Moreover, while Church Councillor at Dresden, the superintendence of both school and university education of Saxony was, in a considerable degree, confided to Reinhard. His published works are at least sixty octavos and one quarto; those of Dr. Dwight, if printed in the same style with Reinhard's. would be less than twenty octavos. Both wrote systems of theology; Dwight in the form of sermons. Reinhard in the form of a logical treatise. All the published sermons of Dwight are not more than two hundred and fifty; those of Reinhard are about nine hundred. The discourses of Dwight, however, are longer and more argumentative than those of Reinhard, and he wrote hundreds which were never published. Nearly all of Reinhard's written sermons have been given to the public. What he wrote, he finished for the press. We read of Wesley that he preached annually eight hundred sermons, of Whitefield that he preached during his life fifteen thousand; these, however. were not different discourses, but many of them repetitions of each other. One of our New England clergymen wrote three thousand sermons, which having been consumed with his house by fire, he began anew and wrote fifteen hundred more. Several of our divines have written, each, four thousand discourses; one, at least, has left to his heirs five thousand; but these preachers have not prepared their manuscripts, either in substance or style, for publication. It had been wiser if they had written no more sermons than Reinhard, and had elaborated with more care the few hundreds on which they should have concentrated their energies. Dr. Chauncey, who spent fifteen hours every day in his study, lamented towards the close of his ministry, that he had written so many sermons, and remarked that two hundred were sufficient for a long life .-His motto was, "Think much, write little."

Doctrinal.

QUALIFICATIONS OF THE DEACON,

Let us glance briefly, at the qualificaship. This is not only an office of divine vaciliating in their religious views-and, whom shall be imparted the felicity which upon his true-born sons. Oh! how it appointment, and designed to be perpet- if asked, could not give a mason for the is his alone to give. Tremble, smaers, at lightens the load to think that it is really ready intimated, it is one of great importance, and is vitally connected with the destitution of human learning is no prospective of Zion. All experience has reprosed before thom.

subject which we are now considering : out hypocrisy."

are addressed alike to all the members of the mystical body of Christ. But in addition to these, there are particular precepts intended for the two classes of officers above adverted to, and indicating an uncommon devotion of heart and of life to the service of God. The ratson of this is obvious. They occupy eminent positions in the church. The eyes of the world are directed chiefly to them; and to them the more private members of the flock

those who were not of an honest report! of by the world, and lay themselves open sad are the prospects of Zion. 3. The deacon must be a man sound in

the faith. And to this end it is necessary that he be deeply read in the Scriptures. firmly established in the truth as it is in Jeeus-and ardently attached to the distinguishing doctrines of grace. The principles of church government, the ordinances of the gospel in their primitive simplicity and purity, and the leading doctrines of the New Testament, he should Carist, and enjoying the full fruition of his see if there be no way of escaping, and thoroughly understand, and be prepared scripturally to defend, This will require much thought, and a constant and diligent study of the Holy Scriptures. But how

filled by men of piety, and prayer, and and prudence in applying, the means Lord himself is the light thereof, and the wisdom, and energy, and zeal, where is which may be available towards defray- glory of the Lamb doth shine upon it. and prospered ? And hence, the qualifica- sudden emergency. One, who, in the must our conceptions be, when visions of tions, requisite for the work, are, by no government of his family, or in the man- glory such as these can make no permaagement of his temporal affairs, or in his nent impression on our souls. Our choice of deacens, as we have already in the church of God. The greatest pru- gloom and the darkness which are underseen, the disciples were to look out for dence is often requisite in the discharge neath. men of honest report full of the Holy Ghost of his duties; and, at all times, he will and of wisdom." This point is more ful- have need for a large measure of that ing of the morning star? Not the slothly brought to view by Paul, in one of his wisdom which cometh from above, and ful, nor the lukewarm nor the sinner. It Epistles to Timothy. After describing "is first pure, then peaceable; gentle, and is to the conqueror that the promise is the character of the true christian bish- easy to be entreated; full of mercy and confined, and he alone shall inherit glory. op or pastor, he thus discourses of the good fruits; without partiality, and with- At the throne of judgment then, will be

not double-tongued, not given to much and zeal. To him the pastor looks for bled universe of men and of angels wine, not greedy of filthy lucre: bolding more than ordinary sympathy and co-op- shall be be declared a partaker of the science. And let these also first be influence in the church will always lead achieved. Then, when the wicked are yet still it moves unhindered on. It may teousness—our Regeneration, created in oved; then let them use the office of a them to expect more from him than from severed from the just, and they enter updeacon, being found blameless. Even so any ordinary member. His path is often the darkness of that night, on whose bosmust their wives be grave, not slanderers, a difficult one. In discharging his duty om no morning star will ever shine, then sober, faithful in all things. Let the he has to lead, and sometimes to go alone shall the righteous, in train of the King deacons be the husbands of one wife, ru- Purity of principle, fixed less of purpose, of kings, go to Zion, with songs of everling their children and their own houses and a holy jealousy for God, are abso- lasting joy; and as they come to the gates well. For they that have used the office lutely necessary, if he would use his of- of the city, the shout of triumph will arise of a deacon well, purchase to themselves fice well, and make full proof of his dea- - Lift up your heads, O ye gates, and a good degree, and great boldness in the conship. What an eminent example, in be ye lifted up ye everlasting doors, and faith which is in Christ Jesus." I Timo- these respects, is furnished in the life and the King of glory, will come in." but the favor of God was forfeited, and othy iii. 8-13. Here the subject is brought labors of the blessed Stephen! And how He claims these mansions not for himtheir usefulness prevented .- Presbyterian tully before us, and we, at once, perceive conspicuouty is he held up as an example self alone. It was not for himself alone the high qualifications required in this to all deacons until the end of time! - that the King of Glory, the Lord of Hosts, class of officers. We cannot consider all How much boldness in the faith, how strong and mighty, fought the battle and these items separately; but, in the light much zeal for God. characterized him won the victory.-It was to impart it to of Scripture, which we have now given, during his short career! He faithfully his friends, and through death to make we will specify a few qualities which we did his work. And, when brought before them conquerors over all his foes. Ay, the enemies of the cross, he fearlessly de- that they might have dominion in the 1. The Deacon must be a man of un- fended the truth, preached Jesus to his morning, and dwell forever beneath the questionable piety. It is required of all murderers, with his latest breath pro- brightness of his shining. Would to God the members of the church that they be claimed the honers of that Master, whom, that I could stimulate you to the struggle unquestionably pious, that they aim after while living, he had served; and in the against all the enemies and the hindran- fect was greatly enhanced by the rude an elevated standard of piety. But this sublinest exercise of faith, commended ces of your salvation. Would to God that and distant antiquity whence its utteris particularly required of the bishops and his departing soul to him - Lord Jesus. for one brief moment I could picture to you ance is poured forth upon us. It is indeacons. The general precepts of chris- receive my spirit." Let it be borne in the happiness belonging to those who teresting to mark the primitive tendenianity, requiring the renunciation of the mind that the first christian martyr was keep to the end, the word of Christ. Would cies to song in the different ages of the world, the practice of the christian virtues, a deacon; and, oh, let our deacons culti- to God that for one brief moment I could world-proving how postry and music Southern Baptist Review.

Religious Miscellany.

THE MORNING STAR.

power over the nations; and I will give unto him the morning star."

terns of piety. If the deacon is inconsis- all of them so beautiful and expressive, tent, negligent, worldly minded, the carnal that it matters little which is most preferprofessor finds in this an excuse for his red. It is a rabinical method of expresown inconsistencies and neglects of duty sion, and is derived directly from the He- need of spiritual illumination, and your dency over the hearts of men. He made -while the unconverted man is fortified brew. The great meaning of the promise yet sightless eyes must be turned to heav- them willing in the day of his power.in impenitence, and finds an additional is-I will give him the light of glory and excuse for his disregard, or centempt, of and the clearest vision of God in all the the Divine authority. But if the deacon splendors of his majesty; for when the be a godly man, full of the Holy Chost, morning star is used, it denotes an extraholding the mystery of the faith in a pure, ordinary effulgence of glory; masmuch as oscience distinguished for the consisten- the morning star shines brightly and cy and the uniformity of his christian de- clearly even when the approach of the portment, he will not only be better pres sun has caused the more distant stars to pared for discharging his appropriate glimmer but feebly in the azure canopy. duties, but the thoughtless and the incon Another opinion is that of Zegesins, an sistent in the chure's will be reproved and old writer of the apocalypse-1 condemned for their derelictions of duty, will give him an angel, or arch-angel, for and will seek to follow so holy an exam- a triend and guardian.' Another is-'1 will give the full and clear, and intimate 2.4 The deacon must be a man of honest perception and enjoyment of mysell; for report; not only enjoying the confidence you will remark, my brethren, that our of his brethren, but sustaining a fair and Lord Jesus Christ distinctly spoke of himirreproachable character in the world, - sell as the morning star. I am the root stand fast forever.

THE REPORT OF THE PERSON AND THE PER

produced by the state of the second

gone down to a premature decay, through to be indispensable in those who are en- theirs will then be the brightness of the the ignorance, or indolence, or lukewarm- trusted with the management of the finan- morning star; and in the mansion of their

a public recognition of the conquering "Like wise must the deacons be grave, 5. The deacon must be a man of energy Christian's claims, and before the assem-

Lord, that I may receive my sight."

"Tis darkness with your soul 'till he, Bright morning star, bid darkness flee. Yes, and when that morning star hath ighted up the darkness which now rests on your hearts, he will light the path of your pilgrimage, the valley of the shadow of death, and the realms of immortal-

TRIALS, THE PROOF OF GOD'S LOVE. It is very remarkable that the Apostle fixes upon affliction as the mark of true sonship. Truly he makes it the family badge. Nay, he makes it the test of our legitimacy. "What son is he whom the His walk and conversation must be such and the offspring of David, and the bright father chasteneth not? But if ye be as shall, not only place him above suspi- and morning star.' And what promise without chastisement, whereof all are cion, but command the respect of all more exalted—I will give him all that I partakers, then are ye bastards and not nothing in Ossian to equal the descriptaround him How often has the church can give, myself. As he is mine so I will sons." Strong language this! Had any ion of Sisera's mother looking forth with suffered from inducting into the ministry be his, and he shall not only with me but an inspired apostle used it, there have power over the nations, and bruise would have been outery against it as ab-And how often has the church suffered my enemies with a rod of iron but I will surd and extravagant. Let us, however, from having in the deaconship men whose give him the full enjoyment of my pres- take it as it is, for we know that it speaks characters were not fair in the estimation ence. I will introduce him into the full the mind of God. Chastisement is, then, of the world! When our bishops and our fruition of an eternal day, as the bright really one of the chief marks of our lawdeacons give occasion to be evil spoken sun of the morning dispels the darkness fol and bonorable birth. Were this charand heralds the orb which is to fill the acteristic not to be found on us, we should to the darts of the enemies of religion, sad, world by the brightness of his beams.' - be lacking in one of the proofs of our O what a glorious morn will that be, when sonship. Our legitimacy might be called the conquering Christian shall receive the in question. It might be said that he was and great, both as acted in reality and morning star; when his present obscurity not recognising us as his true-born sons, set forth in history, may take place on a shall be changed into light and his dark- and that either he had never received us theatre of small material extent. Both ness become as the promise, and while as such, or had rejected us. There must Judea and Greece, and I should say heaven and earth shall fail, this shall be the family badge to establish our claim of birth, and to be a pledge of paternal little States, give examples of this. Sec-Never can a higher, a holier, a more recognition on the part of God or Father, ond-what attractions of eloquence, and

seat of Christ let your eyes be directed for we shall shortly see, and the attempt to there will be the scene of the Christian's shun it is vain. Yet it is also a blessed God's world. - Dr. Chalmers. final triumph. On, who among us shall thought. It cheers us under trial to reshare the honors of the Saviour? To member that this is the Father's seal set

we see caim sunshine resting.

Their 'peace is like a river." It is praise of God. not stagnant as the lake, nor tumultuous as the sea, but ever in calm motion, ever, is a phrase which is worth our attention, flowing on its deep channel, like a river. Jesus the Son of God, is the matter of our The course may sometimes be through Election, chosen in him before the foundarocks, sometimes through level plains, tson of the world-our Renemption, for he sometimes through taugled brakes, some purchased the Church with his own bloodtimes along the corn field or "hill of vines," our Justification, he is the Lord our righmer, it may be storm or calm, but it is TIFICATION, from him is our fruit foundthere-flowing on till the embrace of the basis of our Horz for future bliss. ocean receives it. Such is our peace | Christ in you, the hope of glory ! CHRIST

than we should hide our cross. Let the the intrinsic excellence of Christianity. world see both, and learn how well they A man, says Solomon, shall not be astabagree together. For it is the cross that lished by wickedness; but the root of the makes this peace teel so sweet and suita- righteous, shall not be moved .- The root of ble. Amid the tears of grief, peace keeps the righteous yielder's fruit. They shall her silent place, like the rainbow upon bring forth fruit in old age; they shall be the spray of the cataract; nor can it be fat and flourishing, to show that the Lord driven thence so long as Jehovah's sun is upright, and that there is no unrighteshine rests upon the soul. "The work of ousness in him. Happy are the people righteousness shall be peace, and the ef- who are in such a case, yea, happy is feet of righteousness, quietness and assu- that people whose God is the Lord !rance forever .-- Night of Weeping.

DEBORAH'S SONG OF VICTORY.

This is a truly sublime ode, and its efand the cultivation of an elevated piety, vate more of the spirit of Stephen .- draw the curtains from the bosom of native bosom of native bosom of an elevated piety, vate more of the spirit of Stephen.ture's night, and show you the splender ements of the human constitution .of His presence who calls himself the The instance before us is one of the most morning star. But no, such wishes were powerful and picturesque that has comes presumptuous and such wishes vain; for down to us from any of the older period as if ye believe not Moses and the proph- of the world. The invocation of God is ets, neither would ve be persuaded though truly magnificent; and the representaone rose from the dead; so if ye heed not | tion of the state of Israel, one of the most "To him that overcometh will I give the voice of God, as he says-hear what graphical that can well be imagined, the Spirit saith unto the churches, neither when the Philistines lorded it over the would ye be persuaded even if the azure country, and the people had to take shel-There are a variety of explanations canopy were rent, and unborn ages were ter in hiding places. "The mother in look up, as examples in godliness, as pat- which may be given to this sentence, and to crowd their vision on your souls.-Na- Israel" sets before us a most venerable ture's night-nature's night must first be and impressive figure. The blessing asdispelled from your hearts; and ere that cribed to God, because of the people's will come you must be convinced of your willingness, is an homage to his ascenen, and the warm prayer be uttered- "O, God I make me willing for every service Thou mightest be pleased in Thy providence to assign for me ! It marks the simplicity of those ages, when the dignitaries of the land rode on white asses. And how exquisite are the descriptive touches, as that of the archers taking aim at the people when congre gated at the wells. The rapid sketch of Israel by its tribes, is highly poetical and the pen of the ready writer has descended to us from one of the notabilis of this song ; and so has the utterrance which characterizes those who came not to the help of the Lord against the might-On the other hand, we are revolted

by it, as a trace of the barbarianism of these earlier times, in the recital of what took place, highly poetical though it be we read the culogy of Jael. But there is ing the return of their victorious lord,-We may here note the licentiousness of war. "Why are the charriot wheels so long in coming ?" ranks also among the notabilia of Scripture. And what a mighty imagination is that of the stars in their courses, fighting against Sisera. We may pass two reflections on this chapter-first, how much of the memorable sanctified ambition dwell within the bos- It is a solemn thought. Flesh and beauty, and grandeur, are mixed up with om of a mortal, than that of reigning with blood shrink from it. We look around to religion, as exhibited in that Book, which is the record of its doctrines, and also of celestial presence. Towards the judgment ask if it must be so ? Yes, it must be, as the doings that took place in the world,

> THE ROOT OF THE MATTER. In the Bible, Jesus, the Son of God, is called the root of David; as Goo, he is the author of all natural existence; as Muot-

shown that inefficient and improperly how can we excuse their ignorance of the the vessels of a potter are broken in pie- the "shadow of a dream" Joy within him proceed every blessed fruit worthy qualified persons in the Deaconship exert a positively injurious influence on the interests of religion. Many a church has been kept back in its progress because the positive of the progress because the progress because the progress because the positive of the progress because the progress because the positive of the progress because the progress because the progress because the positive of the progress because the progress because the positive of the progress because the positive of the progress because the positive of the progress because the progress and of the positive of the progress because the progress and of the progress and of the progress and of the positive of the progress and of the progress a been kept back in its progress, become 4. The deacon must be a man of wisdom hastens on. Many days of comparative the world's ease and abundance, the joy the source of all his consolation in life, and the object of the world's reproaches, and and prudence. These qualities are thought darkness have they passed on earth, but of unsevered bonds and unweeping eyes, in prospect of his resurrection from the Still, in the midst of the ever-wakeful connected with our text. That this Reness or worldliness of its deacons. On ces of any body of men-and so of the Father and their God, there is no night, storms through which we are passing to deemer, as the Root of salvation was in the other hand, when the office has been church. Wisdom is necessary in devising, and, net one intervening cloud. The -too deep for any storm of earth to reach. ch ldren of grace. Paul assures us, that In the world we have tribulation, but in God, who separated him from his mother's the church that has not lived, and grown, ing the ordinary expenses, or meeting any Oh, brethren, how low and grovelling Jesus we have peace. "Peace I leave womb, and called him by grace, also revealed. with you, my peace I give unto you, not his Son in him. All who have thus reas the world giveth give I unto you."— crived Christ Jesus, the Lord, are said to And it is this which gives the peculiar be routed and built up in him. How exaspect to the saints, the aspect of min- pressive is this emblem! as the root is ence to these qualifications? In the first indiscreet, is utterly unfit for this office those bright realins, are fixed upon the gled joy and grief. The eye is dim secreted teneath the ground, and only joy. There is the brow of shaded thought, so the religion of the heart, the inward And yet whose shall be the clear shin- yet peace is playing around it. Clouds possession of Christ, can only be deterovershadow them, but on every cloud mined by those who happily possess him, and bear the fruit of righteousness to the

> Job calling this the root of the matter. IS ALL, AND IN ALL - Collecting these ob-Nor need we hide our peace any more servations, we may learn something of How necessary and important isit to know our interest in this felicity! Job said, The root of the matter is found in me .-- Stanford.

> > STATISTICS OF THE SOUL

I would to God statistics could be taken from within as well as without. 'We can count their myraid numbers, record their ages, mark down where they live, register their stocks and count their bales. We know what seas receive their ships, and whither they send from fertile shores the vast productions. But who has yet taken register of morning hopes, and traced them to their evening exile? Who has noticed the mind's distraction, the alert fear, the wronged conscience, the chafed temper, the burning stream of avarice, driving on the grinding machinery. 7 Who has shown the daily strokes by which the onward graver has traced those hieroglyphics on the forehead which need no. Champollin to discipher? We know what man is on the ootside-in his noise and mad whirl; but only God knows what a man is within. Six thousand annual suns have lighted the path of human desire to the eye of God. The registration of six thousand years of trial after happiness lies in the recording books. of Heaven. On earth history records, and grossly here and there, a feature of the landscape, but in Heaven we see the secret history; not temples, but the vanity of the builder and groun of the labor ers; not the throne, but the heart of the restless occupant; not ships and shops, but the raise and result of those goading desires that employed them ;-not the palace and mansion, but the dull plethora, walking in teverish desire, relasping through craving gnawing ennui to gloomy unrest. Looking upon the passage of the human heart through life, Goo breaks forth and gives the secret of his own joy to man. "It is more blessed to give than topreceive." And; the chronometer has hitherto been wound up backwards. No wonder it kept no time .--

BUNYAN'S LAST WORK.

It is a fact worthy of notice, that the last work of the numerous publica ions which proceeded from the prolific pen of Bunyan-a work which was not wholly printed off when he died, was the work entitled, "Acceptable Sacrifice-or the Excellency of a Broken Heart." On this fact Robert Philip remarks : Thus he ended his own prigrimage as he begun it, by the sacrifice of a broken and contrite spirit. But how differently was it presented at last from what it was at first! Its first writhings an rearing at the altar were terrific; but its last quivering were as gentle as they were humble, and its last flames like those of Manoah's sacrifice, fit for an angel to ascend up into

CRIPTURE ILLIAUSTRATIONS. Acts xi, ver, 18 .- Then hath God also to the

divine things. From the habits of vice. and aversion to the worship of God, his case appeared very hopeless. God was pleased, however, to accomplish his conversion to himself in a way exceedingly simple, yet truly marvellous. Though regardless of concern for his own spiritual welfare, he was induced to permit the attendance of his children at a Sabbath school. It pleased God to visit one of the daughters of this wicked father with a mortal sickness; but before her death. she was rendered instrumental in excits But, ing the attention of her parent to the concerns of his soul. "Father," enquired the dying child, 'can you spell repentance?" This artless question, through the blessing of God, was effectual to awaken concern. "Spell repentance" repeated the astonished father, "what is repentance?"-Thus he become desirous of knowing, and ultimately was taught the sacred meaning. He also discovered that he needed repentance, that he was a guilty sinner, deserving God's everlasting wrath Repentance unto iife was granted him. and he was enabled by grace to bring forth the fruits of righteousness in his con-

Alabama Baptist Advocate. WEDNESDAY, AUGUST 29, 1849.

TERMS.

The terms of the Alabama Baptist Advocate will henceforth stand as follows: A single subscriber \$3,00, in advance. Any present subscriber forwarding an additional new name, and paying \$5,00, in advance, shall have two copies for one year. Any two new subscribers, paying \$5,00, in like manner, shall have two copies for

elent societies, and Post Masters, generally, are and this is perfectly allowable. It may be bouested to act as our Agents.

DEDICATION.

The new Baptist meeting house in this place will be opened on the first Sabbath in September. The dedicatory sermon will be delivered by the be a union of hearts; so, in Church fellowship Rev. Basil Manly, D. D.

affectionately tovited to participate with us in the pleasures of the occasion.

J. H. DE VOTIE, Pastor.

WANTED.

YOUNG LADY desires a situation as a teach-A YOUNG LADY desires a situation of the er in a Female Seminary. Sufficient testimonials can be had, both as to character and qualifications. Apply to the Postmaster at Foster's, Tuscaloosa county, Ala. August 29, 1849.

FREE COMMUNION.

Rev Sir .-- A reader would be glad to see the encles ed in your paper. It certainly shows a catholic spirit FREE COMMUNION IN ENGLAND .- Mr. Norton says :-* Formerly members were excluded from communing after remonstrance with independent or other churches; now, such a thing is not heard of. Mr. Evan's church, in John St. and Mr. J. H. Hinton's in Devon-London, receive Predobaptists to full membership. Dr. Stean's church receives them only to the Lord's Supper. He himself is said to approve of mixed membership. Dr. Cox's church, receives them, I believe, only to the Lord's Supper, but he has on manners. various occasions shown his approval of mixed member-Mr. N. relates a singular expedient for overcoming scruples. In one church, there are two administrations of the Lord's supper mouthly, one, for the members and Baptists only, the other for Pædobaptists also, and all the members who like to join."

The above communication was received at our office a few days since, post marked Greensboro, Ala., and had been attended to earlier but for our absence from home. What the object of our contributor was, in desiring its publication in our paper, we know not ;-unless, indeed, to enlist a sympathy in favor of "Free Communion" among our churches: and in yeilding to his request, he will not take it amiss if we supmit, at the same time, the following observations up-

1. Our friend has evidently mistaken the in fluence of great names in Baptist churches. It is exceedingly limited and inconsiderable. Our brethren are not, to-be-sure, wholly indifferent to the opinions of the wise and experienced among them :- only provided they are first satisfied that those wise speak and act according to the oracles of God. Aside from its consunance with the Bible, no style of human authoritywhether in precept or in example-weighs with them a single feather. The Bible, the Bible, is the religion of Baptists. By this rule they test the doctrines and the practices of all men .--What, therefore, Messrs. Norton, Cox, Hinton and Evans, of England, may have done in rela tion to "Free," that is, Mixed Communion, is not now the question for us to settle: but whether in that, they acted harmoniously with the work of God, with the law of Jesus Christ, If, in opening their doors of church fellowship to Pedo-Baptists, they have not kept the ordinances of Christ as they were delivered unto us : then, the mention of their example proves just nothing so far as respects cur duty, "To the law and to the testimony; if they speak not according to this word, there is no light in them."

2. Our friend errs again, when he supposes hat Mixed Communion "shows a very catholic mirit." He should have said, a very catholic practice-rather a very licentious practice.-Retween these two-the spirit and the practice in the case—there is a world-wide difference nd the catholicity of the one, does by no means aply the catholicity of the other. In proof of his, we appeal to the observation of all men. Dur Methodist and Presbyterian brethren, for ion table; but, we dare say, it will hardly be pretended that, after all, there is more D. Sexton.

of the Gospel, he was grossly ignorant of more selfish, narrow-minded and ill-natured, than are their brethren of other denominati It is, then, apparent, that there is nothing in the ractice of Mixed Communion that implies peculiar christian love, or that tends to bring the spirit of the communicants specially near together, above what they were previously. If there exists not in the hearts of christians a "catholic pirit" anterior to communion at the Lord's able, there will be nothing in "Free Commu-

nion" either to show, or to create that spirit .-

3. The principal error of our contributor lies in confounding christian fellowship with church fellowship. His commendation of what he supposes the "Catholic spirit of Messrs. Norton Cox, &c., implies this; and, indeed, this is the common error of the advocates of Mixed Communion. Is this, however, correct? Is it in genuous and candidafter all that has been written and spoken on the subject? - Communion at the Lord's table is a church ordinance, binding up on members of the church alone. This is truth admitted by all denominations of christians; and hence, when they invite those who belong to other churches or even other denominations to partake with them, they never consider that such invited persons are imperiously bound to do so To partake or not, is left entirely at their own discretion, and if they decline to do so, it is nev er supposed that there is an interruption of real christian communion. Albeit, as church mem bers they do not commune together, yet, as fellon christians they do. They confer together o the love of Christ and the dealings of God with their souls. They pray together, sing together, All Ministers of the Gospel. Agents of benev. of benevolence and mutual improvement;

preach together, and together mingle their sympathies and their efforts to do good. As fellow christians they co-operate in all the objects done, and often is, with those who be- some time since. We now have the pleasure long to no church, to no denomination of Christo acknowlege the receipt of the second No. tians. But in the matter of Church fellowship, this series: - and an admirable production it is. "how can two walk together except they be agreed?" As in Christian fellowship, there must there is implied a similarity of opinions and prac-Brethren and friends in the vicinity are tices. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the commumion of the body of Christ? For we being many

> under heaven. They love their fellow Chris- Christain era up to the seventeenth century. do them good; but, then, they must do it in ac. James' was issued in 1611. This was the prolove for men, if it would lead them into aberration from the word of God. Fidelity to God is the broad platform upon which they are ready to meet all men and to commune with all men. Whenever their fellow Christians are willing to submit to baptism, as taught and practised by the Lord Jesus Christ, the great Head of the Church, then will our brethren receive them at the Lord's table: and until then, let others do as they may, we shall still pursue the plan of the

SCHOOL ADVERTISEMENTS. We would invite the special attention of those who have daughters or wards to educate to the advertisements of the female schools found on our fourth page. The Judson Female Insti-TUTE, located in this place, under the supervis- or doubtful to those who desire to ion of the Rev. M. P. Jewett, will com next term on Wednesday the 31 of October. The GREENSHORO FEMALE SEMINARY, located Greensburo, under the charge of the Rev. C. F. Sturgis, will open its next session on Monday the 3d of September. The Cussera Female SEMINARY, located at Cusseta, Ala., is under the controll of the Rev. J. W. Williams. With each of these gentleman we have long been peronally and intimately acquainted; and we can with all confidence recommend their schools to the public patronage, as affording every facility for the most thorough and complete female ed-

Bear it in mind that Mr. Sturgis' Institution opens next week.

ORDINATIONS:

REV. A. MOFFET was ordained to the work of the ospel ministry at Mount Albon, Miss., on the 27th ult. at the request of Antioch Church. The Presbytery consisted of Revs. S. W. Sexton and J. B. Stiteler; and Deacons [?] J. Slater, B. Ed. year, 1804, the German Bible Society was formwards, L. Stephens, W. Bolls, W. Arnold and

al christian love, forbearance, patience and REV, JEREMIAH PORTER, (a colored man !) art-felt sympathy between them, than there is was ordained to the work of the ministry at the seen either of them and the Baptists-it will Meeting House of the Second Colored Baptist aded that, in their ordinary chris. Church, in the City of Richmond, Va., on Fripretended that, in the ordinary charges of church, in the Ordinary charges of church church charges of

Jennett.

YOUNG MEN REMEMBER THE SABBATH One of our Exchanges relates the following circumstances, illustrative of the importance of bonoring God, by a strict observance of the Sah-

At a respectable boarding-house in N. York, a number of years ago, were fifteen young men Six of them uniformly appeared at the breakfast table on Sabbath morning, shaved, dressed and prepared, as to their apparel, for attendance of public worship. They also all actually attended, both torenoon and afternoon. All became highly espected and useful citizens. The other nine were ordinarily absent from the breakfast table on Sab bath morning. At noon they appeared at the dinner table, shaved and dressed in a decent manner. In the afternoon they went out, but not ordinarily to church; nor were they usually seen in any place of public worship.—One them is now living, and in a reputable employ ment: the other eight became openly vicious All failed in business, and are now dead Several of them came to an untimely and awfully

Many a man may say, as did a worthy and op ulent citizen, "The keeping of the Sabbath saved me." It will, if duly observed, save all. In the language of its Author, "They shall ride upon the high places of the earth," and he will feed them with the heritage of his people.

TRACTS FOR CHURCHES.

It will be remembered that Edward H. Fletch er, Esq., of New York, is engaged in the publication of a series of original "Tracts for the Churches;" the first No. of which we noticed The subject discussed is "THE BIBLE: Its Excellence, And the Duty of Distributing it in its Purity; - With the Claims of the American and Foreign Bible Society:"-to the elucidation of which 35 pages are devoted in an argument of singular conciseness, perspicuity, and force.

The author considers the Bible as a "storehouse of history," extending over more than half are one bread, and one body; for we are all par- the period from the creation to the present time; takers of that one bread." That is to say, just as a "model of literary excellence," surpassing all as all the drops in that cup, are, in every essen- human productions in whatever is beautiful, subtial particular, one cup; and as all the particles line, and pathetic in its style; as a code of morin that loaf are, in every essential respect, one als, the most unsullied in its purity, and enforced loaf: so, those who partake together of that cup by the most overwhelming sanctions of eternal and of that loaf are one body as it relates to their happinessorofeternal misery; and especially, as the doctrines, their practices, their ceremonies. This only authentic source of information of a Redeemmuch is absolutely implied in the language of er of fallen and degenerate man. Having thus il- 1 906 baptized the preceding year, and 10, the apostle; and hence, he would not have the lustrated the superior excellence of the Bible, "the 536 members. Christians at Corinth to participate with Idola- duty of distributing it in its purity," is easily and ters in their sacred solemnities. His language, naturally inferred. "Our fellow-creatures are however, involves a principle of universal appli- entitled to know just what God has communicacation: and demonstrates the inconsistency, and ted for their knowledge, and we who have his the absurdity, of "Free Communion" among word are imperatively bound to furnish it to them those who, are at irreconcilable variance on in as faithful a manner, and in as intelligible many of the most important points of faith and language as our means will permit."

An interesting portion of the Tract before us re-The Baptists of this country, as a body, are lates to the "Origin and Character of King James' as ready for "Free Communion" as any people verson" of the Bible-that now in use whereon earth; provided, it could be done Scriptually. ever the English language is spoken. The Their hearts are as large, as tender, as gener- writer first surveys the principal translations of ous as are those of any land or nation, or tongue | the Scriptures, from the commencement of the tians as dearly, and would go to as great lengths to when that version commonly known as King cordance with the teachings of the Bible, duction of forty-seven men for three years, and Between the impulses of their hearts and the dis- must be confessed to possess many merits. It tinct monitions of truth, they never pause to was indeed, prepared under a variety of consider. They doubt the character of their restrictions which necessarily tended to render it more or less defective, and to give it a somewhat pedo-baptist cast. Several of these defects are enumerated in the Tract before us -as "Easter," for Passover; "Bishop," for Overseer; "Bap. tize," for immerse; "Charity," for love; "Of fend," for cause to stumble; "Holy Ghost," for Holy Spirit, &c. From these and similar blemishes in this version of the Scriptures, it has been thought desirable by some of late that there should be a new, and, as they conceive, a more faithful translation: and we are half inclined to reckon our author among the number. But whether this is practicable, under existing circumstances, may very well admit of serious doubts; for to say nothing of the fact that, through the abundant facilities of information every where to be obtained, these terms are no longer obscure ed with such an enterprise such as ought to forbid its attempt. Morever, it must be confessed, that with all its "blemishes, the commor English version deserves a large share of the encomiums which have frequently been bestow. ed upon it. It is a model of Saxon simplicity and strength of style; and in the main is a faithful version"-nay, it is, perhaps, the best transla-

tion in the world of its size. Under the head of "Bible Societies," this Tract contains a large amount of most important and highly interesting statistiscal information The first society for the distribution of the Bible mentioned by the writer was formed in England, in 1780. In 1792 the French Bible Society was organized. The British and Foreign Bible Society was formed in 1804, the plan of which was suggested by the Rev. Joseph Hughes, a Baptist minister, who was also appointed one of its first secretaries, in which office he continued for many years. During the same ed, at Nuremburg. In 1805 a Bible Society was formed at Berlin, which was merged into the Prussian Bible Society in 1814. The Russian Bible Society was organized at St. Petersburg in 1813 by the formal authority of the Emperor Alexander. A Protestant Bible Society

nian Bible Society was organized at Dublin in 1866. The Edinburg Bible Society was formed Elder Porter baptized 54 candidates in the in 1809, on the 31st of July. In 1831 the Trinriver on Sabbath, the 5th inst, after his ordi. itarian Bible Society was formed at London. This Society, as also the Edinburg is, distinguished from the British and Foreign, by opening its meetings with prayer. It admits no members who do not, in addition to the customary contri-Ghost, three co-equal and co-eternal Persons in Charles Geiger, an ordained minister and one Living and True God."

ized was that of the Philidelphia, in 1809. The baptized the same day by Mr. Geiger, and orfirst attempt to form a National Society was ganized into a Regular Baptist church, of which made by the New Jersey Bible Society, which Mr. Geiger bas assumed the pastoral care. resulted in the organization of the Amer- Fifteen candidates had been recently be ican Bible Society, in New York, on tized by Mr. Willard, one of the missionaries the 5th of May, 1816. The American and the Boston Board, in a romantic spot distant Foreign Bible Society was organized in the Oli- 7 or 8 miles from Douay, a large town ver Street Baptist Church, New York, in May, French Flanders, in the presence of about 1836. This society, as is known, originated in thousand spectators, chiefly Romanists. the refusal of the parent society to make appropriation to print the Bibles of Baptist missionaries among the heathen, unless in their translations the English version should be observed as the model and guide-especially on the subject of baptism. &c. This our missionaries found i mpossible to do without a culpable untaith ness to the heathen. The claims of this Society, ucon the patronage and support of Baptists are, therefore, parmount to those of any other, and are presented in a clear and forcible manner in the Tract before us. But we have already extended this notice too far.

We bespeak for this series of Tracts the cheerful and liberal support of our churches. If they would benfit themselves and others let them them forward their orders to the publisher, 141 Nassau Street, New York. The series is to contain 33 Nos. at 61 cts. each, and when completed will make a volume of about

BAPTIST STATISTICS. There is perhaps no man in the country more familiar with the statistics of Western Baptists than the Rev. J. M. Peck, the present Editor of the Western Watchman, St. Louis, Mo. and we, therefore, have the greater pleasure in presenting our readers with their numbers in Missouri and Illinois from his pen, leaving out those of the "Campbellites," whom he sets down as part of the Baptist family, as distinguished from

IN MISSOURI, the United Baptists have increased in a greater ratio than in any other State, in six years. Their statistics of 1842, and published in the "Almanac and Baptist Register," for 1844, but made up is the mer of 1843, give 19 associations (two of which are now supposed to be extinct), 247 churches 124 ordained preachers, 27 licentiates,

We have just completed tables from the minutes of 1848 (with the exception of the North Union Association for 1847) of 22 associations. including 365 churches 196 ordained ministers,45 licentiates, 1,518 baptized the preceding year, and 21,517 members. Here is a gain, in six years of 118 churches, 72 ordained preachers, 18 licentiates 612 baptized in a year, and 10,981 common cants-more than double the number of members. The gain of last year, from former returns, as published in the "Baptist Almanac," is

There are twelve associations in Missouri, who are on the anti-mission, non-fellowship ground These are not counted in the foregoing statis-

They include 137 churches, 68 preachers, 11 licentiates, and 4, 314 members. In the minutes of nine, for 1847 and 1848, are 93 bap-

In 1844, we reported from the minutes of eight of these associations; for 1843, 74 churches, 47 preachers, 255 baptisms, and 2,495 members. Their increase since has been chiefly from immigration. The Fishing River, which is much the largest, reports 22 churches, 22 haptisms, and 1.003 members. As this class profess the same faith, and practice to that of the United Baptists, they stand in the same relation to the great Baptist family as do some of the

smaller tribes of Presbyterians to their sect. Both classes include 502 churches. 264 ministers, 56 licentiates, 1,611 baptized in one year, and 25.831 communicants. Buptists are by far the most numerous of any one religious denomination in Missouri, and can (if they will) do as much for the cause of Christand wield as great an influence, as all the other sects.

In ILLINOIS .- According to the data before as, there are, of Baptists in General Union, 22 associations, 306 churches, 192 ordained preachers 44 licentiates, 1.375 baptized in one year, and 12.793 communicants. In the aggregaof the table in the "Almanac and Baptist Regis ler of 1844." which we made out from the utes of 1842, there were 232 churches, 198 ministers, 1.531 baptized in one year, and 9. 367 members. Increase in six years :- 74 churches, 38 preachers, and 3,426 members.

Of anti-mission Baptists in Illinois there are 14 associations, 161 churches, 79 preachers and 3.905 members. This gives he aggregate of Baptists, 35 associations, 457 churches, 317 preachers (ordained and licensed,), about 1.400 baptized in a year, and 15,698 members.

To these may be added two associations of "Separate Baptists." Taese are a class - who are not strict in their comminion, admitting bantized persons occasionally to the Lord's table, and whose doctrinal principles are thought by the United Baptists to be defective, They are similar to the "Sep nate Baptists" of Vir. ginia and the Carolinas of the olden time.

Their aggregate numbers, from the latest dutistics in our possession, are-25 churches 20 preachers, and 705 members.

The "Free-will" Baptists of the Northern States have a number of churches, an

churches, 15 preachers, and 750 members. This statment shows an appregate of 522

churches, 361 preachers; and 18, 153 Baptist members in Illinois

Dr. T. T. Devan, in the Baptist Missionary Magazine states that in a recent tour to the South head of the Father, of the Son, and of the Holy of France, he baptized at St. Etienne, Mr. They were aided, two, by the talents and influ an agent of the Evangelical Soci der Campbell, the Reformer. In this-country, the first Bible Society organ- ety of France. Five other converts were

MISSOURI UNIVERSITY:

This new Institution is already endowed with \$116,000 raised by contributions "paid over The citizens of Boone Cunty gave a Coilege ed. ince and Lot which cost \$9 000 more, making \$125,000. The number of students is about eighty. The worst is \$34,000 of this has been expended in buildings. The library is yet omitted. This is beginning at the wrong end. would be much better to let the students board in the families of the town, and devote the money to a good Library of books, a liberal endowment of Professorships, and one building with good recitation rooms.

COLORED PEOPLE IN CHARLESTON

In the Report of Rev. C. C. Jones, D. D. so extensively known as an indefatigable and successful laborer among the colored people of Georgia and South Carolina, there is the fellow. ing interesting statement, which we copy from his Universities, and in the vain hope of suppres-

"You are aware that an effort has been in progress, for a year past, in the city of Charleston, to establish two churches, designed especially for the colored people: one of them Episcopal, under the care of the Rev. Paul Trapier, and in connection with the Episcopal Conven- hundred years. tion of the State; and the other Presbyterian, under the care of the Rev. John B. Adger. and in connection with the Presbytery of Charleston. I have visited Charleston since, and have had some opportunity of observing this benevolent movement. It was my privilege to attend Rev. Mr. Trapier's opening service, and to hear his first sermon, in which he unfolded his plans. He has gone steadily on since March, 1848, with good encouragement. His Sabbath School varies, according to the season of the year, from ninety to one hundred and seventy-five, and he is assisted by eigteen white teachers. A lot has been purchased, and a brick edifice, for public worship, is now under contract, seventy feet by forty.

The Rev. Mr. Adger has met with equal encouragement. On the 22d of April, I visited his place of worship, and heard bim preach to his people in the morning, and enjoyed that privilege myself in the afternoon. His Sunday School ranges between two and three hundred, and he has over eventy white teachers. He was then endeavoring to procure a lot in a favorable situation for erecting a house of worship without delay."

We will connect with the above the following from the Southern Baptist : That the Rev. D. Shepard has removed to Edisto Island, to labor there as a missionary. The Church on the Island has over five hundred colored members. It is hoped, that it will also, be sustained.

NEWS OF THE WEEK

Incendiary Publications, amounting to least half a bushel, says the postmaster, passed through the Post Office at Abbeville C. H. So. Co. a few days since; directed mostly to persons. in the up country.

The Red River is experiencing a tremendon over-flow. From Shreveport to Natchitoches the plantations are all under water, from four to eight feet deep. The destruction of property

The Crops in every direction, from Missis sippi to Georgia are reported to be exceedingly un premising, ewing to the unusual raise of the

The Mother and Sister of John Mitchell: the distinguished frish patriot sailed from Liver. is a rose bush flourishing at the residence pool for this country on the 26th alt. They will of A. Murray Mcllvaine, near Bristol, Pa.

The City Authorities of Syracuse, N. Y. upon the recommendation of a stranger, have ta- en built, which encroached on the corken to sprinkling the streets with salt water, as ner of the garden, and the mason laid a preservative of health. The effects are to the corner stone with great care, saying cool the atmosphere, check decomposition, and "it is a pity to destroy so pretty a bush." by forming a cement with the dust to convert Since then it has ever produced a prothe streets into pavements.

that of any State in this Union, except Pennsylvania and New York, amounting to \$20,832,. 561 - 19 to the side of the Anna

An Eminent Physician, of Paris, Dr. Ronet, has announced that he has succeeded in restor. Not far from this venerable bush is a tree ing the action of the heart and pulse of patients in "the blue stage," of Cholera, by administering at intervals of half an hour four cups of a hot and sweetened infusion of the common lime tree mint, balm, or camomile, in each of whiel cups or infusions were four drops of volatile al. kali, making sixteen drops given to the patient y ears he noticed that some of the posts in two hours. The reaction is almost instanta

Blackwood's Magazine says, that at least tw hundred and fifty thousand persons, perished du ring the famine in Ireland in 1847, notwithstanding the British Government expended fift

abama river for many years, and bad acquired the reputation of one of the most attentive, skil. died a few days since at Cahawba

The Kentucky Emancipationists have been defeated at all points, not being able to elect single member to the convention which is shout to revise the constitution of the State. ence of Henry Clay, the politician, and Alexan.

President Taylor has i-sued a proclamation. stating that he has reason to helieve that an armed expedition is being fitted out to the II. nited States for the purpose of invading Cuta or some of the Provinces of Mexico, and forbiding the same under the penalties of the law fo with ing such persons, that they need not expect the interference of this government on their behalf, no matter to what extenities they may be reduced, in consequence of their conduct and

A Mrs. Dukes of the Southwestern part of Wilcox Co. was killed by lightning on the 15th ult. Her clothing were lit up with fire and she was considerably burnt before ber husband and mother, who were at the same time in the house sufficiently recovered from the shock they also received, to come to her rescue. Three dogs and about twenty fowls were also killed by the same stroke.

The Capitol of Ohio, now in process of erection it is said, will be one of the most beautiful and spacious edifices in the country. It is of dressed stone 364 feet by 184, and covering a surface of 55 938 square feet-nearly as large, as the Capitol at Washington, which only covers a surface of 61,770 square feet.

The Emperor of Russia, alarmed at the progress of liberal principles among the students of sussumed, a church me sing the evil, has limited the number of students in each institution to 300-quite a sufficiency for the occasion.

The Connecticut River is lower at present than it has been at any time since 1816, and within ten inches lower than it has been in a

Vermont is suffering a serious drought.

An African College has been recently founded at Allegany city, by a wealthy manufacturer of Pittsburg, of the name of Charles Avery.

Father Matthew has administered the pledge f Temperance to 19 000 persons in Boston .-He crosses them, blesses them, and, we understand, receives 25 cents from each to whom he gives a certificate. He has been invited to visit Georgia. Wonder if he will put his Catholic mark on the good people of that State.

Gen. Culinot has sent the Keys of St. Peter to the Pope at Gaeta. His Holiness, it is rumored, will not return to Rome; but will take up his residence at Bologna, a walled town of 70,000 population. He is in ecstacies of delight at the wonderful deliverance given to the Roman See by divine providence!

Florida Intelligence reports no further depredations by the Indians up to the 15th instant -Under orders of the War Department, General Twiggs is to repair with thirteen companies to the locality of the late outrages; make inquiry into their cause, and take such measures for their suppression in future as may be found necessary Billy Bowlegs, the chief, disavows all connection with those outrages—they having been committed without his consent. He is at Tampa, and desires to unite with the whites in using every effort to prevent any further disturbances.

A large and enthusiastic meeting was recently held in London-at the London Pavern-to express the public sympathy with the efforts being made by the Hungarians for the achievment of their independence, and to urge upon the English Ministry of the Crown, the recognition of the de facto government. It is a significant fact, that the first resolution was moved by a Quaker, a member of a Peace Society. A meeting for a similar purpose of sympathy was called by the Mayor of the city of Boston, Mass-, on the 20th inst. May Heaven send success to the Hunga-

LONGEVITY OF THE DAMASK ROSE. - There known to be more than a hundred years old. In the year 1742 there was a kitchfusion of roses, shedding around the most The Public Debt of Canada is greater than delicious of all perfumes. Sometimes it has climbed for years over the second story windows, and then declined by degrees to the ordinary height. The fifth generation is now regaled with its sweets. of the same age, now measuring 35 feet in circumference—a buttonwood.

Fence Posts .- A practical farmer informs the Hartford Times, that in taking up a fence that had been set fourteen remained nearly sound, while others were rotted off at the bottom. On looking for the cause, he found that those posts that were set limbed part down, or inverted from the way they grew, were sound. Those that were set as they grew were rotted off. This fact is worthy the attention of farm ers.

Commu

For the Alabama

My Dear Brother .vice, from a descript riefaction. I shall n point out a particular t will state some ge police as circumstance The church of our bl not for all pur certain definite ends maintain the visibility keeping up divine or er one another, in lov Men who join this el so, voluntarily; and gation previous to, or owe to God, it is cle urch of Christ can la v obligations or dutie nt with those he has a is becoming a memb But, as to all other nlawful or immoral, ad been no church. As the church of Ch nto different denomina rine or discipline, a m oins a particular chui ants to live and walk w

cording to her doctri f such a one were to omination, it would bligation inconsistent umed. And, while a make a change ought his duty requi lainly forfeit all right he first body he joi rould properly hold t But, in regard to o and not interfering w liberty as it he had Temperance Socie he "Order of the So alliance not contrary hurch obligations. Society for moral ref he same ground as hurch occupies, and as being insufficient stitution in that part wered, that the chu fuse any description

which does not requ proper principles o the earth opened woman." "Beside temperate in all il persons should thin emperate is to absta can intoxicate,no ma abstain; and if the that it will better a to practice tempera covenant, or agr that they will so a meet periodically, s nothing in the church which confl

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The Order of not a church, nor does it even assu church in relation them together; as church is bound order of the Sons themselves what I tent with the law more wrong to for sons in a Temper siness conaexion mutual improvem is not against the neither is it again Individual church teriere with the li in such respects. right to interfer given up to a ch that church is to his liberty invad over things which in them, is und heritage," and all tyranny and would lead to th al right, all p church itself in

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as administered the pledge ON persons in Boston .sses them, and, we underuts from each to whom he He has been invited to visit he will get his Catholic

ple of that State. sent the Keys of St. Peter e. His Holiness, it is ruarn to Rome; but will take Bologna, a walled town of He is in costacles of delight verance given to the Roman

ned reports to firther depreas up to the 15th instant; War Department, General with thereon companies to ate outrages r make inquiry take such measures for their as may be found necessary. savows alf connection having been commit-He is at Tampa, and

as. Ther Bug was recently tue ellous being achievment of and lourge upon the English recognition of the do icunt fiect, that a Quaker, a A threeting for a impathy area culed by the Boston, Mass., on the 20th

ess to the Hunga.

The whites in using every

HE DAMASK ROSE .- There livaine, gear Bristol, Pa. Ihan a hundred years 1712 there was a kitchneroached on the corand the mason laid with great care, saying roy so pretty a bush." ever produced a proredding around the most ciames. Sometimes it years over the second and then declined by detary height. The fifth Ergaled with its sweets. venerable bush is a tree now measuring 35 feet -a buttonwood.

A practical farmer ind Times, that in taking ad been set fourteen that some of the posts sound, while others the bottom. On lookhe found that those et limbed part down, or way they grew, were lit were set as they off. This fact is well of farm ere.

Communications.

circumstances shall requir

not lor all purposes and objects-but

his becoming a member of it.

But, as to all other relations and duties, not

ants to live and walk with such particular church, would properly hold him excluded.

liberty as it he had not belonged to a church. As Americans, and especially as magnisis, the A Temperance Society, or that form of it called principles of curisuan merry are inwrought intoalliance not contrary to, nor inconsistent with a Baptist Brother should take a course which New Orleans, but three of the Sons of Temper-Society for moral reform, and thereby occupies is probable that ne acts under some great, though ever, that when a pestitence is once established. greatness and majesty; her cry and labor the church oecupies, and thus reflects on the church as being insufficient for the purpose of her institution in that particular ; -it is readily answered, that the church does not spurp nor refuse any description of aid to any of her objects which does not require her to forsake her own proper principles or her proper work. Thus, "the earth opened her mouth and helped the woman." "Beside, the church binds us to be "temperate in all things." But, if any body of persons should think that the best way to be temperate is to abstain entirely from what ever can intoxicate, no man can deny them the right to abstain; and if the same persons should think that it will better assist themselves and others to practice temperance, if they should enter into a covenant, or agreement, within themselves, that they will so abstain; and should agree to meet periodically, to encourage and assist one another to abstain entirely; -it is clear that there. church which conflicts with this, or forbids them

The Order of the Sons of Temperance is not a church, nor a substitute for a church, nor does it even assume the same ground as the church in relation to the very point that calls them together; as has been just shown. The church is bound by the Laws of Christ-the order of the Sons of Temperance may make for themselves what laws they please, not inconsistent with the laws of Christ. Hence, it is not more wrong to form alliance with worldly persons in a Temperance Society than to from business connexions or literary associations, for mutual improvement, with such persons. As it is not against the hims bi Christ to do the one, neither is it against his laws to do the other: Individual church members have no right to interiere with the liberty of their fellow members in such respects. The church, as a lasty, has no right to interiere. In matters not conceded, nor given up to a church, every person in joining hat church is to be left free, and must not have is liberty invaded. To extend church obligations over things which Christ has not included within them, is undertaking to " Lord it over God's bernage," and is the very spirit and essence of all tyranny and oppression. This, if carried out, would lead to the atter prostration of all individu. at right, all personal right, and prostitute the chuich itself into an engine of oppression and

Temperance holds its meetings in private; it is New York nearly one halt of those taken die. In be overpast." certain they have the right to do this. Any Sandusky, Ohio, "Out of a population of three number of men, that choose to do so, may with- thousand, not more than seven hundred remain." draw from the crowd, and consult on lawful ob- Business is suspended, and men cannot be found jects, as often and as long as they please; and to make coffins or dig graves for the dead. Simkeep their own counsel. It is no more an ob- ilar accounts reach us from many parts of the Mr. Lord thinks this trumpet is to be contemporated by their own counsel. jection to the order that it has secrets, than it land. A tide of death has set in, and the words and does not choose to expose all that may be away as with a flood. observation. A business firm, or a manufact the Chastian should learn from this remarkable have entered the grave, and the transfiguration turing company, finds it necessary to keep its visitation. own counsel, and has its own secrets. This is 1. Let him learn the impotence and ignorance The great coices, he says are from the angelic as we judge of trees. It is manifest we cannot to its very seat. We boast of this progress. We ciation are lawful or not, and that this is an ob- But, jection to the Order of the Sons of Tem;

-it is readily answered, that they have disclose

no more an objection to them than the right ome general principles,—to be which every man exercises to control the kind of

I am not a member of any of the Societies that men in our country are solicited to join ;neither the Masonic fraternity, the Odd-Fellows, the Order of the Sons of Temperance, nor any thing of the kind. I choose to exercise my liberty in not joining any of them. But I think that other men have the same right to their liberty in joining them, as I have in not joining them. And that it would be just as preposterous and unjust in me o attempt to hinder others from their liberty of hinder me in my liberty of not joining. The as well as others, must be allowed their liberty to act as they see best-to join, or not to join, as eems good in their own eyes; and all good men are bound, as they love to have their own libermen undisturbed in theirs. Indeed, a think, that and not interioring with the church obligations course is, in resist intermediating and igranay,

hurch obligations. If it be said, that it is a seems like the invasion of another's aberty, it ance had tallen. It will perhaps be said howevhe same ground as to that point which the perhaps honest, mistake. For this reason, it it spares neither high nor low. The virtuous as you have described; to labor to convince the clean. brother that it is his duty "to be guiet, and to " 3. Here then we learn a third lesson, i. e. ing his own business, and to leave his brethren undisturbed in the exercise of their christian reedom. It after all due labor, brethren will nsists on tyrannizing over their brethren, and hes, whatever be their station.

difficulties. I could not undertake, at this dis- it shall come next day into his own. Woe to tance, to apply even my own principles to a him who says, "Am I my brother's keeper?" particular case. I am not to be held responsible for the way in which you may apply them. I am responsible for the principles, themselves, as expressed in this letter; and for nothing more. On the spot, and in full personal view of all that goes to make up a case, I might rooly my principles differently from what an-

Receive what I have written in assurance of my love for the peace and prosperity of Zion, and of kind personal regard for yourself.

B. MANLY. University of Ala., June 1, 1849.

For the Alabama Bantist Advocate. THE PESTILENCE THAT WALKETH

IN DARKNESS. Were any man to arise with the genius of le Tec, who wrote such an admirable History of he Plague in London, he might find ample maerials for a work full of thrilling interest, in regard to the History of the Cholera. Arising in udia for the first time in 1817, it swept over the lobe, it subsided, it has re-appeared. It has visited Paris, and London, and all the great seats of Cool's hand will never be withdrawn from the Medical learning, it has been studied by Physicians but all in vain, for science and for man. baffles ail. It waiketh on and on, without interruption from man. "It walketh in darkness." We know not what it is, nor how to treat it. It

not combat, and that by and by we shall through

The company of the company of the contract of

all their objects and have declared in as an to destroy our idolatry of Science, and of the wis. that had asurped his empire, and had so long repented of their choice; this reflects that they have no secret except what relates to in the visitations, "that I am He. I kill and I God's word, are to be destroyedthe "pass-word," and the means of protecting make alive, I wound and I heal." Science can their meetings from the intrusion of persons who do nothing to defeat the ravages of this fell deshave no right or business in them. This can be troyer. For weeks at a time there are in New clude intruders from witnessing his confidential from on high, and saving, "Cease ye from man." "Cease ve from man whose breath is in his nostrils, for wherein is he to be accounted of."

2. Another lesson, the Christian may learn is the connexion of Pestilence in its origin with the transgression of some of the laws of God

physical. 'We seem to think that the laws our spiritual nature come from God, those of our material nature our health from-chance, or nature, or man, any where but from God. Knowingly to violate a moral law, we justly call sin. whole subject is one on which church members, But not to take care of health, not to obey the laws of our Being, and those arrangements found requisite for the good of a whole neighborhood perhaps, this though it may kill thousands or as in this Case of Cholera, millions, we think no of, as a sin only a misfortune. God would teach us a wider view of our responsibilities. pestilences, how they feed and riot in the dark corners, not only of moral wickedness, but of the transgression of all physical laws. The drunk ard is siezed, but so also is the glutton, the man who will eat improper food, the idler who does nothing but sit on the shady side of the street and talk, and talk of it until he dreads it. But downright vice, gross festering corruption is its tayorite hiding place. How it nestles and fixes its sharp currous claws in the body of the Intempe Four young men in one town resolved pend one Saboata in drinking beer to keen off Choiera. They do so, and in nine days the

That "Man is his brother's keeper." The only will even for the virtuous and the cleanly and the temperate, to be secure themselves, is to see that the mass of society around them is virtuous nous become obstinute and retractory, they and cleanly and temperate also. If the rich must be dealt with as disturbers of the peace of would be secure, they must see that none are the church; and, either censured or excluded, living in the squalid want and misery that so ofaccording to the degree of their contumacy. It ten occurs in all our cities. No Lazarus must is atways better for a church to get rid of mem- be suffered to lie uncared for at the rich man's bers who will not consent to wholesome words gate, with no plaster but the dog's tongue for his and coursels, than to allow the liberty of their sores. The healthy must see that the sickness of members invaded, the peace of the church bro- all around them is, if possible prevented, or if ken, and the harmony and efficiency of its mea- not, attended to. God sends these pestilences sures interrupted, and that perhaps for months or samong men in masses, to teach them that he years, by those who have the Spirit of Diotre- treats them in some respects as organic unities; and that he has bound men together as brethren. From these general principles, you may per - so that if a man shut up his heart against his s nothing in the obligations they owe to the haps see how to unrayed your perplexities and neighbors and let the plague enter their dwellings

> er lessons we should like to trace, but must here content ourselves with but adverting to one more, 4. Dependence upon God and God alone, as "the everliving God and the Everlasting King." Most men seem to think that God is dead or as good as dead in ordinary times; that he has so hidden himself behind his own works that he cannot get at them. But here we see him, specialy creating new diseases in the world, to teach us that he not only sets the laws of nature in motion but superintends them still. Yea, He still goes on, and creates new forms of disease when he eases. A few years ago, it was the small-pox. gience got the better of that, and a new agent death is started fresh from the hand of God, more terrible in some respects than any its predecessors. Cholera will do its work. perhaps be dis-armed of its terrors Then some new messenger will be sent. Thus will it be till ime shall be no more. One thing is certain.

But blessee is he who feels, that "it one member

soffer all must suffer with it." There are oth-

Let Christians, one and all, hear the voice of God speaking to them in this providential dispertto thy chamber and shut thy door about thee, as paid to the crown of heaven. it were for a little moment, untill the indignation T. F. C.

REVIEW OF LORD'S EXPOSITION OF THE APOCALYPSE.

(Continued.) THE SEVENTH TRUMPET. Chap. XI. 15-19. is an objection to a family, that it has secrets, of scripture are verified, "Thou carriest them ing in of the millennium, or visible reign of Christ, in his resurrection body, on the earth, consulted upon, or done in the family, to public Let us contempante some of the lessons which | with the raised bodies of all the saints that may

no just ground of objection to any association. of man. This is an age of Science. We boast host, and are not to be regarded as symbolical. We are to judge of them by their public acts; not by of the march of intellect; and rail-roads, and teltheir private consultations, which we cannot know, graphs seem to give justice to the boast. Man and hail that tollowed these angel voices, were We are to judge of frees by their fruits; not by thinks he can make inventions to meet every excitements and revolutionary commotions on the secret manuer in which the juices are distri- want. In no department of Science has more earth sent as destroying judgments upon the nabuted and the sap elastorated, so as to make the progress been made, than in connection with evfenit. We have our Saviour's authority for ery branch of the Medical art. We seem as if three most momentous events: -1. Christ will judging of men on the same principles precisely we could almost lay hold of a disease, and point assume the government of the earth as its king. judge of them in any other way; even it we wish, think that there is no disease, our Science can- prever; 2. All the righteous who have died will be raised and made subjects of Christ's not know whether the objects of a secent asso. it, lay hold of the tree of life, and live brever, kingdom, fully glorified; and living Christians. will be transformed into an equally glorit state, and with the former be publicly adopted as heirs of his giory; and 3, those apustate power

thoritative and satisfactory a manner as possible dom and power of man. "See now," he says arrogated to themselves the right to interpret dishonor on God.

given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting donion which shall not pass away, and his king. dom shall not be destroyed. (Dan. Chap. vii.) This Mr. L. thinks is the judgment of the right eous, by which he means their vindication and delivery from death, the last enemy, and most We are some sometimes prone to take narrow views of the laws of God, as if to Him belonged conspicuous penalty for sin." The soul that be destroyed." "The dead in Christ shall of a future judgment hereafter; and in conclusion, perhaps, venture our dissent from some things and show our reasons

CHAP. XII. 1-6. The woman and dragon By referring to the chapter it will be seen that ymbol is, a woman clothed with the sun, ing the moon under her feet, and a crown of velve stars upon her head, crying in travail, and monster red dragon with seven crowned heads ten horns, a tail dragging after it a third art of the stars which it dashed to the earth, watching to devour her son who was destined to rule all nations with an iron sceptre. But the hild was caught up to the throne of God, and and the woman fled to the wilderness to a place prepared for her, and there was nourished elve hundred and sixty days.

During this same period of 1260 days the wo witnesses of the preceding chapter prophesy sack-cloth, and the "beast" is in power. The man, Mr. Lord, as all the best commentators. gards as the representative of the true wor ipers of God, who carry with them His Word and preserve it pure, worshiping in caves, moun tains, and such places as they could find where above the moon,her starry grown, bespeak her importunate desire and prayer of the scattered. would be right to use formearance in such a case and temperate fall, as well as the vicious and unrise to supreme power who should rule the nations with a strong arm and protect them from the persecuting pagans, and, probably, from an apostate hierarchy of professed christians, their

rudely shadowed in the tyranny of certain bish-The great red dragon symbolizes the rulers of the Roman empire; the seven heads the even species of chiefs of its ancient government; the len horns the chiefs of the ten kingdoms into which its western half was divided upon its conquest by the Goths. "Its sweeping its tail through the sky, dragging one third of the stars along and casting them to the earth, represents the violent dejection of one third of the christian teachers, by imprisonment &c. Its eager purpose to devour the child denotes their apprehension that the people of God would favor the elevation of a christian prince to the throne of the npire. That her son was suddenly caught up o-God, denotes his extraordinary rescue from 1. he power of the pagan aspirants. By the wonan's son Mr. Lord supposes Constantine and his successors are designated, though he does not regard them as sincere and true worshippers of God, but as usurpers of that dominion over men's spirits which belonged only to God, as not one of them has left any Indubitable traces of piety. So, the woman fled her own son as well as the dragon; or, at least, after the nationalization of christianity by Constantine the true worshippers of God were almost as obnoxious to that establishment as they had been to paganism. For he attempted to enforce a unity of sentiment among the churches by enforcing the creeds of councils by pains and penalties, and thus laid the oundation of that scheme which has character. ized the vaunted catholic church is succeeding ages, and has resulted in so much blood-shed for conscience' sake-evidently more solicitous to extend his own power than to glorify God in the salvation of sinners. The gospel, preached in

GEMS FROM THOMAS WATSON.

against his selfish ambition.

all its follness and purity would have militated

A. D. 1662,

The glory of God is a silver thread which must run through all our actions. The end of every man's living is to gforisation, and saying, "Come my people enter in- fy God; this is the yearly rent that is

A good christian is like the sun, which doth not only send forth heat, but goes his circuit round the world.

It is the note of a hypocrite, he hath a squint eye, he looks more to his own glory than God's glory.

If relations lie in our way to heaven we must either leap over them, or tread ugon them; a child must unchild himself, and forget he is a child; he must know neither father nor mother in God's

The devil blows the horn, and men ride post to hell, as if they feared it would be full ere they would get thither.

Well saith Paul, Christ is preached, and God is like to have glory, therefore I rejoice; let my candle go out if the sun of righteonsness may but shine.

It reflects upon a master when the servant is always drooping and sad, sure he that " whomsoever the Lord leveth he chastens The STABLES, have been leased to Mr. JOHN is kept to hard commons, his master doth not give him what is fitting; so when God's people hang their heads, it looks as if they did not serve a good master, or empt from pain and suffering. She was closely

Praising God is one of the highest and purest acts of religion; in prayer we act like men ; in praise we act like angels.

As the silk worm, when she weaves her corious work, hides herself under silk, and is not seen; so when we done anything praiseworthy, we hide ourselves under the veil of humility and transfer the glory of all we have

The higher the lark flies, the sweete, it sings; and the higher we fly by the wing of faith the more of God we enjoy, the sweeter delight we feel in our souls.

Grace and glory are linked and chained together; grace precedes glory, as the morning star ushurs the sun.

The two Testaments are the two lips by which God hath spoken to us.

This book of God hath no errata in The Lord may change his providence not his purpose : he may have the look an enemy, but the heart of a father.

The papists, who take away part of the Scripture, clip the King of heaven's coin. They are like Ananias who kept back part of the money.

The angels had no relation to one other; they are called morning stars the stars have no dependence one upor another; but it was otherwise with we were in Adam's loins, therefore when he sinned, we sinned.

As the Bishop of Alexandria, after the people had embraced christianity, destroyed all their idols but one, that sight of that idol might make them loathe hemselves for their former idolatry ly to find them. Her sunbeam robe, her station God leaves original sin to pull down the plumes of pride. Under our silver wings of grace are black feet.

> In the first covenant, works were required as the condition of life; in the second, they are required only as signs of a man that is alive. In the first, they were required to the justification of our persons; in the new, to the testification of our grace.

Out of the bitterest drug God distils your salvation. Afflictions add to saint's glory. The more the diamond is cut, the more it sparkles.

The cross was a pulpit, from which Christ preached his love to the world,

The balm-tree weeps out'its precious halm, to heal those who cut and mangle it : Christ shed his blood to heal those that crucified him.

In justification there are two things Guilt is remitted. 2. Righteousness is imputed. We are reputed not only righteous as the angels, but as Christ, having his robe put upon us.

An error in justification is dangerous like a crack in the foundation, or an error in the first concoction. Justication by Christ is a spring of the water, of life and to have the poison of corrupt doctrine cast into this spring, is damnable. Arminians and Socinians have cast a dead fly into this box of precious oint- Rev. L. L. Fox

The righteousness of Christ which doth justify us, is a better righteousness than the angels'; theirs is a righteousness R. H. Hudson, of creatures, this of God.

Though believers should be humbled under their defects, but not despond, they are not to be instified by their duties or graces, but the righteousness of Christ. Their duties are mixed with sin, but that righteousness which justifies them is a perfect righteousness.

Noah's dove made use of her wings to fly, but trusted to the ark for safety. Let duties have your diligence but not your

MORTUARY.

" For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him."

If I must die, O, let me die With hope in Jesus' blood The blood that saves from sin and guilt. And reconciles to God.

Departed this life at her residence in Memphis Pickens county, Ala., July 28th, 1849, of inflammation of the stomach and bowels, Mrs. Sanan JANE PRICE, consort of Wilson G. Price, and youngest daughter of Wm. C. Stevens, Sen., and Rebecca, his wife, formerly an Ivy-aged 27 years, & months and 21 days.

Mrs. Price was born in Limestone county Ala., March the 7th, 1822. Atterwards she removed with her Father and family to Greensborough, where she remained for several years and then removed as before to Miss., where in 1837 she embraced the christian religion, and attached herself to the New School Presbyterian church in Wahalak, Kemper Co.

She was married to W. G. Price on the 15th of Dec., 1844, and in January 1846 removed to His table will be liberally supp this place with her husband, since which time she has fully realized the force of the Scri eth;" for it would seem that afflictions baye been MU poured upon her with an unsparing hand.

time when all of her friends became same of her recovery, that fatal disease fafangs upon her vitals, baffling the ski veicians, and dragging her from ex

the short space of three days. She bore her affliction with Christude and bravery, resigning herself to the will-of

She said but little save to answer the intertogatories of her physicians, husband and friends intil the exening of the third day when she do stred her only child, a daughter of three years of age to be brought to her. Just at this time t itious heaven seemed to bless her with strength both physical and mental, and her first word were, "my dear child, your mother is going to die, and leave you in the care of that blessed God that has made you, and the earthly profection of your dear father-Farewell,

Next she bade her husband an affection Farewell, requesting that he would take special care of the child, and reminding him that in heaven, free from the cares, troubles and turmoils of life, unattended by pains, disease or death she would meet him "ne'er to sever." Then she turned to her numerous christian friends in attendance, and one by one bade themaso far as time is concerned, a long adien, saving to them, "I shall meet you in heaven where parting is no more." Then to her unconverted friends she said :---

This world is all a fleeting show, For man's illusion given, The smiles of joy, the tears of woe, Deceitful shine, deceitful flow. There's nothing true but "Heaven."

"I shall know you all when I meet you on sweet banks of eternal deliverance. That the atmost extent of her faith in Christ might be tested. She was asked by a deacon present " if the pangs of death were not severe?" She answered, "Oh no! "Tis sweet to die and go to

Jesus can make a dving bed. Feel sofi as downy pillow are,-

and after expressing her serious regret that she never had followed her Saviour in his watery grave, and requesting that the Rev. Wm. D. Boyd should preach her funeral on the fourth Sunday in August next, her strength seemed to

> "And on his breast she leaned her bead. And breathed her life out sweetly there."

She, during the whole, shed not a tear of regret, and at one time, as if astonished at her nwn calmness and resignation, involuntarily exclaims ed to herself, "Oh death! where is thy sting?-Oh grave! where is thy victory?"

Mrs. Price was a kind and devoted wife, at oving and affectionate mother, and in her death the husband and child have suffered an irreparable loss. But they should remember, that their loss is her gain. She will doubtless he mourned by many relatives in Alabama, Tennessee, Mis. sissippi and Texas, for whose information and satisfaction these facts have been sketched equest of many of her friends.

Memphis, Ala., July 30, 1849. Request .- S. W. Bap. Chronicle, Ten Buptist, and Wilmington Journal, will copy the above for the benefit of her reand friends in those States.

RECEIPT LIST. Receipts for the Alabama Buy Miss S G. Livingston ohn S. Treawick. F. M. Boutwell, Anderson Pope, Rev. J. P. Thompson 30 5 03 J. T. Braydon, 9 75 3 25 6 53 James Peterson. Rev. A. McDonalde 8 00 5 18 J. W. Keadle, 8 00 Receipts for the Alabama Bantist Advocate Amt. Vol. No. E. Q. Heard 83 00 1 2 50 1 52 3.00 P. H. Pitts 2 50 W. B. Grigsby, P. P. Hudson, 5 00 59 John Jackson. Wm. Spence, 1 50 1 25 Abram Summer L. D. Drummond, 3 00 Mrs. C. A. Trimbie, 3 00 1 3 00 1 52 Peter E. Kirvin, 3 00 1 52 Rev. A. D. Blackwood

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THE above house will open on the first of Noven ber next, with an entire, fresh Stock of FAM LY GROCERIES; and they earnestly solu e patronage of their friends. Exocu Warkins, of Pleasant Hill, Dallas Coun and WM. R. HARDAWAY, of Greensboro, Green County, will be in the above house, and will be thankful for the patronage of their friends.

Mobile, June 1, 1849.

Kirwan's Letter on Baptism ___ TO DR. COTE OF THE GRANDE LIGH SSION, AND DR. COTE'S REPLY. An 18mo pamphlet, 50 pages, just published. Price, in stiff covers, 123 cents single, 86 a hundred Price in paper, 10 cents, " LEWIS COLBY, Publishe

122 Nassau street, New York

E. F. KING HOUSE Marion, Ala.

THE undersigned would respectfully inform visit the reception of company, where he will be happy to see his friends and the travelling public general

The building is a four story brick - the and has been handsomely furnished, which will lemble thim to offer accommodations, unsurpassed by any similar establishment in the Southern country. ZKIN, favorably known throughout it the horses of his guest, will be kept.

D'Priors in accordance with the times.
L. UPSON, Propre

Niche for the Poets.

From the Olive Branch. HOPE IN SORROW Child of sorrow, who repining, Callest life a vale of tears-

Thou for whom no star is shining! Lighting up thy future years:— Raise the head which drops in anguish! Brighter prospects for three wait; In thy grief no longer languish, Fairer reads thy book of fate.

Life to thee may seem with dangers Thickly strewn, like thorns around, Those that should be friends, be strangere. Seeming friends may fees be found. Death may snatch the dearest treasures-Fondest now may grow estranged, And the source of many pleasures To a cause of grief be changed.

Life hath many bitter lessons, Hard for human hearts to learn, But no love the mind can strengthen Like our own experience, stern, Men will never need the teaching Of another's life, or fate,

Each himself chase the pliantom.

Learning what it is too late.

Brother, in thy disappointment, When thy lot seems darkest yet, Turn thee to thy mourning brethren, In their woes, thy own forget. Other men more sadly stricken, Need the aid thou can'st supply, Words of sympathy and kindnese,

Sure, thou wilt not such deny. Be thy lot a life of sadness, Still some joys to thee are left. And one thought should give thee gladness. Though of much thou art bereft. Every lesson life hath taught thee, Every sad experience gained, Is a jewel kindly brought thee, Ever more to be retained.

That when life looks dark before thee, Troubles press on every side, To these sources thou can'st turn thee. From them strength will be supplied; Then along the future beaming, Arching high above thy fears,

Thou shalt see a rambow gleaming, Brightly through thy falling tears Brooklyn, Mass.

Douths' Department.

THE DERVISE.

A dervise was journeying alone in the desert, when two merchants suddenly met him. "You have lost a camel." said he to the merchants. Indeed we have. they replied. "Was he not blind in his right eye, and lame in his left leg?" said the dervise. "He was replied the merchants .- "Had he lost a front tooth?" said the dervise. "He had," rejoined the merchaufs .- "And was he not loaded with other?" "Most certainly he was," they replied; "and as you have seen him so lately, and marked him so particularly, you can, in all probability, conduct us to him," "My friends," said the dervise, "I have never seen your camel, nor ever heard of him but from yourselves." "A pretty story truly!" said the merchants; "I have neither seen your money nor your jewels," repeated the dervise. On this, they siezed his person, and forth with harried him before the cadi where, on the strictest search, nothing could be found upon him, nor could any evidence, whatever, be adduced to convict him, either of falsehood or of theft. They were then about to proceed against him as a sorcerer, when the dervise, with great calmness, thus addressed the court :- "I have been much amused with your surprise, and own that there has been some ground for your suspicions; bu: I have lived long and alone; and can find ample scope for observation, even in a desert. I knew that I had crossed the track of a camel that had strayed from its owner, because I saw no | tion of the Principal. mark of any human footsteps on the same route; I knew that the animal was blind of one eye, because it had cropped the herbage only on one side of the path: and I perceived that it was lame of one leg from the faint impression that particular foot produced upon the sand; I concluded that the animal had lost one tooth, because wherever it had grazed, a small tuft of herbage was left uninjured in the centre of the Bolian Plano. its bite. As to that which formed the burden of the beast, the busy ants informed me that it was corn on the one side, and

MECHANICAL OPERATIONS OF THE

Some of the operations of the mouth are deserving of particular notice. They will he found to elucidate several philosophical principles, and attention to them would certainly have enabled inventors to have anticipated many useful discoveries. We have, in a preceeding book, observed that the mouth is often employed as a forcing daughters a thorough practical Education; one pump in ejecting liquids, and as a sucking that will fit them for the varied duties of life. By one when drawing them through single an unweared devotion to the interests of his putubes. We have just seen how it raises hot liquids, by drawing a steam of air over them; and machines, on the same printage. ciple, have been made to raise water. It be outnumbered by any similar institution in the is often used as a bellows, to kindle; and
every body employs it to cool hot victuals,
practicable, be by means of lectures, in connection by blowing. It even acts as a stove to with suitable text books. The Holy Scriptures warm our frozen fingers, by giving out heated air. Many make a condensing air-pump of it, to fill bladders, air-beds, and air-pillows; some make an exhausting one 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. ot it; and in all it acts continually as both in respiration. How often does it perform the part of a fife, an organ, or a whistle, to produce music!—of an air-gun, to shoot oullets and arrows from the sarbacan!—
The pupils of this school will be subjected to a and, not to weary the reader, when employed in smoking a pipe of tobacco, we see in operation the identical principle of increasing the draft of locomotive chimners, morals and health, such as will conduce to make them accomplished Southern Ladies. The salurrity of the location its contiguity to the Rail Road, and the high tone of moral feeling in the neighborhood, give this school decided advantance. paratus is applied to that extremity of the flue that is farthest from the fire—a Board can be had with the Principal, or in good tamilies in the place at 88 per month, washing included.

A REVOLUTIONARY INCIDENT. Doring the retreat from the city of New ork, on the 15th of September, 1776,

Greene, at the head of a small detachment, was riding up the middle road, towards Harlem Heights, where the American army was to unite. An artillery carriage, without the gun, came rapidly along the road, when Greene ordered the driver

"Where is your piece of cannon?" said Greene sternly. "Please you. General, the British were

so close behind me, that I thought it best to leave the gun, to save myself, the ar tillery-wagon and the horses:" "Face right about!" said Greene, "or I

will run you through!" drawing his sword at the same time. The man could do nothing but obey. "Now. gentlemen," he continued, "let

us recover the gun," They rode back as fast as possible, found the cannon, a brass six-pounder, placed it on its carriage, and in the face of British troops, then advancing, successfully escaped. This shows in a measure, the decision of character of Greene .-

Morning Star.

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

JUDSON Female Institute,

MARION, Ala, [Number of Pupils the last Session, 145.]

The Faculty of Instruction and Government

PROFESSOR M. P. JEWETT, PROFESSOR D. W. CHASE, MISS MARIA A. POLLOCK MISS JANE CUMMING, MISS LUCY E. SMITH. MISS ----SALISBURY, MISS-ORMSBY.

GOVERNESS. MRS. JULIA A. ORMSBY, STEWARD'S DEPATRMENT. MR. and MRS. W. K. WHITE. MATRON AND NERSE

The Eleventh Annual Examination of the Jud on, has just closed a year of great prosperity to Institution. Though we have reductantly parted with several Teachers engaged in the Institute with high reputation, for years past, yet we honey on the one side, and wheat on the are able to announce their successors, who will enter on their duties, some of them with greater ery Department.

> While it is a matter of deep and universal recretamong the Pupils and Patrons of the Instiute, that WM. HORNBUCKLE Esq. has been compelled by the protracted ill health of Mrs H., to resign the office of Steward, it is a cause for conecure the services of W. K. WHITE and LADY in this Department. Mr. and Mrs. W. formerly resided in Sumter District, South Carolina, and have been in Alabama about three years. From a personal acquaintance, as well as from the testiof all who have ever known them, the Pruste s feel prepared to assure Parents and Guardians, that in the family of Mr. and Mrs. White the young ladies will receive all the attention and lav kindness, will enjoy all the conveniences and comtiful, peaceful and pleasant Home.

bed, bed ling, &cc- - - 11.50, Incidentals, (fuel and servant for school room. &c.,) Use of Library, per term of five months, - - - 50 Board and Tuition will be payable, one-half in adrance, for each term of five months; the balance at the

Tuition must be paid from the time of entrance to the lose of the term-no deduction, except at the discre-Each young Lady must furnish her own towels. If feather beds are required. they will be supplied at a

No young Lady will be permitted to receive her Diploma until all her bills are settled. N. B .- The entire expenses of a young Lady, pursuing English studies only, (Instrumental Music not i cluded,) will be \$145 a year, for Board and Tuition. Two hundred and twenty-five dollars per annum, will cover all charges for Board, Tuition, Books and Stationery, for a young Lady pursuing the highest

This estimate, of course, does not cover Instruction Books, in Music, nor sheet music, furnished. This last item depends entirely on the talent and proficiency of the

the clustering flies, that it was honey on Two hundred dollars per year, will meet all the expenses of a young Lady, desiring to graduate with the nenors of the Institute, and studying only English, with Latin or French. Catalogues can be had of the Principal, con-

taining Course of Study, items of Tuition, Text E. D. KING, Pres. JOHN LOCKHART,

of Board of Trustees,

CUSSETA 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

J. W. WILLIAMS, Refer to Rev. A, W. Chambliss, Marion, Ala. W. B. Jones, Auburn.

THE NEXT SESSION GREENSBORO FEMALE INSTITUTE WILL COMMENCE

on the first of September, 1849. The exercises will be from 9 to 12 M., and from 2 to 5 P. M., subject to such modifications as may be necessary for the accommodation of pupils from a distance.

THIS School is now in successful operation un-der the charge of Rev. C. F. Stuness as Principal-a competent and experienced teacher and a gentleman of great moral worth.—To aid in the management of the school requisits 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 utellectual culture.

COURSE OF INSTRUCTION. PREPARATORY DEPARTMENT. SECOND CLASS-Spelling, Reading and Elerents of Arithmetic;
First Class—The same, with Geography, Grammar, and Elements of Natural Philosophy. 14

ADVANCED DEPARTMENT.

SECOND CLASS-History of the United States, Analysis of the English Language, Natural Philosophy, Elements of Moral Science, Elements of Astronomy, FIRST CLASS-Botany, Uranography, Roman History, Antiquities, Mithology and Algebra, JUNIOR CLASS—Chemistry, Algebra, Universal History, Ancient Geography, Physialo-

gy, Logic, Geometry commenced, Geology, and Mineralogy, SENIOR CLASS-Geometry, Trigonometry, Chetoric, Intellectual Philosophy, Political Economy, Evidences of Christianity,

FUEL, 1
Daily exercises in Penmanship, Arithmetic, Orthography, Composition and the Holy Scriptures, by all who are capable, which will be continued through the whole course. 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 .-Through this course it is the design of the Principal and his Assistants to conduct their pupils, not for the next Session, commencing on WEDNESDAY, in that superficial manner which often results in the THIRD day of OCTOBER, will be constituted as nothing more than the cultivation of memory. It is their purpose rather, to train the higher powers as a regular business. He hopes by a prom of judgment and reasoning; and to form in their and faithful fulfilment of his engagements, to pupil-the habit of connected and accurate think- merit the patronage of the public.

t re principles of Science. Certificates of Scholarship will be conferred on and also invites attention to the following re- A. M. With a Portrait. 12mo, cloth Pr 75cts. those who pursue the regular course, though any | commendation from Prof. D. W. CHASE, Prinyoung lady mey take a partial course who may de- cipal of the Musical Department in the same In-

The following are extra and at the option of the

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In addition to Instruction in the Department of Drawing and Painting in the ordinary mode, we who may engage him. have lately made arrangements for teaching in experience, and perhaps with superior ability in ev- those styles taught in few lessons, with success by Mr. Honfleur.

CABINET AND LIBRARY

We are engaged in making collections for a Cabet in Geology and Mineralogy, to which we soliit contributions from the friends of Science. We also propose the establishment of a Library, for the benefit more especially of the young ladies of the advanced department; the advantages of which can be enjoyed at an expense of one dollar per ses-

From an experience of twelve years in the work of instruction, the Principal feels convinced that to as the last two seasons. develop, and rightfully to direct, the Moral Feelings and affections, is no small part of the teacher's du-It will therefore be the studious and unceasing endeavor of himself and assistants, to cultivate forts which are necessary to secure to them a pien- the kindly emotions of the hearts, and lead their pupils to the proper discharge of all their social Board, per month, including fuel, lights, washing, and relative duties, by instilling high moral princi- sant society beyond any other resort in Alabama. ples, and by securing their confidence and affec-

GASTON DRAKE, CALVIN NORRIS WILEY J. CROOM, S. W. CHADWICK, Trustees. DANIEL EDDINS, JOHN P. KERR J. M. WITHERSPOON,

For the information of such as may not be acquainted with Mr. Sturgis, the following testimony is subjoined: ALABAMA FEMALE ATHENÆUM.

The subscribers as a committee of advisement. relation to the Athenæum, in Tuscaloosa, (under the charge of the Rev. C.F.Sturgis.) deem it a duty they owe to the Principal, and to the community express their satisfaction in the results of the first session. A portion of us, from observing the improvement of our daughters, and the residue from other means of information, are well convinced of the capacity, and tact of the Instructors; and are gratified with what they have seen of their methods both of instruction and discipline. They can with all candor, recommend the Institution to their friends and the public, as worthy of

general confidence and patronage. J. J. ORMAND, B. MANLY. BENJ. WHITFIELD, H, W. COLLIER. JAS. GUILD, March 30, 1849.

MARION HOTEL AND

STAGE OFFICE.

FTER returning our sincere thanks to our riends and the public, for the very liberal patronage bestowed on us during the pas year, we again invite them to give us a call. We have been so jong 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 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 be at your service when requested. The Marion Hotel is pleasantly and centrally situated, between our schools, convenient to them, the Court Honse, 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 necessa ry to the proper-care of horses placed in his

Our CHARGES, as heretofore, shall be moderate. J. F. & W. COCKE, Proprietors. Marion, July 5. 1849. IT N. B. Temperance House.

of butant descalptich LA LA COLON DE LA CALLO DE LA CALLA AT THIS OFFICE

A PEW COPIES LEFT "THE GOOD MINISTER OF JESUS OF "THE GOOD MINISTER OF LESOS CHRIST" and "GOD'S PRESENCE IN HIS

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unce rate of postage. 122 Nassau st., New. York.

three, which may be remitted by mail at the half-

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" two copies. a a twelve a A.J. Ministers of the Gospel and others desiring to make known the great facts connected with our Denominational History, are respectfully requested to obtain a list of subscribers among it eir friends and send on their orders immediately. 17 Post Masters may very conveniently aid i

the circulation of this valuable work. LEWIS COLBY, Publisher. 122 Nassau Street, N. Y.

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TAVING permanently located in Marion, re-II spectfully informs the citizens of this and the adjoining counties, that he is prepared to Tune and Repair Pianos,

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Having been well acquainted with Mr. Linsel for a considerable length of time, and 12mo, cloth seen the execution of work which he has been French, Sparish, Italian or Latin Language, 15 engaged to do, from time to time, in the Judson 15 and elsewhere, I take great pleasure in recom- new edition; with a sketch of his Life. 12 mo, mending him as very competent in the business cloth, of repairing and tuning Pianos, as well as a 1 careful, thorough and faithful workman. I have no doubt he will give entire satisfaction to all

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The attention of those who are seeking a gay, but quiet, well-ord-red and healthly abode during the sultry summer months, is invited to this delightful location. It combines the various attractions of natural beauty of site, extent and comfort of accommodations, variety of medicinal waters, and plea-The Billiard room, Bowling saloon, Bar, and Confectionary part of the establishment, will be charge of a person skilled in his business. In addition, a fushionable mantan maker and Tailor, and a fancy dry goods store will minister to the wants

A Band of Music will be in attendance. A four passenger coach will run regularly during the season from Selma, to the Springs, leaving Setma every Thursday morning, and oftener if neces- cloth.

Board at the low rates of last season. Drafts on Mobile taken for bills over fifty dollars. A. W. SPAIGHT, Trustee for M. M. George. May 18, 1849.

I. W. GARROTT, Attorney & Counsellor at Law. MARION, PERRY CO., ALA.

ILL punctually attend to all business couff ded to his care in the Courts of this and the adjoining counties, the U. S. Court at Tuscaloosa, and the Supreme Court. Marion, May 11, 1849.

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

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J. L. Bliss. W. G. Stewart. | below," "The Bower of Prayer," "The Saint Sweet Home," and Newton's pious and express pieces—"The Beggars Prayer," commencing." pieces—"The Beggars Prayer," commencing "Encouraged by thy word, of mercy to the poor"—"The up your heads, lumanuel's iriends," "The Harvest Home," commencing, "This is the field, the world day, if you will hear his voice," "Beside the game you!," "The Good Old Way," commencing, "Lift Dying Thief," commencing, "Sovereign grace had power alone"—and, "The Lord will provide," commencing, " Though troubles assail and danger

One great motive in the present work was to me store, for the use of the Editor's own congregation and such others as desire them, the above, and a number of similar devotional and familiar "Secret Songs," omitted in some recent Conference hymn

Another principal object with the compiler was to promote that familiarily and ease which he thinks should ever pervade these meetings. If formally A HISTORY of AMERICAN BAPTIST MISSIONS, in should ever pervade these meetings. If formality and stateliness is out of place any where, it is cer. ed to be sung in the intervals of prayer or exhorta-tion, without the formality of annoucement.

The first 108 hymns are arranged under the heading. "Hymns adapted to Revival Melodies." They are the text-hymns to various familiar tunes, most of which may be found in various well-known collections of revival tones. The missionary and Baptismal hymns have been added, to avoid the

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Published by EDWARD H. FLETCHER 141 Nassau St., N. Y. March 30, 1849,

> TO BIBLE STUDENTS! ripley's notes.

THE FOUR GOSPELS; with Notes, chiefe L explanatory; intended principally for Sabbat

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