

# The Alabama Baptist.

Edited by an Association of Brethren.

"Jesus Christ himself being the Chief Corner-Stone."—Ephesians ii. 20.

Published weekly, by LOVE & DYKOUS.

VOLUME 1.]

MARION, ALABAMA, SATURDAY MORNING, SEPTEMBER 23, 1843.

[NUMBER 34.]

## THE ALABAMA BAPTIST

Published every Saturday morning, on an Imperial sheet, with fair type, and furnished to subscribers on the following terms:

### TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an Imperial sheet, with fair type, and furnished to subscribers on the following terms:

\$3.00 if paid within six months from the time of subscribing.

\$3.50 if paid at the expiration of the year.

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Any person obtaining five new subscribers will be entitled to a sixth copy gratis.

Letters on business connected with the office, must be free of postage, or they will not be attended to.

All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Offices of subscribers at an early day.

From the Baptist Advocate.

### BRIEF EXPOSITION

Of the Origin, Object, and History of the American and Foreign Bible Society, with a development of the plan proposed for carrying its design into entire accomplishment.

PUBLISHED BY THE BOARD OF MANAGERS.

(Concluded.)

The Constitution of this auxiliary should be simple, its officers few, and those only appointed who are willing and able to give the requisite attention to its interests.

A few simple principles should be carefully observed in arranging the duties and relations of the primaries to the auxiliary which they unite to establish.

1. All the moneys raised by the primary societies for the Bible cause should be transmitted through the treasury of the auxiliary.

A neglect of this, either by inadvertence, or by allowing agents or others to make collections within the field of the operations of the auxiliary which are not transmitted through this regular channel, has the effect of deheartening its officers and friends, and may so paralyze their whole energies as to prove disastrous.

2. Every such auxiliary should have an annual meeting, and a regular report of its Treasurer and Secretary, showing every item of receipt and expenditure; this should be published, together with such an account of the objects accomplished during the year, as will be adapted to stimulate to increased efforts, or at least to a vigorous perseverance for the future.

3. Care should be taken in making arrangements for this anniversary, to have it at the best time and place, and to secure such assistance as will give a deep and salutary interest to its transactions. It is by no means requisite that the chief reliance should be placed on the aid from abroad; for if the right spirit exists, and the proper means are employed by those who have labored most for the auxiliary through the year, their own statements and the appeals which the facts thus elicited will make, will be more powerful and persuasive than words of eloquence from a stranger.

If every destitute family within their limits has been visited and supplied with the Scriptures; if every week Sunday school needing a few Testaments has also been assisted; if every vessel, or canal packet, sailing from the port, or accessible to them, has also been supplied—these facts, with such results as can be gathered up from attentive observation and inquiry, will not fail to kindle the zeal and encourage the hope of all the friends of the Bible.

4. THE DEPOSITORY of this auxiliary should be located in some convenient and safe position, as easily accessible to all the primary societies as possible, and should be under the direction of the Managers of the auxiliary, or of a special committee, appointed for the purpose. We have supposed that before the formation of the auxiliary itself, the several primary Bible Societies which are to be its constituents, have had their solicitors in action, and have raised or obtained subscriptions for one year's offerings for the Bible cause; and have also ascertained with tolerable accuracy, the amount of destitution to be supplied, either by purchase at full or part price, or gratuitously. The amount which they can raise, and the destitution to be supplied will guide the managers or the depository committee in giving their orders for Bibles and Testaments.

It is important, when they have decided on the amount which they will appropriate to the purchase of books, that they should carefully look over the list of the Society's Bibles and Testaments, contained in their last annual report, and also in this publication, and select the various kinds and sizes which they prefer, and specify them accurately in the order which they send. If this order contains a remittance, it should be distinctly specified what part of it is intended as a donation, and for what field of operations, foreign or domestic, if the donors choose to designate; and, what part is required to be returned in Bibles and Testaments, and in what manner and to whose address they are to be sent.

If the auxiliary is likely to need frequent supplies of books, it might be well for the managers, at their annual or quarterly meeting, to authorize the Treasurer and Secretary, or any of their number whom they may appoint, to give orders when necessary for procuring supplies. It is especially important that a sufficient stock of books, of the various kinds, should be kept on hand to meet the current demand. It will be particularly desirable, in selecting the place for the depository, to secure the services of some

man of prompt, accurate business habits, and of undoubted integrity and friendliness to the Society's object. Such an one can generally be found willing to perform the slight services requisite, gratuitously, and who will pay over all money received into the hands of the treasurer of the auxiliary.

In many cases it may be convenient to make either the secretary or treasurer the keeper of the depository; and in every case an accurate account should be kept of the books sold and otherwise disposed of, to be incorporated in the annual report of the auxiliary.

5. It will naturally devolve on the managers of such an auxiliary society to consider whether its general interests, and the healthful, vigorous activity of the primary societies demand the labor of an agent to visit them, and awaken increased zeal and liberality. It may be desirable one year and not another; by a paid agent at one time, if a proper individual can be obtained for this purpose, or by the voluntary and gratuitous labors of some of the ministers or managers connected with the auxiliary at another.

There are two objections urged against the appointment of such agents; first, the expense, and secondly, the difficulty of securing suitable individuals.

The fact can scarcely be contradicted, that almost any competent agent will increase the amount contributed and the interest felt in this cause, much beyond the cost of his services. It will often be found that an agent can be engaged to visit a few primary societies, and address them, gratuitously, or merely for the expenses incurred, which would be trifling.

Nor is it so difficult for an auxiliary to find men properly qualified for a service of this kind in their own neighborhood, as is generally supposed. Almost any man, of good common sense and intelligence, can very soon acquire the requisite information to deliver an interesting address. If his heart is warm with love to this cause, and he has opened his eyes and ears to the wants of a perishing world, his tongue will be eloquent to plead with the professed friends of the Bible to give it to the needy. Be he minister or layman, he may very usefully serve the Society, if he determine to qualify himself, and do the best in his power. Of course the managers, or executive committee, would be careful not to appoint any man who did not fully possess their own confidence and that of the communities to which he is expected to operate.

It would greatly relieve the parent Society of care and solicitude, as well as simplify the operations of our agency, if those auxiliaries already recognized would either attend to procuring such agency as they need within their own field, or give early notice to our Secretary of their desire for some agent under our appointment to perform the service for them. The former course would often be more economical, and mutually satisfactory.

6. The duties of the agent will be, to awaken and increase the public on this subject, either by public addresses, for which a previous appointment should be secured; by private addresses to those individuals and families who can efficiently and widely aid the cause; and by circulating such publications, reports, cards, or the periodical papers of the parent Society, as are adapted to promote this object.

In some cases where it may be impracticable to form a primary Bible Society, or on account of the small number of families or individuals to be visited, such an organization may seem unnecessary; it might still be wise for the agent, in his tour, to visit those families personally, and see if they are either destitute of the Scriptures, or able to contribute towards supplying the destitute. In every such case it would be requisite for him to make a written memorandum of the destitute, or of the receipts from the benevolent, and hand it over to the nearest primary, or to the managers of the auxiliary, within whose limits or neighborhood it might be, so that a future visit and requisite supplies and attention might be extended to them afterwards.

The establishment of primary Bible Societies, or the invigorating and encouraging of those which already exist will probably be the great business of the agent. In furtherance of this object, he should correspond with the pastors of the churches, and the other influential friends of the cause in the places he is about to visit, and secure their counsel and co-operation. If the pastor and church decidedly prefer combining this object with others of a similar character, in their general organization, assigning to it some general office in the year, and giving it in special charge to an efficient standing committee, the agent will at least confer with the pastor, and the members of that committee, and strive to imbue them more fully with zeal and fidelity in this cause. He will also see to it that they avail themselves of the information furnished by the annual reports and other publications of the parent Society. If, on the other hand, they are a customary, or not adverse to the formation of societies for benevolent purposes, he will form, or rather aid the friends of this object to form, a primary Bible Society, as described in our periodical paper. Or if such an one has been already formed, he will meet, first its managers, and then, if practicable, all the contributors and friends, and endeavor to spread out before them, such information, and ply them with such appeals as may induce their persevering and increased efforts in this good cause. If they can have their anniversary at the time, or such reports of their doings for the year, as would be of similar character and

influence, it would add to the interest of the occasion. The agent might judiciously provoke them to emulate the successful endeavors of other primaries in similar circumstances; or warn them by any cases of failure which he had witnessed, and the causes of which he would carefully explain, that they might avoid them. If a good degree of benevolent feeling and interest in the object should be awakened by the visit of the agent, the collectors would do well to follow it up immediately by obtaining subscriptions and donations for the object.

It is scarcely necessary to suggest that zealous, active, persevering female collectors will often be found the most efficient aid, which an agent can secure for accomplishing his object.

In the conclusion of this paper, permit the Managers of the A. & F. B. Society to appeal to you with the earnestness and confidence of fraternal love, to come up to their aid with united counsels and vigorous, generous benefactions, to supply the destitute in our own country with the word of life, and to extend this blessing to all those accessible to us in foreign lands; that thus we may comply with our Master's mandate, "Publish the glad tidings to every creature." How many motives of mighty, impulsive urgency, conspire to send us forth to this labor of love!

In our own beloved country, where, owing to our principle of self-government, there is a deeper stake involved, in having the morality of the Bible universally predominant, than elsewhere—how loud is the appeal coming up from the rapidly multiplying millions, either crowding together in our cities, or widely dispersed in the incipient process of settling the recent wilderness—whether of our own indigenous growth, or immigrants from all climes and characters of the old world! Every one of these, or certainly every family, need the holy Scriptures. And we are solemnly bound to do our part in furnishing the adequate supply. If we utterly refrain from this work, then help in its accomplishment must arise from some other quarter, while we have justly merited out to us the award of the slothful servant. Or, if others do as we do, and help be not furnished, a famine of the Word of Life, and consequent infidelity, anarchy, and national ruin will ensue. Surely no Christian patriot can be indifferent to the claims of our fellow men.

Our love for the perishing souls of those at our very doors, should lead us to indefatigable endeavors to extend to them that holy book, which is able to make them wise to salvation. How can we bear the thought of dying and going, as we must, to the bar of God, to meet those there, to whom we have made no effort to give this divine treasure, to fit them for an eternity of bliss!

Turning our thoughts from those in our midst, to the unevangelized heathen, whose wants and woes come up in remembrance before God every day, we ask again, how is it possible to think with tolerable composure, of meeting them before the throne of Him, who bade us carry to them the gospel of grace—if we still make no effort to obey His injunction? How will he look on us, as He sees them coming up before Him, unblest with the knowledge of His salvation! Can you endure the thought of such an upbraiding? O then make haste to escape from the desert of it, by generously aiding the effort to give to the dying millions in pagan darkness the lamp of life.

Beloved brethren, your own brethren have taken their lives in their hands; have gone forth to heathen nations, have lived in the midst of those whose life is pollution and sin, and whose tender mercies are cruel, on purpose to learn their language, and with great care and pains have they translated the Scriptures into their different tongues. They have taken up the manuscript, with the ink still undried upon it, and as they have knelt before God, have devoutly thanked him for sparing their frail lives and enabling them to fulfil this mighty work. And then, with hearts surcharged with deep emotion, they turn and look at you, in this favored land, and imploringly ask, "Shall our toils, and sacrifices, and accomplishments be in vain, for want of means to print the Word of Life which we have translated?" You will answer that appeal. You will, yes, speedily, help them to print and circulate the word of God, and He will richly bless you, so that each one of you shall say, "In keeping His commands there is great reward." Ere long, too, you will meet those faithful missionaries, and the converted from among the heathen, to whom your benefactions have enabled them to extend the glad tidings by which they have become meet to partake of the inheritance of the saints in light. And will it not make heaven more sweet, that in thus obeying the Savior, you have been the favored instruments of communicating to them the grace on whose infinite richness and unutterable charms you will dwell, with enraptured delight, forever. To walk with them before His throne, and sing with them His praise, and that forever! what heart is not envious of such bliss!

SPEncer H. COLE, President.

R. BARCOCK, Cor. Sec.

THE BIBLE.—A French officer, who was a prisoner on his parole at Reading, met with a Bible. He read it, and was so struck with its contents, that he was convinced as to the truth of Christianity, and resolved to become a Protestant. When his gay associates rallied him for taking so serious a turn, he said in his vindication, "I have done

no more than my old school-fellow, Bernadotte, who is become a Lutheran." "Yes, but he became so," said his associates, "to obtain a crown." "My object," said the Christian officer, "is the same. We only differ as to the place. The object of Bernadotte is to obtain a crown in Sweden; mine, to obtain one in heaven."—English paper.

INDIVIDUAL EFFORT IN SPREADING THE GOSPEL.

BY A. CARSON, LL.D.

The duty of exertion to propagate the gospel, extends to all Christians without exception. Every Christian is a soldier, and every Christian soldier must fight to put his Lord in possession of his rightful dominions. More is required of some than of others, but something is required of every one. The great body of Christians may not be able to address public assemblies, but there is not one of them who may not tell his neighbor the way to heaven. Cannot the simplest man make known to others the ground on which he rests his own hope of salvation? If he knows the truth so as to be saved by it, he may declare it to others so as to save them. What can make it improper for an uneducated man to speak to his companions on the one thing needful? Can he speak to them on matters of worldly business, and can he not speak to them on the truth that saves the soul? Can he teach the mysteries of his trade, and can he not teach the way in which God's justice and mercy harmonize in the justification of the ungodly by faith in Christ Jesus?

Uneducated Christians, even the poorest, have in private life more favorable opportunities of communicating the gospel to their associates, than the most learned and most elevated in rank. The manners of the world make it difficult, if not impossible to introduce the gospel into certain circles. When the rich wish to preach the gospel they must in general go to the poor. They seldom have access to the ear of their own circle. Even the highest Christian nobility will find their efforts impeded by innumerable obstacles in the forms of life in the upper ranks.

When God designed that Cæsar and the mighty men of Rome should hear the gospel of Paul, he sent him as a prisoner to stand for his life before the emperor. Had Paul gone to Rome as a preacher, though he had been a Demosthenes, he might never have gained a hearing from Cæsar. Priests and princes would have represented him merely as a fanatic, and the ear of majesty might never have heard the gospel from his lips. In proportion to a man's elevation in rank is he shut out from the gospel, and in this respect the poor have the highest privileges. They hear and are saved, while the rich and the mighty perish without hearing it, though it may sound every where around them. How is this manifested and confirmed by town missionaries. The word of life can be sent into the hovels of vice, while the lordly palace, which has perhaps more need of it, must be passed by. The poor are always accessible, and the poorest Christian may have every day, opportunities of declaring the truth, from which the highest Christian may be excluded. If the people about him are wicked, still he may find means to gain their ear about the value of the soul; and the redemption that is in Christ. The poorest and weakest member of a church may have access to innumerable persons from whom the pastor is entirely shut out; and will be heard when the pastor would give intolerable offence.

That deadly heresy which confines the preaching of the gospel to office conveyed by a certain succession, is an infernal machine for destroying the souls of men. It is one of the great artifices of Satan to spike the cannon on the gospel batteries. What can more effectually serve the kingdom of night? But it is as unscriptural as it is irrational. The scriptures know nothing of such a succession. It is the invention of the man of sin, calculated to extinguish the light, and promote the empire of darkness. And whatever may be the mode of conveying office, the preaching of the gospel, either publicly or privately, is not confined to office. Every Christian has a right to preach the gospel, and according to his abilities and his opportunities it is his duty to preach it. This vile dogma of Oxford is self-evidently false. If the gospel is true, can there be any danger of sin in proclaiming its truths? If the gospel is salvation, and if God will the salvation of men, can it be sinful to tell them of that which saves from hell? What would you think of a senator who should rise up in the British senate house, declaring that no watchmen ought to be employed in the city of London but those who have a regular succession from the watchmen who lived at the foundation of the city, and that, though the city were fired at innumerable points, no man had a right to cry "Fire, fire," but the legal watchmen! It is only in religion that the effusions of folly and absurdity are dignified as wisdom.

Jubilee Discourse.

ARE YOU A CHRISTIAN?

Do you hunger and thirst after righteousness, feeling that Christ is in you, all in all, and that if you have not him with you, there is one great thing not yet attained?

Do you love the closest, and to pray before God, have no eye but his can see you, and no ear but that of Jehovah listen to your petition?

Do you love the society of Christians, and associate with them when they approach the throne of grace, to pray for blessings on the Church, and the conversion of sinners?

Now that you trust that you have been born into the kingdom, does your heart go out for those who are sinners, and perhaps your friends, that they may also be saved?

Do you love the sacred Scriptures; and do you love to study the path of duty which is therein marked out, by which you may grow in grace, and the knowledge of the Lord day by day?

Do you love to converse on this subject with your fellow Christians; and, in fine, does not the whole tone of your thoughts and feelings seem to you to be changed?—Answer, wherever, before you thought of the world rather than of the kingdom of Christ, your heart feels a change, so that you can say that you desire not the things which before were a source of enjoyment.

If you can say that none of these are what you desire, then, fellow traveller to eternity, beware! for he that is truly born of God, desires these things—yea, looks after them with his whole heart.—N. Y. Evan.

CULTIVATE THE AFFECTIONS.

BY C. MINER, ESQ.

"Father forgive them."

Go, proud infidel!—search the ponderous tomes of heathen learning; explore the works of Confucius—examine the prospects of Seneca, and the writings of Socrates—collect all the excellencies of the ancient and modern moralists, and add up a sentence equal to this simple prayer of the Savior. Reviled and insulted—scourged the cruelest indignation, crowned with thorns, and led away to die, no annihilating curse breaks from his breast. Sweet and placid as the aspirations of a mother for her nursing, ascends a prayer of mercy on his enemies.—"Father, forgive them." O, it was worthy of its origin, and stamped with the bright seal of truth that his mission was from heaven!

Acquaintances, have you ever quarrelled? Friends, have you ever differed? If he who is perfect and pure, forgave his bitterest enemies, do you well to cherish your anger?—Brothers, to you the precept is imperative; you shall forgive not seven times, but seven times seven.

Husbands and wives, you have no right to expect perfection in each other. To err, is the lot of humanity. Illness will sometimes make you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attentions, and conciliatory conduct. Cultivate, with care, the kind and gentle affections of the heart. Plant not but eradicate the thorn that grows in your partner's path. Above all, let no feeling of revenge find harbor in your breast; let the sun never go down on your anger. A kind word—an obliging action—if it be in a trifling concern—has a power superior to the harp of David, in calming the billows of the soul.

Revenge is as incompatible with happiness as hostility to religion. Let him whose heart is black with malice, and studious with revenge, walk through the fields when clad with verdure or adorned with flowers—to his eyes there is no beauty; the flowers to him exhale no fragrance. Dark as his soul nature is robed in deepest sable. The smile of beauty lights not up his bosom with joy; but the furies of hell rage in his breast and render him as miserable as he would wish the object of his hate.

But let him lay his hand upon his breast and say—"Revenge, I cast thee from me; Father, forgive mine enemies!"—and nature assumes a new and delightful garb. Then, indeed, are meadows verdant and the flowers fragrant—then is the music of the groves delightful to his ear, and the smiles of virtuous beauty lovely to his soul.

THE HOUR OF PRAYER.

BY MISS M. A. FAIRMAN.

"I love to steal awhile away From every cumbering care, And spend the hours of setting day In humble grateful prayer."

How quiet the still hour of twilight steals on. The sun's last golden ray which lingered so long upon the eastern mountains, as "if parting were secret sorrow, has disappeared. The last rosy tint is fading from the evening cloud. A deeper shade settles over the valley. One by one "night's unwearied watchers" shine out of their "far off depths." The bird folds its weary wings within its little nest. The murmur of the bee is still. "The busy hum of man" is hushed. For a brief space the restless world reposes. It is the hour of prayer and meditation—the Sabbath of the day.

"All is so still, so soft is earth and air, You scarce would start to meet a spirit there; Secure, that thought of evil could delight To walk in such a scene on such a night."

It breathes its own blessed quiet over the Christian's spirit, and disposes him to deep and earnest communings with himself, and with his Father. The world loses its hold upon his heart; wealth, pleasures, honors, earth's vain array, seem now but what they are—illusions, fleeting shadows. Cares and vexations, which perhaps too much occupied his mind, and ruffled his temper during the day, now sink into their real insignificance. He lifts his eyes to the magnificent firmament above him, and feels he is but a speck, an atom in the vast creation; he thinks of his immortal spirit, and the priceless ransom paid for it, and knows it outweighs the worth of worlds.

Then serious but pleasant thoughts possess his mind; the rapid flight of time—how soon its last hours shall have struck for him; and his ransomed spirit, breathing its last prayer, and dropping its frail tabernacle, shall rise to its blissful home in heaven. O, what light breaks upon the tomb, what effulgence of glory beams beyond it! His is indeed the common lot, "ashes to ashes, dust to dust," and the clouds of the valley are piled upon his once living, breathing form. But what then! It is only the clay which moulders there; death cannot touch the immortal spirit that is shrouded in the grave. But the twilight fades, darkness gathers, a deeper shade pervades all nature. It is to him the "still small voice" of his Father, and he "washes his face in his mantle," and bows down in prayer.

There is a power in the voiceless eloquence of the hour even for the worldling. Its influence, like a messenger from heaven, breathing on his unquiet spirit, and the warring elements within are hushed. Unwanted thoughts press upon his mind. The bubbles which he has just been so eagerly pursuing, seem now but bubbles. He throws back a hasty glance to wasted weeks, months, years, that are gone, like a vision of the night never to be recalled. Life, life, oh what a very vapor 'tis; a quickly passing dream; toil and care, jealousy and strife, hopes and fears, a weary struggle for some unsubstantial good, have made up almost its sum. Ah, how seldom are its earthly promises fulfilled; and even if they were, even if the world spread all its gifts before men, yet they are transient as the summer cloud, and melt away like the morning dew. Yes, the Christian has chosen "the better part;" his hopes shall not fade away. Well, well, when I have reached that envied elevation, when I have gathered a little more wealth, when I have brought a few more worldly schemes to a successful termination, then my affections shall be their hold upon the world; I will think of serious things; I will be a Christian.

Alas, many have such promises, and such reasonings, beguiled of heaven. [Lady's Book.]

THE WINE-GLASS.

Who hath won? Who hath sorrow? Who hath contentions? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine! They that go to seek mixed wine! Look not thou upon the wine when it is red, when it giveth its color in the cup; when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

Missionary Department.

From the Christian Watchman.

LETTER FROM MRS. WADE.

The following letter, just received from Mrs. Wade, addressed to a friend in Boston, has been forwarded for publication:

"My Beloved Sister.—My long silence would seem to say I love you less. The truth is, my cares press more heavily upon me every year; for after anticipating the assistance of some sister for this long time, I am left still to labor alone.

I am now teaching the boys and youth in this place, brother Mason and Mr. Wade, devoting some time daily to those they expect will be preachers, while my poor girls must be left in the jungles during all the best time of the year for study.

One and another, and another of the Karen girls writes—"The tears run down my cheeks when I think of mamma, and that I cannot see you all the long rains." And so the tears—most bitter tears—run down my cheeks too, as I look back to my dear native land, and see many who might come and help us. But these feelings do not so depress me, as to hinder my labors; no, they are my life, and all that I desire to live for. To see precious souls converted, and Christ thus glorified, prevents my longing intensely to depart and be with Christ. When, however, on account of illness, I think it may be the will of God to call me, my mind is filled with joy inexpressible. Oh, to be with Christ and be like him! I know he can fill my place with others, who can do this great and delightful work far better than I have ever done it. So I have only to wait until it is his good pleasure to call me home.

I try to do, and love the blessed will of my Lord from day to day.

Our prospects continue very interesting. During the last five months, there have been 85 Karens baptized here and at Mergoi, and there are now five here waiting for baptism. Is not this encouraging, specially considering it is not the fruit of excitement, which may not be produced again for years, but the results of the common means of grace. At Maba, sixteen of our beloved pupils were baptized at one time, just before I left in March last; though all the number had been hopelessly converted for a year or more. These more recently converted, have not yet been baptized. Do you not think I was very happy, as I sat upon the banks of that beautiful stream, and witnessed the baptism of those disciples? And what do you imagine were my thoughts as I sat there? My first thought was, how delightful will it be to



## ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, September 23, 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 VOTIS.  
Rev. S. HENDERSON.  
Mr. A. H. YARRINGTON.  
W. C. MORROW.  
Rev. B. HODGES.  
Rev. LEMUEL CALLOWAY.

All Baptist Ministers are requested to procure subscribers.

## PROTRACTED MEETING—POSTPONEMENT.

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

## JUDSON FEMALE INSTITUTE.

The operations of this Seminary will be resumed on Tuesday, Oct. 3d, with its usually full and efficient board of teachers. We are aware that nothing we can say will affect the claims of the Institution to the confidence of the public, so far as the thorough and elevated character of the course of instruction is concerned, for its unrivaled popularity in this, as in many other respects, is already acknowledged as far as its name is known; but we wish to notice some other circumstances connected with the ensuing term which must increase its claims by presenting additional inducements to those heretofore held out.

1. The price of board has been materially reduced, as will be seen by reference to the standing advertisement in another column. The price, which is now \$9 per month, is as low as could possibly be desired, and lower than could reasonably be expected.

2. The Principal of the Judson has been traveling extensively in the Northern and Middle States, during the present vacation, for the purpose of visiting other popular institutions of a similar kind, and availing himself of such improvements and suggestions as may be deemed valuable.

3. The Apparatus and Library will be enlarged to meet the increasing wants of the pupils; and popular Lectures with illustrative diagrams become a prominent feature in the plan of communicating instruction.

4. While the patrons of the Judson are found among all denominations of Christians, as well as those who are attached to none; and while it urges its claims upon all sects on the ground that no sectarian influence is tolerated; it has special claims upon Baptists, from the fact that it is now the property of the Baptist State Convention; and the interests of the denomination will be materially affected by its success.

We may add, and we challenge contradiction, that Marion is as healthy as the healthiest portion of this section of country; and when this fact is denied we do not hesitate to say, it is done maliciously.

It gives us great pleasure to be able to state, that the prospects of the Judson Institute were never more flattering. An unusually large number of pupils, we understand, are expected. It must be remembered, however, that large numbers will be required to defray the enormous expenses which such extensive operations must involve; and it may also be borne in mind, that the accommodations and facilities for studying, reciting and boarding will be found as extensive as the demand.

By a letter just received, we are informed that the Principal will be at home on Tuesday next—just a week before the commencement of the term.

## THE GOOD WORK CONTINUED.

We gave, last week, some account of the revival at Perry Ridge. Brethren McCraw and George were obliged to close the meeting at this place to fulfil an appointment at Hamburg. The spirit of the Lord went with them. Last Sabbath was a day of intense interest to the Hamburg church. 36 willing converts were baptized in likeness of the Savior's death—many more were rejoicing in hope, and numbers inquiring the way of life.

One circumstance connected with the baptism, struck us as peculiarly touching and appropriate, and added much to the interest of the scene: The young brethren who were candidates for baptism formed a procession at the meeting house and marched down to the water's side, praising God with their hearts and voices also. Those spectators who were already at the water, at first heard, indistinctly, sounds of music, without knowing from whence they proceeded. As the sounds came nearer, the words, "I am bound for the Kingdom," &c. were faintly distinguished; but soon after, as the procession came in sight, and the full, rich tide of song burst upon the ear, emotions were felt which could not be expressed—There was joy in heaven that day, expressed in songs of praise by angels.

The editor of the Christian Index suggests, that ministers laboring in revivals should not consider their work complete until the convert was furnished with a Bible and a religious paper. A good idea.

The Christian Index says:—"21 were baptized here (Pensacola, Fla.) on the last Lord's day. It was a delightful sight to see such a group of young persons publicly dedicating themselves to their Savior in the morning of life. Of these 10 were connected with our University as students, 9 with the Female Academy, and 2 were citizens of the village. There are yet others to be baptized."

## FRUITS OF PARTIALISM.

Under this head the universalist papers generally take particular pains to publish all the cases of immoral conduct which occur among "partialists." They are right in exposing immorality. And we will go as far in this "as he who will go farthest." But how such cases as those referred to can be considered "the fruits of partialism," we cannot conceive. Immorality is certainly not confined to any particular sect who call themselves Christians. Will the Editor of the Messenger of Glad Tidings enlighten us on this subject?

To the A. B. C. F. M.—Dear Brethren: You are respectfully invited to consider the propriety of making such arrangements as will enable Br. Kincaid to visit the South, before his return to Burmah. Missionary intelligence has not been so generally diffused among us as in your section of country—while Southern liberality, when stimulated by such facts as Br. K. can present, will exceed that of the North by 50 per cent. If you doubt it—try it.

THE SUNDAY SCHOOL JOURNAL.—The price of this valuable periodical has been reduced to twenty five cents a year. It ought to visit every family and be distributed freely in all our Sabbath Schools. Published by the American Sunday School Union, 146 Chesnut st. Philadelphia.

A BAPTIST IN SENTIMENT.—A PEDOBAPTIST IN PRACTICE.—Dr. Wall, vicar of Shoreham, Kent, and minister of the Episcopal church, was one of the most learned and able defenders of infant baptism. He, however, "expressed his opinion, very decidedly, that immersion was the primitive mode; and regretted that it should have been dissolved, but he followed the ordinary practice of sprinkling, as a matter of course, to retain his place as an Episcopal minister."

There are many such. All who consult their popularity will join some church which is popular in the eyes of the world. And then it is a great cross, if not positively indecent, for persons to exhibit themselves, *ut ait*, in the presence of a promiscuous crowd of spectators!

## An eye single to the glory of God.

Probably the receipts into the treasuries of our various benevolent societies are materially affected by the manner of raising a supply. The plan of awakening a spirit of emulation, by arousing denominational pride, has been found to work well. And the assurance that the contributor's name should be sounded as far as all the religious magazines could carry it, (by way of remuneration for the sacrifice), has worked equally well. But suppose a new plan be adopted: Let all contributions be forwarded, by letter, in the most private manner possible, and over fictitious signatures, to the different agencies—and what would be the result? Who would take the trouble to write such a letter? What would become of the vast machinery which is now employed in evangelizing the world?

That our Missionary, Bible, and kindred societies are supported, mainly, by the contributions of those who regard the praise of men more than the glory of God, is painfully humiliating, and as true as it is painful. When will the honor and glory of God, and the welfare of sinful man become the one absorbing principle of the Christian's heart? When shall the pious soul cease to be influenced by worldly motives and be filled with a Savior's love?

But all are not influenced by selfish motives; and the number of exceptions to the rule are increasing. There are some who regard the opportunity of making sacrifices for the cause of Christ as glory enough for them. The following, from the Western Christian Intelligencer, presents an illustration:

## "ALL LOOK HERE!"

Mr. John F. Wright.—Sir, The enclosed \$100 is for the missionary cause. Respectfully yours, ARCHIMEDES. Our unknown friend comes again, bringing his annual gift to the altar of God, changing his cognomen from "M" to "Archimedes." Were the Church to catch the spirit of this Archimedes, the missionary lever would soon move the world.

TRUTH ADVANCING.—We learn from the Vermont Observer, that three Methodist ministers, and a considerable number of private members, have recently united with the Baptists in that State.

The Religious Herald also gives an account of the change of views of Rev. H. Pollard, of King and Queen, Va. It is as follows:

"Mr. Pollard had, for some years, been an ordained minister of the Presbyterian church. Having been asked, some time during the last year, to sprinkle an infant, and in order to place the subject of pedobaptism, in which he conscientiously believed, in its most advantageous light, he determined to investigate it thoroughly. For this purpose he retired to his study, and there, during the investigation, became fully convinced that his former views were erroneous, and that, according to the divine record, immersion only was baptism, and a believer only a fit subject. He resolved at once to take up his cross and unite

with the Baptist church, but circumstances, over which he had no control, prevented his obeying his command until this summer. After his baptism, he was recognized as a member of this (Wattsburg) church, and set apart to labor in the vineyard of our Lord and Master. May God bless his labors."

## LOVE ONE ANOTHER.

Disciples of the sorrowing, suffering Son of God—"was for you that the Son of God left the realms of glory. The load of your guilt produced the agony and sweat and blood in the garden of Gethsemane. 'Twas for you the Saviour raised his dying eyes on the cross, in pity and in love—"Father, forgive them, for they know not what they do." 'Tis for you, ungrateful men, that this same Saviour is now interceding at the right hand of his Father. His love for you is infinite, eternal! And then what consolation he imparts to the disconsolate—"Let not your heart be troubled. In my Father's house are many mansions—if it were not so I would have told you. I go to prepare a place for you."—"Peace I leave with you. My peace I give unto you."

How gentle his commands—how kind his precepts! "Love one another even as I have loved you." "If ye love me, keep my commandments."

How precious his promises. "I will not leave you comfortless—I will see you again and your heart shall rejoice; your sorrow shall be turned into joy." What amazing pity! what wonderful love!

And now, ye objects of the Saviour's undying love; will ye not love one another? Will ye arrogate to yourselves the prerogatives of a Judge when God shall judge you all? Will ye refuse to bear each other's burdens when your precious Redeemer bore your sin in his own body on the tree? "A new commandment," says the Saviour, "I give unto you, that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Let not the petty arrangements of earth make any child of God forget that all, of whatever denomination, who love the Saviour, are objects of brotherly regard and Christian affection. All Christ's disciples are laboring in the same glorious cause, and all should rejoice in the Saviour's image reflected from the face of each. By this shall ye know that ye are my disciples if ye love the brethren.

Now hear all ye that say ye have the love of God shed abroad in your hearts! Hear for your lives, and answer as for eternity! "He that says he loves God and hates his brother is a liar and the truth is not in him!"—How many have a name to live while they are dead! How many liars are there in the Christian church! Am I a liar?

May the God of love take from us all our refuges of lies, and subdue our rebellious hearts, and cause all his people to live and love as brethren. Heaven is love—and heaven must be begun on earth, or it cannot be enjoyed above.

"Love is the grace that lives and sings,  
When faith and hope shall cease—  
'Tis this shall strike our joyful strings  
In the sweet realms of bliss."

## CHEERING.

We have seen a letter from Rev. T. D. Armstrong to Br. Yarrington, of this place from which we learn, that during the protracted meeting at Mount Gilead, which closed on the 8th inst. 51 were received by experience—36 of whom were baptized by Br. Armstrong—the rest were soon to follow.

Subsequently, at Sister Spring Church, 23 were received for baptism.

Among many circumstances of interest at these meetings, we extract the following from Br. Armstrong's letter:

"You will recollect, I presume, the case of the young man who, in anger, took his wife away from the anxious seat at the commencement of the meeting. Notwithstanding his hostility, he attended the meetings regularly, until Saturday, when during the baptism of his brother, he was seen to weep. After the services at the water, we returned to the church, when I gave an address to the young converts, and united with them in singing

"My Christian friends in bonds of love," &c. and gave the parting hand. I then invited all who desired an interest in our prayers before we should finally separate, to come forward, when almost the entire congregation presented themselves. Among the rest, this young man rushed through the crowd to his weeping wife—took her by the hand—brought her forward—and amid the weeping of both, begged to be remembered in the prayers of the ministers. It was a melting season."

May the petitions of God's people in behalf of that young man be heard, that the Holy Spirit may enlighten his mind and enable him to exercise a confiding trust in the blessed Savior.

## MR. MILLER.

Now that the excitement about the end of the world has pretty much subsided, and people can act and think calmly, it is proper to review the facts in the case and see whether strict justice has been meted out to the prominent actors in the scene. It will be seen by the following article from the Christian Secretary that in the Miller school, as in many others which we could name, the disciples became wiser than their master:

"MILLERISM.—The numerous errors connected with the belief of the destruction of the world in 1843, as promulgated by Wm. Miller, have, undoubtedly, produced a prejudice in the mind of the religious community very unfavorable to that gentleman. A clergyman who has had every opportunity to know the facts in the case, assures us that

the only prominent difference of opinion between Mr. Miller and the evangelical churches generally, is the belief on his part of the second advent of Christ sometime during the present year. Mr. Miller is a member in good standing of the Baptist church, in Low Hampton, N. Y., to which church he has been united for a number of years, and has always sustained the character of a consistent follower of Christ, maintaining all the fundamental principles which distinguish Baptists from other denominations. The errors which have sprung up among the Millerites are not of his planting; and we learn that he continued, as long as his health permitted him to lecture on this subject, to exhort his disciples to continue their relationship and influence in the churches with which they were already connected. The heresies which have had such a rapid growth in some places among the advocates of the 1843 doctrine, have been a source of much pain to Mr. Miller, and if his health would permit, we are told he would employ all his energies in counteracting them.

We were further informed that those churches in the northern part of Massachusetts, Vermont, and Western New York, which have embraced the doctrine of the Second Advent near, do not sympathize with any of the other errors which have met with too favorable a reception in some places. A Baptist church in Massachusetts was named to us as having embraced the fundamental principles of Millerism, viz: that the second advent was near, yet without designating the year in which the event would take place, has contributed more for missionary purposes within a year past, than ever it had before in any one year since its organization. We are happy to be able to state these facts, and wish the same could be said of all the believers in Millerism.

THE ELEVENTH HOUR.—Jacob Carr, aged 110 years, a soldier of the revolution, was recently baptized in Delaware.

Dr. Manly has declined the appointment of President of Mercer University.

MONTHLY CONCERT IN NEW YORK.—The Baptist Advocate gives an account of an unusually interesting meeting in Br. Cone's church on the 4th inst. The claims of the Home Mission cause seem to have been acknowledged by every mind; and more deep impressions made with regard to the duty of sending faithful and efficient ministers into the Western States. The particular interest of this occasion was mainly to be attributed to the presence of Bro. Thomas Powell, who has been laboring for eight years in Illinois, under the direction of the Baptist Home Mission Society.

He stated after some preliminary remarks, that a great portion of the people at the west were partial to the Baptist denomination; that many who had imbibed our distinctive sentiments, were unable to receive baptism, or to enjoy the privileges of a connection with the church, solely on account of the scarcity of Baptist ministers; that many who had been members of churches at the east, removing west, and being deprived of the church privileges to which they had been accustomed, became worldly and carnal, and often presented a mass of corruption which had to be removed before any decided effort could be made for the salvation of souls; that the tide of emigration was rolling a mass of unenlightened mind into that country, which, not able to direct itself, gave evidence, in its judicious and concentrated locations, of being under the control and direction of the minions of popery.

But notwithstanding these difficulties, no field yielded in his opinion, a more ample harvest, when prayerfully and faithfully cultivated; and from no other portion of the world was the cry more distinctly heard, "Come over and help us!" he was constantly pressed with calls to go and preach at destitute places, and though he did not believe in protracted meetings, when intended as a kind of patent method of doing up religious business, yet from the necessities of the case, he had been obliged to go into many places and spend a few days in each, in continued meetings; he had no new way of preaching, but simply proclaimed the gospel of Christ, and in every place multitudes flocked together, and the Lord blessed the Word. He mentioned several churches which had been either planted or resuscitated by such labor. One instance among many he related, I would briefly notice. Travelling on the prairies and benighted, he called at a lonely house and requested entertainment. Being welcomed, he entered into religious conversation with his host, and joined in the evening devotions of the secluded family; as he conducted him to his bed, his host remarked, "Sir, I reckon you are a Presbyterian minister?" "No, Sir," was the reply, "not a Presbyterian, but a Baptist minister." "Ah," responded the astonished host, "my wife is a kind of a Baptist." In the morning brother P. inquired of his worthy hostess, what kind of a Baptist she was, and learned that in former years she had imbibed the distinctive views of the Baptists—that since she had been in that new country she had obtained a hope in Christ—had often been solicited to join other evangelical denominations, which she could not do conscientiously—that she had never had an opportunity of showing her love to Christ by being baptized. Suffice it to say, our worthy brother Powell had the pleasure of baptizing her that morning; and from that circumstance arose an interesting Baptist Church.

From the Baptist Advocate.

## APPEAL OF THE MANAGERS OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

One-third of the financial year has expired, and the small amount of receipts into our treasury has exceedingly pained our hearts. At a period like the present, when faithful translations of the sacred Scriptures, made by brethren in whom there is deservedly reposed the highest confidence, are multiplied

all these shall stand fast in the Lord; and then I thought, how will all the dear pupils who have been converted, adore the triumphs of Christ, when he comes with power and great glory."

## From the Episcopal Recorder.

## GREAT REVIVAL IN INDIA.

Our readers cannot have forgotten the delightful intelligence, that has been communicated from time to time, during the last four years, in relation to the wonderful awakening, and conversion to Christianity, among the heathen at Krishnagur. The Spirit of the Lord descended as though with a mighty wind, and thousands, sunk in the grossest idolatry, were at once roused up from the valley of death, and led to cry out for Jesus, the great Deliverer. Bishop Wilson, of Calcutta, under whose spiritual supervision these amazing scenes occurred, while he communicated the delightful intelligence to his friends in England, at the same time stated, that in all human probability, some of the apparent conversions would prove spurious—and that even of those admitted into the pale of Christ's church, some might prove unstable. This opinion was grounded upon the known principles of the human mind.—He also at that time suggested, that "imminent dangers would beset these infant churches, both from the weakness of the native character, and the instability and inefficiency of the native catechists." The evils apprehended have not occurred to the extent feared. From one of the last numbers of the London Miss. Register, we learn that the number that have been baptized in this district, exceeds 3000. Six hundred of this number have been added during the last year—all of these having been on the list of inquirers for one, two and three years. We are informed that

"The baptized converts are scattered through many villages, in which they reside among heathens and Mahomedans. The villages, as our readers are aware, have been distributed into five districts. In each district, a resident Missionary is located; in each a church is built, or is in the course of erection; and also boarding schools for the children of native Christians. The expenses of the erection of churches and schools, and of the support of the boards, are defrayed by local subscriptions, independently of the funds of the Society.

"The labor of the missionaries has been almost wholly bestowed upon the personal superintendence of their congregations—which, it must be remembered, consist of recent converts suddenly called out of the gross darkness of heathen superstition, and vice, and seldom possessed of that decision and energy of character which are found among Europeans."

## SOUTH AFRICA—NAMAQUAS.

DR. PHILIP'S TOUR.—A leading object of Dr. Philip, in accordance with the earnest request of the Directors, in his visit to the several missionary institutions, was, to urge upon the native churches the duty of relieving the funds of the Parent Society, and of honoring the ordinance of Christ, by providing the necessary funds for supporting the ministry which they have so long enjoyed. Dr. Philip reports:—"The subscriptions which the people have engaged to pay, during the year, make the sum of 714l."

Testimony to the state of the Missions.—My tour with Dr. Philip has not been through a barren wilderness, as it was when I accompanied my late friend, Mr. Campbell, in 1813; and again in 1816, when I commenced the Lattakoo Mission. We then heard the war-song; we saw the most grievous scenes of heathenism and barbarism; but we have now been called to behold many parts of these formerly solitary places made glad. We have seen wonders of the results of the gospel among the Basutoos, Batlappes, Barolongs and Griquas. Scarcely anything that can be said will form an adequate idea of the state of the mission at Griqua Town, through the indefatigable labors of brethren Wright and Hughes. My visit to the Kuruman, the former scene of my labors, and the meeting which I had with my old friend and brother Hamilton, with whom I commenced the station, were indescribably interesting. My meeting also with many old friends, some of whom are now members of the church, was fraught with peculiar delight. Most of these had formerly been children in my school; and, as some of them stated, the first good impressions were made on their minds in those days. To them, and to myself, this renewed occasion of intercourse was a source of unbounded joy. Some of them said, "Sir, do you not recollect preaching from such and such a text, and making such and such remarks? I have never forgotten it. Do you not recollect the last advice you gave us?" But even the scene at Kuruman was not to be compared with that of my meeting with Matebee, Mahuta his wife, his converted children Janzo, James, Boyong, and other numerous relations and friends of the chief, and very many others, whom I left in 1819 in a state of the greatest darkness and indifference to the gospel; yet on whose minds impressions were then made which never were away. My feelings were not to be described, when I found three of Matebee's sons-in-law, and many other young chiefs, and others who were formerly in my school, now native teachers and preachers, using all their talents and influence in the support and spread of the gospel.

## MISSIONARIES FOR COLPORTEURS.

A correspondent, who is a missionary, and who has tried it on a most unpromising field with entire success, thus writes about employing missionaries as colporteurs:

"I see, by referring to the report of the Baptist Home Mission Society, that there are employed in the United States, more than three hundred missionaries. Now, if each of those missionaries (I will not say each, for they can) would sell only ten dollars' worth of books in a year, it would amount to \$3,000. Or even if the thirty missiona-

ries in Pennsylvania would sell books at the same rate, it would circulate \$300 worth.—Why might not all the pastors and missionaries do this thing? at the same rate it would produce \$53,980. If this should be doubted, tell them that I assert it from actual experience, having sold \$30 worth in less than three weeks, without interrupting my missionary labors."

Baptist ministers ought to be able to do as much as Methodist circuit preachers, and they sell on an average fifty dollars' worth of books amongst their people. Try, TRY, TRY.

## Baptist Record.

A NOBLE EXAMPLE.—We are exceedingly gratified to learn that the Tenth Baptist Church of this city, (Bro. Kennard, Pastor) has determined to support a missionary to "the mountain chief, of whom Bro. Kincaid gives such an interesting account. At their monthly Concert, Monday evening, Sept. 19th, the exercises of which were unusually free and refreshing, about \$250 a year were pledged to this object, and the remainder of the necessary sum will be easily raised. Is not every Baptist Church in Philadelphia able and willing to imitate this example? Nay, are there not churches here and elsewhere upon whom the Great Head of the Church has conferred the ability, and whose high privilege it is to support one or more missionaries?

Disciples of Christ, bought with a price, even the price of precious blood, ye are not your own, neither body, nor mind, neither property nor influence. You and all you have belong to him "who died and rose again," and who most affecting calls you to live and to labor for the promotion of his glory, and the extension of his reign. The very least you can do is cheerfully to employ your substance for him. Disciples, will you heed his call and come up to his blessed work?

Contributions to Foreign Missions.—The receipts into the Treasury of the Convention Board from July 1st to August 1st as appears from the Treasurer's monthly Report in the Magazine, were only \$3658.50. At this rate but little more than \$40,000 will be contributed during the year. Is this all that the Baptist denomination designs to expend this year on the blessed work of evangelizing the world. Forty thousand dollars contributed by a body of Christians, numbering over half a million of communicants, to make known a crucified Saviour to a dying world. Is this the measure of their gratitude to him "who died and rose again?" Is this the estimate which they put upon the soul? Does this truly tell what importance they attach to its salvation?—*Id.*

SISTER COMSTOCK.—The sad news of the death of this beloved missionary, the wife of brother Comstock of Arracan, Burmah, together with the decease of sisters Simons and Dean, have thrown the deepest gloom over the mission. Dark indeed is the providence which hath called those devoted females to their final rest, at a period too, when their prospects for success in the missionary life have never appeared brighter, and when they could have been but illy spared from the opening field of their labors, according to all human foresight, but,

Dearest sisters you have left us;  
Here the loss we deeply feel;  
But 'tis God that hath bereft us,  
He can all our sorrows heal.

Of sister Comstock we may safely say, not from personal knowledge, but through information given us by brother Kincaid, who was intimate with her on missionary ground in Burmah, that she was a perfect character, in her the graces of the Spirit abounded.—Her whole life was one of consecrated devotedness to Christ, and her loss will be most sensibly felt and deplored by the mission.

It has been our privilege within a day or two, to read and make some extracts from one among the last of sister Comstock's correspondence. It is a letter to Miss Jane McBain, the sister of Mrs. Kincaid, who had charge of Mrs. Comstock's children during their voyage to this country with brother K. It is dated February 22, 1843, and evinces that love and devotion for the cause of her Master which only terminated with her death, which occurred a few weeks after the letter was written.

In alluding to the separation from her children, she says: "It were useless for me to attempt to tell you, dear Jane, what I have felt and what this heart has endured since I have been called to part forever on earth from my dear children. I may say, however, that I hope the effect of all has been to lead me to think less of earth and earthly blessings and more of heaven and eternal joys. The cause of God and the welfare of poor perishing souls have never been as dear to me as since I have been called to sacrifice—I might almost say—my heart's blood in their behalf. I think I do desire to be wholly consecrated, soul and body, to this good cause. I have felt recently a tenderness—a pity for those poor dying idolaters, as I have tried to tell them the story of the cross and direct them to their only Savior; such as I have seldom known since I have been in this heathen land. Oh may the Holy Spirit enable me to feel, and to pray, and to do more than I have ever yet done! I am at best but a poor, unprofitable servant, and often fear the blood of some of those poor dying souls will be chargeable to my apathy at the last great day. Pray for me, that I may be faithful; yes! faithful unto death."

Oh! if this is the language, and these the feelings and the desires of a consecrated missionary; what, oh! what will become of us cold, indifferent, and drowsy professors in this land of gospel privileges.

## Baptist Advocate.

The receipts into the Treasury of the Convention Board from July 1st to Aug. 1st were only \$3371.30. At this rate but little more than \$40,000 will be contributed during the year.



beyond all former precedent, can our churches, and the friends of the Bible in every part of the country, justify themselves in withholding the requisite means to publish and widely distribute these copies of the Holy Volume?

China, with her hundreds of millions of unevangelized population, is now thrown open to our endeavors. Our missionaries stand at the open doors, and call in loud and moving entreaty, for the means to send God's word by thousands among that reading people. Shall this entire year pass away, and you not answer this appeal? How can we meet these missionaries, and the Chinese themselves at the Bar of God, if we are unfaithful to them at this exigency?

In Siam, on the borders of China, we have had for years a faithful and laborious missionary engaged in translating the Scriptures. The New Testament is now finished, and the printing in progress; the funds are exhausted, and on your liberality it now depends whether the work shall go on, and the millions of Siamese read the gospel in their own tongue, or whether the press shall stop!

With the wants of the Barmans and Karens, you are measurably acquainted. At great expense their languages have been learned, and the Scriptures translated and printed. Shall these words of life be widely diffused, when God is giving daily attestation of his approving favor?

India, presents a spectacle at this time full of intense interest. That land which Dr. Carey, and his associates, and successors, for the last half century, have been laboring to fill with the knowledge of the Lord; where a single mission press, under the control of our brethren at Calcutta, actually prints and sends forth 90,000 volumes of the sacred Scriptures in a year, and yet finds the demands increasing upon it; where nothing is requisite but increased liberality, to spread abroad the leaves of the tree of life, wide as the wings of heaven may bear them. Will you enter with renewed vigor on this noble work?

Africa, long injured and neglected, is now accessible to Bible distribution at several points. We distressingly need funds to print the New Testament, just translated by one of our laborious missionaries, ere disease or death, in that pestilential climate, shall hurry its author away.

Shall Germany, Denmark, and Greece, be forgotten by us? Our persecuted brethren there, have no hope of peace and prosperity, but in the benign result of Bible principles, widely diffused among the people. Is this the time for us to withhold our aid, and shut our ears against their beseeching entreaties for more Bibles, more Testaments, more means to send God's light abroad in the midst of the darkness and corruptions which have even professed Christians to be persecutors of the disciples of Jesus?

Many parts of our own country, send up the imploring cry for the bread of life. At a time when the senseless reliance on Romish forms and fooleries, either undisguised, or partially diluted, is revived; when the battle cry between the Bible and tradition is waxing louder and louder, and Jesuitism, with all its specious modes of attack and defence is putting her invention to the rack, for new methods to undermine the public confidence in the word of God, hitherto happily prevalent; is this the fitting occasion to neglect supplying our population, increasing nearly a million a year, with the sacred Scriptures?

Obedience to the mandate of our Saviour compassion for the souls of our neighbors and countrymen, and consistent philanthropy and patriotism, all demand of us that we see to it that no family is destitute of a Bible; no child able to read, unfurnished with a Testament. Will you promptly aid in this great labor of benevolence?

Three dollars a year entitles to membership in this society. Thirty dollars, paid at one time, constitutes a life member. One hundred and fifty dollars, a director for life. Every contribution promptly acknowledged and faithfully applied, according to the directions of the donor.

S. H. CONE, President, RUFUS BABCOCK, Cor. Sec.

Let this appeal be urged in every church by every minister of God. Let the assembled saints and every solitary christian too hear of the wants of a perishing world. Let it be presented by every minister in Alabama to their respective churches WITHOUT DELAY.

Baptist of Alabama! shall this call be unheeded? Surely it will not—cannot be.

For the Baptist.

Centre Ridge, Dallas Co. Ala. Sept. 19. Brethren Editors.—As it is right to speak of the mercies of the Lord, it has become our privilege to record his kindness toward us. A protracted meeting was commenced on the 1st day of the present month, which continued till the 17th with the exception of two days. Brother Tallford of Montgomery was our principal laborer. Brethren Sessions and Connelly preached a few times. The hand of the Lord was with us. The solemnity was very great. This was manifested by the silence and attention of the numerous audience. The truth delivered seemed to be received in many cases into good and honest hearts. Christians have been greatly comforted, and many sinners converted to God. As the fruit of the meeting, 32 have been baptized and others have hope in the pardoning mercy of God, and are expected to come forward and own the Savior. We desire to bless the Lord for his goodness to the children of men, and to his name be all the glory.

JESSE HARTWELL.

For the Baptist.  
JULY, 27, 1843.  
The Ministers and Deacons of the Liberty Baptist Association, assembled at La Fayette agreeably to adjournment.

1. Elder B. H. Wilson, appointed to preach the introductory discourse, and his alternate, both being absent, the introductory was delivered by Elder J. D. Williams, from 2 Corinthians, 4 ch. 5 verse: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

2. The Moderator and Clerk being absent, the meeting was called to order by placing Elder F. Calloway in the Chair.

3. The Ministers and Deacons, here named, being present, had their names enrolled as members, to wit: F. CALLOWAY, J. CHIPMAN, J. D. WILLIAMS, JAS. SPURLIN, THOS. GRANDBERRY, Saml. Morris, W. N. Stepler, Alsty Hunter, B. Goss, W. D. Atkinson, D. Thornton, W. Barrow, B. Stamps, C. Alaudge, Thos. Christian, Thos. K. Smith, Jos. Banks and George W. Gunn.

4. The meeting thus assembled, elected Elder F. Calloway Moderator, and George W. Gunn Clerk.

5. On motion, the following committees were appointed, to wit: on Preaching, T. K. Smith, B. Stamps, D. Thornton, W. Barrow and Thos. Christian; to arrange business to come before the body, F. Calloway, George W. Gunn, J. D. Williams, C. Alaudge and D. Thornton.

6. Prayer by the Moderator, then adjourned until to-morrow morning 9 o'clock.

7. July 28, Met according to adjournment.

8. The report of the arranging committee was read and adopted.

9. Elders LEWIS TOWER, R. M. STEEL and W. J. Stephens, from Georgia; and Brethren W. LACY, W. T. Thornton, Jas. M. Russell, JEFFERSON FALKNER, C. Bessy, G. W. Carlisle, G. D. Brantly and Jas. Mickle, of the Liberty Association, had their names enrolled.

10. The first query in the report of the committee was then taken up, to wit: Is it consistent with the word of God, to set one apart to the office of a Deacon, who is in the habit of treating public companies with intoxicating liquors? To which the following answer was adopted, *non con.* It is not consistent with the word of God, to set one apart to that sacred office, who indulges himself thus. See Acts 6 Chap. 3 verse: "Wherefore look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." See also 1 Thes. 5 and 22.

11. Proceeded to the consideration of the second query, to wit: Is it not a departure from the usage of the Baptist denomination, for our Ministers to read serious or ordinary occasions? Answer: We think it is a departure, &c. for our Ministers to write serious at-length, and read to their congregations (instead of preaching) upon ordinary occasions.

12. Proceeded to the consideration of the third query, to wit: What course shall be pursued towards the members of churches known as White's churches, who sue for membership to one of our churches? After some consideration, a committee consisting of Gunn, Falkner and Smith were appointed to prepare an answer, and report on the morrow.

13. Then adjourned until to-morrow morning 9 o'clock.

14. July 29. Met according to adjournment. Brother A. Richardson, a Deacon from Georgia, and Brethren JAMES CATTEHEAD, WM. A. HUNTER, Philip Lundy, N. Calloway, of the Liberty Association, had their names enrolled.

15. The committee appointed to prepare an answer to the query relative to applicants for membership from White's churches, reported.—That owing to the importance of the subject, and the limited time allowed to them, they had been unable to agree upon an answer to the query, and asked to be discharged; which was granted. The question of the answer to the query being under consideration, after much reflection and interchange of opinion, the following was adopted as the answer, to wit: It is true, as presupposed by the query, that in time past there existed a close connexion between them and us; and from the fact that some of their ministers derived their ministerial authority from the source from which ours were received, and have never been deposed by the churches to which they belonged, we recommend the exercise of great caution on the part of our churches in the reception of members from those bodies; and if the administrator of the ordinance of baptism to the applicant, had derived his authority from a proper source prior to the secession, and has never been deposed from his office by an act of the church, in such cases we recommend the reception of the applicant on his re-annunciation; but in cases where the administrator of the ordinance has been deposed by a church act, or did not derive his ministerial authority from a legal source, we recommend the reception only upon experience and baptism.

16. The fourth article in the report of the committee being next in order; and it appearing that most of those who were appointed to write, were absent, it was, on motion, Resolved, That those who were appointed at the last meeting to write, be requested to submit their Essays at the next meeting of this body.

17. On motion, Elder J. D. Williams was requested to write upon the 1st and 2d verses of the 15th chapter of St. John's Gospel; Elder F. Calloway, upon the duties of a minister; J. Cattehead, J. Falkner and J. M. Russell, to select their own subjects; and Geo. W. Gunn, upon the Deacon's office.

18. Brother Jas. Cattehead, was appointed to preach the next introductory discourse.—J. Falkner his alternate.

19. Appointed the next meeting of this body at Farmville, Macon county; and appointed J. Cattehead, B. Stamps and D.

Thornton a committee to arrange as to the time of meeting, and report at the next session of the Liberty Association.

20. Resolved, That the Clerk be requested to furnish the Alabama Baptist, and Christian Index each with a copy of the minutes of this meeting, with the request that the same be published.

21. Prayer by Bro. W. J. Stephens.—Then adjourned.

GEORGE W. GUNN, Clerk.  
F. CALLOWAY, Moderator.

\*Ordained ministers in small capitals—licensed ministers in italics.

BAPTIST DENOMINATION IN GREAT BRITAIN.

The following is taken from the report of the Rev. J. H. Hinton before the Baptist Union. The clear annual increase of the denomination appears to be upwards of 12,000.

Number of churches.—In England, 1,310  
" Wales, 557  
" Scotland, 73  
" Ireland, 36

Total, 1,976  
Number of churches in Associations, 1006.  
Churches formed within the last three years, 105.

1,418 churches return their number of members, amounting to 131,273, and giving an average of 92 in each church. If this average be applied to the whole number of churches, it gives a total of 154,100. This may be taken as representing a population of four times the number, or 616,400.

1,141 churches return the number of Sunday-schools, amounting to 143,027. At the same ratio, the number in all the churches would be about 210,000.

1,609 churches report their village stations, amounting to 1,527. At the same ratio the total number would be 4,151.

960 churches report a clear increase during the last year, 10,402; 179 churches report a decrease, amounting to 753; and 185 churches report their numbers unchanged. The actual clear increase for the year as reported by 1,274 churches, is 9,369.

The average clear increase in each church during the year is about seven and a half; or the clear increase per cent. about eight and a quarter. At this ratio, the clear increase of the whole body would be 12,558.

From the returns of the Associations it appears that the gross increase of the churches is to the clear increase nearly as 13 to 8; so that the gross increase of the denomination during the last year may be estimated at 20,224, or about 12 to each church. From the same return it appears that, of the gross increase, four-fifths (or more than 16,000 during the last year) are received on profession; that is, with a few exceptions, by baptism.

In concluding this address, Mr. Hinton compared this general result with the non-public statistical fact, that the Methodist body, as reported at the last Conference, had suffered a diminution of 2,000 members; and stated his conviction that, on the whole, the Baptist denomination was in a more healthy and prosperous state than any other. He regarded this as cause for the humblest gratitude to God, and as a summons to unwearied and enlarged activity.

In connection with the above we present the following statistics taken from the American Almanac for 1843, by which can be seen the strength of the Baptist denomination in this country.

	Population.
Baptists,	5,000,000
Catholics,	1,300,000
Christians,	300,000
Congregationalists,	1,400,000
Dutch Reformed,	150,000
Episcopalians,	600,000
Friends,	100,000
Jews,	15,000
Lutherans,	540,000
Methodists,	3,500,000
Moravians,	12,000
New Jerusalem Church,	5,000
Presbyterians,	2,175,000
Unitarians,	200,000
Universities,	600,000

The above computation under the head Baptist, Methodists and Presbyterians, includes the different bodies connected with these sects, such as the Ererwell and Sax Principle Baptists; the Protestant and Reformed Methodists; the Old and New School Presbyterians, &c.

The computation is also made as near as can be, upon the population of the different sects, which we consider is the best way to obtain the comparative strength of any denomination. We have long supposed that the principles of the Baptists in this country were more prevalent than those of any other denomination. We find it so; and how clearly it proves the old adage, "that truth is mighty and will prevail." We bless God that it does prevail, and that the little church planted by Jesus Christ and his apostles, is not only become a thousand, but an exceeding great army. We say then with regard to the prosperity of the Baptist church in this land, as Bro. H. has said with regard to its prosperity in Great Britain; it should be regarded as cause for the humblest gratitude to God, and as a summons to unwearied and enlarged activity.—Vermont Observer.

General Intelligence.

WIRE SUSPENSION BRIDGE.—Cincinnati has contracted with Messrs. Wm. Brownwell and J. C. Garretts of that city, for the erection of a Wire Suspension Bridge over the Miami Canal, to be completed in ninety days, for \$1,650. Nine ropes of two and a quarter inch diameter will be used. The railing is to be made of wire, secured from the effects of rusting; and the contractors guarantee that the bridge will hold and bear up a weight of eighty tons, without suffering the least detriment. And should there be a failure in any of these specifications, no charge will be made.

From the Medicines.  
FURTHER PARTICULARS OF THE LATE DISTURBANCE IN THE CHEROKEE COUNTRY.

Head Quarters of Military Dept., Fort Smith, Aug. 11, 1843.

Sir—I regret to report that the election held on the 7th of August, in the Cherokee nation, was accompanied at one period with a serious disturbance. Rumors of the affair reached this place in such exaggerated form, that I left on the 13th for Fort Gibson, fearing that further outrages might occur and render necessary the interposition of a military force. I was met, however, on the road, by intelligence on which I relied, from which I gathered the following state of the case:

At one of the precincts in the Saline district, about forty miles from Fort Gibson, a difficulty arose at the polls, growing, it is believed, out of some threats made against the Ross voters in that neighborhood, which resulted in the death of Isaac Boshyhead, and in wounding severely David Vann and Elijah Hicks—all three Ross men—and the last two of considerable note. It was hoped that both would recover. Six persons seem to have been engaged in this affair; four of whom have been apprehended by the Cherokees and are now in irons, the other two, one of whom is a white man, had escaped, but were pursued by a party, and will no doubt be taken.

As the Cherokee laws seem adequate to maintain themselves on this occasion, and as nothing like a general feud was likely to occur, I deemed it useless to proceed further on my way to Fort Gibson, and accordingly returned. The commanding officer of that port is directed to afford the Cherokee authorities every facility in securing the murderers, and to detain the white man, when taken, that he may be tried before the Federal Court.

It is understood that Mr. Ross has been re-elected principal chief by a handsome majority.

I am, sir, very respectfully,  
Your obedient servant,  
(Signed) Z. TAYLOR,  
Br. Brig. Gen. U. S. A. Com'dg.  
The Adjutant General of the Army, Washington.

THE TEXIAN PRISONERS.

The Picayune contains a statement of the prisoners taken at Mier on the 28th December last, up to the 4th of July. We copy all the particulars relating to Alabamians. They are now working daily on the public streets: D. H. Gatts, Wm. R. Davis, Wiley Jones, Stephen Goodman, F. W. T. Harrison.

Left in the mountains after the charge at Salado, A. J. Lewis, Perry Randolph, T. W. Cox, J. B. Neely.

Recaptured at Salado, 25th of March: A. L. Shepard.

At work on the Roads in Mexico, 115  
At the Hospital in Mexico, 34  
" " St. Potosi, 8  
" " Matamoros, 5  
Released by order of Santa Anna, 11  
Escaped from Mier, 16  
Left in the mountains, 18  
Killed and died at Mier, 1  
Shot by order of Santa Anna, 17  
Massacred at the Salado, 10  
Died at Mexico and on the road, 10  
Prisoners at Perote, 3  
Escaped from Perote, 3  
Whole number that entered Mier, 256  
Mobile Herald.

A PHENOMENON.—The N. Y. Courier says that a well situated on the beautiful grounds of James C. Church, Esq., at Fort Hamilton, Narrows, L. I., sunk on Sunday morning last. It had been built about eighteen months, was 45 feet deep, well walled up with stone, and strange to relate, disappeared in a perpendicular line about fifteen feet below the surface, carrying with it the well house. A rumbling noise was heard by the inmates of the house a few minutes previous to its downward career. A person who was leaning against it at the time, sprang for the fence, and there held on, thinking the Miller prophecy was being fulfilled.

PROGRESS OF ASTRONOMY.—The Foreign Quarterly states that Sir John Herschel has observed in the Southern Hemisphere, about 2500 nebulae and 2000 double stars. He has detected among them, ample evidence of that change and revolution which his father suggested. It is understood, that the sole object of Sir John's labors, is to complete those of his father; which should he live to do, his work will become one of the most remarkable monuments of modern science.

LARD OIL.—From apparently well authenticated statements, published in the Cleveland (Ohio) Herald of August 21, it appears that the experiment of burning lard oil, the manufacture of Messrs. Brayton & Co., of Cleveland, in the lighthouse at that port, has been made, and it has proved eminently successful. It is said to be established by the experiment that lard oil can be furnished on the North or Northwestern frontier cheaper than sperm oil; and that, taking the same number of lamps and filling each with an equal quantity of lard and sperm oil, that lard oil lamps give the clearest and brightest light and consume less quantity, and the sperm oil lamps require more trimming than the lard oil lamps to keep up the same proportion of light.

An exchange paper says the keeper of the managerie was lately seen beating one of the elephants with a large club. A bystander asked him the cause. "Why," said the keeper, "he's been flinging dust all about the tent, and he's big enough to know better."

Specie in the World.—The entire specie of the World is estimated by Jacobus at \$1,000,000,000. In Europe alone it is supposed to be \$1,000,000,000, and Mr. Merrill of Union, Penn., says, that according to the best authorities, the paper circulation of Europe is fourteen times the specie currency.

HUSBAND.—The etymology of this word may not be generally known. The head of a family is called husband from the fact that he is, or ought to be, the head which unites the house together, and the bond of union among the family. It is to be regretted that all husbands are not *house bands* in reality as well as in name.

Macassar oil, the "incomparable" of Byron, which has been selling in London, for six shillings (1.375) per bottle, has proved to be common sweet oil, scented and colored. The original cost being less than six cents per bottle. Probable humbug.

Tell a Yankee it is impossible to do anything, and he will be sure to try it. One hearing the old adage that "it is impossible to make a whistle out of a pig's tail," procured one, and stripped off the whole skin. After the same was sufficiently dried in the sun, he found no difficulty in fitting a mouth piece, &c. and now it equals most pathetic.

Senator Niles is insane, and under medical treatment at the Asylum in Ulster.

Great preparations are going on to put down a tobacco, supposed to belong to the Adjutant General Alcock.

The military force now in Ireland, amounts to 35,000 men.

The printed books in the British Museum Library, occupy the sides of shelves.

The big Miller tent arrived in Cincinnati, Ohio, on the 1st inst.

For the Alabama Baptist.  
KINGSTON, Tenn., Ala.,  
Sept. 16, 1843.  
BIOGRAPHICAL.

It becomes our painful duty to announce the death of our highly esteemed sister, LETTICE W. JENKINS, who departed this life on the 10th inst., in the 60th year of her age. She was the eldest daughter of William and Mourning Smith, of Spartanburg, South Carolina;—and was married to our beloved brother, William Jenkins, of Chester District, S. C., on the 14th of September, 1815. They emigrated to this State, and settled in this county in 1835. They brought with them, three amiable children, all of whom are now sleeping with the pale nations of the dead. The mother too, now sleeping by their side, and her happy spirit uniting with theirs in singing anthems of praise, around the Throne of God, and the Lamb. Sister Jenkins embraced religion when young, adorning its profession in all its departments; and lived the life, and so died the death of the righteous. She united with the Talladega church, soon after her settlement in this county, with whom she lived in the happiest union, and the most sincere affection. But among her sisters on earth, she will be soon no more. And though lamentation and mourning cover us all, she is clothed with immortality and glory. With many mourning friends, who could tell the anguish of the broken hearted husband, a patriarch of seventy-five. The impression will not be easily effaced from my mind: when at her burial, I looked at his white locks and trembling form, supported by the arm of his brother-in-law, looking over with intense interest, in the hollow tomb, receiving as a sacred deposit, almost all of earth that was dear to him. He seemed to say "Farewell, dear wife, a short farewell, 'Till we shall meet again above, Where endless joys and pleasures dwell, And trees of life bear fruits of love."

There glory sits on every face;  
There friendship smiles in every eye;  
Then shall our tongues relate the grace,  
That led us homeward to the sky."  
O. WELCH.

A Christian Father's Present to his Family.

HOLIDAY GIFT FOR THE YEAR 1843.

A Book for every Family in the U. S.

AGENTS WANTED.

\$100 given for every hundred copies sold! AGENTS—responsible men—wanted in every town and village in the United States and British Provinces, to sell "SEARS' BIBLE BIOGRAPHY," the most splendidly illustrated and cheapest work ever issued on the American Continent, containing several hundred Engravings, entirely new and original, designed and executed by the most eminent artists in England and America. Cost of preparing the work \$5,000. This beautiful and important work contains upwards of 500 pages royal octavo, is printed from new stereotype plates, handsomely bound, gilt and lettered, and retails readily at the low price of \$2.50 per volume. The following extracts are from a lengthy review written by the Rev. W. C. Brownlee, D. D., and is the only one out of several hundred recent recommendations, from the clergy and the press, that the work has already received:

"This is beyond question, one of the most elegant books ever presented to our fellow citizens in this Republic. It is a volume of 500 pages, containing about 500 engravings of a most interesting character. It ought to be in every Christian family as a splendid specimen of our progress in domestic manufacture, and the advancement of our artists and manufacturers in their rivalry with those of Europe."

W. C. BROWNLEE.

A VERY LIBERAL OFFER.

ONE HUNDRED DOLLARS will be given by the Publisher to every agent who will undertake to sell ONE HUNDRED COPIES of the above work. He believes that there is scarcely a town or village in the Union, but that number may easily be disposed of.

\* Persons enclosing money will be careful to pay the whole postage; and in ordering, books will state explicitly how they are to be sent to them.

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Another invaluable and cheap work.

In the course of publication, and will be ready for delivery early in October, containing about 500 valuable pages of letter-press, and more than 500 engravings, price only \$2.50 per copy.

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The above will be found the most useful and popular work ever published, for circulating men to undertake the sale of in all our cities and towns.

All Clergymen, Superintendents and Teachers of Sabbath Schools, Agents of Newspapers and Publishers, and Postmasters are requested to act as Agents.

TO PUBLISHERS OF RELIGIOUS NEWS-PAPERS THROUGHOUT THE UNITED STATES.

Religious papers copying the above entire without any alteration or abridgment, (including this notice), and giving it six months' insertion in their papers, shall receive a copy of the above works (subject to their order,) together with the well-known and popular work, (in 2 vols.) entitled "Victories Illustrations of the Bible, and Views of the Holy Land," forming an illustrated Commentary of the Old and New Testament, each volume containing, 300 Scriptural Engravings, and 400 pages of interesting letter-press descriptions, &c. substantially bound. Compiled from the Notes of the London Pictorial Bible, which calls it this country for \$20 per copy.

April, 1842.

HERMAN GRIPPING, JOHN J. BATTELLE.

GRIPPING & BATTELLE,  
WHOLESALE GROCERS.

No. 24, CONNOR STREET,  
Mobile, Alabama.

REFER TO  
Rev. Alexander Travis, Conecuh County.  
" J. H. DeVoe, Perry  
" Wm. H. Linn, Eq., Wilcox  
" David Carter, Eq., Baldwin  
" Capt. John Fox, Monroe  
" Judge Ringold, Marengo  
Aug. 12, 1842.

DR. E. R. SHOWALTER

WOULD respectfully inform the public, that in addition to a large and fresh assortment of Drugs, Medicines, &c., he has on hand a splendid stock of  
Piano and Guitars Music,  
embracing Songs, Marches, Waltzes, Variations, Rondos, Minstrel, Quadrilles, &c., which he offers for sale on very moderate terms.

ALSO  
A valuable assortment of  
BOOKS AND STATIONERY.  
Marion, August 10th, 1843. 22-3m.

A CARD.

A DISTINGUISHED PHYSICIAN in a neighboring town has made the following offer to the patrons of an Academy in his vicinity: estimating it liberal and commendable, I offer the same terms to the patrons of the several schools in this place—as Parents and Guardians at a distance, experience some interest relative to 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 accommodations 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 "deardest physician in Marion," the same terms are respectfully tendered to the citizens of Marion and vicinity, the charge for salubrious Hygiene, consultation five dollars.

These wishing to make engagements for the year can do so on moderate terms: five dollars per head for single persons, the same for families, and one dollar for each additional member; cases of surgery, midwifery, additional charge, and apothecaries bills paid by the employer.  
NATHAN W. FLETCHER, M.D.  
Marion, Aug. 16, 1843. 50.

New Baptist Hymn Book,

JUST PUBLISHED.

THE PSALMIST: A New Collection of Hymns for the use of the Baptist Churches.

BY BARON STOW & P. SMITH.

THIS work contains nearly Three Hundred Hymns, original and selected, together with a collection of Chants, and Selections for Chanting at the end.

The numerous and urgent calls which have for a long time been made, from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the Churches generally, it is hoped will have been fully met.

In addition to the protracted labor of the editors, the proof sheets have been submitted to the following gentlemen, viz: Rev. W. T. Barlow, D. D., of South Carolina; Rev. J. L. Dugan, of Alabama; Rev. R. C. Howell, of Tennessee; Rev. S. W. Lynd, D. D., of Ohio; Rev. J. R. Taylor, of Virginia; Rev. S. P. Hill, of Maryland; Rev. G. B. Ide and W. G. Griswold, of Pennsylvania; and Rev. W. R. Williams, D. D., of New York, by whose critical examination and important suggestions the value of the work has



