

## THE ALABAMA BAPTIST

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**TERMS.**  
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### A MORMON MIRACLE.

Towards the close of a fine summer's day, a farmer of Iowa found a respectable-looking man at his gate, who requested permission to pass the night under his roof. The hospitable farmer readily complied; and the stranger was invited into the house, and a warm and substantial supper set before him. After he had eaten, the farmer passed several hours in conversation with his guest, who seemed to be very ill at ease, both in body and mind; yet, as if desirous of pleasing his entertainer, he replied courteously and agreeably to whatever was said to him. Finally, he pleaded fatigue and illness as an excuse for retiring to rest, and was conducted by the farmer to an upper chamber, where he went to bed.

About the middle of the night, the farmer and his family were awakened by dreadful groans which they soon ascertained proceeded from the chamber of the traveller. On going to ascertain the cause, they found that the stranger was dreadfully ill, suffering the most acute pains, and uttering the most doleful cries, apparently quite unconscious of what was passing around him. Every thing that kindness and experience could suggest was done to relieve the sick man; but all efforts were in vain, and, to the consternation of the farmer and his family, their guest, in the course of a few hours, expired.

At an early hour in the morning, in the midst of their trouble and anxiety, two travellers came to the gate, and requested entertainment. The farmer told them that he would willingly offer them hospitality, but that just now his household was in the greatest confusion, on account of the death of a stranger, the particulars of which he proceeded to relate to them. They appeared to be much surprised and grieved at the poor man's calamity, and politely requested permission to see the corpse. These of course, the farmer readily granted, and conducted them to the chamber in which laid the dead body. They looked at it for a few minutes in silence, and then the oldest of the pair gravely told him they were the elders of the church of Jesus Christ of Latter-day Saints, and were empowered by God to perform miracles, even to the extent of raising the dead; and that they felt quite assured they could bring to life the man who had died before them!

The farmer was, of course, "pretty considerably" astonished at the quality and powers of the person who addressed him, and, rather incredulously asked if they were quite sure that they could perform all which they professed.

"O certainly! not a doubt of it. The Lord has commissioned us expressly to work miracles, in order to prove the truth of the prophet Joseph Smith, and the inspiration of the books and doctrines revealed to him. Send for all your neighbors, that in the presence of a multitude, we may bring the dead man to life, and that the Lord and his church may be glorified to all men."

The farmer, after a little consideration, agreed to let the miracle-working powers proceed, and, as they desired, sent his children to his neighbors, who, attracted by the expectation of a miracle, flocked to the house in considerable numbers.

The Mormon elders commenced their task by kneeling and praying before the body with uplifted hands and eyes, and with most stentorian lungs. Before they had proceeded far with their prayer, a sudden idea struck the farmer, who quietly quitted the house for a few minutes, and then returned, and waited patiently by the bed side, until the prayer was finished, and the elders ready to perform their miracle. Before they began, he respectfully said to them; that, with their permission, he wished to ask them a few questions upon the subject of this miracle. They replied that they had no objection. The farmer then asked,

"You are quite certain that you can bring this man to life again?"

"We are."

"How do you know that you can?"

"We have just received a revelation from the Lord, informing us that we can."

"Are you quite sure that the revelation was from the Lord?"

"Yes; we cannot be mistaken about it."

"Does your power to raise this man to life again depend upon the particular nature of his disease? or could you now bring any dead man to life?"

"It makes no difference to us; we could bring any corpse to life."

"Well, if this man had been killed, and one of his arms cut off, could you bring him to life, and also restore to him his arm?"

"Certainly! there is no limit to the power given us by the Lord. It would have made no difference, even if both his arms and legs were cut off."

"Could you restore him if his head had been cut off?"

"Certainly we could."

"Well," said the farmer, with quite a smile upon his features, "I do not doubt the truth of what such holy men assert; but I am desirous that my neighbors here should be fully converted by having the miracle performed in the simplest manner possible. So, by your leave, if it makes no difference whatever, I will proceed to cut off the head of this corpse."

Accordingly, he produced a huge and well-sharpened broad axe from beneath his coat, which he swung above his head, and was apparently about to bring it down upon the neck of the corpse, when lo and behold! to the amazement of all present, the dead man started up in great agitation, and wore that "by hell and jingo," he would not have his head cut off, for any consideration whatever!

The company immediately seized the Mormons; and soon made them confess that the pretended dead man was also a Mormon elder, and that they had sent him to the farmer's house, with directions to die there at a particular hour, when they would drop in, as if by accident, and perform a miracle that would astonish every body. The farmer, after giving the impostors a severe chastisement, let them depart to practise their humbug in some other quarter.

These two "Elders of the Church of Jesus Christ of Latter-day Saints" were honest Joe, and his worthy compeer and coadjutor, Sidney Rigdon.

From the Methodist Protestant.

### LETTER TO A YOUNG LADY.

BALTIMORE, Dec. 21, 1837.

MISS E—S—:

DEAR MISS—I can but flatter myself that you have too much good sense, to make it necessary for me to apologize (although a stranger) for taking the liberty to address a few lines to you on the most interesting subject that can be—happiness.

I am sure, that like others you are in the pursuit of happiness. Is not this the fact? Is it not pleasure in anticipation that gives spring to all your action? Do you not with eagerness pursue whatever you believe, or hope, will lead you to happiness? And has it not like the ignis fatuus always eluded your grasp? Has not the world promised you happiness in the enjoyment of its fashions, gaiety, pleasures, and honor? and has it not always deceived you? Is not this a fact, which you well know? Do you not find, that after you have tried it so long, happiness is still wanting? Do you not feel an aching void within which the world cannot fill, and shows you that something is wrong? All this goes to prove that there is such a thing as happiness; and that it was intended by our Maker we should be happy. For we cannot suppose for a moment, that an all-wise and good Being would have made us such creatures as we are, eager after happiness, and not have placed it within our reach! Surely not.

Then there must be something wrong, that keeps you from enjoying it; and it must be because you have not sought for it where it is to be found. Did you ever seek for it in the religion of that Jesus who died on Calvary for you? There it is to be found and nowhere else. This is a fact which you may rely on; there is no mistake about it. Do you not dread death above all things? Does not the thought of death damp the greatest joys which the world can give you? And is not this caused by a conviction, that you are not prepared to die, or to meet your God? In short, do you not believe that by nature, and practice too, you are a fallen, sinful being; and that without an interest in the merits of Jesus Christ, that Saviour who died for you, you can never be saved? Will you believe one who has long tried it, that there is a reality in religion, now here else to be found—that eclipses the honor, riches, fashions and pleasures of the world, as the sun does the stars.

Religion will make you happy here and prepare you for happiness hereafter; we may say of it as the Queen of Sheba said of Solomon, that the half had not been told her. I may tell you of the pleasures and joys of religion, and paint them in glowing colors; but after all I can give you but a faint idea of them; you must enjoy them before you can properly estimate or understand them, what say you? Do you not believe, that religion is desirable? Will you be persuaded to give it a trial? Do you not love a kind friend, who has done much for you, and take a pleasure and delight in speaking well of such a friend? Was there ever such a friend as that Jesus who shed his blood on the cross for you? Was ever love like this? Not Jesus died that you may live! Can you possibly withhold your heart from such a friend and Saviour as this? And that too when He offers to give you that which you most desire above all things—happiness, which none but He can give; will you come unto Him and have life that you may live? He stands with open arms to receive you; but remember that He must have the whole heart; He will admit of no rival.

But this you may rest assured of, that whenever you turn your back upon the follies of the world, forsaking of and repenting for your sins, and come to God through the merits of Jesus Christ, willing to submit to His law and government, He will receive and bless you, and give you to feel that you love Him; yes and to love Him above all things, and all mankind for His sake; there is no mistake in this; because He has promised,

and His promise cannot fail, if we seek with our whole heart, He will be found of us.

Now count the cost; thy soul is at stake; life and death are set before you; everlasting happiness or misery is at your choice; Jesus has died that you might have happiness—will you have it? No money is wanting to purchase it; ask and you shall receive, is the promise of Him who says that, Heaven and Earth shall pass away, but His word shall not.

Surely you cannot bear the idea of being shut out of Heaven from that Jesus who died to save you—from all your godly relatives and friends—from all that glory which the Saviour has prepared for all who serve Him faithfully. Can you bear the idea of bidding farewell to every thing which is good or desirable? O then fly to the arms of that Saviour, that stands ready to receive and save you; so prays your strange friend.

I hope that you will give the subject a serious consideration; remembering that you have but one soul, and if you lose that all is gone—gone, forever gone!—May Heaven save you, for Jesus' sake.

Respectfully,

J. H. P.

### THE DEW-DROPS.

There was once a little boy very much beloved by his parents on account of his readiness to learn and the excellence of his disposition. He was generally cheerful and happy; but one morning he complained to his father because the dew-drops were not permitted to live longer on the flowers. He wanted them to glitter and sparkle all through the day, just as they did in the morning. "The sun," said the child, "has chased them away with his heat and swallowed them up in his wrath." Soon afterwards there came rain and a rainbow, upon which the father pointed upwards—"See!" said he, "there stands the dew-drops gloriously reset, a glittering jewelry in the heavens. Thus learn, my child, that which withers on earth, often lives and shines more brightly on high." So spake the father, and in so speaking he uttered prophetic language. For in a few days after this, his little boy, with all his loveliness and intelligence, was summoned away from earth—exhaled like the bright dew-drops from beneath the eye of the fond father; only, however, to shine with increased lustre in the clear upper sky.—S. S. Treasury.

R. H. N.

*Per-se verance; or, the Power of Truth.*  
The Rev. W. F. Boykin, pastor of the Baptist Church at Belleville, Ill., a correspondent of the Missouri Baptist, says: "I have had the pleasure of baptizing a lady nearly sixty years old, formerly of Yonkers village, New York, who, for upwards of forty years, had been of reputable standing in the Episcopal Church. Last summer the subject of baptism presented itself forcibly to her mind; and after prayerfully reading the word of God on the subject she became convinced that the believer was the only subject, and immersion the only action. She accordingly took stage at Salem, sixty miles from our residence, and came to Belleville, to receive baptism at our hands. Such is the power of truth when left to operate per se!"  
W. F. B.

### CONSCIENCE.

"If," says an able writer, "the truth presses hard upon the heart of a fellow-man—if a fact fall like a thunderbolt upon his head—he is not to be offended with me. Did I make the truth, or the fact? Have I led him to do the act, which gives to truth all its cutting power? Or have I made him the author of the fact, (the mere statement of which is as the bursting of thunder upon his ear? Has not he performed the action which gives to truth its sword of double edge? and has not himself been guilty of the fact, the very hearing of which is, as the pointing of a culture upon his vitals?—Should he not be angry with himself, and at once, enter upon the way of reformation? And, if the little I can say produces such a commotion in his soul, how will he stand the exhibition of the great day, the light of the judgment? If the truth I tell raises such a storm in his bosom—if he quail before the glow-worm light shed around him by a fellow-man—if his conscience is roused to frenzy, and all the plausible and false reasonings must be seized upon to give him temporary quiet, how will such a man stand before the bar of ineffable light, and truth, and rectitude? Let him tremble now, while he reflects what God is and before what judgment-seat he will soon be summoned, when the summons must and will be heard and obeyed."

*Different Methods of Preaching Represented by the Similitude of the Raising of Lazarus.*

I perceive four strong men on their journey towards Lazarus' grave, for the purpose of raising him, and of bringing him to life. One of these men, who was eminent for his piety, said, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well, with the consideration, that it is in his power to do every thing if he will." Having said this, he entered the grave, and commenced his rubbing process. I watched his operations at a distance, and after a while enquired, "well, are any symptoms of life there?" Does he arise, my brother? "No such thing," replied he, "he is still quiet, and I cannot salt him to will—and besides this, his smell is rather heavy."

"Well," said the second, "come you out; I was afraid that the means you employed would not answer the purpose; let me enter the grave in your stead." The second entered, and in his hand a whip of the scorpions of threatening; and said he, "I will make him feel." He directed his scorpion and fiery ministry at the dead corpse, but all in vain, and I heard him crying out, "All is unsuccessful; dead he is after all." Said the third, "make room for me to enter, and I will see if I cannot bring him to life." The third entered the grave, and took with him a musical pipe; it was melodious as the song of love, and the sweetest singing; but there was no dancing in the grave. The fourth said, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life;" and immediately left to seek for Christ. He speedily returned accompanied by the Savior. And when the Lord came, he stood at the sepulchre, and cried out, "Lazarus, come forth!" and the dead body was instantaneously instinct with life. Let out confidence, be in the voice of the Son of God.—And let us turn our faces towards the wind, and say, "O breath, come from the four winds."

### REDEMPTION ASKS ENTIRE CONSECRATION.

And what a claim it is—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid—the mystery of the cross just transpired! To think that there should have been a period in our history when we were lost; lost to ourselves—all our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation—all our powers of serving Christ being perverted into instruments of hostility against him; lost to the society of heaven—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed to remain forever unfulfilled, heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God—to the right of beholding, approaching and adoring the vision of his eternal glory! To think, that in point of law, we were thus lost as truly as if the hand of justice had seized us, had led us down to our place in woe, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled again, and again, how is it we are here; here, in the blessed light of day; here, in the still more blessed light of God's countenance; here, like the children sitting in their father's smiles? Why is this; and how has it come to pass? Has justice relaxed its demands? or have the penal flames become extinct? What, know ye not that ye are bought with a price? It is the theme of the universe.—Look on that glorious being descending from heaven in the form of God—know ye not the grace of our Lord Jesus Christ—that he sought no resting place between his throne and the cross? Behold that cross; know ye not that the loved one and gave himself for us? that he bare our sins in his own body on the tree? Approach nearer, and look on that streaming blood; know ye not the precious blood of Christ, and that blood is the price of your redemption? Hear you not the voice from heaven which now says, "Deliver them from going down to the pit, for I have found a ransom?" Feel you not the spirit of God drawing you with gentle solicitations and gracious importunities to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for justification, and is now waiting to receive the homage of your love? How much owe thou unto the Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are not indebted to him, keep it back, and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? Does not every part of that nature present the very idea, and find a voice to exclaim, "O Lord, I am thy servant, thou hast loosed my bonds."

Dr. Harris.

### IDOL TEMPLES IN AMERICA.

Why is more required of the poor, ignorant, heathen idolater for admission into the christian church; than is required of the enlightened and wealthy American? Is the strait gate less strait, and the narrow way less narrow to the one, than it is to the other? Were a Chinese, a Hindu, or a Hawaiian to come to our country, and reside in one of our congregations, he might be cordially welcomed, and kindly treated. Suppose he were to attend on the preaching of the gospel, and contribute liberally for its support. At length he professes to receive the truth, and speaks of a great change in his feelings. He regards christianity with a lively interest, and would esteem it a great privilege, and an honor, to be admitted as a communicant. It would increase the number of his friends, and add to his popularity. He applies to the minister and is examined. He converses feelingly and freely of his sorrows, and his hopes and fears; he prays fervently, is strictly moral, upright in all his dealings; pays promptly his tax for the support of the minister; contributes liberally to send the gospel to the heathen; but with all his excellencies, his professed change of heart, and his ardent zeal for the world's conversion, it is discovered that he has a secret chamber, where all his idols are arranged in due order, and daily worshipped. What christian church in this country would receive him to its communion?—Would he not be required, as an indispensable qualification for church fellowship, to break off from idol worship, and cleanse his chamber of imagery? Or, had he been received before his idolatry had been discovered, how long would any church retain him in its communion, persisting in his idolatry? Says Jehovah, "Thou shalt have no other gods before me." "I will not give my glory to another, nor my praise to graven images."

What shall be said of those professors of religion who are so deeply in love with the world, so eager to be rich, that they will not listen to the dying groans of millions famishing for the bread of life? Are such worthy disciples of Jesus Christ? In what respect do they bear the image of him, who, though he was rich, for our sake became poor, that we through his poverty might be made rich? Hear it, ye worldly professors, ye blood-bought churches of the Lord Jesus, ye ministers of Christ, who hold the keys of the kingdom; hear it from the oracle of God: "COVETOUSNESS IS IDOLATRY." And know ye that no idolater hath any inheritance in the kingdom of God.—Evangelist.

### I give myself to Prayer.

Happy is that man or woman who can adopt this language with truth; and be as useful as he is happy. What absolute devotion does the language express! How different from that intermittent and inconstant worship, which characterizes it, to be feared, the mass of professed christians. This hearty devotion has a wonderful influence in God's moral government. He regards the prayer of such.—Such prayer has a more intimate connection with the progress of religion, than people are wont to believe. Men who do believe it, may account for it in different ways; but the fact itself must surely be admitted. God will not deny himself, and his promises pledge to such prayer the richest returns.

I give myself to prayer, not to the occasional repetition of a form; but the labor of my soul is the seeking from God the blessings of his grace for myself, and my fellow men. It is a devotion like that which distinguishes the avocative man in the pursuit of wealth, keeps me vigilant in wakeful expectation for returns. What an aspect of life, of circumstance and energy would be put upon the church, if its members gave themselves up to prayer.

### Good Advice.

—There is much good sense in the following, which although old, deserves to be repeated once a year. "If any thing in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is, unquestionably, a quarrel. No man ever fails to think less of himself after, than he did before one—it degrades him in the eyes of others, and, what is worse, blunts his sensibility to disgrace on the one hand, and increases the power and passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better; the better for us, and the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheat you, to quit dealing with him; if he be abusive, quit his company; if he slander you, take care to live so that no body will believe him. No matter who he is, or how he misuses you—the wisest way is just to let him alone; for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet with."

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### A Profane Tract Agent "Wooding Up."

A very wicked man was found on a raft at New Orleans. After serious conversation with him, he consented to take a quantity of Tracts to the irreligious neighborhood in which he lived, 1000 miles up the Mississippi and distribute them faithfully. He took a deck passage; but when the steamboat stopped to take in wood, which the deck passengers are required to throw on to the boat, he pleaded exemption from the task, on the score of his being a "Tract Agent," and to carry out what he and his fellow travelers thought to be a good joke, he would jump ashore, and go to every house distributing Tracts. When he reached home, he kept his promise, and went from house to house to furnish his neighbors with the "pretty little books."

The last winter he was met at New Orleans by the colporteur who had supplied him, and he was found to be a changed man. His profanity had given place to prayer.—He was now desirous of engaging in Tract distribution, without thinking it a joke.

### Of the 700 convicts in the State Prison at Auburn, N. Y., 430 have been intemperate; and 222 moderate drinkers. Crimes caused by rum 290! and 310 of the criminals had been addicted to gambling! An awful record this; and full of meaning which is easily apprehended of all.

### STRANGE PHENOMENA.

The New York Commercial Advertiser publishes a curious communication on the subject of meteors, written by a person named James Arlington Bennett. The writer says: "Being near the sea shore some years ago, in the month of August, I observed a bright meteor descending right in front of me, almost in a perpendicular line, and not to appearance, three rods distant, and being between me and the sea it maintained its light until it almost touched the ground. A light shock instantly struck my ear as though something had fallen. I approached the spot, but there being only starlight could see nothing." On feeling on the ground, however, I stuck my finger into something soft, which I found to have a most peculiar fetid

smell, like nothing that I had ever met in the laboratory or any where else. Next morning I examined the place and found about two pounds of brown jelly, which had descended in globular form, but had been broken by the fall and formed of small segment of a sphere. Having no means of either weighing or analysing this matter, I passed it by with the conjecture that it was the substance which forms the meteors or falling stars. The altitude of this meteor could not be more than one hundred yards."

The next fell in the pail of his milk maid, depositing the same kind of jelly without her observing its fall. The only effect of the shock was to throw the pail a little on one side.

"The third that presented itself was about the latter end of July last year. Having gone toward the stable between 11 and 12 o'clock, of a very clear night, I noticed all of a sudden that the East end of the coach house presented a brilliant light, and turning to look for the cause a most splendid meteor, which had run nearly half its course, leaving a brilliant streak of light after it, was descending directly toward me, on an angle of about forty five degrees, when it immediately ceased to shine. 'There goes another jelly,' said I to myself, 'which I must hunt up in the morning.'"

Mr. Bennett marked the spot where it fell, and next morning proceeded with a lad to find it. It had fallen farther off than he expected, and he says:

"I passed four fields without success, when at the lower end of the fifth field, a piece of meadow land, full half a mile from where I stood, to my wonder and admiration I discovered, a little on the right of the line of search, a body of dark brown jelly, exactly like one side of a convex lens, three feet in diameter, but broken into many pieces by the fall. The stench was most insufferable. This body of jelly before it fell must have formed a globe of from ten to twelve inches in diameter, if not more. This jelly, which lay on the spot where it fell until the 12th of September following, entirely destroyed all the grass under and near it. Now I think that taking the base line of a right angled triangle at double the distance from where I stood, and the meteor having its formation at the head of the perpendicular, its altitude must be counted at least one mile, as its downward course would trace the hypotenuse of the same triangle for some distance."

I put a piece of this jelly on the coals, the odor from which drove the servants from the kitchen. There arose neither flame nor smoke, yet it extinguished the coals where it lay. Being very busy at the time, I did not attempt to determine its constituents. Its fracture appeared to break into cubes.

May not each of these jellies be the residuum or syncretical result of the combustion or discharge of a large portion of gases, through the electric agent? The universal downward tendency of their motion shows that their specific gravity is much more than that of the atmosphere, and that they therefore must be formed at the moment of discharge.

The editor of the Commercial thinks it probable that this account may explain the recent shower of flesh and blood in South Carolina, and that which occurred two years ago in Tennessee. The New York Tribune, in commenting on this curious narrative, says:

"The falling star, that any one may see of a clear night, has long been regarded by philosophers as a gelatinous matter, inflated with phosphorretted hydrogen gas; and the spendid meteor of Mr. Bennett was doubtless one of these ordinary shooting stars appearing very bright by its proximity. The gelatinous substance he found, accords with the experience and theory of others, and indeed is a very singular and curious corroboration of them."

The Female Eye.—A modern writer gives the following enumeration of the various expressions of the female eye:

"The glare, the stare, the sneer, the invitation, the defiance, the denial, the consent, the glance of love, the flash of rage, the sparkling of hope, the languishment of softness, the squint of suspicion, the fire of jealousy, and the lustre of pleasure."

### WHAT THE IRISH CLAIM.

The Americans have heard enough of Republicanism, but probably few are aware that it is that Mr. O'Connell asks, or proposes. The claim for "Irish rights" is too undefined to be comprehended. We find in the last number of the London patriot, what is headed: "Mr. O'Connell's Plan for the Renewed Action of the Irish Parliament." This is composed of nine articles, and embraces, we suppose, all the fundamental principles, with many of the particulars of Irish reform.—We give the first three articles:

1. The Irish people recognize, acknowledge, maintain, and will continually preserve and uphold up in the throne of Ireland, her Majesty Queen Victoria, (whom God protect!) Queen, by undoubted right, and by hereditary descent, of Ireland, and before and successors for ever. The people of Ireland recognize, acknowledge, maintain, and will continually preserve and uphold, all the prerogatives of her Majesty, and of her heirs and successors belonging to, and inhering, the imperial Crown of Ireland; and they will true allegiance bear, owe, and render, and will maintain and preserve for ever, and

2. The people of Ireland acknowledge, and will maintain and preserve for ever, and



privilege, and the power of the Peers of Ireland, together with the legislative and judicial authority of the Irish House of Lords, and the exercise of the prerogative in appointing and limiting the peerage, as the same did of right exist before the year 1800.

3. The people of Ireland do firmly insist upon the restoration of the Irish House of Commons, consisting of 300 representatives of the Irish people; and claim in the presence of their Creator the right of the people of Ireland to such restoration. They have submitted to the Union as being binding as a law; but they declare solemnly that it is not founded on right, or on constitutional principle; and that it is not obligatory upon conscience. They agree with the Tory Attorney-General Sturges, that the only binding power of the Union is the strength of the English domination. They also agree with him that resistance to the Union is in the abstract a duty, and the exhibition of that resistance a mere question of prudence. They will therefore resist the Union by all legal, peaceful, and constitutional means.

The 4th and 5th articles are definite statements of the plan, as it relates to the number of members or representatives, from the people, in their Parliament. The 6th is on what constitutes the right of voting. The 7th, the mode of voting, (by ballot.) The 8th and 9th are as follows:

8. The monarch *de facto* of England at all times hereafter, whoever he may be, shall be the monarch *de jure* in Ireland. And so in case of a future regency, the Regent *de facto* in England to be Regent *de jure* in Ireland.

9. The connection between Great Britain and Ireland by means of the power, authority, and prerogatives of the Crown, to be perpetual, and incapable of change, or any severance or separation.

This plan was presented by Mr. O'Connell himself before the Repeal Association, and he followed it by saying, that he threw it abroad for the consideration of the Irish people; for there was no remedy for their wrongs but the carrying of that plan into execution.

If there was any dissent from it—if any portion of the country complained of partiality—they would adopt any proper amendment submitted to them, but they would not lightly change it. His own opinion was that the Royal prerogative was sufficient to restore to Ireland her Parliament. (Loud cheers.) It would be remembered that when King James abdicated, the Parliament began by appointing William as King, and then proceeded to enact that all they had done without a king, during the abdication of James, was legal. All they need do was to adopt a similar course about the Repeal; if the Queen took the initiative, and called the Parliament, they could afterwards legalize everything.

After stating the course of events by which England lost her American colonies, he called on the Duke of Wellington to consider the position in which he was placed; and he appealed to Sir Robert Peel and to Sir James Graham, but not to Francis Stanley, to say, if they had not arrived at a time when conciliation was necessary? (Cheers.) He concluded by moving that the report (the plan) be adopted, printed, and circulated, which was carried.—*Christian Reflector*.

From the Religious Herald.

#### AN EVIL AMONGST BAPTISTS THAT OUGHT TO BE CORRECTED.

Brother Sands—The evil to which the above caption alludes, is the practice of not paying what we subscribe for the support of our ministers. This prevalent omission of duty, is doing immense mischief in our churches. It is a lamentable fact that there are many members in our churches who are more remiss in paying what they subscribe for the support of their preacher, than any other debt they contract. Most of our preachers have families, and are poor. They devote all their time and energies to preaching the gospel. This they do at the request of the churches. The churches, in many cases, after subscribing about half the amount requisite for a competent support, are in the habit of paying a third, or perhaps a fourth of the amount they subscribed. The minister has been compelled to contract debts to the full amount of the subscription, being entirely dependent upon the churches for the means to meet his pecuniary engagements, and the churches having paid him little or nothing, he is at the end of the year unable to pay off his debts. The consequence of which is, he makes promises to his creditors, and fails to comply with them—becomes discouraged, and in many cases loses his influence.

Now, Mr. Editor, I do contend, that for a church to employ a preacher, promise him so much, leave him rent a house, hire his servants, and then devote all his time and talents in promoting their spiritual good; and after his services are rendered for them to fail to pay him the little sum they promised, is *ungrateful, unjust, and cruel*. The church that treats their preacher thus, cannot prosper. The individual Christian who is in the habit of subscribing to his minister from year to year without paying anything, is injuring himself and the cause of Christ. Not to support our minister when we have it in our power, is a violation of one of the plain commands of God, and but to promise him a support and never get it, involves more sin than mere disobedience. Not to contribute at all is bad enough, but to promise and never pay is still worse. The support of the ministry, is an ordinance equally with baptism, or the Lord's supper. "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." 1 Cor. ix. 14. Baptists have ever been remarkable for their close observance of the ordinances of the Bible. In the above passage there is however, an ordinance revealed which they have neglected and disobeyed, to an extent that is astonishing. But I did not take up my pen to prove that the Lord requires his church to support his ministers.

Those for whom these remarks are intended, do not question this. I only wish to suggest to our brethren that the practice above alluded to, is a much greater evil than many of them suppose. I would, therefore, conclude by saying to our churches, that if you would prosper and have your minister made happy, not only pray for him, but sympathize with him, but be sure that you systematically and punctually pay him what you may promise. B. M.

## ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, December 30, 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. 431

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Messrs. Wm. H. & W. M. WHEELER, are authorized Travelling Agents to collect subscriptions and procure subscribers for the Alabama Baptist.

All Baptist Ministers are requested to procure subscribers.

#### THE HOWARD.

On the 23d an Examination of the students of this flourishing Institution was held, which was attended by the citizens generally, and by such patrons from a distance, as the intolerable state of the roads would allow to be present.

The classes generally appeared well, some of the boys, as always and everywhere, showing that they had not studied hard enough to do them any injury, but most of them clearly evincing studious habits and good minds, and all demonstrating the skill and assiduity of their thorough and able instructors. If parents want their sons placed under a thorough disciplinarian, who governs by an absolute, though kind and paternal despotism, let them send the lads to Mr. LINDSEY, who has charge of the Primary Department. He will make them march up the Hill of Science, in style.

Mr. CONNELLY was very much at home in a critical examination of several classes in the Languages, and his classes bore honorable testimony to his high classical attainments, and to his tact and facility in imparting instruction.

Several of the classes in charge of Professor SUMNER called forth special commendation. The young gentlemen in Physiology awakened a lively interest in the audience. The subject is itself highly attractive; the text book used (Comstock) is admirable; and the mastery of the work by the class, made this exercise particularly a subject of compliment.

We were also highly gratified with the examination in the Odes of Horace. We have never witnessed in any College or University, greater critical accuracy than was here displayed, both by the instructor and the student. The ease and facility with which the Scanning was performed, is seldom equalled. We were much pleased with a little incident that occurred while the class were scanning in concert. They suddenly hesitated in a line, dubious as to the place of the *casural pause*, when Judge PHELPS, who was following them with book in hand, gave them the required syllable, and they proceeded. It is pleasant thus to see the Ermine of Justice paying homage at the shrine of the Muses. Few of our Judges on the bench, we suspect, quaff from the waters of the Pierian spring; few care to climb the steep of Parnassus.

#### FESTIVAL.

The Festival of St. John the Evangelist was celebrated by the Perry Lodge of Free and Accepted Masons on the 27th instant. The number of members present was not large, though there were representatives from the Encampment, the Council, and the Chapter. The Orator of the day was the Hon. THOS. CHILTON, a brother of the order. Mr. Chilton has a deservedly exalted reputation, but on the present occasion he surpassed himself. In its style, his address was ornate and beautiful; some parts being highly elaborate and truly eloquent. In its matter, the oration was sober, just, and instructive. Disdaining to represent Masonry as of equal excellence with the Christian religion, he only claimed for its principles a pure morality, and a beneficent tendency. In regard to the antiquity of the order, he averred that tradition makes it certain, that there was an organization, similar to that which now exists, among the mechanics engaged in the building of Solomon's temple. During the long lapse of ages from that period to the 3d century after Christ, the history of the institution is involved in obscurity, but at the last named date, the order reappears in the Grand Lodge, established in England, by St. Alban. Mr. C. vindicated the propriety of the symbols, badges, and decorations of the order. They were represented as instructive to the initiated, inculcating lessons of faith, charity, and universal benevolence.

The principles of masonry were defended from charges brought against them, on account of the misconduct of unworthy members. To err is human, said the speaker. All human institutions are liable to abuse.

Every instance of immorality is a departure from the spirit and principles of masonry. Among the illustrious men who have adorned the Mystical Brotherhood were mentioned Locke, Newton, Washington and Franklin, Washington and Greene.

Mr. C. closed with a fervent exhortation to the members of the Lodge, entreating them to show forth in a pure and elevated morality, the genuine fruits of the institution.

On this occasion, the Music was not the least attractive feature of the exhibition. The procession was led by the BRASS BAND, which has already acquired great accuracy, spirit, and power. At the Church, several ANTHEMS were sung by the choir, under the direction of Professor CHASE, of the Judson Institute. The voices were accompanied by instruments, and the whole produced an effect decidedly superior to any thing ever before witnessed in Marion. And when we say, such excellence in the musical art has not been witnessed in Marion, it is tantamount to saying, nothing comparable to the performance has ever been had in Alabama.

The services at church were followed by a DINNER in Mr. Lyell's best style, and the festivities of the day closed with a splendid PARTY, at night, where "all went merrily as a marriage bell." On the whole, we have never known a festival of this kind pass off more pleasantly to all parties.

But some of our readers will say, we ought not to fill our columns with *Masonry*. To such we reply, we are not masons, and may never—but, we will not promise. We give the above as an item of news, interesting to many readers, just as we would describe a fourth of July celebration. Whether the institution is, or is not, entitled to universal confidence and respect, we are not called on to decide. Let the tree be known by its fruits.

#### THE BAND.

On Christmas night the Marion Brass Band, formed and trained by Professor Chase, gave a public concert of vocal and instrumental music.

The auditory, on the occasion, was large, and comprised much of the "beauty, rank, and fashion," of our town. And well were they repaid for their attendance. A great variety of Marches, Quick Steps, and waltzes, were performed by the Band; together with various songs, serio-comic, comico-serious, and purely sentimental, or purely comic. All the performances were in excellent time, spirited and effective. They gave proof of the science and thoroughness of the instruction the young gentlemen have enjoyed, and evinced, on the part of the players, a fine taste, and indefatigable exertions.

If we were to make a criticism, we should say, as we heard many suggest, that singing, by men's voices alone, cannot, in ordinary circumstances, be pleasing. Instead of the Glee and Comic Songs, it is highly probable, that popular airs upon the Violin, would more acceptably fill up the pauses which must occur in the performance of the Band.

#### APPOINTMENTS.

Rev. W. Carey Crane, Special Delegate of the American Tract Society, will preach at the following places, and receive contributions to assist in the publication of religious books and tracts, in foreign countries, especially by the missionaries of the American Baptist Board.

Gainesville,	Sabbath, Dec. 31.
Columbus, Mi.	" Jan. 7.
Tuscaloosa,	" " 14.
Greensboro,	" " 21.
Marion,	" " 28.
Fork ch. Montgomery co.	" Feb. 4.
(Bro. J. D. Noodle please attend to this.)	
Wetumpka,	Sabbath, Feb. 11.
Montgomery,	" " 18.
Canlowville,	" " 25.
Mobile,	" Mar. 3.

To BAPTISTS VISITING MOBILE.—We call attention to the advertisement of sister Schroebl, widow of our deceased excellent brother, the Rev. J. H. Schroebl. Boarders will always find a comfortable, a happy home at her house, while they are in the city, and as she is left with a family depending entirely on her own exertions for support, we hope she will be liberally patronized.

UNION UNIVERSITY, *McFreesborough, Tenn.*—The Rev. W. Carey Crane, former Pastor of the Baptist church at Montgomery, and recently General Agent of the Va. Tract Society, has accepted the appointment of Professor of Belles Lettres, in the above mentioned Institution. The other officers are Rev. Cyrus Smith, Prof. of Languages; Rev. J. H. Eaton, Prof. of Mathematics and Natural Philosophy; A. E. D. Trabue, Tutor.

Brother Crane expects to serve the institution, for the present, as an Agent in Tennessee.

CHURCH ORGANIZED.—Brother A. Travis, assisted by several others whose names we cannot make out, met at Eight Mile Creek, Mobile county, the 15th instant, and constituted a church with — members. This church is the result of the labors of the lamented Schroebl.

FUNERAL SERVICE.—According to the dying request of brother J. H. SCHROEBEL, brother A. Travis preached a Funeral Discourse, on Sabbath, Dec. 17th, to an overwhelming and deeply affected audience, in the St. Anthony Street Baptist Church, Mobile. A collection was taken up for the family, amounting to \$260, which it is hoped will be increased to \$500.

#### HASTY SKETCHES OF TRAVEL.

QUEBEC.

Our voyage from Montreal to Quebec, 180 miles, was attended by no remarkable incidents. As we passed down the river, we were for many hours, in sight of a mountain some 20 or 30 miles distant, on the top of which could be perceived a tall, slender column, which we learned, was erected by the French of the adjacent country, to commemorate the triumph of Temperance Reformation. This was certainly a gratifying proof of the enthusiasm with which the blessings of temperance had been hailed, in that comparatively benighted region. The success of the cause is to be ascribed to the influence of Father Matthew over his brethren, the Catholic priests. We were told that the priests in Canada had ordered their people to take the temperance pledge, on pain of ex-communication upon refusal. This method of converting men from drunkenness to sobriety may do very well in Catholic communities, but is certainly very abhorrent to our republican ideas of freedom and independence, and to our Protestant views of liberty of conscience. Happy would it be, however, if the Romish priesthood never used its despotism over a degraded people, except to compel them to a course of temperance and righteousness!

As it was probable we should reach our destination very early in the morning, we requested Mr. C. who was still of our party, to knock at our state room, if he rose first. Accordingly, a little before sunrise, Mr. C. called out, "Mr. J. we are here." Well, where should we be but here. "No, but I mean we are there." Ah! how can we be here, and there, at the same time? "No, no, but I tell you, we are at Quebec." Well, if that is the case, we will be up, and look at it. The reader will please take notice, Mr. C.'s parents were from swate Ireland, and he himself has a deal of Paddy's humor lurking about him.

The Gibraltar of America is situated on an elevated promontory, on the northwest bank of the St. Lawrence, about 400 miles from the ocean. The river here affords a harbor sufficiently spacious to accommodate one hundred vessels of war. The town is divided into Upper and Lower, of which the former is built on the summit of a limestone rock, some 300 feet high, while the latter stretches away on the bank of the river around the base of that eminence. The Upper Town is walled in, and is probably, the only city in North America thus fortified.

On landing from the steam-boat, we took a carriage for the Globe Hotel, and ascending by the street a few paces, we passed through the great arch-way, in the wall, seeming like the tunnel of a mountain on a rail road. Thus we climbed along the rock till we reached the summit, in the centre of the walled town. Here are all the Government houses, many private residences, some churches, and a considerable number of stores and shops. But the Citadel, the Plains of Abraham, and the Falls of Montmorency are the grand attractions in and around Quebec. To see all these in one day required despatch. We therefore bargained for a splendid carriage and four, paying only eight dollars, and first proceeded to the famous

#### PLAINS OF ABRAHAM.

This is a spot intensely interesting to every admirer of chivalrous valor, and heroic achievements. Here fought WOLFE and MONTCALEM, and here they fell, the one as illustrious in the moment of defeat, as the other in the arms of victory. At the time of our visit there were encamped on the Plains twelve hundred British troops, with their tents, camp-equipage, and all the paraphernalia of actual warfare. The older officers and soldiers had some of them shared in the glories of Waterloo, hardly war worn veterans they were. Most of them, however, were young, in the prime of life, vigor, and manly beauty. As we were early on the field, the troops had not yet prepared themselves for the expected review, and we saw comparatively little of them. Passing within the line of sentinels, several officers advanced to meet us, one of whom was Lord William Paulet, brother of Lord George Paulet, who recently gained some notoriety by taking possession of the Sandwich Islands. These gentlemen very politely pointed out the most interesting localities, showing us where the British climbed up the almost perpendicular precipice to get possession of the Plains, taking us to the spot on which Wolfe died, and to that part of the field in which Montcalm was wounded.

A VOICE FROM ARKANSAS.—We have received a letter from a brother in Clark county, Arkansas, describing in affecting terms the destitution of the region around him, and earnestly pleading for ministers to come to their help. The Association to which he belongs embraces 627 members, the number for 1842 having been only 357. These are scattered over a "territory of more than eleven counties, some 200 miles square." To supply this extended territory, "there are only 12 ordained preachers." "Many settlements and neighborhoods are entirely destitute of our ministry, and it is impossible for the ministers in the country to supply the demand for their labors." "I wonder," says the brother, "if there is no Regular Baptist Minister in Arkansas, who would be willing to come to Arkansas, to preach the Word of Life to these destitute? May God impress some ministers' souls in behalf of this part of Arkansas!"

Mr. R. remarks, that the churches in the region have met with bitter opposition from "the Pedos, the Campbellites, and the Anties,

together with the world, the flesh and the devil." Yet the Lord has been with his people, and they have prospered.

The meeting of the Association in September was very interesting. The people had encamped on the ground, and religious services continued several days. About forty professed to find peace in believing.

Cannot the American Baptist Home Missionary Society do something for this neglected field?

We are indebted to the kindness of Br. Crane for an account of the ordination of Bro. Couch. The manuscript was nearly illegible, the mails having got wet, and mistakes may have occurred in our attempt at deciphering the record.

#### POPERY.

The influence of Jesuitic arts over young minds is forcibly illustrated in the following case:

A Presbyterian minister in Ohio, a few years ago, placed his daughter in a Catholic Female Seminary, there being no other school in his vicinity, and he being ignorant of the danger to which he exposed her. She was an amiable young lady, 16 years of age, and had been religiously educated, but when her father took her home, at the end of the first term, she had become a Catholic! She insisted on returning to the school, refused to attend her father's meeting, and would not bow the knee in devotion before the family altar. She said, she did not want the prayers of an old heretic, nor would she, nor dared she read that Bible, once so free, so precious. Her parents were overwhelmed with grief. Day after day, they entreated their beloved child to renounce her delusions; but in vain. They now sent her to a distant friend, a clergyman, who gave private instruction to a few young ladies. The good man exerted all his powers of argument, and employed the most tender assidues, to disengage the mind of his pupil from the spell which the fascinations of Romish artifice, had thrown around her, but with apparently little success. He had nearly given up all hope of her return to the truth, when a revival of religion commenced in his congregation, and soon affected the members of his family. The opposition of the young Catholic was now most bitter, but the Spirit of God descended and convinced her of sin. Her eyes were opened, her heart subdued, and she became a disciple of Jesus. She returned to her parents and wet their cheeks with her tears, trusting she had received forgiveness from her Savior, and not from the Jesuit priest who had so nearly destroyed her soul.

Now, observe: had it not been for the effusion of this Holy Spirit, this infatuated girl might soon have been familiar with the abominations of the nunnery—lost for time, and for eternity. How strong were the cords which bound her! But if a young lady, at such an age, so piously educated, was ensnared in so short a time, and so strongly bound, how galling, how terrible must be the bondage which shall enslave the thousands of ignorant, irreligious children and youth, in the Great Valley of the West, who shall spend years in the schools of the Jesuit priests! Every such school is a nursery of bigots and persecutors, training up armies for the service of the Pope of Rome.

#### For the Baptist.

#### A FRAGMENT

Another year has passed, and with it how many joys and sorrows have been experienced. How many persons would now give the whole world, were it theirs, to live that one year over again! In reviewing the past year, this question is forced upon my mind: What has it brought forth? If I answer, *nothing*, it does not echo to the many pleasant evenings spent alone, at the hour of twilight, in framing bright visions of the future; or to the delights of the social circle; or to the exquisite pleasure of sipping at the pure fountain of knowledge. If I say, *much* has it brought forth, a comparison of what I did, with what I might have done—what I am, and what I might have been, rather contradicts the reply, and almost compels me to acknowledge the testimony preponderates in favor of the former answer.

#### For the Baptist.

#### ORDINATION.

According to appointment, a council convened, by request of the St. Anthony street Baptist Church, in its house of worship, Dec. 16, 1843. Rev. Alexander Travis was appointed Moderator, and W. Carey Crane Clerk. Present, Rev. A. Travis of Conecuh co., Rev. Jno. Grant of Pascagoula, Rev. Jacob G. Collins, Lemuel Callaway, Platt Stout, of Mobile, Rev. D. H. Gillette of Charlottesville, Va., and Rev. W. Carey Crane of Richmond Va., Rev. J. Dupree of Columbus, Mi., and Deacons R. A. Walker, and Seaborn Travis, Mobile church.

On motion of W. Carey Crane. Resolved, That the Council meet to-morrow afternoon at 3 o'clock, for the purpose of examining Bro. A. B. Couch upon his Christian experience, views in engaging in the Ministry, and doctrinal opinions.

Resolved, That the Council proceed to assign the parts in the ordination service of Bro. Couch, in case the examination of that brother to-morrow proves satisfactory.

Resolved, That the following be the order of exercises:

1. Introductory services, reading select portion of Scripture, hymns and prayer, Rev. D. H. Gillette.

2. Sermon, Rev. W. C. Crane, and Impassioned of hands, by the Council.

4. Charge, Rev. A. Travis.

5. Right hand of Fellowship, with appropriate remarks, Rev. D. H. Gillette.

6. Doxology, Rev. John Grant.

7. Benediction, by the Candidate.

That the proceedings of the Council be published in the Ala. Baptist.

Council met in the afternoon, and opened with prayer by the Moderator. In accordance with the foregoing resolutions the Council having examined brother Couch to their satisfaction, at night assembled, and in the presence of the church and congregation, ordained him to the work of the gospel ministry.—Bro. Couch expects to labor at Montgomery Hill, Baldwin co., and Stockton.

W. CAREY CRANE.

(Religious Herald, Richmond, will please copy.)

#### LETTER FROM DR. BABCOCK.

The following will be interesting to our readers generally, and we give it entire.

WILMINGTON, N. C., 20th Dec., 1843.

Rev. Professor Jewett:

My Dear Brother—Ever since I left Marion, I have been trying to command time to drop you a line; but so hurried and busy has been my course, that more than a month has elapsed without its accomplishment. A severe N. E. storm is keeping me here a couple of days, and I gladly improve a few moments in fulfilling the reasonable request of some of my Alabama friends.

The short visit which I made among you, was pleasant in itself, and has left upon my mind many pleasing recollections. Though I had heard much and seen something calculated to produce a very favorable impression of your State, I must candidly admit that my expectations were exceeded on hundred fold. Such vigor and enterprise, such intelligence and union, as I witnessed among our brethren in that new State, give cheering intimations of what may be expected from her sons, and daughters in future years. May their best powers and most generous sacrifices be ever consecrated to the glory of God and the good of mankind!

I cannot but regard the movement by your State Bible Society, for the employment of an efficient agent to traverse the whole extent of your limits, and who, while soliciting the aid of the benevolent in giving the Scriptures to the world, shall very carefully supply the destitute at home—as among the most important and hopeful of your religious enterprises. I think we have the best assurances that your pen and tongue, as well as your heart and hand, will be fully enlisted in furtherance of this noble object.

During my brief sojourn of ten or twelve days in Alabama, I received nearly five hundred dollars in cash for the Bible Society, and assurances of still larger sums to be paid in at no distant day. The President of your State Auxiliary, bro. De Votie, and the agent recently appointed, who has by this time, I trust, announced his acceptance—will be able to report a handsome amount by our next anniversary: all of which will be sacredly appropriated to give life bread of life to our perishing fellow men.

It may be well to give in the columns of your Baptist the following items as my acknowledgements to the generous donors: From the Baptist church, Montgomery, Alabama, a public collection, \$43 30 From the African Congregation, ditto, including the donations of Fanny Wadsworth, a sister of color, for the African Scriptures, 17 00—\$60 30 to constitute Rev. Henry Talbird and C. Henderson life members. From a few ladies in the Baptist church, Tuscaloosa, to constitute their Pastor, the Rev. Thomas F. Curtis, a life member, 30 00 From the Rev. M. P. Jewett, on his subscription, 100 00 From the Treasurer of the State Convention, Rev. D. P. Beston, 22 45 From the Treasurer of the Alabama Baptist Bible Society, (including the public collection and several individual donations in Marion,) 215 00 From Mrs. M. C. Griffin on her subscription, 50 00 From Mrs. Martha L. Tarrant, 15 00

Allow me to acknowledge, in the same way, my grateful sense of obligation for the generous kindness every where evinced toward me. May the richest of Heaven's blessings abundantly reward those who have so cheerfully extended their co-operation to your affectionate brother and friend,

RUFUS BABCOCK.

Secretary of Am. & For. B. S.

#### THEOLOGICAL SEMINARIES.

Professor Stuart, in a recent letter on the subject of Theological Seminaries, makes the following interesting remarks concerning libraries. They will explain to some persons why it is, that ministers want so many more books than other people.

The subject of a library, in such a Seminary, seems as yet to be very imperfectly understood in our community. The mass of people seem to think, that because you may count your thousands in volumes you have a great many more books than can ever be read by the students, and therefore that you are sufficiently provided for. But this is a great mistake. There is not a library in this country, which cannot be run out if I may so express myself, on any one topic in theology, sacred philology, ecclesiastical history, or sacred rhetoric. What I mean, is, that the thorough study of any one important topic in either of these branches, will send the student to books which are important to be consulted, but which the library does not contain. How mortifying this is to the ardent seeker after knowledge, can be fully known only to those who have experienced it.

A gentleman of excellent sense, and of kind feelings, asked me some time ago, how many books we had in our library. About 14,000, was the answer. Then, said he, you do not want any more. Certainly he do, I replied; we have only just begun to collect a library. But what can you do with all these, exclaimed he, with surprise, you can never read through one hair you have got, if you live till you are a hundred years



old. No, said I, I never expect to read through but a few. This is not what we want books for. What good can they do, he replied, with some alacrity, unless you read them? Aye, said I, to read them through and to consult them, are very diverse operations. Seeing an English dictionary lying upon his table, I added, My friend, did you ever read that dictionary through? No, said he, with an emphasis, who would ever think of doing such a thing as that? Just as soon might any body think of doing that, I replied, as of reading through all the books in a great library. We want to consult them as you do your dictionary; but it is rare indeed that a scholar, well-ripened, reads any book entirely through. Aye, said he, I understand it now. There is now and then a fact or an opinion, that you want to verify and examine in its original sources, and these lie scattered through an immensity of books.

Happy should I be, if I could, by this very simple illustration, make others understand, as well as he did, the importance and proper uses of a library. The circles of books for students, in the initiatory course of their education, needs not to be very large, well chosen they should be. But the professors who teach the students need a wide extent in which they may move, provided they ever intend to expect to produce any thing of their own which is worthy of attention. How can a man work without tools?

The late Prof. Heyne, of Göttingen, when asked by an agent of the government, what was the most secure and certain means of perpetuating the usefulness and the fame of a University, replied instantaneously, "A LIBRARY—A LARGE AND COMPLETE LIBRARY." Professors and teachers die; patrons die; protectors and helping governments die; for all these are made up and consist of dying men. But a LIBRARY NEVER DIES. It is there when teachers, professors, and patrons are in their graves. It speaks when they are silent. And so long as it is ample, and meets all the wants of students and authors, it will command a large retinue of attendants at the University.

**Execution of the Armenian Christian at Constantinople.**—Against this atrocious act, whose horrible details were published in our columns some weeks since, the French Government, through its Ambassador at Constantinople, has protested in the name of humanity. The more enlightened portion of the Turkish ministry, and Rifa Pacha, in particular, who administers the department of Foreign Affairs, accepted with deference the benevolent counsels of France, and the government has decided that a translation of the note of M. de Bourqueney shall be submitted to the Sultan immediately on the conclusion of the feast of Bairam. (This Mohammedan feast is instituted in imitation of the Easter of the Christian Church, and follows the Rhaman, or month of fasting, which answers to our Lent.)

This note has produced another happy result, inasmuch as it has caused a suspension of the prosecution instituted before the Ulema, against a Mississippian, who, while on a voyage to Salonica, in a moment of intoxication, had uttered contemptuous expressions against Islamism. If this man had been judged by the Ulema, his condemnation and execution would have been inevitable.

The French Government has rendered a service herein, not only to humanity, but to the Turkish Empire itself, which must of necessity suffer in the public opinion of the world, by persisting in a course of conduct so repugnant to the manners and ideas of the age.

The foreign minister, Rifa Pacha, evinces the strongest disinclination to the employment of violent measures, the odium of which justly attaches to Hafiz Pacha, President of the Great Council of Justice. This man, minister of finance under the Sultan Mahmoud, has left in all the provinces the gloomiest recollections of the disastrous violence and rapacity which characterized his administration. Afterwards as Governor of Adiana, he caused great numbers of unhappy wretches to be decapitated and to perish under the bastinado. The hatt-i-sherif (decree) of Gulhiana, having been proclaimed, Hafiz Pacha, who feared the application of it, abused his position in the government secretly to excite the Mussulmans against the Christians. He caused them to take up arms and but a short period elapsed before a furious civil war broke out in Rumelia. All these crimes obliged Rechid Pacha to deliver over this monster of iniquity to the Great Council of Justice. The facts were clearly proved, on the testimony of impartial witnesses; and that very council over which Hafiz Pacha presides to-day, condemned him to three years of exile, to civil degradation, and declared him never after incapable of executing functions of public trust. This man it is, who stimulates the Ottoman to violence and outrage, who never speaks of Europe but with contumely, and who persecutes, with sanguinary hatred, all the partisans of reform.

**Iron Steamship for Africa.** The following particulars, relating to an iron steamship, building at Birkenhead, for the Baptist Missionary Society, to proceed with missionaries to the coast of Africa, is copied from the British Missionary Herald:

"The schooner is to be employed on the coast of Africa. She is 70 feet in length by 15 feet beam. Her burden is seventy tons. Her engines have seventy horse power, and will keep in action, as the means of propelling the vessel is an archimedean screw. She is built of iron, and divided, for greater safety, into water-tight compartments. The total cost, including engines, will be upwards of £20,000. The vessel will contain two cabins—one in the fore part for the use of the crew, the other aft, for the use of the missionaries. This latter will be twenty feet long, and will easily accommodate six missionaries, or, if necessary, double that number. One end of it will be so arranged as

to be easily convertible into a couple of smaller cabins for use in case of sickness, while the whole will be ventilated at the top and sides. The engines will be ventilated at the top and sides. The engines will be used only when it is impossible to sail. The committee state that they have much reason to acknowledge the kindness of various benevolent individuals. The builder has added ten feet to the length of the vessel and two feet to her breadth, at his own charge. The patentees of the screw have given half the license, and one friend has promised all the nautical instruments. The vessel is expected to start from Liverpool about the end of October."

**From Hayti.**—We have full files of Port-au-Prince papers to the 23d ult. The Constituent Assembly was still in session, discussing the adoption of the various titles, section by section, in the project of the Constitution prepared by its committee. Very slow progress had been made. They were still occupied with defining the Principles, Rights, and Duties of the Haytian people. It was decided that the Whites who took arms to aid in accomplishing the revolution commenced at Praslin in January last, should enjoy both civil and political rights. But the recognition of those rights was to constitute the object of a special decree, and not to form an article in the Constitution.

Africans, Indians, and the issue of their blood, are to be admitted to the enjoyment of political rights, after a year's residence in Hayti.

Twenty-two individuals had been tried before a Court Martial for a conspiracy organized with a view to effect a revolution by General Dalzon, who owed his rank to the Provisional Government. Three of the accused were condemned to death, and led out to execution; but having appealed, for want of form in the proceedings, to another tribunal, they were respited on the ground, and remanded for a new trial. This conspiracy broke out and was suppressed, as we have before stated, in September last. Twelve of the conspirators were condemned to three years imprisonment, and the rest acquitted.

Several dead bodies have recently been washed upon the shores of the Marquisant and the Bizoton, and it was supposed that some frightful shipwreck had occurred in the neighborhood. But on the 4th ult. a circumstance occurred which proved that they came from the vessels of war anchored in the harbor. Something having the appearance of a ball was seen to strike against the wharf and rebound at intervals, which being opened in the water a human face was disclosed. The dead body was thereupon carried off by a boat belonging to the Calypso. The consequence is, that the inhabitants of the capital deny themselves the luxury of fresh fish. Great complaint is made, that near the shore of a friendly territory, human bodies should be thrown for food to fishes, which disposal of them is only justified at sea by the necessity of the case.

A Protestant school was inaugurated on the 1st of November at Port-au-Prince, established through the exertions of Emile Balet, a public spirited and enterprising citizen, and a warm advocate of education. Immediately afterwards, forty pupils were presented by their parents for admission.

## Temperance.

### TIDING IT.

A minister in the highlands of Scotland found one of his parishioners intoxicated. The next day he called to reprove him for it.

"It's very, very wrong to get drunk," said the domineer.

"I ken that," said the guilty person, "but then I dinna drink as meikle as ye do!"

"What, sir! How is that?" asked the other in surprise.

"Why, gin it please ye," continued the other, "dinna ye tak a glass o' whiskey and water after dinner?"

"Why yes, Jemmy, to be sure, I take a little whiskey after dinner, merely to aid digestion."

"And dinna ye take a glass o' whisky toddy every night before ye gang to bed?"

"Yes, to be sure, I just take a little toddy at night just to help me sleep."

"Weel," continued the parishioner, "that's just fourteen glasses a week, an about sixty every month. I only get paid off once a month, and then I'd tak sixty glasses, it wad mak me dead drunk for a week, now ye see the only difference is, ye time it better than I do!"

This is pretty much the view most people take of this matter; a moderate drinking clergyman may talk to his drunken parishioner till doomsday, but he will never make him a sober man, so long as he drinks himself.—*Orange.*

## TRULY ELOQUENT.

Washingtonianism has given birth to as brilliant specimens of true eloquence as heart could desire. Witness the following touching appeal to the young men, made by an aged man at a recent temperance jubilee at New Market, N. H.—

"I have come twelve miles to attend this meeting; yet I do not value my time, I feel rewarded by what I see around me. My friends, I have seen more of this world than most of you. I have trod the streets of proud London, and the winds of distant India have fanned these furrowed cheeks of mine. My keel has been on every sea, and my name on every tongue. Heaven blessed me with one of the best of wives—and my children—O, why should I speak of them? My home was once a paradise. But I bowed like a brute, to that killing cup—my eldest son tore himself from his degraded father, and has never returned. My young heart's idol, my beloved and suffering wife, has gone, broken hearted, to the grave. And my lovely daughter, whose image I seem to see in the beauty around me—once my pride and my hope—pined away in sorrow and mourning, because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the history of my shame, and the ruin of my family. I

still live—and stand here before you, to offer up my heart's fervent gratitude to my heavenly Father, that I have been snatched from the brink of the drunkard's grave. And while I live, I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is bending and wasting under the weight of years. But, my young friends, you are just blooming into life—the places of your fathers and mothers will soon be vacant. See that you come up to fill them with pure hearts and unclouded lips! Bind the blessed pledge firmly to your hearts, and be it the Shibboleth of life's warfare!"

## RUMSELLER'S DIARY.

The following is extracted from Professor Edgar's speech before the London Temperance Society—

"December 26.—Up early this morning to give morning drinks to thirsty soakers who had been powerfully refreshed last night, being Christmas; my son told me that, in three hours, he heard two hundred blasphemies in our shop; strange that people should keep all their newly coined oaths to swear them off in my shop.

"December 30.—Lost two of my customers to day, one by delirium tremens, the other by a drunken fall; a coroner's inquest was held on the first, and a verdict returned, 'Died by the visitation of God; the god Bacchus, I suppose.'

"December 31.—On this last day of the year led me to make a few reflections; very odd that so many of my customers desert me for the workhouse, and some for the madhouse; wonder what will become of the poor fellow who went from my counter, and set fire to his neighbor's corn stack? hope he won't go the same road as my old couple, poor creatures, who cut the lodger's throat to sell his body for drink, for I would lose his case.

"N. B. Attended to day the funerals of two good customers, who complained of a pain in the side; some say they died of a liver complaint; cannot understand how my oldest son, only eighteen, has become a drunkard, though I gave him good advice, not to drink spirits at all, except the least drop in the world; very awkward that no medicine cures my eyes; so that I wear goggles; Joshua Min, the Quaker, had the independence to tell me, 'If thee would wear goggles on thee month instead of thee eyes, thee eyes would get better.' While so many old customers are dying off, happy to see their places filled by sons and daughters, imitating their parents nobly in supporting a trade countenanced by the best in the land, and *accused as honest and honorable by the wise laws of my country.*"

## DEATH OF REV. JOHN FOSTER.

The last English papers announce the death of the venerable and eminent Christian essayist, John Foster, of Stapleton, near Bristol. He was a distinguished writer, and is well known throughout the Christian world by his Essays, particularly those on 'Decision of Character.' He was a Baptist minister, and his name and those of Andrew Fuller and Robert Hall have been regarded as the three greatest, not only in the annals of that denomination, but of the Christian church of the present century. In a sketch of Mr. Foster's character, in the London Patriot, the writer, in comparing him with Fuller and Hall, remarks: 'Foster, it is allowed on all hands, was a man of gigantic powers. In the cast and general character of his intellect, he had more in common with Fuller than with Hall. In depth of thought, he greatly surpassed Fuller; but in force of imagination, he was much inferior to Hall. His intellectual horizon was far more extended than that of Fuller; but the sun which lightened it shone less resplendently. Many parts of his dominion were dim through distance; on others, mist and darkness occasionally brooded; while that of Fuller was ever clear as summer's noon. His imagination was Miltonic; it consisted rather in the power of creation than in the power of coloring. Its province was rather to give being, than to weave robes of beauty. We vainly look, in his ponderous paragraphs, for those entrancing flashes which illumine the pages of Hall. Hall naturally excelled in mythical fable; Foster, in torturing sarcasm. Hall stung like the thorn of the rose; Foster crushed like the falling rock. Hall, however, when he was roused by evil, abounded in sarcasm which not only scorched but consumed; Foster's attempts at wit resemble the jest of Demosthenes.' We copy from the Patriot the following particulars:—

Mr. Foster's first settlement as a pastor was over a small church in Chichester, whence he was removed in about two years to Downend, near Bristol, and shortly afterwards to Frome. It appears that neither his profound pulpit speculations, nor his domestic and social habits, particularly qualified him for pastoral usefulness. After residing for some time afterwards at Bourton on the Water, he settled down again near his old friends at Downend, having previously married the lady at whose request his 'Essays' were written.

Mr. Foster's writings—we mean those which bear his name—are not numerous. The Essays already referred to—a volume on the Evils of Popular Ignorance, which consists of a sermon preached on behalf of the British schools in the city of Bristol, greatly expanded—a sermon on the Curse of Merod, denounced by Moses, which he preached on behalf of the Baptist Missionary Society, also in Bristol—and an introductory Essay to an edition of Doddridge's 'Rise and Progress of Religion in the Soul,' published a few years since, by Chalmers and Collins, of Glasgow—together with Observations on the late Robert Hall's Character as a preacher—are the chief of his known works. A volume of Sketches of his Sermons was printed recently, for private circulation, with his sanction, and a few corrections from his pen; and among these will be found a beautiful sketch, since printed as a tract by the Religious Tract Society, on

Access to God. To the earlier series of the *Ecclesiastical Review*, Mr. F. was a frequent contributor, for a few years, indeed, employing himself chiefly on these Essays; and we believe that, since that periodical has passed into the present hands, Mr. Foster has contributed to its pages. Those who are accustomed to his style of writing will easily rare these valuable papers; the review of 'Land in Egypt' may be mentioned as a specimen.

Of late Mr. F. preached but little. A course of lectures, which he delivered a few years since at Broadhead, Bristol, at the earnest entreaty of friends, has, we understand, been preserved; some day it may see the light. On a few public occasions he was prevailed upon to preach; but his labors in this department were given chiefly to the villages about his own residence, and in the neighborhood. His sermons were remarkable for profound views of human nature. Vain speculations had no charms for him; his mind habitually dwelt in an element of truth and light, and all his efforts were directed to pry the minds of his hearers with what he himself loved. His rebuke of infidelity and impiety was always terribly severe; he spoke on such subjects with all his heart and most withering was his sarcasm when directed against perverters of the gospel of Christ. With thousands, we deeply regret that a constitutional dislike of continuance, or even frequent pulpit labor, or perhaps a kind of fastidious meekness of taste, prevented his more frequent engaging in it.

We need scarcely say, that Mr. Foster's sentiments on political and ecclesiastical subjects were of the most liberal kind. Monopoly, whether in legislation, trade, or religion, he regarded as the blighting curse of our land. 'The improvement of mankind,' he said, 'is destined, under divine Providence, to advance just in proportion as good men feel the responsibility of it resting on themselves as individuals, and as they are actuated by a bold spirit of independence, in the prosecution of it.' In his view for a government to establish Christianity, was to impiously stretch its power, and thrust itself into a province which does not pertain to it; and to prosecute or coerce, was to wrest from the hands of Omnipotence weapons which are safe only under Divine control. On these subjects Mr. F.'s views may best be learned from a series of letters published a few years since, in the Morning Chronicle, under the signature of 'Observer.' Mr. Foster's powers of sarcasm were of unbounded vigor. He knew how to employ this weapon with the most terrible effect, yet it is remarkable that he never made a foe. All who knew him loved him as well as revered him, which, we apprehend, must be attributed to his uniform and extraordinary kindness of heart. None ever approached him without feeling that he was in company with the philosopher, the gentleman, and the Christian.

Mr. Foster was a widower about twelve years, and of the family but two daughters remain, with whom under the loss of their venerable parent, we deeply sympathize. He died at Stapleton, near Bristol, aged 73. His decease was somewhat unexpected.

Though he had long been in a declining state of health, his immediate departure was so little anticipated that no one had sat up with him during the preceding night; and dissolution took place in the absence of any attendant. 'Mark the perfect man, and behold the upright; for the end of that man is peace.'

**TIT FOR TAT.**—A celebrated physician who resided in, and was well known through the county of Norfolk, and who set a high value upon his services, once had occasion to call at a tavern in a neighboring town for dinner, which, having pertaken of the landlord invited him, as he was present, to look at a child of his that was a little unwell, which he accordingly did, and prescribed some trifling medicine. After which the landlord inquired what was to pay.—'Seven dollars,' replied the Doctor, at the same time directing him to deduct the amount of his dinner. 'But,' says the Doctor suddenly, 'What do you charge for my dinner?' 'Seven dollars,' replied the landlord. 'Very well,' says the Doctor, 'we'll call our accounts square. Good bye, landlord.'

[*Chr. Watchman.*]

A pleasing incident occurred lately in the Georgia Legislature. A new county had been laid off and several names were proposed for it; among them that of Harrison, when Mr. Iverson rose and remarked that he hoped all the others would be at once withdrawn; that General Harrison was now no more; that though politically opposed to him, he had always regarded him as a good man, and revered his memory. Thereupon, the other names proposed were withdrawn and Harrison adopted.

**A DARING FEAT.**—A horse, harnessed to a sleigh, becoming frightened in one of our streets a few days since, ran furiously away. At the same instant a man passing along on the side walk, dropped a valve he had in his hand, sprang suddenly and seized hold of the sleigh, the horse meantime bounding off at the top of his speed, drew himself into it, from thence he leaped upon the horse, seized hold of the harness, then of the reins, stopped the horse, turned him round, brought him quietly back, and put him under the care of his owner; who was so much surprised and gratified that he forgot to reward, or even to thank the hero of the chase, who walked off as coolly as if nothing had happened; and what is almost incredible, smoking a cigar which he had in his mouth during the whole operation!—*Chron. Watchman.*

A distillery was burnt down in Montreal on the 27th ult. Individual loss some \$500. Public gain as many thousands.

Men date on this world, as if it were never to have an end, and neglect the next as if it were never to have a beginning.

It was a noble reply of the great Sir Isaac Newton to a certain deist 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 do believe it, because you have not.'

**POETICAL DEPARTMENT.**  
**FOOTSTEPS OF ANGELS.**  
By HENRY W. LONGFELLOW.

When the hours of day are numbered,  
And the voice of the night  
Wakes the better soul that slumbered,  
To a holy, calm delight

Free the evening lamps are lighted,  
And like phantoms grim and tall,  
Shadows from the dim fire-light  
Dance upon the parlor wall.

Then the forms of the departed  
Enter at the open door,  
The beloved ones—the true-hearted,  
Come to visit the once more;

He, the young and strong, who cherished  
Noble longings for the strife,  
By the wayside fell and perished,  
Weary with the march of life!

With a slow and noiseless footstep,  
Comes the messenger divine,  
Takes the vacant chair beside me;  
Lays her gentle hand in mine.

And, as she sits and gazes at me,  
With those deep and tender eyes,  
Like the stars so still and saint-like,  
Looking downward from the skies.

Uttered not, yet comprehended,  
Is the spirit's voiceless prayer,  
Soft rebukes, in blessings ended,  
Breathing from her lips of air.

Oh, though oft depressed and lonely,  
All my feet are laid aside,  
If I but remember only  
Such as these have lived and died.

**FAITH TRIUMPHANT.**  
Jesus—I my cross have taken,  
All to leave and follow thee;  
Naked, poor, despised, forsaken,  
Thou from hence my all shalt be.

Perish, every fond ambition;  
All I've sought, or hoped, or known;  
Yet, how rich is my condition;  
God and heaven are all my own!

Let the world despise and leave me;  
They have left my Savior too;  
Human hopes and looks deceive me;  
Thou art not, like them, untrue;

And whilst thou shalt smile on me,  
God of wisdom, love and might,  
Friends may hate, and foes may scorn me,  
Show thy face, and all is right.

Go, then, earthly fame and treasure;  
Come disaster, scorn, and pain;  
In thy service pain is pleasure,  
With thy favor loss is gain;

I have called thee Abba, Father;  
I have set my heart on thee;  
Storms may howl, and clouds may gather,  
All must wait for good to me!

Soul then know thy full salvation;  
Like a star, and clear, and true;  
Joy to find in every station,  
Some long wish to do is true;

Think what spirit dwells within thee;  
Think what heavenly bliss is thine;  
Think that Jesus died to save thee;  
Child of heav'n! canst thou repine?

Have thee on, from grace to glory,  
Arm'd by faith, and wing'd by prayer;  
Hail a eternal day's before thee;  
God's own hand shall guide thee there;

Soon shall close thy earthly mission,  
Soon shall pass thy pilgrim days,  
Hope shall change to glad fruition,  
Faith to sight, and prayer to praise!

**BOARDING.**  
**Mrs. LOUISA SCHROEBEL,**  
Corner of St. Francis and Franklin streets.  
MOBILE.  
December 20, 1843. 45

**THE MOTHERS' JOURNAL,**  
AND  
**FAMILY VISITANT.**

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Show thy face, and all is right.

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In thy service pain is pleasure,  
With thy favor loss is gain;

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All communications whether pertaining to the editorial or business department of the work, should be addressed to the Editor, Box 511, New York.

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No. 2. The Child's Reader.  
No. 3. Exercises in Reading.  
No. 4. Porter's Rhetorical Reader.

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**E. R. SHOWALTER.**  
Nov. 1st, 1843. 9-3m

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**PAULIST.**  
Rev. JESSE HARTWELL, A. M.  
S. S. SHERMAN, A. M.  
Rev. S. LINDSEY, A. M.  
Rev. A. A. CONNELLA, A. M.

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Advanced 25.00  
For incidental expenses (fuel, &c.) \$1.00.  
Positively, one half of the Tuition will be required in advance. Payment must be made to W. N. WATTS, Esq., Treasurer.

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H. C. LEE, Secretary.  
Sept. 6, 1843.

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