

# The Alabama Baptist.

Edited by an Association of Brethren.

"JESUS CHURCH HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians ii, 20.

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### REV. J. G. BINNEY.

A communication from the Rev. Mr. Binney to the Baptist church in Savannah assigning his reasons for becoming a missionary, &c.

(Concluded from our last.)

My fourth reason is found in a review of Divine providence in this matter. I have often asked in much surprise—why, while the harvest was great, and the laborers were few, God should reject one, who so ardently desired this work? But, if it is his will that I should enter the sphere now opened, this difficulty is solved. At no previous time, until perhaps the last two or three years, would I have dared to enter upon this work. Even now my health would not admit the many exposures and irregularities which necessarily attend the usual missionary service. God has, for some years, under favorable circumstances detained me in this land, until I am measurably prepared to commence this work, and at the same time, he has presented such associations and responsibilities as would have forbidden my engaging in this work, however my health well qualified. During this time he has been gradually preparing just such a field, as I could enter. At no previous time, perhaps, would it have been best to commence; but now the call is immediate and imperative. God has led the blind by a way that was not understood, and has brought together the man and the work at apparently the proper juncture. A little while more, and I should be too old—a little while more, and the field would be overgrown with weeds of rank luxuriance? Then, again, who informed the Board of this man? How came they—after the decision by our brethren that it was proper to call a pastor, to select him, so little known in our public bodies, from among the large number of ministers in the United States, so many of whom were likely immediately to be suggested to their minds? Why, send to the low country of Georgia, to take one out of so few, instead of selecting from the large number of well qualified men in the New England States? Why not apply to some one of the many that in Worcester, by their votes, approved and solemnly pledged themselves to this work? I have asked them few questions upon this point, and know not who or what has thus influenced them. Until the morning that I received their letter, I had not even dreamed it might be my duty now to go. But for the want of a better solution, I say it looks like the providence of God, after having prepared the field, and given the man a heart to the work—directing the Board to that very man, though surrounded by a thousand more likely to go.

If then God, in his providence, has thus made the field and the man to meet—if at the same time he has prepared me to take your hearts, and those of many brethren in other parts of our land with me, thus to secure our sympathies, prayers and co-operation in this work of saving souls—may I not suppose, that all these combined, indicate somewhat very different from a blind chance? Is it not clearly the voice of God's providence? And should we not reverently receive such instruction? Truly, it is thus that he aids us in seeking our duty in his word, and at the throne of his grace.

A fifth consideration is derived from the present state of the missionary cause. To me this has for some time appeared to rest, if not to retrograde. The most solemn appeals fail to secure either men or money. I refer not to the fact that some few may decline this service when addressed, or that our funds have this year fallen short of a former year by upwards of \$3,000. There may be more money and men in the service, than ten years since. But I allude more particularly to the solemn consideration that present wants are not as cheerfully and promptly met, as were the wants of former days. We have prayed "thy kingdom come," and God has mercifully answered the prayer in part; but it has imposed upon us responsibilities—it has made upon us demands, that we are slow to meet. The population of the heathen has increased—each station has progressed, new fields of labor have providentially opened, and the labors of wicked men against Christ and his cause have augmented, far beyond the increase of our efforts to convert the world to the Cross of our Lord and Savior. And this has occurred amid the unparalleled prosperity of our churches at home. We have money, until it is like a gangrene to the piety of our members. We have numbers until a large portion of the church have become the veriest idlers in the Lord's vineyard, or are engaged mainly in carping at, and retarding the effective labor of others. It is not my purpose here to ac-

count for this state of things; but if my life would remove it, I ought cheerfully to surrender it. Rather than in any way to increase it, let a mill stone be hanged to my neck, and let me be cast into the depths of the sea. I believe every one does increase it, who turns his back upon the claims of the world, whatever sacrifices they may demand.

In my last year's missionary discourse, I suggested the probability that the time was not distant, when the claims of this cause would become the touchstone of the sincerity of our professions of Christianity. The time has come when those who know the facts of the case, must respond in men and money to the beseeching cries of the heathen, or forfeit a good conscience, and the approbation of God—and, may I not add, greatly endanger their souls for eternity. This is a time when deep anxiety pervades the friends of Christ and the heathen, shall I add to that anxiety? Shall I increase the lethargy that possesses so large a portion of the church by blenching from difficulties, and then presenting excuses, which others will not approve, and which I myself cannot peacefully trust? It cannot be. The present state of this cause demands unreserved consecration, and the most prompt and hearty action in the service.

The last consideration I will mention, is the effect of my decision upon others. All Christians are closely observed, particularly is this true of gospel ministers. Their conduct is rigidly compared with their professions. To this we certainly should not object. Should we unwisely do so, it can neither do away the effects of our conduct, nor relieve us from the solemn responsibility thereof. We should, therefore, let our light so shine, that others seeing our good works, may be led to glorify God. This is true in proportion as we have publicly espoused Christ and his cause. It is well known that I have always spoken freely upon the claims of missions. I have pleaded for both men and money, and have often professed my readiness personally to enter the foreign field, if others, qualified to decide, thought me fit. Not only then may I be fairly judged as a Christian and a Christian minister, but as an avowed friend to the cause. And what but incredulity in our professions, could be expected to follow my conduct, should I now practically deny the whole of my former instructions. Not only would the worldly minded mistrust me, and thence the cause; but would not Christians, and even my ministering brethren feel their confidence weakened in the ministry? Would not our brethren, who from various causes have been opposed to this best of works, be strengthened in their present views of the subject? And what must be its sad effect upon our young men in the ministry? Would they not be liable to infer that, however good this subject for declamation—it is deemed too cross-bearing to practice? Then next we approach them with the claims of God and the heathen, may they not say of us, "they bind heavy burdens, and grievous to be borne, and lay them upon young men's shoulders, but they themselves will not move them with one of their fingers?" Indeed in so saying, would they not utter a truth capable of ever after keeping us silent? May not one difficulty now found in obtaining the right men, and sufficient funds, be, that this has already been more extensively felt than has been expressed or even suspected? How fearful would this influence be upon the people of my own charge. You know with what plainness I have ever preached to you the gospel. I have kept back nothing, which I deemed for your good, the Bible being my guide. I have not sought your praises or pleasure; but, your welfare, your piety and usefulness. I have often and earnestly presented you the requisition of God for your self-denial, and the right use of your property. And I must do you the justice to say, that in no instance has any complaint reached me on account of this plain dealing. But I am too well aware of the fact that you have not always believed me. Certainly if you had, men of property especially would either have given more freely to supply the wants of a perishing world, or have forsaken a ministry, from which they heard so frequent reproaches. So also in our church and congregational concerns. I have often asked you to make sacrifices for their welfare. And though I have never said go, but come, yet I am not ignorant that, in some, there have been moments of suspicion that my object might be personal interest. Of this I do not complain, it was natural. I have far more reason for gratitude, that you have so cheerfully endeavored to execute my plans. But should I now cleave to the many comforts around me, would not the mind very naturally misinterpret the act? Would not some eventually conclude it far "easier to preach than to practice," and even justly say, it always appears his duty to take good care of himself? Could I after that preach as I have hitherto done? And if such be the influence upon your minds what must it be upon that portion of my charge, who have no personal interest in the Saviour. They are honorable men, and have a right to expect consistency in their preacher. However much they may be pleased with a declamation, will they not scorn the instructions and the warnings of a man, whose sacrifices consist only in words, who demands from others what he is unwilling to attempt himself? Will they not transfer this contempt to their intellects, from this to other subjects, until, from despisers of me and thence of my office, they become sceptics of the worst cast, and ultimately lose their own souls? Not only do I see the possibility of this, but I see not

how it could be otherwise. To prevent this, would require better reasons than it is in my power to give. I would not dare they should weigh me in my own balance.

But why, my dear brethren, should I to all this subject myself, the ministry, the church, the cause, and the souls of my people—souls committed to my charge, which, before God, I have solemnly promised, if possible, to lead to Christ and to heaven? Sincerely have I preached what and no more than I thought the Bible contained. Honestly have I asked, without fear or favor, that my Master's claims should not be rejected. I have not presented principles, which I could not myself believe, nor duties, which I could not, at least, try to practice. Thus far, with the allowance due to the infirmities of our nature, I feel assured you can bear me witness, that my life has not falsified my verbal instructions. Surely I ought not now to hazard that point, by cleaving to the comforts and kind friends, so mercifully loaned me for a time by our heavenly Father.

May I not hope the reverse of this will attend my cheerful compliance with duty? If holding, as I do, so much worldly good in my hand, I voluntarily resign it—if I now sacrifice my all, the result of a kind Providence over me for years, solely to obey Christ and benefit souls—will it not be a voice to my friends, at least, that must be heard, an appeal that will be felt? Thus acting honestly and cheerfully as I have desired others to do, and as I have professed my readiness to do, will it not place beyond every reasonable doubt the sincerity of my past instructions? Will not my ministering brethren be strengthened thereby, especially when I can sincerely assert my firm conviction, that every honest minister of Christ would do the same or its equivalent, should duty be made plain? Can it fail to induce them and private Christians, by prayer and effort, to join us in this holy work? Will it not happily influence the minds of our brethren, hitherto opposed to missions? Often have they suspected our motives when pleading this cause; they have feared that for our selfish interests we were imposing upon our brethren, whom we send abroad, and upon those, from whom we solicit funds at home. But after having so long been engaged in this work here, they cannot deem me ignorant of what has been supposed to be "behind the curtain," and assuredly they will not charge me with folly sufficient to cast away so many earthly blessings to become the mere tool of designing men to accomplish wicked purposes. If for a moment, they have ever deemed it possible, that even our missionaries are seeking to advance their temporal interests, they cannot fail in this case to see the mistake. What earthly recompense can that heathen land make me? Will they continue to say that none go, who have any thing to lose? Will not correct views in this case, lead to suitable impressions respecting the cause generally?

I cannot but think, where circumstances require such a sacrifice, and the demand is cheerfully met, it is adapted to strengthen men's faith in the ministry and its teachings, in the church and its professions. To avoid dangerous and secure healthful influences, is with the gospel ministry of the first importance. I deem it well purchased at almost any amount of sacrifice.

I have endeavored to present, briefly as possible, some of the reasons which have induced my decision. I have not decided from contemplating any one of these; but each in its place and all combined leave a conviction upon my mind that cannot be resisted. Should you, under such circumstances, remain in me, I am confident that you would have only a Jonah, whom you would soon seek to cast into the sea. I trust I am not understood to imply that any obligation rests upon me to the general cause, which does not equally belong to every member of Christ's body. For this particular field, special considerations must be weighed by me. It may not be the duty of all to go to Burma, or to any other foreign land; but surely we all are Christ's and ought, as a church, to obey his last command—to send the gospel into all the world, until it be preached to every creature. Nor can any one of us be absolved from our part of that momentous trust.

I hope also, that when I allude to sacrifices—I am understood to speak only after the manner of men.

I confidently believe you will not only cheerfully resign me to this cause, but that you will, with me, give liberally, uniformly, and to the end, of your substance to accomplish this glorious work.

That the Great Head of the church, who purchased it with his own blood, and who loves it far better than we can do, will provide for its wants, I cannot doubt. In him alone is my trust for you and myself—to him, my dear brethren, I commend you.

I remain very truly,

Your affectionate pastor,

J. G. BINNEY.

[Our readers will value the following precious memorial of that venerable man, Dr. Stephen Gano—so long pastor of the First Church in Providence, R. I.—Baptist Memorial.

A CHARGE DELIVERED AT AN ORDINATION.

BY THE LATE REV. STEPHEN GANO.

My Dear Brother in our precious Redeemer:

The custom which sanctions the present duty devolving upon me on this interesting and solemn occasion, is taken from the charge given by the apostle Paul to Timothy and Titus, primitive ministers in the

Christian church; and as the duties which were then connected with the office of a Christian minister, are, and ever will be the duties of a minister of Jesus Christ, without claiming apostolic authority or infallibility, we may be permitted to repeat their inspired and weighty charge as reminding you and us of the solemn obligations resting on our souls as professedly engaged in the important and arduous work of the ministry.

Two points embrace the great duties of a minister of Jesus Christ. "Take heed to thyself and thy doctrine." Be thou an example of the believers in word and conversation, in charity and in spirit. In this direction you will observe the whole deportment of the man is involved; and while it guards against light, frivolous, frothy conversation, it inculcates that purity of language and conduct which becomes, and is strikingly congenial with the gospel of our Lord Jesus Christ. A morose, secluded, and insulated life, as if the preacher was infinitely above his brethren, and inaccessible to them, is contrary to the manners and conduct of their divine Master. Familiarity without degradation, benevolence without ostentation, and sobriety without austerity, places the Christian minister in the best situation to enforce on the minds of those with whom he is conversant, the excellency and utility of the religion he ought to advocate. Copy, my brother, as near as possible, the perfect example of our adorable Lord and Savior, in his life and conversation. Endeavor to imitate his Spirit. He went about doing good, and occasionally mingled in the company but not in the wickedness of publicans and sinners. In taking heed to yourself, remember a devotional spirit is of primary importance. It can scarcely be expected that he who leads in the public devotions of Zion will lead the flock either acceptably or profitably who is destitute of that spirit which ought to actuate spiritual and true worshippers. Possessing a divine unction, the faithful preacher will ascend the holy hill of Zion with the incense of prayer, and find access to the mercy seat, through the all-prevailing intercession of this great High Priest; and in his intercourse with the people of God, his speech will convey a savor both refreshing and delightful. He will truly weep with them who weep, and rejoice with them who rejoice.

2d. Paul said to Timothy, I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the word, be in season and out of season, reprove, rebuke, exhort, in all long suffering and doctrine. Preach the word. Make this blessed volume the fixed standard of all your preaching. From this morning source of light, the man of God may be perfectly furnished with all good works; and according to the inspired direction, "Hold fast the form of sound words," &c. Never be afraid to declare what this word declares. The gates of hell cannot prevail against it.

Imitate the apostle who determined to know nothing but Jesus Christ, and him crucified. Exhibit him as this word exhibits him—the word that was with God and is God, "as over all God blessed forever, the true God and eternal life." If you preach the word which the Holy Ghost teacheth, you will always be on safe ground. Infidels may reject it, willings may ridicule it, pretended friends may pervert and distort it, but the God who revealed it will most assuredly eventually vindicate it against all the violent attacks of its open and surreptitious enemies. In faithfully preaching the word, you will not shun to declare the whole counsel of God—the mediatorial character of Christ as King upon his holy hill of Zion, the Law-giver, having all power on heaven and earth—as the great Prophet who spoke as never man spoke, and who is to be heard in all things—as the great High Priest, by whose sufferings and death an atonement for sin has been made, and whose all-prevailing intercession lays the only solid foundation for the hope of poor guilty sinners. Indeed all the great fundamental truths of revelation concentrate in the person and character of our adorable Redeemer.

You will always keep in view that the messages of grace which you bring are addressed to poor, guilty, wretched, fallen slaves, who need with yourself just such a salvation. Let it be your endeavor to preach to them rather than before them. In this view you will constantly keep in mind the necessity and agency of the Holy Spirit in changing the hearts of sinners, and preserving them to the heavenly kingdom. I charge you to administer the ordinances of the gospel according to the express direction of God's word, remembering you are the servant, not the law-giver, and have no authority to mutilate, change, or dispense with the injunctions of God your Savior. In the circle of ministerial duties you will find ample scope for constant, unwearying, patient, and diligent employment. Let nothing divert you from the grand object of the Christian ministry, viz: to glorify your Lord and Master, and benefit your fellow sinners.

In closing these observations methinks I hear you say, "Who is sufficient for these things?" My brother, the sufficiency is of God. Be encouraged from the consideration that the Lord sends no man a warfare at his own charges. He is able to support and bless you, and has promised to be with his servants always, even to the end of the world. Your time of working is short. The sun-shine will soon come, "live an account of thy stewardship." Lay this before you, and if faithful unto death, you will receive a crown of life.

## DEVOUT ATTENTION IN THE SANCTUARY.

The obligation to this is so manifest that we will not dwell upon it now, but give a few hints respecting things which show the absence of it.

1. *Ease with which attention is diverted from religious service.* If some Sabbath-breakers' wheels rattle by the place of worship, some must look after those wheels, and anxiously gaze in the supposed direction to make the discovery. The heads of numbers swing round to contemplate every new comer and every late comer into the sanctuary. The preacher is often edified by the spectacle of three-fourths of a congregation apparently under deep concern of mind concerning him who it was that lifted the latch, or shut the door. If a dog, whom the owner ought to have had sense enough to have shut up at home, happens to trot up and down the aisles, he catches and interests more eyes than the speaker, and makes more noise than his important message. A new feather that sails into the sanctuary upon a lady's bonnet, has amazing power to concentrate attention upon itself. It is melancholy to think how many trifling things have power to divert people's minds from the solemn services of religion.

2. Again: *Drowsiness is the antagonist of devout attention.* That there are cases when this is to be palliated, will not be denied. But a great amount of it is inexcusable. Much of it would cease to exist were the heart deeply affected with the momentous interests of religion. Much of it would cease were there anxious watchfulness against it, and humiliation over it when it occurs. But some even seem to court repose in the sanctuary, by choosing the most easy and comfortable postures. It is a sad scene to see a sleeper in the house of God! It proclaims the utter impotence of truth to do that person good. It is a grief to the preacher. But Satan is very glad of it. It is sad to think how many people there are who contribute to his comfort in that respect.

How can we question that he who vindicated the honor of God's temple by driving from it the guilty trafficker, frowns upon an undevout demeanor there. "The Lord is in his holy temple, let all the earth keep silence before him."—*Boston Recorder.*

## THE TEARS OF JESUS.

Pitiable, indeed, must be the state of that mind which can find itself at ease to debate a question of metaphysical divinity in the presence of the Redeemer's tears. Yet there are men whose creed has no place even for his sacred grief; who are actually annoyed at these tears wept over perishing sinners, as at heterodox variations with the divine decrees; who turn at this point of dispute into inflexible, as inconsistent with their views of divine inflexibility. There are those who would rather these tears had never been shed, or that the record of this burst of divine compassion should be expunged from the sacred page, than that it should remain as an obstacle to their logical views of the divine purposes. But we linger over it with delight; we love to remain within the softening influence of the hallowed contagion of the Redeemer's tears; we bless him for them; we regard the melting scene as only inferior in pathos, in tender and solemn grandeur, to Calvary itself.

When Jesus afterwards turned to the mourning daughters of Jerusalem, as they followed him to Calvary, and said, "Weep not for me, but weep for yourselves," he sought, by that admonition, to impress them with the magnitude of the calamity which awaited them; a calamity so pregnant with woe, that had all the tears shed from the creation, been reserved for that event, had all the universe joined and aided them in the mighty grief, it would not have equalled the greatness of the occasion. But his own tears should affect us more deeply with the greatness of the calamity, than the sight of all creation in tears. To think that Jesus wept, that tears fell from his eyes, the eyes of incarnate perfection, how great must have been the calamity of souls lost, immortal natures perishing under the frown of God. And he would encourage us to infer, that, making the necessary allowance for the difference between his earthly and his heavenly state, his nature is still the same; that no sinner perishes unperished, unlamented. He would have the ministers of his gospel to mingle their appeals and warnings with tears, and to assure the impenitent that if they finally perish, they descend into perdition bathed in the tears of divine compassion.

Harris.

## THE RESTING PLACE.

However dark and disconsolate the path of life may have been to any man, there is an hour of deep and quiet repose at hand, when the body may sink into a dreamless slumber. Let not the imagination be startled, if this resting place, instead of the bed of down, shall be the bed of gravel, or the rocky pavement of the tomb. No matter where the poor remains of wearied man may lie, the repose is deep and undisturbed—the sorrowful bosom heaves no more, the tears are dried up in their fountains, the aching heart is at rest, and the stormy waves of earthly tribulation roll unheeded over the place of graves. Let armies engage in fearful combat over the very bones of the pale warriors of the dead, but not one of the sleeping shall heed their shouting tramp, or respond to the rushing shouts of victory.

How quiet these countless millions slumber in the arms of their merciful Saviour. The grave of sinners shall not awaken them from their sleep.

loud cry of the elements—the winds, the waves, nor even the giant tread of the earthquake, shall be able to come an instant into the chambers of death. They shall rest securely through ages, empire shall come and pass away, the last great battle shall be fought, and then a silver voice, first heard, shall rise to a tempest tone, and penetrate the voiceless grave. For the trumpet shall sound, and the dead shall hear his voice. There is, however, but one class of persons who may derive comfort from these reflections—those only who have washed their robes, and made them white with the blood of the Lamb.

## THE HOUSE OF PRAYER.

How great is the mercy of God in providing the house of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, sustaining them, as in the flesh, with his accustomed benediction, *Peace be unto you!* What a relief it is to come into these hollowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes and our fears, to the care of God! What a comfort to leave behind us, for a brief interval, all the conflicting interests and entangled devices of this perishable life, and to raise our thoughts to that happier time when brother shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger and thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be without its Sabbath, and its house of prayer! Abused as are these blessings by so many, despised and trodden under foot and deenerated, as are too often the holy things of this house, and of the Lord's own day, they yet shed a light and a religious cheerfulness over the world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land. They keep alive the fire of religious feeling in the star of the heart. They give a respite from earthly cares, and open a glimpse of heaven to our sight. They speak, as it were, a perpetual protest against vice and infidelity. They set up a standard for the gospel. They oppose a temporary check to the force of the soul. They remind man that there is no peace or spiritual prosperity but through reconciliation with God, and in communion with God.—*Dr. Sumner.*

From the London Patriot.

## AN UNEXPECTED DISCOVERY.

The object of the Sabbath school teacher should be but one—to see the children singly converted to Christ. To realize this he should prosecute his labors with the pious resolve, neither to forsake his class, nor to allow his children to leave the school until this all important object should be attained. But in cases where the providence of God interposes, and interrupts his holy purpose, and the teacher is unavoidably separated from his charge, let him not despond,—there is yet abundant room for confidence and hope. He may not personally have realized his heart's desire, but he has not labored in vain. The precious seed which he has sown with so much diligence and anxiety shall not perish; and though in this life he may never enjoy the happiness of witnessing its fruits, that fruit shall, nevertheless, at last, repay his toil, thirty, sixty, or a hundred fold.

"I was a few weeks since," said an esteemed minister, "in one of our large towns, where twenty years ago I was a resident and a Sabbath school teacher. During my visit I was invited to attend a meeting of the Home Missionary Society. Near me, on the platform, sat a young man, the secretary, with whose gentlemanly and Christian demeanor I was particularly struck. At the close of the meeting he approached me, and taking affectionately my hand, inquired, to my surprise, if I knew him."

"No, I do not," was my reply.

"Possibly not," said he; "but I have reason, sir, to remember you. Do you recollect being a teacher in such a school many years ago?"

"Yes, I do."

"Do you recollect, sir, a boy of such a name, a pupil in your class?"

"Yes, I remember two boys of that name in my class, and one of them was so notoriously immoral and ungovernable, that serious thoughts were entertained of excluding him from school."

"Ah, sir, I was that boy. My perverseness and ingratitude to you, sir, I have not forgotten; but, blessed be God, I was not permitted to continue in my sin. The instructions I received, finally reached my rebellious heart, and brought me in merry to a Saviour's feet. I have since engaged in the same work of faith and labor of love, so dear to you, sir, and am now, also, endeavoring to discharge that office in which you see me to-night."

## PROVIDENCES ARE DISSEMINATIONS.

How frequently do we complain of these events, which in our own blindness, we call ill, whilst indeed, they are merciful dispensations of a wise and benevolent Father. This argues design.—Yes, more, who hands disperse nothing but with skill. And if not only the trial, but the consequence, are carefully and judiciously observed, we should be very vigilant in all those crises in which our good, and if rescued in a season, our mission, will have triumphed. True, they may be intended for the punishment, (and



who does not both need and deserve this?) for "whom the Lord loveth he chasteneth," and therefore? Unquestionably for our purification.

Much, very much, of the happiness resulting from this discipline of our Father, is lost, by not looking upon all events as His dispensations, but many an hour, many a day passed with billows rising mountain high, and threatening at every moment to overwhelm and destroy us, might be avoided, (or at least, all anxiety about the result banished) by simply remembering that our adorable Savior is not only in the storm, but in the very ship with us, and that although in the Saviour's life, He seems to be asleep, yet, "His eye never slumbereth nor sleepeth," and that whenever He chooses, (and His choice is always best for His creatures) He will say "peace, be still!" So much calmness of soul, during the ragings of the storms of time, and so much gratitude for deliverance, are lost by not looking upon both the one and the other, as being equally the visitations of One, who alone, possesses perfect wisdom and perfect love, and close attention to the subject is certainly important.

Recently, we were much interested in this remark, of a reverend minister, "God's dispensations are exactly what His people's dispositions should be." If this is true, and doubtless it is, our happiness would consist in moulding our dispositions into conformity with the dispensations of Providence, instead of God's dispensations to be conformed to our dispositions. God's ways are not our ways; but it does not follow, from hence, that His ways are not right.—*Southern Baptist Advocate.*

#### SHORT SERMON.

How many loaves have ye? Go and see.  
MARK VI. 38.

There is a richness of instruction in all the incidents of our Saviour's life, which we, I fear, do not often take the trouble to arrive at. We look at His miracles, for instance, as evidences of His divine power and unwearied compassion. But we rarely proceed further and inquire, what is the moral lesson which the Holy Ghost intended to teach us from the record of these remarkable facts? Thus, in the history of the Syrophenician woman, how perennial a fountain of encouragement to importunate prayer is opened to every humble believer? And, thus, in the miracle from which the text is taken, I think there may be found several lessons which may guide the conscience and encourage the hope of every true-hearted disciple.

Turn we for a moment to the scene before us. An immense multitude, five thousand men, besides women and children, have followed the blessed Saviour from all the towns and villages in the neighborhood. They have listened to His instructions throughout the live-long day. "Divers of them came from far." The burning sun of Syria pours down upon them its scorching effluence. The strongest are exhausted, the weaker are fainting with heat, famine, and thirst. The dictate of humanity is uttered by the Redeemer in the words, "Give ye them to eat." The disciples plead that the thing is impossible. Our Lord commands them to look at their store. The report is discouraging. Their provisions were barely enough for themselves. They had only "five loaves and two small fishes." This was, however, no reason for delaying the work of benevolence. The multitude sit down. Our Lord blesses the bread and the distribution commences. All eat and are filled. But Christianity teaches economy as well as benevolence. "Gather up the fragments that nothing be lost." They did so, and twelve baskets are loaded with the remainder, after every one has been satisfied.

Let us now seek for the moral lesson which this narrative is intended to convey. To me it seems to teach in the first place.

1. The smallness of our means forms no reason why we should not engage in the work of benevolence. Who can conceive of more limited means than those of the disciples? five loaves and two fishes among many thousands. Yet our Lord commands the multitude to sit down. He begins with this little; and be taught us by the event, how a little in the service of God may be greatly increased.

2. Poor disciple! your Lord commands you to be benevolent. You say it is impossible, that you have no more than you need for yourself. So thought the disciples. I ask you how many loaves have you? Are you so poor that you cannot give one to Christ? Deliberately examine your little store. Have you not two mites, which make a farthing? If you have no more, Christ will accept of that. She who gave this sum was the noblest benefactor whom the Lord looked upon, among all the many donors to the treasury. Has Christ really excluded you from the privilege of the poor widow; or are you excluding yourself?

To the rich I need only say, how many loaves have ye? Your tables are loaded with luxuries. Your wants, nay, your caprices are gratified. If the poor are called upon by Christ to be charitable in their penury, what shall excuse you if you minister not to Him of your abundance? Go to, now ye rich men.

You are a minister of Christ. Your salary is small, and ye are obliged to practise economy. You are laboring for God in your calling, and for these reasons suppose that you are excused from the work of charity. My brother, how many loaves have you? Go and see. Look over your means. Lay them all before Christ, and in the presence of the Saviour decide whether you have nothing that you can give to Him. Is your calling religious? It certainly ought to be. But is it religious unless you set an example of religion? You might as well not repent or pray because your calling is religious, as fail to set an example of religion in the matter of charity. With what confidence can you

urge benevolence upon your people unless they behold you practicing what you preach? I fear that this is one cause why you take so little interest in the cause of missions. But you are afraid if your people do any thing for missions they will not pay you your salary. So, then, they are covetous, and you mean to improve them by following their example. If you act on this principle, be not surprised if you are, in the end, starved away. Begin yourself by bringing the tithes into the Lord's storehouse.

You are a poor church. You can hardly support yourselves and maintain the gospel. But let me ask you, how many loaves have ye? Go and see. You are all living very comfortably. Your tables never have known want. Your houses are well furnished. Has a perishing world no claim? Has a suffering Savior no claim on all this? You feel poor, I fear, because you have withheld from God what was his own, and he has sent leanness into your souls.

You are poor, but if your pride required that your house should be enlarged, you could enlarge it. If your pride required you to beautify your meeting-house, you could do it. I once heard of a church, within the present century, for which it was pleaded as an excuse for not doing more in charity, that they had spent ten thousand dollars in magnificently repairing and beautifying their meeting-house. There must, in this case, have been loaves enough somewhere.

Are you really poor and weak? Do you wish to be made stronger? Show the world that you love your fellow-men. Testify your love to Christ, not by words but by actions, and the Lord will pour you out a blessing that you shall not have room enough to receive it.

This leads me to remark in the second place,

II. The way to have more, is to obey God in the use of what we have. If we wish to do much good, we must begin to do good in any way, be it ever so small, that God places in our power.

Thus the disciples found it. Their means were small. They began with five loaves and two fishes. The supply continued. They kept on giving, and the supply increased. The multitude was filled. They gather up the fragments that remain; their five loaves and two fishes have become twelve baskets full.

This was it with our brethren in England fifty years since. They began with £13 14s. 2d., to send the gospel to the heathen. Their missions have been established all over the East. They have translated the bible into the languages of hundreds of millions. They have almost evangelized the West Indies; and, during the last year, aside from their usual collections, they have gathered up, as jubilee fragments, 32,500 pounds, about 145,000 dollars; and of this sum, have sent to our aid more than 2000 dollars, as an act of fraternal kindness.

III. Let us, however, observe the spirit in which all this must be done. Jesus looked up to heaven and blessed as he broke the bread. We must go forward in the work of benevolence in the spirit of charity and of faith. If we attempt to do good from motives of ostentation, or from a hope of being repaid, we shall be inwardly disappointed.

Our Lord acted by miraculous power, but this power was exercised through the means of holy love. He had compassion on the multitude. While we, therefore, call you to follow His example in action, we must as strongly exhort you to follow it in principle, and motive, and temper. Religious charity is not merely giving, it is giving with a heart full of love to the souls of perishing men. It is only this charity that God will bless. This only will be water with the dew of His blessing. Remember, then, that without this, your offering is destitute of every element that is acceptable to Him.

It must be done in faith. By this, I mean an unwavering confidence in the veracity, the power, and the love of God. This it is that makes prayers and alms all prevalent with God. This "moves the hand that moves the world." Enlarge your heart until it encompasses the world. Think of the miseries of hell and the blessedness of heaven. Think of the love of Christ, by whom a way of salvation is opened for all. Remember that Christ has laid upon you the labor of preaching or sending the gospel to every creature, and has promised, "Lo I am with you always." Remember that God has promised to do this work when you in confidence in Him attempt it. Enter then into covenant with Him. Commence the work of evangelizing the world; yes, you, the feeblest saint on earth. Pour out your whole soul in his behalf of the world. Lay yourself, your talents, and property, at his feet. Begin to distribute to the whole multitude of perishing souls, and when you stand on the sea of glass mingled with fire, you will thank me for giving you this advice.—*Missionary Magazine.*

#### Missionary Department.

##### GERMANY.

Extracts from a Letter of Mr. Lehmann, dated Berlin, May 31, 1843.

We alluded in our last number to the prosperity of the Berlin church, as exhibited in the letter from which we make the following extracts. The resolution referred to in the first paragraph, was designed to enable Mr. Lehmann to give himself wholly to "prayer and the preaching of the word."

O how glad was I, when I saw, by your letter and the blessed resolution of the Board, my poor life, and strength, and time, entirely devoted to the most holy work of preaching salvation and the full truth, as sincerely conceived, of Jesus Christ! Glad that, with Paul, I could count "loss for Christ" things that were formerly gain to me, and could pursue another course of life, presenting all my faculties to Him alone who wholly gave himself for me. Accept my warmest thanks—which I wish to ex-

press to the Board, whom I fully regard as His instruments who reign on earth and especially amongst his saints. Whatever may be the results of the resolution, (and why should I not anticipate the most glorious?) they are planned by our divine Master; who first "counted me faithful, putting me into the ministry," and now calls me to work exclusively, so long as my day lasts, for Him, even for Him alone.

On the 1st of April, of this year, I began to labor exclusively for Christ. My first object was and is, to work up all such things as had been more retarded, such as to copy my journal and send it to you more regularly, to put in order the records of our church, and to pay as much attention as possible to our children, on whom our hope for the future greatly rests. These I have now registered; and I find that nearly 100 were presented to our care, thirty-three of whom have been removed by death. Of the sixty-seven remaining, eight have become members of our church, of the age of fourteen and upwards; and our main object, of course, is to lead the rest also to the good Shepherd. We are still obliged to send them to the schools of the city, as our means would not enable us to support a private teacher; and, besides, the great diversity of education and destination would not allow the same common arrangement for all. However, their religious instruction depends entirely on us, and on the two brethren who devote their time on Lord's-day to our Sabbath school. This consists of twenty-three children at present, some being too young and others too old, and some being children of parents, who on account of the violence we suffered, have withdrawn. To children other than our own, the laws respecting schools forbid us to extend freely our operations.

Our meetings are again frequented more than they were last year. The outrage to which those who often attended were subjected, prevented many from coming again. Still, they have not been so crowded as before that occurrence; although no disturbance has again taken place, and all is orderly and devout. The disturbers of our peace are still under trial before the civil court, and sentence is not pronounced. But some have made appeals to our benevolence, and ask forgiveness and our intervention in their favor at court; to which we have readily acceded.

The number of baptisms has now reached seventy, and some are about to be added, who are already received by the church. In consequence, however, of withdrawals and deaths, our clear increase is only fifty-four. I rejoice to say that love and harmony prevail among these sheep of Jesus, that they are much attached to me, and give me every sign of love in their power; and that they belong chiefly to the poor,—yet poor also in spirit,—yet I must confess I feel more happy among them than formerly in the finest circles of my friends, of this world, and even of Christians of a more general cast. For I am occupied, specially on the Sabbath, wholly with my flock. We have two stated services on that day for preaching, and an evening meeting for conversation, prayer, singing hymns, and exhortation; when, alternately, some members speak also.

Our brethren living in Seefeld, (about three miles distant,) have also been permitted to edify themselves in peace. The Lord himself has judged there. The greatest adversary was suddenly summoned before the supreme Judge; and now the word of salvation is freely preached, and I, who formerly was driven away by force, have frequently since preached publicly. The clergyman of the village, who was at first opposed to us, has also become friendly,—since I visited him and engaged in the cause of temperance,—and has invited me to call on him as often as I go to the village.

Our br. Werner, of Bitterfeld, although tried before a court of justice, (see p. 78 of this vol.) has not been sentenced to any fine, but is suffered to preach, and baptize even, though only in the presence of a limited number. I rejoice much in the faithfulness of that dear brother.

I visited recently the cities of Spandau and Potsdam, and had intimate intercourse with believers there. For several of them I entertain pleasant hopes, that they will come forward in the great cause of our Lord. I intend to make other tours, but of less than a week; for there are none among us who can preach and conduct a regular service, and the regular supply of our pulpit is highly requisite for our cause here. O that such a brother as Mr. K. could help me, but br. O. cannot spare him, and he is of great service now in Hamburg. We want nothing so much as preachers, but the great Shepherd only can awaken them.

Our transactions with government are the same as mentioned in my last letter. The articles have been delivered to the ministry, but no decision has been announced. When I had baptized again, I was summoned by the police, to declare how I had done it, and to whom. I replied that it had been done in accordance with the high decree, viz: not publicly, and without naming the place. Our subsequent baptisms have also been performed in retirement, and though I have the facts reported to the police, no interdiction has followed. Our new-born children have also been reported to be registered, and I have been officially reminded to do this regularly.

In Meml there have occurred strange events. By a letter of our dear br. Remers, of Jever, who had gone to that city to strengthen the few brethren who have separated from Mr. G., I am informed that by consequence of the unwise and offensive behavior of the latter, a great excitement of the population had broken out; they had broken into the meeting and turned the assembly out; the whole garrison had been got under arms; and a general agitation prevailed in the town several days. Mr. G. has escaped in a ship bound to England. During all this the Lord has wonderfully protected the feeble band of these Baptists who meet with br. R., and though threats have been uttered

against them, hope is entered that the Almighty will preserve them as in the hollow of his hand.

Now my paper is nearly spent, and I will only mention some of the labors in writing, which I contemplate. First, a compilation of the best English works on sound principles of church and state, and the evil consequences of union of power in both. There is, perhaps, no subject on which the views of men all over the continent are so perplexed as this, and the right exhibition of which is more urgently demanded for the welfare of Zion. The publication of a suitable hymn book for our churches, is likewise much required. Then, which will be most difficult of all, the publication of a periodical in my favor. May God grant me strength equal to my day, and grace, that I may be found faithful, and bear much fruit which may remain unto the day of our Lord Jesus Christ.

From the Baptist Advocate.

The following extracts from letters to the late Corresponding Secretary of the American and Foreign Bible Society, comprise the items of information respecting the progress and wants of our missionaries in the foreign field, which will be read with pleasure by the friends of truth:

MAULMAIN, January 24, 1843.

Dear Brother Sommers.—Your last of June, 1841, is still, I am sorry to say, unanswered; and I am afraid I cannot answer it satisfactorily. Brother Osgood is the only one that can make out such statistics as you desire. He has now promised me, that as soon as he returns from the South, whither he is going, for a month, on account of his health, which is quite broken down, he will endeavor to make out the statements required.

It seems to me by the way to be always hurried up in some heavy work, which keeps me from pursuing a course that would be more agreeable to my feelings, and might also furnish me with materials for more interesting journals, and such letters as, in both your last, you press me to write. After finishing the revised translation of the Bible, and losing nearly a year in going to Bengal and the Mauritius for the health of my family, I began to turn my attention to the Burmese Dictionary, impelled thereto by repeated orders from the Board and the urgent solicitation of all my brethren and acquaintances in this part of the world. It is the last work that I ever desired or intended to do. I want to spend my time in direct evangelical and missionary labors; but I have given up my own will at the apparent indication of duty, and now I have plunged into this work of making a bridge over chaos like and yet unlike, I hope, another of old—a work which will occupy me three years, day and night, except what time I spend in the usual routine of pastoral duties.

So farewell, for the evening is wearing away, and I have yet to get ready to meet my two lexicographical assistants in the mill of to-morrow.

Affectionately, yours,

ADONIRAM JUDSON.

CALCUTTA, March 2, 1843.

My Dear Brother Sommers.—Though I hope to write you much more fully by the next mail, I cannot let this package leave without a line; receive, my dear brother, these reports as a token of gratitude we feel for the liberal aid your society has afforded us. I trust the information detailed in the report will cheer and encourage our dear Christian friends in America. You will see that your former contributions have been expended in pouring forth the streams of the water of life, while the work proposed to be done calls for further aid from your Society. The distribution of the Report will, I trust, greatly strengthen your hands.

Yours, very truly,

J. THOMAS.

#### ARRIVAL OF MISSIONARIES TO THE NESTORIANS.

Letters have been received from the Missionaries, who left here on the 1st of March last, in company with Bishop Mar Yohannan, mentioning the arrival at Oromoiah on the 14th of June, in good health. They were welcomed most heartily by their brethren and their Nestorian friends, some of both having joined them on their route the day before their arrival, and others on the following morning. Accompanied by about fifty or fifty persons on horseback, they entered the town at 4 P. M.

The found the mission prospering, Mr. Stocking having a class of sixty priests and deacons, teaching them to read, think and understand. They were mostly teachers of the village schools.—*Boston Recorder.*

#### GOOD NEWS FROM MADAGASCAR.

We find in the London Patriot of July 27, a letter to the editor, from Rev. Richard Knill, communicating some cheering intelligence from Madagascar, in which all Christians will rejoice. The Lord is opening a wide and effectual door in some parts of the island; but yet it does not appear that the Queen and her nobles have discontinued their cruel hatred towards the Christians. The following is an extract from Mr. Knill's letter:

"You have sympathized deeply with persecuted Madagascar. Now, then, rejoice, and call upon your friends to rejoice. The dawn of a better day is come. One of the devoted women who went to Madagascar many years ago, was a member of my church; she now resides at Port Elizabeth, and has just sent us a letter with the following delightful intelligence:

"I received a letter from Mrs. Johns a few weeks ago. She was quite well, and, as it regarded Madagascar, in good spirits. Her dear devoted husband had just returned from Madagascar, and his hopes of a wide door being opened there fill him with encouragement, that his labors have not been in vain. At Noumitia, Mr. Johns left Ra-

faravara and Joseph. They were kindly received, and were perfectly satisfied and happy to remain among their countrymen. Mary and Joseph are now laboring in the great cause in their own land. We hope they may be blessed. Mr. Johns has communications from several chiefs of different districts, say, nearly the whole of the western coast. They all appear very anxious for teachers, and promise protection to all who may come among them.

#### ALABAMA BAPTIST.

MAHON, ALA.

Saturday Morning, September 9, 1843.

Remittances for the Baptist may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

#### Special Agents for the Baptist.

Rev. J. H. DE VOTIE.  
Rev. S. HENDERSON.  
Mr. A. H. VARRINGTON.  
W. C. MORROW.  
Rev. H. HODGES.  
Rev. LEMUEL CALLOWAY.

All Baptist Ministers are requested to procure subscribers.

#### PROTRACTED MEETING—POST-PONEMENT.

The protracted meeting with the church in this place is postponed to Friday before the fourth Sabbath in October.

#### GREAT MISSIONARY MEETING.

One of the largest as well as most interesting and important missionary convocations ever seen in this country was commenced in Hamilton, N. Y., on the 12th Aug. and continued three days. The whole of Saturday and Monday was spent in reading reports and discussing various topics connected with the Missionary enterprise. The most intense interest was manifest throughout the meeting, particularly on the Sabbath when the immense congregation, which would have filled two or three large chapels, assembled under the wide canopy of heaven to contemplate the wants of a world!

Our limits will not allow of the publication of all the exercises. The extract which follows, however, from the pen of Rev. Silas Bailey, will give some general idea of the character of the whole.

"On the Sabbath the congregation assembled in a grove, upon the land owned by the Institution, near the spot where the lamented Thomas had his bower of prayer. It is a consecrated spot. As there was no preaching in the neighboring churches, a great multitude were present, many of whom will never forget that day. Impressions were made which neither time nor eternity will efface. Brother Kincaid preached in the morning from Acts 1:8.—'And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.' He addressed us two hours and a quarter from this interesting portion of divine truth. During the whole time the stillness of death reigned, and the solemnity of eternity seemed to rest upon every individual in the vast congregation. In the afternoon Father Bennett, who for so many years has been laboring at home to promote the prosperity of missions, preached from these words:—'Finally, brethren, pray for us, &c.' His subject was the necessity of prayer, especially that the obstacles which impede the progress of missions might be removed. Although the congregation had been together so long, and were so deeply interested in the morning services, yet, with only a few moments' intermission, they resumed their places and listened with unabated interest, another hour, to the same glorious theme.

"In the evening brother Love, from Greece, gave a very plain statement of the deplorable moral and religious condition of the inhabitants of that country. He was followed by brother Kincaid, and although the house was crowded almost to suffocation, and the exercises were prolonged until a late hour, yet no one seemed impatient to leave, or even manifested any want of interest to the last. Monday evening the sermon before the Society of Missionary Inquiry was preached by Dr. Wayland, of Brown University. These were great days in Zion. Many felt, as they never before had done, the vast weight of their obligations to a perishing world. Many wept and confessed their past delinquencies to their brethren and to their God. So deep and universal were these emotions, that some preparations which were merely literary in their character were not presented, and the time which would otherwise have been devoted to them, was spent in the discussion of subjects more directly and intimately connected with the welfare of the kingdom of heaven.

"We cannot but hope that the angels in heaven rejoiced over these assemblies, and that purposes were formed, and impressions made, which will gladden the hearts of millions who are now thickly enveloped in pagan darkness. Brethren design to have special meetings to promote the same great object in different parts of this State. They do not mean to be behind the most faithful in their obedience to their Lord and Master, in executing his last will and testament.—'Go into all the world, &c.' May they have his presence and his blessing to strengthen them in their great undertaking."

#### BE CONSISTENT.

The religion of Jesus in the heart is an active and fixed principle. It does not prompt a man at one time to forsake every thing for Christ, and at another time to forsake Christ for every thing else. It is always the same. It breathes continually the same spirit of love and good will to man. It is diffusable in its character. It extends its blessed influence to all characters and conditions of men, and imparts to all, like precious faith. It prompts its possessor to count all things loss and dream for the excellency of the knowledge of Christ Jesus our Lord, and of consequence leads him to make any sacrifice of time, labor, money, health, life, that all may rejoice abundantly in this glorious knowledge. Consistent Christianity, (and there is no other, however absurd the assertion may seem) has an abiding influence on the heart. It is a light which burns clear and bright, and constant. It teaches the doctrine that the soul of the sinner is as precious to-day as it will be to-morrow, or as it was, when the Savior died to redeem it.

But what is the practical effect of this religion, or rather the want of it; as we see it exhibited in our churches at the present day? Christians act on the principle that God works by fits and starts! They deem it utterly out of place to pray for a revival until the church becomes exceedingly cold and indifferent on the subject of religion; and if any unusual excitement succeed, their prayers will increase in fervor until that excitement reaches a point where a reaction must, of necessity take place, and then decrease in ardor just in the same proportion as the interest subsides. A decrease of apparent feeling in a time of revival is the signal for beating a retreat of the entire Christian host, and that retreat is not always managed in the best order. A few random shots—an occasional feeble effort—and the whole field is in possession of the enemy who are suffered to remain in undisputed possession until the gloomy darkness of despair shall have pervaded the whole church. When this night of gloom can be endured no longer the "sacramental host of God's elect" are again marshalled and similar scenes are again enacted. In other words, the army of the devil is temporarily routed to execute another speedy triumph.

Now God is 'the same yesterday, to-day, and forever.' Where two or three are gathered together in the name of the Savior, he is there to bless them. Yet, notwithstanding God is always ready and willing to answer the prayers of his people, although the genius of Christianity is onward, ever onward in its course,—not allowing the least hesitation or wavering on the part of Christ's disciples, the principle is acted upon that prayer is of no avail except during those periodical occasions when the Savior has occasion to "pass that way!"

This course is ruinous to the prosperity of the church, dishonoring to God, and disastrous to the souls of men. When will Christians put on the whole armor of God, and enlist in his service for life—for eternity. A great work is to be accomplished—no less than the salvation of the whole world. To accomplish this work the ardent prayers, the faithful efforts, the entire consecration of the whole church is required.

#### A GRACIOUS REVIVAL.

Is being enjoyed in the Hopewell church in this county. Some fifteen or twenty give evidence of having passed from death unto life, and the interest is increasing.

We learn from the Christian Index that the Lord is blessing Penfield. "Thirty or forty have professed conversion, and many more are still seeking." The students of the College and Female Seminary share largely in the work of grace.

#### PUSEYISM.

The Pope of Rome is "laughing in his sleeve" at the inroads of Puseyism in the Church of England. He is now looking forward to the speedy triumph of the Church of Rome over a large proposition, if not the entire body of the Episcopal Church. The infection is certainly extensive, but we cannot believe it to be so general as is apprehended by some. Perhaps it is as well that the corrupt children of the Mother of Harlots who have strayed into the Episcopal church, return at once into the bosom of their own family. Judas "went to his own place," and it is proper that the dividing line between the friends of the pure religion of Jesus, and their enemies, in whatever shape, be clearly defined.

A fearful crisis is approaching. Let all the disciples of the Saviour be prepared for it.

#### SOUTHERN EDUCATIONAL JOURNAL AND FAMILY MAGAZINE.

The second number of this periodical has been received. It more than fulfills the expectations which were raised by the perusal of the 1st number, both in the excellence and variety of its articles and in typographical execution.

The following extract from the editorial pages of the Journal, will present a new feature in the design of the work.

"Our readers will perceive a slight change in the title of our Journal. This we have made to correct, and hereafter prevent, an erroneous idea that it is designed only for Teachers and those who are particularly interested in schools. Our design is to make



the Journal an interesting and profitable family magazine; and though we hope it may be instrumental of doing much for the benefit of institutions of learning, and those enjoying their privileges, yet we should lose much interest ourselves in the work if we did not expect for it a wider scope of influence than merely among any one class in the community. We hope it may be found interesting as a family print, and shall make every effort to secure for it a fair reputation as such."

## THE BRASS PLATES.

Brass plates containing inscriptions in old Chinese characters, have been found in a mound in Illinois. They were attached to an iron ring, which had become so oxidized, that in removing it it fell to pieces. This discovery, if not proof positive, is confirmation strong that the aborigines of this country were from Asia. It will be curious to ascertain the interpretation of the characters, which may also throw some light upon the discoveries among the cities of the dead in South America.

For the Baptist.

## "I AM GLAD SOMEBODY HAS GOT THEM."

I heard two Methodist brethren conversing in the street the other day on the subject of an interesting revival which was then in progress in an adjoining neighborhood. In the course of their conversation, one remarked to the other that a large number had joined the Baptist Church. "Well," replied his friend, "I am glad somebody has got them." This made no particular impression on my mind at the time, but afterwards it recurred to me and awakened a train of very pleasant reflections.

Souls have been converted. There has been joy in heaven, and among saints on earth. The joy is not confined to a particular denomination. It is a matter of thanksgiving for all who love our common Savior. "When all the saints get home," the different sects of Christians shall become one in him whose blood was shed for all, and contribute, with united voice, to swell the song of the redeemed of the Lord and the angelic hosts around the throne of God.

How inconsistent these reflections with the character of some who call themselves Christians, who act, (may God forgive them) as if they preferred that a soul should be lost, rather than be attached to a denomination who would not subscribe to every article in their creed!

May the Lord unite the hearts of all his people, and give them grace to exercise toward each other kindness, love, forbearance, and cause them to rejoice together in hope of the glory of God.

For the Alabama Baptist.

Little do I wish to appear, before a reading community, (more particularly in a Christian periodical) advancing ideas, that may appear to some, in this enlightened age, as not only badly timed, but palpably absurd; reasoning *a priori*, knowing that good, or evil, on society, is the effect of some cause. And the like cause will commonly produce the same effect. In all our conversations, and publications, we expect truth; which, so far as history, or our common intercourse one with another are concerned, is all that we have a right to expect. From the pulpit, we look for something more than the simple truth; we expect to hear something of the truth, as it is in Christ. The holy word of God that guides unto all truth, should be our polar star. There is no operation of the Spirit of God upon the soul, but what agrees with his holy word. None can call Christ the blessed Saviour Lord, only by the Spirit; and none can teach his commandments and proclaim his promises to a dying world, except it be by the same Spirit. This is the spirit of Christ by which the sheep are fed, both from the pulpit, and from all the pious admonitions and godly conversations that his people have one with another; even the upright walk of a pious brother shows, that he has been with Christ. Those that feared the Lord spoke often one with another. All the pious conversations and walks of God's people, are as lights set on a hill that cannot be hid. But more particularly that spirit, by which the flock of the blessed Saviour are to be fed in an especial manner; fed from the word of God by a special messenger; one called, and sent to elucidate and expound the hidden mysteries contained in the gospel. God accompanies the word by his holy Spirit, felt by the speaker, it kindles from breast to breast, and sometimes spreads to those without; and he or she is constrained to cry out, mentally or verbally, Lord have mercy upon me, a sinner. I would here inquire, does this spirit often accompany the reading the word of God? Does it often accompany the reading the best sermon ever written by man? I believe not. The reason is obvious—readers are not often excited by the spirit in a high degree. Why is it so, that pulpit speakers of the best attainments in literature, men of great piety, fail to be serviceable—ministers of the gospel—while others, with but a superficial education, are firebrands in God's hand? They kindle a sacred fire wherever they are heard. Is it not for the very reason that the one studies, writes, erases, alters and fills up, having an eye to the honor of man; while the other, relying on the arm of the Almighty, goes with his sling and pebble, knowing his imperfection and unworthiness, having the honor and glory of God before his eyes, the cause of his Redeemer's kingdom, and that of the salvation of souls implanted in his breast! With

what unfeigned reverence and fervent zeal will such an one enter his desk, and pour out his soul in his master's cause? If such an one should have obtained great learning, equal or superior to St. Paul, it will only qualify him to deliver his discourse in a better manner; but those things he counts but dross, for a knowledge of the mysteries of things pertaining to eternal life.

We know that it is not common for our Baptist ministers to spread their manuscripts on their desks before them, when about to preach in the name of him whose we all are. We sincerely hope, that it will be more uncommon; it produces a damp, that ministers are but little aware of. Never have I heard a sermon read that produced many happy emotions. It may be spoken of as a fine discourse; but none of those vivifying and spirit-stirring operations, so much desired by the Christian, or the Church convened. It is easy to rehearse over any affecting scene; but could any one suppose, that the mere rehearsal has the same bearing, or could produce the same sensations, as an exhibition of the original. We never expect a delineation of that awful scene, of the death and sufferings of Christ, that would compare with the original. This is always affecting to the Christian, but doubly so when the speaker feels as he should do, speaking on this sublime topic. He that reads a discourse on this all-absorbing theme, is obliged to be interesting; but much less so than he who feels as he speaks. The thoughts and attention of the one is on his copy. He touches the ear, and reasoning faculties; the whole soul of the other is absorbed in his subject—he feels sensations which he is constrained to utter. These sensations pass from heart to heart, until all are fired with a holy zeal. If ministers of the gospel should wish to please the world, and be particularly formal, and do all they do, and say all they say, *secundum artem*, let them write, and let them read what they have written; but if they would wish to profit the church and bring sinners to repentance, let them meditate and be guided by the spirit of the Almighty, when they speak as a mouth for him. So may they all preach, and all act, to the glory of God and honor of the blessed Savior.

From one who aspires to no higher title than  
HUMBLE BAPTIST.

## General Intelligence.

## OUR COUNTRY.

A correspondent of the National Intelligencer is furnishing some valuable statistics, with explanatory comments, in relation to the Valley of the Mississippi, and the general progress of this country. The writer is evidently a man of ability and research. The articles are too long for insertion in detail in our columns, but some of the statistics and statements are too important to be passed over with indifference. He gives the following as the population of what he calls "the Atlantic Strip," in 1840:

States.	Population in 1840.
Maine	501,973
New Hampshire	284,574
Vermont	291,948
Massachusetts	737,699
Rhode Island	408,830
Connecticut	309,978
New York	1,619,281
New Jersey	373,308
Pennsylvania	908,714
Free States	5,136,333

Also the following of the Mississippi Valley:

States.	Population in 1840.
Delaware	78,085
Maryland	469,232
Virginia	806,942
North Carolina	753,419
South Carolina	594,398
Georgia	691,392
District of Columbia	43,712
Florida	54,477
Slave States	3,491,687
Free States	5,136,333
Atlantic strip	9,627,990

## MISSISSIPPI VALLEY.

States.	Population in 1840.
Alabama	590,756
Western Virginia	432,855
Mississippi	375,651
Louisiana	352,411
Arkansas	97,574
Missouri	383,702
Kentucky	779,829
Tennessee	829,210
Slave States	3,841,987

## Ohio.

States.	Population in 1840.
Ohio	1,519,467
Western Pennsylvania	815,289
Indiana	685,866
Western New York	809,640
Michigan	212,267
Illinois	476,863
Wisconsin Territory	30,945
Iowa Territory	43,112
Free States	4,592,769
Slave States	3,841,987
Mississippi valley	8,434,756

## He shows also that while the population

of the Atlantic Strip increased on an average of sixteen per cent from 1830 to 1840, that of the "Valley" increased at the rate of eighty per cent! It is known, he says, that the increase of population in the U. States is exceedingly rapid; but it is not generally known in what part of them the increase is

made. In 1800 the population of the Atlantic States was 4,920,274; in 1840, 9,627,990: being an increase in forty years of 75 per cent. In 1800 the population of England was 8,331,434; in 1841, 14,935,518: being an increase in forty years of 80 per cent. The Atlantic Strip, therefore, has not increased as fast as England.

"It is but as yesterday when the valley was a wilderness; to-day it contains more than half the population of the Union; and to-morrow will hardly have passed before the Atlantic Strip will be no more thought of as a part of the United States than the planter thinks of the fence corners around his field of cotton. From 1830 to 1840 the valley increased 80 per cent. Forming the opinion from all the evidences around us, it will continue at that rate until 1850; from that time until the year 1900, it is an unreasonable assumption that it will increase 20 per cent every five years. From 1830 to 1840 the Atlantic Strip increased 16 per cent: its increase until 1850 will probably be 15 per cent; and from that time to the year 1900, 5 per cent every five years. Assuming these rates, I have constructed the following table, which shows the probable number of the population every five years until the year 1900, in the Valley and in the Atlantic Strip."

TABLE No. II.—Showing the probable increase of the Mississippi Valley and of the Atlantic Strip every five years until the year 1900.

Mississippi Valley.	Atlantic Strip.
Rate of increase from 1840 to 1850, 80 per cent; from 1850 to 1900, 20 per cent every five years.	Rate of increase from 1840 to 1850, 15 per cent; from 1850 to 1900, 5 per cent every five years.
1840 8,434,740 1840 8,627,819	
1845 11,908,648 1845 9,274,904	
1850 15,182,543 1850 9,921,990	
1855 18,219,057 1855 10,418,089	
1860 21,862,868 1860 10,938,903	
1865 26,235,441 1865 11,485,942	
1870 31,482,520 1870 12,060,234	
1875 37,779,035 1875 12,663,245	
1880 44,334,542 1880 13,296,407	
1885 51,401,810 1885 13,961,227	
1890 58,281,172 1890 14,659,258	
1895 65,387,406 1895 15,392,252	
1900 72,004,837 1900 16,161,864	

The reader will form his own opinion of the correctness of the estimates in this table; it is believed they are not beyond probability. Be that, however, as it may, one thing is certain—the "seat of empire" has passed to the Mississippi Valley, and the sceptre is grasped by the hand of its people, there to remain until the destiny of this Union shall be fulfilled.—*Phila. Museum.*

## IRELAND.

The Ministers—O'Connell—The Repealers.

O'Connell continued to address large meetings of repealers, but the country was very quiet. At the weekly meeting of the Repeal Association held on the 1st inst., the amount of "rent" received was reported at £2,004. An anti-repeal meeting had been held at Belfast, at which resolutions were adopted, and further movements voted for the defence of the "property, lives, and liberties" of the protestants of Ulster.

The most important debate was in the House of Commons on the 28th, upon "the state of country." It was introduced by Lord J. Russell, on a motion of going into committee of supply. His speech was a general review of the proceedings of the session, in the course of which he adverted to our new tariff, and spoke warmly in favor of plans for opening a market for produce in Great Britain in return for our abandonment of high duties on British imports; although he said nothing in favor of a substantial reciprocity. In allusion to Ireland he expressed the opinion that O'Connell's repeal meetings were illegal, but that any conviction would now be impossible, and that the agitation could not be suppressed without a "redress of grievances."

Sir Robert Peel in reply, rested in opening upon the support given to government by the House. He referred confidently to the measures adopted, and to the course pursued with regard to France, this country, and the East. With regard to this country, he was not disposed to make "unilateral" concessions, nor to enter upon the subject of "commercial treaties." [This excited laughter.] But he claimed that there had been an improvement in trade with this country during the last six months, notwithstanding what he called our "prohibitory duties." With regard to Ireland, he repeated that the Ministers would leave no efforts untied to maintain the legislative union, but that they would be forced into no unnecessary coercion or violence.

## THE TROUBLE IN SPAIN—OVERTHROW OF ESPARTEIRO.

The revolution in Spain was advancing with rapid strides. The revolutionists, with the insurgents, or Lopez Ministry, had entered Madrid, and assembled there on the 26th. They had appointed the Duke of Baylen, provisional guardian of the Queen, and had changed the municipality of the city. They were deliberating whether to convoke the Cortes, or to form a central Junta. Two divisions of the insurgent troops had marched from the capital for Andalusia; one of 7000, and the other of 5000 men. Espartero and Van Halen were on the 22d bombarding the city, and on the 23d a flag of truce was presented. The Queen held a levee on the 25th ult., when all the members of the Lopez Ministry, the officers of the army, and the Deputies of the Provincial Juntas had the honor of kissing her majesty's hand.

The object of Espartero's attack upon Seville was a question of discussion. It was surmised that he was desirous of obtaining a contribution of money for some emergency. When the insurgent army approached

Madrid, it was resolved by a council of war to defend the city to extremity. The corps diplomatique assembled to take measures for the protection of the Queen; and drew up a note, which the British Minister, Mr. Ashurst, refused to sign. Mr. Ashurst prepared one in English, which the other ministers refused to sign.

Mr. Washington Irving, the American Minister was then requested to draw up a note, which was approved by all but the British Minister. On the 16th a new note was drawn up, signed by all the Ministers and sent to the Government. Their interference proved unnecessary. When the troops of General Narvez, and those of the Regent under Seoane and Zurbarano, after an engagement of about a quarter of an hour, the two armies fraternized—Seoane and a son of Zurbarano were taken prisoners. Zurbarano escaped. The municipality then resolved to go out, and surrender the city unconditionally.

The Regency of Espartero has at last been brought to a close. He has given up the contest without a struggle, and taken refuge in Portugal. Cadix has pronounced against his Government. The troops, hitherto faithful, are going over to the insurgents, who, in a few days will be designated by another title, and a government which, but six months since, had the support of almost every province and town in Spain, has fallen at once, as by a stroke of paralysis.

## THE SLAVE QUESTION AND TEXAS.

The Galveston Civilian denies, "on the best authority," the "report" that Capt. Elliott had been "insulted to propose to the Government of Texas, the abolition of slavery, as the price for the active intervention of the Government of Great Britain to compel Mexico into terms of peace." The same "report" has also been denied by nearly all the papers in the United States on the authority of the New York Albion. The New Orleans Bulletin, commenting on the above, remarks:

"The report itself we never happened to meet with. Wherever it originated, indeed, its absurdity, we think, would prevent it from having general circulation. Great Britain does not do her work by bunglingly in the first place she has not proposed to 'compel Mexico into terms of peace,' and if she had, she would be far from alarming the fears of Texas by demanding a 'price' for her good offices. In the second place, English mediation in the affairs of weaker States, is always ready. She asks no pay for a friendly interposition, which is all that she has yet offered, between Mexico and Texas; and though no doubt her influence will be felt in whatever negotiations may take place between those States, it is not probable that she will assume so authoritative a tone as is implied in the 'report' above contradicted. England will establish a degree of power in Texas by a conciliatory deportment, before she assumes to dictate in so delicate a manner."

APALLING SUFFERING.—The Florida correspondent of the Savannah Republican gives the following account of a distressing circumstance: "The father of a family, consisting of a wife and two sons, in the vicinity of Alligator, was taken sick, and during his illness there being no food in the house, the wife took the gun for the purpose of procuring game. Allying wandered out of the way she got lost, and after three days solitary adventure in the wilderness, she at last, weary and sick, found her home, and her husband a corpse. She sent her eldest boy to the house of a neighbor, some seven or eight miles off for assistance. After his arrival under the friendly roof, through previous sickness and present excitement beyond his years, he also became ill, and before he could tell his tale, died. A few days afterwards, the house was visited, when, alongside of the father was found the dead bodies of his wife and remaining son. The tale is short, but true. They all perished through starvation."

## KEY WEST.

We are credibly informed that within a short time, a British brig of war, entered the harbor of Key West, and without communicating with the shore, proceeded to take a survey of that port. The British Consul went on board and was informed by the Commander that he had been ordered to survey the harbor by order of the Admiral on the Halifax Station, and that as soon as he could make a report, there would be a considerable force assembled there. Inquiry was made of the insurrection in the Island of Cuba. These occurrences are seemingly portentous. What the design of the British government may be in this particular, remain to be seen; but her capacity is so well known, that we cannot doubt she has a design upon the Island of Cuba. We have recently heard that some regulations of the Cortez, in relation to the Island of Cuba, favoring certain of the English fanatics in their peculiar views are about to be promulgated, and the move made by the British Admiral may be in contemplation of some turbulence in the Island, of which that Government knows so well how to take advantage. Key West is an important position, and should be fortified for many reasons. In the possession of a hostile power, our commerce would suffer exceedingly. It would be well for our Government to order there immediately some of our naval force to that port to counteract any encroachments upon our national rights or domain, for who knows what a day or hour may bring forth.—*St. Augustine Herald.*

In the county of Cornwall there are 370,000 inhabitants, 10,000 of whom are miners, and 70,000 teetotalers; and of this large body there was but five prisoners for trial at the last assizes. This abstinence lesson crime and abates misery.

## THE INFLUENZA.

The Charleston Courier, of the 9th inst., says:—"This disease prevails extensively in our city, but its type is much milder here than elsewhere. It has invaded our office, removing the Editor from his desk, and the Composer from the printing room. From personal experience, we can recommend to others a bath for the feet of hot water and mustard, and a Dover powder on going to bed. It will scarcely be necessary to repeat the prescription."

## HISTORY OF THE INFLUENZA.

In 1680 it prevailed in Europe, and is spoken of as a pestilential and epidemic cough. In 1743 (just a century since) it prevailed the world over, and received its present cognomen. In many districts in Europe scarcely a family escaped. It appeared in April and went off in June. It was never fatal, except to aged persons, or those affected with pulmonary diseases. The French called it "La Grippe"—hoarseness. It appeared again in Europe and America, as we learn from a writer in the Troy Whig, in 1702. Also 1775, when dogs and horses were affected. In 1782 it was equally universal, and followed severe atmospheric changes. It met its victims on land and sea. In St. Petersburg, 40,000 were affected by it in one day. In 1830 it appeared again and was followed by the cholera. In 1833 it succeeded that fearful disease. Its progress is like the progress of most epidemics, from east to west, and is preceded by great atmospheric changes.—*N. Y. Sun.*

## The Departure of the Scotch Murderess.

We learn from the New York papers that on the 16th inst. Mrs. Gilmore alias Cochran, commenced her return voyage to Scotland, there to take her trial on the charge of murdering her husband. She sailed in the packet ship Liverpool, in charge of the officer, McKim, who came in pursuit of, and every thing was done that humanity could prompt to secure her comfort on the passage. She had for her use and occupation a cabin between decks, which was made for the accommodation of the better class of steerage passengers. She has a female attendant expressly to administer to her wants, and she will be fed with food from the cabin. She was exceedingly cheerful—all her assumed idiosyncrasy had disappeared, and she spoke with sanguine anticipation of the result of her trial, though in a letter which she wrote to her counsel before her departure she expressed her expectation that attempts would be made to swear away her life.

The Grog Trade of Boston.—A Boston correspondent of the Albany Evening Journal states cheering facts in regard to the Spirit and Wine trade of Boston:

For the quarter ending June 20th, 1843, there were 11,493 gallons of wine imported into this port—duty \$1,045 39.

During the same period 20,615 gallons of foreign wine were exported, being 8,522 gallons more than imported.

During the same quarter, 401 gallons of Brandy were exported—duty, 4 dollars and one cent.

During the same period, 335 gallons of Brandy were exported.

During the same period were imported of intoxicating liquors of all kinds, including domestic spirits and malt liquor, 58,940 gallons—exported 80,772 gallons.

Excess of exports over imports 45,282 gallons.

CAPT. M'KENZIE.—A very large number of ship-masters, mates, and merchants, have united in requesting permission to defray, and have defrayed, the expenses occasioned by the different investigations and trials to which Capt. McKenzie was subjected in consequence of the execution of Spencer, Cromwell and Small, on board the Somers. The paper to which the names are appended, is in the words following:

"The undersigned in order to test their sense of the high moral fortitude evinced by Capt. McKenzie, in the peculiar emergency in which he was placed by the mutiny on board the Somers, where the performance of duty involved so severe a sacrifice of personal feeling, desire to defray the expense to which he has been subjected in defending himself before the tribunals of the country."

THE DESTROYED OPIUM.—A parliamentary return shows that £1,281,911 will be required to compensate the owners for opium destroyed in China, as provided for in the treaty with China.

## A CARD.

A DISTINGUISHED PHYSICIAN in a neighboring town has made the following offer to the patrons of an Academy in his vicinity: "I offer the services of the several schools, in the place of 'Parents and Guardians' at the medical responsibility, which may proceed from casual indisposition of their wards—it may not be inappropriate to advise them that application to me will receive diligent attention; at the reduced rates of fifty cents per visit, and twenty-five cents per dose for medicine, with other stipulations in proportion; regarding the charitable duty of my profession in bestowing attention to the poor gratis." And that I may no longer be called the "dearest physician in Marion," the same terms are respectfully tendered to the citizens of Marion and vicinity, the charge for mileage fifty cents, consultation five dollars.

Those wishing to make engagements for the year can do so on moderate terms: five dollars per head for single persons, the same for each additional family, and one dollar for each additional member; cases of surgery, or midwifery, additional charge, and apothecary bills paid by the employer.

NATHL. W. FLETCHER, M. D.

Marion, Aug. 16, 1843.

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