

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."—I Corinthians, xiii, 6.

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Ministers Department.

From the Christian Chronicle.
THE MINISTRY.

The kind of Ministry needed to meet the wants of the present age.

1. **GOOD MEN.** That is, holy men, men of God, men of good character, men who are careful to fulfill every obligation to God and man, men "full of faith and of the Holy Ghost;" meek and humble men, men of prayer, who feel that all their help must come from God, men of purity, who feel that they who "bear the vessels of the Lord" must be clean,—men who feel that no compass or brilliancy of intellect, no depth of thought, or height of imagination, no beauty or grace of oratory can ever supply the place of character,—that, to be good is to be influential, to be holy is to be strong. Let young men preparing for the ministry, remember this, and fail not, while they cultivate the intellect, to take care of the heart and life.

2. **GREAT MEN.** That is, great in the best sense, men of great thoughts, plans, and purposes; men of vast and varied knowledge, of strong mental powers and good mental habits; men who can bend their minds to study, direct to a subject an undivided attention, and think with intensity until its difficulties give way, and all pertaining to it becomes clear; men who have acquired the power of thinking rapidly and logically, and can, whenever it is necessary, throw off thought until the mind has regained its elasticity and recruited its strength. Men who can, from the strength of their minds, give us great and clear thoughts, and from their stores of learning can beautifully and vary them. This is an age of thought, of vast and varied thought, and the minister must be a man of thought to meet the demands of the age. He will have to meet the scepticism of the age and adapt his discourse to the advance that mind has made. He must be able to instruct and entertain, to make the people see and feel that he has a master mind. This power of intellect and compass of thought, ministers must acquire, to meet the wants of this age.

3. **ELOQUENT MEN.** That is, easy, fluent speakers, clear in thought, earnest in manner, attractive in style. There is a charm, nay, power, about good speaking. The minister's great work consists in teaching and preaching the truths of the gospel. Whatever will give him power, as a public speaker, he should acquire. Every one feels that eloquence is power; yet there are comparatively few ministers who possess it. We know from examples, that it can be acquired, and we know that the rising ministry must attain it, if they would meet the demands of the age. No man can be truly eloquent unless he is master of his subject, have a clear perception of every part, feel its importance, and is determined under God, that his hearers shall feel it too,—not reading it, nor reciting from memory, but from a clear and copious train of thought, letting the occasion supply the language. We have orators at the bar, in the Senate, and at political and moral reform meetings, but we need them, more of them, in the pulpit. The time is passing away when men will be satisfied either with senseless or soulless sermons. That the pulpit may retain its influence, sermons must be rich in sense and melodious in sound, great in matter and attractive in manner, well studied and well delivered. There must be more attention paid to the delivery of sermons. Every young minister ought to try, by aiming at the highest style of pulpit eloquence, to improve his own. Ripley's Sacred Rhetoric might be studied with great profit by every minister. No young minister or student for the ministry should be without it. Ware's Hints on Extemporaneous preaching, appended to Dr. Ripley's work, should be well considered. There can be no doubt that many who now read their sermons would, after reading these hints, be induced to preach extemporaneously. There is a loud demand for more of this kind of preaching, and the demand must be met,—the ability to comply with it must be acquired.

4. **COMMON SENSE MEN.** That is, they must be acquainted with the thoughts and habits of men generally, understand the views they take of things, and their manner of expressing them. There are certain ways of saying and doing things that commend themselves to the masses. Almost all men assent to this method, find no difficulty in understanding it, see clearly what is intended to be taught or done. This they say is a common sense view of a subject, or a common sense method of doing a thing. The minister who makes himself thoroughly acquainted with men and things so as to be able to say things as the generality of men say them, and act as they act, that is, to do what he does after the manner of a thorough business man, has acquired an element of power much greater than all he ever secured by his college studies. Whatever may be the vastness of a minister's learning, or the grace of his delivery, unless he has the power of using his learning in a common sense manner, it

will be lost upon the majority of his hearers; and unless, in his intercourse with the community, he evinces a knowledge of men and things, he will lose a great deal of the influence he ought to exert. T. F. C.

From the N. Y. B. Register.

THOUGHTS ON PREACHING.

Who does not, have "thoughts on preaching?" Thousands of ministers are engaged in preaching, and many thousands are listening to the word preached. There is a great diversity in the principles proclaimed, which are called Bible truths—how correctly the judgment will show. The thoughts which I would here suggest respect the duty of ministers in preaching the doctrine that is after godliness. Sure I am that the truth as it is in Jesus, feeds the flock; and whatever feeds the church of God, is blessed to the conversion of souls. While certain subjects should be addressed to the unrepenting with earnestness and kindness, it still holds true that the gospel feeds the saints, and the same gospel is the power of God unto salvation to every one that believeth. So the great commission which aims at the conversion of sinners says, "Preach the gospel to every creature. There is not another gospel;" unless it be a perverted gospel—false doctrine. The inquiry often arises in the minister's mind, "What shall I say? What subject or doctrine shall I present?" The apostle says, "Inasmuch as ye are desirous of spiritual gifts, seek that he may excel, to the edifying of the church." This command seems timely and forcible. The church needs edifying. It needs to be nourished up in the words of good doctrine. Its growth requires this. Its health and strength to do the work assigned it requires food, that it may grow thereby. Here is opportunity given the minister to prove his love to Christ. As he said to Peter, so to other elders, feed my sheep, feed my lambs. And Peter himself says to the elders, "Feed the church of God which is among you, taking the oversight thereof." Such should feed the people with knowledge. From such care Zion will be strong; strength and beauty will be in the sanctuary. Is not this duty too much overlooked in our public ministrations? We are apt to have much care to secure the attendance of our congregation, and fail of feeding the children of God. Where children first are filled, they grow up as olive plants in the Lord's courts, and convince others of the value of their religion, their profession, and their steady regard of the worship of God.

There have been seasons within the last twenty years, when greater efforts were made to proselyte than to instruct. Different denominations have, in some degree, labored to gather in the converts to their own church, and probably some have been gathered there, who do not gather with Christ—who do not regard the preaching, nor the Sabbath, nor the Bible, as becomes the true disciple. Have not ministers in some instances kept back that which is profitable for the young converts? Why should members of our churches live from year to year without being able to defend the authority of the scriptures, and the correctness of our peculiar views derived from the Bible?

Would it not be well for ministers who may have neglected systematic and doctrinal preaching to be sure and study system, and preach and explain scripture doctrine; the plan of church building and church ordinances, so that the members may grow in grace through the power of the Holy Spirit, and be prepared, both to give a reason of the hope that is in them, and also a reason of the principles of the church which they are in? E. D.

Religious Miscellany.

BELIEVERS GLORIFIED WITH CHRIST.

"God, who is rich in mercy, for the great love where with he loved us, has made us sit together in heavenly places in Christ Jesus." Believers are here contemplated as united to Christ so closely, as to be partakers in all the blessings of his purchase, in the triumphs of his resurrection and ascension, and in the glories of the heavenly state. To what high honors are they raised, to be thus united to the Son of God, not only as Man of sorrows, but as the Lord of glory, Man of sorrows, and possessing all advanced to the throne, and possessing all authority and power. If Christ has entered into heaven as the forerunner, it was for them, and to appear in the presence of God for them. If he has ascended upon high as a conqueror, it was to show that all their enemies were subdued, and that they would be made more than conquerors through him that loved them. If he has taken possession of that joy which was set before him, for which he endured the cross, and despised the shame, it was as their Saviour and representative. In him they have already taken possession of the heavenly mansions, and enjoy the incorruptible inheritance. They have not more surely entered into glory as united to Christ, than they will in reality soon enter the place where he is, and so

be forever with the Lord! The same promise which secured to him a glorious reward, after he had finished his work, is not entirely fulfilled till all his members are glorified together with him. It is not till they all surround his throne, out of every kindred, and language, and tongue, never more to think of sin or sorrow, but in songs of deliverance, that his mediatorial glory is complete; and in the full certainty that this event will be accomplished, his disciples, till the end of time, are said to have sat down with Christ in heavenly places. If we are of the number, the place of our eternal residence, the work in which we are engaged, our society, our enjoyment, our very names are in heaven; and though the enemies which impede our progress thither be numerous and mighty, and though our own weakness and fears may suggest to us that we shall never reach that happy land, we are sure, through our ever-living Lord, to prevail. The last spiritual blessing is an earnest and a pledge of all spiritual fullness. Grace, however weak, will certainly lead to glory. The objects of the Saviour's intercession may be perplexed, may, in this life, be afflicted, tormented; but they are on the way to a crown and a kingdom, and no intervening power of earth or of hell can prevent them from reaching their high destination; "Who shall separate us from the love of Christ? Shall tribulation, or persecution, or famine, or peril, or nakedness, or sword? Nay, in all these things we are more than conquerors," through him that loved us. Such is the effect of redeeming love and mercy.—Dr. Deane.

DO YOU KNOW JESUS?

We would make this important and solemn inquiry of the young, of those in the prime of life, and of all whose hoary hairs plainly foretell that their bodies will soon mingle with the clouds of the valley.

You who are in the bloom of life, your hearts filled with joyous anticipations of future bliss: do you know Jesus? Many we fear, know him not, "whom to know aright is life eternal." You grasp eagerly some gilded prospect of earthly joy, but when gained, lo! it is only a bubble, it has vanished!—You seek the fountain of unalloyed pleasure, that you may quench your thirst, but you turn from it more wretched than before. Again a lovely spot is viewed in the distance. "Surely," you say, "there will I entwine for myself a wreath of happiness." No sooner is it placed upon your brow than the rose is withered, and the piercing thorn alone remains. "Such is earthly happiness!"

And now we would invite you to seek a knowledge of Jesus; in him you will find imperishable joys. He will give you to drink of the water of life freely, and an unfading wreath of glory will be yours. Come, now, acquaint yourself with this Saviour! We entreat you early to give your hearts to God, that you may enjoy his smiles on earth, and dwell with him in Heaven. Some of you have devoted your lives to the service of your God.—You have chosen the good part, which shall never be taken from you. Now let your light shine that your Father may be glorified. "If the light that is in thee be darkness, how great is that darkness!" Seek God frequently each day, in your Bible, and in your closet, and by continually watching unto prayer, see that you enter not into temptation. Be it your constant care to persuade others, by your life and conversation, to come and go with you to the better land. Yours, what a glorious portion! Keeping near the side of your Saviour, he will care for you as the lambs of his flock; he who has a mansion already prepared for you. See that you fall not out by the way, prove faithful, and

"Soon the joyful news will come,
Child, your Father calls you home!"

Of you, who are somewhat advanced in life, we would ask, do you know this blessed Jesus? It would seem that you had seen enough of the dire effects of sin to have sought refuge ere this in the ark provided for perishing sinners. Ah! sad truth, with numbers this is not the case; beguiled by the alluring snares of Satan you have wandered on, and on, until you are in danger of rushing heedlessly over the precipice of time, into the gulf of eternal perdition! Will you not this moment arrest your steps? A little farther, and your destiny may be irrevocable—you may have passed to the Judgement Bar! You are, perhaps, so engrossed with the cares or pleasures of the world, that you may say, "I have not time now." You will have time to have these absorbing interests when the chilling blast of sickness withers your frail body, and icy hand of death arrests your progress. Remember you are mortal. Oh, be wise. To-day turn, for why will ye die?

Lastly, we ask this momentous question of you whose earthly pilgrimage must soon terminate. Do you know this precious Saviour? How very strange that any of you who have so long buffeted with the sorrows of earth—yet, against whom the howling storms of life have beaten so fiercely—have not taken warning to seek shelter from the unspeakably awful tempest of the coming judgment.—

Alas! with many of you it is only too true. The arch enemy of souls has told you all your life long, "It is time enough!" and now he tells us, "It is too late!" Believe him not! he has deceived you thus far, let him delude you no longer.

But we gladly know the response of many hearts will be, "Surely I know this blessed Jesus, and I find his service perfect freedom. True, I have no abiding place on earth—the sands of my life have nearly run out, but there is a city to which I journey—my redeemer is its light!" Glorious news! Aged Christian, the vale of tears is almost past—the sun of your life is nearing the horizon, but your happy experience is that "the path of the just is as a shining light which shineth brighter and brighter unto the perfect day." All is well. Just before you lies the dark stream of death, but only look beyond! See the joys which await you! Your days of mourning will soon be ended; you have had a long day of trial and affliction, but "one glimpse of glory will make amends for all! A little while, and you will lay down the cross, after it has borne you to the crown given by this Saviour to all who are faithful unto death.—Richmond Ch. Advocate.

PRINCIPLES AND NOT PERSONS IN RELIGIOUS CONTROVERSY.

If the question were put, what is Popery? an answer might be given by the enumeration of what are conceived to be its leading principles. Without at all inquiring whether the conception be a just one or not, there are many persons who would tell us, that the members of this denomination ascribe an infallibility to the Pope; and that they hold the doctrine of transubstantiation; and they offer religious worship to departed saints, and render external homage to images; and that they give such an importance to the ceremony of extreme unction, as to conceive, that by the administration of it, all the guilt of the most worthless and unrepentant character is expiated and done away—it is enough to mark our aversion to these positions and practices, that we say, every one of them is unscriptural; and that, if this be a real portrait of Popery, it is a religion which has no foundation in truth or in the Bible. But it is altogether a different question in how far Popery, thus defined, is actually realized by those men who wear the name and the profession of it. Whether this was ever the Popery of a past age, is a question of erudition, into which we propose not to enter. And whether this be the Popery of any people of the present age, is a question of observation into which we propose not to enter. We confine ourselves to the object of looking into our hearts, and of looking to those who are immediately around us, with the view of ascertaining whether the contamination and the substantial mischief of these alleged principles might not be detected on a nearer field of observation.

We are all aware that such an attempt as this is not enough to satisfy many Protestants, or to fill up the measure of their zeal against what they hold to be a most blasphemous and pestiferous heresy. They would not merely demand the disavowal of a corrupt system—but they would like to see it attached, with all its supposed deformities, in the form of a personal charge to the men of a certain prominent and visible denomination. Now we do not see how the former demand can be more effectually met, than by the denunciation of this system under whatever shape, or in whatever quarter of society, it may be found. Nor do we conceive how a more honest and decisive seal of reprobation can be set upon it, than by the expression of a dislike so strong and so irreconcilable, as to be felt, even when it obtrudes upon our notice any of its features among the individuals of our own connection, and offers itself to view under the screen of an ostensible Protestantism. As to the latter demand, we frankly confess that we are not historically enough acquainted with the present state of the Catholic mind, to be at all able to comply with it. But should any member of that persuasion come forward with his own explanations, and give such a mitigated view of the peculiarities of Catholics, as to leave the great evangelical doctrines of faith and repentance unimpaired by them, and state that an avowal of the Bible has never, in his instance, been neutralized or practically stripped of its authority, by an avowal of Popes and of Councils—on what principle of candor shall the recognition of a common Christianity be withheld from him? Is it not better to confine our animadversion to the principles of the system, and to let persons alone; and if these persons shall step forward with the affirmation that the system is imaginary, or that at least, it has no actual residence with them, whether it is the more Christian exhibition on our part, that we exercise in their behalf the charity which believeth all things, or that we pertinaciously keep up a charge, the truth of which they solemnly disclaim?

[Dr. Chalmers.]

ASUNNY SPIRIT.

How beautiful it is! A spirit of cheerfulness and readiness to enjoy, of genial humor, of warmth and gentleness, and hopefulness of feeling, of charity and kindness, of peaceful faith, of brightness of fancy and clearness of thought, and the joyful appreciation of all that is beautiful! What a charm such a spirit sheds about its possessor! How tranquil and how happy are the family circles amid which it prevails! How does it make the common words of the soul which it pervades as musical in their flow as brooks in June! How sweetly does it retain its serenity against the strong impulse of opposition! How does it enlighten that portion of life which is overflowing and shadowed by sorrow or by peril! How does it imbue with beauty the literature or the art of the mind that is its dwelling! How does it convert even the infirmities of old age, which it cannot dissipate, into occasions of pleasant remembrances and pleasanter anticipations; as the sun at evening lines the thickest clouds with pearls and silver, and edges their masses with golden sheen!—And how does such a spirit, as the evidence and the result of faith in Christ, and of the delightful trust in the Divine Father, correspond with all that is sublime in holiness, and grand in self-devotion, and powerful and uplifting in belief of the truth! How does it find its fitting and natural consummation, after life's day is done, amid the rest and peace of heaven!

Who would not have "a sunny spirit?" that charming effluence of Christianity; that sweetener of life; that beautiful essence, pervading our thoughts; the fruits of gentle submission to the Divine wisdom; that shadow of God's home, as Plato said, the light was of his body! No felicity of organization, no effect of the will, no friendly guidance and education alone can give it—can render it perfect and make it permanent. But in Christ Jesus, through faith in him, and the reception of his spirit, and joyful trust in his redemption, we may all find it.—[Independent.]

From the American Messenger.

MANNA GATHERED IN THE MORNING.

"The Lord said unto Moses, Behold I will rain bread from heaven for you. And it came to pass, that in the morning the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, It is manna. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, gather of it, every man according to his eating. And the children of Israel did so; and they gathered it every morning"—in the original, "in the morning, in the morning."

What scriptural incident is more beautifully illustrative and suggestive of early prayer and youthful piety? Christ is the true manna. "I," he says, "am the living bread which came down from heaven, of which if a man eat he shall never die." God hath "rained this bread from heaven for us." Behold, it "lieth round about the host," "upon the face of the wilderness;" "a small thing" in worldly estimation, but containing the food, the only food which can give life to famishing and dying souls. For "except ye eat this bread, ye have no life in you." Go forth, then, in the fields of meditation, in the freshness of the morning hour and in the sweet prime of life, and "gather" the precious and life-nourishing manna of the Redeemer's truth and grace. What a blessed opening of life.

Go forth early and quickly, before the heat of life's cares and sorrows and temptations shall have melted it away; and you look in vain for food to your soul, and faint and die in your unsatisfied longings. "Remember now thy Creator in the days of thy youth." Hear the Redeemer's voice, saying, "I love them that love me, and they that seek me early shall find me." Happy souls are they who gather manna in the morning, and feed early on the life-giving grace of our Saviour. J. P.

THE TWO SCHEMES OF SALVATION.

Men differ much about salvation. Yet all their plans may be reduced to two. One is by man himself. The other is by God. One is by human works and sufferings. The other is by divine doings and sufferings. One puts down the law. The other puts down the law-breaker. One exalts human merit. The other abases it. The one lowers the standard to its own attainments. The other leaves the standard unimpaired, and seeks to be saved without trampling on law. One quarrels with God and justifies self. The other never ceases to fight against self, and justifies God. The very best offering that the one makes is that of Cain. The very least that the other allows is that of Abel. Not light and darkness, nor heaven and hell, are more opposed than these two schemes. One sets aside the other, not in part, but wholly. Salvation is either by works alone or by grace alone. If any man risks his soul on a contrary belief, he will be lost; yea, he is now lost; and unless Christ find him, he will soon be irretrievably lost.—N. Y. Obs.

TO WIVES.

The first inquiry of a woman after marriage should be, "how shall I continue the love I have inspired? How shall I preserve the heart I have won?"

1. Endeavor to make your husband's habitation alluring and delightful to him. Let it be to him a sanctuary to which his heart may always turn from the calamities of life. Make it a repose from its cares, a shelter from the world; a home not for his person only, but for his heart. He may meet with pleasures in other houses, but let him find pleasures in his own. Should he be dejected, soothe him; should he be silent and thoughtful, do not heedlessly disturb him; should he be studious, favor him with all practical facilities; or should he be peevish, make allowance for human nature, and by your sweetness, gentleness and good humor, urge him continually to think, though he may not say it, this woman is indeed a comfort to me: I cannot but love her and requite such gentleness and affection as they deserve.

2. Invariably adorn yourself with delicacy and modesty. These, to a man of refinement, are attractions the most highly captivating; while their opposites never fail to inspire disgust. Let the delicacy and modesty of the bride be always, in a great degree, supported by the wife.

3. If it be possible, let your husband suppose you think him a good husband and it will be a strong stimulus to his being so. As long as he thinks he possesses the reputation, he will take some pains to deserve it; but when he has once lost the name, he will be apt to abandon the reality.

4. Cultivate and exhibit the greatest care and constancy, cheerfulness and good humor. They give beauty to the finest face; and impart charms where charms are not. On the contrary, a gloomy, dissatisfied manner, is chilling and repulsive to his feeling; he will be very apt to seek elsewhere for those smiles and that cheerfulness which he finds not in his own house.

5. In the article of dress, study your husband's tastes. The opinion of others on this subject is of but very little consequence, if he approve.

6. Particularly shun what the world calls in ridicule, "curtain lectures."—When you shut your door at night, endeavor to shut out at the same moment all discord and contention, and look on your chamber as a retreat from the vexation of the world, a shelter sacred to peace and affection.

How indecorous, offensive and sinful it is, for a woman to exercise authority over her husband and that to say, "I will have it so. It shall be as I like." But I trust the number of those who adopt this unbecoming and disgraceful manner, is so small as to render it unnecessary for me to enlarge on the subject.

7. Be careful never to join in a jest and laugh against your husband. Conceal his faults, and speak only of his merits. Shun every approach to extravagance. The want of economy has involved millions in misery. Be neat, tidy, orderly, methodical. Rise early, breakfast early, have a place for everything, and everything in its place.

8. Few things please a man more than seeing his wife notable and clever in the management of her household. A knowledge of cookery, as well as every other branch in house-keeping, is indispensable in a female, and a wife should always endeavor to support with applause the character of the lady and the housewife.

9. Let home be your empire—your world. Let it be the scene of your wishes, your thoughts, your plans, your exertions. Let it be a stage on which in the varied character of wife, or mother, and of mistress; you strive to shine. In its sober, quiet scenes, let your heart cast its anchor, let your feelings and pursuits all be centered. Leave to your husband the task of distinguishing himself by his valor and by the display of his talents. Do you seek for fame at home, and let your applause be that of your servants, your children, your God.—Watchman of the Prairies.

JUDAS'S SOP.

Jesus designated the traitor by giving him a sop, and thereby made palpable the Scripture prediction, that he was betrayed by one who ate bread with him. Let this teach us that the enjoyment of great privileges does not of itself secure our salvation. Judas had all the means of conversion that the other disciples had, and yet he was the son of perdition. Divine providence often bestows temporal favors upon those who are devoted to destruction through unbelief and impiety. Worldly honors, riches, and pleasures are sops often given to the children of disobedience and heirs of wrath. Judas at first probably thought that the sop was a mark of peculiar favor. He probably thought himself the Benjamin of the company, having a mess by himself. And just so it is now. Wicked and ungodly men are permitted to prosper for a while in the world. They roll in luxury. They fare sumptuously every day. They

are loaded with honors. Like the rich man in the gospel, they have their good things now, and their evil things in the world to come. They have their portion here below. *The prosperity of fools, like a drugged cup, destroys them.* O Lord, let me not be so foolish as to envy the prosperity of the wicked, for the sanctuaries bath taught me their dreadful end. *Thou shalt guide me with thy counsel, and afterward receive me to glory.*

Alabama Baptist Advocate.

WEDNESDAY, OCTOBER 17, 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 one year.

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

BOOKS, BOOKS, BOOKS.

The Books of the Southern Baptist Publication Society may be found at Calvin High's Drug Store of this place. Call and buy.

WANTED.

Minutes and Reports of Associations and other religious bodies are wanted by the subscriber. Address: Board of Domestic Missions, S. B. C., Mariob, Ala.

R. HOLMAN.

The Rev. Thos. Armstrong will preach at Hopewell Church on the fourth Lord's day, instant, and Saturday preceding.

DR. H. MALCOM.

The late President of Georgetown College, Ky., is now in Philadelphia, preaching to the Sanson Street Church.

REV. P. E. COLLINS.

Brother Collins has resigned the charge of the Baptist church in Selma, of which he has been pastor nearly two years. The church has received several additions, both white and colored, during his ministry, and has in progress of erection a great brick house of worship. Bro. C. is a young man of fine talents, and we understand has no engagement at this time. Some of our destitute churches would do well to secure his services.

A POWERFUL GOSPEL MINISTRY.

Such has been said and written upon the necessity of qualifications of a powerful, effective ministry. It appears to us that the reason of the want of success of our modern preaching in ordinary times is found in its insipidity, its coldness, its deadness. This is particularly the fault of much of the intellectual preaching of the day. While we cannot too deeply deplore the indifference exhibited by the members of our churches, we are firmly convinced, that, were the preaching they sit under, characterized by thought and energy, faith and love, instead of heaviness and flatness, the effect in banishing this indifference would be incalculable. We submit the following remarks upon this subject from the pen of an esteemed friend at a distance of many years' experience in the christian life, believing them to express the views and feelings of a large class of intelligent pious hearers of the gospel. "They were not written for publication. "Oh that I could hear some preaching that would do my soul good!—the greater part of what I hear, instead of good, actually does me injury. I return disappointed with myself, the preacher, and even the people. Instead of intelligence, power, truth and love; exciting, animating, stimulating, I have words, words, words. I have heard in my time, some of the greatest preachers of this day, particularly Irving before he went mad, and Robert Hall, before he grew cold; but now in my old age, while not yet a completely burnt-out volcano, I find no comfort, strength or encouragement in public exercises. I go because it is my duty, and my example is of consequence, but return the worse. Oh that our young Christians brethren now preparing for the ministry might be led to see the fatal consequences of un-animating, uninspiring sleepy sermons. Let them preach, I had almost said error, fun, anything but death. I do deliberately believe that there is a far deeper desire on the part of the people to hear an intelligent powerful Gospel Ministry, than there is to preach such a gospel. Let any man of real talent with even a moderate education, come forth boldly, independently, with the fear of God before him, and the love of Christ in his heart, and the people will hear him gladly."

CALIFORNIA.

The emigration to California continues without abatement. During the month of August 1849 arrived, by sea at San Francisco. Of this number 57 were females—6 married and 81 unmarried. The greater portion of this increase are Americans.

On the 30th of August there were in the harbor of San Francisco 61,585 tons of shipping, exclusive of about sixty river craft.

The interests of religion, morality, and the education of the young are duly looked to, if we may be allowed to judge by the following list of churches, &c., in full activity in San Francisco:

Roman Catholic: service administered by Mary Sabbath, at their church, on Vallejo

First Baptist, Rev. O. C. Wheeler, pastor: service every Sabbath, at their new church, on Washington street, near the corner of Stockton.

First Presbyterian, Rev. Albert Williams, pastor: service every Sabbath, at their large tent, Dupont street, near Pacific.

Episcopal, Rev. F. Mines, rector: service every Sunday, for the present at the residence of J. H. Merrill, Esq.

Methodist. We understand that this de-

nomination has commenced the erection of a church at the head of Washington street.

6. Congregational. The Rev. T. D. Hunt has consented to officiate occasionally for this church until the 1st of November next.

In addition to the above, the Rev. T. D. Hunt, chaplain, preaches each Sabbath at the Public Institute.

In connection with the above, it is proper we should state that Sabbath schools are established in the Baptist, Presbyterian and Episcopal churches, and there is also one attached to the chaplaincy.

Lumber and printing paper seem to be in the greatest demand in market. The citizens are erecting a theatre, and gambling is carried on at great extent. It is said \$200,000 exchange hands in one night.

DOMESTIC MISSIONS.—No. 2.

On Planting the Gospel in the newly settled Territories of our Country.

In addition to what was said on this subject in a former number we would add the further reflection that it is in newly settled communities that the gospel produces the most striking and beneficial results. Here the gospel may be said to carry with it the evidence of its own divinity in the change it effects—the good it accomplishes even in the temporal circumstances of men. It will, for instance, at once raise the value of their lands. Where education and religion flourish real estate will always be valuable—for the gospel will prevent quarrels, root out intemperance—restrain lust, prevent duels, and violence, and bloodshed—better than the most vigorous magistracy or police. Or rather it places a police in every man's own heart, in his own conscience. That which increases social happiness and domestic happiness will be sure to draw population. But who would purchase a hundred acres of land in a place like Sodom, where "the men were sinners before the Lord exceedingly," and no decent family could live. Unite men in churches, and your community will grow. In a newly settled country it is most immediately seen that nothing else can supply the place of religion. In older settled countries men rear up barriers that stand off for a time, or keep in check the tide of desolation flowing from the opened sluices of their depraved hearts, and their own sins, and by a kind of godless and unspiritual philosophy contrive to keep up long a course of sober, measured indulgence and sensualism, so refined and modified that by imperceptible degrees only is its work of ruin wrought. Not until the infidel philosophy of France had deluged her streets and crimsoned her rivers with blood, and had clothed the nation in habiliments of woe—until then was its shallowness and sophistry perceptible, although like a pestilence it had been for twenty years undermining all principle, virtue, and public decency. In new countries error produces its results more quickly. And so where Christianity sweeps suddenly with the broad sway of its regenerating influence through an infant settlement, it converts bad men to good—makes the vicious virtuous, and palpably that even the worldly minded desire and support it from a conviction of its beneficial influences. The effects of every revival of religion in a new country carry to every thinking mind as much demonstration of the divinity of Christianity as any miracle could.

The effects upon the individual heart and character are generally more striking. The plain, blunt honest man disguises not and checks not the full work of the Spirit on his heart. He has not become gradually used to, and partly hardened against the effects of the gospel by sitting and sleeping for years under its sound. The transition from darkness to light has a kind of tropical suddenness and vividness. There is but little of the long twilight of colder climates. The tears of penitence roll down the rough hewn cheeks of the penitent in rivers, unchecked and unweeded. Nature—the new nature—God's renewed image in the soul, unfettered by the tricks of mannerism, and unconcealed, shines forth. From the depths of despair the returning prodigal is raised up to behold Christ hanging on the cross vividly before his eyes. His assurance is strong, and when the light bursts in upon his soul, it is as if all nature became animated and vocal in praising God. The mountains and hills break forth before him into singing, and the trees of the fields clap their hands.

There is a rough hewn sturdiness too, and strength in the subsequent religious character that fits such persons for great and giant deeds in the army of Christ.

Deep was the significance and wondrous the propriety of that arrangement in the counsels of the Almighty by which the harbinger of Christianity—the mightiest reformer of Israel—John the Baptist was brought up in the wilderness with the rude garment of camel's hair, and the leather girdle about his loins. This giant soul—who kept the earth from being smitten with a curse at the advent of the Messiah, to whom went out Jerusalem and all Judea, and were baptized of him in Jordan, confessing their sins—this much more than prophet "grew and waxed strong, and was in the deserts until the day of his showing unto Israel." New countries then produce the most strong and striking development of the powers of Christianity.

Once more. It is in newly settled territories that Christianity lays the foundation for its most extensive and permanent triumphs.

It is strange how much religious opinions are divided off territorially. That religious denomination which first occupies or gets the supremacy in a particular tract of country will hold its sway for centuries in the land. Compare Mexico and Massachusetts—the one was colonized by Roman Catholics, and it is Catholic now; the other by Congregationalists, and it is Congregational now. Episcopacy cannot flourish in Scotland, nor Presbyterianism in England to this day. Such as the Reformation left these opinions, they continue. To a very remarkable

extent religious principle, like seed, becomes indigenous to a soil. The soldier of the cross who goes and takes possession of an unoccupied region of country in the name of Jesus, and uplifts over it the banner of the cross, holds it by a more secure and permanent title than he who seizes it by the sword, and barricades it with fortresses of stone. He who, like the great apostle, goes where Christ has not been named, and builds—not upon another man's foundation—who sows the good seed of the gospel in a new and spiritually uncultivated country, may expect that the fruits of his labors will be widely extended, and covering the whole surface of the country he has occupied, and that the seed will reproduce itself longer than oaks and cypresses remain on the same spot. If infidelity, or Universalism, or Roman Catholicism be permitted to take undisturbed possession of these new countries, they never can hereafter be rooted out. Let evangelical truth be planted there now—let it have the decided supremacy among the few settlers scattered over those extensive territories; and as the population increases it will embrace sound religious principles, and the effects will remain generation after generation. The future religious character of the whole length and breadth of territories which will one day, and ere very long, teem with a swarming population of 100,000,000 of people, have got in a great measure to be determined within the next thirty or forty years; and that by Domestic Missionary operations.

But look forward now beyond the confines of the present world. If these newly settled lands can all be taken possession of in the name of Jesus by Evangelical Christians; then as age after age rolls on, they will send up to the mansions of eternal glory from thousands of our churches, tens of thousands of souls washed and made white in the blood of the Lamb.

Can you conceive, of a more exalted and animating prospect?—of a nobler enterprise—one which stirred in ages long gone by the heart of the great Apostle; "I have strived to preach Christ, not where Christ was named, lest I should build upon another man's foundation." That Apostle went and planted a few scattered churches here and there through the entire Roman empire. He took possession of the whole in the name, not of Caesar, but of "another king, one Jesus." In three centuries the whole empire became Christian. It is thought he even visited Britain, and planted the cross there too. This was then a barbarous country—a far off outpost of the Roman empire, of less importance than Oregon now is to this country. Certain it is that very soon after his time Christian churches were planted by Missionary labors—in the mountains of Wales. They survived the dark ages. They kindled up the flame of the Reformation in England. It is thought that some of our Baptist churches now in Wales can be traced, back to Apostolic times. Behold the result of Apostolic preaching in this once distant almost unthought of territory. In the whole present Evangelical religion of England and of America see the results of the principle stated in the language of the Apostle—preaching Christ in newly settled countries, not on another man's foundation.

HATRED TO JESUS CHRIST.

Unrenewed men are represented in the Scriptures as hating God. "The carnal heart is enmity against God: not subject to his law."—This hatred is without cause. "They hated me without cause." This opposition to God is universal. In highly cultivated society and under the influence of christian example this enmity is in a great measure restrained and a formal deference is paid to the supremacy of Jesus Christ, and the Divine authority of scripture; yet the principle is there and will be developed wherever an immediate and entire surrender of the heart is required. What the heathen are now without the gospel, all men would be without it. Human nature is the same every where and in all ages, modified only by circumstances. The following extract from a letter of Rev. Mr. Dylles of Madras describing the character of the people of that city, gives a truthful picture of the human race. He says:—"Their hostility to our Lord Jesus Christ is most bitter and unrelenting. At the shrines of St. Anthony, St. Lazarus, and the Virgin Mary, even brahmins will make offerings. They can do this, and serve Satan still; but to serve our Lord and Saviour is abhorrent to their souls. 'Do not mention that name,' exclaimed a man from a crowd to which Dr. Scudder was preaching Christ crucified, pressing his hand with a distorted countenance against his ear, 'Do not mention that name, it is odious to my ear.' 'You talk of hell,' said another—'hell! it is just where we wish to go.' Christ is despised, rejected, spit upon, by Hindoo and Mohammedan. Speak of one God, and they will applaud. Lash the brahmins, and the people will cry, 'Lay on.' Laugh at their idols, and they will laugh too. But speak of Christ as our righteousness, and the natural man rises in rebellion. Malignity and cold contempt glance from the eye and wreath the curling lip."

THE MINISTRY OF THE UNITED STATES.

On the patient zeal and self-denying life of the American clergymen, as a class the Hon. Daniel Webster makes the following truthful and judicious remarks:

He says: "I take it upon myself to say, that in no country in the world, upon either continent, can there be found a body of ministers of the gospel, who perform so much service to man, in such a full spirit of self-denial, under so little encouragement of any kind, from government, and under circumstances always straitened and often distressed, as the ministers of the gospel in the United States, of all denominations. 'They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges. In some of the

States, they are even shut out from all participation in the political rights and privileges enjoyed by their fellow citizens; they enjoy no titles—no public provision of any kind. And, except here and there, in large cities, when a wealthy individual occasionally makes a donation for the support of public worship, what have they to depend upon? They have to depend entirely on the voluntary contributions of those who hear them."

"And this body of clergymen has shown, to the honor of their own country, and to the astonishment of the hierarchies of the old world, that it is practicable in free governments to raise and sustain a body of clergymen, which for devotedness to their sacred calling, for purity of life and character; for learning, intelligence, piety, and that wisdom that cometh from above, is inferior to none, and superior to most others, by voluntary contributions alone."

"I hope that our learned men have done something for the honor of our literature abroad. I hope that the courts of justice and members of the bar of this country have done something to elevate the character of the profession of the law. I hope that the discussions in Congress have done something to meliorate the condition of the human race; to secure and extend the good character of human rights, and to strengthen and extend the great principles of human liberty. But I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has been said or done in favor of the great interests of universal man, has done this country more credit at home or abroad, than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character, their piety, and learning."

Thus speaks a man of the world—but a man of great intelligence. Who has closely examined and weighed the influences that affect the prosperity and destiny of this government.

He speaks of the relation of the ministry to the people in this life. That their influence in forming the character for usefulness and happiness here is more important than that exerted by any other class of men.

On this fact might a strong argument be based for ministerial support. Independent of the declarations—"The laborer is worthy of his hire;" "They that preach the gospel should live by the gospel," they have a claim upon the community for an ample support. Is the politician, the statesman, the lawyer, or the doctor, entitled to a support in consideration of his services rendered? How much more is he whose life and energies are voluntarily devoted to both the temporal and spiritual interests of his species?

I HAD RATHER SEE MY MAKER!

In the spring of 1847 a young man by the name of Adams, in the employ of Messrs. Oviatt and Porter, Richfield Ohio, committed a theft to the amount of \$2000 and made his escape. On the 27th of August last he was arrested in Quincy, Ill. When on his passage to Ohio he jumped into the River and sunk to rise no more. During the day previous to this rash act he declared to the Officer, who had him in charge, that he would never see Gen. Oviatt: "I had rather see my Maker!"

He had committed one offence against this man, and was afraid to appear before him. He had rather meet God whom he had offended daily. Afraid to stand before man, his fellow sinner, because he had, in one instance pilfered from his drawer. But willing to stand in the presence of Jehovah whom he had not ceased to rob from childhood! More fearful of one who had power to lodge in prison for a short time, than of him who is able to cast both soul and body into hell.

Thoughtless sinner, this is a mirror in which you may behold a perfect likeness of yourself. You clearly see the folly of young Adams.—Yours is equally visible to all beholders.

HOUSTON, TEXAS.

In 1842 an Episcopal church was established with ten or twelve members. It now numbers more than 100, built a neat house of worship and paid for it.

Some five years ago the Presbyterians commenced with eleven members. Now they have fifty or sixty.

The Methodists with a small beginning now count more than 100.

The Baptists began in 1845 with seven members. Their present membership is about 150.

This church was built up under the fostering care of the Board of Domestic Missions. It has an elegant house of worship paid for, and is sustaining its own minister and contributing liberally to spread the gospel in desolate places.

The cause generally in Texas is prospering. During the last four years the Baptists have increased four fold and three fourths that increase is attributable to the instrumentality of the Southern Board of Domestic Missions.

Communications.

EXTRACT FROM A LETTER FROM THE REV. SOLON LINDSLEY TO THE REV. T. G. KEFN, MOBILE.

Dear Keen:

* * * You will remember, that I sailed from Panama on the 20th of May. We arrived here yesterday, having been one hundred and one or two days out. We had on board three hundred and sixty passengers—after we had been out six or seven weeks, our provisions and water began to fail so rapidly, that it was deemed necessary to make for some port and replenish. We soon entered Acapulco, Mexico, and dropped anchor there the 6th July. On the 17th we again set sail, and after a perilous and tedious voyage at last safely arrived at this place. The health of our passengers, considering the miserable provisions with which the ship was supplied, was reasonably good. We lost but eight passengers—one in port in Panama, one we left

at Acapulco in a dying condition, and six were buried at sea. My own health has been, and is at this time very good.

I called on brother Wheeler, our missionary here, as soon as I had taken your letter out of the office; for the first thing I did on my arrival, was to go direct to the post office, and to my great joy found a letter from you, and one from my sister. Brother Wheeler had just moved into a new house, (very small), and as a matter of course every thing was in confusion. I remained with him but a few minutes. He has no family but a wife, whom I should judge to be a most excellent lady.

They are in good health, and are doing a vast amount of good in this city. They have constituted a church of six members, two more are expected to join them next Sabbath, and about twenty more have written to the States for their letters, with a view of attaching themselves to the church here. The Baptists here have built a house of worship, which brother Wheeler says, will accommodate about 350 persons. It is the only Protestant edifice in town. They have organized a Sabbath school, which is doing well. Their meetings on the Sabbath are well attended. The prospect is good for a large and vigorous church. But the field, Brother W. says, is too vast for one man. He needs help. Of this there cannot be the slightest doubt.

I shall leave here for the mines in a few days. To what part of the country I shall go I cannot now say. Nor can I communicate to you any thing of particular interest in regard to the mines. The reports here are as various as they are in the papers of the States. When I visit and see them myself I will write you something about them. In great haste, yours affectionately, S. LINDSLEY.

CHURCHES AND MINISTERS IN ENGLAND.

Birmingham, England, July 10, 1849.

In the vicinity of Leicester, where my last epistle was dated, are many places celebrated in history. Among those are Bosworth Field, where the tyrant Richard was overthrown, and Bradgate Park, the birth-place of the unfortunate Lady Jane Grey. Two miles from the town are the ruins of Leicester Abbey, in many respects the most beautiful I have yet seen.—Some of the walls and windows are in fine preservation, and completely covered with "the ivy green." The Abbey was built between the years 1140 and 1150, by Robert, second Earl of Leicester, who became one of the regular canons. It was once the glory of the town and neighborhood, and was visited frequently by the Kings of England.

Here Cardinal Wolsey died, on the 29th November, 1530, while on his journey to London, where he had been summoned by his master, Henry the Eighth, who had stripped him of all his riches, dignities and power. He was so far gone when he reached the Abbey gate, that he was just able to thank the monks for their kindness, and say, he came to lay his bones among them! He died three days afterwards, surrounded by the monks, in whose hearing that memorable expression was uttered,—"If I had served my God as faithfully as I served the King, he would not thus have forsaken me in my old age." How many solemn lessons these few words contain!

BIRTH-PLACE OF ROBERT HALL.

Arnsby, the birth-place of Robert Hall, and the scene of his father's long and successful ministry, is a little more than eight miles south of Leicester. The village is small, but beautifully situated. Many of the houses are thatched, the walls mantled with ivy, and surrounded by beautiful little flower gardens. A love for flowers seems to be a passion with the English. Even in the large manufacturing towns, in the dwellings of the laboring classes, you will find the windows filled with plants. The Baptist Chapel is a square brick building, looking very like a large country mansion. The parsonage is on one side of the church-yard, adjoining the remains of the old meeting-house where Robert Hall, of Arnsby, preached so many years. I found the pastor, the Rev. Joseph Davis, formerly of London, at home. Like all good bishops, Mr. D. is "given to hospitality," and my short visit was an exceedingly pleasant one. He was very kind in showing me every place in the vicinity of interest to the Baptist pilgrim; and his anecdotes and reminiscences lost none of their charm by their being related on the very spot. The old study, where the "Help to Zion's Travellers" was written, is used by brother Davis, and the walls are covered with a large and well selected collection of books. It was while walking in the passage near the door of this room, that Mr. Hall, senior, died. He is buried in the grave-yard behind the Chapel: "He was a good man, and full of the Holy Ghost and of faith, and much people was added unto the Lord." The meeting-house now used is quite spacious, but rather singularly arranged having two galleries, one opposite to the other on the right hand side of the pulpit. Below the pulpit is the old communion table, which has been used more than a hundred years. As Mr. Hall increased in bulk, the communion table and pastor's seat either were fixtures, or else the idea of moving them apart did not occur; at any rate, the space between them became too strait for the portly pastor; so the hand-saw was called in, and a large semi-circular piece was cut out of the table for his accommodation. This piece has been restored, the succeeding pastors being less corpulent men. The church at Arnsby still adhere to scriptural or close communion. Nearly all the churches in any way famous in the history of the denomination, hold the same views. The church at Kettering, Andrew Fuller's is an exception. I expected to visit Kettering while at Leicester, but was prevented.

AN ENGLISH CATHEDRAL.

I was much pleased with an excursion made to Lincoln, celebrated for its great Cathedral, next to York-minster, the finest Gothic structure in England. The Cathedral has a very imposing appearance, being built on a high hill overlooking the town. Around the doors is some very ancient quaint looking sculpture; among the figures are Adam and Eve, dressed up in old English costume, just biting the apple. The Cathedral is in the form of a double cross, 525 feet in length by 222 feet in breadth. The choir is fitted up very handsomely; it has a throne for the bishop, and elegantly carved seats for the prebends, singers, &c. About one hundred people, in addition to those who are paid for attending, might, with a tight squeeze be accommodated; yet more than \$70,000 a year is spent in maintaining service (I should be sorry to call it public worship,) in the place, that is, \$700 per hearer, supposing it was generally attended by one hundred persons, which is very far from being the case. This is one of the poor Cathedral, too. What must it cost the rich ones? In one of the small chapels is a tomb, on which are too effigies of one of the Popish bishops, of the place, one represents him as he appeared while in health; the other at the time of his death—a mere skeleton. He died in "the pious attempt" to abstain from food during the whole of Lent—40 days. There are many other monuments and tombs, with fulsome inscriptions, but they are of no particular interest.

REV. JOHN ANGELL, JAMES.

I was quite surprised to find Birmingham so large a place. It contains over two hundred thousand inhabitants. As in the large manufacturing towns, the "dissenting body" are very numerous. My chief object in visiting this place was to hear and see the Rev. John Angell James, and I have been more than gratified. His chapel is an immense building, seating 2,100 people, is always full, and Sunday evenings crowded. Mr. J. has been the pastor of this church forty-four years. His ministry has been eminently successful. He appears to be about sixty years of age, and has a large round face, short grey hair, and very bright eyes. He is rather portly; his manner in the pulpit is animated, affectionate, and earnest; it varies according to the subject, and is perfectly adapted to it. One of the discourses I heard him deliver was on Psalmody. It was not an essay, but a lecture, rich in instruction. He appeared as a teacher, "apt to teach," and his manner corresponded. On Sunday evening, he preached from Rom. x. 17. "This was a textual discourse, full of soul stirring eloquence; he spoke as one having authority." He expostulated with, and solemnly warned the young against the allurements of those who have left the simplicity of the gospel for a philosophy falsely so called;—men more dangerous, on account of great, though perverted talents, and fascinating eloquence. He alluded, no doubt, among others, to George Dawson, who, next to Mr. James, is the most popular man in Birmingham, but for very different reasons.

REV. GEORGE DAWSON.

While at Leicester, I heard Mr. Dawson lecture, and was very much pleased. Mr. D. is the son of a Baptist minister, and was educated at the Glasgow University. In 1844, after receiving his degree, he accepted the call of the Mount Zion Baptist church, in this town, where he remained about two years. His audiences, during this time, were very large. It was observed, however, that his preaching became less evangelical and more philosophical, in the ordinary acceptance of the word: that his topics and illustrations were unusual; that he seemed anxious to instruct the people, but had little or no regard for the impenitent; that, as Dr. Mason said, each of his discourses "needed to be baptized in the name of the Lord Jesus Christ to entitle it to the name of a Christian sermon." A division in the church, was the consequence, a large portion of the congregation and part of the church adhering to Mr. Dawson. No change of sentiments as to Christian doctrine was then charged against Mr. D.

The seceding body, having united with many admirers of Mr. Dawson, holding every kind of opinion, have organized a new congregation, and built a most elegant chapel, in which he preaches to large and admiring audiences. Perhaps some of your readers may be curious to see a part of their confession of faith; the following are the principal articles, viz:

"The members of this congregation admit that there exists among them a considerable diversity of opinion upon several important doctrines in theology, but they do not regard that difference as a bar to Christian union."

"They unite for the study of Christian truth, under the instruction of a teacher, whom they do not regard as the retained advocate of certain doctrines, and, therefore, bound to publish and support them, but as one whose duty it is to aid them in their studies, by giving them the benefit of his earnest inquiry into the truth of God."

"They unite in the bonds of charity as students with a feeling that each has much to learn, and, perchance, much to unlearn; their bond is prospective, rather than retrospective—a common spirit, end and aim, rather than a common belief and creed."

"They unite to do good to others, to obey the Lord's commandments, to feed the hungry, to clothe the naked, to instruct the ignorant."

"They hold that to each individual his theological belief is of high importance; they seek, therefore, to promote belief in what appears to them the best mode; not by requiring it authoritatively, but by searching for evidence in the freest spirit of inquiry. On controverted points, they would examine both sides of the controversy, and then, having 'proved all things, hold fast that which is good.'"

"They hold that, lacking the power to search the hearts of men, they must be content with the confession of the mouth, and still stronger evidence afforded by Christ's rule, 'by their fruits ye shall know them'; they therefore regard the

Niche for the Poets.

THERE IS NO SPEECH NOR LANGUAGE;
WHERE THEIR VOICE IS NOT HEARD.

When o'er the canopy of heaven
I roll my charmed sight,
And see the long withdrawing ev'n
Resign to solemn night.

The moon in silence rears her crest,
The stars in silence shine;
A secret rapture fills my breast,
That speaks a birth divine.

Unheard the dews around me fall,
And heavenly influence shed,
And silent o'er the earthly ball
Celestial footsteps tread.

Aerial music wakes the spheres,
Touched by harmonious powers;
With sounds unheard by mortal ears,
They charm the lingering hours.

Night reigns in silence o'er the pole,
And spreads her gems unheeded;
Her lessons penetrate the soul,
Yet borrow not a word.

Noiseless the sun emits his fire,
And pours his golden streams;
And silently the shades retire
Before his rising beams.

The hand that moves and regulates,
And guides the vast machine,
That governs, wills, and times, and fates,
Retires and works unseen.

Angelic visitants forsake
Their aramantine bowers;
On silent wings their stations take,
And wait the allotted hours.

Sick of the vanity of man,
His noise, and pomp and show,
I'll move upon great Nature's plan,
And silent work below.

With inward harmony of soul,
I'll wait the upper sphere;
Shining, I'll mount above the pole,
And break my silence there.

London Patriot.

Youths' Department.

THE POWER OF PRAYER.

Not very long ago there lived a poor but pious woman. Her name I cannot tell you, but she was a widow; her husband was dead, and she had but one son. He was a wicked boy and often caused his mother's heart to ache. At last he went off to sea; he cared not for his poor mother; but was anxious to be out of her sight, to be far removed from the sound of her earnest and affectionate advice and entreaties. Deeply and bitterly did she mourn over her wild and wayward child; but she did not abandon herself to sorrow. She remembered she had a Father in heaven, and to him she unburdened the grief of her heart.

From the time of her son's departure she resolved to set apart one hour every week to make him an object of special prayer. She besought God to watch over him, to keep him from falling into sin, and to convert his soul. No other engagement was permitted to set aside this duty, and regularly, at the appointed hour, she withdrew from the toils and cares of the world, to plead with God for her absent boy.

Days, weeks, months, years rolled on in rapid succession, and no tidings of the young sailor were received—no letter, no kind message reached the heart-stricken mother. She was inclined to think that he must be dead; yet could not bring herself to discontinue her weekly practice of praying to God on his behalf. One evening she went into her little room, intending as usual to pray for his conversion; but not a word could she utter, she could only sigh and weep. Were those sighs and tears in vain? We shall see.

A long time after this, one warm, bright summer's evening, when the beams of the setting sun cast on everything a golden tinge, and all nature was peaceful and lovely, the poor widow was seen sitting in her cottage porch. Her countenance had a sweet but melancholy expression, and often did the unbidden tear tremble in her eye. She thought of her son, her long-lost boy. As she sat there, a tall and weather-beaten sailor approached the little wicket-gate, and looking very wistfully at her, said, "Is Mrs. M. at home?" "Yes, sir," she replied, not knowing to whom she spoke: "I am Mrs. M. Pray what is your business?" "O mother!" he exclaimed, "don't you know me? I am your son." What a joyous meeting they had, and how much they had to say of many things that had transpired during this long period of separation!

For some time after the young sailor left his native land, he had lived a sinful life, and endeavored to forget all the good things he had heard. One Sabbath day, as he wandered through the streets at Calcutta, his attention was arrested by the sound of voices singing a tune, that was familiar to his ear. It was one to which he had sung hymns, when sitting at his mother's side. He went into the building (which was a chapel) whence the sound proceeded, and when the singing was over, he thought he would stay a little to hear what the minister had to say. His attention was riveted, and his heart was touched, by what he heard from the good missionary. He lifted up his heart in prayer to God, exclaiming, "God be merciful to me a sinner!" That prayer was heard. He had bid adieu to his sinful pursuits and worldly companions, and had returned to fill the heart of his mother with joy, and to receive her blessing.

My children, have you a mother who prays for you? Bless God for this; but, remember, your mother's prayers will not save you. Like the sailor at Calcutta, you must cry for God's mercy for yourselves. Learn from this story, too, what a good thing it is to send missionaries to foreign countries. Not only will they be useful among the heathen; sailors, soldiers, and merchants from this country may go and receive instruction from their lips. They may save many an English or American sailor-boy. They may be blessed by God to fulfil many an anxious mother's prayer. —(London) Miss. Repository.

WHY SHOULD ANY MAN SWEAR.

I can conceive of no reason why he should, but of ten reasons why he should not.

It is mean. A man of high moral standing would almost as soon steal a sheep as swear.

It is vulgar; altogether too low for a decent man.

It is cowardly; implying a fear either of not being believed or obeyed.

It is ungentlemanly. A gentleman according to Webster is a gentle man.—Well-bred, refined. Such an one will no more swear, than go into the street to throw mud with a clod hopper.

It is indecent; offensive to delicacy and extremely unfit for human ears.

It is foolish. "A want of decency is want of sense." Pope.

It is abusive. To the mind which conceives an oath, to the tongue which utters it, and to the person to which it is aimed.

It is venomous; showing a man's heart to be a nest of vipers, and every time he swears, one of them sticks out his head.

It is contemptible; forfeiting the respect of all the wise and good.

It is wicked; violating the Divine law, and provoking the displeasure of Him who will not hold him guiltless who takes his name in vain.

BEHAVIOR.

On the subject of behavior in company, Leigh Richmond gives the following excellent advice to his daughters:—

"Be cheerful, but not gigglers. Be serious, but not dull. Be communicative, but not forward. Be kind, but not servile. Beware of silly, thoughtless speeches; although you may forget them, others will not. Remember God's eye is in every place, and his ear in every company. Beware of levity and familiarity with young men; a modest reserve, without affectation, is the only safe path. Court and encourage serious conversation with those who are truly serious and conversable, and do not go into valuable company without endeavoring to improve the intercourse permitted to you. Nothing is more unbecoming when one part of a company is engaged in profitable and interesting conversation, than that another part should be trifling, giggling, and talking comparative nonsense to each other."

JOB WORK

OF EVERY DESCRIPTION
NEATLY EXECUTED
AT THIS OFFICE.

E. F. KING HOUSE,
Marion, Ala.

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

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

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

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

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

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

Jas. C. Norwood, of Dallas County, and
Wm. R. Hardaway, of Greensboro', Greene
County, will be in the above House, and respect-
fully solicit the patronage of their friends.

Kirwan's Letter on Baptism
DR. COTE OF THE GRANDE LIGNE
MISSION, AND DR. COTE'S REPLY. An
8mo pamphlet, 50 pages, just published. Price,
in stiff covers, 124 cents single, \$6 a hundred.
Price in paper, 10 cents. \$5
LEWIS COLBY, Publisher,
122 Nassau street, New York.
15-ct

June 1, 1849.

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. F. JEWETT,
PROFESSOR D. W. CHASE,
MISS MARIA A. POLLOCK,
MISS JANE CUMMING,
MISS LUCY E. SMITH,
MISS —SALISBURY,
MISS —ORMSBY.

GOVERNERS,
MRS. JULIA A. ORMSBY,
STEWART'S DEPARTMENT,
MR. AND MRS. W. K. WHITE.

MATRONS AND NURSES

The Eleventh Annual Examination of the Jud-
son, has just closed a year of great prosperity to
the Institution. Though we have reluctantly parted
with several Teachers engaged in the Insti-
tute 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 re-
gret among the Pupils and Patrons of the Insti-
tute, that Wm. HOBBS, Esq., has been com-
pelled by the protracted ill health of Mrs. H., to
resign the office of Steward, it is a cause for con-
gratulation, 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 testi-

mony of all who have ever known them, the
Trustees feel prepared to assure Parents and Guar-
dians, that in the family of Mr. and Mrs. White, the
young ladies will receive all the attention and
kindness, will enjoy all the conveniences and com-
forts, which are necessary to secure to them a plen-
tiful, peaceful and pleasant home.

Board, per month, including fuel, lights, washing,
bed, bedding, &c. 11 50,
Incidentals, (fuel and servant for school room, &c.) 1 00
per term of five months, 50
Use of Library, per term of five months, 50
Board and Tuition will be payable, one-half in ad-
vance, 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 discre-
tion 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 Di-
ploma until all her bills are settled.

N. B.—The entire expenses of a young Lady, par-
tially or wholly defrayed by her friends, not in-
cluding English studies only, (Instrumental Music not in-
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
English branches, and Music on the common and on the
Eolian 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 ex-
penses of a young Lady, desiring to graduate with the
honors 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
Books, &c.

JOHN LOCKHART, E. D. KING, Pres.
Sect. of Board of Trustees,
Aug. 7, 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 pu-
pils from a distance.

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

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

COURSE OF INSTRUCTION.
PREPARATORY DEPARTMENT.
SECOND CLASS—Spelling, Reading and Ele-
ments 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, Ele-
ments of Astronomy. 18

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

JUNIOR CLASS—Chemistry, Algebra, Uni-
versal History, Ancient Geography, Physi-
cs, Logic, Geometry commenced, Geology,
and Mineralogy. 20

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

FEEL
Daily exercises in Penmanship, Arithmetic,
Orthography, Composition and the Holy Scriptures,
by all who are capable, which will be continued
throughout the whole course.

It is believed that the course of instruction con-
templated 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 Prin-
cipal and his Assistants to conduct their pupils, not
in that superficial manner which often results in
forgetfulness 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 think-
ing, 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 de-
sire 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, 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. Houleaur.

CABINET AND LIBRARY.
We are engaged in making collections for a Cab-
inet in Geology and Mineralogy, to which we sol-
icit contributions from the friends of Science. We
also propose the establishment of a Library, 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-
sion.

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 du-
ty. It will therefore be the studious and unceas-
ing 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 prin-
ciples, and by securing their confidence and affec-
tion.

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

For the information of such as may not be ac-
quainted with Mr. Sturgis, the following testimony
is subjoined:

ALABAMA FEMALE ATHENÆUM.
The subscribers as a committee of advancement,
in 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,
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 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 Insti-
tution to their friends and the public, as worthy of
general confidence and patronage.

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

A FEW COPIES LEFT.

OF "THE GOOD MINISTER OF JESUS
CHRIST," AND "GOD'S PRESENCE IN HIS
SACRAMENTS."

By WILLIAM R. WILLIAMS, D. D.
These two are the only sermons by Dr. Williams
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MAY, 19, 1849.

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apostle of religious liberty in this country, and a
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\$10 " " " " twelve " "
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Denominational History, are respectfully requested
to obtain a list of subscribers among their friends
and send on their orders immediately.

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

LEWIS COLBY, Publisher,
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May 11, 1849.

TUNING AND REPAIRING PIANOS.

MR. W. LINSEL,
HAVING permanently located in Marion, re-
spectfully 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. JEW-
ETT, Principal of the Judson Female Institute,
and also invites attention to the following re-
commendation from Prof. D. W. CHASE, Prin-
cipal of the Musical Department in the same In-
stitution.

Having been well acquainted with Mr.
Linsel 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 recom-
mending 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-t.

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

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

April 1, 1849.

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 abiding during the
summer months, is invited to this delightful
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natural beauty of site, extent and comfort of accom-
modations, variety of medicinal waters, and pleas-
ant society, beyond any other resort in Alabama.

The Billiard room, Bowling saloon, Bar, and Con-
fessionary part of the establishment, will be in
charge of a person skilled in his business. In ad-
dition, a fashionable mantua maker 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 Sel-
ma every Thursday morning, and often if neces-
sary.

Board at the low rates of last season. Drafts on
Mobile taken for bills over \$50 dollars.

J. W. SPALIGHT,
Trustee for M. M. George.
13-2m.

May 18, 1849.

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

WILL punctually attend to all business con-
fided to him in the Courts of this and the
adjoining counties, the U. S. Court at Tuscaloosa,
and the Supreme Court. 12-ly.

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DEALERS IN
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&c.

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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.

MONSIEUR, Jan. 3, 1849. ly.

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their prices will be shaped to mutual advantage.

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March, 1847
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Alabama, will forward orders for groceries and re-
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