

The Alabama Baptist.

Edited by an Association of Brethren.

"JESUS CHRIST HIMSELF BEING THE ONLY CORNER-STONE."—Ephesians ii, 20.

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EARLY HISTORY OF A BAPTIST CHURCH.

The Macedonian for December contains another letter, prepared expressly for its columns by Rev. R. H. Neale. It is chiefly a thrilling account of a series of incidents connected with the rise of the Baptist Church in Stuttgart, in the kingdom of Wurtemberg. No one can read the simple story without emotion—few, without weeping. We have been requested to copy it, and cheerfully do we accede to the request.—*Chr. Refr.*

Origin of the church—Correspondence with Mr. Ocken—Baptisms—Incident of an old soldier—Domestic trials—Remarkable conversion.

The Baptist church in Stuttgart, in the kingdom of Wurtemberg, has been in existence about five years. The circumstances of its formation are as follows:

A Mr. Schaeffer and Dr. Romer, and one or two other individuals, became dissatisfied with a religious establishment and with many of the doctrines and practices of the degenerated Lutheran church, of which they were members. They took occasion in public meetings more and more frequently to express their dissatisfaction and dissent. At length they withdrew from the established church, and held meetings by themselves, in which they were wont to read the Bible, and by prayer and mutual consultation endeavor to ascertain its meaning. In these interviews, different subjects connected with the errors of the Lutheran church engaged their attention. They were first, and more especially, impressed with the evils arising from the connection of church and state; the worldliness and impiety, which were thus introduced into what should be a most sacred enclosure. The subject of baptism, also, in the course of their Scripture readings, arrested their attention and became a frequent matter of meditation and remark.

At this time they knew not as there were any Baptists on earth existing as a denomination. They had only heard evil reports of some few Anabaptists in Switzerland; but had no knowledge of our sentiments and history as a denomination. The objects of their holding meetings by themselves, was to study the Bible, prayerfully, and endeavor thus, by the guidance of the written word and the illumination of the Spirit, to form their conduct. Dr. Romer was at this time agent of a tract-depository, and had been for some time holding correspondence with Mr. Ocken, of Hamburg, who was engaged in the same business. Their correspondence was solely in reference to the business of their respective depositories.

At length a letter was received by Romer written by another hand. This of course excited some surprise, and in his reply he inquired what had become of his old correspondent. The answer to this letter stated, that Mr. Ocken had become a Baptist, in consequence of which he had been dismissed from his agency and was then in prison. This letter was laid before the meeting of praying Bible readers, and its contents most carefully pondered. "A Baptist!" said they,—"who knows but this Mr. Ocken has had similar trials and exercises of mind with ourselves!"

Schaeffer and Romer immediately commenced a private correspondence with Ocken on the subject. This resulted in their becoming decided Baptists. In the 1838, Mr. Ocken was invited to visit them for the purpose of administering the ordinance of baptism and forming them into a regular church. He came, and baptized two or three of the leaders.—This was on Friday. On Saturday, he baptized two or three more. On Sunday, six were to be baptized. A meeting previous to the baptism was held in Mr. Schaeffer's house. Curiosity called in quite a large assembly. Mr. Ocken preached. The discourse was very solemn and effective. After the discourse he engaged in prayer, in which he seemed to have a near communion with the skies. The assembly were upon their knees, and as Mr. Ocken, who was becoming more and more earnest in prayer, invoked the special blessing of Heaven upon the six precious souls who were about to follow their Lord and Master in the solemn ordinance of baptism, all were melted in tears, and as he mentioned the number six, an old soldier present, exclaimed, with emphasis, "Say seven." "Seven," immediately responded the man of prayer, and thank God that the old soldier was willing to enlist under the banners of the cross. "Such a scene as I then witnessed," said the son of Mr. Schaeffer, from whom I had this account, "I never conceived of before. I was myself ready to join with them and would, if I had dared, spoken out too, and requested that the number might be eight."

As the assembly arose from their knees at the conclusion of the prayer, the old soldier remarked, "I am afraid I have been too hasty. I spoke, it is true, only as I continue to feel; but I am an old man, and my wife, with whom I have lived happily a great many years, is an old woman; and if I was to be baptized now, without her knowing it, I do not know what the consequences would be." "I am afraid it would kill her," he said. He was strong in the faith, and firm as ever in his purpose of duty.—But thoughts of the grief which this step would

occasion to his wife caused a struggle in his bosom.

"Dauntless was the soldier's heart,
Though tears were on his cheek."

He would be baptized, he said, at some future time, but he felt as if he must see his wife and prepare her mind for it first. Mr. Ocken and Mr. Schaeffer proposed going with him immediately and speaking to his wife on the subject. To this proposal he acceded, but went trembling, fearing what might be the result. His wife met them at the door and welcomed them in; said she was very glad they had called; and before they had time to introduce the subject, began herself to tell how her mind had been exercised on the subject of religion, especially that morning, as she had been at home alone, and she had been praying that she and her husband might be joined with the Baptist Christians. "O," said the old man in tears of joy, "that is enough. I am ready to go now and be the seventh." His wife, instead of being killed, or offended, was delighted to hear of what had occurred in the meeting and of the determination to which her husband had come, and she agreed to go to her closet and pray for him and herself, while he went with the brethren and the six candidates, to receive the ordinance of baptism. In the afternoon, Mr. S.'s son and another young man, and the old soldier's wife, related their religious experience to the church and were baptized.

Then the church in Stuttgart began. They were looked upon with hatred and contempt of the people of the place. Their own relatives and former friends refused to associate with them. They would take pains to avoid meeting them in the streets. "Had we been among the Jews," said young Schaeffer, "and affected with the leprosy, we could not have been more thoroughly loathed, or more carefully avoided;" and with deep emotion, his eyes filling with tears, he remarked, "No one was more bitterly opposed to us than my dear mother." She had, from the first, no sympathy with my father's sentiments or proceedings; and especially regarded his opposition to infant baptism, as impious and awful. It happened that just about the time his eyes were opened upon this subject, his principles were put to the test by an addition to his family. His wife insisted on having her infant baptized, according to the custom of their fathers. He is strenuously opposed to it. This brought on a most unhappy and long continued collision. The mother was so affected that she became sick with a fever, and for some weeks was confined to her bed. "I recollect," said the son, "as she lay upon her bed, pale, and emaciated and not expected to live she addressed my father, who was standing by the side of the bed, 'My dear husband, it is your strange conduct that is bringing me to the grave. Why will you refuse baptism to our dear child?' My father's whole frame trembled and he wept like an infant. For some time he was unable to speak. At length he recovered himself and remarked, 'My dear wife, you know there is nothing I would not cheerfully do or suffer for your sake, except to violate my conscience. That I cannot do if your death and my own and that of our whole family should be the consequence.' Mrs. Schaeffer, however, recovered, but with as strong a determination as ever that her child should be baptized, and her husband with as equally strong determination that it should not be. The wife, however, eventually gained her point. Schaeffer's brother is a Lutheran clergyman, and of course, with most of the other relatives, took the part of Mrs. Schaeffer in this controversy; and as they could not obtain Mr. Schaeffer's consent to the baptism of his child, they resorted to stratagem. During the absence of the father on a preaching tour, the uncle stood as godfather, and the child was baptized. When Mr. Schaeffer returned, he was much hurt, and published a remonstrance in the public papers.

When again there was another addition to his family, a similar scene was acted over.—Mrs. Schaeffer is a very talented woman and an amiable and affectionate wife; but she was a most sincere believer in infant baptism. She could not endure the thought of giving nourishment and care to an unbaptized child. She felt too, that her husband was guilty of sacrilege in taking upon himself the office of a minister, whilst uneducated, and not having been set apart and ordained by the regularly constituted authorities.

The members of the church dreaded her opposition more, if possible, than that of the government itself. She occasionally sent to them long and pointed remonstrances in writing, charging them with destroying the peace of her family, and doing that which would inevitably result in the separation of herself and husband. "Two years ago, however," said young Schaeffer (and her his emotions overcame him), "my dear mother became, by the grace of God, as decidedly in favor of Christ and of the despised Baptist cause, as she had been before opposed. My father said nothing to the members of the church of the change which his wife had experienced until he was himself fully convinced that it was the work of the Holy Spirit, nor until she had herself requested that he would administer to her the ordinance of baptism. One evening, as the church were assembled for prayer and conference, who should enter but Mrs. Schaeffer. The church had heard nothing from her for some time, and supposed that a storm, perhaps, had been gathering, only to burst now with the greater fury. She had before not only sent them written admonitions and remonstrances, but, on several occasions, had come into their meetings and addressed them in person; and expecting now a repetition of her remonstrances, they trembled as she entered. Mr. Schaeffer, however, understood it all, and only wanted his brethren to experience the surprise of joy. When she had taken a seat, he remarked, "Mrs. Schaeffer is present, brethren; and has come to relate to us the dealings of God with her soul, and to propose herself as a candidate for baptism." At this announcement the whole assembly rose with one accord, fell upon their knees, and broke forth in audible weeping and expressions of thanksgiving to God. She related a most satisfactory experience, was received by the church, baptized by her husband and is now an humble and faithful member of the Baptist church at Stuttgart.

PARABLE OF THE UNJUST STEWARD.—NEW EXPOSITION.

We find in the last No. of the Biblical Repository, an exposition of the parable of the Unjust Steward, which differs entirely from any we have ever seen. This parable has been generally understood as teaching that Christians, or the children of light, should be as wise in foreseeing and as skillful in promoting their religious interests as the children of the world are in advancing their worldly interests. Most modern commentators unite in this interpretation. But the new one is, in substance, as follows. The unjust steward, when called on to give up his stewardship, admitting the injustice which had brought him unlawful gain, determined to give, on the spot, proof of the amendment of his character. He calls for the first debtor, who owed an hundred measures of oil. He is directed to write fifty, implying that the remaining fifty, he, the accused steward, would pay out of his own gains in restitution for former injustice. Another debtor's bill was reduced from an hundred measures of wheat to eighty, the balance, as before, paid by the steward. This steward thus followed the example of Zaccheus, and by thus showing the honorable desire to restore unlawfully withheld gains, he also, and by the same act, shows kindness by his donation to the debtors and provides for himself an asylum among them, for they would receive him as a benefactor.

The following considerations commend this interpretation.

1. It harmonizes with our Lord's commendation of the steward, "He acted wisely." In the common interpretation there does not seem to be a propriety in applying such a term to the downright knavery of this man. The word translated "wisely" is nowhere used in the New Testament in a low or degraded sense; and it seems more consistent with our Lord's character, to regard it as here used in the good sense; and it was an actual commendation of the combined act of restitution and benevolence performed by the steward.

2. The object the steward had in view sanctions this interpretation. In view of the loss of his office, the question was, what he should do in his extremity. The knavery he was to practice, on the old view of the parable, could give him no certainty of a kind reception among the debtors. His trick might be detected; and if it were not, his villainy would not be a very strong recommendation to their hospitality. But supposing that he paid the balance of their bills, thus restoring unjust gain to the Lord, and showing great kindness to them in their poverty, he would open a way into their hearts. Here was a plain path to the object of his desire.

3. This interpretation is easily comprehended, and relieves a difficulty always started by the common view. The most enlightened Christians of our days have found thorns in their way through this parable. There is that on the face of it, as commonly viewed, which is repulsive, and which needs laborious explanation, and then leaves most minds unsatisfied. The idea of commending the unjust steward is a startling one, and the explanation usually given that our Lord commends sagacious policy and not moral character, does not relieve the mind from difficulty. But in the interpretation now proposed we travel a straight, plain and pleasant path. Our Lord commends what was commendable, as he did Zaccheus in a similar case.

The question now arises, if the steward is actually commended, how then is he apparently reckoned still with "the children of this world," who are said to be "wiser in their generation than the children of light?"

On the supposition that "children of this world" here means those classes of sinners, as Zaccheus and others, from which Christ called many of his disciples, persons condemned by the proud Pharisees as worldlings and without any prospect of heaven; and on the supposition that "children of light" here means those same Pharisees, who arrogated this title to themselves as the only truly enlightened; we shall get a clear view of the subject. Then the Saviour simply declares, those degraded and despised sinners, by abandoning their unlawful gains and cherishing the principles of justice and benevolence, are wiser, in the noblest sense of wisdom, than the self-righteous but self-deceived Pharisees.

This justice and benevolence would be the way, as the Saviour urges, for men to make unto themselves friends of the mammon of unrighteousness. Restitution of unlawful gains, or benevolent use when restitution was impossible, was the way to secure an entrance into the kingdom of Christ and the acquisition of heavenly riches.—*Boston Recorder.*

From the Southern Baptist Advocate. "BE YE ALSO READY."

Sir—Sometimes a fact illustrates a text, as well as a long sermon upon it.

Our colored brethren in particular feel a fact, and will understand a piece of conduct, I am about to relate in a manner almost to be envied; but it may illustrate the above text to us all.

An aged colored brother came to my wharf some seven years ago to buy some "seasoned boards." I showed him what I had; and remarked, how particular you are about these boards. What can you want them for? "I want them," said he, gravely, but cheerfully, "for my coffin, and am determined to make it at once. He did so—and I lately questioned him as to some further facts I will now state. "They tell me, brother," I said, "that you not only have made your coffin, but that every night you step upon it to get into bed, and that every morning it is the first thing on which you set foot." "That is all true, master," he replied. "It is the best piece of furniture I have got in my house, and I am growing very fond of it." "Fond of it—why?" "Because it makes me think, soon will my poor old frame be taken in it to the dust; and that then my spirit will be rejoicing so sweetly in the presence of my Saviour. This makes me fond of it."

QUESTIONS FOR RICH CHRISTIANS.

Rev. A. Peters addressed a letter recently to Professor M. Stuart, of Andover, in reference to the "Union Theological Seminary" of New York, in which he proposed the following question: "Do you regard it as a duty of the churches to sustain and provide for such a seminary?" We extract a portion of the reply, commending it to the especial notice of those Christians upon whom their Master has bestowed a large portion of worldly substance.

I have all along been looking for the day, when some noble spirits among you, like our Mr. Bartlet and others of our benefactors, should not only come forward spontaneously and make liberal offerings to God and the church, but use all their efforts to move others to do the same. How easy it is to see, that the importance of such as had set an example in this good cause, must be efficacious beyond that of all other persons! Had I the opportunity, I would whisper some friendly advice in their ear, and exhort them not only to do a great and good work, but to have a regard to their own happiness and enjoyment in it. I would fain tell them what I have, so many scores of times, heard our great benefactor, Mr. Bartlet say, viz: that "he enjoyed more in seeing the prosperity of the Andover Seminary, and in the consciousness that he had used a portion of his property to promote it, than in all the rest of his possessions." Well do I remember, on a particular occasion, when conversing with him about a certain rich man who had been applied to by me, but in vain, to endow our library, that he exclaimed with strong emotion, "He refuses then to give, does he?" He does, I answered. "O," said he, "what a fool he is! he does not know *how good it tastes to give*." The more liberally, the better it tastes. It is—it is true, that "it is more blessed to give than to receive!"

I would to God that I possessed the power of persuading every man of wealth, in all the circle of your friends, of the truth of this. There is not a more indisputable truth in all religious experience, than the one just uttered. And yet, with the eyes of Christians directed to this, perhaps an agent of your Seminary might plead in vain for more than a few dollars in the way of contribution. And must it be so? Is the time never coming, when Christians are fully to realize, that they are nothing more than stewards of the divine bounty? Are they never to believe, that in a few days, at all events in a few years, all their possessions are to be forever abandoned, and they be brought to account for the use or abuse of them? Are they never to learn, that wealth cannot bestow happiness in any manner or measure, except there be an appropriate and christian use of it? Are they always to distrust, nay, practically to disbelieve, the declaration of the Saviour, that "it is more blessed to give than to receive?" Will they never open their eyes to see that wealth bestowed on children, and expected by children, in nine cases out of ten will undo them for time and eternity?—Can it never be seen and felt, that the more a man has, the more he wants, and the more avaricious he usually becomes? Can any reasonable man, above all, any warm hearted christian, look at all this; and yet grasp his wealth, and decline giving any thing to build up such a Seminary as yours? I hope not. I pray the great Head of the church that it may not be so. I say this, because, taking all the facts into view respecting endowments that he before us, we have reason to believe, that it is to him and his Spirit only that we are to look for power to persuade the hearts of men in this great matter.

If, now, in despite of all these considerations, rich men can be found, who profess to be christians, and who, while they decline to aid in bringing forward a christian ministry, are expending their tens or their scores of thousands in adorning their houses and their grounds, or in filling their mansions with costly furniture, I can only say, "Father, forgive them, for they know not what they do." The day of judgment will reveal the true nature of their doings.

From the Protestant Vindicator. PURE MILK—"NOT MILK AND WATER."

The following anecdote was a few days ago related to a friend in Liverpool, by a respectable gentleman from Cork. A short time since a Romish priest of the county of Kerry received information, that a very naughty member of his congregation—a milk man—was in the habit of frequently reading the Scriptures, and the reverend confessor, well knowing that such a practice would place "the craft in danger," lost no time in paying a pastoral visit to the poor, ignorant and misguided delinquent. On arriving at the humble cabin, he found poor Pat employed in his domestic affairs, and thus addressed him, "Why, my good fellow, I am informed that you are in the habit of reading the Bible: is my information correct?" "Sure it is true, please your reverence, and a fine book it is," "But you must know," rejoined the priest, "that it is very wrong to read the Scriptures. An ignorant man like you has no right to do so." "Ah!" replied Pat, "but you must be able to prove that same, before I can consent to leave it off." The colloquy then proceeded as follows:

Priest. That I will do.
Pat. Shall you reverence does that I'll read no more, and give it up to you.

Priest. I will, from the book itself, convince you that you have no business to read it. The priest immediately took up the Bible, and read it to Pat, from the first epistle of Peter, ii, 2, "As new born babes desire the sincere milk of the word, that ye may grow thereby." "Here you see," said the priest,

"you are wrong to read the Scriptures yourself; you are only a babe; and you are enjoined to desire the sincere milk of the word." One who understands what the sincere milk really is, must give it you."

Pat listened attentively to the priest's authoritative address, but in no way at a loss to reply to what might have puzzled wiser heads, said, "Ah, but be easy, your reverence while I tell you. A little time ago I was taken ill, I got a man to milk my cows and attend to my business, and what do you think he did?—Why asked of givin' me the sale milk, he chided me by puttin' wather into it; and if you get my Bible you may serve me the same. No, no, I will keep my cow and milk it myself, when I shall get the sincere milk, and not as I should from you—mixed with wather."

The priest finding himself thus defeated, and desirous that the mischief should spread no further, said, in a conciliatory tone, "Well, Pat, I see you are a little wiser than I thought you, and as you are not quite a babe you may keep your Bible, but don't lend it or read it to your neighbors."

Pat, citing his admonitor very cunningly, but seriously, replied, "Sure enough your reverence, while I have a cow, and can give a little milk to my poor neighbors who have none, it is my duty to do so as a Christian; and, saving your reverence, I will."

The priest, abashed, walked off immediately; doubtless convinced, to a considerable extent, that the circulation of the pure word of God must ultimately overthrow the superstition and soul enslaving fabric of Popery.

THE LORD'S PRAYER.

It is divine. How excellent must be the petition which the King himself has drawn up! It must certainly meet with acceptance from its Author.

It is comprehensive. There cannot be mentioned a petition necessary for man not included in these—"Thy kingdom come—Thy will be done—Give us this day our daily bread—Forgive us our trespasses—Lead us not into temptation—Deliver us from evil."

It is sublime. This character of grandeur appears:

1. In its design. What is more ennobling than prayer? The loftiest place on earth is the footstool of Jehovah. The grandest posture is prostration before his throne.

2. In its language. The simple grandeur which struck Longinus to "Let there be light and there was light," breathes in every sentence of this prayer. Here are no swelling words of man's wisdom—here is nothing redundant—nothing deficient. It is the language of sublime devotion, chastened by filial awe.

3. In its conceptions. In vain we look for sublimity where there are none. But, what vastness have we here! God—the kingdom of God—angelic obedience—earth—the will of God, the only law of its one thousand millions of living men—evil, implying that all men can suffer—dread—deliverance from evil—the power, the glory, the eternity of God! Was ever so much comprehended in so few words!

Second. Consider the spirit of the Lord's prayer.

It breathes a filial spirit—"Father." A catholic spirit—"Hallowed be thy name." A missionary spirit—"Thy kingdom come." An obedient spirit—"Thy will be done on earth." A dependent spirit—"Give us this day our daily bread." A forgiving spirit—"And forgive us our trespasses, as we forgive them that trespass against us." A cautious spirit—"Lead us not into temptation, but deliver us from evil." A confidential and adoring spirit—"For thine is the kingdom, and the power, and the glory forever and ever. Amen."

THE UNPAID VOW. He was sick—he was near unto death; and the world was receding from him—and hope was like a dying taper—and sore was the body's agony, it was not like that; pang the soul felt when the prospect of parting was before it, and the remembrance of the sunny day and starry night, and spring with all its awakened beauties, and the charm of friendship, and the exultant feeling of health, and the comfort of home, and all that enchants to life, all to be left behind came to his heart.—Oh! it was a confused mingling of pain, and regret, and dread. All was wail. He "mourned sore like the dove" he chattered like the swallow." Then he cried unto God, and petitioned Jesus. "And when his strength failed, he moaned a piteous prayer, and "Oh!" he said, "if I might be spared; if God would but raise me up, I would sin no more, and I would never forget his goodness; I would be faithful, and my whole life should be a demonstration of my thankfulness." And God heard and raised him up, and once more he went forth to the world. But the promise he made to his Maker, he broke; and in the oath, wherewith he bound his soul, he perjured himself; and when one reminded him of that which should have burned upon his memory, he smiled. "My soul, come not thou into his secret: mine honor, be thou not joined to his assembly."

"IT IS OUTLAWED, IT IS ALL OUTLAWED."

So said a person the other day, in my hearing—it is an expression we often hear. Perhaps we should do well to enquire what is the meaning of this phrase, as it is used at the present day. It means, that a debt cannot be recovered, (however honest—and however much it is needed, and though it might still be paid,) because it has been due over a certain length of time, and is not to be paid, because it has not been before paid. Here it is, then, in plain English. It may be somewhat of a different complexion in case of a bankruptcy, but this is the amount. But by what law is this honest debt become void, and a man to be released from his responsibility? The Royal law? Is it doing as we would be done by? Because a creditor has waited patiently, year after year with us, in the plenitude of our generosity, or gratitude, just cheat him out of the whole; or at most, flatter him along with speeches which mean little or nothing, and serve no other purpose but just to make his hope of payment due a more lingering death. Is not all this in direct opposition to this law? It is not by the law of kindness. What has kindness to do with all this? It is not by the moral law; for there is no morality or christianity in it. I acknowledge that there may be cases when a man, after many losses, may have

easily divide his property among his creditors, provided he in no way clonks or hides any part from them; but otherwise there is sin and guilt at the door. And in many cases it is only a more fashionable way to pay off our debts easily, rather than honestly; and many such persons after such payments, are vastly better off, as to worldly comforts and prosperity than a majority of their creditors. There surely is iniquity here. And though by the laws of man they may have obtained a certificate and a discharge, the case is to be heard at a higher court, where God's law is to be the rule by which they must stand or fall.

But a person who can refuse to pay an honest debt, only because he is shielded by the law, is surely not to be envied for his moral accountability. It is true it sounds a little less grating to the ear, to say "it is outlawed," than to say "get your pay if you can," but where is the difference as it regards honesty? How can either hold up their face to God and expect his blessing?

There is, too, one passage in the word of God which may yet be verified in their case, "With what measure you use it, it shall be measured to you again." And again by the Prophet, "When thou shalt make an end to deal treacherously, they shall deal treacherously with thee." And those passages are just as applicable to those who assist in concealing or cloaking property as to the delinquents themselves. And let all such who deliberately refuse to pay their debts, when by self-denial equal to what many of their poor creditors are obliged to undergo, they might do so, (and in such attempts they might hope for a blessing,) remember that possibly they may yet reap the reward of their doings, even in this world, and a recompense be made them even here.—*Ch. Mirror.*

HOW TO RESIST THE DEVIL.

Satan is the Christian's unwearied foe, he is the enemy of all righteousness, and aims at our destruction. He is especially the enemy of our faith—comfort—prosperity and usefulness. He is our enemy before God, and he gets access to our hearts; he excites to sin, accuses of sin, and terrifies for sin. We are called upon to resist him; steadfastly believing God's Word—faithfulness—and love. Steadfastly believing what Christ is to us, as Satan's grand opponent. Is Satan a deadly serpent? Jesus is the brazen serpent which heals: Is Satan a roaring lion? Jesus is the lion of the tribe of Judah, who prevails: Is Satan a destroyer? Jesus is a Saviour: Is Satan an adversary? Jesus is a friend: Is Satan a wolf? Jesus is a good shepherd, Is Satan a tempter? Jesus is a deliverer: Is Satan a deceiver and a liar? Jesus is the truth: Is Satan an accuser? Jesus is an Advocate: Is Satan the prince of darkness? Jesus is the light of life: Is Satan a murderer? Jesus is the resurrection: Is Satan god of this world? Jesus is God of all. Resist the devil in the faith of this.—*Peter's Morning Star.*

CHRIST CRUCIFIED.

The following excellent reflections from the writings of Bishop Stillingfleet, convey a deep and impressive meaning. Christ crucified is, indeed, the great end of all the christian's labors and the christian's thoughts; Christ crucified, in its adaptation to the moral necessities of sinful man:

"Above all other discoveries of God's goodness, his sending his Son into the world to die for sinners, is that which the scriptures set forth with the greatest life and eloquence. By eloquence, I mean not an artificial composition of words; but the gravity, weight and persuasiveness of the matter contained in them. And what can tend more to melt our frozen hearts into a current of thankful obedience to God, than the vigorous reflection of the beams of God's love thro' Jesus Christ upon us? Was there ever so great an expression of love heard of? Nay, was it possible to be imagined, that that God who perfectly hates sin should himself offer the pardon of it; and send his Son into the world to secure it to the sinner, who doth so heartily repent of his sins, as to deny himself, and take up his cross and follow Christ? Well might the Apostle say, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' How dry and sapless are all the voluminous discourses of philosophers, compared with this sentence! How jejune and unsatisfactory are all the discoveries they had of God and his goodness in comparison of what we have by the gospel of Christ! Well might Paul then say, that he determined to know nothing but Christ, and him crucified.' Christ crucified is the library which triumphant souls will be studying to all eternity.—This is the only library which is the true medicine of the soul; that which cures the soul of all its maladies and distempers. Other knowledge makes men's minds giddy and statulent; this settles and composes them.—Other knowledge is apt to swell men into high conceits and opinions of themselves; this brings them to the truest view of themselves, and thereby to humility and sobriety. Other knowledge leaves men's hearts as it found them; this alters them, and makes them better. So transcendent an excellency is there in the knowledge of Christ crucified above the sublimest speculations in the world."

ADVICE TO YOUNG LADIES.

Never be afraid of blushing. Accept no present of value from men. Avoid lightness of carriage. Be modest and moderate in dress. Be not often seen in public. Affect no languishing. Don't talk loud. Never deal in scandal. Receive a salute modestly. Be affable with the men, but not familiar. Sympathize with the unfortunate. Be not always talking and laughing. Be discreet. Suppose not all men to be in love with you. Show your civilities. Let not your eyes be on your part. Speak not your mind on all occasions. Be not too hasty in proper conversation.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, December 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 Votie.
Rev. S. Henderson.
Mr. A. H. Varrington.
W. C. Morrow.
Rev. B. Hodges.
Rev. Lemuel Calloway.

All Baptist Ministers are requested to send subscribers.

SUPERSTITION.—An English Clergyman lately refused to perform the burial service over the body of an unfortunate girl who was killed in a cotton factory, and would not even permit the corpse to be bro't into the church, because she had been a Quaker, and had not received baptism.

POPIST OBSCURITY.—Rev. Mr. Sperry, formerly Agent of the American Protestant Association, recently bought a copy of Don's Theology, of a Catholic bookseller in New York city, (a work for sale at the Popish bookstores generally, and highly approved among their priests) and translated portions of it into English, that Americans may see what abominations Catholic priests teach to their people, in the confessional. For this act, Mr. S. has been prosecuted on the charge of having sold "a grossly immoral book!" The very extracts published are conversations which the priests are required to hold with persons, even with females, who go to them for confession. And this very language our laws have, as above, pronounced dangerously immoral.

DONATION VISITS.—We begin to see notices of these pleasant testimonials of attachment of churches to Pastors, in the North. Are there not many Pastors and people in Alabama, who would be more affectionately united, by such an expression of kind feeling, on the part of their congregation? A word to the wise.

REDUCTION OF POSTAGE.—Public meetings have been held in New York, Philadelphia, and other cities, to devise measures for securing a reform in our post office charges.

THE DEBATE.—The discussion between Alexander Campbell and Rev. N. L. Rice, has attracted greater attention than any thing of the kind for many years. Steamboats, stages, railroad cars were crowded with zealous partisans and lovers of excitement from every State in the region; and some were present from distant States. The audience each day, amounted to 1500 or 2000 persons, and at no time was there less than 100 ministers present. The debate was conducted with the utmost decorum. Stenographers were present to take down every word from the lips of the speakers, and the whole will speedily be published. As usual, both parties claim the victory. The propositions argued were:

1st. The immersion in water of a proper subject into the name of the Father, the Son and the Holy Spirit, is the one, only apostolic or Christian baptism. Mr. Campbell affirms—Mr. Rice denies.

2d. The infant of a believing parent is a scriptural subject of baptism. Mr. Rice affirms—Mr. Campbell denies.

3d. Christian baptism is for the remission of past sins. Mr. Campbell affirms—Mr. Rice denies.

4th. Baptism is to be administered only by a bishop or ordained presbyter. Mr. Rice affirms—Mr. Campbell denies.

5th. In conversion and sanctification, the Spirit of God operates on persons only through the word of truth. Mr. Campbell affirms—Mr. Rice denies.

6th. Human creeds, as bonds of union and communion, are necessarily heretical and schismatical. Mr. Campbell affirms—Mr. Rice denies.

BIG BEAR CREEK BAPTIST ASSOCIATIONS.—This Association, with its political name, was formed by a Convention assembled at Mud Creek Church, Itawamba co., Mississippi, on the 25th ult. Churches, 7. Ministers, not stated. Communicants, 198. The last article of the Constitution is as follows:

"This Association is neither exclusively missionary nor anti missionary, and so far as it relates to giving or withholding for missionary purposes, each church or individual of a church is privileged, to contribute or withhold as he may think proper, and in no case shall giving or withholding be a test of fellowship, either with a church or individual member."

THE CHRISTIAN REVIEW.—This valuable work is peculiarly rich in the December number. The contents are I. No. 1. History of the Puritans. II. Library Catalogue of Brown University. III. Development of Character under the influence of Popular Education. IV. General History of Civilization in Europe. V. History of the Westminster Assembly. VI. Neander, or the Parables of Christ. VII. Right Estimates of Time. VIII. Davidson's Sacred Hermeneutics. IX. Literary Notices. X. Literary Intelligence.

POON JACK.—On Sabbath, Nov. 5, Hawkins, the Washington, addressed the crew of the U. S. ship Ohio, when 90 signed the pledge. The next Sunday, 37 more joined. We love to see temperance flourish in the Navy.

CHRISTMAS.

The approach of this festival suggests an inquiry into its history. The 25th of December is professedly celebrated as a festival day, in consequence of our Saviour's having been born on that day. If to honor the Saviour of the world, be the object at which we should aim, on this day, it would seem, that our joy should be chastened by the celebration of religious worship, at this season. The advent of the Redeemer was announced by the songs of angels, and well may redeemed sinners join their seraphic strains, and utter forth praise. But the religious observance of this epoch, as a sacred season, is almost entirely laid aside, in Protestant countries. It is now regarded as a season of general rejoicing; of mutual congratulations among friends; a season for vacations and holidays among children and youth; of freedom for servants, and of kindness and liberality on the part of the rich towards the poor. Such an annual festival may be useful in society, but it is very questionable whether it ought to be associated with an event so sacred, so solemn, as the coming of the Lord Jesus Christ into the world. Mirth and trifling, gaiety and levity, are very much out of place, on an occasion of so much sacredness.

The feast of Christmas was not known in the churches till the 4th century. Some 350 years, had elapsed before such a festival was thought of. In 386, Chrysostom says that, ten years before, he heard the first Christmas sermon which was preached in Antioch. The fathers held various opinions as to the day of Christ's birth. Some said it was the 20th of May; some the 20th of April. In fact, different writers, of the early ages, have assigned this event to every different month in the year. It is highly probable, the Saviour was not born on the 25th of Dec. It will be recollected, that at the time of his birth, shepherds were watching their flocks by night, in the hill country, in the neighborhood of Bethlehem. Now, travellers inform us, that the nights are so cold, in Palestine, in the autumn, that the shepherds drive home their flocks, and shut them in the fold, at night, as early as October. The heat of the day is so great, that the sensation of cold, by night, is intense, and Poet's remarks, he never felt the cold so severely, as in a November night, in Palestine.

If this is so, why has the 25th been selected, as the day on which the festival shall be observed? The answer is furnished by ecclesiastical history. In the 6th century, the Latin church ordered it to be forever celebrated on this day, being the day of the old Roman feast of the birth of Sol. From the admitted fact, that Christ was born during the night, divine service was performed on the eve of Christmas. The feast of the martyr Stephen and the evangelist St. John were united with it, and a feast of three days' continuance was thus formed. The Masonic Fraternity adopted from the churches, the custom of celebrating the feast of St. John, which they still continue. The practice of making presents at Christmas, is derived from an old heathen usage, observed at the feast of the birth of Sol. It is an innocent custom, consecrated by ages, and conduces much to make this festival interesting.

THE PRESIDENT'S MESSAGE.

The President opens his Message by a solemn recognition of our obligations to the Supreme Being, for all the manifold favors vouchsafed to the people of this country, from the first settlement of our fathers on this continent, down to the present time.

OREGON TERRITORY.

He states that negotiations for the settlement and adjustment of the question of right to this region, are now pending before the Court of St. James, our minister to England being instructed to do every thing compatible with the rights and honor of the U. States to secure the recognition of our claims. Meanwhile, the establishment of a line of military posts on the route thither from the States, is recommended to Congress.

EUROPEAN POWERS.

We are at peace with the great powers of Europe.

U. STATES AND MEXICO.

The department of Mexico towards this country in anticipation of a discussion in Congress relative to the annexation of Texas, is spoken of as decidedly reprehensible. The refusal of Mexico to recognize the independence of Texas, is characterized as undignified and unreasonable. The President remarks, "I cannot but think it becomes the U. States as the oldest of American Republics, to hold a language to Mexico upon this subject, of an unambiguous character. It is time that this war had ceased." He says this government will treat Texas as entirely independent of Mexico.

The President does not recommend to Congress to take into consideration the expediency of annexing Texas to the U. States.

THE TREASURY.

Receipts last year \$18,000,000; Expenditures \$23,000,000. By the end of the fiscal year, 30th of June next, a deficit of \$2,000,000 is anticipated.

THE TARIFF.

Think best not to disturb existing arrangements.

GENERAL PROPERTY.

The President states that the country has been steadily advancing in all that contributes to national greatness.

HASTY SKETCHES OF TRAVEL.

MONTREAL.

Among the objects of interest here, the British Troops hold a prominent place. In all parts of the city, at every hour of the day, the Red Coat is met, either singly, or in little squads of five or six, sometimes on duty, but oftener promiscuously in the streets, stick in hand, and leading a wife, or a little child, in a very paternal and affectionate manner. The Barracks, in which the troops are quartered, are substantial stone buildings, three stories high, strongly secured by the solidity of their construction, and now fortified with massive iron bars before the windows. These were put up during the late disturbances, when the buildings were filled with state-prisoners, arrested on suspicion of being rebels, and confined for safe keeping. These war-prisons, with the sentry-box, guard-houses, and numbers of soldiers, together with the Monument of Nelson opposite, surmounted with a statue of the Hero of Trafalgar, in full naval uniform, give quite a martial appearance to this part of the town, and make one feel as if he were in some garrisoned European city.

At the time of our visit, there were parts of two regiments at Montreal, the 68th and the famous 71st Scotch Highlanders. They paraded in undress every morning, at 10 o'clock, and had a troop-draw, in full uniform, every Wednesday. We attended on several occasions, and were delighted with the high discipline and splendid appearance of the troops. Particularly were we pleased with the 71st. The Scotch are a noble race of men, and as we looked upon their robust frames, their fine faces, their intellectual heads, it seemed a pity, that such men should become food for powder. Of this regiment, only the Pipes now dress in full highland costume. These men wear the tartan and kilts. The plaid is a kind of frock, under their little blue jacket, reaching nearly to the knee. Their stockings of crimson and white, reach half way up the calf, and the leg is otherwise entirely naked. Their cap has an eagle's feather, a single feather, pointing off freely in an almost horizontal direction, and adding not a little to their wild, barbarous appearance. It was a singular spectacle, to see whole files of these pipes, with their bare brawny limbs, their formidable caps, and their solid Scotch faces, with their high cheek bones, and their mild, but determined gray eyes. And then the Bag-Pipes, who that once heard their wild, thrilling monotony, can ever forget them! Many persons think these instruments only create harsh discord on the ear, but to us there is much in them to stir the spirit, and nerve the soul to deeds of noble daring.

The Band of the 71st is said to be the finest in the British army. Every night at nine o'clock, we went to the Barracks to hear the music, while the Band played before the officers' quarters during dinner. Rather late dinner, our readers fancy. True, but every one to his notion. Eight o'clock was the hour at which these worthies sat down to the table, and at 9 the musicians brought out their music, while the gentlemen were drinking Her Majesty's health over their wine. Crowds of citizens and strangers thronged the spacious yard of the Barracks, every pleasant night, to hear the music.

One day, we were trading in a store, when we thought we heard the strains of music. Listening a moment, we concluded that we were mistaken, but presently another strain swelling on the breeze, and then dying away, reached our ears. We went to the door, and beheld, a long way from us, a detachment of the 68th, marching towards us with slow and solemn tread. It was a soldier's funeral. Never before had we witnessed anything of the kind, and our heart filled with sadness and our eyes with tears, as we heard the melancholy, best of the muffled drum, and the half suppressed notes of the bugle and the French horn. Slowly and sadly they advanced, carrying to his drearied bed the comrade by whose side they had fought and bled. And that dead soldier—where were the friends of his childhood? The mother, from whose embrace he had been rudely torn, by the usages of "the service"? Where his brothers and sisters whom he loved? All were far, far away. He had come from the green vales of Erin, or the deep glens of wild Scotia. For years, friends and kindred dear had mourned over him; but now, for years, they had already numbered him with the dead. And there was no father now, no mother dear, to follow him to the grave. The sun-burnt cheeks of veteran soldiers, were bedewed with honest tears, as they fired the soldier's requiem, and thus was he left alone in his glory.

War is a terrible scourge to our race. In its midst forms, in all its pomp and circumstance, in its proudest achievements, emblazoned in the records of fame, garnered up in the storied urn, graven on the sculptured marble, it is still a curse sent by God to punish man for his iniquities. Even in the time of peace, the soldier is exposed to hardships and sufferings, such as befall no other class of citizens. Every year, hundreds of British soldiers desert from the standard of the Queen, and seek liberty, peace, and happiness, in the U. States. We conversed with many private soldiers, and some officers on the causes of such desertion. They alleged the cruelty of the officers, and the inherent oppression and severity of the system, as the grand reason. Every soldier is compelled to serve twenty-one years. Perhaps he enlists when a thoughtless boy of fifteen, and he soon wakes to sober reflection and finds himself irretrievably ruined.

THE DALLAS ACADEMY.—This is an institution established in Selma, under the able supervision of Mr. and Mrs. Johnson, aided by several competent assistants. We rejoice to learn, that it is in a highly flourishing condition, the whole number of male and female pupils, being nearly 150. To every well conducted educational enterprise, we most cordially wish prosperity. Glad should we be, to see good schools established in every town in the State. Nay, more, we long for the day, when every neighborhood shall have a school for the instruction of all its children, the poor as well as the rich, in the fundamental branches of useful knowledge.

To the friends and patrons of seminaries already in operation, we say, Go forward. Establish and conduct your schools on such

principles as will ensure stability and permanency. Make your institutions worthy of a liberal patronage, and they will be sustained.

POPEY.

Is there any danger of Popish ascendancy, in the United States? This is the point on which we made some remarks in the number next but one preceding this. We there spoke of danger in the indifference of our people, and also mentioned the zeal and energy of the Jesuits, the agents employed to carry forward the designs of Romanism against our Protestant faith and our republican institutions. We now add, as further illustrating the danger to which we are exposed, that

The moral and intellectual condition of the West makes the establishment of the Roman Catholic religion there comparatively easy.—Throughout the Great Valley, infidelity rears its brazen front, and treats the claims of Christianity with open mockery and derision. And in regard to great numbers of non-professors who would disclaim any leaning towards open scepticism, a degree of recklessness and indifference prevails, which is wholly unknown in older and more settled communities. And of the professed friends of Christianity, a large proportion are connected with various fanatical sects, who agree only in one thing, to oppose with united efforts the progress of intelligent and rational piety. Now, all these hosts of infidels and fanatics are ever found in close alliance with the Romanists, all banded together in opposition to the truth of God, and to the spread of truly liberal principles.

Besides this absence of the life giving power of religion, there is nothing like the enjoyment of general elementary instruction, at the West. From official documents, published a few years since, it appears, that in Illinois, of 36,000 children between 5 and 15 years of age, 24,000 cannot read. In Kentucky, only one third of all the children in the State, capable of receiving instruction, have ever seen the interior of a schoolroom—two thirds of all the children in that great State are yet in absolute ignorance of letters. In Indiana, of 45,000 children, of the age above, only 9,000 have received any instruction. From these facts, to say nothing of the infidelity and fanaticism of the parents in the Valley, the children are approaching the responsibilities of manhood in deplorable ignorance; and who does not see, that they would fall an easy prey to the seducing arts of Jesuit priests?

Again, the present success and progress of Popery justify apprehensions of danger. According to statistics recently obtained from sources entitled to the highest credit, the Catholics now have in the United States: 1 Archbishop; 25 Bishops; 572 Priests; 621 Churches and Chapels; 140 Colleges and Seminaries, including 28 Convents; 5,883 Male Pupils; 6,744 Female Pupils; and a population of \$60,000. Every year, nearly 100,000 Catholic emigrants land on our shores. Within the last 30 years, the Catholics have increased ten fold in the U. S. Should they continue to increase in the same ratio for 30 years hence, in 1870 there will be 70,000,000 of Romanists on American soil. Instances also constantly occur of persons in this country embracing the Catholic system and swearing allegiance to the Pope. Eight families in Cincinnati were lately in mourning at one time over some of their members seduced from the faith by Jesuit priests. Four or five Ministers of different denominations, several members of orthodox churches, and various other private individuals, have been reported to us, as having given in their adhesion to Popery. Of two hundred and thirty persons admitted to the Romanist communion in Washington City, during last July, eighty are said to have been converted from Protestantism. Nine new Bishops have recently been appointed by the Pope for the U. States, and chiefly for the West. Referring to this appointment, the New York Evangelist says: "There is something in this rapid increase of Popery, which must strike every Protestant who loves the Bible or the freedom and salvation which it procures, most painfully. It is becoming a serious question whether the heritage of our fathers is to be taken from us. Most vigorous exertions are making to do it; and these are aided by the enemies of spiritual religion and freedom at home. There is no charm in our free institutions by which such assaults can be repelled without effort; and sure we may be, that without an amount of prayer and effort on the part of the friends of religion vastly exceeding any previous outlay, these schemes will be successful, and the present generation may live to sing the dirge of liberty. There are no times for indifference or slumber."

President Beecher of Illinois is reported by Zions Advocate as speaking as follows: "We heard him on Thursday evening, at the High street church. President B. says he is no alarmist, yet thirteen years' observation has convinced him that there is danger of Catholic ascendancy in this country. They are mustering their forces at the great central points in the West. They are occupying all the ground they can, in and near Cincinnati. The same is true at St. Louis. Within a circle of ten miles around that city, they are doing all in their power to root out Protestants, and to plant in their places the advocates of the Roman faith. These movements do not originate in this country. The plan is from abroad."

He says one Society at Lyons, in France, raises more money to spread Catholic sentiments in this country, than all the funds of the Pedobaptist Home Missionary Society. Rev. Mr. Kirk, who has travelled in Catholic countries in Europe, holds the following language:

"Expatriation and emigration are now a part of the politics of Europe. Its despotic sovereigns despair of bringing us under the balance of power—them, or of embroiling us in their local difficulties, so as to mould our institutions. It is now to be effected by availing themselves of an ignorant, and even a pauper population. These are to be introduced immediately to all the privileges and power of free citizenry—under the absolute dictation of a priesthood, which is itself but a wheel within a wheel; every soul is a tooth in a cog-wheel, guided by a central spring at Rome or Vienna. Yes, one mind and one heart in Europe has now more power to move the adopted population of the U. States than any heart or hand here. I speak not of it in fear; but, for one, I mean to speak of it until the people of this country see their danger; for the moment they do, it is past."

ALABAMA UNIVERSITY. We have no particular account of the Commencement exercises, in the Tuscaloosa papers, but we learn from private sources, that this literary festival passed off with much more than usual eclat. The orations of the graduating class were well written, and several of them were pronounced with a grace, as well as energy of delivery, which argues well of the youthful declaimers. The prospects of the Institution are highly flattering, as many as 100 students being anticipated next year.

The Trustees did not attempt any further reduction in the salaries of the members of the Faculty. Verily, the President and Professors ought to appreciate the gracious forbearance! Talents and learning would be held forth cheap by the honorable board, if any further meddling with salaries were to be practised.

Below we give the Order of Exercises, at Commencement. It will be seen that the son of Dr. Manly had the Valedictory.

Thirteenth Annual Commencement.

MUSIC.

PRAYER.

- | | |
|-----------------------------|-------------------|
| 1 Latin Salutatory Address. | W. C. Richardson. |
| 2 Moral Courage. | C. E. Crenshaw. |
| 3 Truth. | F. W. Crenshaw. |
| 4 Female Patriotism. | H. E. Brooks. |

MUSIC.

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|------------------------------------|----------------|
| 5 Intellectual Independence. | M. L. Stansel. |
| 6 Diversities of Mental Character. | B. Manly, jr. |
| 7 The Spirit of Revolution. | S. E. Jones. |

MUSIC.

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|--------------------------|-------------------|
| 8 The Decay of Nations. | F. Tait. |
| 9 Public Opinion. | W. C. Richardson. |
| 10 The Progress of Mind. | A. W. Richardson. |

MUSIC.

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|----------------------------|---------------|
| Degrees Conferred. | |
| Address, by the President. | |
| 11 Valedictory Address. | B. Manly, jr. |

BENEDICTION.

ROYALTY.

The following from a Diary in the London Patriot, a highly respectable religious paper, published by the Dissenters, will amuse our republican readers:

Windsor, Monday. The Queen and Prince Albert took their accustomed early walk, this morning. Prince Albert, accompanied by Prince Hohenlohe, shot partridges in the afternoon.

Windsor, Tuesday. This morning the Queen and Prince Albert rode out in the Home park, in a pony phaeton.

The Princess Royal and the Princess Alice, were taken airings to-day.

In the afternoon Her Majesty took an airing in a pony phaeton. Prince Albert rode on horseback.

Windsor, Wednesday. The Queen and Prince Albert took their early accustomed walk, this morning.

The Princess Royal and the Princess Alice have been taken airings, and also walked in the grounds to-day.

Prince Albert and Prince Hohenlohe went out shooting in the forenoon.

In the afternoon, Her Majesty and Prince Albert, and the Prince and Princess of Hohenlohe promenade for some time.

A BULL FIGHT.

The Queen of Spain, 13 years of age, lately attended a bull-fight, given to aid in building a church. The spectacle lasted three hours, during which time, Her Majesty had the unspeakable pleasure of seeing eight bulls killed, thirteen horses disembowelled, and one man carried off with his ribs broken. Nothing was wanting to have had the sport perfectly exhausting but the going to death of three or four men! The Queen, however, condescended to express her satisfaction with the entertainment, and retired from the scene with the same pleasing emotions which American ladies experience, when they engage in the bumper, modest, and refined amusement of Horse Racing! The bull-fight obtained for the church, five thousand dollars. The gamblers sometimes get five times this sum, at a single American race. Comment is unnecessary.

D. C. L.—Prince Albert lately received from the Cambridge University the degree of Doctor of Civil Law. Her Majesty and the Prince entered the Senate-house amid tremendous cheering. Prince Albert ought to have replied to the address of the Vice Chancellor in Latin, but it was not convenient, at the moment, he having forgotten his schoolboy drillings. As His Royal Highness was invested with the robe and velvet cap of a D. C. L. a loud burst of cheering ran through the Hall. Some cried out, "Doctor Albert!"

After this, the Queen, the Prince, and the attendants visited the various Colleges, Chapels, &c. In going to Christ's College, a scarlet cloth was spread along the way for their royal feet to tread upon. At one place the cloth did not cover the ground, and in an instant, some of the students pulling off their black silk gowns, threw them down before Her Majesty, when she walked upon them smiling most graciously!

The College boys must have taken the hint from Sir Walter Raleigh, who threw down his

scarlet cloak into the mud, to protect the feet of Queen Elizabeth, and thus laid the foundation of his fortune and of his ruin.

NORWICH JOURNAL. As will be seen by an advertisement in our columns, this work has come into the hands of our highly educated brother, J. M. ALLEN. As heretofore, it has been edited by his LADY, our pious and talented sister, Mrs. Allen. It is a work of rare excellence, abounding in just views of maternal duties and obligations, practical in its teachings regard to the rearing of a family, and setting every Mother, even the most judicious and intelligent, a thousand good things, which she herself would have never thought of. What numbers of young, inexperienced mothers will find here, the very suggestions which they daily and hourly need, to aid them in their high and sacred responsibilities. Let every Mother who reads this paragraph, resolve to take the Journal, let her put on her bonnet, step out among her neighbors, and get them to take it with her. Send the NAMES, Post Office, and the MONEY (postage paid), to Rev. J. H. DeVotie of this place, and the Journal will be forwarded.

OHIO.

The Governor's Message is a very interesting document, as showing the vast internal resources, the general prosperity, and the elevated, social, moral, and intellectual condition of that great State. It is only about 50 years since the first settlement was made in Ohio, yet she now maintains a high rank in our national Confederacy. Especially, may she be proud of her philanthropic and benevolent public institutions. We append a remark or two on these, as derived from the Message.

The Penitentiary. There are in this, 446 convicts. Within the last two years, there has been a decrease of 34. Crime might be expected to increase with the population, but instead of that it has diminished. This diminution, the Governor says, "has been mainly brought about," by the Temperance reform. Let the legislators of Alabama consider this, and do what they can by salutary laws, to promote the interests of Temperance.

In the Deaf and Dumb Asylum are 86 pupils, happy in a course of education.

Among the various institutions which the philanthropy of the State has erected, none are entitled to more favor than the *Lutheran Asylum*. The loss of reason is a misfortune to which all are subject. No strength or vigor of mind is exempt from this calamity. To restore this unfortunate class of our citizens to their reason, or mitigate their misfortunes, are objects which will commend themselves to the general sympathies of all. Whatever we may give for such noble purposes and humane objects, will receive in return an ample reward in the recollection of having contributed to meliorate the condition of a class of our citizens, who, above all others are entitled to public sympathy.

The number of patients who have been inmates of this institution, since, November 15, 1842, is two hundred and seven—males, one hundred and five; females, one hundred and two. The number of patients remaining in the Asylum at the end of the last year, was one hundred and forty-two—males, seventy-five; females, sixty-seven. During the past year, sixty-five patients have been admitted—males, thirty-two; females, thirty-three; all citizens of this State. The number discharged, in the past year, was fifty-nine—males, thirty; females, twenty-nine. Of these thirty eight were discharged, recovered; seven, improved; ten stationary; and four by death. All the recent cases discharged, were restored. Uninterrupted good health has prevailed in the institution during the year. This institution has now been in operation five years. During this period, four hundred and seventy-three insane persons have been under its care; and two hundred and three have been discharged, recovered; which is a fraction less than forty per cent. The institution is still pressed with applicants for admission from our citizens for beyond the means of accommodation.

The Asylum for the Education of the Blind is fully organized and in a prosperous condition. There are now 58 pupils in this institution who are receiving the advantages of education and moral instruction. The inmates are instructed in all the branches usually taught seeing children in our high schools, including most of the moral and natural sciences. In addition to this, the male pupils are taught four mechanical branches, in which they must, to depend hereafter on their own industry. They will thus relieve the community from their support, and themselves from the real and greatest misfortune of blindness.

A TRUE STORY AND ITS MORAL.

Walking out the other morning in the rain, (we find out door exercise needful and beneficial in all weathers,) we saw a carter with a heavy load of coal and a three horse team, endeavoring in vain to haul the ponderous vehicle and its burden through a gateway, into the yard of the purchaser. The horses vexed and ill tempered by the drizzling rain, lopped their ears back, and refused to pull together. One would give a jerk, and run back, and then another, the driver found the horses snorted and looked around, but the load did not move.

This, thought we, is an apt resemblance of the way in which men, and even Christians, sometimes conduct in their united efforts to promote good cause. While the weather is fair, the road level, dry, and smooth, they pull on harmoniously together. But when they come to a hill, or a muddy place, how often do they, like these horses, waste their time and strength, and perhaps their temper in fruitless jerks.

The moral then is, first, without concert and continuity of effort on the part of Christians, no great public object can be accomplished; second, it is more difficult to secure this in troublesome times than others; but third, it is much more important than ever.—Chr. Watchman.

"Father, what does the printer live on?" "Who child?" "You said you hadn't paid him for two or three years, and yet you have his paper every week?" "Take the child out of the room—what does he know about right and wrong?"

From the Morning Star.
CHRISTIAN HOLINESS.

EXTRACTS.

"Unless we strenuously aim at universal holiness, we can have no satisfactory evidence that we are the servants of Christ. A servant of Christ is one who obeys Christ as his master, and makes Christ's revealed will the rule of his conduct. No man, then, can have evidence that he is a servant of Christ any farther than he obeys the will of Christ. And no man can have any evidence that he obeys the will of Christ in one particular, unless he sincerely and strenuously aims to obey in every particular the will of Christ in one."

Peyson.

"Cleora spoke at random, when he said, 'We are born to liberty and honor. It is thus, O, regenerate (and sanctified) soul; thou art born a child of love, and heir of glory; thou art a child of God, and thou art clothed with the sun, and crowned with the stars, and reckoned among the angels of God. O think upon thy dignity, and consider: will an Emperor live like a beggar? Am I born of God, and shall I live like a man? Hath God raised my spirits with the highest excellencies, and shall I stain my nobleness with poor empty vanities? May I feed upon Christ, and shall I feed upon dust? Shall I sit to judge the world, and shall I be a drudge to the world? Hath Christ prepared for me a mansion in the heavens, and shall I be groveling in the earth? Am I a child of light, and shall I commit the works of darkness? No, I am born to greater and higher things than to be a slave unto lust, or a drudge unto the world.'"—*Divine Breathings.*

"O help me to take away the cage of unclean birds. Suddenly come to thy temple. Turn out all that offends the eye of thy purity; and destroy all that keeps me out of the rest which remains for thy Christian people: so shall I keep a spiritual Sabbath—a Christian jubilee to the God of my life; so shall I witness my share in the oil of joy, with which thou anointest perfect Christians above their fellow believers. I stand in need of that oil, Lord: my lamp burns dim; sometimes it seems to be even gone out, as that of the foolish virgins; it is more like a smoking flax, than a burning and shining light. O quench it not; raise it to a flame!"

I want power, from on high—I want the penetrating, lasting union of the Holy One; I want to have my vessels (my capacities) heart full of the oil, which makes the countenance of wise virgins cheerful—I want a lamp of heavenly illumination, and a fire of divine love, burning day and night in my breast, as the typical lamps did in the temple, and the sacred fire on the altar—I want a full application of the blood which cleanses from all sin, and a strong faith in thy sanctifying word; a faith by which thou mayest dwell in my heart, as the unwavering rock of glory, and the fixed object of my loves—I want the eternal Oracle—thy still small voice, together with Urin and Thummim, (Lights and Perfections)—the new name, which none knoweth, but he that receiveth it."

Fletcher.
N. J. R.From the Baptist Advocate.
TEXAS.

From Rev. Wm. M. Tryon, Washington, Texas.

"Our congregations begin to assume the same aspect they were previous to our last Mexican difficulties, and in some of them there is manifest seriousness upon the subject of religion.

I recently visited and preached at Egypt, on the Colorado, where I learned that I was the second Baptist minister who had been heard there. Some 30 miles above that place I passed Eagle Lake. Brother Mercer informed me that not long since, when on a tour in that neighborhood, in company with a minister, to ascertain what materials could be collected for a Baptist church, they found a lone family near the lake—the father, mother, and two of the children of which indulged hope in Christ. They had heard no preaching for many months, and had no bible; but they had obtained one testament, and this they had cut from the binding, and divided between them as personal property, thus allowing them all to read as opportunity presented, and by exchanging with each other, enjoyed the privilege of reading all that precious book. From thus reading the New Testament, without note or comment, they were brought to the knowledge of the truth as it is in Christ, and were desirous of following him down into the baptismal waters. The relation of their experience of grace was very satisfactory to the brethren."

Besides meeting his regular appointments, brother T. has visited other counties. In Fayette county he attended a Baptist camp meeting. In the church and congregation he saw the widows, parents, brothers and sisters of many of Capt. Dawson's company, all of whom, with but a single exception, were killed or taken prisoners during the last Mexican invasion, under Gen. Trol. A multitude of persons from great distances were present, and many who had been several years in Texas, then heard, for the first time since their immigration, the preaching of the gospel. Much good resulted from the meeting.

Sickness and death have prevailed in some parts of the field cultivated by brother T., and several members of the churches under his care have fallen victims, of whose death he speaks in affecting terms.

Some communications, previously sent by him, have failed to reach us, and as those expected some time since from other missionaries, have not come to hand, there is, probably, some irregularity or bad management of the mails in that quarter, which we regret, as it deprives us of the privilege of publishing correspondence which, thus far, has always proved interesting.

Commence discipline as soon as the child can be made to understand the wishes of the parent.

OREGON.

From a Letter to the Christian Advocate.

"What of the climate, water, soil, timber: in a word, advantages and disadvantages of Oregon, and what encouragements does the country hold out to emigrants? The climate is mild, summers generally fine, though in the middle of the day rather warm. The nights are cool, and very little rain in summer. This summer, however, we have been favored with some rain; it has been difficult to secure the harvest; not much, however, will be lost. This is a prolific season here, crops are very good.

There will probably be fifty or more thousand bushels of produce in the country this year. Last year the Hudson Bay Company shipped, probably, 20,000 bushels for the Russian dominions and other places, at 80 cents per bushel. The winters are generally rainy, though there is some pleasant weather, sometimes a little snow. Cattle, however, keep fat all winter, without tending. This is destined to be one of the best grazing countries in the world. There are now large herds of cattle here, and more are annually being driven from California. Beef and pork are becoming abundant. Beef 5 to 6 cents per pound, pork 7 to 10 cents, wheat 60 cents to \$1, peas about the same, corn is scarce, \$1 to 1 50 per bushel. Garden vegetables are also raised. Horses are numerous. I know of no country where there are so many cattle and horses for the population as in Oregon. Some Indians are said to own 150 head of horses. This summer there have been 6 or 7 droves by my house to the settlement to exchange for cattle. These are mostly from the upper country. These Indians will soon be rich in cattle, &c. There are domestic animals, such as I have already mentioned, and cats, dogs, and hares; no tame geese, or very few, though there are thousands wild; also the swan, bald and gray eagle, vulture, buzzard, the crow, of different kinds, fish-hawk, hen hawk, pigeon hawk, owl, blackbird, robin, wren, and various kinds of other birds; some of which I have never seen in the States. We have the elk, deer, bear, panther, fox, raccoon, wild cat, wolf, squirrels of different kinds, rats (bushy tail) mice, moles, beaver, otter, muskrat, mink, weasel, snakes, rattlesnakes in some places, adder, lizards, and creeping and flying locusts of various kinds and colors. Water is abundant and good. The streams are generally clear as crystal; some of which rise in the mountains of perpetual snow, are cold all summer. There are several snow mountains in view from almost every point, and greatly, in my opinion, add to the beauty and grandeur of the country. The soil is generally good; some dark loam mixed with clay, some sandy, gravelly, red soil, all produce very well so far as they have been tried. Wheat is sowed here after wheat from year to year. One man, it is said, has raised 7 or 8 crops of wheat in succession from the same ground, and the last is said to have been the best, and all were good. It is frequently the case, that when wheat shells considerably in harvesting, what falls is left on the ground, and the next season a good crop is realized. I know of no country where a man can make a farm easier than in Oregon, or where he can live easier.

Fir is the principal timber. This is of two kinds, red and white. In growth it very much resembles the pines and is very tall. It helped to cut down a tree, which measured two hundred and fifty feet in length. This is no rare case; some are said to measure 300 feet. We have the yellow pine, cedar, hemlock, cypress, yew tree, oak maple, (not the sugar maple) ash, oak, alder, dogwood, laurel, cotton wood or balm of Gilead, thorn, and shrubbery of various kinds, hazel, barberry, salal, serves, whortleberry, blackberry, raspberry, strawberry, &c. The vegetable kingdom teems with variety, and there are flowers of a thousand hues.

By what I have said, you will see some of the advantages of Oregon, or what inducements are held out to emigrants. The disadvantages are no greater than are generally found in new countries.

Mills are rather scarce, though the prospect is increasingly favorable. There are no regularly laid out roads; the general mode of travelling is on horseback, or by canoes. The prospect of commercial intercourse with the Sandwich Islands and China is good.—The Sandwich Islands are destined to be to the western world, what the West Indies are to the U. States. We obtain sugar and molasses from these, nearly, or quite as cheap as they can be afforded in the States. It is only about 60 days' sail to China, and 15 or 20 to the Islands.

HALF A DOLLAR.

Charlotte lived in a town not a great many miles distant from the city of Boston.—She had been a member of the Sabbath school ever since she was a little child; and she loved sanctified her heart and enabled her to become a humble follower of his Son. She loved the work of the Lord: she rejoiced when her pastor's preaching impressed the heart, and many were going about inquiring 'what they should do to be saved.'—Then her soul delighted in what missionaries were doing in heathen lands; she loved to pray for their success, and she ardently desired to aid them in carrying the knowledge of her Saviour to dark and ignorant minds. But Charlotte was poor, and she had but very little to put into this missionary box.—One evening, with a Christian friend, she attended services in the church, where a minister was to preach upon the wants of the heathen, and their great desire to have teachers of God sent to them from Christian lands. He was very eloquent, for his heart was greatly moved; he wished to make those who loved the Saviour more in earnest about spreading abroad the good tidings which he brought from heaven. Charlotte was deeply interested; she longed to see the poor pagans rejoicing in Jesus; she, herself, longed to do something.

What can I do? thought Charlotte. 'You can pray,' said a voice from within. 'Yes, and Charlotte rejoiced that she had a heart

to pray. 'What shall I do?' asked Charlotte again. The contribution box was handed around, but she had not even a cent to put in, neither did she know where a cent should come from. The gentleman said that those who were not prepared with money, might subscribe the sum they wished to give, and some one would call for it in a few days.

Charlotte felt she could not go away without promising her mite, and she felt, too, that God would open the way for her to obtain it. She took the pencil and wrote with her name half a dollar.

'How much did you subscribe?' asked her companion, as they came away.

'Fifty cents,' replied Charlotte.

'Fifty cents!' exclaimed Eliza, 'why that is as much as I gave, and I am sure I don't see how you could afford it.'

Charlotte said nothing and they walked on.

'Charlotte,' remarked her mother, when she returned home, 'we have a lodger to-night; Mr. Simpson's house is full, and he has sent a gentleman here. That is your money you know.'

A shilling, mother! I shall be so glad of it,' exclaimed Charlotte. She felt gratified, and thought, 'I will always trust God, and although I do not know where the rest of my fifty cents will come from, I am willing to do anything, and the way will be opened.'

The next day, she feared the collector might come; instead of whom, came a lady, to inquire if she could run some stockings, for she was in haste about leaving town, very unexpectedly.

'O yes,' was her ready reply.

The stockings came; Charlotte sat down and ran the heels and feet very neatly and quickly. In a little while, they were finished, and the lady placed three shillings in Charlotte's hand.

'This makes up my half dollar for the missionaries,' said she joyfully, and she gave it to the collector with a thank offering, that God had permitted her to do something for his blessed cause.

A ready heart will ever find an open way. Sabbath school scholar, go thou and do likewise.—S. S. Visitor.

Religious Miscellany.

Bequests.—The Rev. J. C. Ripley, who died in Ripley, on the 17th inst. without children, left to the Conn. Anti-Slavery Society \$1000; to the Foreign Miss. Society \$1000; to the Home Mission Society \$500; to the American Bible Society \$500; and to the American Tract Society \$500. He also left several legacies to relatives.—*New Haven Palladium.*

A good Deed.—The Pastor of one of the Reformed Dutch churches in New York, received a letter from a member of his church, a few days since, requesting him to select a person qualified to labor as a missionary in the Western Valley, and pledging himself to pay annually four hundred dollars for his support. This is the right kind of substitute for "angels."

The Colored Church in Richmond, Va.—We had the pleasure of listening to a sermon to this church, by Rev. Dr. Pattison. When the First Church erected their present beautiful house of worship, they transferred the old house, which is very large, to the colored members. They number two thousand communicants, under the pastoral charge of Rev. Robert Ryland. It is, if we mistake not, the largest body of communicants, in one congregation, in the country. It was with emotions not frequently experienced that we gazed upon this vast assemblage of black faces.—They listened with devout attention to the discourse. In external appearance they were as respectable as any ordinary congregation, dressed with neatness and care, and in very many instances, in costly and fashionable attire. And when the sermon was over, and the vast multitude united in singing one of their lively songs of praise, unrestrained by the fetters of factitious rules, warmly clasping each other's hands, and giving themselves up to the warm impulses of the heart; the sea of heads swaying to and fro, making the time of the tune, and tears of joy gushing from many an eye, we felt that that body of disciples were nearer to Heaven than Christians ordinarily get while they remain upon earth.—*Baptist Record.*

The Sabbath.—The Delaware and Hudson Canal company have set a commendable example in the observance of the Sabbath.—None of the locks of the Canal are opened on the Sabbath; and although hundreds of boats are thus laid up on that day, no disadvantage even in a pecuniary point of view is found to result from the arrangement. The Company is said to be one of the most profitable in the country. In addition to this cessation from Sunday work, a faithful missionary, the Rev. J. Stillman, has been employed a considerable part of the last season, at the expense of the company, in giving religious instruction to the boatmen in its employment.

Baptist Mission in China.—No mission to China occupies, at present, so advanced and encouraging a position as the American Baptist Mission, having two pretty and well furnished chapels, two school rooms, five missionaries, three native assistants, two mission houses, large congregations, both native and foreign, with inquirers among both classes, and a flourishing church of eighteen members, with an undoubted prospect of speedy increase! In looking back, I rejoice at what God has wrought, and in looking forward, I anxiously inquire, will the American Baptist churches vigorously sustain their mission to this great empire of darkness, a mission now resting upon the manifest approbation of Heaven!—*Rev. J. L. Shack.*

It was a noble reply of the great Sir Isaac Newton to a certain deistical friend, who expressed his astonishment that so profound a philosopher should be a believer in the Bible.—'I believe it, sir, because I have examined it and studied it, you disbelieve it, because you have not.'

FASTIDIOUSNESS IN THE CHURCHES.—There is a growing disposition to say 'I am of Paul, and of Apollo, and of Cephas.' There is an increasing demand for fine preachers; for popular men; that is, for orators, not preachers. When David listened to Nathan, all his admiration of the prophet was changed to penitential sorrow. Probably Felix anticipated an intellectual feast, when Paul was to be brought before him. He knew that the apostle was learned and eloquent, and as he was a prisoner, probably would not dare to meddle with the conscience of his judge. But when Paul reasoned of righteousness, temperance, and a judgment to come, Felix trembled. All his admiration was forgotten, while conscience was aroused. It is a doubtful compliment to a minister, that he is a fastidious man. The fastidiousness of his condition, should occupy all their thoughts. The adorable Redeemer should be the morning sun, in which the preacher's light, like that of the star, is lost. My brethren, we ought to make the sacrifice of personal feelings, and command ourselves to the consciences of our hearers.—*Rev. B. Minor's Discourse.*

No one thing contributes more to awaken self-respect and restrain the furious passions, than this indulgence at table, and the confidence which it feels is placed in him by those who have him in keeping. The same is true in respect to dress and the treatment he receives from those whom he looks upon as superiors and whom he feels bound to obey. It is in reality and comfortably clad, like those whom he respects himself as they appear to respect him, and is careful to do nothing by which he shall "lose caste." If his garments are tattered or dirty, he will tear them off or soil them more; if neat and tidy, he will preserve them with care and even feel proud of them.

TO A MOTHER.

OF LOSING AN INFANT DAUGHTER.

'God does nothing without a reason. That reason may have respect to you—it may have respect to your child—and not unlikely to both.—He sees effects in their cause which you may have been blind to; and he removed the cause in time. Her cause may have been this: she may have been in danger from the growth of a corrupt nature, and he took her in the bud of being, that she might grow without imperfection, for of such is the kingdom of heaven.' Think of your child then, not as dead, but as living; not as a flower that is withered, but as one that is unplanted, and touched by a divine hand, is blooming in rich colors and sweeter shades than those of earth; though to your eye these last may have been the beautiful—more beautiful than you will hope to see again.

With patient mind thy course of duty run, God nothing does, nor suffers to be done, But thou wouldst do thyself, if thou couldst see The end of all he does, as well as He."

The Opal.

A PLAN.

I too have a plan to propose, which if generally adopted and carried out by those for whom it is designed, the results would, I am persuaded, be most glorious. It is this: Let every Baptist farmer or in the United States take an acre of his land, (more if he can without injuring his family), and consecrate it to God; and let him make it a matter of conscience to devote the avails of that portion of his farm to benevolent objects. Let him remember that he has no claim upon that. It is the Lord's, and must be appropriated to carrying on the Lord's work in the world.—*Bap. Adv.*

WHAT A CHILD CAN DO.

"No bell," said a Universalist to a little miss in Vermont.

"What," says the child, "will the best and worst people go to one place?"

"Yes," said the man, "unless God is a partial God."

"Sir," said she, "is it partiality in God to treat men according to their characters?"

This appeal to reason and to conscience, was to the Universalist what the slings-stone of little David was to Goliath, the giant of Gath. The hero was slain—the Philistines fled.

AUTHENTIC ANECDOTE. As such, a correspondent of the Utica Gospel Messenger communicates to it the following:—A stranger, in passing through a rural village of New England, many years ago, was attracted to the tub of a cider-press by accidentally discovering the face of a child projecting over its top. He had prepared a straw sucker, and was in the act of sipping from the tub, when he fell in—his head being entirely submerged. He was immediately taken out, and carried by the stranger to the farm-house of his parents, a few rods distant, where efforts were commenced to restore the child, now apparently lifeless. After about one hour, signs of returning life were visible, and ultimately an entire restoration was effected.—"and the child lived"—became a man—became a minister—became a bishop—and ultimately the second presiding Bishop of the American Protestant Episcopal Church.

"Father, why don't you pray for me?"—A little boy, five years old, who had been without a mother to instruct him for nearly two years, said to his father one evening when putting him to bed, 'Father, why don't you pray for me, as mother used to do?' The father said, 'I do, my son.' The child answered, 'I never heard you; and I used to hear my mother pray for me every morning and night.'

The same little boy, at another time, when going to his infant Sabbath school, was unwilling to go without a penny to put in the missionary box. An older brother tried to prevail upon him not to be so particular, but to go without his penny, saying, 'it is no matter for this once.' He replied, 'yes, it is matter; how is the heathen going to have the bible, and hear about our God, if we do not give them money?'—*N. Y. Obs.*

USE OF MONEY.

'He is a happy man to whom God entrusts money, and who is at the same time blessed with a disposition to make a right use of it. How pleasing it must be to have ability and will to answer the calls of the gospel and of suffering humanity! Christian benevolence is a prime virtue; but the lover of money, who hoards his wealth or accumulates it only to gratify himself, or to aggrandize his family, incurs a fearful responsibility, from which he would shrink, did not the god of this world blind his eyes. The day of reckoning is approaching, and a heavy reckoning it will be, especially to those who with a Christian profession, could in the midst of plenty turn a deaf ear to the providential calls made upon their benevolence. Reader, what has God entrusted to you? And how are you fulfilling the duties of your stewardship?'—*Presbyterian.*

MANAGEMENT OF THE INSANE. In Dr. Woodward's report relating to the State Lunatic Asylum, occurs the following interesting passage:

Of the one thousand and thirty-four patients who have been in the hospital since it was first occupied, there have not been twenty who have not taken their food at the table with others more or less of the time; of these twenty, more than three-fourths were so ill and feeble when they arrived at the Hospital as to be unable to do so, and died without amendment in a few days. While this sheet is being written, we have not a solitary individual who has not for a very considerable time taken food with others, with knives and forks. No injury has ever been done by allowing patients all the means of comfortably taking their meals.

The difference between eating food in solitude from a tin or wooden dish with the fingers or a spoon, and going to a neatly furnished table, and taking meals from crockery with a knife and fork, is the difference between a savage and a civilized man, of a brute and a human being.

George, charged with taking money from a letter, has been convicted of the crime, and sentenced to ten years hard labor in the penitentiary.

The house of Rothschild have given a hundred thousand florins for the establishment of a hospital and a school at Jerusalem.

The Lowell Factory Girls.—The Boston Transcript states that the Lowell offering—that cynosure of the eyes of our American operatives, has passed into new hands, and is not only edited, but published by two females employed in the mills, who have purchased from the original proprietors, all right and title in the novel work. The entire management for the future is in the hands of Misses Curtis and Faley, of Lowell, and all communications will be written, as heretofore, by the girls of the factories.

Trial of a Clergyman and his son for stealing a dead body.—Rev. Isaac Bridgman, an independent minister of Walworth, and his son, a student at one of the hospitals, were tried in London on the 1st inst. for stealing a dead body from the burying ground, for purposes of dissection. The father was acquitted, but the son (only 17 years of age) found guilty, and sentenced to imprisonment in the common jail for 12 months.

CAUSE AND EFFECT.—Joseph Hutchinson was yesterday brought up for sentence, in the Municipal Court, he being a third comer to the State Prison. Being inquired of what he had to say in mitigation of sentence, he stated that he had already been 17 years of his life in the Massachusetts State Prison, and that the whole amount of his larcenies did not exceed \$70—that his whole trouble had arisen from indulgence in ardent spirits. This statement was fortified by respectable witnesses, who stated, that the numerous grog shops in the city presented such strong temptations to him, that he (Hutchinson) had been unable to resist their influence, and had fallen—that his character in other respects, was good. Judge Merrick sentenced the prisoner, to ten days additional punishment in the State Prison.

Scientific Tour.—Charles B. Adams, the distinguished Professor of Chemistry and Natural History in Middlebury College, left town last week on a scientific tour to the West Indies. He will make Jamaica chiefly the scene of his researches. From his peculiar ardor for improvement, and industry in gathering specimens illustrative of those branches of knowledge connected with his professorship, we have no doubt of the rich acquisitions to himself, and advantages to the institution to which he is attached, which will be derived from the excursion into a region teeming with so many varieties of animal existence.

Middlebury Vt. Galaxy.

General Intelligence.

EXPENSIVE HEAD DRESS.

Some of our readers may be curious to know the composition and estimated value of the crown of Victoria, Queen of England. The crown itself weighs about three pounds, and is composed of hoops of silver, enclosing a cap of blue velvet. These hoops are studded with precious stones; and upon the crown is a ball, set also with precious stones, and surmounted with brilliant in the form of a Maltese cross. The rim is flowered with Maltese crosses and the fleur-de-lis. In the centre of the large Maltese cross is a splendid sapphire; and in the front is the immense ruby once worn by Edward the Black Prince. Numerous other precious stones, rubies, pearls and emeralds, are intermingled with these gems down to the rim; which is formed of ermine. The following is its estimated value:

30 diamonds around the circle.	£15000	\$30,000
each		
2 large centre diamonds	£2000 each	4,000
54 similar diamonds, at the angles of the former		100
4 crosses, each composed of 25 diamonds		12,000
4 large diamonds on the tops of the crosses		40,000
18 diamonds contained in the fleur-de-lis		10,000
18 do smaller do do		2,000
Pearls, diamonds, &c. on the arches and crosses		10,000
141 diamonds on the mound		500
26 do on the upper cross		3,000
2 circles of pearls about the rim		800
		£112,400

Or, half a million of dollars, in round numbers. We take the above from an instructive article on the commercial value of gems, in Hunt's Merchants Magazine.

Rev. Abel Brown, anti-slavery lecturer was mobbed on the evening of the 6th ult., at Ballston, New York, while attempting to speak on the subject of slavery.

A WHITE SLAVE CASE. There was lately in Louisville, Ky., a young milliner of good character, who so pleased a man of some means there, that he married her. Not long after their union, a person from Tennessee claimed the woman as a slave, she having hitherto passed for a white. The husband bought her for seven hundred dollars, emancipated her, made a settlement on her sufficient for her expected child, returned to Louisville, and married another woman.

SEDUCTION. The Rev. L. Reed, late Pastor of the Presbyterian Church in this village, was brought before the Champlain Presbytery, on Tuesday last, upon the charge of seduction, and unchristian and improper conduct. The trial continued three entire days and evenings, and after a most painful and impartial investigation, he was convicted on all the charges and deposed from the ministry. The victim of seduction was a girl only 17 years of age, and a member of his church. But we fear to remark upon the enormity of the offence, as disclosed by the witnesses—our church mourns, our community suffers, and mercy itself weeps over such exhibitions of the depravity of poor human nature.—*Plattsburg Republican.*

A fire occurred at Pensacola on the morning of the 19th ult., which after consuming 2 or 3 tenements, was subdued by the gallant exertions of the crew and officers of the French brig of war Griffin, headed by her commander, Capt. Gasquet.

E. A. Grandall, Postmaster at Camak, Georgia, charged with taking money from a letter, has been convicted of the crime, and sentenced to ten years hard labor in the penitentiary.

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General Intelligence.

EXPENSIVE HEAD DRESS.

Some of our readers may be curious to know the composition and estimated value of the crown of Victoria, Queen of England. The crown itself weighs about three pounds, and is composed of hoops of silver, enclosing a cap of blue velvet. These hoops are studded with precious stones; and upon the crown is a ball, set also with precious stones, and surmounted with brilliant in the form of a Maltese cross. The rim is flowered with Maltese crosses and the fleur-de-lis. In the centre of the large Maltese cross is a splendid sapphire; and in the front is the immense ruby once worn by Edward the Black Prince. Numerous other precious stones, rubies, pearls and emeralds, are intermingled with these gems down to the rim; which is formed of ermine. The following is its estimated value:

30 diamonds around the circle.	£15000	\$30,000
each		
2 large centre diamonds	£2000 each	4,000
54 similar diamonds, at the angles of the former		100
4 crosses, each composed of 25 diamonds		12,000
4 large diamonds on the tops of the crosses		40,000
18 diamonds contained in the fleur-de-lis		10,000
18 do smaller do do		2,000
Pearls, diamonds, &c. on the arches and crosses		10,000
141 diamonds on the mound		500
26 do on the upper cross		3,000
2 circles of pearls about the rim		800
		£112,400

Or, half a million of dollars, in round numbers. We take the above from an instructive article on the commercial value of gems, in Hunt's Merchants Magazine.

Rev. Abel Brown, anti-slavery lecturer was mobbed on the evening of the 6th ult., at Ballston, New York, while attempting to speak on the subject of slavery.

A WHITE SLAVE CASE. There was lately in Louisville, Ky., a young milliner of good character, who so pleased a man of some means there, that he married her. Not long after their union, a person from Tennessee claimed the woman as a slave, she having hitherto passed for a white. The husband bought her for seven hundred dollars, emancipated her, made a settlement on her sufficient for her expected child, returned to Louisville, and married another woman.

SEDUCTION. The Rev. L. Reed, late Pastor of the Presbyterian Church in this village, was brought before the Champlain Presbytery, on Tuesday last, upon the charge of seduction, and unchristian and improper conduct. The trial continued three entire days and evenings, and after a most painful and impartial investigation, he was convicted on all the charges and deposed from the ministry. The victim of seduction was a girl only 17 years of age, and a member of his church. But we fear to remark upon the enormity of the offence, as disclosed by the witnesses—our church mourns, our community suffers, and mercy itself weeps over such exhibitions of the depravity of poor human nature.—*Plattsburg Republican.*

A fire occurred at Pensacola on the morning of the 19th ult., which after consuming 2 or 3 tenements, was subdued by the gallant exertions of the crew and officers of the French brig of war Griffin, headed by her commander, Capt. Gasquet.

THE MOTHERS' JOURNAL, AND FAMILY VISITANT.

The subscriber has become proprietor of this monthly periodical, and will hereafter have it published in New York.

The Ninth volume will commence in January, 1844.

Each number will hereafter contain sixteen octavo pages, (one sheet) and as much reading matter as twenty-four pages of several periodicals, like the Mothers' Magazine, and the Christian's Family Magazine, which by law, rate with postage as two sheets. The mechanical execution of the Journal will be materially improved.

The work will continue under the editorial charge of Mrs. ELIZA C. ALLEN, who has conducted it for the last four years. Every practical effort will be made to fill its pages with useful and interesting matter designed to aid family discipline, and to promote the improvement and happiness of the domestic circle; and as a consequence to assist in preparing the young for their future duties to society.

All communications whether pertaining to the editorial or business department of the work, should be addressed to the Editor, Box 311, New York.

TERMS.—One dollar per annum, in advance. Persons remitting the payment for five subscribers shall receive the sixth gratis. Postmasters are authorized to transmit money for subscriptions to periodicals, under their frank, free of postage. Money remitted through the mail will be at my risk. Notes on all specie paying Banks will be taken at par.

Office of publication, 122 Nassau street, New York.

M. ALLEN.

NEW YORK, Dec. 3, 1843

Poetical Department.

THE STREAM OF DEATH.

There is a stream whose narrow tide
The known and unknown worlds divide,
Where all must go,
Its waveless waters, dark and deep,
Mid solemn silence downy sweep,
With meagles flow.
I saw where at that dreary flood,
A smiling prattling infant stood,
Whose hour was come,
Untaught of ill, it neared the shore,
Then sank to cradled rest, and died,
Like going home.
Followed with languid eye and woe,
A youth diseased and pale and wan;
And there alone
He gazed upon the leaden stream,
And feared to plunge—I heard a scream,
And he was gone.
And then a form in manhood's strength,
Came bustling on, till there at length
He saw life's bound:
He shrunk, and raised the bitter prayer:
Too late—his shriek of wild despair
The waters drowned.
Next stood upon that gorgeous shore
A being bowed with many a sorrow,
Of foison years,
Earthbound and sad he left the bank,
Back turned his dimming eye, and sank—
Ah! full of tears.
How bitter must thy waters be,
O Death!—How hard a thing, ah me!
It is to die!
I mused—when to that stream again,
Another child of mortal man,
With smiles drew nigh.
'Tis the last pang to calmly said:
To me, O Death! thou hast no dread—
Savior, I come!
Spread but thine arms, on yonder shore,
I see—ye waters bear me o'er—
There is my home!

From the Christian Secretary.

COME TO THE CROSS.

Come to the cross in sorrow,
When darkness shrouds thy way,
Come, light and comfort borrow—
Strength equal to thy day;
Come, when thy faith is sad—
Come, when thy faith is weak,
Hark! hark! a voice of gladness,
Will to the humble seek.
Come then, when sore bereaved,
And dearest friends depart,
Come when thy soul is grieved,
And stricken is thy heart;
Come lay each care and burden
Beneath the Saviour's cross,
There humbly seek for pardon—
Count earthly hopes as dross.
Come when thy hopes are clouded—
When no bright star appears,
When heavenly joys are shrouded,
With penitential tears;
Come, and a light will guide thee
High up the heavenly hill,
Come, and the cross will hide thee
From many a threatening ill.
Come when the day is dawning,
Four forth thy fervent prayer,
Come in the calm of morning,
To meet thy Saviour there;
And when the sun is setting,
Mid clouds of purple dye,
Each earthly care forgetting,
And let thy prayer arise.
Come when thy skies are brightest—
In the sweet days of youth,
When future hopes are brightest,
To this pure fount of truth;
Come, for rich grace is proffered,
And make thyself a saint;
Come let thy heart be offered,
For God will not despise.

TIME.

Time speeds away—away—away;
Another hour—another day—
Another month—another year—
Drop from us like the leaves, dear,
Drop like the life blood from our hearts;
The rose-bloom from the cheek departs,
The tresses from the temples fall,
The eye grows dim and strange to all.
Time speeds away—away—away;
Like torrents in a stormy day,
He undermines the stately tower,
Uproots the tree and snags the flower;
And sweeps from our distracted breast
The friends that loved—the friends that blest;
And leaves us weeping on the shore,
To which they can return no more.

Time speeds away—away—away;
No eagle through the skies of day,
No winds along the hills can flee
So swiftly or so smooth as he.
Like fiery steel—from stage to stage
He bears us on—from youth to age,
Then plunges in the fearful sea
Of faithless Eternity.

Miscellaneous Department.

From Graham's Magazine for December.

INTIMATE FRIENDS.

'That mercy I to—ers show,
'That mercy show to me.'
'Mamma, Mrs Grant is down stairs,' said
Nora Vere to her mother.
'Dear me!' exclaimed Mrs Vere, in a tone
of vexation, 'what can bring her out this
damp morning—just as I am in the midst of
cutting out this work, too. Well! I suppose
I must go down.'
'I believe she always chooses disagreeable
weather on purpose,' rejoined Nora, 'for the
sake of catching us unprepared. I had
just time to make my escape before she was
shown in.'
And in another moment Mrs Vere was in
the parlor receiving her friend with all the
cordiality in the world, as if she had been the
very person above all others, that she had
most desired to see; and Nora too, her dis-
like of Mrs Grant being conquered by her
love of gossip and desire to hear the particu-
lars of the last night's ball which she had
been prevented from attending, joined them
presently.
'I am sorry, Nora,' said Mrs Grant, 'that
you were not at Mrs Kendal's last evening.
It was the gayest party we have had this
season.'
'I was sorry indeed,' said Nora, 'not to be
there. We were engaged with some friends
at home. Who was the belle?'
'Oh, Miss Linden, of course. She is al-
ways the prettiest, best dressed and most ad-
mired girl wherever she is. Young Hamil-
ton was devoted to her.'
Now, as Miss Linden was Nora's avowed
rival, and favorite attraction, and Mr Hamil-

ton her own particular admirer, she well
knew that Mrs Grant gave her this agree-
able piece of information in the hope of say-
ing something disagreeable, so she answer-
ed, with the frankest expression and most
cordial tone,
'She always looks beautifully, and I know
Mr Hamilton admires her.'

Had she lived in the palace of truth, which
fortunately for her and the rest of us, none of
us do, she would have replied,
'She never looked pretty in her life, and
Hamilton don't admire her at all, and I doubt
whether he even danced with her last night.'
She however contented herself with asking
Miss Grant, who danced wretchedly and
seldom got partners, whether she had wait-
ed a great deal, to which the young lady
replied,
No, she seldom waited. 'It laid one open
to so many observations.'

Nora, who waited like a sylph, could not
let that pass, and she replied, with spirit, that
she did not think so. Once upon a time it
might have been so, but that was old fash-
ioned and considered in bad taste now, and
proceeded to eulogize the waiting of a fash-
ionable foreigner whom she pronounced 'be-
side (as if that were quite secondary) 'very
agreeable,' and asked if Miss Grant did not
find him so.

Miss Grant, who spoke French very im-
perfectly—which Nora shrewdly suspected
when she asked the question—although she
set up for a linguist and a blue, said that she
did not take much interest in these foreign-
ers, as she tho't they generally were very friv-
olous: when the conversation was interrup-
ted by the entrance of Mrs Belmont, who
was a mutual friend of both families, where-
upon a very general and spirited critique
was passed upon all their friends and ac-
quaintance at large.

'Nora,' continued Mrs Belmont, 'your
dress at the assembly was perfect—your flow-
ers exquisite—I never saw you look better.'
Whereupon Mrs Grant turned her cold grey
eye on Nora, & scrutinizing every article she
had on, from her collar to her shoe strings,
as if she were taking an inventory of every
thread she wore, and wondered where the
money came from, said, slowly and not over
approvingly,
'Yes, Nora is always exquisitely dressed,
rose and took her leave.

'That is more than can be said for her or
Lucy,' said Nora, ere the door had quite closed
upon her parting visitors.

'You may say that, my dear,' rejoined
Mrs Belmont, laughing. 'You ought to have
seen them last night.'

'What did they wear?' asked Nora, with
the utmost interest and animation.

'What did they not rather,' returned Mrs
Belmont. 'Droll as Mrs Grant's caps usu-
ally are, I think she rather outdid herself last
night.'

'What was it?' asked Mrs Vere, to whom
the very word 'cap' always carried a deep
interest.

'Oh, I can't describe it,' replied her friend.
'Such a concatenation of ends of gimp and
gold lace and mussy flowers I never saw, even
on her head, before. I don't know where
she could have had it made.'

'She made it herself,' said Nora, with
infinite contempt. 'Does she not make
everything? She prides herself on being
what she calls "smart," and I never knew
one of your "smart" women who did not dress
vilely.'

'I agree with you,' answered Mrs Belmont.
'Better be simple and unpretending, if you
can't afford to go to Lawson's and buy the
real thing at once. But Mrs Grant thinks
she can imitate almost any imported head-
dress she sees.'

'Yes,' joined in Nora; 'and when she has
made something outlandish, thinks it looks
French. And, from Mrs Grant's caps, they
passed to Miss Grant's frocks and flowers,
which did not fare much better, and, by the
time they had fully discussed their mutual
friends, the interest and animation of the con-
versation dying away, Mrs Belmont bade
them good morning.

'I wonder what pleasure a woman of Mrs
Belmont's age can take in going to parties
night after night, as she does,' said Nora to
her mother, after that lady's departure.

'I own I am surprised at it,' answered
Mrs Vere, 'as she has no daughter to matro-
nize. If I did not consider it my duty to go
with you, I am sure nothing would induce me
to submit to such fatigue and wear and tear
of body and mind. But Mrs Belmont has
extraordinary spirits. She is constitutional-
ly gay.'

'Well,' continued Nora, 'that may be a
happy constitution, but it is not a dignified
one. I like to see a woman fall into the "silly
and yellow leaf" gracefully, not by dancing
and dressing like a young girl, and out every
night as long as she is asked.'

'I think, Nora,' said her little brother,
looking up from his slate as his mother quit-
ted the room, 'that ours must be the only per-
fect family in town.'

'The only perfect family? Why, what do
you mean, Tommy?'

'Why,' returned the child, with much sim-
plicity, 'I have been listening to you and
mamma, and it seems to me that every
body has got so many faults except us that
we must be the only perfect people you know.'

Nora laughed heartily as she answered, 'I
don't know that we are perfect. Tommy—
Perhaps if we were to hear other people
talk of us we might find that we had some
faults too.'

Had Nora and Tommy had the gift of
clairvoyance and could in spirit have follow-
ed Mrs Belmont down Broadway, as she
overtook Mrs Grant, they would speedily
have discovered that Nora's conjecture was
not as impossible as it at first struck Tommy's
young mind.

'You are going to Mrs Vere's next Mon-
day, I suppose?' said Mrs Grant.

'Oh, of course. They entertain a good deal
this winter, don't they?'

'A great deal. I don't know how they ma-

nage it,' continued Mrs Grant. With Mr
Vere's limited means and their expensive
habits, how they contrive to dress and spend
as they do is more than I can comprehend.'

'I know,' continued Mrs Belmont, drop-
ping her voice to a confidential pitch, 'from
what Mrs Vere told me, that they are very
much pressed for money,' and then she pro-
ceeded to mention some little circumstances
that Mrs Vere had inadvertently let drop, in
relation to their family affairs, adding, 'I
should not, of course, mention these things
did I not know the strong interest' (curiosity
would have been the better word) 'you
take in the family, and all that relates to them.'

'Oh, certainly, certainly,' answered Mrs
Grant. 'You may safely talk to me, I am
so much attached to them all, and only men-
tion these things with regret.'

'Of course,' rejoined Mrs Belmont. 'One
cannot see a family like the Veres commit-
ting such extravagances without pain. They
have noble qualities, but it is a pity they are
so imprudent.'

Mrs Grant chorused in, as to their 'noble
qualities,' and the ladies praised their friends
vaguely and in general for a few minutes,
when they returned to their tailings with re-
newed vigor, leaving generals for details and
particulars.

'Indeed,' said Mrs Grant, 'I don't know
how Mrs Vere can reconcile it to her consci-
ence to dress Nora as she does. If her ob-
ject is Hamilton, I think she is sadly mis-
taken in the means. Young men don't fall in
love with a girl because she dresses well—
Indeed, in times like these, it is calculated to
have a contrary effect. They can't afford to
marry expensive wives, who bring nothing,'
to which Mrs Belmont, who had neither sons
nor daughters grown up, answered carelessly,
'that's true.'

'But Hamilton is rich,' and, having
reached Stewart's, where she wished to
make some purchase, bid her friend good
morning.

Now what was the tie that bound these
three families together—for a week never
passed that either the Veres did not spend
an evening with the Grants, or the Grants
drop in at Veres, and Mrs Belmont was for-
ever at both places.

It is very evident, that though the intima-
cy was great, the friendship did not amount
to much. Habit and the love of gossip can
only explain the enigma, for an enigma it
does seem, at first sight, that two families
who certainly did not like each other, and to
both of whom the third party was indifferent,
should be upon terms of such mutual intima-
cy as existed in this little clique.

Mrs Vere and Mrs Grant had known each
other early, when their small children and
small incomes had been rather subjects of mu-
tual sympathy and interest, and living much
out of society, they had been what might be
termed friends. But as time pro-

gressed, and their children grew up, differ-
ent views and feelings were developed; and
the friendship degenerated into intimacy, and
the interest into curiosity, and thus, as it so
often the case, the form lasted after the sen-
timent had departed, and what was once
sympathy bore now very much the aspect of
antipathy. Nora Vere looked upon Lucy
Grant as a girl, who, being ugly, wanted to
pass for clever or intellectual, as she would
say, and laughed at her pretensions and
quizzed her German, and pronounced her 'a
humbug.' Lucy, on her part, indignant at
seeing the lovely Nora's beauty, waiting
and dressing prove so much more attrac-
tive than her more solid (not to say heavy) ac-
quirements, spoke of her as 'vain and friv-
olous.' The young Veres voted the Grants
'dull prigs,' (for the whole family were smit-
ten with the desire for literary distinction)
and what term the solemn Grants found pro-
found enough to indicate their contempt of
the careless off hand Veres has not yet come
to our knowledge.

Nora Vere was a very pretty creature,
with her clear hazel eyes and bright chestnut
hair, and sylph like figure the very personifi-
cation of youth, health and happiness; and
if she was somewhat given to the two sins of
fashionable life, ridicule and extravagance,
she was yet at heart a high spirited, sweet
tempered, warm hearted girl, and did not ri-
dicule her friends, only those who passed for
such. At any rate, Frederick Hamilton, be-
giving young himself, would not have changed
her faults for the Grants' virtues, and so,
notwithstanding the moral that should adorn
this tale, (for we must own the truth, he did
admire her the more for her very pretty dress-
ing. Unfortunately, even in these hard
times, young men will worship beauty and
admire effect, and a brighter fairy was never
seen in a ball room than Nora Vere; and so,
in spite of Mrs Grant's prophetic, not to say
triumphant, anticipations, Frederick Hamil-
ton, deeming himself rich enough to please
himself, did offer hand and heart to the ac-
ceptance of the proud and happy Nora.

'And what did Mrs Grant say, mamma?'

Was the eager inquiry of the bride elect, on
her mother's return from a visit to that lady
to announce the engagement, for Mrs Vere's
happiness was never perfect until she had the
triumph of communicating it to her friend,
nor her mortifications and sorrows complete
while she could conceal them from Mrs
Grant. And when Nora returned her brid-
al visits in her own carriage, no where did
she leave her card as 'Mrs Frederick Hamil-
ton' with such entire satisfaction as at Mrs
Grant's.

'And now, Nora,' said her husband, as
they drove away from the door, 'let us have
little or nothing to do with that woman.'

'With all my heart,' she replied. 'I don't
like any of them.'

'It is not the people so much,' he replied,
'whom I dislike, as the terms you are on—
For, Nora, if you'll forgive me for saying so,
I don't think that species of skirmishing
and sharp shooting that existed between you
either womanly or lady like.'

'That it is not lady like I fully agree with
you,' replied Mrs Hamilton, 'but oh,' she
continued, laughing, 'it is very womanly.'

F. E. F.

THE PSALMIST.

A new collection of Hymns for the use of the Baptist Churches.

BY BARON STOW & S. F. SMITH.

THIS work contains nearly Twelve Hundred
Hymns, original and selected, together with
a collection of Chants, and Selections for Chan-
ting 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 here be fully met.

Surprising as it may appear to those who are
of the great diversity of opinion and tastes every
where existing in reference to hymns, sent to public
worship, this new collection meets with almost uni-
versal favor. Its rapid introduction into churches in
various parts of the country; the numerous testimonials
of approval and high commendations daily received,
in connection with the acknowledged ability of the edi-
tors; the uncommon facilities enjoyed by them, of draw-
ing from the best sources in this and other countries;
the great care with which the compilation has been
made; the new, consistent, and systematic plan of ar-
rangement adopted, give the publishers full confidence
in the superior merits of the work.

In addition to the protracted labor of the edi-
tors, the proof sheets have all been submitted to a
Committee, composed of clergymen of high standing
in different parts of the Union, by whose critical ex-
amination and important suggestions the value of the work
has been greatly enhanced.

'A full of Watts' hymns, possessing lyrical spirit,
and suited to the worship of a Christian assembly,
are inserted, and a large number of hymns hereto-
fore unknown to the country, have been intro-
duced. The distinction between psalms and hymns,
usually made in other collections, it will be per-
ceived, has been avoided in all that have been
arranged together, under their appropriate heads
and numbered in regular, unbroken succession.

There are three valuable indexes—a 'General In-
dex' of subjects, a 'Particular Index,' and an ex-
tended and very valuable 'Scripture Index.'

Notice of the Am. Bap. Publication S. S. Society, Phil.
The Board of Directors of the American Baptist
Publication and Sunday School Society, induced by the
numerous and urgent calls, for a long time, have
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, resolved, in the year
1841, to take immediate measures for the accomplish-
ment of this object.

With this view, a committee, con-
sisting of Rev. W. T. Brantly, D. D. of South Carolina,
Rev. J. L. Dagg, of Alabama, Rev. R. B. C. Howell,
of Tennessee, Rev. W. S. Lynd, D. D. of Ohio, Rev.
J. B. Taylor, of Virginia, Rev. S. P. Hill of Maryland,
Rev. G. B. Ide and R. W. Griswold, of Pennsylvania,
and Rev. W. R. Williams, D. D. of New York, was
appointed to prepare and superintend the proposed col-
lection. It was, however, subsequently ascertained
that a similar work had been undertaken by Messrs
Gould, Kendall & Lincoln, Publishers, of Boston; and
that Rev. B. Stowe and Rev. S. F. Smith, whose ser-
vices they had engaged, had already commenced their
labor. From the well-known ability of these gen-
tlemen, there seemed good reason to expect a valuable
collection, and one that would fully meet the end which
the Board had in view. In order, therefore, to avoid
the unnecessary multiplication of Hymn Books, it was
deemed expedient, by the Board, to unite, if possible,
with the above named publishers. Accordingly, the
manuscript of Messrs Stowe and Smith having been ex-
amined, and found quite satisfactory, arrangements
were made to have the sheets as they were issued from
the press, submitted to the committee of the Board,
with the understanding, that, if, after such alterations
and improvements as might be suggested, it should
meet their approval, the Board would adopt it as their
own. This approval having been obtained, the Board
voted unanimously to adopt and publish the work,
and have negotiated with Gould, Kendall & Lincoln, to
that effect.

Signed by order and on behalf of the Board
J. M. PECK,
Cor. Sec. Am. Bap. Publication S. S. Society.
Philadelphia, May 18, 1843.

Certificate of the Committee appointed by the American
Baptist Publication and Sunday School Society.
The undersigned, having been requested by the
Board of Directors of the American Baptist Publica-
tion and Sunday School Society, to examine the proof
sheets of 'THE PSALMIST,' edited by the Rev. B.
Stowe and Rev. S. F. Smith, and to suggest such sug-
gestions as they might deem expedient to render the work
more acceptable to the churches throughout our coun-
try, hereby certify that they have performed the ser-
vice assigned them, and unite in recommending the
work as one well adapted to the purpose for which it
was designed.

WILLIAM B. WILLIAMS, JAMES B. TAYLOR,
GEORGE B. IDE, JNO. L. DAGG,
RUFUS W. GRISWOLD, W. T. BRANTLY,
SAMUEL W. HILL, R. B. C. HOWELL,
United Testimony of the Pastors of the Baptist Churches
in Boston and vicinity.

'Messrs. GOULD, KENDALL & LINCOLN, Permit us to
take this method of expressing our great satisfaction
with the Collection of Hymns which you have of late
published for the use of the Baptist denomination—
different from any which could be obtained, and we
have looked forward with interest to the time when
your proposed work should be issued from the press.
That work is now completed, and before the public;
and from an attentive and careful examination of its
pages, we are prepared to give it a hearty recom-
mendation. It is clear in its arrangement, sound in do-
ctrine, rich in sentiment, sweet and beautiful in its
poetry, and in our opinion, most admirably adapted to
the wants of the denomination. We cannot but hope,
therefore, that it will soon be adopted by all churches
connected with the American Baptist Publication and
Sunday School Society.'

DANIEL SMITH, NICHOLAS MESSERY,
R. W. CUSHMAN, J. W. PARKER,
R. H. NEALE, BRADLEY MINKS,
W. H. HADGE, J. W. OLINSTEAD,
ROBERT TURNELL, JOSEPH BARNARD,
NATHANIEL COLVER, NILES B. RANDALL,
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W. H. SHAWLER,
Boston, 1843.

From the Professors of Newton Theological Institution.
Union of judgment in regard to all the principles
which should regulate the preparation of a Hymn Book
both as to the character of the hymns, and as to the
omission and alterations in the case of selected hymns
has long been in use, is not to be expected. We
are free, however, to say, that in copiousness of subject,
in adaptation to the various occasions of worship, in
regard to the work as eminently superior to collections
now in common use.

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Pres. and Prof. of Christian Theology.
ISAAC CLARK,
Prof. of Ecclesiastical History.
H. J. RIPLEY,
Prof. of Sac. Rhet. and Pastoral Duties.
HORATIO R. HACKETT,
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handsomely bound in sheep, at 75 cts. 32mo.
pocket size, handsomely bound in sheep, at 62 1/2
cts. The different sizes are also bound in various
extra styles, price corresponding.

A liberal discount to churches introducing it
where a number of copies are purchased.
Copies furnished for examination on applica-
tion to the publishers.

GOULD, KENDALL & LINCOLN,
59 Washington street, Boston.
October 28, 1843.

CUNNINGHAM & CLOCK,
Commission Merchants,
No. 60, Commerce Street,
MOBILE.

T. J. Cunningham,
Wm. R. Cunningham,
D. Clock.

Agents of the Augusta Insurance and Bank-
ing Company.
Nov. 25, 1843.

RATON & GRIFFIN,
WHOLESALE GROCERS,
31 Commerce and 31 Front Streets,
MOBILE.

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JUDSON

FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

COURSE OF STUDY.

Primary Department—Reading, Spelling, Writing,
Child's Arithmetic, Child's Geography, Parley's His-
tory of Animals, First Lessons in Geometry, Child's Phys-
iology.

REGULAR COURSE.

Preparatory Department—Reading, Spelling, Writ-
ing, Mental Arithmetic, Written Arithmetic, (including
Interest and Fractions,) Grammar, Geography, History
(commenced.)

Junior Class—Elocution, with Orthography and
Definitions, Written Arithmetic, (completed,) Botany,
Parley's Arithmetic, with Parley's in the Poets, As-
tronomy, Watts on the Mind, French or Latin.

Middle Class—Town's Analysis, Elocution, Rhet-
oric, Chemistry, Universal History, Algebra, French
or Latin.

Senior Class—Logic, Philosophy of Natural His-
tory, Moral Science, Evidence of Christianity, Intel-
lectual Philosophy, Political Economy, Geometry,
French or Latin.

REMARKS.

Believing that a knowledge of some other than the
vernacular language of the pupil is indispensable to a
truly liberal, elevated, and accomplished education, the
Trustees will bestow the honors of the Institute only on
those young ladies who have pursued the study of at
least one of the Ancient or Modern Languages during
the three years. Exceptions as to the term of years re-
commended by the Principal. But no pupil will, in
any case, be deemed entitled to a Diploma, unless she
has acquired a respectable acquaintance with either the
French or Latin language.

Particular attention is given to Reading, Spelling,
Definition, Penmanship, and Composition, throughout
the whole course.

The studies are so arranged, that no young lady will
ever have on hand more than three or four leading stud-
ies, at a time.

Ample time is allowed for attention to the various
Ornamental Branches.

Vocal Music is taught without charge.
It is not expected, that all pupils will complete the
Regular Course. Young ladies may enter the Institute
at any time, and pursue such studies as they desire. Yet
all who expect to gain a liberal and accomplished edu-
cation, will be satisfied with nothing short of a thorough
knowledge of all the branches above named.

ADMISSION TO THE REGULAR CLASSES.
By comparing this Catalogue with that of last year, it
will be perceived, that the *Requisites for admission to*
the *Junior Class* have been increased. By this raising
the standard of qualifications for the regular classes,
greater integrity of judgment and strength and discipline
of mind are secured, and the ability of the pupil to re-
ceive an elevated education, increased. True it re-
quires more time, to complete the prescribed course; but
this instead of being considered an evil, should be re-
garded as a high recommendation of the Institute—
The Trustees desire that some ripe, thorough, fish-
ed scholars should receive the honors which they con-
fer. None others can get them; none ought to expect them.

Young ladies who desire to enjoy the advantages
of the Institute after graduating, either to pursue at
greater length, particular branches of study, or to perfect
themselves in the Ornamental Department, shall be en-
titled to all the privileges of the Under-Graduates for
one half the customary tuition charges, in the Regular
Course—the full amount being charged for the ornamental
branches.

THE LIBRARY
The Institute is furnished with a valuable Apparatus
for illustration in Natural Philosophy, Chemistry, Astron-
omy, Geology, &c. It is also provided with a large
collection of valuable Maps, Atlases and Charts.

THE SEMINARY EDIFICE
Is a splendid building, finished in a style of convenience,
taste, and elegance rarely surpassed, and furnishing ac-
commodations for 150 or 200 students. It occupies a
commanding site, in a location elevated, dry, and healthy.

THE INSTRUCTION
In the various studies pursued is of the most thorough
character. It is intended that the pupil shall thoroughly
master every subject which engages her attention. By
combining familiar lectures with the teaching of the
text-book, the instructor causes the knowledge acquired
by the student to assume a practical character, and
teaches her how it may be applied to the duties of com-
mon life. The pupil learns things, not mere names;
deeds, not mere words.

THE GOVERNMENT
Of the Institute is vested in the Principal, aided by his
Associates in the faculty of instruction. A prompt and
cheerful obedience to the Laws is always expected; and
this is enforced by appeals to the reasons and the con-
science of the pupils. The course, sustained by constant
reference to the WILL of GOD, has been
uniformly successful in securing sobriety and wholesome regu-
lation.

THE MARKS, personal and social HABITS, and the
MORALS of the young ladies are formed under the eye
of the Teachers, from whom the pupils are never sepa-
rated.