

The Alabama Baptist.

Edited by an Association of Brethren.

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

Published weekly, by LOVE & DYKOUS.

VOLUME 1.]

MARTIN, ALABAMA, SATURDAY MORNING, JANUARY 3, 1844.

[NUMBER 49]

THE ALABAMA BAPTIST

IS PUBLISHED EVERY SATURDAY MORNING, BY
LOVE & DYKOUS.

TERMS.

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

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

\$3.50 if paid at the expiration of the year \$4.00 if payment is delayed beyond the expiration of the year.

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

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

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

From the Southern Educational Journal, for July.

AN APPEAL TO THE PEOPLE OF ALABAMA, ON POPULAR EDUCATION.

BY N. P. JEWETT.

One of your fellow citizens presumes to address you on a subject of momentous import. Every intelligent parent considers the education of his children an object of paramount importance. And every intelligent citizen regards the education of the whole community as an object inferior in importance only to the education of his own children. But the number of those who have thus deliberately calculated the benefits of extensive sound intellectual and moral cultivation, is comparatively small. The mass of the people do not bestow sufficient attention on the matter, to become thoroughly interested. They do not know what is education, in its more elevated sense. They think it absurd for a man who is to spend his life in raising cotton, to pursue a course of liberal studies. They overlook the fact, that the great majority of our population are extra-growers, and will shape the destiny of the State. They forget that there are seventy-five thousand children in Alabama, between the ages of four and sixteen, who ought to be in school; and that twenty-five thousand of these are growing up without any education, unless an ability to write one's name be education. Now, ask those who have not reflected on this subject, what these seventy-five thousand children owe to society, and control of the fortunes of Alabama, being in their hands, or in the hands of their fathers, in twenty years, they will decide whether Alabama should occupy a proud eminence among the sister States, by the side of Massachusetts, New York, and South Carolina, or whether she should be debased by the ignorance of her people, and degraded in the eyes of her more enlightened neighbors. Twenty years hence, and these same seventy-five thousand children will develop their vast resources, and their inexhaustible wealth, for the honor and happiness of her kindred, or they will be mere ignorant drudges upon the soil, governed by law and vulgar aims, content with gross, sensual pleasures, and regardless of the honor, and dignity, and virtue, to which a noble race will ever aspire. Should not these future rulers of Alabama, these embry-monoarchs of a sovereign State, these arbiters of our destiny be educated? Should they not be prepared to wield the scepter of empire? Should they not be trained to give to Alabama an elevated rank, in the great American Confederacy?

What, then, if they be asked, can be done to secure to the community at large, an elevated, practical, useful education? I answer:

1. *Correct the rulers of the State.*

Multitudes seem to suppose, that the great object of the establishment of Schools, is merely to teach the young to read, write, and cipher, and to add in addition to this is anticipated. In the halls of our schools, nothing more is attempted. But is this education of a kind to impart useful, practical knowledge? Does it communicate to the pupil any light upon the important subject of his own nature and place in creation? on the conditions of his physical welfare, and his intellectual and moral happiness? Does it, above all, make an attempt to regulate his passions, and train and exercise his moral feelings? Will it subdue his prejudices, silence his suspicions, and enervate his pride, vanity, cruelty, and sensuality? Alas! it will do none of these things. It does teach him to read, and write, and cipher, but nothing more. It does not impart the *principles* of education, not its *END*. Even progress in knowledge and virtue. The parent may know all this. It is an obvious truth, that just as are bent the springing passions and affections of childhood, so will be inclined the unyielding purposes of stern resolves of riper years. Under God, the temporal and eternal destiny of the child are lodged with the parent. The responsibilities of the parent, therefore, for the proper mental and moral education of his children are solemn and momentous. After securing to his own heart and his conformity to the maxims of Divine Wisdom, the highest personal duty of every parent is, to devote his time, his money and his energy, to the right intellectual and moral training of his children. Be he high or low, rich or poor, he is called on by the voice of nature commanding him to recognize the obligations assumed in entering the conjugal relation, by his regard to the temporal happiness and respectability of his offspring, by the claims of society upon him, and by the injunctions of HOLY WRIT, to omit no means in his power, to

prepare them for the varied trials and temptations, the duties and events of life. If these suggestions fail to awaken a sense of accountability, I would urge the parent to contemplate the subject *as connected with his own peace*. Why is it, that multitudes of the young leave the fireside of home, to spend their days and nights in the bar room of the tavern, and at the counter of the grog shop? Why are they seduced into the halls of gay amusement, or dragged to the gloomy dens of debauchery? Why is the fond father doomed to mourn over the path of sin and shame his son has trod? Why breaks the mother's heart over the early sacrifice of her eldest born? Because the family circle has never been invested with the attractions of intellectual pleasures; because its members have never been trained to seek enjoyment in the calm and rational pursuits of knowledge; because they have never been taught to think, nor furnished with the materials of thought. If, then, you would not weep over blighted hopes and blasted expectations; if you would not have your children become the grief of the mother that bore them, and bring down the gray hairs of their father in sorrow to the grave; cherish a deep consciousness of your obligations to give them a sound education—such an education as shall fit them to adorn and bless the walks of humble life, or qualify them to add lustre to the highest circles of society.

III. Again, the cause of education among us will never meet with due attention, until it receive the aid of judicious legislation. In this country, all power emanates from the people. Our State legislatures are constituted by the representatives of the people, and through them must the people act. But in cases in which the public interest is clearly demanded legislative action, it is the duty of enlightened legislators to anticipate the wishes of their constituents. Thus most of the great measures of public utility have contributed to inform and elevate the public sentiment, and while the legislature has been instructed by the people, they in turn have received illumination from the wisdom of those to whom they have committed the honor and welfare of the State. It may be regarded as an axiom, that it is the duty of every government to educate its own citizens; and, especially, is the duty binding on all free governments, depending for permanency, not for existence, on the intelligence and moral worth of its citizens. And though our legislators may not, like the lawgivers of ancient Sparta, remove the children from the father's care, and train them up under the public eye for the service of the State, yet they can extend to the parent important aid in the education of his offspring. They can inform him of his duty, and reward his fidelity, and punish his neglect. And these things it is the duty of government to do. The law of self-defence calls upon the legislature to protect society from the immorality, and crimes, and miseries, which follow in the train of popular ignorance. And legislation alone is competent to secure the blessings of universal education. Individuals may weep over existing evils, but their tears fall in solitude, and bring no relief. Associated efforts may relieve here, and there a verdant spot, but the vast waste of mind remains unvisited by philanthropy, unless by culture. A nation's wants demand a nation's resources, a nation's energies. The legislature alone can provide the necessary funds and direct their application. The authority of legislative enactments alone can secure uniformity in the administration of the system of instruction. The ubiquity of legal sanctions alone can compel prompt and regular returns, invest with authority the proper officers, secure their faithfulness, and exercise a constant supervision over every neighborhood and every family.

What, then, can the Legislature of Alabama do? I reply, IT CAN ESTABLISH A SYSTEM OF COMMON SCHOOLS THROUGHOUT THE STATE, for the education of THE WHOLE PEOPLE. And this is what it ought to do, without delay, unless Alabama is willing to be left behind all her sister States, nay, behind foreign countries, in the intelligence of her citizens. Look at France—Three millions of dollars are expended every year, for the support of common education. The Superintendent of Schools is an officer of the crown, a Minister of State, and one of the most distinguished statesmen and scholars in Europe. So honorable is the office he fills. Seminaries for the education of teachers are now established in every department of the kingdom, and she may boast a system of instruction far superior to any existing in the United States. But in all this, France is only the imitator of Prussia. Yes, strange as it may seem, one of the most despotic governments of Europe has set an example in the universality and excellence of popular education, which may justly challenge the admiration of the world. Morally, lying to our republican pride as may be the admission, we must confess, that one of the most active members of the Holy Alliance has established throughout his dominions, a more efficient, extensive, and in every sense, better system of primary education, than that which at this moment prevails in any, even the most favored, of the United States, which compose our Federal Union. The Prussian system secures the instruction of every child in the kingdom. The instruction is extensive, thorough, and admirably fitted to prepare every citizen for the practical duties of life. It embraces reading, writing, arithmetic, geography, grammar, the elements of mathematics, natural history, chemistry, natural philosophy, civil history,

astronomy, singing, drawing, modern languages, something of Latin, religion and morals. It provides for the education of teachers, as for a distinct profession. The government erects buildings for the Teachers' Seminaries, furnishes libraries, apparatus, cabinets of minerals, plants, &c. It also pays the salary of Professors, and thus furnishes tuition gratis. As the result of this system, of more than two millions of children from seven to fourteen years of age, only four thousand are found absent from the schools. The Teachers' Seminaries furnish a supply of teachers fully equal to the demand of the schools, and at this moment, it is probable, every school in Prussia is taught by an instructor regularly-trained and devoted to life to his profession, and who has been admitted to the privilege of teaching only after a thorough and satisfactory examination, conducted by a committee above suspicion in point of integrity, and disinterestedness, and fully competent to pronounce upon the qualifications of the candidate. The Prussian system is not in all respects consonant to the genius of our republican institutions, but with some modifications, all its great features may be adopted in our country, and by our own State. We can make such an appropriation of our funds as to secure the co-operation of the people, not only in raising money for schools, but in bringing every child in the State under instruction, and insuring his constant attendance. Alabama can also appoint a General Superintendent of Schools, whose duty it shall be to observe with a vigilant eye the condition of the schools; who shall traverse the whole ground, and present an annual report of the result. She can also establish a Seminary for Teachers, either in connection with the State University, or as an independent institution. The New England States, New York, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Kentucky, North Carolina, have all adopted, in whole or in part, the system here recommended. Consider what the Empire State has already done, and then know what Alabama may do. New York has a General Superintendent for the State, and a Superintendent for each county, whose whole time is spent in lecturing, visiting, and examining schools. Fifty-six counties, and fifty-six men traversing the State continually, to address the people by lectures! She has also sixteen departments for the education of School Teachers! Her ten thousand District Schools, have each of them a library of three hundred volumes, consisting of the best works on agriculture, history, biography, science of government, political economy, social duties, &c. The three hundred thousand children in New York are all found in these schools, so that the whole population of the State is now in a course of instruction—gaining an education of a high order.

And now, what hinders Alabama from establishing a system of popular instruction as elevated and noble, and useful as that of New York? Let the energy of our sister States encourage us to emulate their zeal. Let the reproducible superiority gained over us by the monarchies and despots of Europe, shame us into action. I know that the evils now existing among us cannot be removed in a day. Among the innumerable blessings of a free government, it is one of the disadvantages of a republic, that much time is required for the execution of great plans of public utility. Hence, is no concentration of wisdom, and power, and energy, in a single man—no fiat from the throne to create or annihilate systems; to diffuse tranquillity, or spread consternation through every grade of society, to pour blessing or cursing on the head of an obsequious people. All proposals affecting the general welfare must be subjected to a slow analysis in the crucible of public sentiment; must be effluated through the tardy, though omnipotent, sanctions of public opinion. And even where the declarations of this public opinion are emphatic and decisive, months and years must elapse before the benefits of wise legislation can be fully enjoyed. Now the object of this appeal is, to aid in the formation of a correct public sentiment; to ask the people to consider the claims of Popular Education upon their attention; to consider what their own interests demand of their hands.

Fellow citizens, I repeat the inquiry, What prevents Alabama from adopting a SYSTEM OF GENERAL EDUCATION, which shall extend its blessings to every log cabin in our State? What shall prevent her from adopting it forthwith? Look at our extent of territory, at our large population, our untold wealth in the value of the great staple of our State, our immense mineral resources. See how nobly Alabama has arisen from the threshold, which has overwhelmed some of her neighbors, and prostrated their credit and sullied their fair fame, while she is sustaining at home and abroad the most exalted reputation for integrity and honor. By another year, her people will be free from private and public debts. The virtues of frugality, temperance and economy are now universally practiced, and nothing is at this moment wanting to give Alabama a proud rank in the confederacy, but an enlightened, liberal system of Popular Education. PEOPLE OF ALABAMA, will you not instruct your representatives at the coming session of the Legislature, to adopt some PLAN, which shall secure to your children the blessings of education, shall protect your rights, and perpetuate your privileges to generations yet unborn? The cause is yours, and neglect or delay will be ruin to you and your children.

THINKING ONE'S SELF PERFECT.

Dr. Samuel Hopkins, from whom the system of Hopkinitism is derived, having always maintained an irreproachable moral character, was received as a member of the church at Waterbury, Conn., his native town, without having experienced a change of heart. He was then a member of Yale college, and maintained the habit of daily reading the Scripture and of secret prayer. So holy and blameless was his life, that he writes of himself respecting his evening devotions, "When I thought of confessing the sins that I had been guilty of that day and asking for pardon, I could not recollect that I had committed one."

It was not until his last collegiate year that he discovered the entire depravity of his heart, during a revival under the preaching of the Rev. Gilbert Tennant. From that time he was a new creature in Christ Jesus, and, as would appear from his diary and writings, never experienced again that peculiar difficulty in his devotions either morning or evening, although his life was illustrious for its uncommon purity of practice and its heavenly temper.

This instance should act as a warning against the professions of those persons who can find in themselves no sins to confess. How great was the self-deception of Hopkins! How different his impressions when the commandment came home to his conscience, with a convincing power and light. The same danger of self-deception was illustrated in the case of the good young man who went away sorrowful because he had great possessions. The same principle was exhibited in the Apostle Paul, who "was alive without the law."

"Oh, would some power do this for us To see ourselves as others see us."

It is much better to pray to Him who searches the heart than he will enable us to know ourselves as we appear in his sight than to imagine or declare ourselves perfect. It is the most renowned for piety always manifest some imperfections even to the eye of their neighbors, how far from perfect sinners even they seem to the all-penetrating eye of Heaven! Nor will it do to say these little sins are not worth counting, for every sin is an evil and bitter thing for men, and an abominable thing to a holy God.

N. Y. Evangelist.

A LESSON FOR THE YOUNG.

The following narrative of the triumphant struggle of a young man, who, in the midst of the dark hours of a footstep approach, its little heart beats faster, but the mother's voice falls upon the ear, it is I, be not afraid, and all is peace in the infant's bosom.

It is I, be not afraid to contemplate the child's reliance on its mother's love. Infinitely more so to see the young lean with the same reliance on the bosom of their Saviour! And when sickness comes with its withering blight, and the mother sits beside the cradle of her idolized child, watching for the last breath, yet hoping, praying (O, such prayers as that agonized mother pours forth, none but those who have suffered can know) that God will hear and spare her child. Suddenly it gasps, it breathes once more, and all is over—and that wretched mother sits almost distracted. In her despair she cries, "My child! my child! who has taken it from me—was it mine own?" It is I, be not afraid!

Again, we kneel beside the death-bed of the loved one, and ever and anon a shade of doubt and anxiety passes over the pale face, as the shadows of death fall upon it—and the murmur, tossed upon the ocean wave, with out compass or a guiding star, so is the loved one, until we rouse the scattered tribes by whispering the blessed assurance of our Saviour, "Though thou pass through the valley of the shadow of death, yet will I not leave thee." It is I, be not afraid!

And we have the satisfaction of knowing it is all sufficient. The immortal part has winged its way to the spirit land. Oh may I ever call to mind these words of our blessed Saviour, "It is I, be not afraid, and I think I may bear the ills of life, and the approach of death, without a murmur."

REASONS FOR FAMILY WORSHIP.—Because it is clearly the will of God, whose displeasure is expressed against the families that call not on His name.

Because, it is a dictate of right reason that, considering the relations we bear to God, we should thus formally recognize him.

Because, when properly conducted, it is exceedingly refreshing and profitable to the soul.

Because, it operates as a restraint on sin in those who conduct it, and checks worldly-mindedness.

Because, it is an excellent example to children and servants, and has a sensible effect on their principles and conduct.

Because, family blessings are not to be expected, when they are not sought after in a family capacity.

Because, families will grow up in irreligion, and in the neglect of all that is holy and good, where family devotions are not maintained.

Because, it is an unnatural and impious thing to live without it.

Because, experience has proved, that where family religion is devoutly maintained, the greatest amount of happiness is to be found; children are most obedient, servants most faithful, and the various members of the household are bound together by the strongest bonds of affection.

Because, it is one of the best means of saving us in our journey to heaven.

"O, how happy we shall be, For the Savior we shall see, Exalted on his throne," &c.

"A few days before his death, he observed his eldest sister weeping. 'Oh, Elizabeth,' said he, 'don't cry! why are you crying?' She told him 'it was not because she was sorry.' He then repeated a verse of the 'Happy Meeting'—

"There we shall sing joy, And eternally employ In praising Christ, the Lord! Oh, that would be joyful," &c.

"Yes," added he, 'there will be no weeping there. I shall not see dear Elizabeth weeping there. Oh, not! God himself will wipe away all her tears.'

"I shall conclude my narrative with a few extracts from a letter I received after his death, from one of his brothers, a beloved former pupil:—'You will have received the information of our beloved brother's death. Yes, he has truly fallen asleep in Jesus—gone to be with him to behold his glory.—Yesterday we committed his earthly house to the ground whence it was taken. It is, indeed, sown in weakness—but it will be raised in power—sown a natural body, but raised a spiritual body, fashioned like unto the glorious body of Christ. A short time before his death, he was very anxious to sit up to die. He was asked, 'You are not going just now, are you?' 'It will not be long,' said he, 'I am going soon, and, oh! shall be so happy!' And his gleaming eyes, with a sweet smile that lighted up his countenance, were a sure index of the happiness and delight which filled his soul. The last words I heard him utter were, 'Is it possible?—About three o'clock, A. M., Saturday, he turned round his head, looked at the servant tending him, smiled, and in an instant was stillness! The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!'"

It is I, be not afraid.—There is not a passage more emphatic, and at the same time more cheering and comforting to the afflicted soul than this. In the hour of trial, when the clouds of adversity darken our path, and there appears not one ray of light to guide our steps; when the tempest roars, and death, that grim tyrant, stares us in the face, then it is that this sublime and spotless passage comes to aid us in our force, and calms the troubled soul of man.

What a blessing these words of comfort have been to mankind ever since they were uttered in the dark hours of a footstep approach, its little heart beats faster, but the mother's voice falls upon the ear, it is I, be not afraid, and all is peace in the infant's bosom.

It is I, be not afraid to contemplate the child's reliance on its mother's love. Infinitely more so to see the young lean with the same reliance on the bosom of their Saviour! And when sickness comes with its withering blight, and the mother sits beside the cradle of her idolized child, watching for the last breath, yet hoping, praying (O, such prayers as that agonized mother pours forth, none but those who have suffered can know) that God will hear and spare her child. Suddenly it gasps, it breathes once more, and all is over—and that wretched mother sits almost distracted. In her despair she cries, "My child! my child! who has taken it from me—was it mine own?" It is I, be not afraid!

Again, we kneel beside the death-bed of the loved one, and ever and anon a shade of doubt and anxiety passes over the pale face, as the shadows of death fall upon it—and the murmur, tossed upon the ocean wave, with out compass or a guiding star, so is the loved one, until we rouse the scattered tribes by whispering the blessed assurance of our Saviour, "Though thou pass through the valley of the shadow of death, yet will I not leave thee." It is I, be not afraid!

And we have the satisfaction of knowing it is all sufficient. The immortal part has winged its way to the spirit land. Oh may I ever call to mind these words of our blessed Saviour, "It is I, be not afraid, and I think I may bear the ills of life, and the approach of death, without a murmur."

REASONS FOR FAMILY WORSHIP.—Because it is clearly the will of God, whose displeasure is expressed against the families that call not on His name.

Because, it is a dictate of right reason that, considering the relations we bear to God, we should thus formally recognize him.

Because, when properly conducted, it is exceedingly refreshing and profitable to the soul.

Because, it operates as a restraint on sin in those who conduct it, and checks worldly-mindedness.

Because, it is an excellent example to children and servants, and has a sensible effect on their principles and conduct.

Because, family blessings are not to be expected, when they are not sought after in a family capacity.

Because, families will grow up in irreligion, and in the neglect of all that is holy and good, where family devotions are not maintained.

Because, it is an unnatural and impious thing to live without it.

Because, experience has proved, that where family religion is devoutly maintained, the greatest amount of happiness is to be found; children are most obedient, servants most faithful, and the various members of the household are bound together by the strongest bonds of affection.

Because, it is one of the best means of saving us in our journey to heaven.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, January 6, 1944.

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.

Rev. J. H. De VOTIE, General Agent.

Rev. S. HENDRICKSON.

W. C. MORROW.

Rev. B. HODGES.

Rev. K. HAWTHORN.

A. H. YARRINGTON.

Special Agents.

Are authorized Travelling Agents to collect subscriptions and procure subscribers for the Alabama Baptist.

All Baptist Ministers are requested to procure subscribers.

TEMPERANCE.—The number of members of Temperance Societies in South Carolina is nineteen thousand two hundred and eleven.

The Secretary of the Navy strongly urges the abolition of spirit rations, among the sailors.

The Rev. Dr. CUNNINGHAM, one of the deputation from the Free Church of Scotland, came out in the Hibernia, last week.

SANDWICH ISLANDS.—More than 5000 members were received into the churches, during the last year.

SUNDAY TRAVELLING.—The Utica and Schenectady rail-road company, and the New Jersey rail-road company, have both voted to discontinue their Sunday trains, if other connecting lines will agree to do the same.

HOMER.—Dr. A. Tetit, sent from Paris, on a scientific mission to Abyssinia, lost his life in crossing a river. He was seized by a Crocodile and devoured.

THE WEATHER.—After some twenty days of incessant rain, the weather is settled, clear and cold.

COTTON.—This staple is bringing a better price, than was expected. Brothens, improve the opportunity, to pay your ministers, teachers, and printers. You get your receipts in specie. Remember the gold and silver are the Lords. Use them, then, as stewards of God.

UNIVERSALISM.—Mr. Balfour, the ablest exponent and defender of Universalist doctrines says in the Trumpet, he has no faith in the doctrine of the immortality of the soul. He thinks the doctrine of heathen origin. If the doctrine of it makes a man an infidel then he is an infidel.

Balfour is a Scotchman—came to this country with our venerable brother, A. Mcclay, renounced the religion of his fathers, became a Universalist champion, is now an infidel, and, no one knows what he will next be.

FORGIVENESS OF SINS.—The Glad Tidings says, Presbyterians "advocate the doctrine that men can forgive sins." Prove it, Mr. S., prove it, and we will believe you.

The New London (Conn.) Baptist Association recommends the use of the title *Bishop*, as the most proper designation of those who have the oversight of the churches. We shall then have Bishop Manly, Bishop Curtis, Bishop Talbird, Bishop Welch, Bishop Henderson, Bishop Jones, Bishop Travis, Bishop McCraw, &c., &c. Alas, for Episcopacy!

THE MONTHLY BAPTIST RECORD. This is the title of a new periodical which the Publication Society propose to issue, devoted to the religious interests of the denomination and of the whole country. J. M. Peck, G. B. Ide, and J. L. Burrows, Editors—a pledge of its great worth.

This work will not interfere with the Memorial. Its province is the religious interests of the whole country. Price, one dollar, in advance. All Baptist Ministers requested to act as Agents—six copies for five dollars.

CHURCH.—Mr. Smedley has baptized 60 persons, at Pleasant Bluff, on Canadian river, and organized a church.

At a late National Council, a law was enacted, that no Indian or Negro should preach in the Nation on penalty of whipping, and that no white man should preach, except by express permission. The Creek Christians are greatly afflicted by this law. The Semi-oles say, they will not, on their part, submit to it.

The following we clip from the Biblical Recorder. Shame! Shame!

NOTICE. THE BAPTIST CHURCH in Raleigh will be sold for Cash on the 13th January, 1844; by virtue of a Deed of Trust.

D. DUPRE, Acting Trustee. Dec. 9th, 1843.

INFORMATION WANTED. Is it a mark of a gentleman to go to church, smoking a cigar, or to walk?

If this be answered in the affirmative, we inquire further: Is the gentleman obliged by the laws of politeness to continue smoking after arriving at the church, standing in the porch, and puffing the noxious fumes of tobacco into the faces of ladies and others, as they arrive?

We just ask for information.

DOCTOR OF DIVINITY.—At the late commencement of the University of Alabama, the degree of D. D. was conferred on the Rev. John L. Doe. The honor could not be more worthily bestowed.

THE NEW YEAR.

As this is our first appearance before our readers in 1844, we take occasion most sincerely to wish them a *Happy New Year!* Happy may they be, in the increasing depth and fervor of their piety; in the wealth, peace, and prosperity of the domestic circle; in the fraternal kindness of surrounding friends and neighbors; in the walls and palaces of their Jerusalem; in their efforts to build up Zion; in the pleasures of a self-denying, sacrificing spirit, devoted to the extension of the Redeemer's kingdom.

And here, we may be permitted to remind our readers that the commencement of a New Year, is a favorable time for forming plans of more enlarged usefulness. Are you a Planter? Will you not set apart a few acres, the product of which shall be sacredly consecrated to the cause of God? Are you a Merchant? Will you not resolve to dedicate to the Lord a liberal per centage on the profits of trade? Are you a Physician? Can you not appropriate to Christ's cause all the fees gained from business necessarily done on the Sabbath? Are you a Lawyer? Can you not do more for the poor and defenceless, than heretofore? Ought you not to give to benevolent enterprises a larger proportion of your income? Are you a Mechanic? Should you not give, at least one day's labor in each month, to the cause of the Redeemer? Are you a Father? Can you not accomplish more for the education of your children? Of course, you are a reader of this paper; but cannot you induce others to take it? Are you a Mother? Should you not immediately subscribe for the *MOTHER'S JOURNAL*, to aid you in training up your children? Are you a Daughter? Can you not effect much, by procuring subscribers to the work just named? Are you a MINISTER OF CHRIST? Can you not preach more by your holy living, than you have done? Can you not impart to your people more doctrinal instruction? Can you not arouse them to a more liberal support of the Preached Gospel, of Missions, foreign and domestic, and of all the great interests of Zion? Can you not introduce into every family, a good Religious Newspaper?

Finally, let all our readers, of whatever class, as well as ourselves, endeavor more to abound in the work of the Lord, and they shall receive the recompense of the just.

PERFECTIONISM.

The tendencies of this *ism* have recently been illustrated in the shocking depravity of one of its most zealous advocates. It occurred at the Oberlin College, Ohio, the great Abolition institution, and the only school in the United States where the doctrine of "Per-

fectionism" is taught. The Rev. H. C. Taylor, editor of the Oberlin Evangelist, Abolitionist and Perfectionist paper, has been detected in stealing money from the Post Office, where he was a clerk.

He has also confessed the crime of seducing a respectable young lady, a member of his family, and of procuring abortion to hide his guilt. A few months after the last mentioned act, he married his second wife, and on his wedding-day preached a Moral Reform sermon!

Though the record of such instances of depravity and hypocrisy is agonizing, yet it serves to show, that the religious denominations of the country will not conceal or protect their unworthy members. They will not tolerate or excuse crime, under any circumstances.

Talents, learning, wealth, station, influence; all combined, will not bribe the true friends of Christ, to connive at the enormities of hypocrites and apostates. In the case of Mr. Taylor, who had been for years a leading member of society, and had stood high as a clergyman, and editor of a widely circulated religious journal, all refused to bail him or screen the exposed moral leper in the least. He is now in jail awaiting his trial.

ASSOCIATIONAL RECORD.—Union Association, Mt. Met with the Mound Bluff ch., Oct. 14-16. Number baptized, 676. Total number of members, 2,429. No. of churches 29; ordained Ministers 10; licensed, 2.

Resolutions were passed in favor of the American and Foreign Bible Society; urging the duty of maintaining the ministry and the ordinances of the gospel in cities and towns; and pledging the members of the Association to aid in the erection of a house of worship and the support of a minister in Jackson, the seat of government.

The digest of Letters from the churches shows large additions and general prosperity.

The Circular Letter, by N. R. Granberry, is an interesting essay on the doctrine of Election.

The whole number of churches in Mississippi is 315; Ministers, 177; members, 16036.

WESTERN BAPTIST ASSOCIATION, held at Antioch, Meriwether co., Georgia, Sept. 16-19. Number of churches, 34; baptized, 154; total, 2,911; ordained Ministers 17; licensed, 6. Resolutions were passed recommending Mercer University, and the schools of Messrs. Smith and Dawson at LaGrange. Also recommending the Christian Index to the patronage of all the churches.

Enterprise.—The two principal partners in one of the greatest banking houses in the world, were both servants, in early youth, and blacked their employer's boots. They now discount four hundred millions a year. One of the partners, from his share of the profits, gives away one hundred thousand dollars annually.

GENERAL AGENT.—The Rev. J. H. De Votie has been re-appointed by the Board of Directors, General Agent of the Convention for 1844; and it is expected he will accept the situation.

He will, at least, devote the present month, to the service of the Convention, and be affectionately commended to the confidence and co-operation of the brethren generally.

MARION.—A writer in the Richmond Religious Herald, who signs himself W. C. C., dating from this place, remarks,

"It was a great relief to arrive here, at the Baptist Capital of Alabama. The place is well located, and is filled up by a virtuous and intelligent population. The brethren in this vicinity are active and liberal."

After naming the Faculty of the Howard, he continues,

"I have been attending for the past two days, some of the recitations of Professor Sherman, and say, unhesitatingly, that they equal those of Richmond or Columbian College, and it is supposed by some, surpass recitations of the same grade in the State University."

Of the Judson he says,

"This Institution is the best of its kind south of the Potomac—reckoning Mrs. Kingsford's private Seminary, Alexandria, as on the Potomac."

DIALOGUE.

We recently overheard the following conversation, which we record for the benefit of whom it may concern:

Why are those people always late at church? Indeed, I do not know.

Is it because they live at a great distance from meeting? Oh, no, they are quite near.

Is the family sick, so they cannot come any earlier? No, they are all well, I believe.

Are they so intolerably lazy, that they cannot get ready, in season. I believe they are sufficiently energetic about their worldly business.

But, as they are professors of religion, they ought to know, that such tardy, slipshod, reluctant attendance is an insult to God. So they ought, but I fear they do not think of this.

But how can any modest people, especially young ladies, bear to be pointed at, as *always late at church*? I cannot explain it.

But have they no regard for the feelings of others, whom they disturb by opening doors, parading down the aisle, crowding into seats already filled? I tell you I know nothing about it.

Well, I wish they would stay at home, that I do.

HASTY SKETCHES OF TRAVEL.

THE FALLS OF MONTMORENCY.

After spending some time in those Plains on which the destinies of the Canadas was decided in 1759, we directed our driver to take us to the celebrated Falls above named. They are eight miles down the St. Lawrence, on the river Montmorency, a stream of considerable magnitude, and in no respect worthy of commemoration by the tourist, except as connected with the beautiful cataract, which confers on it celebrity. We characterize the cataract as *beautiful*: some travelers describe it as grand and imposing. But these must have written before seeing *NAGARA*. After the mind has been oppressed and overwhelmed with the grandeur and sublimity of this Wonder of Wonders, the Falls of Montmorency seem to be a mere cascade, gracefully descending from the perpendicular height of 240 feet, pleasing the eye with a sheet of dazzling whiteness, but never inspiring the beholder with awe, not for a moment causing his bosom to swell with emotions too big for utterance. At the time of our visit, there was very little water in the bed of the river, and this circumstance may have impaired the force of the impression.

The country between the Falls and Quebec presents the appearance of a continuous village. Indeed, the banks of the St. Lawrence are densely populated for the whole 180 miles between Quebec and Montreal. There is an air of competency and comfort about the villages and farms, which can be found in no other part of the Province.

THE CITADEL.

Returning to the city, we procured a pass from the Town-Major, and drove to the huge iron gate which opens into the grounds of the Citadel. A sergeant took the pass, and ordered a soldier to attend us. We alighted from the carriage, and started to go the rounds, when two of the officers who had treated us so politely on the Plains, presented themselves, and courteously proffered "to do us the honors." Of course, we were sensible of their kindness, and found their intelligent communications of great interest.

The rock, on which the citadel is built, comprises an area of five or six acres, enclosed by a wall 40 feet high, with a deep ditch in front, 50 feet wide, blasted out of solid rock. The citadel is the strongest in the world, if we except the rock of Gibraltar, and may be justly deemed impregnable. To take it would be utterly impossible, except by the slow process of a ten-years' siege. Against this, effectual precautions could be used, by laying in provisions beforehand. Even in time of peace we were told there are always two years' provisions in the magazine.

At an angle of the wall, we were shown the

spot at which Dr. Theller and several others of the Patriots, confined under sentence of death, made their escape. Contriving to get some of the ropes connected with the Telegraph, they let themselves down as far as they were able, and then fell on the rocks below. Some broke their legs by the fall and were retaken, but the others escaped.

Having concluded our examination, the gentlemen accompanying us, asked us to walk into the officers Mess-room and sit awhile. We assented, when they passed wine and cake, of the former of which, being ardent cold-water advocates, we declined to partake. The table furniture we observed as being very rich and splendid. More to our taste, however, was a valuable Library, belonging to the officers, comprising all the standard works of England, France, and the United States.

THE PROFESSOR OF THEOLOGY.

We are happy to inform our readers, that brother HARTWELL entered on his duties in the Theological Department of the Howard Institution, on New Year's Day. He already has under his tuition four young men, licensed by their respective churches, and approved by the Examining Committee of the Convention. Besides having the entire charge of these students in Theological studies, brother Hartwell will render such assistance in the Literary Department of the Howard, as may be deemed advisable; his labors there, however, being designed indirectly to advance the interests of the department over which he presides. The course of Theological studies, like the permanent Theological Fund, is always to remain distinct and separate from studies of the literary department, and in no case, is the latter to absorb, or overshadow the former.

Since now, the churches have established a Professorship of Theology, and have placed the present pious, able, and efficient incumbent in the chair, and have also contributed a fund for his permanent support, we call on them to *send up the men* who shall enjoy the advantages thus prepared and offered.

Christian Brethren! You have yet only begun to do your duty. Pastors! We solemnly admonish you of your obligations—obligations to Christ and to his cause—binding you to seek out and bring forward, young men of hopeful piety and approved talents, who shall devote themselves to a thorough preparation for the work. You ought to find, we say, you ought to search for and find ONE HUNDRED young men in your churches, whose duty it is to preach the everlasting gospel. They are in your churches: brethren of undoubted piety, of promising talents; will you not bring them forward; and make them feel their responsibilities, and persuade them to use the facilities you have provided, to fit them to be workmen that need not be ashamed?

NOTICES.

THE SOUTHERN EDUCATIONAL JOURNAL and Family Magazine. Conducted by F. H. Brooks, 56 Water St. Mobile.

After a suspension of three months, this monthly periodical again appears under an arrangement which is thought to insure prompt and regular issues for the future. The articles in the present number are as follows:

Journal Revised.

Female Education.

Lancaster's System.

Alabama State Association of Teachers.

Pleasures, Objects, and advantages of Literature.

Induction, as an instrument of advancing Knowledge.

Alabama Readers.

List of Valuable Books.

Of these, the 2d, 5th, and 6th, are worthy the special attention of "the lovers of learning."

The work is got up in beautiful style, and we commend it to the patronage of an intelligent public. It is the only work of the kind published in Alabama, or, indeed, in the South, and should be sustained. Price \$2, a year, in advance.

NINETEENTH ANNUAL REPORT of the American Sunday School Union, May, 1843. This document makes its appearance at a late hour. Is it highly interesting to the friends of Sabbath Schools. The Report is principally occupied in urging the claims of a plan for establishing Sabbath Schools in the West and South West, for which purpose it proposes to raise \$30,000 in 1843.

The Sabbath School system is of God, and is a mighty instrumentality in doing good. We wish to see it every where vigorously sustained.

THE MISSIONARY HERALD, for January. This is the organ of the American Board of Commissioners for Foreign Missions (Piedmont) and is the most valuable repository of missionary intelligence published in the United States.

We subjoin a view of operations for the last year.

SUMMARY.—The number of missions sustained during the year is twenty six; connected with which are eighty six stations, at which are laboring one hundred and thirty four ordained missionaries, seven of whom are physicians, eight other physicians, fourteen teachers, ten printers and bookbinders, six other male and one hundred and eighty four female assistant missionaries—making the whole number of missionary laborers sent from this country and sustained by the Board, three hundred and fifty six. It to these be added fourteen native preachers and one hundred and sixteen other native helpers, the whole number of missionary laborers connected with the missions and sustained from

the treasury of the Board, will be four hundred and eighty six.

Organized by these missions and under their pastoral care are sixty two churches, into which have been received during the year previous to the last, reports from the different stations 5,465 individuals, and which now embrace, in regular standing, 25,313 members. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions is sixteen, with four type foundries, forty three fonts of type, and thirty presses. Printing has been executed for the missions in thirty three languages, exclusive of the English, fifteen of which were first reduced to a written form by the missionaries of this Board. The copies of works printed at the mission presses during the past year exceed 600,000, and the number of pages is about 56,383,000; making the total number of pages printed for the missions since they commenced, about 442,056,185.

In the department of education the missionaries have under their care seven seminaries for educating preachers and teachers, in which are five hundred and twenty four pupils; besides twenty two other boarding schools, in which are six hundred and ninety nine pupils, more than four hundred of whom are girls. Of free schools the number is six hundred and ten, containing 30,778; making the whole number of pupils under the care of the missions, 32,000.

BAPTIST MISSIONARY MAGAZINE for January. Organ of the Baptist Board for Foreign Missions. Every member of our churches should take this work. How can Christians be interested in the triumphs of the gospel in heathen lands, unless they have the means of knowing these triumphs? How can the churches be expected to contribute liberally for the support of missions, unless they are intelligent on the subject?

The debts of the Board, at the opening of the last year, were \$14,859.16. Unless the present rate of contributions is much increased, the fiscal year will close with a heavy debt on the Board.

The receipts acknowledged in this number are \$6,001.97. The receipts of the A. B. C. F. M. above named, for the same time, are \$17,689.91,—nearly three times as great as the receipts of our Board. Yet, there are three times as many Baptists in the U. S. as Pseudo-Baptist supporters of the American Board; so that the latter are nine times as liberal as the former! We are pained to record the humiliating fact.

BAPTIST MEMORIAL. We are pleased to see that this valuable denominational work is increasing in favor with our churches. It is a work to be studied, laid aside for reference, bound up, and preserved. The next volume will be much improved. The Rev. R. Babcock, D. D., and Rev. J. A. Choules are Editors. Price \$1 a year.

AMERICAN INDIAN MISSION ASSOCIATION. We have received the Report of the first annual meeting, held at Louisville, Ky. Oct. 26-28. We shall notice it at some future day.

THE LEGISLATURE is engaged in discussing the bill for rescinding the White Basis. The memorial to Congress praying for the better dispensation of the two per cent fund is indefinitely postponed.

CONGRESS. Exciting topics are already thrown into this inflammable body. J. Q. Adams presented a petition asking Congress to separate the people of New York forever from slavery. The question of reception laid on the table only by three majority.

Mr. A. offered another petition against the admission of any new slave State—excluded by the Speaker, under the 21st Rule, but Mr. A. appealed to the House, and the question lies over. Mr. A. presented a petition from 226 respectable citizens of Illinois, praying Congress to pass laws providing for a confession of national sins; to pass an act acknowledging the dominion of our blessed Lord and Savior, Jesus Christ; to pass an act making an acknowledgment of the law of God; and also praying an amendment to the Constitution which should secure to every individual in the United States the right to life, liberty, and the pursuit of happiness.

For the Baptist.

SOUTHERN LITERARY MESSENGER. This well known monthly maintains its high place among the literary journals of the country. It is the oldest of the three literary periodicals published south of the Potomac. The Southern Quarterly Review, edited by D. K. Whisker, and the Orion, brother W. Carey Richards, being the other two. Its devotion to Southern interests commend it to the lovers of Southern literature. B. B. Miner, Esq. the editor, is a lawyer of promise. He is devoting himself with great zeal to its interests, and is securing able contributors. Among whom are Wm. Gilmore Simms, Lieut. Maury, U. S. N., Hon. W. C. Rives, and many others, known to fame. While it is without political or religious bias, it must be interesting to our readers to know that Baptists patronize it. Rev. E. L. Magoon, Pastor of 2d Baptist church, Richmond, Rev. W. Carey Crane, late General Agent of the Virginia Branch of American Tract So-

cieties, and his brother, A. Judson Crane, Esq., Attorney at Law, Richmond, are contributors. Price \$5.00 per annum, payable in advance. Address B. B. Miner, Esq., Richmond, Va. post paid.

For the Baptist.

VIRGINIA BAPTIST PREACHER. This journal is to be called "American Baptist Preacher," after the 1st of January.

Thus far it has succeeded well. Sermons from Rev. Jao. L. Dagg, D. D. Rev. E. Baptist, Rev. R. B. C. Howell, and others, well known in this State, have been published. Will not the brethren subscribe for it. Suppose brother McWhorter of Montgomery, L. Y. Tarrant of Marion, Dillard of Greenville, R. A. Walker of Mobile, E. B. Tamm of Tuscaloosa, W. T. Hackett of Wetumpka, act as agents, and get as many subscribers as possible. Price, \$1 per year, in advance. Published and Edited monthly, by Rev. H. Keeling, Richmond, Va. w. c. c.

For the Baptist.

THE THREE SABBATH MORNINGS.

Slowly passed away the morning mist; and as the bright tints of the glorious Sun attended a kiss from the receding dewdrops, a scene was presented which surpassed all that "Fancy's choicest visions" could disclose. The earth, so fresh, so green, as it came from the hand of the great Architect, seemed full of life and beauty. The gushing fountain, the purling rill, the murmuring stream, sent forth joyous sounds. The rich notes of countless birds came warbling upward; and their songs seemed blent with the tones of the celestial harp, as they poured forth the praises of their Creator. The sweet morning breeze woke, and mingled with the harmonies of Nature, while the rich tinted flowers hung from their censers the purest perfumes. Creation trembled with joy. Suddenly all is hushed. What means this silence? Beside a streamlet bowers is planted the Jasmine, the Ivy, the Honey-suckle, and all the richest vines of Paradise, united their tendrils to form a spot, meet for the Lord of Earth. Beneath this bower of "selected loveliness," two forms are seen, with clasped hands, bending low at a mossy seat. Wonder not that silence held empire. That the pure, the lovely, the God-like, should kneel in humble prayer, is to mortal minds surprise for angels. The voices reached Heaven's portals, and when their souls seemed breathing out in the words: To God belongs the glory, and honor, and praise, and thanksgiving; the whole creation responded, Amen. Again Nature's anthem rolled around the Earth, and a chorus of high aspirations, echo from Archangels' golden lyres. Thus arose the first Sabbath morning of Time.

Turn we to a scene enacted after the lapse of four thousand years. Around the newly made sepulchre is seen the dusky forms of a Roman watch. The day is dawning, and the two forms are seen bending their way to the tomb. A smile of fiendish delight passing over the countenances of the sentinels, marks the course of their thoughts. "Ah!" the deceiver said, while he was yet alive, "after three days I will rise again. See, this is the third morn; and your King of the Jews, your Son of God, is still closely bound in the arms of death!" While they thus spoke to the women, "behold! there was a great earthquake, and an angel came and rolled back the stone from the door, and sat upon it. The keepers felt prostrate, and became as dead men. The meek and lowly Savior has conquered the last enemy—He has risen, and Mary is weeping because she knows not where they have laid her Lord and Master. Woman, why weepest thou, said Jesus. Sir, they have taken my treasure, my life, my all. And Jesus said unto her, Mary—and she fell at his feet crying, Master." "Did not our hearts burn within us, while he talked by the way, and while he opened to us the Scriptures," said two of his disciples, to whom Jesus had revealed himself, while they sat at meat in the village of Emmaus. Again, when the disciples had assembled for fear of the Jews, Jesus came and stood in the midst, and said, "Peace be unto you." And he breathed on them, and they received the Holy Ghost. Thus closed the second Sabbath of Time.

Centuries and centuries have passed, and we stand upon the threshold of eternity. We strain our sight beyond; and again we catch glimpses of Paradise; again we hear the harps of the archangels—the songs of the redeemed—the rich, "audible harmonies of Heaven." Nearer and more near we approach, and stand before the throne of God. The books have been opened—the sentence has been passed, and the howlings of the damned come not near to interrupt the heavenly strain. The river of the water of Life issues from the throne of God and the Lamb! Near by stands the Tree of Life; around are seated the Cherubim and Seraphim, and all the blood-washed throng, crying "Salvation to our God, which sitteth upon the throne, and unto the Lamb!" Blessing, and glory, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. The first Sabbath of Eternity.

Infernal cruelty.—Six persons were found guilty a few days since, in the Quarter Session of Columbia county, Pa. for conspiring together and destroying property belonging to three citizens of that county. Among other acts of rascality, they cut off the tails of two horses. For this alone, in our estimation, they deserved mutilation themselves, or at least years of imprisonment. They were sentenced to terms of imprisonment varying from six up to eighteen months.

DEDICATION OF THE TREMONT TEMPLE.

The services of this occasion, as briefly noticed in our last, commenced with "the voice of singing," followed by a prayer by Rev. Mr. Caldwell, after which the Scriptures were read by Rev. Mr. Choules, and an original hymn was sung. The sermon on the occasion by Mr. Colver, the pastor of the church was founded on John xii. 31, 32—"Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me."

The object of the discourse was to illustrate the great truth that the cross of Christ is the grand power which is to reform and save men. The passion for theatrical amusements was traced to its true source—the depravity of our nature, from whence issues corruption in all its forms; and the remedy—faith in a divine and atoning Saviour, was then presented and commended to the attention and acceptance of all. Being so unfortunate as to lose the notes which we took of the discourse, we are unable to present an analysis, but it is sufficient to say that the arrangement of the different parts of the subject was good, the method natural, and clear, and that it was listened to with attention to the close. The Prayer of Dedication was offered by Rev. Mr. Hague.

Tremont Theatre was erected in 1828, pursuant to an act of incorporation from the Legislature of Massachusetts. The object was to have a theatre in Boston fit for the resort of the moral, the respectable, and the fashionable. The theatre, it was said, was injurious only because perverted. The object was to vindicate the stage and the drama from the aspersions of the over religious, and to show that the theatre could be made—a "school of morals." This argument was made use of to vindicate the enterprise against objections on the score of its moral tendency, for many declared that

Vice is a monster of such hideous mien, That to be hated, needs but to be seen; and so it was said that if by mimic exhibitions and tragic plots, virtuous conduct was shown to be beautiful, and vicious exhibited in its true deformity, the influence would be favorable to virtue and good morals.

Efforts were accordingly made for a time, to keep up the show of decency and dignity in the management of the stage. But alas! The theatre was from the very first, 'The favorite haunt of sin, though honest men Maintained it might be turned to good account. And so perhaps it might; but never was From first to last it was an evil place: And now such things were acted there, as made The devil blush.

Those acquainted with the history of youth who have been early led astray, and have fallen into crime, can tell of the influence of the theatre. Whenever our police officers, or the keepers in our criminal institutions go in pursuit of a youth delinquent, or runaway, they go directly to the theatre. It is taken for granted that abandoned youth are of course to be found in the theatre. "Where the carcasses is, there will the eagles be gathered together."

The building was erected at a great expense, and fitted up in a costly manner. It is 130 feet deep, by about 90 feet front—the amount of land now included in the estate being about 12,900 feet. The whole was purchased by the present owners for \$55,000; about one half the original cost. The whole inside work was immediately taken out, and every thing but the walls and the roof underwent an entire change.

There is now one main front entrance, fifteen feet wide, and two side entrances. On the ground floor are four front stores, and in the rear of these, five rooms and halls. Above, in front, are twelve rooms, and one large hall. The remainder of the building, under the beams and above the first story, is occupied by the Chapel, 83 feet by 90, with the exception of two slight projections. It has 280 seats, measuring 3600 feet in length, capable of seating 2000 persons. The seats are furnished with the best curled hair cushions, made at the New England Asylum for the blind.

Between the front rooms and the Chapel, is a stairway eighteen feet in width, extending entirely across the building, with two complete flights of stairs from attic to bottom, and lighted through a well room 14 by 50 feet, by large sky lights, in addition to side lights. A separate staircase also leads from the attic to the ground floor. The Chapel and halls are to be let for lectures and concerts, and the rooms and stores to be rented for proper uses. The cost of fitting up, exclusive of furniture, is about \$15,000, which added to the cost of the building, is 70,000. It is estimated that the rents of the rooms and stores will amount to \$4,000 per annum, exclusive of the letting of the Chapel, one half of which is already engaged.

The fitting up is executed with sound judgment, and good taste. It is not easy to see how the internal arrangement of the rooms could be better than it now is. The Chapel is well lighted by wind vanes and sky lights in the day time, and is well furnished with gas fixtures for lighting in the evening, is well ventilated—all parts of the building are easy of access, yet no part of the room is wasted. These arrangements were planned by a gentleman whose modesty forbids us to mention his name, whose skill in things of this nature is well known. The plan adopted for defraying the expenses of sustaining worship is to have the seats free, to persons of all colors and conditions without distinction, and there take collections on the first Sabbath in each month.

It is a source of heartfelt gratification that this noble building is no longer to be devoted to hurtful amusements, but to useful purposes, and that within its walls God is to be worshipped. We doubt not the change will be salutary on the morals and the true interests of our citizens. All good men must, we think, rejoice in the change. And it is our sincere desire and prayer, that the church now occupying it as a place of worship of the Most High, may be endowed with all wis-

dom and humility, that they may furnish to world an example of the purity, the meekness, and the loveliness of that religion which they profess.

HEATHENISM IN N. C.

The following extract from a private communication, which we publish on our own responsibility, details a measure of suffering on the one side, and of heathenish insensibility on the other, which but from the source from which it came, we should consider utterly incredible. And when it is borne in mind that the sufferer is a minister of the gospel, in good standing, who has labored in this State for some ten or fifteen years, and who withal is a man of unusually easy, mild, inoffensive manners, the account, to us, is absolutely astounding. What kind of people can they be among whom this poor brother's lot has been cast? Had he lived among Hottentots, or had he himself been a Turk or Cannibal, one would suppose he could scarcely have fared so badly. And if his neighbors were all savages, where were his brethren, the members of his church, to whom he ministered in holy things? What a touching commentary this, on the wretched system of policy so popular among some people, of keeping ministers half starved, in order that they may be kept humble, and be more devoted! After all, we can but trust that there is a mistake somewhere in this matter, and that the case is capable of some explanation, which may relieve it of its worst features of cruelty and brutality.

"I cannot withhold the case of poor Bro. W. as it so truly illustrates this truth. All of his family were taken sick, and soon after he himself, so that he had no one to send after the Dr., or to some of the Baptist brethren across the river. He had crawled about on the floor, upon his hands and knees, to wait upon first one and then another of his children for three days, when the Dr. accidentally found them. He and his wife and an infant two months old, were upon one bed in a helpless state, and his other children on a bed or pallet upon the floor. His wife and oldest son first died (the Dr. says) out of neglect, and for want of proper food. The neighbors from either fear of the sickness, or from dislike towards the family, never went near, and when applied to for assistance to bury his wife and son, some said that the buzzards might come and eat them up before they would help. It was with great difficulty that any one could be got to make their coffins, or dig their graves. When his wife died he was lying by her side on the same bed, but could not assist her, nor was there any one else to help. There was at the same time three children expected to die every day, and two of them did die. He was three days without water or food, and when the brother went to see them who told me about it, there was no food of any kind in the house, nor any provisions out of which any food could be prepared; and that he had to go to some of the neighbors to get some things and prepare them himself. Whilst in this situation a negro, who was sent to wash his clothes, stole all his money, and soon after an officer came to serve a warrant upon him for a small piece of land, to meet which he saved the money stolen. His horse was left standing in the stable till he had like to have starved, and at the same time his neighbor's hogs and horses broke into his field and were fast destroying what corn he had made. This is but a bare sketch of his sufferings, &c."—*Bib. Recorder.*

THE NOMINAL PROFESSOR.

The nominal professor is perhaps the most hopeless character on earth. Before he assumed the name of Christ, there was hope of him, that he would be impressed, convinced, and converted by some of those discriminating discourses which point out the difference between a regenerated and an unregenerated man; those pungent appeals to the conscience, which are so often blessed in awakening them that are without—but now he is proof against all these. He is a professor, a church member; and with this as his shield, he wards off every arrow of conviction from his heart. These things, he says, are for the unprofessing, not for him. Quietly his conscience sleeps amid all the thunders that roll from the pulpit, while the lightnings, carried off by the conductor of his profession, touch not his false hopes, and leave him amidst all secure. He puts away from himself all the threatenings of the word, though they are pointed at him, and takes to himself all the privileges and consolations of the righteous, though he enjoys none of them. If at any time the power of deception begins to be shaken by the efforts of a half-awakened conscience, and there rises up a suspicion, that he is not a truly religious man, Satan aids him to regain his delusive quietude, by the usual suggestions, that he is a professor, a church member, and that though he is not perfect, he is not farther from it than many others; he only partakes of the general delusion of the times, and if he be wrong, who is right? Besides, what is he to do? He is a church member, and would he begin again? Would he repent, believe, and be converted now? Such logic is generally successful, and the poor creature lies down again to sleep on the sleep of death. Notwithstanding the great number of professing Christians which exist, and the great number of unconverted ones too, how rarely do we meet with any who were converted after they became professors? How seldom do any such come to their pastor, and express a fear, and follow it up, that they have never been truly changed!

But extend your views to another world, and anticipate if you can, the consequences of self-deception, as they exist, and are perpetuated through Christianity. Bunyan in his inimitable allegory, the "Pilgrim's Progress," after representing the rejection of a false professor, called Ignorance, who had knocked at the portals of heaven, and asked admission, concludes his book with these awfully impressive words: "Then I saw there was a way to hell, even from the gates of

heaven, as well as from the city of Destruction."

A professor in hell! Tremendous idea! Horrifying thought! After spending his time on earth in the nominal communion of saints, to spend his eternity in the real fellowship of devils in hell! After belonging to the society of God's people; joining in all their services and privileges; transacting with them the business of his kingdom; uniting with them in the expiation as well as the reception of members, he to be sent away into the prison of lost souls! O how dreadful would it be to be separated from the church of God now, to pass under the sentence of excommunication, to be excised as a corrupt member of the body, and given over to Satan—but what is this to the sentence of excommunication from the church triumphant, pronounced by Jesus Christ himself at the last day? O, to hear him say, depart! Who does not feel the force of those impressive verses:

Thou lovely chief of all my joys,
Thou sovereign of my heart,
How could I bear to hear thy voice,
Pronounce the word, depart?

The thunder of that dismal word,
Would so torment my ear,
'T would tear my soul asunder, Lord,
With most tormenting fears.

O wretched state of deep despair,
To see my God remove,
And fix my doubtful station where
I could not taste his love.

[*Epis. Recorder.*]

DUTIES OF CHRISTIANS TO CONGRESS.

It is their duty to pray for that Congress, and for those who are in authority. And to pray, not only that God would be merciful, averting deserved judgments and edifying good from evil, but that he would transform the hearts and purify the motives of rulers and legislators. What is needed is, a triumph of moral principle; a revolution in character and feeling, which shall make the ascendant party a class of men who will inflexibly adhere to the great principles of truth, justice and honest patriotism. We must pray to him who has the hearts of men in his hands, to increase the conviction that both private and public interests are best promoted by a strict regard to God's laws, and the practice of Christian virtues. There is no hope for our country but in the prevalence of this conviction. The question must come to be, what will be best for the country—the whole country?—instead of what will be most likely to secure the triumph of our party at the next Presidential election? It must be, what does the law of right, the principle of justice, the advancement of true religion and social virtue demand? not what will secure the votes of a State, or promote the pecuniary advancement of a particular community?

That for which all Christians should devoutly and sincerely pray, they who control, in any degree, the press or the pulpit, or any of the fountains of moral power, should labor indefatigably to promote. Christian men, and especially clergymen, have taken too little active interest in the affairs of the nation. They have been so much afraid of being accounted politicians, that they have not acted the part of Christian patriots. The great principles taught in the Bible, and of immense moment to a people who are virtually their own rulers, they have neglected to bring out and apply. How powerfully might every minister in the land preach on the ascendancy of moral principles; the responsibility of a people entrusted with such power over human happiness and destinies as the people of the United States; and on other themes of a like nature?

[*Chris. Reflector.*]

THANKSGIVING DAY IN MISSOURI.

Never has a day been more generally observed in St. Louis, or, apparently, attended with more gratification than Thursday last. With but one or two exceptions, the stores and places of business were closed, and the streets, at an early hour, presented the appearance of a Sabbath day. The religious denominations, or a portion of them, had adopted a social and very happy mode of observing the day, uniting together. At an early hour the spacious Second Presbyterian Church was crowded, and hundreds came to the door but were unable to get within. The German Companies, the Fusiliers and Artillery were present.

The ceremonies were opened by an address to the throne of Grace by the Rev. Mr. Potts; anthems were sung by the Choir; prayer by the Rev. Mr. Boyle. The Rev. Mr. Linn read a portion of the Scriptures; the Governor's proclamation was read by the Rev. Mr. Field; the Rev. Mr. Hinton then delivered an appropriate and highly interesting discourse, suitable to the occasion and explanatory of the purpose. After the exercises were over a collection was taken up in aid of the Protestant Orphan Asylum.

Discourses and other religious exercises were held at several of the other Churches, and throughout the city the day was observed in an appropriate manner.

The Ladies of the First Presbyterian Church gave a *Ted Party* at the State Warehouse, which was attended by several hundred persons. After the company had assembled and partaken of the good cheer prepared by the ladies, Mr. G. K. Budd called to order and made a few appropriate remarks, concluding by a sentiment to the Pilgrim Fathers, from whom the observance of Thanksgiving day has been derived. Upon a call from the company, the Rev. Mr. Field replied in a most eloquent and happy manner. We have never heard an impromptu discourse so eloquently and appropriately delivered. The soul and feelings of the speaker were in the occasion and the subject.

Sentiments were given by several gentlemen, and speeches were made by Mr. Flegg, and the Rev. Mr. Bullard. We left at an early hour, but the feeling of hilarity and pleasure which prevailed, assured us that the day and the occasion will be long remembered.

Besides the tea party, there were other parties. The ball given by Mr. Vinton, at Concert Hall, was attended by a large collection of gentlemen and ladies. It was a real New England affair; and if any objection could be found to it, it was the profuse supply which Mr. Vinton had furnished.

At the Planter's House, the first of a series of club balls came off, at which were many of the most fashionable and beautiful of the St. Louis fair.

All in all, the day will long be remembered with pleasure and gratitude; and a tribute is due to Gov. Reynolds, for having issued his proclamation.—*St. Louis Repub.*

HORRIBLE SCENE—THE LATTER DAY SAINTS.

On Thursday, the 23 Nov., a frightful occurrence took place at Crewe, in Cheshire, Eng., which caused the liveliest emotions of pity, anger and surprise throughout the whole of that now populous neighborhood. It is well known that the Grand Junction Railway Company have erected immense works at Crewe, and have in their employment between 400 and 500 workmen. Among these are men of all shades of religious opinions, and some of them are Mormons, better known as "latter day saints."

The priest of the order is a blacksmith, of the name of Cartwright, and among the devotees is a fanatic named Pegmire, also a smith, or engineer. The latter was married to a respectable woman of about 30 years of age, who had borne him three children, and was within three months of her next confinement. She steadily refused to adopt the fanatical opinions of her husband, and much altercation had ensued in consequence. Worn out, however, with his repeated solicitations, and his continued declarations that unless she submitted to be baptized into the order she would be eternally lost, she declared her intention to one of her neighbors to obey her husband's wishes, being satisfied, as she said that unless she did so, "she should never have any more peace with him."

On Thursday the 23d ult., at eight o'clock at night, the poor worn out creature was taken by her husband and the blacksmith priest, down to the river below the works, was denuded of all her clothing, except a small flannel singlet, and, notwithstanding her interesting situation, these wretched fanatics, after muttering some incantations, plunged her into the stream! The night was dreadfully cold and dark, and in consequence of the late heavy rains, the river was running at a great rate, and was much higher than ordinary.

The priest, having hold of her naked arm, unfortunately let go his grasp, the current running like a mill race, immediately carried her away, and it being pitch dark, she was instantly overwhelmed by the boiling flood and drowned! The husband walked home with the greatest deliberation and nonchalance, and told his neighbors what had occurred; and after seating himself in a chair, rolled himself in flannel, and declared his conviction "that it was the will of God that she should be drowned," adding "that it was the weakness of her faith that caused it, but that he was now satisfied that she was in glory."

Captain Winby of the Crewe station and other parties, hearing of the sad occurrence, immediately rushed down to the river, and after some time discovered the body of the unfortunate woman in a bend of the river, about two hundred yards distant from the spot where she was immersed, but life was quite extinct.

A coroner's inquest has been held upon the body, and the jury having returned a verdict of manslaughter, (ought it not to have been murder?) the husband and blacksmith priest have both been committed to Chester Castle to take their trial.

It is somewhat remarkable that a preacher of this sect, while baptizing a disciple, was carried away by the flood and drowned, the other day, in the river at Hantsworth, Woodhouse, near Sheffield.

Talk of romance indeed! Why, the every day occurrences of life present appalling realities which set at naught the wildest creations of fiction.

INFANT BAPTISM IN DISREPUTE.

We are gratified to find that some of our Presbyterian friends are speaking of infant baptism in terms which prove that the practice is not very highly regarded. As the practice has been clearly derived from the Papal Church, we never could see the consistency of our Pedobaptist brethren in dispensing with the accompaniments. The same authority that commanded the thing itself, has directed the manner of its performance. The following is from a foreign correspondent of the New York Evangelist who writes from Lyons:

"One of the most disgusting sights I ever witnessed was the baptism of an infant. The priest performed to many silly manipulations during the recitation of his edifying service, that I shall not be able to describe them accurately. The infant is often presented before it is 48 hours old, lest perchance it should die without the saving hocus pocus of baptism. After illuminating the chapel with candles, although it is already filled with daylight, the box of salt and cruse of oil is brought out, and the priest commences his process of exorcising the Devil and all depravity from the child. Then the holy oil is applied to the tip of the nose, saliva to some other part of the body, and salt to the mouth—this last indicating the purity and fidelity with which the subject should afterwards speak for the church. The credulous parents stand by and look solemn, the boy that brought the oil seizes the cruse and salt box to put them away, and the priest does up his task with as little reverence in manner as an undertaker exhibits in discharging his duties. The carrying about of the sacrament, with candles, canopy, scarlet pall, &c., and the kisses and genuflections of the priests over it, are so unmeaning as to be almost ridiculous.

Ware Infants Members of the Apostolic Churches.—A writer in the Christian Advocate and Journal writes that they were, because Paul says, "I write unto you little children, because your sins are forgiven you for his name sake." Well, if they were old enough to read Paul's writings, and to possess the consciousness of forgiving sins through Jesus Christ, they were old enough to be baptized and received into fellowship on their own faith. He argues it again from the passage "Feed my lambs, I.e. 'Lambkins, little lambs'—To this we say, that if they were old enough to be spiritually fed, to receive and digest spiritual food, they were old enough for the church. But in neither case could babies have been meant. It is vain for bro. Hibbard to search in the New Testament for what is not there. By the way, what are the privileges, rights, or duties of baby members, in the Methodist Episcopal church.—*Bap. Rec.*

LETTER FROM MR. ABBOT.

From the Baptist Advocate.

PERSECUTION OF NATIVE CHRISTIANS.

The poor Karen Christians have suffered persecution again since you left. More than twenty were imprisoned for more than two months, among whom were women and small children. They were apprehended on their return from a great meeting on the hills this side the frontier. The men were beaten, "tonnzed," the meaning of which you will understand, as you have been in Burma. After they were dragged to prison, they were put to servile labor, and did not suffer more than prisoners usually do in Burma, except from hunger. Being Karens, the Bormans in the city were either afraid or unwilling to give them food, and you know how prisoners fare in Burma! When they were apprehended by inferior officers and beaten, an effort was made to extort from them some retraction, or an agreement that they would no longer embrace and follow the new religion. There were a few leading men among the prisoners, upon whom these attempts were made. But the Karens bore a most honorable testimony to the truth, and declared their determination to worship Jesus Christ in the most fearless manner. When they were examined before the Bessien, "Mico Woon," another attempt was made to frighten them into some compromise, they were threatened with being buried alive, and with other Christians, which you are well aware the Burmese government know how to practice. But they did not swerve from their integrity in the least—thanks be to the grace of God. "Kill us," say they, "if you like." "If we live, we shall worship God." So bold were they that the *Myoo Woon* said these Karens are very "bold."

And all through their imprisonment their steadfastness and fearlessness of death were remarkable, and sent surprise through the land. Many of the natives are favorable to the "Religion of the Karens." I really suspected they would suffer martyrdom. But it seems there was a disagreement between the officer and Bessien, by which means they were liberated—not, however, without being obliged to pay to the jailor and his underlings, some 600Rs. It was well for them, I think, that no missionary was there at the time, as, if one had been there, he would have probably interfered in some way, and you know the extreme jealousy of the Burmese government in such cases.

Notwithstanding word was given out by the government, that all the disciples of Jesus were to be buried alive, still the threat remained unexecuted—and will I think; for, before these Karens were liberated, two hundred Christian families had congregated, forsaking all their rice, which they had just harvested—but bringing with them some 400 buffaloes, they escaped over the frontier in parties in the night; whole villages, men, women and children, buffaloes and dogs, and bringing as much of their goods and chattels as they could; and all these two hundred families escaped without the cognizance of the officers of the land. Of course the government at Bessien are aware that if they persecute the Christians, they will leave the country. These emigrants have settled in this province in two villages; and our very good friend, Mr. Shayre, according to his usual kindness, supplies them with rice for a year, and they pay him as soon as they can.

The ordained pastors live in these new villages, and I am now training school teachers for them, and hope to have day schools soon, as it is impossible to get one in ten of the children into a boarding school.

Difficulties of Ignorance.—A man in Pennsylvania, who had neglected the education of his elder sons, had occasion to send them to sell some cattle. Not being able to make an entire cash sale, they took a note in one instance, as they supposed for twenty-five dollars. The old gentleman did not like this trading by writing, of which he was ignorant, and fearing that all was not right, sent for the school master. Several men-grown sons, and one little Benjamin, stood by in breathless anxiety to hear the paper read, when the master read in part as follows:

"For value received, I promise to pay John Knowenough, or bearer, twenty-five dollars on the shin, when called for."

Here the old man broke out in a tremendous passion, and declared that he had one son left, who had not grown up to ruin, and he would send him to college if it cost him a cow! Thus men sometimes learn too late the difficulties of ignorance, but without learning the true value of knowledge.

Who is He?—This will inform the friend, who, for the sake of a few dimes, left a poor unarmed negro boy to perish in the woods near Wetumpka, a few years since, that the boy died a few days ago, in this city. Although the boy's lot was cast in a strange land and among strangers, yet he found those in our city who were not so ungrateful as to cast him off on account of his deformity, but, on the contrary, did every thing in their

power to render his stay comfortable while among them. After a sojourn of some twelve winters on this terrestrial globe, Paul has, in obedience to the command of his great Master, laid himself down to sleep with his fathers—his body to mingle with its mother earth, while his soul has winged its way to that bourne from whence no traveler returns, there to render an account of his doings here below. With Peter's exit ended his troubles here, and in all probability he is now with his kindred, and free from the compunctions that must necessarily attend the wretch, who, for the sake of money, not only separated a fellow being from his parents and friends, but left him on the highway, in the wilderness, without food or raiment, or a friend to protect him from the ravages of the wild beast, or a house to shelter him from the wintry storms.—*Mont. Journal.*

From the S. S. Treasury.

I BELIEVE GOD HEARS PRAYER.

A few years ago there was a battle fought on the ocean. On the deck of the ship, which was commanded by Capt. James Haldane, a company of poor soldiers lay mangling, bleeding, and dying. Their limbs were torn from their bodies, and scattered about the ship. The battle, however, had just begun, and the captain ordered another company to be called up from below; as they came up on deck, and saw the bodies of their companions, the pale and ghastly countenances of the dying, and the dead, they manifested, as was very natural, some emotions of fear and alarm; at which the captain was dreadfully angry, and swore a horrid oath, imprecating the vengeance of heaven on the trembling mariners. One of the soldiers being a pious man, was shocked and grieved at the profanity of the captain, and remarked, taking off his hat at the same time, out of respect to the commanding officer, "Captain," says he, "I believe God hears prayer, and if he were to hear your prayer, now, what would become of us?"

The battle was fought, and when the captain became more calm, he thought of what the pious sailor had said to him. The result was, he left off swearing and was ever afterwards a pious man. When he returned to his home in Scotland, he called on his brother, Robert Haldane, and told him what the Lord had done for his soul. His brother was a very wealthy man, but not religious; he had heard of his brother James's conversion, and was very angry with him on account of it. He ordered him to leave his house and never come into it again. James accordingly left; but as he turned away, he said to his brother, "Robert, though you forbade me your house, you can't prevent my praying for you; and I will pray for you as long as we both live."

The expression went like an arrow to the heart of Robert. He thought how unkind he had been to his brother, and how much he was in the sight of God, to be so angry because his brother had become a Christian. He wept, and went away by himself and fell upon his knees in prayer, and begged that God would have mercy upon his poor soul. The Lord heard his prayers, and he became an eminently pious man, devoting his influence and wealth to the cause of Christ. He made a visit to Geneva for the purpose of conversing with the young men there, who, under the influence of Voltaire's and Rousseau's writings, had imbibed infidel principles. He took a house in the bosom of the most enchanting natural scenery, on the margin of the beautiful lake of Geneva, and being a man of wealth and general intelligence, as well as humble piety, many of the students came to visit him. He conversed with them on the subject of religion, relating to them his own experience, and told them how sad it was that young men of talent and literary acquirements should degrade their minds and throw away their acquisitions in the cause of irreligion and infidelity. The result was that some of these young men became religious, and among the number the now celebrated Dr. Merle D'Aubigne, who has written the history of the Reformation, and is now at the head of a theological institution which is educating a large number of pious young men for the Christian ministry. All these glorious results we trace back to that pious sailor who, on the bloody deck, said to his profane captain, "I believe God hears prayer."

Murder and Robbery.—The Mobile Advertiser of Monday mentions a robbery committed on Friday night last, in that city, but without any other particulars than that the individual who was robbed of about \$400, was shot, and that he died of his wounds on Saturday night.

Marriage.—I never knew a marriage expressly for money, that did not end unhappily. Yet managing mothers and heartless daughters are continually playing the same unlucky game. I believe that men more frequently marry for love than women, because they have a free choice. I am afraid to conjecture how large a portion of women marry, because they think they will not have a better chance, and dread being dependent. Such marriages, no doubt, sometimes prove tolerably comfortable, but a greater number would have been for happier single. If I may judge by my observation of such matters, marrying for a home is a most tiresome way of getting a living.—*Mrs. Child.*

Old age in Russia.—We find by a St. Petersburg Journal, that during the year 1840, there died in Russia 469 persons aged more than a hundred years; 236 of them reached the age of 105; 108 had turned 110; 59 reached 115; 45 died at 140; 25 at 125; 4 at 130, and 3 attained 145.

MARKED.

On Tuesday evening, December 26th, 1843, at Mt. Arrarat, Montgomery County, by the Rev. Dr. Moody, Joshua H. Foster, Esq., of Tazewell, to Miss Lucy D. daughter of Dr. C. Billingslea.

