

ALABAMA BAPTIST ADVOCATE

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

A. W. CHAMBLISS, Editor and Proprietor.

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

JOHN G. MARKHAM, Publisher.

VOLUME 1.]

MARION, (PERRY COUNTY, ALABAMA,) SEPTEMBER 5, 1849.

[NUMBER 29.]

Ministers Department.

From the Watchman & Reformer.

MINISTERS.

The Disparity between the Number of Ministers and the Demand for them.

In proving this I shall have to furnish some statistics. These will relate to our own denomination; but while they do so, they will give us a pretty correct view of the wants of the other parts of the Christian community. We have in the United States about ten thousand Baptist churches. To supply these, we have but about six thousand preachers. It is true, that some of these churches are very small, and frequently three and four of them are supplied by one minister. This is especially true of churches in the South and West. It is also true, that many churches are small, and rising to importance, and require the entire services of one man.

Quite a number of our largest churches in the most populous cities and villages of the Union are without pastors, and they are at a loss where to look for them.

The number of our churches is constantly increasing, even at the rate of scores in a year, and this increase must continue. The emigration from our large cities to surrounding villages—these villages having become suburbs by means of railroads—calls constantly for the formation of new churches. The tide of emigration from the Eastern to the Western States and from the Old World to the New, gives rise to the necessity of multiplying our churches, and increases the demand for ministers. Then there are opening every day new fields of labor in the Pagan world, and ministers are required to go as missionaries to them. Never was there such a demand for preachers as at this hour; and the number needed will never be less, but more and more. Any one who will examine this subject but a short time, must become convinced that this is so.

What, then, are the prospects of supply for the present and the future? We need now to supply our destitute churches by an addition to our ministry of hundreds of able men. We need, also, some twenty missionaries to fill our present mission stations; but where are they? "Echo answers where?" Then for the future—reckoning the average time of a minister's official life at twenty years—we shall need to have three hundred ministers enter the field of labor every year, in order to keep up the present number. The wants of the denomination cannot be met, if we are to advance, but by a much greater number being raised up every year, prepared for the work, and sent into the field. We have eleven theological seminaries, with an aggregate of about two hundred students. Their course of study being three years, would give us less than seventy graduates a year.

Many, no doubt, enter the ministry without a theological education, and many without any regular education, but taking in all, the number that for a few years past have entered the ministry, has scarcely served to fill up the places of the deceased and disabled; and unless something be done, this must continue to be so, to an extent most disastrous. While it is true that there is a great disparity between the number of ministers, of all classes, and the demand for them, it is especially true in reference to one class,—namely, thoroughly educated ministers. Owing to the growth of education, the march of science, the increase of wealth, and the accelerated advance of mind, preachers of this class are more in demand than ever they were at any previous time; but our supply, or means of supply, is entirely inadequate to the demand. In our next article, we shall endeavor to show what may be done to remedy this defect.

T. F. C.

TO THE YOUNG LICENTIATES IN OUR CHURCHES.

Dear brethren.—Have you ever pondered this truth—that opportunity creates duty. It is not your duty, at this moment, to try to save my life; but if I fell into the water before your eyes, it would be. The opportunity would make the duty—So, if there were no College accessible, and no provision by which an education was placed within your reach, you might, without blame stay as you are. Thus many of our older ministers are without education, though uneducated; and are blessed of God in their work. But can you be equally blameless, and hope therefore for equal success?

Be assured you have need to consider this thing. No man is called of God to do any thing in a careless manner; or less perfectly than he is able—no man has a right to let his usefulness be needlessly hindered, or to let his talents and opportunities be unimproved for want of will. Your call to preach is a call to endeavor to be "thoroughly furnished" for the work. If you were called to preach to the Burmese, it would include a call to cross the ocean, and to learn the language. So your call to preach here, includes a call to improve your mind, to enlarge your knowledge, to have a command of language, and to be skillful in the work of the Lord. Forget not this, for the idea will stare you in the face, at the day of judgement.

You may go on as now, dear young brethren, and preach as you have begun, receiving much commendation both from private members and ministers. But remember this praise is founded on the consideration that you are but a beginner, and have had few advantages. This sort of preaching, in a few years, when these allowances will cease to be made, will leave you among the unavailables! Yet how are you to improve without means, and without exertion? Stay as you are, and there is danger that in a few years you will find yourself neglected and overlooked; and it may be, with your temper soured—you may even be led to turn somersets and join some other denomination, where you hope to be more appreciated. It is not so with our old brethren who are uneducated, because, having never enjoyed the opportunity of improvement, God knows and blesses them.

Have you, my young brethren, ever given this subject sufficient attention? It is time you did. God expects his servants to use the advantages which he places within their reach. Here is your college where you may be taught for nothing.

You may have friends who will help you to clothes—or you may teach school three months in a year, without interrupting your studies, and thus go through your own resources. You have entered upon a great work, the ministry of reconciliation. You will have to contend not only with ignorance and sin, but with crafty infidels, and learned papists; in fine with all sorts of error and vice, of superstition, and fanaticism. Your mind is capable of great improvement, and your work calls for an improved mind. We have not the requisite proportion of educated ministers. By staying as you are, you remain one of a class already large. By getting an education you become one of a class very small, and very much wanted. Great events are coming, and we want great men to meet them.

Finally let me beg you not to omit a course of study because there is a call for more preaching around you. You might as well hasten to mow young grass, because it was ready and suffering, without taking time to put your scythe in order.

The Lord give you discretion in this momentous concern, and guide you by his holy spirit!

Yours in the gospel,

HOWARD MALCOM.

August 13, 1849.

Doctrinal.

DUTIES OF DEACONS.

(Continued.)

Let us notice, somewhat more particularly, the duties of the office. And we would premise by way of a negative view of the subject, that it is clear, from the teachings of Scripture, that it is not the duty of the deacon to preach the gospel. As we have already remarked, in most denominations of Christians, deacons have been made ministers. Amongst Roman Catholics and Episcopalians they constitute one of the orders of the clergy. In German Protestant churches the assistant ministers are generally called deacons. In the Presbyterian churches, the deacon's office is generally merged in that of ruling elder. And the Methodists adopt, substantially, the practice of their Episcopal ancestry in this respect. But where is the authority, from the word of God, for investing, with spiritual and ministerial functions, the incumbent of a secular office? As in the case of infant baptism, and other human inventions, the opinions and traditions of the Fathers are largely cited. We are told that Ignatius styles the deacons "ministers of the mysteries of Christ," to whom is committed the ministry of Jesus Christ. Cyprian, bishop of Carthage, we are informed, calls them "ministers of episcopacy and of the church." Tertullian, a celebrated father of the second century, "classes them with bishops and presbyters, as guides and leaders to the laity." And Jerome "ranks them amongst the guides of the people and distinguishes them from the priests of the second order." But what have we to do with the Fathers in ascertaining and settling the sense of Scripture? In biblical interpretation they are confessedly blind guides. And not a few of the grand errors of Popery were canonized by them. That Episcopacy, with many of its attendant corruptions, was sanctioned by them, we readily admit; but that Episcopacy is, therefore, a scriptural and divine institution, we utterly deny. Something better must be produced than the traditions and the practice of the Fathers. Besides, in opposition to the opinions above expressed, we can give the testimony of other early writers; and in the 18th canon of the Council of Constantinople, it is said, in reference to Acts vi., that the seven deacons had no spiritual function assigned them. When we have the plain teachings of the Bible before us, however, we turn away from the traditions of the Fathers and the canons of the Councils, as from the region of cloud and

of mist—of uncertainty, perplexity, and error.

But we are told that Philip, one of the original seven, of whose choice and ordination we read in Acts vi., afterwards preached the gospel, and baptized the Eunuch. Does not this prove that ministerial functions pertained to the Deaconship? I reply that Philip preached and baptized not by virtue of his appointment as deacon, but by virtue of his office as evangelist. He is first introduced to us as a deacon. In that capacity he doubtless labored for some time. We next read of his preaching and baptizing; and in Acts xxi. 8, he is called "Philip the evangelist." How often does it happen, in the history of Baptist churches, that those who have served for a length of time as deacons, finally enter into the ministry, and spend the last years of their lives in preaching the gospel.

Let it be borne in mind, 1. that this office was instituted to relieve the ministers of the word from temporal cares; 2. that in the instructions intended for deacons, no reference is made to preaching; 3. that in the epistles, the bishops and deacons are mentioned as church officers;—and we think it conclusive that it cannot be the duty of the deacon to preach the gospel. And if it is not his duty to administer the ordinances; nor is he vested with any extraordinary authority in the government of the church. Where, then, does his duty consist? I reply, in a judicious management of the temporalities of the church.

The office originated in the necessity for special attention to the wants of the poor. There was a complaint. The widows of the Hellenistic Jews were neglected in the daily ministrations. In order that the occasion of these complaints might be removed, and that the funds of the church might be properly managed and judiciously appropriated, the deacons were appointed. And it therefore follows that their duty embraced not only the care of the poor, but attention to all temporal matters pertaining to the interests of the church. "The office of deacons," says Buck, "originally was to serve tables, the Lord's table, the minister's table, and the poor's table. They took care of the secular affairs of the church, received and disbursed monies, kept the church's accounts, and provided everything necessary for its temporal good. Thus, while the bishop attended to the souls, the deacon attended to the bodies of the people: the pastor to the spiritual and the deacons the temporal interests of church." See Buck's Theol. Diet.

1. It is the duty of the deacon to attend to the ordinary arrangements which are necessary for the maintenance of worship, and the administration of the Christian ordinances. Experience has shown, that, in these, as in all other matters, some one must be responsible; and upon whom does the responsibility rest, if not upon the deacon? The house of God must be kept clean and swept. Preparations must be made for the decent and orderly administration of baptism. And, from time to time, provision is necessary in order to the due observance of the Lord's Supper. In how many churches are these things sadly neglected; and what a reproach is thereby brought upon the Christian name! It is the duty of the deacon to see that the means for these specific purposes are provided; and to give them as much of his personal attention and care as may be necessary.

2. It is the duty of the deacon to attend to the wants of the poor. And, in order to the right discharge of this duty, it will be necessary for him to visit them, to enquire into their necessities, and to know their real condition. By so doing, he will gain the approbation of his own conscience, will use the office of a deacon well, will greatly endear himself to the poor and the afflicted of the flock; and while ministering to their bodily comfort, he will in return receive spiritual blessings. God hath said, "Blessed is he that considereth the poor." An apostle teaches us that, "Pure religion, and undefiled, before God and the Father, is this—To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Ye have the poor with you always," says our Lord Jesus Christ, "and whenever ye will, ye may do them good." There are the poor always in the Christian church. Many who are rich in faith are amongst the poorest of this world. What a privilege to be permitted to contribute to their comfort! And how really honored is the deacon, in being the almoner of the church's charity to these poor, whom "God hath chosen, to be rich in faith, and heirs of the kingdom which He hath promised to them that love Him!" "A cup of cold water only, given in the name of a disciple, shall, in no wise, lose its reward." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

3. Provisions must be made for the support of the pastor of the church. And here is a duty which presses, with no ordinary weight, upon the Deaconship. We have not the space now, nor is it necessary here, to argue the doctrine of ministerial support. As little as this thing is

understood, as little as it is practised in our modern churches, it is yet a decree of heaven. God has ordained, that they, who preach the gospel, shall live of the gospel. The prosperity of the church, and the efficiency of the pastor, depend, in a great measure, upon a compliance with this divine arrangement. And we believe that one great reason why the laborers are so few, why so many of our churches are almost entirely destitute of the preached gospel, is because they neglect their duty in this matter—they muzzle the ox that treadeth out the corn; and receive the reward of their covetousness, in leanness and spiritual desolation. How many Baptist churches with numerous and wealthy members, are satisfied to receive, gratuitously the services of a poor minister; or, at the end of the year, to make up a paltry pittance, which they would be ashamed to offer to a common mechanic for a few days' manual labor! And how many of our churches make promises which are never performed! They receive the services of their minister, but forget their corresponding obligations—other engagements are complied with, but the pledges of ministerial support are lost sight of, and never redeemed. These things are a reproach to our Zion, and must be corrected ere we can hope for those blessed triumphs which shall attend the concentration and full development of her energies.

Now, from the position of the deacons, as the secular officers of the church, we apprehend that they have an important and responsible work to discharge in this matter. It is their duty to see that their pastors are supported, to urge upon their brethren the scripturalness and the necessity of ministerial support, and not to rest satisfied until the preacher is paid, promptly, and to the full amount of what the church has pledged. If all our deacons were to take this matter properly in hand, a new era would dawn upon our denomination; and we would no more hear of some wealthy churches giving fifty, or twenty, or ten dollars annually to their poor minister, who has to follow the plough from Monday morning until Saturday night, to make bread for his family.

We have said that the deacon is not invested with any peculiar authority in the government of the church! And yet, his position in the church seems to impose more upon him, in reference to the administration of discipline, than is expected of ordinary members. The nature of his intercourse with his brethren will naturally open the way for his becoming acquainted with any difficulties, or disorders, that may require church action. And I will even go farther, and say that it is his duty, as a leading member of the church, to enquire into these things, to be informed of them, and to report disorderly cases for discipline. This must be done by some one—and by whom, more appropriately, than by the deacon?

It is the duty of the deacon to labor to promote peace, harmony, and brotherly love among all the members of the church; to endeavor to reconcile small difficulties between brethren, before they become great ones; and, in order the more successfully to accomplish this, to be careful to set before them an example of gravity, of sobriety, of charity, of self-denial, and of Christian consistency. It is the duty of the deacon to manifest an affectionate and abiding sympathy with his pastor, to visit him, to confer often with him in reference to the interests of the church, to encourage and cheer him on his work; and to manifest a tender concern for his bodily health and comfort, for his ministerial reputation, and for the success and usefulness of his labors. Thus he will become "a fellow helper to the truth," a servant, as his name imports—a servant of the church, a servant of Jesus Christ. And thus, using the office of a deacon well, he will purchase to himself a good degree, and great boldness in the faith which is in Christ Jesus.

To our brethren who minister in the Deaconship, we affectionately commend this short article. We have spoken the truth plainly, but we have spoken it in love. And in the exercise of the same spirit it may be received!

May the Great Head of the church breathe into all our ministers, and deacons, and members, more of His blessed spirit—the spirit of untiring zeal, of cheerful self-denial, and of universal love! Southern Baptist Review. R. F.

Religious Miscellany.

THE TIMES OF JOB.

The manners and customs of the day in which Job lived, so far as they can be gleaned from the narrative and colloquies of the book which bears his name, are evidently those of the most remote antiquity; yet they are such as plainly go to show that the arts and sciences had made greater progress in that age than we of modern times are apt to allow. Claiming to ourselves many improvements—the fruits of labor and ingenuity in our own day, and puffed up with the supposed superiority of our discoveries over any that have

been heretofore made,—we are in the habit of imagining that our forefathers lagged far behind us in the march of science, and that their days was the infancy of all the arts. No decision can be more unjust. How is it to be accounted for, that the gold coins of the early Roman emperors are distinguished for the delicacy of their execution, as well as for the purity of the metal, and those of the later for their coarseness and alloy? Yet such is the fact. There are seasons when the arts thrive, and when they decay, although independently of the lapse of time; nor is it the particular century or age of the world that affects the prosperity, but the condition of mankind and the character of the times. Arts and sciences are not dependent on the growth of years; nor is it likely that in the last age of the world they will excel all their former excellence; and if this be allowed, it need excite no wonder that in Job's day, which might comparatively be called the morning of the world's existence, they might be found to have arrived at a perfection and extent which we are in general backward to attribute to them. "The book displays a state of society in which a graduation of classes was acknowledged, the sciences were cultivated, the fine arts were not unknown, luxury prevailed to a very considerable extent, the operations of war had been reduced to order, commerce by sea and land had been carried on with foreign countries, and almost all the ordinary mechanical trades with which we are now acquainted, afforded ample occupation to numerous families. Fourteen thousand sheep, six thousand camels, one thousand and five oxen, and a thousand asses, not only bespoke the princely rank of Job, but also indicated his extensive territorial possessions, oxen being principally employed in the East in ploughing the soil, and treading out the corn.

"They were acquainted with the use of scales, chap. vi. 2, and the weaver's shuttle, chap. vii. 6; they made cheese from milk, chap. x. 10; their gardens were protected by ground-traps and snares, chap. xviii. 9, 10; they were accustomed to cut inscriptions on tablets, chap. xix. 24; they had their steel bows for their archers, chap. xx. 24; their arrows were kept in quivers, and they bore in battle the spear and the shield, as well as the sword, chap. xxxix. 22, 23. The combat was animated by the sound of the trumpet, chap. xxxix. 24; the war-horse of Idumea, in those days, is finely described as having his neck clothed with thunder, chap. xxxix. 19. They had already turned their attention to astronomy, and the regions of the sky below their latitude they mystically described as the chambers of the South, chap. ix. 9. In natural history they were acquainted with the habits of a variety of animals; they were conversant with the arts of mining; they also manufactured brass, and set a high value on precious stones, as well as on the gold of Ophir. They manufactured oil and wine. The oil was deemed to be of sufficient value to be divided by landmarks. They were acquainted with extremes of wealth and poverty, and amused themselves with dancing to the sound of the timbrel, harp, and pipe. They had regular tribunals for the trial and punishment of offences. They were acquainted with the use of money; they wore gold ear-rings; they used ointment, and possessed looking-glasses of polished metal. In short, it is plain that the Edomites, or Idumeans, were the most intellectual, and in every respect the most civilized nation then in existence upon the earth." (DeLuborde's Journey through Arabia.) It was to explore that country, and its singular capitol, Petra, that M. DeLuborde directed his steps from Egypt through the desert to Mount Sinai and the country beyond, till he came to the City of Rocks, the most singular monument of ancient times, and the remarkable fulfillment of Scripture prophecy.—Wemyss.

HOLINESS OF HEART AND LIFE.

This should be the Christian's constant aim. "Be ye holy, for I am holy," saith the Lord. A sluggish discharge of our daily round of duties, a profession of faith in Christ, a few faint desires after growth in grace, occasional fervor in prayer, these are not sufficient to comply with the requirements of the gospel; these can never make a zealous, rejoicing disciple. Why do petty cares too often disturb our peace? Why does some evil habit so easily get the dominion over us? Because we are not fervently, prayerfully striving after holiness of heart and life. If this were our earliest waking thought, and our last aspiration at night, the silent breathing of our hearts during the busy hours of the day, or its treasured leisure moments, what different beings we should be! Instead of coldness gradually stealing over our hearts, sin encroaching, and a worldly spirit banishing prayer, and praise, and hopes of heaven, our hearts would glow with fervor, sin would be subdued, earnest prayer would be continually ascending from our hearts, and bringing down

the peace that passeth all understanding, the foretaste of eternal joys. But who can be holy; who can maintain this prayerful frame of mind, this fervor of devotion? Harken to the answer: "They who wait upon the Lord shall renew their strength." "Blessed are they that hunger and thirst after righteousness, for they shall be filled." To whom are these promises addressed? Not to those who are slothful and indifferent, but to those who wait on the Lord, to those who, as the famishing wanderer longs for food, hunger and thirst after righteousness.—And are we in danger of becoming self-righteous, of trusting to our own works, to our own holiness? No, be this the language of our own hearts:

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

GATEWAY OF ETERNITY.

There is a solemn mystery which hangs like an impenetrable cloud around the dread entrance to eternity. We travel with our friends, neighbors, and fellow-men, up to this mysterious spot, and there the immortal spirit, dislodged from its frail tenement of clay, is ushered in a moment through the iron gateway—but we cannot follow them. Our intensest vision cannot penetrate one inch beyond this adamantine wall, which conceals the spirit-land and its wonderful mysteries from our view. But our time will come to pass this iron gateway. We shall enter it alone. Each man for himself in his own dread experience must pass the solemn boundary. He knows not—he cannot know the hour till it arrives. And yet how unconcerned—how negligent—how careless of all preparation for this dread hour are the multitudes which crowd and flutter for a day on life's brief stage. Says an eminent writer, "Our imaginations are intercepted, in their flight to eternity, by a dark and cloudy envelopment. Ere we can realize that distant world of souls, we must pierce our way beyond the curtain of the grave; we must scale this awful barricade which separates the visible from the invisible; we must make our escape from the close and warm and besetting urgencies which in this land of human bodies are ever plying us with constant and powerful solicitation, and force our spirits across the boundaries of sense. We know not, if there be another tribe of beings in the universe who have such a task to perform. Angels have no death to undergo. There is no such affair of unnatural violence between them and their final destiny. It is for man, and for aught that appears it is for man alone, to fetch from the other side of a material panorama that hems and incloses him, the great and abiding realities which he has everlastingly to do. It is for him, so locked in an imprisonment of clay, and with no other loop-holes of communication between himself and all that is around him than the eye and the ear—it is for him to light up in his bosom a lively and realizing sense of things which eye hath never seen, and ear hath never heard. It is for man, and perhaps for man alone, to travel in thought over the ruins of a mighty dissolution? and, beyond, encompassed, to conceive that future world in which he is to expiate, forever."—N. Bean.

FAR AWAY FROM HEAVEN.

I know not what eternal death is, can tell you some things. It is far away from heaven; those blissful plains where eternal joy dwells. It is far from hope—hope that there "comes, to all." It is the abode of all the abandoned, and profane and vile—the collected guilt and wretchedness of this world. It is a place where no sanctuary like this opens doors and invites to heaven: where Sabbath returns to bless the soul who no message of mercy comes to the suffering and the sad. It is a world unlike this with the work of redemption. On no second Cavalry is there a Redeemer offered for sin; and from no there does he rise to bless the sufferer with the offer, and to furnish the plea of heaven. No spirit strives there to claim the lost; and on no zephyr ther the message of mercy borne, whispering peace. No God meets the dispirited there with promises and hopes; from no eye there is the fear of sorrow wiped away. There is no such friend as Jesus; no voice of mercy; no star of hope; no father, mother, daughter, pastor, angel to sympathize; no one to breathe for the prayer of pardon, a great Intercessor to bear the cry of men up to the throne of God. It is death the dying sorrow prolonged from age to age; onward—onward toward eternity lingering, never ending.

* I have no power—no heart to attempt to portray these scenes. They are topics for declamation. For of what are these things spoken? Of the dwellers in distant worlds? Of those whom have been? Alas! of many, many

ed in this house. How many now in despair may have occupied the seats which you now occupy—not suffered now to go and tell their brethren lest they also come into this place of torment! Oh, they are spoken of our kindred and friends—of wives, and husbands, and parents, and school companions and teachers, and pupils who are not of Christ. They are spoken of by every tender tie, and to whom the heart is drawn by all the gushing sympathy of love; but are they less in danger on that account? Oh, there is no danger! Suppose a voice from heaven should be heard in this house and saying to all living here, "The day is coming in which all that are in their graves shall hear the voice of the Son of man, and shall come forth, they that have done evil, to the resurrection of damnation; the wicked shall be turned into hell," except ye repent ye shall all perish! Is there a heart here that would not feel there was danger? Should a hand be seen writing on those walls the names of all those here who are in danger of hell how solemn would be this house! With what anxiety would you trace the record made! How anxiously would you look to see if your name was begun—was recorded—was fixed there! How deep the anguish of the soul!—How deep, perhaps, the groans that would be heard in every part of the house?—Barnes' practical Sermons

Alabama Baptist Advocate.

WEDNESDAY, SEPTEMBER 5, 1849.

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

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

For the Alabama Baptist Advocate,
BY TO WHOM IT CONCERNS.

The churches that have consented to unite in a new association to embrace a part of Greene and Sumpter Counties, with such others as shall do so, are invited to meet in Convention for that purpose, at the Clinton Church, on Friday before the 4th Sabbath in October.

E. B. TEAGUE,
D. P. BESTOR,
M. B. CLEMENT.

N. B. Those brethren who have been led to expect the Convention would be held lower down, will understand that it is impracticable.

EXPLANATION.

It probably occurred to some of our readers, that the communication by Dr. Manly, in our last issue, made a very singular and unceremonious appearance, as though it had been addressed to us personally. The facts are, as we have been since informed, it was written upon request, as a private letter to another individual, and by him forwarded to us, through a third person, without note or comment, and without the knowledge or consent of the author. The bearer of it omitted to state to us from whence it came, and being in the Dr.'s handwriting, we were left to infer that it was from him direct, and under this impression it was published as containing most valuable thoughts upon a highly important subject. We are happy to say, however, that, although it was not primarily intended for the press, the Dr. only regrets that he had not sufficiently foreseen its destination, and rendered the discussion a little fuller on a few points. As far as it goes, it contains his honest sentiments, and it is hoped the expression of them will do good.

DEDICATION.

Last Sabbath—the 2d day of September, 1849—will be long remembered as the period of the dedication of the new Baptist meeting house in Marion. This building stands about 200 yards South of the public square, on the main street running North and South through the village, and on a direct line with, and nearly equidistant from the Judson Institute on the East and the Howard College on the West. It is a brick edifice, 85 feet long, 50 feet wide, and from the foundation to the top of the spire, 120 feet high, having a gallery on three sides, and a basement story underneath. In its architectural character, it is plain and simple, yet it is elegantly neat, substantial and commodious, seating with comfort about one thousand persons. It was built at the expense of the church by deacon L. F. Furrant, to whose fidelity and taste his brethren are under lasting obligations for one of the handsomest and best meeting houses in Alabama.

The dedicatory exercises of this new house of worship were performed by the Rev. Basil Manly, D.D.,—President of the Alabama University—with peculiar appropriateness and ability. After the most suitable preliminaries of reading the scriptures, (in 1 Kings 8: 12-30) singing, prayer, &c., the Dr. announced his text in Isaiah 56: 7.—"Mine house shall be called a house of prayer for all people;" from which he delivered one of the very best sermons to which we ever listened. As a preacher, Dr. Manly has perhaps no superior in this Continent; and although we have been accustomed to hear him occasionally since the days of our boyhood, we are not certain that we ever heard from him a better timed or a better sustained discourse. It was considerably above an hour in length, and yet during that entire period a silence as of death pervaded the whole congregation. Many many countenances were suffused with tears, and we dare say,

not a soul left the house without feeling it was good to be there.

At half past 8 O'clock, P. M., services in the house were resumed. The Pastor, Rev. James H. De Votie, read to the congregation the history of this—the Siloam Church—from its organization to the present day. By his permission we shall lay this highly interesting document before our readers, next week:—only remarking at present that this church was constituted in 1823 with nine members, only two of whom still survive; that it has had six pastors, the last of whom, Bro. De Votie, has held that office nearly ten years, that it has enjoyed nine seasons of special revival, and that 955 persons have been added to its membership; and that, as is well known, she has stood in the very front rank of the Alabama churches in the cause of missions, education, and every effort of benevolence, upon which she has expended about sixty thousand dollars. Her houses of worship, in addition to this sum have cost her about twenty thousand dollars, and the support of her ministry, say at least fifteen thousand dollars; making an aggregate of near ninety-five thousand dollars in twenty-six years. Her present Pastor is exceedingly beloved by the people of his charge, and is universally esteemed one of the best and most useful men in Alabama.

The exercises of this afternoon were concluded with the administration of the Lord's Supper, by Revs. R. Holman and Prof. T. F. Curtis, accompanied with very appropriate and pious counsels to the church.

Rev. Basil Manly, jr. preached at night on the Heavenly Sanctuary—following out the train of thoughts introduced by all the preceding exercises of the day. His sermon, abounding with a rich variety of arguments and illustrations, showed him to be a workman that needeth not to be ashamed. His text was in John 14: 2, and the discourse will doubtless be remembered by many.

Thus ended one of the most pleasant Sabbath's we have ever spent in our quiet and happy village; but it bears no comparison to the Sabbath which we hope are long to spend in "that house not made with hands, eternal in the heavens."

MILK FOR BABES AND STRONG MEAT FOR MEN.

Appropriateness is a special excellence in pulpit labors; which cannot be cultivated without great assiduity and care. The effect of full many a sermon has been lost by its inapplicability to the occasion, or to the wants and capacities of the congregation. An inappropriate discourse is but little better than beating the air. It has no definite aim and accomplishes no end. However good it may be in itself, it is perfectly worthless so far as relates to its present use. Let us remark then,

1. Sermons should be appropriate in view of the occasion. We have somewhere read a good story of a minister, who had prepared an excellent discourse on the occasion of small pox in the city of his residence, and being invited shortly after to preach in a different place, did not perceive that the same sermon would be inapplicable, but, to the consternation of his audience, proceeded to discourse very eloquently of the prevalence of that disease among them and to call upon the authorities to take all precautions against its wider diffusion, when he was suddenly interrupted by a hundred voices, "where? where? where?" Indeed, cases of this precise character may be of rare occurrence, there may, perhaps, be others almost as grossly out of place with different modifications. We once knew a minister to commence a protracted meeting with a labored disquisition on the existence of God. Others, with as little reflection may descend upon the doctrine of election or the final perseverance of the saints. A sermon on the necessity of faith and repentance before a body of practical abolitionists, or one on the mysteries of grace before an assembly of unbelievers, would be equally out of place. There should be a fitness in things; and we have known some ministers, who always seemed to keep pace with the times, permitting the providence of God and the wants of the people to suggest the matter and the manner of discourse; and by the admirable adaptation of their thoughts and words to the occasion, they never failed to leave on the minds of their audience the most salutary impressions.

2. Sermons should be suited to the capacities of the congregation. It is difficult, we know, for those whose store of words is scanty and poor to rise and fall to the intellectual level of all classes; and if the refined and intelligent have been pained with the careless and uncultivated style of some; the serious and thoughtful have been equally so, at the tawdry and pompous eloquence of others before the ignorant and untutored. If, in such cases the former were disgusted, the latter were certainly unedified. The ignorant need instructions, and they need it in the plainest and simplest language of which our tongue is capable. Rhetorical flourishes, metaphysical distinctions and niceties are illy suited to enlighten a congregation of blacks. The euphony of pretty words will soon put them to sleep. Negroes and children should be addressed, if possible, in monosyllables, and as far as may be without any indirection. Solomon has given us an excellent lesson on this subject, every word of which deserves to be considered attentively: "Moreover, because the preacher was wise, he still taught the people knowledge, yea he gave good heed, and sought out, and set in order many proverbs! (or precepts). "The preacher sought to find out acceptable words." Such "words," he adds "are as goods and as nails fastened by the masters of assemblies." But

3. Sermons should be suited to the religious character of the people. There is a wonderful eagerness in some minds to pry into the mysteries of religion. They are infinitely more concerned to find out how many will be saved, than

they are to assure themselves of their own salvation—they are far more inquisitive about the why and wherefore of election and predestination, than they are to make their own calling and election sure; and it is to be lamented that ministers are sometimes incautious enough, to foster this vain and idle curiosity, and to puzzle their own brains and exhaust their own strength upon fruitless attempts to explain what neither they nor the congregation understand. How would St Paul have acted in such cases? His first inquiry would have been into the spiritual character and condition of his audience; and if he found them deficient in any of the essential elements of christianity, he would have said, "Brethren, I could not speak unto you as unto spiritual, but as unto carnal; even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." "For when for a time ye ought to be teachers; ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness, for he is a babe; but strong meat belongeth to them that are of full age." The sum is this, sermons should be practical and pungent to those who are but mere babes in their religious attainments; while none but those of a high degree of spirituality are prepared to appreciate the more abstruse and difficult doctrines of grace. Give milk to babes and strong meat to men.

REVIVALS.

A number of our churches are at present enjoying precious seasons of refreshing from the presence of the Lord, from some of which we have heard, but not with sufficient definiteness to state positively the results.

At McKinley, Marengo Co, a revival has been recently experienced, from which some twelve or fifteen souls have been added to the church. The church at this place is under the pastoral charge of Rev. F. C. Lowery, an intelligent, faithful and beloved minister of God.

At Woodville, (Uniontown,) Perry Co, about one dozen persons attached themselves to the Lord, as the result of their late meeting in August. We had the pleasure of attending this meeting several days, and found an interesting, spirited and benevolent church. They have an unusually neat house of worship, just completed. Rev. I. L. Fox is their pastor, an active and efficient man, much beloved by his church and congregation.

At Hepziba, Perry Co, a meeting of interest has just closed, the fruit of which was six persons converted. Several also joined by letter. Rev. J. Sansing is their pastor, an afflicted but good man.

At Concord church, Choctaw Co, there has been a recent revival, at which fourteen, professed conversion and were baptized. Rev. W. J. Parker is the esteemed pastor, to whom we are indebted for our information.

We learn also, that a deep and powerful work of grace is going on in the churches near Tuscaloosa; but of the particulars we are not informed.

Rev. A. D. Blackwood, writing us from No. Co, under date of Hillsboro August 19, says a most extensive revival has been recently enjoyed by this place and vicinity, the result of which was ninety conversions seventy in the town of Hillsboro, and twenty at Mt. Moriah Church, near by. Bro. Blackwood, it will be remembered, was formerly a student of Howard College, and it would afford us pleasure to publish his entire communication, did our space allow this week.

DECEASE OF MINISTERS.

Our Western Exchanges tell a sad tale of death's doings among the faithful band of watchmen on the walls of Zion. No less than twelve have fallen victims to the destroyer within a few weeks, thus: Elders Hope and Knapp of Iowa; Parker Jenkins and Zaddock Darrow, of Illinois; Bowen of Ohio—all Baptists. Elders Ransom and William Heath, of the Methodist Episcopal Church. Rev. W. W. Patton, of the Associate Reformed Church of St. Louis; Rev. Alexander Van Court, pastor of the Central Presbyterian Church, St. Louis; Rev. W. Griswold, of the Episcopal Church, St. Louis; Elder W. Cox, near Milford, Ohio, and Elder Mansfield, residence not stated.

In the same papers is mentioned the death of two ministers' wives, and the mother and child of another.

Surely, whom the Lord loveth he chasteneth. Precious in the sight of the Lord is the death of his saints.

HOW SHALL I GET A BIBLE?

The Rev. J. H. Hughes, late an agent of the American Bible Society in this State, speaking of the desire for the Bible says: "I saw one case, the supply of which would have been worth more than \$500 to me. In a discourse, I had in formed the audience that I had two or three Bibles left, which I would give to any who might need them. At the close of my remarks, I was at once surrounded, and my Bibles soon gone. I had all the time seen a poor-looking female standing near the door. As I was passing out, she met me, and said: 'I am a widow; my husband was a drinking man, and I have had work to support my children, and we have no Bible. If you can give me one, I shall thank you as long as I live.' Said I: 'I have just given away the last one.' Her eyes filled with tears, and she took a little boy by the hand, sobbing, 'Oh, how shall I get a Bible?' I have heard many a passionate exclamation, but never one that so filled me with sadness, and so continued to ring in my ears, and to thrill my

heart as those to ears, and that, 'Oh, how shall I get a Bible?' People of God, will you not come to our rescue, and help us by your liberal contributions, to extricate from this wretchedness the poor for whom the Saviour died?"

LOST CREEK BAPTIST ASSOCIATION.

Thanks to Bro. A. J. Waldrop for the minutes of the third annual meeting of this body. It is strongly anti-missionary as might almost be inferred from its statistics, and we regret to learn by his communication that it holds some doctrines not known to the sacred oracles. It numbers 10 churches; 4 ordained and 2 licentiate ministers; and 310 communicants. Baptized the past year 20; net increase 10.

PRIZE TRACTS FOR THE SABBATH.

A selection of five of the Prize Tracts on the Temporal Advantages of the Sabbath has been published in one volume by the London Tract Society, with a preface by Rev. Edward Bickersteth. The first of the Essays was written by a porter; the second by a journeyman shoemaker, now employed as a schoolmaster; the third by a compositor; the fourth by a frame work knitter; the fifth by a tailor.

JASPER CO. TEXAS.

A correspondent to the South Western Baptist Chronicle says:

"For years that I have been living here, there has not been, to my knowledge, a missionary Baptist sermon preached in these counties. My opinion is, and I have often expressed it, that there is no part of the U. S. in which a good Baptist preacher would be more cordially welcomed, or where he could do more good; than in this county. I have observed that a very large proportion of those that have been raised by Baptist preachers prefer to fellowship with, and receive the ordinances of Christ in, the Baptist denomination."

RELIGION AT HIGH PLACES.

"We have often had an occasion, says the N. Y. Observer: to speak of the prayer meetings at Washington, attended and conducted by members of the American Congress. We are now happy to learn, from our English papers, that within a few months meetings of a similar character have been established in London, in very aristocratic circles. "Within the last six or seven weeks," says one of the journals, "the lady of a distinguished peer has thrown open her drawing-room once every week, for the purpose of holding devotional meetings on the part of persons of her own rank of society. As many as a hundred noblemen and gentlemen, mostly members of Parliament, with their wives or other near relations, meet together on these occasions; and spend the evening in purely Christian intercourse. Prayer and praise, and the reading of a chapter of the Bible, by one of the clergy present, with a few expository observations, constitute the exercises of the evening." These facts, together with the earnestness manifested by so many distinguished laymen at the recent public religious meetings in Boston, are among the cheering signs of the times.

NEWS OF THE WEEK.

The Rev. Mr. Stone, late an Episcopal minister of Lee, in England, was recently immersed by the Rev. Charles Tucker, pastor of the Tabernacle Baptist Church, Philadelphia.

The Rev. L. O. Jones, formerly a Methodist Episcopal minister, was ordained to the Baptist ministry, at Agatlan, Ill., on the 20th of July.

The first Hebrew Bible ever published in America has just issued from a Philadelphia Publishing House. It follows Hahn's Hebrew text.

Missionaries, have been sent from Sweden to China. They are now on their way to the city of Foucheou, about midway between Canton and Nankin, a place hitherto unoccupied by any protestant mission. These are the first missionaries from Sweden to the heathen.

By a decree of the Court the Trustees of the Madison University, N. Y. elected at the annual meeting, in 1848, have been set aside; and at a meeting recently held, at which there were but sixty nine persons present, twenty seven of whom were not Baptists, and only seventeen of whom resided out of Hamilton, others have been elected in their stead! Wonder if the Baptists of New York consider they were represented in that meeting, and if they will sustain an Institution where men of the world set aside their own actions and doings after this manner.

The Rev. William R. Williams, D. D. has undertaken, by special request, to write the History of the Hudson River Association. This will be a good work, as no man is better able to do it right than Dr. W.

Since March 1st 222 converts have been baptized in the "First African" and "Second Colored" church of St. Louis, Mo., about an equal number in each. These churches number about 800 communicants.

The Rev. Mr. Anderson, the former conductor of the Christian Chronicle, has retired from that office, and has been succeeded by Rev. Messrs. Jacobs & Lincoln. The first Nos. of their paper appear well, but we doubt if they are not rather hasty in throwing down the glove of controversy.

The Female Benevolent Society, connected with the Sanson St Church, Phil., raised for missions, the past year, \$1,050.00; and during the last five years, it has paid five thousand, six hundred and eighty nine dollars, and eighty four cents. See what the Ladies can do, when they try.

Rev. J. W. D. Creath, missionary at Huntsville, Texas, says in this State, "I think they, the Baptists," have increased five fold, at least,

during the last three years; and four fifths of that increase has been by the instrumentality of the Southern Board of Domestic Missions."

We have not therefore, run in vain, nor labored in vain.

The Big Hatchie Association of Ten, at its recent session paid over \$750.00 the amount pledged, for the support of a missionary in China.

The James River Association, Va, at its annual meeting in July past resolved to make an effort to support a foreign missionary, either in China or on the Coast of Africa. It is believed they will accomplish it. How many of our Alabama Associations will go and do likewise.

The Society of Friends state in their last yearly meeting, that the sum of fifty eight thousand five hundred dollars were distributed from individuals of that society the past year, to pay the rates of the Established church of England in which they have no more interest than "the man in the moon." That is religion established with a vengeance.

The Rev. Mr. Neale preached his twelfth anniversary sermon before the First Baptist church, Boston, on the 5th ult., in which he stated, that at the time of his installation, there were but four Baptist churches in the city, that since that period, five others had been constituted, and that his own church had received above six hundred persons by baptism during his pastorate.

The Rev. Dr. Spring, recently preached his fortieth anniversary discourse before the Brick Chapel (Presbyterian) church, N. Y. in which, among other important things, he said that all the ministers and officers who welcomed him to his field of labor in 1810 were dead; that there was not a minister of the gospel in the city, of any denomination, who was in the service of the ministry when he first commenced his labors in that church; they had enjoyed seven distinct seasons of special revival, in which 607 had been added to the body, and that the whole number who had joined the church under his ministry was not far from two thousand. These are the fruits of a settled ministry.

Rev. A. Campbell, at the late commencement of Bethany College, chose as the theme of his address to the graduating class, "The Science or art of becoming a great man," which he said involved several things; but, "The cardinal points are a large head, a large heart, large lungs, and a large stomach." Upon this notion of Mr. C. the Religious Herald of 1. ously observes, (and by the way with more of truth than poetry "this is the first time we have ever known corporosity to be enumerated among the elements of human greatness;" and adds, "Jack Falstaff was great in that line—to say nothing of Daniel Lambert."

The Degree of Master of Arts was conferred, in course upon the Rev. J. B. Stiteler, pastor of the Jackson Baptist Church, Miss. at the recent commencement of the Pennsylvania University.

A Catholic Cathedral is in progress of erection in Mobile 164 feet long, 94 feet wide in the rear and 88 feet wide in the main body of the house. It was commenced in 1838, and will be completed, it is supposed by Christmas 1850. It will be an ornament to the city, but a detriment to some of the citizens.

Gold has been recently discovered in Venezuela a Republic of South America. By the way, Venezuela is at present experiencing the horrid commencement of a civil war, deadly to be regretted as she was the best of the South American Republics to settle down in the pursuits of agriculture, manufactures and the arts.

Canada has been much disturbed of late with riots.

The Steamer, Motive, from Mobile, ascended the Tombigbee on the 15th ult, as far up as Columbus, Miss, a thing unknown before at this season of the year. This shows the height of the river.

Wheat Crops in some portions of Virginia, it is said, will fall short, at least, one third the present year. In the vicinity of Fredericksburg, the corn crops it is also feared, will prove a total failure.

The Low Lands of Texas are inundated.—The Brazos and the Trinity rivers are unusually high.

The Table of mortality in Cincinnati for seven weeks preceeding the 6th ult show 4,488 deaths from all diseases.

There is a Society in Glasgow that distributes prizes to those housewives, who keep the cleanest house for three months. Those are good wives who need to be paid to do their duty.

Professor Charles Anthon, L. L. D. of Columbia College, N. Y. is engaged in the preparation of an Ancient Geography, which, when completed, will make a volume of about 800 pages. This will be a desideratum to all students of History, and professor Anthon is the man to do it well.

Mobile is said to be remarkably healthy for the season and we can say the same for Marion.

The population of California, it is supposed, will amount to at least sixty thousand by the 1st of November.

The Rev. Austin Dickinson, (Presbyterian,) died at the house of his brother, on the 15th ult, than whom says the Journal of Commerce, few men have exerted a wider or happier influence on their race." Besides a large amount of other benevolent services, he was the projector and editor of the National Preacher, the Principal founder of the Maryville College, Ten; the originator of the "Family Visitor," in Richmond, Va.—now the Christian Observer, Phil., and the principal agent in the permanent endowment of Amherst College. Surely he wrote what was worth reading, and did what was worth writing.

CHEAP PAPERS.

The old adage "Give him an inch and he will take an Ell;" is remarkably exemplified in the matter of newspapers & publications. In this country where few weeklies cost more than three dollars,—and no religious ones less,—demand is constantly made for cheap papers. What would our patrons think, if they had to purchase news as it is bought in England and France and Ireland? Let them read the following from the Pennsylvania, and we incline to hope they will be somewhat cured.

The London Times, a daily paper, costs \$45 a year. The same rate is charged, respectively, for the Morning Chronicle, Daily News, Globe, Herald, Ports, and all other London dailies. The London Evening Mail, made up with the matter of the Times, is published three times a week at \$25 a year. The London weeklies (the Record and the Patriot), are published at \$16 50 per annum. Of weeklies, there is a host published in the provinces and in the metropolis; save two of the very smallest class, none of these are published lower than \$7, while the Economist is \$12 and the large remainder \$9 per annum. In France the Journal des Debates, a daily paper, is \$45, and Galligan's Messenger (not as large as any of our two-penny papers) is \$40 per annum. The Nationale, (the paper long conducted by the President of the present French Assembly), and La Presse (Emile Girardin's paper), both dailies, though published on smaller sheets than our two-penny press, are bought eagerly at twenty-five and thirty dollars per annum. The Irish and Scotch tri-weeklies are sold at \$16 50 per annum.—The German dailies, the Allgemeine Zeitung (Augsburgh) and the Frankfurter Journal, are paid for at the rate respectively of \$36 and \$22 per annum.

If you would not be forgotten as soon as you are read and rotten, either write things worth reading or do something worth writing.—Poor Richard's Almanac.

If you would keep a secret from an enemy tell it not to a friend. Ib.

A false friend and a shadow attend only when the sun shines. Ib.

The sum of \$3484.35 has been paid in to the treasury of the Domestic Mission Board of the Southern Baptist Convention from the 1st of April to the 1st of July.

Communications.

For the Alabama Baptist Advocate.
Brother Chambliss.—I have just received the following letter. It contains so much of what is calculated to cheer the hearts of the people of God, that they ought not to be deprived of it. I do, therefore, hope that the author of it will excuse me for making that public which was written in haste, and only for those to whom it was addressed. W. B. J.

At Hontz, August, 1849.

Brethren—I am sorry to say that I cannot come to your meeting for the reason that I could not render you any service. I have been at meetings almost every day and night for three weeks and am so hoarse and worn down that I cannot labor; besides, I have to start in a few days to my own appointments, and if I do not recalculate myself I shall not be able to attend them. Therefore, by the want of ability that keeps me from coming. The good Lord has done great things for the people where I have been. I think I have witnessed near a hundred conversions in 20 days. I have nearly witnessed the Union of 91 persons to the churches. Brethren I do sincerely hope and pray that the Lord may favor you with his presence at your meeting. Yours, &c., D. B. GULBERSON.

To Brethren W. B. Jones and Jas. W. Echols.

P.S. This is the fourth day of the meeting with the church here. We have indications of the power of God among us. Some have found Jesus, many are saying, "what shall I do to be saved." Yours, &c., W. B. JONES.

Auburn, Ala., August 29th, 1849.

For the Alabama Baptist Advocate.

Dear Brother Chambliss.—As Bro. H. G. Sarrin and myself have been riding as Domestic Missionaries for the Canaan Association, I have concluded to give your readers a sketch of the destitution in our field of labor, the opposition to Missions, and our success, in preaching, amongst them.

Our instructions were to devote our time in the destitute parts of Jefferson and Walker Counties,—the North part of the former and a great part of the latter is very destitute. Our first meeting was held in Walker Co., at a place where we held a meeting the last year to good effect. At that time opposition to Missions, principally subsided: for in all these dark corners people are generally "antis," as almost all the preaching that has ever been among them has been of that character. So when our meeting came on this year, the people had no prejudices against us. We had a good meeting and as there were several persons in that county holding letters of dismission from Baptist Churches, and others who professed religion at our meeting, all desiring to become a Baptist Church, we made arrangements to organize one in September next, in that once destitute region. Since we commenced preaching there, they (through our influence) have organized a Sabbath School. May the rich blessings of heaven rest upon that community!

We held another meeting in Jefferson Co. but it was a very rainy time, and there was so much sickness among the people, that our congregations were rather small; still we had reason to hope our labors were not in vain in the Lord.

We next went Northward to a section of coun-

Niche for the Poets.

A FATHER READING THE BIBLE.

BY MRS. HEMANS.

Tears early dawn, and sunlight streamed
Soft through a quiet room,
That finished, but forsaken seemed,
Still, but with musing gloom
For there, serene in happy age,
Whose hope is from above,
A father, with the page
Of Heaven's recorded love.

Pure fell the beam, and meekly bright,
On his ray holy hair,
And touched the page with tenderest light,
As if his shrine were there!
But oh, that patriarch's aspect shone
With something lovelier far,
A radiance all the spirit's own,
Caught not from sun or star.

Some word of life 'e'en then had met
His calm, benignant eye,
Some ancient promise breathing yet
Of immortality:
Some martyr's prayer, wherein the glow
Of unselfish faith survives,
For every feature said—"I know
That my Redeemer lives!"

And silent stood his children by,
Hushing their very breath,
Before the solemn sanctity
Of thoughts o'erweeping death:
Shed not a single tear, nor sigh,
With love and reverence met;
Oh! blest those fair girls, and blent
That home where God is felt!

Youths' Department.

CONDITION OF SOUTH AMERICAN WOMEN IN FORMER AGES.

Among the barbarous tribes which inhabited South America, the condition of women was deplorable. In Brazil the women followed their husbands to war, and were obliged to carry arms, provisions, and the entire luggage of the camp. At the Isthmus of Darien, women not only performed these offices for their husbands, but were hired out to travellers to serve as pack mules in transporting their luggage across the country. The terrible slavery to which women were subjected in these savage tribes, induced them to murder their own female children to save them from so unhappy a fate. When Father Gumilla, a Jesuit missionary, remonstrated with a woman who had committed this revolting crime, she made a reply so finely descriptive of the condition of women in the savage state, that the good father left it on record, of which we have the following translation.

"I wish to God, Father," said she, "that my mother had, by my death, prevented the distresses I have endured, and have yet to endure as long as I live; had she kindly stifled me at my birth, I should not have felt the pain of death nor the numerous other pains to which life has subjected me. Consider, Father, our deplorable condition. Our husbands go to hunt with their bows and arrows, and trouble themselves no further. We are dragged along, with one infant at our breast and another in a basket. They return in the evening without any burthen; we return with the burthen of our children, and though fatigued by a long walk, we are not allowed to sleep, but must labor the whole night grinding maize to make chicha for them to get drunk on. They get drunk, beat us, draw us by the hair of our heads, and tread us under their feet; and what have we to console us for this slavery, perhaps of twenty years? A young wife is brought in upon us, and permitted to abuse us and our children. Can human nature endure such tyranny? What kindness can we show our female children equal to that of relieving them from such servitude, more bitter a thousand times than death? I say again, would to God my mother had put me under ground the moment I was born."

When the Caribs were asked why they made such slaves of their women, they gave the simple answer that they were the weaker—an honest admission which all men-tyrants are not candid enough to make.

There is a remarkable circumstance in connection with the condition and treatment of women by the Indians of South America. The Spaniards of that period possessed much of the remains of chivalry, and their treatment of women was habitually tender and respectful. This treatment was so novel and charming to the Indian women, that leaving their husbands and fathers, they flocked to the Spaniards by hundreds, furnishing them with provisions, guided them through the intricate passes, procured important information, and contributed more than other causes to the speedy conquest of that vast country.

The throat is a slippery place; Judas received the devil in the sop; and often the devil slides down in the liquor; excess in meat and drink clouds the mind, chokes good affections, provokes lust; many a man digs his own grave with his teeth.

Those who have escaped the rocks of gross sins, yet have been cast away upon the golden sands.

WANTED.

A YOUNG LADY desires a situation as a teacher 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.

JOHN A. BATTELLE, JOHN F. WOODHULL,
BATTELLE & WOODHULL,
Wholesale Grocers,
(At the old stand of Foster & Battelle)
NO. 32, COMMERCE STREET, MOBILE, ALA.

THE above house will open on the first of November next, with an entire fresh stock of FAMILY GROCERIES; and they earnestly solicit the patronage of their friends.
EMORY WATKINS, of Pleasant Hill, Dallas County, and Wm. B. HANAWAY, of Greensboro, Green County, will be in the store, 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 LIGNE MISSION, AND DR. COTE'S REPLY. An 18mo pamphlet, 50 pages, just published. Price, in stiff covers, 12 cents single, 86 a hundred. Price in paper, 10 cents. 85

LEWIS COLBY, Publisher,
122 Nassau street, New York.

June 1, 1849.

E. F. KING HOUSE,

Marion, Ala.

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

The building is a four story brick-new, and has been handsomely furnished, which will enable him to offer accommodations, unsurpassed by any similar establishment in the Southern country.

His table will be liberally supplied—his servants polite and attentive, and every attention will be given to the comfort of his guests.

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

ET Passes in accordance with the times.

L. UPSON, Proprietor,
Marion, Ala., May 10, 1849.

WANTED.

A Situation as Principal of an Academy or Select Classical School by a Teacher, who is a native of the South and has been engaged in the business six or eight years. He has 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 for the next Session, commencing on WEDNESDAY, the THIRD day of OCTOBER, will be constituted as follows:

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,
STEWART'S DEPARTMENT,
MR. and MRS. W. K. WHITE.

MATRON and NURSE.

The Eleventh Annual Examination of the Judson, has just closed a year of great prosperity to the Institution. Though we have reluctantly parted with several Teachers engaged in the Institute with high reputation, for years past, yet we are able to announce their successors, who will enter on their duties, some of them with greater experience, and perhaps with superior ability in every Department.

While it is a matter of deep and universal regret among the Pupils and Patrons of the Institute, that Wm. H. Henshaw Esq. has been compelled by the protracted ill health of Mrs. H., to resign the office of Steward, it is a cause for congratulation, that the Trustees have been able to secure 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 testimony of all who have ever known them, the Trustees 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 kindness, which are necessary to secure to them a peaceful, peaceful and pleasant home.

Board, per month, including fuel, lights, washing, bed, bedding, &c., &c., \$1.50.
Incidental (fuel and servant for school room, &c.) per term of five months, 1.00
Use of Library, per term of five months, .50
Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.

Tuition must be paid from the time of entrance to the close of the term—no deduction, except at the discretion of the Principal.

Each young Lady must furnish her own towels. If feather beds are required, they will be supplied at a small charge.

No young Lady will be permitted to receive her Discharge until all her bills are settled.

N. B.—The entire expenses of a young Lady, pursuing English studies only, (the quantity of time not included), will be \$140 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 English branches, and Music on the common and on the Solon Piano.

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 pupil.

Two hundred dollars per year, will meet all the expenses of a young Lady, desiring to graduate with the honors of the Institute, and studying only English, with Latin or French.

ET Catalogues can be had of the Principal, containing Course of Study, items of Tuition, Text Books, &c., &c.

JOHN LOCKHART, E. D. KING, Pres.
SECY. of Board of Trustees.

Aug. 7, 1849.

GUSSETA FEMALE SEMINARY.

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

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

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

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

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

For further particulars address the Principal, J. W. WILLIAMS, Cusseta Chambers County, Ala.

Refer to Rev. A. W. CHAMBERS, Marion, Ala.

W. B. JONES, Auburn, 20-41

July 4, 1849.

THE NEXT SESSION

OF THE

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

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

COURSE OF INSTRUCTION.

PREPARATORY DEPARTMENT.

SECOND CLASS—Spelling, Reading and Elements of Arithmetic. \$12

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. 18

FIRST CLASS—Botany, Uranography, Roman History, Antiquities, Mythology and Algebra. 18

JUNIOR CLASS—Chemistry, Algebra, Universal History, Ancient Geography, Physiology, Logic, Geometry commenced, Geology, and Mineralogy.

SENIOR CLASS—Geometry, Trigonometry, Rhetoric, Intellectual Philosophy, Political Economy, Evidence of Christianity. 20

FUEL, 1
ET 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 in that superficial manner, which often results in nothing more than the cultivation of memory. It is their purpose rather, to train the higher powers of judgment and reasoning; and to form in their pupils the habit of connected and accurate thinking, by leading their minds to the knowledge of the principles of Science.

Certificates of Scholarship will be conferred on those who pursue the regular course, though any young lady may take a partial course who may desire to do so.

The following are extra and at the option of the Parent:

Music per Session, \$25
French, Spanish, Italian or Latin Language, 15
Drawing, Painting, Mezzotint, 15
Transferring of Prints, Wax and Shell Work, 1
per Lesson, 1
Embroidery, 1

In addition to Instruction in the Department of Drawing and Painting in the ordinary mode, we have lately made arrangements for teaching in those styles taught in few lessons, with success by Mr. Houffeur.

CABINET AND LIBRARY.
We are engaged in making collections for a Cabinet in Geology and Mineralogy, to which we solicit 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 session.

From an experience of twelve years in the work of instruction, the Principal feels convinced that to develop, and rightfully to direct, the Moral Feelings and affections, is no small part of the teacher's duty. It will therefore be the studious and unceasing endeavor of himself and assistants, to cultivate the kindly emotions of the hearts, and lead their pupils to the proper discharge of all their social and relative duties, by instilling high moral principles, and by securing their confidence and affection.

GASTON DRAKE, CALVIN NOBLE, WILEY J. CROOK, S. W. CHADWICK, 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 submitted:

ALABAMA FEMALE ATHLETICUM.

The subscribers as a committee of advisement, in relation to the Athleticum, in Tuscaloosa, (under the charge of the Rev. C. F. STURGIS,) deem it a duty they owe to the Principal, and to the community, to 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 fact of the Instructors; and have presented 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.

B. MANLY, J. J. ORMAND, BEN. WHITFIELD, B. F. PORTER, JAS. GUILD, H. W. COLLIER, March 30, 1849. 6-12m.

MARION HOTEL

AND

STAGE OFFICE.

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

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

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

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

Our CHARGES, as heretofore, shall be moderate. J. F. & W. COCKE, Proprietors.

Marion, July 5, 1849.

ET N. B. Temperance House. 20-41

JOB WORK

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

A FEW COPIES LEFT

OF "THE GOOD MINISTER OF JESUS CHRIST," and "GOD'S PRESENCE IN HIS SANCTUARY."

By WILLIAM R. WILLIAMS, D. D. These two are the only sermons by Dr. Williams now in print. Also the "PROSPERITY OF A CHURCH," by DANIEL SHARP, D. D.

Price, 12 1/2 cents, each, or 25 cents for the three, which may be remitted by mail at the half-price rate of postage.

L. COLBY, & Co., 122 Nassau st., New York. 4 ts.

MAY, 19, 1848.

HISTORY OF THE BAPTISTS.

THIS GREAT WORK by the REV. DAVID BENEDICT, FIVE EDITIONS of which have been called for in a few months, ought to be in every Baptist family in the United States.

In consequence of repeated applications from distant parts of the country for this work, which could not be supplied in its bound form, the publisher has concluded to issue an edition in neat paper binding. It can thus be forwarded by mail at an expense for postage of only about 50 cents to any part of the Union.

This work is a royal octavo of nearly 1000 pages, and contains, besides a splendid steel engraving of the Author, another of Roger Williams, the great apostle of religious liberty in this country, and a fine wood engraving of a scene in a German Prison.

\$5 remitted by mail, procures a single copy. \$10 " " " two copies. \$15 " " " three copies. \$20 " " " four copies. \$25 " " " five copies.

ET 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 their friends and send on their orders immediately.

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

LEWIS COLBY, Publisher, 122 Nassau Street, N. Y. 12-61.

MAY 11, 1849.

TUNING AND REPAIRING PIANOS.

MR. W. LINSELE,

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

Tune and Repair Pianos,

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

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

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

D. W. CHASE, Marion, Oct. 20, 1848. 35-11.

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

W. L.

J. R. GOREE,

Commission Merchant, MOBILE.

April 1, 1848.

SHELBY SPRINGS

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

The attention of those who are seeking a gay, but quiet, well-ordered and healthily 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 pleasant society beyond any other resort in Alabama. The Billiard room, Bowling saloon, Bar, and Confectionary part of the establishment, will be in charge of a person skilled in his business. In addition, a fashionable mantuamaker and Tailor, and a fancy dry goods store will minister to the wants and convenience of visitors.

A Band of Music will be in attendance.

A four passenger coach will run regularly during the season from Selma to the Springs, leaving Selma every Thursday morning, and oftener if necessary.

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. 18-2m.

I. W. GARROTT,

Attorney & Counsellor at Law, MARION, PERRY CO., ALA.

WILL punctually attend to all business confided 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. 12-1y.

GEORGE COSTER, & CO.,

DEALERS IN

Drugs, Medicines, Chemicals, &c.

(Sign of the Good Samaritan.)

No. 67 Daphin Street, MOBILE.

ET Landreth's GARDEN SEEDS constantly on hand.

GEORGE COSTER. E. S. BACHELOR.

Geo. COSTER, & Co., respectfully invite the attention of Planters to their establishment; having for many years resided among them, they believe they know the necessities of families, and that their experience will enable them to supply the Planter with such medicines, and only such, as he may need; in a judicious manner, at prices that cannot fail to give satisfaction where the genuineness of the articles is an object of the consumer.

MOBILE, Jan. 3, 1849. 1y.

"Get the Best."

"All young persons should have a standard

DICTIONARY,

at their elbows. And while you are about it, get the best; that Dictionary is

NOAH WEBSTER'S,

The great work, unabridged. If you are too poor, save the amount from off your back, to put it into your head.—Phren. Journal.

"Dr. Webster's great work is the best Dictionary of the English language."—London Morning Chronicle.

This volume must find its way into all our public and good private libraries, for it provides the English student with a mass of the most valuable information, which he would in vain seek for elsewhere.—London Literary Gazette.

Containing three times the amount of matter of any other English Dictionary compiled in this country, or any Abridgement of the work. Published by G. & C. MERRILL, Springfield, Mass., and for sale by "Bookstore."

G. H. Fry. J. L. Bliss. W. G. Stewart.

FRY, BLISS & CO.

WHOLESALE GROCERS,

No. 12 and 14 Commerce-street, Mobile.

OFFER to their friends and customers of Perry county, a large supply of carefully selected

Choice Family Groceries.

And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.

March, 1849. 6-ly

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

JUST PUBLISHED,

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

SACRED RHETORIC; or Composition and Delivery of Sermons, By H. J. Ripley, Professor in Newton Theological Institution. To which are added Wares Hints on Extemporaneous Preaching. 12mo. cloth Price 75 cts.

ET A valuable work for all Ministers and Students.

THE EARTH AND MAN; Lectures on Comparative Physical Geography, in its relation to the History of Mankind. By ARNOLD GEYER, Professor of Physical Geography and History. Neuchatel. Translated from the French, by Prof. C. C. Felton, with illustrations. 12