

The Alabama Baptist.

Edited by an Association of Brethren.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Matthew 16, 18.

Published weekly, by LOVE & DYKOUS.

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THE ALABAMA BAPTIST.

PUBLISHED EVERY SATURDAY MORNING, BY LOVE & DYKOUS.

TERMS.

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Letters on business connected with the office, must be free of postage, or they will be attended to.

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

From the Christian Index.

TO THE MINISTRY.—No. 11.

Reverend Brethren:—As minutely

important to the success of your ministry, allow

me earnestly to press upon your attention,

the necessity of the strictest habits of personal religion.

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otherwise, but you have, doubtless, long

found that Ministers are generally subject to

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ment, and have ceased to bring, as the

Law requires, "beaten oil into the sanctu-

ry." Full of zeal, they rush, empty-headed,

into the pulpit, and there "strut and vapor,"

and bawl for hours! The consequences are

such as might have been anticipated. Their

congregations are, perchance, excited; a

general shout is produced, and sinners trem-

ble in the uproar. But no substantial truth

is communicated; no principles are implanted

and the results have no permanent endurance.

Like sailors in a storm, the crowd is dismay-

ed by the rattling hurricane, and fearful,

every moment, of plunging the fatal gulph

that yawns beneath them, they fall upon

their knees and clamor for mercy. But no

sooner has the tempest past, have the clouds

rolled away, and do the diaphanous waters again

show beneath soft breezes and sunny skies,

than they become ashamed of what they

now regard as their weakness, all is forgot-

ten, and life flows on its former channel of

carelessness and folly.

To this state of things is, doubtless, in no

small degree, to be attributed the melanco-

lic fact which cannot be concealed, and

which we all so much lament, that many

professors of religion, who seem to feel so

much in the house of God, live so badly as

Christians, know almost nothing, and do so

little good; and that such multitudes in a

moment of excitement, join our churches, who,

in a few subsequent weeks, have thrown off

the christian armor, and are found more de-

praved, wicked, and hard-hearted than be-

fore!

The remedy against all this, which I have

suggested is that alone, which, in my opinion,

can be effectual. But who will regard it?—

The people demand excitement. The Min-

istry find it popular, and are they slow to

discover that much more is more easily than

the labor of hard study. Besides all this,

the most successful we soon gaze at in the

public prints as great men, are in request,

and everywhere courted and caressed as re-

vival men. Their "popular applause" is

coveted by the crowd, and the mania becomes

epidemic.

"O popular applause! What heart of man

is proof against thy sweet seducing charms!

The wisest and the best feel urgent need

Of all their caution in thy gentlest gales;

But swelled into a gust—who then, alas!

With all his canvas set, and merrily,

And therefore heedless, can withstand thy power!"

I would not, however, have you, beloved

brethren, understand me as dissuading from

revival measures; or as condemning all ex-

citement. Far from it. Produce as much

feeling as you please, by whatever means

let it be based upon intelligent conceptions

of Gospel truth. Teach, plainly, forcibly,

persuasively, some one of the great princi-

ples of the Gospel, which you have fully

elaborated, and yourself clearly comprehend.

When you have done so, and the mind of

your audience is fully imbued with it, then—

"If you have whispered truth,

Whisper no longer.

But speak as the thunder doth,

Sterner and stronger."

Remember, brethren, that "feelings are stars,

which guide only where the skies are clear;

but reason is the compass which leads us

safely when the heavens are obscured."

With sincerest christian love, &c.

SENEX.

UNIVERSALISM.

The following anecdote was communicated

by a gentleman of undoubted veracity, in-

timely acquainted with the characters and

facts to which it alludes. In a town, in the

interior of this commonwealth, some years

past, the board of selectmen was composed

of four gentlemen who were professed Uni-

versalists; the fifth was a pious physician,

and a member of an orthodox Church. Dur-

ing the year, these gentlemen had not enter-

ed into any religious disputes; and had con-

ducted the business of their office in har-

mony. At their last meeting, it was agreed by

the four Universalists to have a pull with the

Doctor. For this purpose, they selected

their most able champion, said, "Doc-

tor, we have been very happy in being as-

sociated with you the year past, and that the

business of the town has been conducted with

so great harmony and so much to our satis-

faction, and I believe to the satisfaction of

our constituents. We have found you to be

a man of good sense, of extensive infor-

mation, of unbending integrity, and of the

purest benevolence. It is astonishing to us

that a man of your amiable character should

believe the doctrine of future punishment." To

which the Doctor replied, "Gentlemen, I

should regret very much the forfeiture of the

good opinion, which your partiality has led

you to entertain of me. Will you have the

goodness to answer candidly, a few ques-

tions? Do you believe in a future state?"

They replied, "We do." "You believe that

death will introduce all men to a state of

perfect happiness?" "Of this we have no

doubt." "Are you now happy?" "We are

not, we are far from it." "How do men act

when they are unhappy, and know that hap-

piness is within their reach?" "They ende-

avor to attain that happiness." "Do you be-

lieve that I understand the nature and op-

eration of medicine?" "We have no doubt,

Doctor, of your skill in your profession; but

what has that to do with the subject?" "In

this box," said the Doctor, taking a tin box

in his hand, "are pills, which if you swallow

each of you one, will, without pain, carry

you, within one hour, out of this world of

trouble; and, if your doctrine be true, place

you in a world of perfect felicity. Will you

accept one?" "No, sir." "Will you?" "No,

sir." When they had all refused, the Doctor

said, "You must excuse me, gentlemen, from

embracing your doctrine, until I have better

evidence that you believe it yourselves." This

closed the dispute.—*Chr. Watchman.*

Portrait of a Gospel Preacher.—

He enters the house of God with a pious in-

teution of preaching the unadulterated truth,

and to present that which alone is useful and

necessary, and not merely to delight the fan-

cies of his hearers with human inventions,

clothed in florid language. He disposes the

matter of his discourse in a proper and nat-

ural order, and discusses it in a lucid and

proper manner. He admonishes his hearers,

and distinctly shows them how they may ap-

ply to themselves each truth. To impress it

upon their minds, he employs clear and con-

vincing argument, and illustrates it with ap-

propriate examples, that every hearer may

remember it well. He holds out motives, he

rouses the feelings, he alarms, then by

denouncing the terrible threatenings of God,

and awakens hope and confidence by the

promise of his word. At one time he preaches

the law, and then the gospel, and explains

the difference between them in the clearest

Scriptures. At one time he only explains the

Scriptures, at another he addresses the heart

and conscience vigorously—he excites the

mind to activity, not by a mere sound of

words, but by a solemn appeal to the affec-

tions. Such a preacher I know well—it was

Martin Luther.—*Melancthon.*

THE NEED OF REVIVAL.

A revival of religion is always desirable

in itself, though not every thing which goes

by the name. All is not gold which glitters.

Yet we are not to conclude, that, because ex-

citement and fanaticism have passed for re-

ligious revival, there are no true revivals, or

that they are not needed. A genuine reviv-

al of religion is the greatest blessing which

can be bestowed on any people. We speak

considerately, and we appeal to every Chris-

ALABAMA BAPTIST.

BIRMINGHAM, ALA.

Saturday Morning, February 24, 1864.

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. HENDERSON, W. C. MORROW, Rev. B. HODGES, Rev. K. HARTMAN, A. H. YARBOROUGH, Special Agents.

Meas. 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.

PLEDGES FOR THE BAPTIST.—The members of the Convention will recollect, that so deep was the interest felt in the success of this paper, and so strong the conviction, that brethren ought to make extraordinary exertions in its behalf, that a number present voluntarily pledged themselves to obtain ten twenty and thirty copies each, for the second volume. As yet, we have heard from but few of these brethren, and we insert this paragraph by way of kind, brotherly inquiry, desiring to know, what prevents our good friends from forwarding the tens and twenties, and fifties, without delay? Let us hear from you soon, brethren. Especially, let our Agents forward remittances and names, without delay.

MINUTES.—The Minutes of the Convention and of the Bible Society have been long delayed on account of the rains and the roads, it being impossible to procure supplies of paper suited to our purpose. The former are now ready for distribution, and will be put into circulation through the most convenient channels, without further detention.

FAMILIES AT CHURCH.

Free seats, in our meeting houses, have many advantages over rented seats. They are also liable to some objections. Not the least of these, is the practice of breaking up families in church. By the present arrangement, the men occupy one side of the house, and the ladies the other. Hence, husbands and wives, parents and children, brothers and sisters, must be separated. It is difficult to feel, that the family is there, together engaged in the worship of God. Here is a loss to the younger members of some of those early associations, which operate so powerfully and so beneficially, in after life. But, further, a positive and painful injury is inflicted on the children by their separation from the parents. They are removed from parental control. The boys sit away from the father; the girls, from the mother. The restraints imposed by the presence of the parent are withdrawn, and the children become inattentive hearers, lie down in their seats, engage in talking, laughing, writing on books, or on the seats, and amuse themselves in any manner, they please. Often do these rude boys and girls disturb all persons in their vicinity, and frequently is the heart of the minister deeply pained, as he perceives their levity and disorder. Even young misses, old enough to know better, well instructed too, by parents and teachers, being permitted to sit apart from their mothers, behave with so much impropriety, as to annoy all seriously disposed persons around, and occasion severe reflections upon themselves and on their parents and others who have had the direction of their conduct.

The remedy for this contempt of God's house and worship, this breach of good manners, this exposing of children and youth to merited censure is, for parents to have their children sit in the same seat with themselves. Since custom ordains a separation of the sexes, let fathers take their sons with them, and mothers see that their daughters are by their side.

PARENTAL EXAMPLE.

"FATHER does not belong to it, and I don't wish to join." So said an intelligent, amiable young lady, on affectionate and dutiful daughter, who invited to unite with the Temperance Society. Her judgment is convinced of the utility of such associations, and she would be happy to contribute to their prosperity. But her father has never signed the pledge, and she refrains from doing so, under the influence of his example. He is a gentleman of the highest respectability, and strictly temperate in his habits, and since he does not lend his name and influence to the cause, his daughter thinks herself justified in withholding hers. What now, if this daughter, governed by the example of her beloved parent, should stand aloof from the temperance cause, think lightly of the associations formed by its friends, and ultimately connect her destiny with some young man who had never signed the pledge, and who should be, secretly, and perhaps unconsciously, the victim of an appetite, which should bring him to a drunkard's grave? Would not this honored FATHER have reason to reproach himself, as the occasion of his child's ruin, seeing she had always quoted his example, as an excuse for declining to cast in her lot with those who vow perpetual abstinence from all that can intoxicate?

Another young lady recently attached her signature to the Pledge, and afterwards remarked, "I was happy to join to-night, because I knew it would please FATHER so much." Has not this father cause for joy, that his example has had such an influence over his child?

COTTAGE BIBLE.

We have recently purchased this valuable edition of the Bible from Mr. John H. Smith, the authorized Agent for Alabama, and we feel constrained to recommend it to the attention of Heads of Families, Sabbath School Teachers, and all lovers of the Book of God, who may not already be supplied with necessary commentaries. This work is in two volumes, issued in a neat and handsome style, and it contains selections from the standard commentators, copious enough to answer every purpose of elucidation and practical instruction, and at the same time so brief as not to weary or perplex the student. It presents no denominational peculiarities, and is therefore, equally acceptable to Baptists, Methodists, Presbyterians, and all other evangelical Christians. Its low price, in connection with its intrinsic excellences, must secure to it a very large circulation.

Mr. Smith is also Agent for the new edition of the works of ANDREW FULLER, which should be valued next to the Bible, by every minister.

IOWA.

From our Home Mission correspondence, we gather some facts and considerations respecting this Territory, worthy of serious attention.

Ants of every denomination are struggling for existence, while the Roman Catholics outnumber them all. It is said, there are 600 communicants in this Church. During the past season, about twenty Sisters of Charity came to the place, and still remain there, actively employed in advancing the interests of Popery.

What an inviting field have the Catholics, in the West! It is only among the ignorant that they can accomplish any thing; and in the Valley of the Mississippi they find 250,000 adults who cannot read or write, and a million and a quarter of children growing up in ignorance. If this mass of mind remain uneducated, untaught in the knowledge of the rights of conscience, the blessings of education and of civil and religious liberty, there is every reason to fear the arts and industry and energy of Jesuit priests, who seem determined to have the bloody banner of the Inquisition wave over the vast territory of the West.

Let Christians awake to the importance of supplying the Valley with the Word of God, the Ministers of Christ, and the means of Christian Education.

The MEMORIAL for February contains Part third of Sketches of a Southern Tour, from the pen of Rev. Dr. Babcock. We copy this week, his notices of Montgomery, Wetumpka, Tuscaloosa, Foster's Settlement, and Greensborough.

FIRST SABBATH IN ALABAMA.

How grateful is the hallowed rest of the Lord's day, even in a land of strangers, and at a great hotel. At sunrise, when all was hushed to silence, and the night's rest had prepared us to hail with gratitude the ennobling privileges and duties of the Sabbath, we sallied forth, hoping to find the early prayer meeting. And though we failed in this, the opportunity of communicating with the great author of nature, in contemplating both his works and word, was not lost. Soon after breakfast, a pious colored servant led us to the pastor of the Baptist church—a native of the South, but a recent graduate of our own Hamilton Institution, with whom the order of the day was soon arranged. In their pleasant and commodious sanctuary, fitted up with good taste and inviting neatness, we found a thronged audience, who seemed to listen to the word of life with deep interest. The afternoon of the Lord's day is uniformly devoted to the benefit of the colored congregation; we attended with interest and pleasure, and listened to a sermon by one of their own race. *Cæsar*, the speaker on this occasion, is a middle-aged man, of ordinary height, spare, and somewhat bent in form, with pleasant countenance, voice and manner, and sometimes really eloquent. On this occasion he delivered a plain, instructive discourse, apparently well adapted to the occasion. At the close of it, they allowed a brief appeal in behalf of the Bible cause, to which they liberally contributed. Then came the conference of the colored church members, and the examination of candidates for baptism. This was conducted principally by *Cæsar*, in conjunction with the pastor and clerk of the white church, of which all of these descendants of Africa are members. This examination was intensely interesting to us for some special reasons. It has been, often said disparagingly, that very little care and discrimination were manifested in the reception of colored members especially; and here an opportunity was furnished us of testing the accuracy of such representations. The opening address of *Cæsar* to these candidates, argued well in this respect. He seemed to understand that he was dealing with unlettered, imaginative, impulsive beings, and he cautioned them accordingly. "Don't tell us now about dreams, visions, voices, and such like, but let us know how you have regarded yourselves; how you felt, and how your character appeared before God. Then tell us how you were led to hope, and on what you rely." In brief, we may say, that both the examiner and the candidates before him, gave pleasing evidence that they were taught of the Lord. Immediately after their approval by the church, they went forth to the water side, and *Cæsar* baptized them. Many of the whites, as well as the colored people, were present on this occasion, but the utmost order and decorum marked the whole proceeding. Indeed, we much doubt whether in any of our northern cities or towns, such a procession of colored persons could have gone forth through the most public streets, singing their spiritual

songs, and then have administered this sacred rite, in presence of such a multitude, with so marked and unusual indication of respect from them all.

Cæsar is still a slave, and what is very peculiar, his ownership is now vested in the association of which he is a member. He is constantly employed by them in ministerial and missionary labors, and God greatly blesses his efforts. Would to heaven, that all of us who have been brought up as initiates, and profess that we are not our own, might serve our better Master as faithfully as this humble, but devoted minister!

At night we met a congregation similar to the morning's, who generously contributed a sum sufficient, with that from the Africans, to constitute both the pastor and *Cæsar*, Life Members of the American and Foreign Bible Society.

We had enjoyed some pleasant intercourse of a social character with the excellent brethren in Montgomery, and early the next morning, while it was yet dark, the stage bore us away for Wetumpka. This is a considerable town, nearly north of Montgomery; and though it presents rather an inviting aspect to a stranger, yet seems to be a place of considerable business. (The Baptist Church here has been flourishing of late, and with the blessing of God in their prayers and efforts, if union and peace can be procured, they will doubtless be able to do much good.)

Our ride from Wetumpka to Tuscaloosa was accomplished in a day and a half, with the interesting night. The stage route lay through an almost entire wilderness, and, to add to its dreariness, we were without a fellow passenger for the entire distance. A little after the sun of the second day had passed the meridian, we emerged from the forests which had enveloped our path, and entering a beautiful plain, came in sight of the lofty and extensive hills of the State University. How greatly the force of contrast heightens the interest which such structures awaken! Soon after entering this capital town (or city) of the State, the stage deflected to the left, around a garden filled with roses in full bloom, and we were set down at the Athenæum. This is another noble edifice, erected for the promotion of female education. But we were not to admire the architecture, when our early friend and brother, the Rev. J. L. Dague, came forward to greet and welcome us with his accustomed smile. With him and his excellent family, we spent the next three days, except the time occupied in a short excursion to Foster's Settlement, where a protracted meeting was then in progress, and where we met several ministers and other brethren, whom it was a pleasure to know and love.

Returning to Tuscaloosa, we found time to visit Dr. Manly and the University under his care, and were not a little gratified with what we saw and heard, indicative of his success, and the deservedly high reputation which the Institution is now attaining in this and the neighboring States. It has an ample endowment, an able faculty, the best modern and intermeddling spirit, and empirical legislation will leave the fruit which has been so favorably planted, to ripen unmolested, there is every reason to hope for bright and cheering results.

Friday morning, in the carriage of President Manly, and accompanied still by our late host, we set forth to attend the Baptist State Convention. Our road lay in a different direction from the one by which we had reached the capital, but still the general features of the scenery were not essentially different. At noon, we stopped for an hour by the side of a sluggish stream, which furnished water for our horses, and when we had taken our substitute for dinner from the supplies kindly put in our carriage for the purpose, we were glad to slake our own thirst from the good stream, and then pressed on our way.

That night we passed in Greensborough, a very pleasant town, with the Baptist Church in which, as well as with its esteemed pastor, we formed a pleasant acquaintance. Next morning, at an early hour, we were on our way, and passed some of the noblest and most extensive cotton plantations which we had yet seen. Stretching away in the distance, far as the eye could reach, their brilliant whiteness contrasted and relieved with the golden rays of the morning sun, presented a picture to be garnered up in the chambers of imagery, and never forgotten.

POPEY.

The Rev. Mr. Sperry, of New York, has recently translated from the Latin Dr. Theology, a standard work on divinity, among Roman Catholics. What kind of theology Catholic priests study may be inferred from the following indignant reference to this work, taken from the New York Mercury.

DEN'S THEOLOGY.—Mr. Sperry's little book of extracts from this body of Roman divinity has been extensively read. We are glad of it. For, bestly as are the contents of the book, and odious as it is in every respect, it was necessary to see it, before the abominations of the Romish harlot could be comprehended. Men now understand that much as they detest the priests of that foul conspiracy against liberty, religion, and everything dear to man, their detestation had never reached their atrocity. Here we have the fact, that the body of Romish theology is little else than a refined and finished system for seducing women. This and a considerable book which ever left the press, has been all along kept publicly for sale in Catholic bookstores. John Doyle has sold them, and given his bills receipted for the pay, with as little hesitancy as he would for a Donny Bible. We have one of the receipted bills to show, if the fact is denied. For what heinous miscreants were they kept on sale? They were not purchased and brought here to keep, nor in sell to Protestants, nor to Roman Catholic laymen yet here they are, in the diocese of Bishop Hughes, for

sale in a bookstore which he and his clergy frequent. They certainly knew the books were there for sale. Did the Bishop denounce the abomination? No!—and since the book has been brought before the community, he has been silent, and so have all the Catholic organs, except that they have once or twice spoken in palliation of the book. It was, they said, a matter of science, and like a doctor's book, to be read by doctors. Yes, it is the science of lust. Here is the question in theological science, how many seductions a confessor may be guilty of per month, and yet not prove himself deficient in faith. The Romish theologian, according to Den's, were divided in opinion about this nice point. Some said less, and some said more; but the general opinion seemed to be, about three. The theological science with which the candidates for the nunnery are examined, is worthy of Bachelard's professional! For many one thing is useful. Here is a science suited to black cowled dignitaries of the true Church, without wives. Who, we ask again, were customers for this book in New York? For whose study did John Doyle import this system of divinity? And what must a hierarchy be, for which this book is a standard, but a house of lechers? What must be the condition of a family of clergy who receive this book as a standard? What must they be, that one of their number should dare to sell it for the study? Why, the foulest brags at the Five Points would count themselves insulted and wronged by such a proposal. What must the Romish Priesthood be, when this is their book of divinity? What must their devotees be, who allow their female relatives to go the stalls of such confessors?

THE LOSS OF THE SHEPHERDESS.

We take the following from a letter in the Baptist Record, by that distinguished brother and veteran pioneer of the West, Elder J. M. PECK. We see in the account, the power of religion to sustain in the moment of dread calamity, both in the case of the old soldier of Jesus Christ, and of the Sabbath School scholar, who loves the Savior.

"I had lain down in my clothes, except my coat, as the night was very cold. At eleven o'clock, within three miles of St. Louis and off the mouth of Calumia Creek, the boat struck a large snag, a foot in diameter, with its end just above the surface of the water. I heard the dreadful crash followed instantly by screams of distress from the lower deck, and a voice like that of the Captain, 'don't be alarmed.' I sprang from my berth, put on my coat, felt for my boots and hat, at the same moment the water rushed into my state room. I had not a moment's time to lose, but rushed into the guards, seized the projecting roof, and clambered to the hurricane deck. The boat floated broadside on a large sunken tree, careened, threw off the boilers, and the hull began to sink. I saw the cabin door and guards had arisen to the surface, and the piercing cold of the night being severe, I descended and stood on the guards. The hull was then and for a long time afterwards, alongside the wreck of the cabin. I removed to the bow, but not liking the position soon returned to the guards, where I was sheltered from the wind. I had scarcely left the hull before it capized with 8 or 10 persons on it. Some I saw drown without the means of escape. Two or three swam ashore, and two reached the floating wreck where I stood. The hull soon righted and floated in connection with the upper wreck. The next crash was from the fall of the chimney, which carried away a portion of the fore end of the hurricane deck, and with it, probably, the gun, wheel and several passengers. Soon the timber houses separated and floated off or sunk.

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The deck passengers suffered the most. Many were drowned before they reached the upper works. Some were taken from the water as they floated to the surface. Many, probably, never awoke. Amongst these were men and women, and a lady, said by the deck passengers to be a Baptist preacher from some part of Kentucky, going to Missouri to provide for a widowed daughter and her children.

All the attempts to describe the scene of alarm and suffering would fail. It can be realized only by experience. Divine Providence had given me a temperament of mind peculiarly fitted for such extremity. I was entirely free from perturbation. While on the hurricane deck, the people at first being in great confusion, and rushing from one side to the other as the boat careened, before it went to pieces, I was enabled to do something in calming and bringing to order those who were the most agitated. This was done by a low, heavy, distinct enunciation, in language like the following:—"Keep where you are—stand entirely still—your lives depend on being quiet. If you move you are lost." &c.

I moved cautiously amongst the crowd, touched individuals, and by speaking in the manner described, was enabled to administer comfort, and quiet their tumultuous feelings. Groups would gather around me, and as I was recognized, the most urgent supplications were made to pray for them. Several times I prayed with the people, or for individuals in a form suited to the occasion. One young man in particular, with only the covering of a shirt and pantaloons on him and shivering and suffering in the freezing atmosphere of midnight, begged my prayers in the following language:—"O, Mr. P., I am a sinner—I am going into eternity unprepared—my soul will be lost—O, pray for me—I have neglected religion, and it is now too late." He was from Virginia, near Alexandria, and should be one of this

communication, he will recollect this conversation, and his solemn promises.

There were some affecting displays of Christian heroism and faith within my observation. A number of the passengers were religious people and prayed and conversed with great propriety. A little boy prayed with great earnestness, and correctness of language, while by my side. I inquired if he had been to the Sunday School.—"O, yes, I thank God I have been to the Sunday School—I know my Saviour—he is able to save us all—if I die here I shall go to heaven—but I believe God will preserve us," &c. I cannot say whether this interesting youth got to land. A respectable and interesting family from near Louisville, Ky. were among the deck passengers. Mr. and Mrs. S., and two children were saved, but two children, their eldest, were lost. Mrs. S. had a very young infant, but by the help of one of the boat hands, she got on the guards. Three times in the crowd and confusion her babe fell from her arms, yet I carried the little infant ashore unharmed.

The family were aroused from sleep, and soon provided fires, and other means of relief. The yawl made two more trips to the wreck, which had lodged on a sand bar, and brought off some who were nearly exhausted, and the steamer Iceland came up the river and took the rest with some trunks and clothing. Three children died after they were brought to the house. A little girl, that had been a long time in the water, was brought on the shoulders of a man, entirely speechless, senseless, and cold in every part. My attention was directed to her. I perceived she was slightly heated, and could discern a feeble pulsation at the heart. The measures for her resuscitation were friction with hot cloths dipped in brandy and vinegar, after stripping off her wet clothes, and wrapping her in blankets. With the aid of others I followed up this method for two hours, before any further sign of life appeared than a low, indistinct moan. It was more than four hours before warmth was restored to her extremities, and more than six hours before she spoke.

For many hours the distress on shore was more exquisite and touching than on the wreck. Many of those who were saved, husbands and wives, parents and children were separated, each supposing the others to have perished. An English family of ten persons were equally divided; the father and four children floated ashore at Calumia; the mother and four children were taken off on the Missouri side. I was present at the meeting. The scene need not be described. Nearly every family had lost some of its number, and it is probable from the information gathered from the survivors, that some whole families perished at the first of the wreck.

Several interesting facts of heroism and humanity deserve notice. A young man by the name of BULLOCK, from Mayville, Ky. was in the cabin, and up at the time the boat struck. His dress was the hunting shirt and breeches of the frontier hunter, and he had attracted our attention, and merited admiration on the passage by his extreme good humor, wit, and intelligence. He seems to have possessed entire self-command, and directed his whole attention to saving the women and children. He rushed from one state room to another, and saved several children by passing them from the stern to the hurricane deck. I here was in the ladies' cabin a girl, said to be nine years of age, who weighed 240 pounds. With the assistance of others he got her to the upper deck. He then stripped off his hunting shirt to cover one of the ladies. Soon after the boat made a lurch, and he was thrown into the river and reached the Illinois shore. Here he found two young ladies that had reached the shore alive, but were so exhausted and chilled, that they lay down and were disposed to sleep. By good fortune he succeeded in arousing them, and getting them to Calumia. Next day as he came on the boat that carried us to St. Louis, and gave me his hand with congratulations at seeing me alive, his propensity to display his wit still prevailed. Of himself he observed, "the gallows will yet claim its own;"—alluding to the adage, "he that is born to be hung will never be drowned."

BARRON KIRKEND.—Notwithstanding the unparalleled severity of the weather, the visit of this servant of God to Virginia seems to have been eminently successful. At Norfolk, the Presbyterians and Methodists closed their houses of worship on the Sabbath, that they might hear Mr. K. Many members of other denominations have contributed liberally to aid the devoted missionary. One Presbyterian gentleman at Norfolk, gave \$50. Near the close of the same meeting, a Methodist brother, arose, and said he would be one of twenty of his Methodist brethren present, to make up \$100. The proposition was promptly seconded by the Methodist minister in charge, and the amount obtained.

It is thought about \$2500, were raised during the few days Brother K. was in Va. At the last dates, he was in Georgia, coming west, and we hope, before long, to greet him in Alabama.

THE SHEPHERDESSES.—It is to be hoped, that the awful disaster recently experienced in the immense loss of life in this boat, will arouse the attention of the Government to the necessity of efforts to protect the thousands of our citizens who annually travel on our Western waters. Liberal appropriations ought to be made by Congress to remove obstructions from the rivers, and otherwise make navigation safe and pleasant. This is of greater importance now, than formerly, since numbers of travellers from Georgia, Alabama and Mississippi, as well as the Western States, now go north by way of the Mississippi and Ohio rivers.

From the Missouri Baptist, we learn, that the Baptist Minister and lady referred to in

brother Peck's letter, as lost, were

Elijah Gates and wife, of Kentucky. The citizens of St. Louis have shown a great degree of liberality in providing for the relief of the distressed survivors. Some two thousand dollars in money, were immediately raised, and liberal donations of clothing made. The officers at Jefferson Barracks contributed \$120. The Mayor of St. Louis was also very active in rendering necessary assistance.

Brother Peck lost most of his clothing, his journal, account books, some money and other articles.

COLLEGES.—Mr. A. Lawrence, of Boston, has recently given five thousand dollars to Williams College, Mass.

SKETCHES.

SUNKER HILL.

This spot is glorious in the eyes of every American. No one familiar with the history of the times that tried men's souls, can stand upon the consecrated ground, without feeling his bosom swell with emotions of pride and pleasure. It is the spot where British troops, who were sent to quell the rebellious Yankees, were defeated by whom they had previously defeated.

It may interest our youthful readers, to have their memories refreshed by a sketch of THE BATTLE.

On the night of Friday, 10th of June, 1781, Col. Prescott was ordered to throw up entrenchments on Bunker's Hill, an eminence 110 feet high, near the neck of the peninsula that connects Charlestown with the main land. By some mistake, Bunker's Hill, 62 feet higher, was selected, instead of Bunker's, and thither, in darkness and silence, the gallant Colonel repaired, about 12 o'clock at night, leading his 1200 soldiers, with their muskets, their spades, shovels, and pick-axes. They were to throw up a redoubt eight hundred square, and a breast-work four hundred feet long, before daylight, for they were surrounded by enemies so near them, as almost to hear the boom of cannon, and the noise of their trenching tools. Five armed vessels floated in the harbor, some of them lying very near the works. But such was the stillness and silence, that the work was prosecuted, that no alarm was given. But the day-light was soon to reveal the purposes of the "rebels." At the earliest peep of dawn, the sentries on the frigate *Lively*, of 20 guns, discovered those fortifications which had thus sprung out of the earth, as by magic. The *Lively* instantly commenced firing upon the redoubts, with the thunders of her cannon, arousing the sleeping citizens of Boston, the soldiers of the British army, in the city, and the patriots in the American camp, at Cambridge.

What an argument was this! Here were 12th raw, undisciplined recruits, who had just fought the battle of Lexington, and had come in their hunting shirts and farmer's frocks, with their rifles and shot guns, to resist the raiment of the British parliament, "determined to die or be free." Most of them had never seen a battle, and had nothing but the justice of their cause, on which to rely. Not they had labored hard all night, with no refreshments, but provisions for a single meal brought in their knapsacks. They had no defence but a little bank of earth. They had no arms which they could use but rifles and other small arms, and only fifteen rounds of cartridge. On the other hand, the force of the British army amounted to 4,000 men, heavy armed infantry, grenadiers, and light infantry. They were all splendidly appointed, with glittering muskets and bayonets, and were led by officers who had fought with distinction, on some of the most celebrated battle-fields of Europe. There were General Howe and Pigot, Colonels Nesbit, Abercrombie, and Clarke, Major Butler, William Bruce, Spence, Smelt, Mitchell, Pichea, Short, Small, and Lord Rawdon. Captain Addison, related to the author of the "Spectator," had arrived from England on the day before the battle, and had then accepted an invitation to dine with General Burgoyne on the 17th, but he was doomed to death before the dinner hour arrived. Besides the 400 admirably disciplined and appointed British regulars who advanced up the hill against the redoubts, the marines in the five ships, including three sides of the hill, made the rebels so engaging in the conflict. A battery of 10 pieces of ordnance, on Copp's Hill in Boston, kept up an incessant fire on the devoted lot of patriots. How could these plain farmers, think of maintaining their ground against such an overwhelming superiority of numbers supported by 225 pieces of cannon, and by officers of great experience and valor? They were fighting for God and their NATIVE LAND. They were, every one, of the spirit indicated in the anecdote respecting the leader, Prescott. He was seen by Gov. Gage, who was reconnoitering from Copp's Hill, and who inquired of Counsellor Willard, by his side, "Who is that officer commanding?" Willard recognised his brother-in-law, and said, Prescott. "Will he fight?" asked Gage. "Yes, sir, depend upon it, to the last drop of blood in him."

It was about two o'clock, on the afternoon of Saturday, the 17th when the regular troops deliberately advanced in two lines, halting occasionally to give time for the play of the artillery. The defenders of the redoubts were ordered not to fire till the enemy were within eight rods, and when they could see "the whites of their eyes," to aim at their waist-belts, also to aim at the hand-me-cloths, and pick of the commanders. At the appointed moment,

the British advanced in two lines, halting occasionally to give time for the play of the artillery. The defenders of the redoubts were ordered not to fire till the enemy were within eight rods, and when they could see "the whites of their eyes," to aim at their waist-belts, also to aim at the hand-me-cloths, and pick of the commanders. At the appointed moment,

he word was given, and the deadly shot
preserved one sheet of fire along the whole line
of the redoubt, and the green grass was crimsoned
with the life blood of hundreds of the
British troops. Rank after rank fell before
the murderous fire, like grass before the scythe
of the mower.

The enemy rallied for a second attack. A
reinforcement of 400 came over to repair their
losses. The regulars again steadily advanced,
but found our soldiers prepared for them.—
They were ordered to wait till the enemy were
within six rods, and then to take deadly aim.
The British stood for a time whose moments
were hours, the deadly discharge which was
poured on them as they passed the appointed
line, while whole ranks of officers and men
fell in heaps. General Howe stood in the
thickest of the fight, wrought up to a desper-
ate determination. For a time, he was al-
most alone, his aids and many other officers of
his staff lying wounded or dead. A second
time he was obliged to retreat, followed by the
shouts of victory, which pealed from the patri-
ot band.

But it would never do, to have His Majes-
ty's best troops and bravest officers yield to a
few awkward country people, led by a "farm-
er in his buck." As was known that the Ameri-
cans were almost out of powder. A new
plan of attack was devised. The soldiers
were ordered to stand the fire of the provin-
cials, and then rush on them with fixed bayo-
nets. The artillery was so placed as to rake
the whole interior of the breast-work and
send shot into the redoubt. The British of-
ficers gazed on their men with their swords.
They advanced. Every shot of the provin-
cials now told with terrible effect. Col Aber-
crombie, Majors Williams and Spaulding, fell.
Gen. Howe was wounded in the foot. Hand
to hand, face to face, the combatants engaged
in deadly strife. Young Richardson of the
Royal Irish, was the first who scaled the para-
pet. He fell, as did likewise the first rank
that mounted it, among whom was Maj. Pitcairn
who shed the first blood at Lexington. He
was shot by a negro man. It was only when
the redoubt was crowded with the enemy and
the defenders in one promiscuous throng,
and assaults on all sides were pouring into
it, that the retreat was ordered. Their ammu-
nition was gone. Already many had splin-
tered their musket-stocks, in three blows, and
were now totally defenceless. Gen. WARRREN,
acting as a private soldier, was among the last
to leave the redoubt, and at a short distance
from it he was instantly killed by a musket-
ball through the head. Pitcairn had been
engaged at the rail fence in furious combat,
but the redoubt being lost, his men were
forced to retire. The old hero pleaded and
cursed, commanded his men to rally, and
said he would lead them back. After the war was over, for his foul profanity
he made a sincere confession before the church
and congregation of which he was a member.
This celebrated battle occupied about two
hours. The loss of the Americans in killed,
wounded, and missing, was 450; of the
British, 1500. But Gen. Gage acknowledged
only 1054.

Gen. Burgoyne, who afterwards surren-
dered himself and his whole army to Gen. Gates,
was a spectator of the battle, and in a letter
written June 25, 1775, thus speaks of the aw-
ful sublimity of the view: "And now en-
sued one of the greatest scenes of war that
can be conceived. If we look to the Heights,
Howe's corps ascending the hill, and in the
face of intrenchments, was much engaged; to
the left, the enemy pouring in fresh troops by
thousands, over the land and the arm of the
of the sea, our ships and floating batteries
canonading them; straight before us a large
and noble town in one great blaze—the church
steeples being timber, were great pyramids
of fire above the rest; behind us, the church
steeples and heights of our own camp, cov-
ered with spectators of the rest of our army,
which was engaged; the hills round the
country covered with spectators, the enemy
all in anxious suspense, the roar of cannon,
mortars, and musketry, the crash of churches,
ships upon the stocks, and whole streets fall-
ing together, to fill the ear; the storm of the
redoubt, with the objects above described to
fill the eye; and the reflection, that, perhaps,
a defeat was a final loss to the British Empire
in America, to fill the mind; made the whole
a picture and a complication of horror and
importance beyond any thing that ever came
to my lot to witness."

THE MONUMENT.
This is a structure of surpassing beauty
and nobleness, worthy of the spot on which it
stands. It is built of granite, is 220 feet
high, and commands a view of Boston,
the islands in the harbor, the ocean and the country,
for many miles. Subscriptions were opened
first in 1821: La Fayette laid the Corner
Stone in 1825, just fifty years after the battle.
The work was fully commenced in March
1837. It was continued with various inter-
ruptions, till July 23, 1842, when the last stone
was laid upon it at six o'clock in the morning,
amidst the firing of cannon, and the rejoicing
of multitudes.

The whole cost is about \$120,000

"FATHER DANIEL."

Thus have we been accustomed to call Elder
Robert Thomas Daniel, of whom we find a
Biographical Sketch in the Memorial for Janu-
ary, bearing the well known initials, R. B.
C. H. We transfer some particulars to our
columns. Mr. Daniel was born in Middlesex
county, Virginia, June 10, 1773, but he re-

moved with his parents, at a very early age,
to North Carolina. In 1802, when about 29
years old, he indulged the hope that he had
passed from death unto life, and was baptiz-
ed at Holly Springs, Wake county, N. C. Soon
after his conversion, his fervent spirit induced
him to engage in public labors in behalf of
perishing sinners, and in April, 1803, he was
licensed to preach the gospel. He entered
on his work with a very slender education, but
his extraordinary abilities, aided by his pious
zeal, secured success, and he was soon called
to receive ordination. In the course of his
active life, he was settled in various places in
the States of Virginia, North Carolina, South
Carolina, Tennessee, and Mississippi. Though
his services as a pastor were always accepta-
ble to the people of his charge, yet he never
remained long in the same place. "The re-
vival spirit had a permanent home in his
heart. Where religious excitement prevailed,
for the time, he was powerfully attracted, and
strongly disposed to fix his residence." He
was peculiarly fitted to be an Evangelist, and
was therefore desirous of being constantly in
the itinerant service.

A prominent characteristic of Mr. D. was an
abiding desire to unite the people of God in
evangelical action. Hence his great and suc-
cessful exertions to form and sustain religious
and benevolent associations. During the greater
part of his life, he was acting as a Missionary,
or an Agent of some Society. When not as-
pecially employed in this capacity, he made
protracted visits in the region around him,
particularly visiting places where there were
indications of a revival of religion. In these
excursions frequently extending to one hun-
dred or two hundred miles, his labors were
often crowned with glorious results. The fol-
lowing, written a short time before his death,
gives some idea of his labors and his success.
"During the thirty seven years that have
passed away since I commenced the work of
the ministry, I have traveled for the purpose
of preaching the gospel, about 60,000 miles,
preached upwards of 5,000 sermons, and bap-
tized more than 1,500 people. Of that num-
ber, many are now ministers of various grades,
but twelve are men of distinguished talents and
usefulness, and ten, mostly through my pro-
curement, are regularly and thoroughly edu-
cated. Of all these, I have nothing to boast,
only in Christ Jesus, my Lord. I regret, that
I have done so little for his dear cause, and
been so cold-hearted and remiss in duty."

"Than our lamented brother, few men ever
possessed in a higher degree, the qualifications
necessary to a successful minister of the gos-
pel." The Bible and the human heart were
his chief books. He had an easy, copious
and beautiful style of speaking, marked by
perspicuity and force. His manner was nat-
ural and affectionate. Highly respected in
social intercourse, he was lucid, spiritual,
and impressive in the pulpit. Possessing a
tall and manly person; a countenance of the
finest mould, intellectual and benevolent; a
voice in which was mingled the sweetness of
music and affection; and during many years
past, locks upon his brow as white as wool;
his whole aspect and manner insensibly en-
chained his hearers, and made them feel that
they were in the presence of a great and good
man. His piety was consistent, ardent, and
cheerful.

Communications.

For the Baptist.
LETTER OF REV. GEORGE SCOTT,
MISSIONARY TO SWEDEN.

Grace and Health, Nov. 30, 1843.

Rev. A. A. HALLOCK, Sec.
Dear Brother—The delay in replying to
your kind letter of May 27, has been occa-
sioned by my having to wait for full infor-
mation from Stockholm, as to the disposal of
that part of the money left by me there.—
Our good friend Keyser sent me in August
a financial statement, but he only gave me
the Nos. of the Tracts printed after my leav-
ing, and I had to write again for the titles.
I greatly regret the delay, as it appears our
dear friends in Sweden are much in need of
faith and aid, and I am certain your Commit-
tee will be most willing to extend that aid.

Our chapel is still closed against us, and
as the king has in council confirmed the sen-
tence of the governor, there appears no proba-
bility of my being allowed to return to my
much longed-for scene of labors, nor is
it likely that any Foreigner will again be
permitted to introduce divine service in the
Swedish language, at least until religious
freedom is better understood in Sweden than
is now the case. Meanwhile the devoted
young man who took a kind of charge after
me in the capital, sends me the most cheering
accounts of the progress of God's work in
the hearts of the people; not merely the poor-
er classes, but several of rank hear him glad-
ly, and seem concerned for their souls' salva-
tion.

In the mysterious providence of God,
some of the converted persons have had to
leave Stockholm and settle in provincial
towns and villages. They have carried with
them the light and power of God's truth,
and have found many prepared of the Lord

to listen to the word with all readiness of
mind. Several pleasing instances of turning
to God have been the consequence, and my
heart is not out as yet, is generally, whether
early or not, connected with the move-
ment, with the eternally-minded with some
for illumination, exclaiming, "This is all a
Methodist's doing." But I cry out with
inward rapture while perusing the amu-
nating details, "This is the Lord's doing,
and marvellous in our eyes."

An unceasing desire to obtain the Scrip-
tures appears on every face, and the gen-
erosity of the American Bible Society has
enabled the friends at Stockholm to put an
additional number of copies into the hands
of the very poor, more particularly those who
go down to the sea in ships.

A Colporteur, (a pious peasant), whom
I had the privilege of engaging as I left the
country, has been the instrument of one of
the most remarkable revivals ever known in
any one parish in Sweden. Not content
with offering the book for sale, he gathered
the people together to tell about its contents,
and while thus engaged in his parish above
100 miles west of Stockholm, the Spirit of
the Lord was poured forth in a marvellous
manner, so that scarcely a house could be
found, where some one or more of the fam-
ily were not concerned about their souls.

The good man was brought up by a
justice and charged with traveling about
as a vagrant without a passport, not having
brought one from the local authorities, but
when he presented one obtained for him at
head-quarters by the Bible Agency, they had
no more to say on that point. They de-
clared, however, that his passport only sanc-
tioned his hawking Bibles for sale, and afforded
no excuse for his talking to the people as he
did, which he must therefore give up. To
which he responded, "Whoever heard of a
hawker being prohibited from expatiating
on the excellence and usefulness of the works
he offers for sale? How could he hope to
effect a sale without doing so? Like other
hawkers: I tell the people the excellence of
the works I have to dispose of, and the nec-
essity there is for their possessing them;
and in order to induce them to purchase, I
produce a few specimens, showing their rich-
ness, value and suitability, and in this I can-
tainly do no more than other licensed hawk-
ers are always allowed to do." The justices
were silenced, and after straitly charging
him, let him go.

The most popular papers are constantly
employed in attacking religion by argument,
and sarcasm, and anecdote, so that our
friends feel the great importance of scatter-
ing very plentifully the good seed, and in-
stead of withholding Tracts till payment can
be presented, are delighted if they are freely
received and perused. I do hope your Com-
mittee may be induced to help and helpfully.
You may either address to me, or to
Mr. Keyser, Stockholm; he reads English,
and can reply in German if that would suit
you.

With affectionate remembrance for all
your friends in love unfeigned.

GEORGE SCOTT.

For the Baptist.

John, 3: 5. "Jesus answered, verily, ver-
ily, I say unto thee, Except a man be born
of water and of the Spirit, he cannot enter
into the kingdom of God."

From the mention made of Nicodemus in
chapters seventh and nineteenth of this book,
it appears evident that he came to Jesus as a
sincere inquirer after truth. Prudence would
dictate that he should choose a suitable time
and place, where he might freely converse;
and when other duties would not disturb his
interview. He had heard many things con-
cerning Jesus, and probably had seen some
of his miracles. As Nicodemus was a ruler
of the Jews, public duties would occupy the
hours of the day. Besides, during the day,
the multitudes were about Jesus, so as to pro-
hibit that unrestrained intercourse which he
desired. He, therefore, chose the hour of
night, as a favorable opportunity when, him-
self released from the affairs of his office,
and the multitude withdrawn from Jesus, he
might make the inquiries necessary to satisfy
his mind concerning the character of this
remarkable personage.

He approaches, and addresses him in a
very respectful manner, as in v. 2. "Rabbi,
we know that thou art a teacher come from
God, for no man can do these miracles that
thou doest, except God be with him." Mir-
acles or signs were considered by the Jews
as the testimony of God. On one occasion
the Jews said, "What signs showest thou?"

Jesus answered, "the works that I do bear
witness of me that God hath sent me." And
the Apostle says, "the Jews require a sign."
Nicodemus had seen the sign, and was con-
vinced, and came to inquire. Without dis-
cussing this question, Jesus immediately pro-
ceeded to present to him the important, fun-
damental doctrine of regeneration. This
doctrine he prefaced with his usual asser-
tion; v. 3. "Verily, verily, I say unto thee,
except a man be born again he cannot see
the kingdom of God." The word (*again*)
again is properly translated in this place,
though it means, in some places, *from above*.
This was a new idea to the Jewish ruler, and
from his answer, we perceive the truth of
thought which was passing through his mind.
Not understanding the meaning of the phrase
"born again," but supposing that Jesus
meant a second natural birth, he started a
most formidable objection to the doctrine.
He supposed that the condition stated by Je-
sus contained an impossibility. Hence the
reply of v. 4. "Nicodemus saith unto him,
How can a man be born when he is old? Can
he enter the second time into his mother's
womb and be born?" He had formed no
idea of any birth except the natural one. But
Jesus kindly proceeded to give an explana-
tion of what he had said, and to show that
the second birth is essentially different from
the first.

V. 5. "Jesus answered, verily, verily, I
say unto thee, Except a man (re. say any)

born of water, and of the Spirit, he cannot
enter into the kingdom of God." These
words are uttered as explanatory of verse
third. They are designed to remove the
difficulty which existed in the mind of the
disciple. If this be not an explanation, then
an explanation was not given, and the earnest
inquirer, how a man can be born when he is
old, is left, as an unanswered, if not an un-
solvable question. But the Savior ex-
plains, by intimating that there are two births
necessary for a human being to enter into
the kingdom of God. By being "born of water," he
means the first, or natural birth; and by
being "born of the Spirit," he means the sec-
ond, or spiritual birth. This interpretation
is confirmed by the next verse. V. 6. "That
which is born of the flesh, is flesh; and that
which is born of the Spirit, is spirit." Natu-
ral life follows the natural birth, spiritual
life follows the spiritual birth. This corres-
ponds with that is said of chapter 12: 13.
"As many as received him to them gave he
power to become the sons of God, even to
them that believe on his name. Which were
born, not of blood, nor of the will of the
flesh, nor of the will of man, but of God." With
this also agree the words of the Apostle
Peter, 1 Pet. 1: 23. "Being born again,
not of corruptible seed, but of incorruptible,
by the word of God, which liveth and abideth
forever." By turning to the Epistle of
John we shall see that the phrase "born of
God" is often used to designate the Chris-
tian. And this is a second birth. It is the
same thing which is mentioned in our text as
"born of the Spirit; for the Spirit is God, and
that which is born of the Spirit, is born of
God. There are no other truths mentioned
in the scriptures, except the natural and the
spiritual. Here the two are mentioned.
They are different in their cause, and differ-
ent in the result. The one is of the flesh,
and is flesh; the other is of the Spirit and is
spirit—the one is natural, the other, spiri-
tual. The one makes the man—the other,
makes the Christian. Were it possible for a
man to be born a second time of the flesh,
the result would be only flesh; whereas, he
that is born of the Spirit is spirit.

The train of argument used by the Ap-
ostle in 1 Cor. 15: 48-49, would be applicable
here. "That was not first which is spiritual,
but that which is natural; and afterwards
that which is spiritual." There is a natural
birth; and there is a spiritual birth. We
have all been born the natural birth, and by
consequence thereof, bear the image of the
flesh; but that we may enter into the king-
dom of God above, we must be born again,
of the Spirit, that we may bear the image of
the Spirit.

Notwithstanding this clear explanation of
Jesus, Nicodemus manifested his doubt and
unbelief at this new and strange doc-
trine. Jesus said in v. 7. "Marvel not that
I said unto you, ye must be born again." This
sentiment struck at the root of the
opinion of the Pharisee, that by certain good
works he could obtain the favor of God.
Something more than that was required, a
new creation, a new creature, a new birth.

For the purpose of removing the doubts
from the mind of Nicodemus, the Savior pro-
ceeds to an illustration, which shows that the
idea is by no means incredible. V. 8. "The
wind bloweth where it listeth, and thou hear-
est the sound thereof, but canst not tell whence
it cometh, and whither it goeth: so is every
one that is born of the Spirit." No one
doubts the fact that the wind blows, because
he cannot see it, nor, because he cannot dis-
cover whence it comes, or whither it goes.
Neither should any doubt the spiritual birth,
though it may be unseen. Indeed, "the nat-
ural man receiveth not the things of the
Spirit of God."

Still contesting every inch of ground,
Nicodemus answered and said unto him,
"How can these things be?" The objection
still appeared formidable to his mind. His
backwardness to receive instruction, and to
yield to the truths presented, drew forth the
reproof contained in the tenth verse. "Je-
sus answered and said unto him, Art thou a
master in Israel and knowest not these things?" Intimating that a teacher, one ac-
quainted with the law, surely ought to know
things so plain as these. Then follows a so-
lemn asseveration of the truth of the doctrine
which had been delivered. V. 11. "Verily,
verily, I say unto thee, We speak that we do
know, and testify that we have seen, and yet
receive not our witness." Jesus then closes
this part of the subject in verse 12. "If I
have told you earthly things, and ye believed
not; how will ye believe, if I tell you of
heavenly things?" If Nicodemus could not
believe the things which he might witness
here on earth, there was but poor encourage-
ment to proceed to speak of heavenly things,
which must rest on his testimony alone, with-
out any ostensible proof.

That Nicodemus understood the phrase
"born of water," as intending the natural
birth, is evident, because the Savior did not
attempt to correct his ideas on this point, but
on the phrase "born again," and afterwards,
the phrase "born of the Spirit," which he
took pains to illustrate clearly. The first
expression was in accordance with Old Testa-
ment usage. See Num. 24: 7. "He
shall pour the water out of his buckets, and
his seed shall be in many waters, and his king-
dom shall be higher than Agag, and his king-
dom shall be exalted." This passage means,
a numerous posterity, and a flourishing king-
dom. See again, Ps. 63: 28, Marginal
reading, "Bless ye God in the congrega-
tions, even the Lord, ye that are of the founda-
tion of Israel." See Prov. 5: 15-18. In
Isaiah 43: 1, we read, "Hear ye this, O
house of Jacob, which are called by the name
of Israel; and are come out of the waters of
Judah, which swear by the name of the
Lord." Here the phrase "come out of the
waters of Judah," is synonymous with being
"born of water." Nicodemus, therefore,
being acquainted with the Old Testament
language, would have no hesitancy in under-
standing this expression of Jesus.

Again, That baptism was not meant, as
many suppose, appears evident from the fact

that baptism is nowhere in scripture called a
birth. If it were, this difficulty would re-
main unsolved, it would be even increased.
For what is meant by the expression, "the
kingdom of God?" If it means, the king-
dom of glory above, then no one can enter
into it, unless he is baptized, which is con-
tradicted by fact. If it means, the kingdom,
or church on earth, then no one can enter
into the church, who is not born of the Spirit;
and this, again, is contradicted by numer-
ous facts. So that facts oppose the idea,
that the phrase "born of water" means
baptism, and "facts are stubborn things." I,
therefore, conclude it cannot mean bap-
tism.

The explanation given above presents the
conversation of our Savior with Nicodemus
pertinent, as interesting and instructive. The
sentiment was plain, the instruction clear and
important. He was led at once to contem-
plate that change of heart, which is neces-
sary to obtain an inheritance in the manna of
glory. The doctrine was taught in verse
3; explained in 5 and 6; illustrated in verse
8; and attested in verse 11. What more
could be desired?

This sentiment is of universal application.
It is as necessary now, as it was when Christ
spoke to Nicodemus, that, to enter the king-
dom of God, a man "must be born again."
Without this radical change,—"the change
which is wrought in him by the Spirit,"
"born of God," no man can receive the ap-
propriation of God. We must not suppose that
every change is necessarily "the new birth."
"Examine yourselves, whether ye be in the
faith; prove your own selves." The lan-
guage of the Apostle John is very plain on
this subject. "Let us love one another: for
love is of God; and every one that loveth is
born of God, and knoweth God. He that
loveth not, knoweth not God; for God is
love." Let every one, then, prove himself;
whether he has ever been born of the Spirit;
and not rest satisfied "till Jesus be formed in
him the hope of glory." *H.*

THE PROPER USE OF MONEY.

The following is an extract of an excellent
and earnest appeal on the duty of Christians
to the heathen, taken from the columns of
Zion's Herald, a journal of the Methodist
Episcopal Church.

"The proper use of money by Christian
men is a subject without any definite shape to
most minds. Now and then a remarkably
pure minded Christian, like Cobb, Goodell,
&c., catches the true idea of the New Testa-
ment respecting it; but, alas! how few feel
that they are bought with a price and are
not their own." Many of the Christian poor
feel this sentiment, and live in accordance
with it, for their temptations to feel other-
wise are not strong; but such is the pervas-
ing influence of prosperity that its exemplifi-
cation among the rich is an anomaly neither
demanded nor expected by the church. And
yet, Christian reader, those rigorous sentences
of the Holy Scriptures and during years
"Jewels and earth may pass away, but one
lot or one title will not pass from them.—
They may be forgotten or depreciated as in-
significant commonplace now, but they will
flame out on the books of final judgment, and
you will stand or fall by them for ever. Every
accumulating dollar is with you either an
instrument of good or a sinking weight.—
Are you then prospering, are you laying up
treasures on earth—you, the redeemed child
of him who had not where to lay his head,
and who, though he was rich, yet for your
sakes became poor? Pause then, and exam-
ine your stewardship. Perhaps you are old
and descending to your grave, and yet,
through years of accumulation, have no
more examined this question or estimated how
much could be spared from your just wants
for the use of God. Would to God that this
word of warning could arrest you a moment
and direct your thoughts intently on the
question. A thousand paltry suggestions
are now doubtless trying to divert you from it,
but O! permit them not. Think, think this
once on the subject, and remember, while
thinking, that on your right and on your left,
before you and behind you, millions are sink-
ing into eternal death."

SUNDAY IN NEW ORLEANS.—A Sabbath
convention has recently been held in Colum-
bus, having for its object, some means of
promoting the observance of that holy day.
Many persons might deem such measures
unnecessary. In answer to that, in some
parts of the country, such a picture as that
described in the following paragraph might
be presented. It is an extract from a letter
recently written from New Orleans to the
St. Louis Republican. It shows that in re-
spect to that city the Sabbath is very nearly
obliterated!

A grand review of the military by the Go-
vernor, took place on Sunday, when about
5,000 troops turned out—cavalry, artillery,
and infantry. In addition to the military
volunteers, who evinced much discipline, the
races attracted the attention of thousands of
strangers. The various exhibitions conflict
with the good order and quiet which should
exist on Sunday, and disturb the meditations
of those more seriously disposed. Full
bumpers of egg-nogg, &c., were served gra-
tuitously at the St. Charles Exchange and
other places in the evening, and three theat-
res and two masquerade balls were in full
operation.

THE BEST LEFT.—"I am fallen" cried
Jeremy Taylor, "into the hands of publicans
and scribes, and they have taken all
from me. What now? Let not me look
about me! They have left me sun and
moon, fire and water, a loving wife, and
many friends to pity me, and some to relieve me;
and I can, still discourse; and, unless I list,
they have not taken away my merry counte-
nance, and my cheerful spirit, and a good
conscience; they have still left me the provi-
dence of God, and all the promises of the gos-
pel, and my religion, and my hopes of heav-
en, and my charity to them. And still I

sleep, and they have not taken away my
bread and medicine; I can still see in my neighbor's
pleasant fields and see the varieties of natu-
ral beauties, and delight in all that in which
God delights, that is, in virtue and wisdom,
in the whole creation, and in God himself."

An Example of Conversion to Missions.
The Rev. J. G. Hiney, who recently sailed
for the Korean mission under the charge of
the Board of the Baptist Church, has set
such an example of devotedness to the cause
of missions as is rarely witnessed. He is a
man of cultivated mind, with few superior,
probably, in his own denomination in pulpit
powers and pastoral qualifications. He was
the pastor of a large and flourishing congre-
gation in Savannah, Ga., receiving an annu-
al income of \$2300. He was universally
beloved, and his labors have been greatly
blessed. His influence was extending over
considerable portions of the State.

In such circumstances, to surrender all the
ties that bound him to his people and his
country, and to go a heathen land in middle
life; grapple with a foreign tongue, and un-
dergo the hardships of a missionary service,
is honorable to the cause of Christ, and a
practical refutation of the sneers of the scap-
tist and the worldling. What is the mere
giving of money compared with such a sac-
rifice?—*Am. Messenger.*

MARRIED.
In Montgomery, on the 25th ult., by the
Rev. Mr. Talford, Wm. P. Vanderveer, Esq.,
to Miss Martha E. Blackhawk.

THE BEST ARTICLE YET.
Dr. Carter's Compound Pulmonary
Balm.

PREPARED FROM VEGETABLES ONLY.
THIS article is offered to the public from a
conviction that it is superior to any article
now in use for the various diseases of the chest.
It has gained vast reputation for the cure of
Consumption, Asthma, Whooping Cough, Catarrhal
affections of the vocal organs, Croup, Spitting
of Blood, Pain in the side, Shortness of Breath
and common Colds. Price only fifty cents a vial.
For sale only at the Drug Store, opposite
Corker's old stand, by

E. R. SHOWALTER.

Feb. 24, 1844.

A CARD.

MR. BESTOR informs the patrons and
friends of the Greensboro Female Acad-
emy, that the buildings are now undergoing
repairs, which will greatly improve their com-
fort and convenience; and that the School
will commence on Monday, the 5th of Febru-
ary next.

Feb. 10, 1844.

Cheaper than Ever.

JOHN K. RANDALL,
NO. 44 Water Street,
MOBILE.

OFFERS to purchasers a large and well
assorted stock of books and stationery, which
he has just received, and which he would be
pleased to sell at a discount for cash. He has
also a large stock of books and stationery
which he would be pleased to sell at a discount
for cash. He has also a large stock of books
and stationery which he would be pleased to
sell at a discount for cash.

SCHOOL BOOKS.

In every branch of learning, and of the best and most popular
edition; among which he would be pleased to sell at a discount
for cash. He has also a large stock of books and stationery
which he would be pleased to sell at a discount for cash.

LAW AND MEDICAL BOOKS.

In every department of these professions, and from the pens of
the most distinguished authors, and of the most accomplished
practitioners. He has also a large stock of books and stationery
which he would be pleased to sell at a discount for cash.

BIBLES, COMMON PRAYER, PSALM

AND HYMN BOOKS, together with other DEVOTIONAL
AND RELIGIOUS WORKS for all the various denominations of
Christians.

PROSE AND POETICAL WORKS.

From the pens of the most celebrated Novelists and Poets of our
time, and of the most distinguished foreign authors, and of the most
accomplished translators. He has also a large stock of books and
stationery which he would be pleased to sell at a discount for cash.

STATIONERY.

For the Counting House and the School Room, and the Study, every
article that is needed, and which he would be pleased to sell at a
discount for cash. He has also a large stock of books and stationery
which he would be pleased to sell at a discount for cash.

LAW AND MERCHANTS' BANKS.

Every law and description, MORTGAGES, DEEDS, LEASES,
CHECKS, NOTES, RECEIPTS, BILLS LADING, BILLS EXCHANGE, &c., &c.,
and every other article that is needed, and which he would be pleased
to sell at a discount for cash.

BLANK BOOKS.

From the most celebrated and the largest size for
books and other corporations, made of the best materials, and
bound in every variety of style by the most accomplished work-
men.

Paper Ruled to any pattern, in superior Style.

WRITING & LETTER PAPER.

Tissue Paper, Bristol Boards, Tinted Paper,
Wrapping Paper, Perfumery and Fancy
Paper, Bonnet Boards, Note and
Envelope Paper, &c.

In short, being determined to keep hand a full and complete
assortment, and to sell at the lowest prices, he would be pleased to
receive orders, which can be obtained of J. K. R. at the lowest
prices.

For Merchants, Traders, Teachers, Parents, Ministers, and all
who may need either Books or Stationery, are invited to call and

Poetical Department.

From the Watchman.
"I GIVE MYSELF UNTO PRAYER."
 To prayer! to prayer! the tempter's hand
 Hath spread a net to lure my feet,
 Wouldst thou my soul his might withstand,
 O bid thee to the mercy-seat.
 Pour forth in earnest tone thy voice
 And ask for aid on suppliant knee,
 Thou in thy Maker's strength rejoice
 O'er sin that hath not conquered thee.

To prayer, to prayer; the church of God
 Is slumbering o'er her toil forgot,
 While stalks her direst foe abroad
 And weaves destruction's fearful plot.
 On many a lofty wall and tower
 The watchman's warning trumpet is dumb,
 Wake Zion, wake! for in this hour
 The judgments of thy Lord may come.

To prayer, to prayer! from o'er the sea
 Where groans of sorrow hold its sway,
 There comes the heaven's earnest plea
 For tidings of salvation's way.
 Who from these ranks of ours shall go
 A guide to brighter worlds on high?
 Wouldst thou thy duty, Christian, know?
 Lift up thy voice, "Lord, is it I?"

To prayer, to prayer! the world around
 Hath evil bid in every place,
 E'en foes are trodding holy ground
 That came not there through paths of grace.
 In Israel's army many fight
 With carnal weapons in their hands,
 And where her watchfires flag their light
 Offends the prince of darkness stands.

To prayer, to prayer! the time draws nigh
 When ye shall cease to toil and pray,
 Soon shall the trumpet sound on high
 And men to judgment pass away.
 Church of the living God, arise,
 And do thy Master's holy will,
 Plead for his grace with tears and cries
 Till every promise be fulfilled.

A. M. C.

Miscellaneous Department.

A RARE CHARACTER.—A correspondent of the *Lynn Washingtonian* gives the following account of one of the Marblehead Representatives:

One person now living among them is worthy a passing notice—Samuel Chinn, one of their Representatives elected to the Legislature of Massachusetts. He is 35 years of age—a strong, healthy man—and to use his own language—he "has neither ache nor pain."

For the last ten years this man has lived on a simple vegetable diet, causing not the voice of mourning among the herds and flocks which graze peacefully upon the mountain side; and during the last four years he has lived on nothing—nothing but dry unground wheat and fruit. He makes his breakfast of fruit—the other two meals of wheat—patronizing neither burstone mills, nor French cooks.

Last year he was elected a delegate to the Worcester Democratic State Convention, and with a true Democratic spirit he filled his pocket with wheat, walked to Worcester in one day (a distance of 58 miles) attended the convention, and the next day returned home by the same route.

He is now ready to walk 75 miles in a day wherever interest or duty may require it.

RELIGIOUS DREAMS.—A man applied to the Rev. Rowland Hill for admission to his church, and began to give an account of his experience by relating a dream. "We will tell you," said Mr. Hill, "what we think of your dream, after we see how you go on when you are awake."

TRUE POLITENESS.

He who has a heart glowing with kindness and good will towards his fellow-men, and who is guided in the exercise of these feelings by good common sense, is the truly polite man. Politeness does not consist in wearing a white silk glove, and in gracefully lifting your hat as you meet an acquaintance; it does not consist in artificial smiles and flattering speech, but in sincere and honest desires to promote the happiness of those around you; in the readiness to sacrifice your own ease and comfort, to add to the enjoyment of others. The poor negro woman, who found Mongo Park, perishing under the palm trees of Africa, and who led him to their hut, and supplied him with food, and lulled him to sleep with his simple songs, were genuinely polite. They addressed him in language of kindness and sympathy; they led him tenderly to their home, and did all in their power to revive his drooping spirits.

A poor drover was driving his bees to market in a winter's day. The cattle met a lady in the path, and apparently unconscious of the impertinence committed by her, she turned upon her to the snow. "Madam," said the drover, apologizing for the rudeness of his horse, "if the cattle knew as much as I do, they would not walk in the snow." That drover was, in the best sense of the term, a gentleman, while many a young man, in Washington street or Broadway, with gloves, cane, and graceful step, is a brute.

The man who lays aside all selfishness, and regards the happiness of others, who is ever ready to confer favors, who speaks in language of kindness and conciliation, and who studies to manifest those little attentions which gratify the heart, is a polite man, though he may wear a homespun coat, and make a very ungraceful bow. And many a fashionable, who dresses genteelly, and enters the most crowded apartments with assurance and ease, is a perfect compound of rudeness and incivility. True politeness is a virtue of the understanding and of the heart. It is not like the whitened sepulchre, or like Sodom's far-famed fruit. There are no rules for the exercise of this virtue, more correct and definite than those laid down in the New Testament. There is no book of politeness comparable with the Bible.—*Rev. John S. C. Abbott.*

BE USEFUL.—Life is too short to be employed in selfish acts; and he whose highest ambition is to gratify self, makes life wretched and desolate, with none to rise up and call him blessed.

THE PRACTICAL WORKING OF THE COLPORTEUR SYSTEM.

The following extracts from the letters of Colporteurs, received by the American Tract Society during a single week, will give some insight into the practical working of this system, and will furnish some conception of the need there is of such an operation, if our whole population are ever to be evangelized.

Nearly 50 other Colporteurs, about one-third of whom are Germans, are successfully engaged in the same labors.

RHODE ISLAND.

A letter from Mr. John Clark, who has distributed some 30,000 volumes in Rhode Island, says, "I have been in the wilderness of R. I. for a long time, and find much to encourage as well as much to try me. My sales do not amount to much from week to week in these destitute towns; but the books go to the very place where they are most needed. You would be surprised to visit fifty families in succession, and not find as many pages of religious reading of any kind in them all, unless it be of the sort alluded to by one man, who, when I asked him if he had any religious books, said, 'he had the History of the French War!'" This in New England!

MICHIGAN.

Mr. Elijah Clark, who is laboring as a Colporteur in S. Michigan, explains fully the reasons for granting so many books—the region in which he is at work being recently settled, and the people destitute of money, and mostly of religious books of any kind. In his journal are found memoranda like the following: "I called on a newly formed family, both parties irreligious: no religious books; no money. Gave them Baxter's Call and a few Tracts. The next family was in the same condition. Called on Mr. B. and wife, backsliders: too much in debt to buy books: gave them appropriate Tracts. The next family, which was numerous, has recently emigrated, and were mostly professors of religion: had a part of a Bible and a few other pages of religious truth. Gave them a book, Almanac, a few Tracts. The houses in this region are from half a mile to miles apart, and there are many tedious crossings and dismal mud-holes. The work is a self-denying but a blessed one."

ILLINOIS.

Mr. Charles A. Spring reports his labors for the month in visiting 156 scattered families in Northern Illinois, embracing 1925 persons, with most of whom he conversed on spiritual things. They were nominally connected with thirteen denominations, while 37 families professed no sympathy with any religious sect. The amount of sales during the month was \$37 25, and 194 volumes were distributed gratuitously to the destitute.

"I have met with five families in four hours," says Mr. S., "destitute of the Bible, and on another occasion, three in succession had not the word of God. A few days' trades on your account. For four volumes of Bulwer's Novels I gave Bogue and Practical Piety; for 'the Devil on two Sticks' and two other pernicious works I gave 'ten sticks' which have often foiled the prince of darkness—Baxter and Payson. When I get the trash in my possession I burn it, so that no more mischief may be done. I am fully convinced that, under certain circumstances, in a country like this, where every book is read by the neighborhood, a quiet supplanting of books in this way will be greatly honoring God and doing incalculable good."

There is only space for a single extract from his glowing journal: "Came near to a very humble hut: found a young woman with a child in her arms. No sooner did I allude to the things of eternity, than her lip quivered and the silent tear told the emotions of the heart. When her husband came in, I prayed with them. They had no Bible nor any other good book: I gave them a Bible, a large volume of Tracts, and Baxter's Call, and went on my way rejoicing."

KENTUCKY.

Mr. Milton B. Star, whose field is South Kentucky, gives an amusing account of his adventures with bad roads, swollen streams, &c.—having been often completely covered with mud, and in crossing swamps, compelled, for fear of drowning, to feel his way along with a stick up to the arms in water, remarking, after one of these adventures, "a horse never shows so much stupidity, or a star so dimly, as did the Colporteur and his beast, this whole day." Mr. Star has sold and given to destitute families, publications to the amount of \$2000 in the last fifteen months.

From his letter we make a single extract. "That you may have a more distinct idea of the spiritual wants of some portions of this country, follow me through a journey of two weeks. During this tour I held eight meetings—collected \$90 on the way for books, and left a tract or book in more than 200 families, in all of which I had some religious conversation or prayer. The majority of these families were very indigent: more than half said they had not money enough to buy a 'bit book' (12¢ cents), five families, from five to ten souls in each, were wholly unable to read, and 40 others could read but imperfectly; nearly fifty families were destitute of either a Bible or Testament. No agent of the Bible Society or Sunday School Union was ever through this country. On one occasion several persons told me they had not attended church for many years, and that others in the neighborhood were in the same condition. One woman said, 'her son was 13 years old and never heard but one sermon—and that was a thing!'"

TENNESSEE.

Mr. Samuel W. Stebbins, writing from Tennessee, speaks of an excursion of four days, during which his sales amounted to more than \$60. The gentleman who accompanied him generously advanced \$30 for books for families who had not then the means of paying for them. At one little

village, "a ventriloquist had given notice of an exhibition for the evening: I managed," says Mrs. S., "to have notice given of an exhibition meeting; and while the ventriloquist had only the inn-keeper and his family for customers, my room was filled, and some good done. A few days afterward I attended a muster: sold some books to the people who were assembled: went to the stores, groceries and houses and talked to many whom I saw on the subject of religion, in a brief and pointed manner as possible. Such awful profanity I think I never heard—and such drunkenness and fighting! It seemed as if the spirits of the pit had escaped from their dungeons. I longed to drive out into all the country round and hunt up these wretched souls and try to do them good. During these two and a half days I circulated over 100 volumes."

ARKANSAS.

Mr. Rhea Wallace is laboring among the destitute population of Arkansas; and reports about 500 families visited in Jackson and Independence counties. Of these twenty-five were destitute of the Bible and all other religious books. He distributed publications to the amount of \$100 among them. He found a family of a father and two sons in Blackmoor swamp, Arkansas 20 miles from any Post-office, hopelessly converted by means of some books given to the father at New Orleans, by Mr. Packard, our faithful Colporteur at that place, for the raftmen and boatmen on the Mississippi river.

MISSOURI.

Mr. Alfred Belknap reports his labors among the Missouri lead mines, near Potosi. He visited a neighborhood in which "but one sermon had been preached for the last four or five years, and but two in the last twelve years;" made an address in the evening, and next day went out to converse with the people and give them books. To his surprise they all purchased. Many seemed solemn and thoughtful. "It is about four weeks since I left," writes Mr. B., "and they are now enjoying a most interesting revival of religion. Some 15 have already expressed hope in Christ, and others are bowed down under a sense of guilt and danger. Religion is now the all-absorbing theme."

TERRIFIC ENCOUNTER WITH A PIRATE.

Speaking of a formidable pirate said to have been lately seen in the West Indies, the *Richmond Star* takes occasion to give the following particulars of an encounter with a freebooter, several years ago, in the same latitude, which have never before appeared in print, but which are nevertheless true.

The general facts of the case are these: Captain Robinson, (now a wealthy and much-respected citizen of New York,) while in command of a ship many years ago, at a time when several of the European powers were at war, discovered one day, just as night was setting in, a suspicious looking sail under his lee, but as the stranger made no movement toward him, he concluded that she was probably one of the many privateers which swarmed the ocean. The next morning he discovered the stranger still nearer to him, and very soon became satisfied that she was not only hostile, but a pirate. He had one gun, and abundance of small arms and ammunition on board, and fortunately a good number of passengers, mostly men. When satisfied that he had no alternative but to fight or surrender, he assembled the passengers in the cabin, and told them that they must decide whether they would surrender and be themselves murdered, and give their wives and daughters to the brutality of the fields then pursuing them, or stand upon their defence like men. If they chose the latter alternative, he gave them a fair warning, that it must be a desperate conflict; and that boarding the pirate was probably their only chance of success.

Most of the passengers responded promptly to that they would fight to the last, if fight they must. Although to the windward, it was found that the superior sailing of the pirate was more than a match in a long chase for this advantage, and Robinson, resolved at once to meet the crisis and decide the matter while his position gave him the choice of commencing the engagement. He steered at once to meet the foe, thus giving him to understand that he was prepared for him. As he neared him, the pirate gave him a broadside from the guns, three in number, that crippled him badly, killed two of his best seamen and one passenger. Still he kept on, receiving another broadside, that injured him some, but not as badly as the first. In a few moments, he was near the pirate, and by a skilful maneuver, got a raking position, and taking good aim, he fired the first time discharged his gun, loaded heavily with canister and grape. The effect was tremendous, the vessel being much cut up, and the slaughter among the pirate crew prodigious. This created confusion among them, and enabled him to plant his bow against the pirate, just where he preferred.

In an instant, the bowsprit was crowded with the pirates looking like very fiends, who dashed upon the forward deck in large force. A bloody struggle then ensued, hand to hand, in which the ship's defenders were driven back by the overwhelming forces and the prospect for an instant was that they would be annihilated, beyond the chance of hope. At this moment, some of the passengers shouted in English to their friends, "clear the way—stand back for the guns!" The Spaniards raised a yell of triumph, as they saw their foes, who had met them suddenly, rush back and were in the act of springing forward, as the murderous charge of the gun met them, with sweeping carnage, leaving but a few lives, and covering the deck with the mangled remains of more than a score of the wretches. But a fresh force supplied their place, and for several times, the good gun cleared the deck of the blood-thirsty villains. As they went leaping back the fourth time, Robinson shouted to his men to "board," and in a moment, there was on the pirate's own deck. The force of the pirate had been terribly cut down in

the previous contest, and after a short, but desperate struggle, in which Captain Robinson received a shocking wound from a cutlass, passing from his forehead, between his eyes, across the cheek and down the back of the neck, yet he killed the man who wounded him and two others, after receiving the slash; the pirates were driven below and there secured. The cabin was then cleared of every thing valuable, the vessel scuttled, and in a short time she sunk, carrying with her every soul on board, with the wounded dying and dead. Captain Robinson was wounded in many places. Besides the last shocking wound across his face, the scar of which he yet bears, and many of his force had fallen or were desperately wounded; but he carried his ship safe through her voyage, and was able to tell one of the most gallant and desperate actions, of which we ever heard, or which history can show.

The Farmer.

AGRICULTURAL ADDRESS.

BY DR. DANIEL LEE.

(Continued.)

We cannot forbear annexing the following remarks on the management of cattle, and the preservation of health.

"Gentlemen: I was brought up to the severe labor of cultivating a poor soil. I have sown many a ton of plaster with my own hand; and many a moonshiny night have I followed the plough, that an ox team might escape the heat of June, in breaking up large summer fallows. I mention these personal incidents as an apology for claiming to know something of the practice as well as a little of the science, of rural economy."

"Permit then a practical agriculturalist, who has devoted the best energies of his mind for years to the study of agricultural chemistry, vegetable and animal physiology, to say to those of you who are wool-growers, that by keeping the animal warm in winter, cool in summer, and quiet throughout the year; by stimulating with the elements of wool, the organs that secrete this valuable covering of the sheep, it is practicable to clip six pounds of wool as the product from the same amount and value of raw material that now yield you but three pounds. To accomplish this important result, this physiological change in the products of this living machine, you must quiet the action of the lungs. These expel from the system every moment, night and day, a needless quantity of animal food, which, under more favorable and other circumstances, might have been converted into wool, tallow, and muscle."

Mark me. There is positively loss, a needless throwing away of 20 to 50 per cent. of the food in wintering all domestic animals, which is literally burned up by nature, in this cold climate, to keep their blood, and the whole animal, some 40 or 80 degrees warmer than the temperature of the air with which they are surrounded. It is not merely the dry, cold, and raw in domestic animals, and the great heat that in man, which are consumed like the animal oil in a lamp, to warm the system, that are lost; but by inhaling a cold and dense atmosphere, and bringing a larger amount of oxygen gas into the lungs, and through them into the blood, than is needed, inflammations are generated, ending in consumptions, alike in man and beast. An animal is an electrical battery or machine. It is practicable, so to excite the organs that form fat in a pig, in a positive degree; and so to quiet all the other organs of the animal by a kind of negative electricity, that the animal shall transform nearly all of its food that can be converted into fat, into that well known substance. The same remarks will hold true, in a good degree, when applied to the secretion of milk in cows, and the secretion of wool in the capillary organs of the sheep. On the other hand, it is quite as easy to make a pig secrete an enormous amount of bone, and an enormous amount of gristle; to have a hide as thick as a board; a nose like a plough beam, ears like sides of sole leather, and legs like an elephant."

"Of all the complicated machinery in warm-blooded animals, the action of the lungs is the most important. It governs the action of the heart, and that of the digestive organs. And the action of the lungs is governed in a good degree, by the condensation from cold, and expansion from heat, of the air taken into them by respiration. The condensation and expansion ever varies the quantity of oxygen that passes through the lungs into the circulating blood. Hence it is, that in cold climates and in cold seasons of the year, the excess of oxygen exhaled in warm climates and in warm seasons of the year, when the minimum of oxygen is taken into the system, less carbonic gas is expelled from the lungs, and the excess of carbon in the food, being the principal element of bile as well as fat, stimulates the liver—an important organ; and the antagonist of the lungs—to a copious and undue secretion of bile. Thus it is, that the human race—and domestic animals partake of the same injuries in a less degree—are ever more afflicted with bilious diseases in summer, and inflammatory complaints in winter."

"As the preservation of health is a matter that deeply concerns us all, and living, as we do, in a climate subject to sudden and extreme changes in temperature, I have thought a few remarks upon the prevention of disease, would not be unacceptable to those I have the honor to address."

"In addition to keeping the body warmly clad in winter, it is important to keep the blood well supplied with carbon, which will combine with the excess of oxygen taken into the lungs by inhaling condensed air, and thereby prevent its chemical attack upon the living tissues of the peculiarly exposed lungs. This supply of carbon in the blood can be secured by eating meat, and nutritious vegetable food; far more of which are needed in cold than in warm weather. Consumption is the consuming, the slow combustion of the tissues of the lungs by the chemical action

of oxygen gas, concentrated, or condensed by cold. Hence by fleeing from our northern winters to a mild climate, where only about one-half the quantity of oxygen—it being rarified by heat—is taken into the lungs at each respiration, consumptive persons often recover. On the other hand, persons living in warm climates in summer and indulging too freely in animal and other carbonaceous food, and inhaling a rarified atmosphere, are afflicted with an excess of carbon, or with bilious affections. They come north to a condensed oxygenous atmosphere to regain their health, and generally find it. Living sparingly in summer, and eating sub-acid fruits that flourish most in warm climates, and in warm seasons, and contain little carbon and much oxygen, is the true preventive of bilious diseases."

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

THIS Institution is now going forward in its Sixth year under the same PRINCIPAL, PROF. M. P. JEWETT.

For the last three years, it has constantly had, as it also has at the present moment, a larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama. This superior patronage has been extended, it is believed, simply on the ground of its superior merit.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE, including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

The COURSE OF STUDY is elevated and extensive, practical and useful; embracing all the Solid and Ornamental branches of a thorough and accomplished education. Great facilities are enjoyed for the study of the LANGUAGES, both ancient and modern.

Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

The MUSIC DEPARTMENT is under the direction of Mr. D. W. CHASE, a distinguished Professor in the art, aided by accomplished Ladies. It is co-located, that no Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental Music.

The DISCIPLINE of the Institute is enforced by appeals to the reason and conscience of the pupil, and to the Word of God. It is kind and fraternal, but steady and inflexible.

The MARKERS, personal and social habits, and the MODESTY of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institute without special permission from the Principal:

They never make or receive visits:

They rise at 6 o'clock in the morning, and study one hour before breakfast; they also study two hours at night under the direction of the Superintendent.

They go to the houses of the month, and then all purchases must be approved by the Teacher accompanying them.

They are allowed to spend no more than fifty cents a month, from their pocket money.

Expensive Jewelry, as gold watches, chains, pencils, &c., must not be worn.

PERMANENCY.

One of the greatest evils connected with education in Alabama is the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages.

Like a COLLEGE, it is permanent in its character. Parents and Guardians may place young ladies here with the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no detaching of pupils at any season of the year, for fear of sickness; there has never been, but one death, and almost no sickness, in the Institution.

RELIGIOUS DUTIES.

Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal.

The Judson Institute will be conducted on principles of the most enlarged Christian liberty, no sectarian influences being ever tolerated.

The SUMMER UNIFORM is a Pink Calico for ordinary use, and White Muslin for Sabbath and holidays.

Young Ladies boarding in the Institution enjoy advantages which cannot be had by those who board out. The price of Board is reduced to NINE dollars a month—fuel, lights, and washing, extra.

The last Term of five months commences, MARCH FOURTH. This will be a convenient season for the admission of new pupils, though they can enter at any later time, and they will be charged only from the date of entrance. The year will close on the first day of August.

E. D. KING, L. GOREE, J. L. GOREE, O. G. EILAND, J. LOCKHART, L. T. TARRANT, Wm. HORNBUCKLE, Wm. N. WYATT.

February 17, 1844.

HOWARD COLLEGIATE AND THEOLOGICAL INSTITUTION.

THE exercises of this institution will be resumed on TUESDAY, the 3d of October.

The Trustees take pleasure in announcing the establishment of the Theological and a thorough re-organization of the Literary department. The Rev. JESSE HARTWELL, who is well known in our churches as an able and sound Theologian, a devotedly pious and efficient minister, will give his entire attention to young men studying for the ministry. In the Literary department will be found every advantage which able and experienced instructors, and the most extensive Apparatus, Library, &c., can afford.

Rev. JESSE HARTWELL, A. M. S. S. SHENMAN, A. M. Rev. S. LINDSLEY, A. M. Rev. A. A. CONNELLY, A. M.

TRUSTEES.—For Term from \$12 to \$16.00. For incidental expenses (fuel, &c.) \$1.00. For incidentals, one half of the Tuition will be required in advance. Payment must be made to W. N. WYATT, Esq. Treasurer.

BOARD in the most respectable private families in town, (including lodging, washing, fuel, and lights,) at from \$12 to \$13 per month.

E. D. KING, Pres. of the Board.

H. C. LEA, Secretary.

Sept. 20, 1843.

Factorage and Commission Business.

THE undersigned have this day entered into co-partnership, and will carry on the Factorage and Commission business, under the firm of Callaway & Parks. They solicit the patronage of their friends and the public, and hope that their united exertions and personal attention to business will enable them to give entire satisfaction to all who may intrust their business to their care. All orders for Groceries, Bagging, Lard, &c., will be promptly filled, and no commission charged when funds are in hand.

LEMUEL CALLAWAY, WILLIAM A. PARKS.

Mobile, June 1st, 1842.

PEASE'S CANDY

SO celebrated for coughs and colds, for sale by E. B. SHAW.

Feb. 14, 1844.

THE PSALMIST.

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

BY BARON STOW & S. F. SMITH.

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

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

Surprising as it may appear to those who are aware of the great diversity of opinion and tastes every where existing in reference to hymns best suited to public worship, this new collection meets with almost universal favor. Its reproduction into churches in various parts of the country; the numerous testimonials of approval and high commendations already received; in connection with the acknowledged ability of the editors; the uncommon facilities enjoyed by them, of drawing from the best sources in this and other countries the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted; give the publishers full confidence in the superior merits of the work.

In addition to the protected labor of the editors, the proof sheets have all been submitted to a Committee composed of clergymen of high standing in different parts of the Union, by whose critical examination and important suggestions the value of the work has been greatly enhanced.

All of Watts' hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, it will be perceived, has been avoided in this, and all have been arranged together, under their appropriate heads and numbered in regular, unbroken succession.

There are three valuable indexes,—"A General Index" of subjects, a "Psalmist Index," and an extended and very valuable "Scripture Index."

Noticed by the Am. Bap. Publication & S. Society, Phila.

The Board of Directors of the American Baptist Publication and Sunday School Society, induced by the numerous and urgent calls which, for a long time, have been made from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the churches generally, resolved, in the year 1841, to take immediate measures for the accomplishment of this object. With this view, a committee, consisting of Rev. W. T. Brantly, D. D. of South Carolina; Rev. J. L. Dagg, of Alabama; Rev. B. C. Nowell, of Tennessee; Rev. W. S. Lynd, D. D. of Ohio; Rev. J. B. Taylor, of Virginia; Rev. S. P. Hill of Maryland; Rev. G. B. Ide, of N. H.; Rev. J. W. Alden, of New York; and Rev. W. R. Williams, D. D. of New York, were appointed to prepare and superintend the proposed collection.

It was, however, subsequently ascertained that a similar work had been undertaken by Messrs. Gould, Kendall & Lincoln, Publishers, of Boston; and that Rev. B. Stowe and Rev. S. F. Smith, whose services they had engaged, had already commenced their labor. From the well-known ability of these gentlemen, there seemed good reason to expect a valuable collection, and one that would fully meet the end which the Board contemplated. In order, therefore, to avoid the unnecessary multiplication of Hymn Books, it was deemed expedient, by the Board, to unite, if possible, with the above named publishers. Accordingly, the manuscript of Messrs. Stowe and Smith having been examined, and found quite satisfactory, arrangements were made to have the sheets as they were issued from the press, submitted to the committee of the Board, with the understanding, that if after alterations and improvements as might be suggested, they should meet their approval, the Board would adopt it as their own. This approval having been obtained, the Board voted unanimously to adopt and publish the work, and have negotiated with Gould, Kendall & Lincoln, to that effect.

Signed by order and on behalf of the Board J. M. PEASE.

Cor. So. Am. Bap. Publication S. S. Society.

Philadelphia, May 18, 1843.

Certificate of the Committee appointed by the American Baptist Publication and Sunday School Society.

The undersigned having been requested by the Board of Directors of the American Baptist Publication and Sunday School Society, to examine the sheets of a new collection of Hymns, published by Rev. B. Stowe and Rev. S. F. Smith, and to report thereon, we do hereby certify that, after careful examination, we deem them acceptable to the churches throughout our country, hereby certify that they have performed the service assigned them, and unite in recommending the work as one well adapted to the purpose for which it was designed.

WILLIAM R. WILLIAMS, JAMES B. TAYLOR, GEORGE B. IDE, JNO. L. DAGG, REV. W. G. HOWARD, W. T. BRANTLY, STEPHEN P. HILL, R. D. V. HON. ALL, SAMUEL W. LYND.

United Testimony of the Pastors of the Baptist Churches in Boston and vicinity.

Messrs. GOULD, KENDALL & LINCOLN.—Permit me to take this method of expressing our great satisfaction with the Collection of Hymns which you have of late published for the use of the Baptist denomination. As Pastors, we have long felt the need of some book, different from any we had, that would fully meet the end which we have looked forward with interest to the time when your proposed work should be issued from the press. That work is now completed, and before the public, and from an attentive and careful examination of the pages, we are prepared to give it a hearty recommendation. It is clear in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and in our opinion, most admirably adapted to the wants of the denomination. We cannot but hope, therefore, that it will soon be adopted by all churches.

DANIEL SHAW, NICHOLAS MARSH, R. W. CUSHMAN, J. W. PARKER, R. H. NEALE, BRAD