

The Alabama Baptist

Edited by an Association of Brethren.

"Jesus Christ himself being the Chief Corner Stone."—Ephesians 2: 20.

Published weekly, by LOVE & DYKOUS.

VOLUME II.]

MARION, ALABAMA, SATURDAY MORNING, MARCH 2, 1844.

[NUMBER 4.]

THE ALABAMA BAPTIST

It is published every Saturday morning, by LOVE & DYKOUS.

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

\$3.00 if paid within six months from the time of subscribing.
\$4.00 if payment is delayed beyond the expiration of the year.

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

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

From the Christian Index.

TO THE MINISTRY.—No. 111.

Reverend Brethren: Books must necessarily, to a great extent, be your companions. Those which treat of literature, science, and the arts, are not unimportant to your profession. The works of the best writers on all-topics embraced in the entire system of Theology, should be familiar to you; perhaps they are so already. The most diligent study of your authors, guided by wise discretion, is requisite to prepare you to perform effectually the duties of your office.

Let the Bible, however, be your chief book, your daily, your hourly instructor. From its rich pages confirm your faith, animate your hope, and direct your life. Receive nothing into your system which is not there clearly taught, and exclude nothing that is plainly untaught. Be prepared to preach its doctrines in their true character, in all their true relations, and bearings, with clearness and perspicuity. And while you do this, neglect not the facts of the Bible. The minds of many of your hearers may not be sufficiently strong to comprehend even those statements which are comparatively plain, they want the discipline requisite to appreciate argument; but facts will cling to them with a tenacity which can never be shaken. Facts, ignited by the eloquence of pungent feeling, is the hottest fire a guilty conscience can endure on this side its final doom. It was this that so recently damned on the western mountains' soul, when Daniel interpreted the words of warning, on that night of desolation. This it was which awoke the earthquake thrums of remorse under Peter's preaching, and led thousands to cry out, what shall we do? It was the plain statement of facts, without embellishments to enliven them, or figures to blunt their edge, that furnished the pompous court of Asclepius, and made Felix tremble on his throne.

Study, therefore, beloved brethren, if you please, literature, the sciences, and arts; study theology; study human nature; but above all things, study the Bible; and especially the story yourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. Nor is it enough that you pursue a general course. You must elaborate every particular subject you attempt to illustrate. I do not intend by this remark to intimate that you ought, even occasionally, to write your discourses. Much has been said both in favor and against this practice, and, in my opinion, to little purpose. Let every man adopt that course which to him may appear best. We should not require any of our Deacons to fight in the armor of Saul. It is very evident, however, that the delivery of written discourses, on ordinary occasions, is not the most acceptable or successful method of preaching; and, aside from this fact, the physical labor of such preparations would be utterly insupportable. I do not hold it necessary to carry always with you into the pulpit even a brief, or a manuscript of any kind. Your subjects, nevertheless, must be thoroughly digested, or you cannot yourself understand them, much less can you impart their instruction to others. If there is dimness in the mind of the preacher, there will be still more in that of the hearers. The trumpet will give an uncertain sound, and no man will prepare himself for the battle. Your labor will be fruitless. Recollect, also, that to succeed in study, unwarmed industry, and settled habits of application are essential. With these, I trust, you commenced your professional life; for well am I assured that, if neglected at that period, on any account whatever, they are afterwards exceedingly difficult to be acquired. All these considerations, my brethren, I persuade myself you must fully appreciate.

To secure the success of your ministry, which you certainly most earnestly desire, allow me to remind you that much prayer and care, with some knowledge of the people you address, will be requisite in the selection and management of your subjects, and in the manner of their presentation.

We have reason to thank God that he has made us responsible only for our fidelity, and not for the success of our exertions. Paul may plant, and Apollon water, but God giveth the increase. To him, therefore, let us look, after careful labor and daily prayer, to succeed our faithful efforts.

In the selection of your subjects have reference always to the mental, moral, and religious character and wants of your hearers. If you fail in this particular, you will most surely find that you have toiled in vain. You may address a man a thousand times, but unless you speak of topics which interest him, in a style and manner which he is prepared to appreciate, his heart will remain unmoved. The importance of attention to these matters is so palpable that no illustration is necessary.

In the management of your subjects, seek to be simple, natural, and evangelical. Never lose sight of the cross. There take your permanent position.

"Touching by the cross we live, or more than die."

In presenting truth let your manner accord with the plain, affectionate, humble spirit of the Gospel. This alone befits an ambassador of the Redeemer sent on an errand of mercy to guilty men, and it will not fail to open a way for truth to the inner chamber of the soul. But all pomp and ceremony, learned parade, "attitude and stare, and start theatrie," is, and ever must be, supremely repulsive. "It is my perfect scorn," I loathe it in my soul, as I do all affectation. For such defects as these, no piety, no learning, amiability of character, no private or public virtue, can atone.

"Simple, grave, sincere, in doctrine uncorrupt, in language plain, And plain in manner; much impressed Himself, as conscious of his awful charge. And anxious, mainly, that the flock he feeds May feel it too; affectionate in look, And tender in address, as well becomes A messenger of grace to guilty men."

Such, beloved brethren, as drawn by the hand of a master, should be the manner of every minister. These considerations, suffer me again to remind you, are of the utmost consequence to success in the sacred office. And thus this, what higher or purer motive can influence the bosom of human beings?

The souls of the congregated multitudes you daily see before you are in imminent danger of eternal death. He whose sighs on Olivet, whose pangs on Calvary, best speak their priceless worth, saith that they may be lost. And should one of these ruined beings, amid his tossings in the pit of dark despair, utter forth this name, as one who might have plucked him from destruction; O! if glorious spirits can weep, would there not be a burst of tears from your eyes in heaven!—Those, too, who have "named the name of Christ," how prone are they to wander, to fold their arms together in sleep, and "perceive themselves through with many sorrows." Then, my reverend and beloved brethren, "Up, blow thy trumpet! Sound the loud alarm To those who sleep in Zion. Boldly run To 'scape their condemnation o'er whose head Age after age of misery hath rolled; Who, from their prison home, look up and see Heaven's golden gate, and to its Watchmen cry, What of the night? While the dead answer falls, With fearful echo, down the unfathomed depths, Eternity."

With sentiments of profound regard,
I am, in Christ Jesus, your brother,
SENEX.

FAITH AND BAPTISM.

The following remarks fortify the claims of the Baptists as defenders of the purity of the church. The writer is speaking of St. Augustine.

"But in his later years he became very distinctly the champion of the ordinances as sacraments; and as a consequence of the application of baptism to infants, thereby vitiating the organization of the church; implanting in it a principle of inertia that disorders and corrupts it. For the use of baptism as a sacrament, especially the baptism of infants that grows out of it, is not a matter of small importance. It attacks the vital principle of Christianity, viz: that we enter into eternal life only by the reception of the truth revealed in Jesus Christ's death and resurrection. We must have a glimpse of what primal truth is, so far as to see that God pardons those who see how he can pardon, or there is effect no revelation for us. This insight is the only faith which sees the ordinances nailed to the cross of Christ, and by it the soul is made free from the necessity of sacraments. This faith, which an infant is not capable of, which many men seem to live and die without attaining unto, is the individual's entrance into eternal life, and is the qualification for his baptism—a rite that is initiatory into nothing more, (or less,) than the duties and work of the church visible, to which it is given to preach the kingdom of heaven on earth, to all the ages of time."

"I wish you would observe this last sentence; for all persons, not Baptists, seem to think we attach more, not less superstitious feeling to this rite than other sects. We do not think it has any efficacy on the salvation of the baptized person; for we must be already saved as it were, in order to its being applied with any propriety, nevertheless we believe it to be of perpetual obligation upon earth, because it is formative of a visible church, that carries on the office of Christ incarnate. Tremendous evils, all those evils which are shaking the Augustinian church, whether called Catholic or Protestant, to its foundations, are the growth of that principle of which infant baptism is the most striking expression. The bride of the Lord Jesus should doubtless open motherly arms to all the race for which the bridegroom died, and rising, called to his bosom. But, first of all, she should see in her own purity, and admit none to work in her name, who have not been manifestly called and chosen by him, who says to the greatest sinners, 'Whosoever cometh unto me I will in no wise cast out,' and who promises purification to all, on the easy condition that they come in at the door, which is himself. But, when the church admitted into her bosom all the children of nature; seized upon them indeed at their birth, or whenever their rulers were brought to acknowledge her authority, in never so outward a manner, the strict rules of government that St. Paul set forth to the churches of his day, became no longer applicable with any propriety. The good mother then instantly became a stern tyrant, as she could not but do with so wild and tumultuous a

house to govern. The utmost threatenings of the wrath of God against the rebellious and apostate, were poured out to check little children in their first experiments upon nature, and to tyrannize over the yet unconverted worshippers of other gods, who had never acknowledged the God and Father of our Lord Jesus Christ with any intelligence; but because their rulers were converted, were forced, parrot-like, to name his name with devils; doing homage to Him only as stronger than they!"

DR. PAYSON AND THE LAWYER.

A LADY, who was the common friend of Mrs. Payson and the wife of a distinguished lawyer of Portland, was enjoining in the family of the latter. After the friends of the respective families had interchanged several "calls," Mrs. Payson was desirous of receiving a formal visit from Mrs. Payson; but to effect this Mr. Payson must also be invited; and how to prevail with her husband to tender an invitation was the great difficulty. He had been accustomed to associate experimental religion with meanness, and of course felt or affected great contempt for Mr. Payson, as if it were impossible for a man of his religion to be also a man of talents. He knew by report something of Mr. Payson's practice on such occasions, and dreading to have his house the scene of what appeared to him a gloomy interview, resisted his wife's proposal as long as he could, and retain the character of a gentleman.

When he gave his consent, it was with the positive determination that Mr. Payson should not converse on religion, nor ask a blessing over his food, nor offer a prayer in his house. He collected his forces and made his preparation in conformity with this purpose, and when the appointed day arrived, received his guest very pleasantly, and entertained at once into animated conversation, determined, by obtruding his own favorite topics, to forestall the divine. It was not long before the latter discovered his object, and summoned together his powers to defeat it. He plied them with that skill and address for which he was remarkable; still, for some time victory inclined to neither side, to both alternately. The lawyer, not long before had returned from Washington City, where he had spent several weeks on business, at the Supreme Court of the United States. Mr. Payson instituted some inquiries respecting sundry personages there, and among others, the chaplain of the House of Representatives.

The counselor had heard him perform the devotional services in that assembly. "How did you like him?" "Not at all; he appeared to have more regard to those around him than he did to his Maker." Mr. Payson was very happy to see him recognize the distinction between praying to God and praying to be heard of men, and let fall a series of weighty observations on prayer, passing into a strain of remark which, without taking the form, had all the effect on the lawyer's conscience of a personal application. From a topic so unwelcome he strove to divert the conversation, and every few minutes would start something as wide from it as the east is from the west. But, as often as he wandered, his guest would dexterously and without violence bring him back; and as often as he was brought back he would wander again. At length the trying moment, which was to turn the scale, arrived. The time for the evening repast had come; a servant had entered with the tea and its accompaniments; the master of the feast became unusually eloquent, resolved to engross the conversation, to hear no question or reply, to allow no interval for "grace," and to give no indication by the eye, the hand, or the lips, that he expected or wished for such a service. Just as the distribution was on the very point of commencing, Mr. Payson interposed the question—"What writer has said the devil invented the fashion of carrying round tea, to prevent a blessing being asked?" Our host felt himself "cornered," but making a virtue of necessity, promptly replied—"I don't know what writer it is; but if you please, we will foil the devil this time: Will you ask a blessing, sir?" A blessing of course was asked, and he brooked as well as he could this first certain defeat, still resolved not sustain another by the offering of thanks on closing the repast. But in this too he was disappointed. By some well-timed sentiment of his reverend guest, he was brought into such a dilemma as he could not, without absolute rudeness, decline asking him to return thanks. And thus he contested every inch of his ground till the visit terminated. But at every stage the minister proved too much for the lawyer. He sustained his character as a minister of religion, and gained his point in every thing; and that, too, with so admirable a tact, in every way so natural and unconstrained, and with such respectful deference to his host, that the latter could not be displeased, except with himself. Mr. Payson not only acknowledged God on the reception of food, but read the scriptures and prayed before separating from the family—and did it, too, at the request of the master, though this request was made, in every successive instance, in violation of a fixed purpose.

The chagrin of this disappointment, however, eventually became the occasion of his greatest joy. His mind was never entirely at ease, till he found peace in believing. Often did he revert with devout thankfulness to God, to the visit which had occasioned his mortification; and ever after regarded with more than common veneration the servant of God whom he had once despised, and was glad to receive his ministrations in exchange for those on which he had formerly attended.

On being ushered into the patient's room, I was received with marked politeness, and placed at the left—the seat of honor. The sufferer was an aged man, the head of a large family. The male members of the family were all assembled, anxious to hear what could be done for their father. The joyous (four in number) and the daughters

change for those on which he had formerly attended.

THE DOUBLE-FACED DISCIPLE.

One face was on this wise. We saw this in the assembly of the saints, and he took his turn in the religious services of the place with unexceptionable propriety. His tongue was loose, and words flowed freely and pleasantly. In prayer there was a propriety, apparent sincerity, and seeming unctious; in exhortation and remark there was aptness to teach, and the power of solemn and well-directed appeal. No one could object to such a face as this, surely. It was a very pleasant face. The features were excellent. There was neither spot nor wrinkle, nor any such thing. Truly a pleasant thing it was to look upon such a face. And were one to carry such a face as that through all the scenes of Christian life, many would rejoice and be glad in the light of it. And honored would the disciple in question now have been; yet, happy and eminently useful, had he never exhibited any other features than those seen in the place of conference and prayer.

But let us get a look at him under other circumstances. He has business elsewhere besides the place of prayer. But there is a very decided difference in the aspect of the disciple in different positions. Follow him into the family. He is not the man there he ought to be. He is sour, selfish, irritable, gives way to fretfulness and anger, often neglects that very duty of prayer which gives him so fair a face in the conference room. He is not the man he was then. If there was as much moral loveliness in the family circle as in the house of God, then there would be a most desirable consistency of character. If one face looked like the other, it would be pleasing to gaze upon them both. But he has two faces.

In business affairs, had he his sanctified face upon him, how nobly might he sustain his Christian professions. But the business world about him have learned to see the difference. Men must watch him closely, or be overreached. He is skilful at driving, hard bargains. He can grind the face of the poor. He can weary and worry his creditors with long delay, when it is in his power to satisfy every claim. He is amply rich and free in protestations and promises, but lean and poor in coming up to them.

There are quite too many disciples of this description. There may be found specimens, more or less striking, in almost every Christian community. Judas was of this description, and Simon Magus was another. And Annas and his wife had two faces apiece. So even the apostles were tried in this way, as pastors are in our own days. As the apostles did not spare double-faced disciples, but caused the sword of the Spirit to flash, terribly before them, so ought Christian preachers now to do the same. Zion has suffered enough from such professed friends. The sooner the last of them has but one face, and that an honest gospel face, a face that shines in the beauty of consistent holiness, and shines at all times and every where, the better.

We have but one exhortation to give a double-faced disciple. Let him look into that bright mirror, the glorious gospel. If he will do this seriously, frequently, and with desire for self-acquaintance, he shall be gratified. That mirror is faithful. There is no mistake about its representations. It will show up the case of the two-faced lookers therein perfectly. No one can use that glass long without ascertaining that honor, happiness, usefulness, and safety, all unite in calling on him to possess that religion which, shining in constant beauty in the world, is the only kind that will shine as the stars forever and ever.

PASCAL.

LETTER FROM CHINA.

A letter, dated at Canton, has been received from Dr. Macgowan, missionary physician in China, an extract from which we find in the Macedonian for February.

After mentioning the prevalence of sickness at the city of Hong Kong, (now called Victoria), that Mr. Shuck had been sick, but was recovering; and also, that himself was expecting soon to leave Canton for Nippo, one of the large cities on the coast, and several hundred miles north, which by the late treaty, has been made a free port, for the purpose of establishing a hospital, he records the following interesting incident.

"One of the Hong merchants, the other day, sent his sedan with bearers, to carry me to a distant part of the suburbs, for the purpose of prescribing for a friend whose disease baffled the skill of the native physicians. The mode of conveyance was preferred, as I was thus carried to the patient's residence with perfect secrecy. So anxious were those intrusted to keep me concealed, that I could scarcely breathe; the only opening in the chair being very small, and covered with gauze.

After threading my way through numerous streets, whose average breadth did not exceed six feet, I was set down in the ancestral hall of a spacious mansion. This mansion resembled somewhat a Roman chapel; the altar, its burning tapers, and other decorations; on the altar were small tablets, with inscriptions relating to various deceased ancestors.

On being ushered into the patient's room, I was received with marked politeness, and placed at the left—the seat of honor. The sufferer was an aged man, the head of a large family. The male members of the family were all assembled, anxious to hear what could be done for their father. The joyous (four in number) and the daughters

were looking on through screens, carefully concealed from the view of the foreigner; illustrating the fact that Chinese females can be reached only by female missionaries. It is only when sick, and rarely then, that they are permitted to hold any intercourse with a foreigner.

The old gentleman complained that his malady—an enormous tumor on his knee—prevented his kneeling, and that in consequence, he had not prayed for four years. This afforded me a favorable opportunity to tell him of the true God, and of the spiritual worship which he required. He expressed himself pleased with all I said, and told me that I must have a good heart. This led me to attempt an explanation of the lost condition and depraved state of all men, and of the sinner's friend and Mediator. He was supplied with tracts; and subsequent visits have shown that he begins to comprehend the motives of Christians in visiting the sick. The remedy for his bodily disease is very simple. But he does not know that he has a disease far more frightful than the one of which he complains. One of my greatest trials, is my inability to hold free conversation with the people on the all-absorbing theme to every Christian of every clime—Christ crucified. Happily, this is a trial that time may overcome.

HEAVEN LOST.

"What," says our Savior, "shall a man be profited, if he gain the whole world, and lose his own soul?" 'Tis an incalculable, an infinite loss. As any one, by the grace of God, may gain heaven, what must be the reflection of one who shall lose his soul, with this fact looking him in the face? I knew salvation was free, that through the sufferings and intercessions of Christ I might have been saved. I gained the pleasures of an unholy world—but lost the pleasures of heaven. I made friends with the wicked, and was the enemy of God. I had offer of pardon, but I rejected life and Christ, and heaven. I heard a Savior's voice, but defied my ear that I might hear no more. O that those calls might not perplex me here, that the slumbers of eternal night might not crush them still, that oblivion might not snatch the views I have had of a crucified Savior from this aching heart. But remembrance, imperishable and acute, stings my guilty soul. Heaven is lost. I might have been in heaven, but now heaven is forever lost. Can any tell what a man is profited, should he possess the world and yet lose heaven? Were the certain of the world of endless woe and blackness removed, and all hell summoned to answer the Savior's question, after stretching their horrid imaginations to the utmost, none could tell.

PRAYERS AND ALMS.—A ministering brother states that, "in obtaining subscriptions for a benevolent purpose, I called upon a gentleman in one of our largest cities, who generously contributed to the object. Before leaving, I said to him, how much, think you, will such an individual subscribe? I don't know, said he, but could you hear that man pray, you would think that he would give all he is worth. So I called upon him, but to my surprise, he would not contribute. As I was about to take my leave, I said to him, 'as I came to your house, I asked an individual what you would probably give? I don't know, said he, but could you hear that man pray, you would think he would give you all he is worth.' The man's head dropped, tears gushed from his eyes, he took out his pocket-book, and gave me seventy-five dollars."

CHILDREN ASKING QUESTIONS.—"Ma," said Lucy, "why don't Pa put something into the plate, when we have collections taken up for the missionaries?" "Lucy," said her mother, "little girls should not ask so many questions." "Well," said Lucy, "I do wish I knew whether Pa ever gives any money to the Society, for ever since I heard Mr. —'s text last Sabbath, 'the silver and the gold are the Lord's,' I have been afraid Pa keeps too much of it."

"Have you no words? Ah, think again! Words flow, space when you complain. And fill your fellow-creature's ear With the sad tale of all your care."

"OPEN COMMUNION" BAPTISTS.

An incidental remark, in a late London Patriot, acquaints us with a fact which we were not before aware, namely, that the Baptist churches in England, which practise what is called "open communion," are "much more numerous than those which decline communion with churches and persons from whose views of baptism they dissent."—*Boston Recorder.*

We have seen the above scrap in several of our exchange papers. The London Patriot, we presume, is very much mistaken, unless a great change has taken place within a few years. In the northern counties of England we know that there were no open communion churches not many years ago. In the eastern counties very few. The open communion churches were chiefly in the counties about London, and in the region of Bristol. They must have increased greatly in a short period, of which we have seen no evidence, to outnumber the strict communion churches. We very much doubt the accuracy of the statement, but shall make further enquiries into the matter.

One thing at least we know, that the churches to which the celebrated Bunyan ministered, never prospered, under the system of open communion. Hall, with all his splendid talents, could never raise a flourishing church on this system. The most prosperous churches, until within a few years, were those which adhered most faithfully to strict Baptist principles, and the most suc-

cessful Baptist ministers were those who, like Kinghorn, Fuller, Pease, Booth, &c., &c., adhered most steadfastly to the principle of strict communion.—*Religious Herald.*

Man controlled by God's Spirit.—There is a beautiful analogy in nature. On a bright day in summer, while the west wind breathes gently, you stand before a forest of maples, or you are attracted by a beautiful tree in the open field, that seems a dense clump of foliage. You cannot but notice how easily the wind moves it, how quietly, how gracefully, how lovingly, the whole body of it. It is simply because it is covered with foliage. The same wind rattling through its dry branches in winter, would scarce bend a bough, or only to break it. But now, softly whispering through ten thousand leaves, how gently the whole tree yields to the impression! So it is with the affections, the feelings. They are the foliage of our being, and God's own spirit moves our mind, our will, by our affections. Hence the necessity of carefully cherishing and cultivating the affections, if we would be easily moved towards God, and susceptible of the general influences of His Spirit.—*G. B. Cheever.*

DEATH is the portal of immortal glory. Why should the Christian fear to die?—Trusting in Jesus, he will triumph in the dying hour.

From the Christian Observer.

"I CAN'T PRAY."

But you do pray. I was in Mr. A.'s store a few days since, when you called and earnestly asked him to loan you five hundred dollars for three days. That was praying in earnest. True, it was not a prayer addressed to the throne of grace—yet it was prayer. Suppose it had been impossible for you to obtain the five hundred dollars from any one of your friends—and you could have been sure to obtain it by asking earnestly at the throne of grace, would you probably have presented the very feeling request? No doubt you would, sooner than suffer a note to be protested, and your commercial character to come in question. Yet you are the man who "cannot pray";—and you will permit your Christian character to be brought into disrepute by sealing your lips in the social circle. This illustration may aid in understanding what prayer is. It is not eloquence—or fluency of speech—or even a form of prayer. It is the language of *affection*. And where there is a deep sense of spiritual want; and that want gets itself uttered—you have prayer, and prayer of the right kind. No matter how broken the language may be—no matter how destitute of the rhetoric and logic of the schools—no matter how incapable of bearing the test of rigid criticism, it is prayer. Though not attractive to the ear of MAN, it will find favor with God.

"But I have no words when I attempt to pray." Two questions I wish to ask—have you ever attempted it in the social circle?—If you have not, you may possibly be mistaken; for many who have made the same excuse, have become very fluent in prayer. Or, 2dly: have you a sense of your wants?—If you have not, it is no cause of wonder that you cannot pray. It is hard work to pray and continue the form without a deep consciousness of your necessities. It is what the Apostle calls a "yoke of bondage." It is real drudgery; to endeavor to hush the conscience to rest with opiates. The moral constitution becomes nervous under such discipline. It is worse than drudgery to attempt to mock the Lord in bringing to His altar, the "halt, and the maimed, and the lame, and the blind." When you have thought long and deeply on your spiritual wants—when you are fully satisfied that God only can meet those wants from the fulness of His love—when you have made a fair and hearty attempt to utter those wants in the social circle to the Great King, and have failed once, twice, and thrice, then your excuse will be more consistent, and deserving of more consideration.

"Have you no words? Ah, think again! Words flow, space when you complain. And fill your fellow-creature's ear With the sad tale of all your care."

Yes, you can talk loudly and long on political matters—you can complain of commercial distress and grievances—you can even be eloquent in your own cause against a neighbor—you can even chide your pastor for want of interest in his prayers and sermons, but you "have no more words for prayer." Well, you are a strange being, and much to be pitied.

"But others can pray better than I can." That is very probably true—and there are very good reasons for it. When they were called upon to lead in the devotion of the social circle, they did not ask to be excused;—nor embarrassed the meeting by keeping silent; but at once did their duty. They hesitated and trembled—but persevered. And now you make their proficiency an excuse for your neglect. You are afraid to press through the same difficulties, and so endeavor to devolve your duties on your more self-deceiving brethren. While others can "pray better than you can," you are not at all deficient in business capacities, or in ability to render a good judgment on general matters. This makes your conduct more inconsistent and inexplicable, than it would otherwise be. You remind me of a professor of religion living not more than a hundred miles from "the city of brotherly love." A good deacon went to see him, and expostulated with him for his absence from the monthly conference, and he did it kindly and faithfully. "Why," said the brother in reply, "we elected you to

office to attend to these meetings." And you have elected certain of your brethren to discharge for you your social duties. It is too bad. I will only suggest that you will never pray any longer, unless you make a beginning, and that very soon. You will soon be so fast in the hands of the enemy, that you cannot get away. Perhaps you have determined that you will imitate the boy in the fable, who resolved "never to go into the water until he had learned to swim." If this is your purpose, you will wait as long as the simpleton who sat down on the bank of the river to wait for the water to run by, before he should cross over. I will only add on this point, that your pride may have much to do with your excuse. If you could pray more frequently, and satisfactorily to yourself than your brethren can, you would not be troubled with the lockjaw once a week when the prayer meeting occurs.

"But I cannot pray to edification." It might be replied again, that you have not tried, and it would not be easy to infer what you might do, unless the experiment should be fully made. But I must say that "edification" is not the object of prayer. You are to ask blessings from the hand of the Lord, not from the brethren—you are to pray to the Lord, and not to the brethren. You are to spread before the throne of grace, the social wants of the people among whom you dwell. You are to pray, not to preach. And until the design of prayer, viz: to ask in faith for that which you need, is altered by a direct revelation from heaven, you have no right to make other things essential to prayer, and behind the hindrance you have erected, fortify yourself in the neglect of duty. It looks like idleness, and a skulking spirit, and must be very wicked.

I wonder if you pray in your closet? Whom do you seek to edify by your secret prayers? Certainly no one—for it is secret prayer. You should as much exclude the idea from your social as from your secret devotions, and then you would not have this excuse.

"It is not every body's duty to pray in public." If this is granted, you wish to include yourself among the excused ones. Well, it is not "every body's duty to pray," as you say, I suppose you can find some place in the Bible where some are excused. Will you be good enough to point me to the passage? Nor I have ever seen it. I have read, however, concerning a very bad servant who "hid his talent in a napkin," and made no use of it, and the Master was very angry with him, and punished him for it. I would not wish to be such a servant, for I should fear to meet the Master.

Besides, if your excuse is good for you, it will be good for any and every member of the church. The hearing of your apology is too wide to be of available profit for the church. The results of it would be too disastrous. It must be a bad excuse.

If I were in your place, I would go to my closet, and there confess my sin to the Heavenly Father—I would resolve to do my duty at all hazards—then I would go to the prayer meeting and confess my sin to the brethren, and attempt to lead in prayer, and follow that course of prayer until death came for me. You will grow in grace more rapidly—your life will be more peaceful—and your prospect of heaven more unclouded and glorious.

M. H.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, March 2, 1844.

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.

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All Baptist Ministers are requested to procure subscribers.

HOPE MERCHANTS.—These are a company of eight or twelve men, in Canton, China, who were deputed by the emperor to conduct the trade with all the foreigners resorting to the celestial Empire. The principal one, Howqua, recently deceased, leaving a fortune of fifteen millions of dollars.

Since the opening of China by the British, trade is upon a somewhat different footing, though the regulations of Canton are not materially changed.

A MISTAKE.—The Ambassador of the Great Powers having complained to the Sublime Porte on the subject of the execution of a Christian who had abjured the Mohammedan faith, the Sultan replied, that the execution had taken place by mistake! A great comfort this, if a man's head is chopped off, to learn it was a mistake.

SCARLET FEVER.—Doctor A. W. Holt, of East Haddam, Conn., has treated this dreadful disease with entire success, by the use of the *Hypocistis* of *Seda*. The dose is four drops in two tea-spoons of water, repeated every fifteen minutes till the patient recovers. If the stomach is irritable, use brandy sling instead of water. At the same time, the hypochlorite is used externally, mixed with water, to cool the patient when he is too hot.

The Church at Antioch, together with the Churches at Hopedale, Bethesda and Bethel, have all unanimously adopted the Articles of Faith recommended by the last Calawba Baptist Association.

MISSISSIPPI.—A letter from broths L. B. BARNES, dated Canton, Madison county, informs us, that he has assumed the care of the newly constituted Baptist church in that place.

Canton is spoken of as a healthy, pleasant town, having three churches, and containing many very intelligent and agreeable families. There is an encouraging prospect in reference to the prosperity of the church over which brother B. presides.

"IS GOD DEAD?"

"Why, what do you mean, my son, by such a question?" "But, father, the minister spoke in his sermon to day, of the sinner 'FOR WHOM GOD HAS DIED.'"

True, indeed it was, that the preacher did thus speak, and it is not surprising, that the declaration should excite the wonder of this child, and of grown persons too. We heard the language with pain—nay, we were absolutely shocked at the expression. Nor is it the first time we have heard this phraseology from the pulpit. But the language wants nothing but an evil intention, to make it impious, blasphemous. We know, that the speaker merely designs to show the value of the sacrifice, by allusion to the rank and dignity of the glorious victim, but in attempting this, he is not at liberty to employ language which teaches a theological falsehood; language, which is opposed to the plainest teachings of the Holy Scriptures, repugnant to common sense, and revolting to every intelligent believer in the gospel scheme of redemption.

The form of expression, to which we object, is nowhere sanctioned by Scripture usage. In speaking of the atonement made for sinners, it is said, "In due time, CHRIST died for the ungodly." "It is Christ that died." "Destroy not him with thy meat for whom Christ died." "Christ died for our sins." "If we believe that Jesus died and rose again." "Christ crucified." We never read, God died, or God was crucified.

But was not CHRIST God, as well as man? Certainly, we believe he had a DIVINE, as well as a human nature. But was it his Divine nature, that expired on the cross? Did he not have a human body, and was it not *that* body, that died on Calvary?

The fact is, ministers are led to use the expression to which we take exception, by indistinct and confused notions of the Bible doctrine of the Divinity and humanity of Christ. If we clearly conceive of the adorable Redeemer of man, as he is represented in the Scriptures, possessing two natures, the one truly DIVINE, the other, as truly HUMAN, we shall have no difficulty in exhibiting just views of the atonement.

In saying, that Jesus suffered in his *human* nature, we do not mean to intimate, that there was no connection of the Divinity with the inferior nature. There assuredly was some mysterious connection, to us incomprehensible, which conferred an infinite value upon the blood shed by the Lamb of God, but there was not, there could not be, any such connection, as to warrant the expression, GOD DIED for sinners.

PROTESTANT CHURCHES IN ST. LOUIS.

The Missouri Baptist gives an interesting view of the number and condition of the various Churches in this city.

There are 22 Churches, including Campbellites, Unitarians, and Universalists. The different meeting-houses, finished, or in process of erection, will seat about 42,000 persons. The Roman Catholics cannot accommodate over 6,000, or one half as many as the anti-papal Churches.

Of the above Protestant Churches, three are Presbyterian, containing about 900 members; three are Baptist, having about 700 members; four are American Methodist, embracing about 700 members. Besides these, there are the Associate Reformed, and the German Evangelical; two German Methodist, and two African Methodist Churches.

St. Louis is regarded as the seat of the Beast, the head quarters of Popery, in the West. It is cheering to find so strong a Protestant influence, opposing the efforts of Romanism. Although one-third of the whole population of the city is Catholic, yet we may hope, the cause of truth will be triumphant over all the abominations of the Mother of harlots.

GIARD COLLEGE.—This institution, it is well known, has been erected from funds devoted to the Mayor, &c. of Philadelphia, in trust for the perpetual endowment of a College, for the maintenance and education of poor white male orphans, after the erection of suitable buildings, &c.

The heirs of Giard, some of them citizens of Philadelphia and others foreigners, are contesting the validity of the will, chiefly on the ground, that the devise "to as many poor white male orphans," &c. is void at common law for uncertainty in the description of the beneficiary. Daniel Webster is engaged for the claimants, and Florence Binney, and other eminent counsel are employed by the city of Philadelphia. The large amount of funds involved, and the distinguished character of the gentlemen of the bar enlisted in the case, have drawn together a great concourse of strangers at Washington.

LIBERTINISM.—The Committee of the Judiciary, in the Legislature of New York, have reported a bill making seduction a penitentiary offense. Ten times the usual number were ordered to be printed for general circulation. To this course the Committee were prompted

by a great number of petitions praying for the enactment of laws in reference to this subject. These steps indicate a correct public sentiment in regard to the atrocious crimes of this class which have within a few years been perpetrated in New York. Similar laws should be passed in all the States.

BRITISH MINISTER.—It is a matter of gratulation and thankfulness, that an Envoy Extraordinary and Minister Plenipotentiary, in the person of the Rt. Hon. Richard Packenham, has arrived from the Court of St. James, clothed with full powers for the settlement of all questions connected with the Oregon boundary. If an amicable adjustment of our differences with England, on this subject, can be secured by negotiation, as in the case of Lord Ashburton and Mr. Webster, it will furnish new cause for thanksgiving to the Gov. of nations.

Let Christians offer up their prayers to Him who has the hearts of kings and rulers in his hand, that the contemplated efforts may be crowned with success, to the good of the parties concerned, and to the glory of His NAME.

NASHVILLE, TENNESSEE.

A writer in the Lebanon Chronicle, (Tenn.) who has recently visited this place, appears to be quite enraptured with its beauties. It is, indeed, as we ourselves can testify, a fine town, well built, containing an intelligent population, and having a respectable number of excellent literary, benevolent, and humane institutions. We derive from the communication alluded to, some particulars which may interest our readers.

It has a population of about 8,000. The public buildings are a University, Female Academy, six Churches, ("superior in dimensions, style, and beauty," Court House, Market, three Banks, Masonic Hall, Penitentiary, Lunatic Asylum, and Water Works. The State Bank is modeled after the United States Bank at Philadelphia.

The University is handsomely located, and in a flourishing condition. Its Libraries contain 10,000 volumes; its Mineralogical Cabinet, 14,000 specimens. Besides the Nashville Female Academy, which is capable of accommodating 300 pupils, there are four or five female schools, and six schools for boys, all flourishing.

The writer says, the Tennesseans are no longer "a set of semi-barbarous, illiterate, wild, outlandish, rowdy, thick-set, whiskered, brazen-faced, leaden-headed, red-nosed adventurers!" According to his account, specimens of the *Davy Crockett genus* must now be rare. He sums up the whole, in a declaration to which we cordially subscribe: "Nashville is the abode of patriotism, true refinement, wealth, peace, kindness, and unaffected hospitality."

BUSINESS IN MOBILE.—A Price Current of Feb. 24, kindly forwarded us by Edmund Harrison, Esq., indicates considerable activity in some departments of business, though the cotton market is dull. The city is thronged with people from the country. Cotton ranged from 7 1/4 to 10. Exchange on New York 11 1/4 dis. American gold 1-2 to 3-4 prem.

THE HOUSE OF GOD.

1. Be in season at the sanctuary. It was well remarked by one who was never known to be late at Church, "It is a part of my religion, never to disturb the religion of others." If you are often tardy, it shows you pay a reluctant service to Him whom you profess to worship. Coming in late, you interrupt the devotions of others, and you yourself will be suspected of indolence, or of a desire to exhibit yourself to the assembled congregation.

2. When you reach the Church, go into the house and take your seat. To stand around the door, engaged in conversation, or staring at others arriving, is alike a breach of good manners, and of religious propriety. Young gentlemen (!) are sometimes seen in groups about the door, by their rude gaze and impertinent remarks, offending every modest female who passes. Avoid every thing of this kind, as you value self-respect and the approbation of the fair sex.

3. Entering the Church, take off your hat as soon as you cross the threshold, and walk deliberately to your seat.

4. During service, attend to the preacher. This you cannot do, if you stare about the house, looking at all your acquaintance, or examining strangers. Nor can you pay a proper attention to the ambassador from heaven, if you sit in a negligent, lazy posture. Sit erect, with your eyes fixed on the man of God, and recline not upon your neighbor's shoulder, nor lean your head forward upon the seat before you. Do not turn your head at every noise you hear, nor allow your attention to be diverted by the movements of others. We need not allude to the outrages of decency of which some are guilty, who read a book or a newspaper, in the house of God. We write not for such reprobates, or if we did, our labor would be useless, as none of that class read our paper.

5. Avoid all those practices which would annoy your neighbors, or which seem inappropriate to the place and the occasion. Never permit yourself to converse in Church. We have sometimes seen even ladies, those, too, who would like to pass themselves off as well bred, who will talk and laugh during half the sermon! Whatever may be the knowledge of the rules of good breeding possessed by such persons, they are guilty of a most shameful violation of those rules, when they evince so

little respect for the feelings of others, as to indulge in the practice now condemned. And, with mortification do we confess it, we have seen professors of religion render themselves obnoxious to censure, on this ground. Such giddiness and levity in a place so sacred, manifest a vacant mind or a depraved heart, and cannot be too pointedly rebuked.—Gentlemen should never chew tobacco, or spit upon the floor, when in the Lord's house.

6. When the services are about to close, do not employ yourself in preparations for leaving the house. Touch not your hat, or gloves, till the benediction is pronounced. When this is concluded, leave your place with reverent assiduousness, and do not push for the door, as if very eager to escape from a painful confinement. Nor should you pause in the aisles or doorway to converse with friends, and thus obstruct the egress of others.

7. Having left the interior of the Church, do not linger on the steps, or around the door, blocking up the way, and impudently gazing into the faces of ladies, who will be obliged to pass you. Go directly from the door of the Church to your home, meditating on the truths you have heard.

Communications.

For the Baptist.

RELIGION IN MONTGOMERY.

Messrs. EDITORS: I shall endeavor, in this communication, to redeem the promise made in my last, by pointing out some of the primary causes that have brought about the present coldness, and for a long time prevented the growth and prosperity of the Baptist Church in Montgomery. And this I do, hoping that not only this, but other Churches also in a similar state, may be benefited by its perusal. Lukewarmness seems to be the great sin of our Churches at the present day, than which none can be more offensive to Him "who walketh in the midst of the candlesticks;" and wherever this exists, like the Church at Laodicea, no redeeming virtues can be found—no love, no patience, no labor. If we expect, then, to prosper, we must get out of the present cold state; and to do this, it is necessary that we should become acquainted with the causes that have brought it about. "Let there be light," and where can it be better reflected than through the columns of the Baptist? Then, come, brethren, let us reason together—we cannot we must not, live at this dying rate. The heathen are famishing for the word of life, and our hearts are too cold to respond to their continual cry for help; sinners are dying around us, and we are making no efforts to pluck them as brands from the unquenchable fire; the cause of Christ is suffering, and we have no tears to weep in secret places, no prayers to offer for the peace of Jerusalem—many of our brethren, "weak in the faith," are going astray, and there is no cementing tie of unity to bind us together, no brotherly love to cheer our spirits, and, like the dew of Hermon, to water the mountain of Zion. Let us "set our houses in order"—let the work begin there—and when this is done, the fires of devotion will be rekindled upon the altar of our hearts—seasons of refreshing will come from the presence of the Lord—the former and latter rain will descend, and cause our languishing affections to flow again in their legitimate channel. Then shall we have hearts to feel for the five hundred millions of heathen who are perishing for a lack of knowledge—sinners shall be converted unto God—backsliders shall be reclaimed. Zion will again put on her beautiful garments, and the "north and south winds shall come and blow upon the garden of the Lord, and cause the spices to flow out."

But, to these causes; and in seeking these out, it does not require a close discernment of spirits—they are as manifest as they are numerous. We have no Achans to point out; who troubles our little Israel—no Jonah on board to raise a mighty tempest, but we have all fallen into a spiritual slumber, and it is time that we had awakened and begun to call upon God.

In the first place, then, it is evident, that before we can expect the blessing of God, our Church here must become more united. There are "strifes and divisions" among us—we talk of different parties in the Church—and so there are. Our house is divided against itself, and unless we become more of "one mind and one spirit," we cannot contend successfully for the faith of the gospel. Nothing is so essential to the success of any cause as union—union of feeling, union of action, and union of interests; and especially is this indispensably necessary in Religion. We have one common enemy to contend against; we have common and peculiar trials and temptations to encounter, and unless we bear each others' burdens, and share our mutual woes, we cannot stand, as a body, against the combined powers of earth and hell, that are leagued against us. Our little animosities and jealousies must be buried; and before we can do this, we must get nearer the Cross of Christ, where we first had a discovery of ourselves—we must hear again that kind, forgiving voice, that spoke away our guilty fears and bid us go in peace. We must learn again that "new commandment," which enjoins upon us so strictly to love one another. We must learn of Him who bore such great contradictions of sinners against himself, to forgive one another, even as God for Christ's sake hath forgiven us.

But we are also a fastidious people. We have no relish for the plain truth, and to make it palatable, the preacher must prophesy smooth words to us—a little excellency of speech, that will only play upon the surface of the unfathomable sea of knowledge that is presented to us in the scriptures, is received better than the "deep things of God." As far as we are concerned, the truth must be pointed—the arrows and shafts must be directed to the impudent alone. If the minister "exhorts, rebukes, and reproves" the Church, some will charge him with being

harsh—of talking too much about the terms of the law—others will take it as a personal allusion; for the truth, when it finds its way home to the consciences of such persons, is an unwelcome guest. These things have an unhappy effect upon our cause here. We have got a name abroad, and when one of our ministerial brethren comes among us who has never had the advantages of a refined education, it is with fear and trembling that he preaches, as though he were standing upon Mars' Hill, surrounded by the disciples of Epicurus and Zeno. Our domestic missionaries will travel in every direction, visiting the Churches and destitute neighborhoods around, and never seem to regard this place as missionary ground. Our country brethren have but little fellowship for, or communion with us. They say we have too much formality—that we are too proud, arrogant and fashionable in our religion. Perhaps there is some truth in all this; but how shall we remedy the matter? Let us meet on half-way ground—make mutual concessions; and if we can find a medium between the formality and fashion and refined taste of the city Church and the plain, unsophisticated, and less pretending brethren of the country, we shall overcome the difficulties now in the way, and as becomes the disciples of Jesus, feel that we are all members of the same body, and not despise each other. Then should every mountain be brought down and every valley be exalted, and all stand upon the same common level. To remedy this, steps are now being taken to form Associations of the Churches in this immediate neighborhood, similar to the "Minister's and Deacons' Meeting," already in operation among some of our Churches in different sections of the State, the object of which is to promote a vital piety among the members. I trust the Lord will crown our effort with his richest blessings.

Another cause is, a want of zeal in our members here in matters of Religion. And here I must not include all—there are some few worthy exceptions to this charge—some who have been long and patiently bearing the heat and burden of the day—their whole souls seem wrapped up in the welfare of Zion—like the good old Simeon, they have long been waiting and praying for the salvation of the Lord—they have wept over sinners between the porch and the altar—and out of their poverty has abounded the riches of their liberality. But, alas! a large majority seem to care nothing for these things. God, Religion and the Church, are seldom in all their thoughts—and forgetting that the solemn vows of God are upon them, they make Religion subservient to their worldly business, their pleasures and amusements. It is now a beautiful evening! The weather is mild and pleasant—the streets are dry—the moon is pouring its silvery rays upon our pathway, and the calmness and stillness of the night is only disturbed by the inviting tones of the church-going bell that calls us to devotion! It is the regular Prayer Meeting. "Come, brother, you're going to the Prayer Meeting to-night?" "O no, I cannot go, I have been running about to day and have neglected my business, and I must attend to it to-night." "I pray thee, have me excused." Well, here comes another brother, I know he can go—"Come and let us go to the meeting to-night." "Not to-night—I have engaged to be present at a party to be given this evening, where there will be a number of ladies, and therefore I cannot go." Well, here comes a married brother, who does not attend such parties, and he is at leisure, and I hope at last I shall have company to the Church. "Well, brother, I am glad I have found some one to go with me to Church to-night—the rest have all excused themselves." "O, its only a Prayer Meeting; and besides, you know I can't pray in public—no, I am on my way to the political meeting to-night," &c. &c. And thus it is, that they will all with one consent begin to make excuses from attending the banqueting house of the Lord, the rich feast that infinite wisdom has prepared, and invites her children to come and partake without money and without price.

I have not room for further comments upon this truly painful subject, but, if necessary, shall renew it again. In the mean time, let us pray that our Church here may soon be visited by the Day Spring from on high.

ALPHA.

For the Baptist.

MOUNT PLEASANT, Feb. 10, 1844.

Dear Brethren.—Believing that the friends of Zion are ever pleased to hear of her prosperity, I am induced to communicate through this medium, that I was permitted to assist Brethren Everett and George in the constitution of a church, on Saturday the 3d inst., in Dallas county, five miles south of Cahaba.

Their prospects, as a church, I consider flattering, from the fact that they are surrounded, with a dense and intelligent population whose views are generally favorable to Baptist sentiments.

They number only 17 at present, but expect 13 or more to be added shortly, by letter. These had intended to come into the constitution, but in consequence of inclement weather failed to procure their church letters in time.

It was constituted on the Abstract of Faith which was recommended by the Calawba Association at her last session. I am truly pleased to learn, that the churches in our Association are generally adopting that abstract. And some of the prominent members of the Alabama Association, as I have learned, speak of trying to adopt it in their churches.

I cannot see why it should not be adopted by all Baptist churches; for it evidently sets forth that system of Divinity held by Baptists, more fully and clearly than any abstract that I have seen, and, consequently, places our sentiments before the world in a form less liable to perversion.

Since my last, I have had access to the records of the Pugh Church, and find, since 1830, that 70 persons have been added to the Church by baptism, 30 of whom were added during a protracted meeting which

was held in the year 1830; and the principal balance were baptized at two other protracted meetings which were held in the years 1841 and '42. Of that number, I find that two stand excluded from the Church. One of these is a servant man; the other a white man, who is taking measures to get back to the fold.

These statistical facts speak decidedly against the sentiments advocated by "Hasty Admissions;" and if pastors of churches would comply with your request, to give facts from church records, I confidently believe that we should never more hear the voice of "Hasty Admissions."

Before I close this scrip, I must say, that I intend to place my real name underneath, as I dislike the plan pursued by many brethren, of sending their communications out under a fictitious name. I dislike it—

1st. Because, the reader is left to conjecture without being able to arrive at fact.

2d. The sacred writers did not withhold their real names.

3d. Sentiments are not always appreciated as they would be if their origin were known.

4th. Good articles sometimes are passed without being read. Many readers are in the habit of briefly looking over a paper, upon its reception, and the signatures are often noticed first; and if the eye should gaze upon some uncouth or unmeaning name, but little interest will be felt, by many readers, to notice its contents.

5th. Brethren who write and speak in mutual edification, ought to stand as a city upon a hill, which cannot be hid.

Let I should be thought dictatorial, show what is prudent, I will desist for the present. I am truly your affectionate Brother, and fellow-laborer in Christ,

A. G. McCRAW.

[We hope to hear often from Brother McCRAW, over his own name.—EDS. BAP.]

For the Baptist.

EXTRACTS FROM THE OLD CURIOUS PAMPHLET.

NO. III.

A MINIATURE HISTORY OF THE BAPTISTS.

(Continued.)

11. "A large number of Baptists, scattered, oppressed and persecuted, through many, if not through all the nations of Europe, before the dawn of the reformation under Luther and Calvin."

When Luther, seconded by several princes of the petty States of Germany, rose in opposition to the overgrown usurper of the church of Rome, the Baptists also arose from their hiding places. They hoped that what they had been long expecting and praying for, was now at the door—the time in which the suffering of God's people should be greatly terminated. But God had not raised Luther's views of reformation to the height the Baptists were expecting. Their detestation of the Mother of Harlots, owing to their bitter experience of her cruelties, and the clear gospel light with which they had been favored above Luther, and their ardent desire to be utterly delivered from her cruel oppressions, made them wish to carry the reformation farther than God had appointed Luther to accomplish. They were soon disappointed in Luther, and probably did not duly appreciate the reformation which he was instrumentally effecting. It was as might have been expected, the Lutherans and the Baptists fell out by the way; and Calvin, if not Luther, warmly opposed them. See Mosheim, Cent. xvi. chap. iii. Sec. 3, part 2.

Mosheim, vol. iv. page 427, speaking of the Baptists, says: "This sect started up all of a sudden, in several countries, at the same point of time; and at the very period when the first contests of the reformers with the Roman Pontiffs, drew the attention of the world."

From this we have our plain and fair deduction; that the Baptists were before the reformation under Luther and Calvin, and therefore did not take their rise from the enthusiasts under Munzer and Storch, or at that time, or at Munster.

You will please excuse, Bro. Editor, the Historian, for making the next division a little longer than the one presented this week.

Yours, fraternally,

OBSCURUS.

The following came to hand too late for the purpose of the writer, but contains suggestions worthy of attention, at any time.

PRAYER FOR COLLEGES.

Bro. Editor: The last Thursday of February has been observed, as you know, for several years, as a day of special prayer for the Literary Institutions of our country. Would not the brethren in Alabama,—especially those more immediately interested in our institutions—do well to observe the last Thursday of this month, (the 29th) as a day of special prayer for revivals of religion in our Colleges, and other literary institutions? There are some five hundred students, or more, in the institutions of our own State, and about ten thousand in the institutions of our country. These young men are soon "to exert an important influence for good or evil." It has been justly said, that, "our Colleges are centres of influence, and springs of moral power to our country." And shall they elicit from christian—but an ordinary regard? Oh, were we fired with the sentiment that

"This earth affords no lovelier sight Than a religious youth."

how gladly would we welcome the day, for an annual concert of prayer for the youth of our land!

Satan takes from his army to his contests with truth, no deadlier weapon than education unaccompanied by religion. Where is the Christian soul that has been stung with anguish, when called on to witness the effects of unsanctified education in those

Thoughts perverse, Part quibbling follies, published in the pride Of false philosophy, those devilish arts That damn the instrument, who thus attempts To deaden the light of revelation's beam From weaker eyes and turn the world from God?"

The importance of having the talents of our youth consecrated to holy and useful purposes, the signal displays of God's willingness to "be sought unto" for this purpose in former years, and the sacred desire to add many stars to the Saviour's diadem of glory, call upon us not only to observe the day, but also, "with reverence and godly fear" to "come boldly unto the throne of grace." If we faithfully observe this day, in answer to our prayers, how many a youth now "without hope and without God in the world," may "breathe his life out sweetly" as he passes "To that oblivious bourne, whence none return."

Your brother,
EPHEROS.

LETTER.

We take the following extract from the New York Christian Advocate. It will be interesting to all our readers, particularly for the rebuke it administers to those good people of the North, who think they do God service by hurling anathemas at their Christian brethren south of the Potomac.

Marion, Ala., Nov. 20, 1843.

DEAR DR. BOND.—I spend the Sabbath at Marion, which is a respectable village with 10 or 1200 inhabitants, containing some very good society. Here are two female academies in successful operation, one under the Presbyterian, and the other the Baptist influence, and this is the location of a manual labor college, which has been maintained for some time, but is now of little or no importance. Efforts are now in progress, however, which it is believed will prove successful, to re-establish the college, or more properly, perhaps, to establish a new one upon a permanent basis, by our Baptist brethren. The Baptists, Presbyterians, and Methodists have each respectable societies here, the most numerous of which are Baptists. The Methodist preacher being absent, I attended divine service in the morning at the Baptist church, and heard a most eloquent and solemn discourse, addressed to a large and attentive assembly, by the Rev. Mr. De Votie, their pastor, a pious and devoted minister, originally from Western New York. Coming out of the church, one of the brethren, who I afterwards found was a highly respectable merchant of the place, in the exercise of those hospitable feelings so characteristic of the people of the South, seeing that I was a stranger, introduced himself to me, and asked me to go home with him and take dinner, and spend with him the remainder of the Sabbath. I accepted his proffered kindness, and finding him a man of intelligence and piety, I spent the time with him very pleasantly. Being the owner of a plantation of slaves in the vicinity, the subject of slavery and his own connection with it became the subject of free conversation, for you must know, that, in the spirit of a gentleman and a Christian, you can speak of the evils and objections of slavery here as freely as in N. Y. Finding himself in the relation of master to these servants, and feeling conscious that he was discharging his duty to them faithfully, and knowing that they had no inclination to leave him, he could not be convinced, under the circumstances in which Providence had placed him, that in the maintenance of the relation which the law recognized between him and them, he was proving himself an enemy to the Saviour. While my own settled convictions against slavery were unshaken, I could not feel the justice of those indiscriminate anathemas against our southern brethren which we so often hear. In all the churches here, it is the practice to devote the afternoon of the Sabbath to the instruction of the colored population, the churches being given up for that purpose, and I accepted the invitation of my friend to accompany him to the church on the occasion. The house was well filled with an assembly of slaves, numbering, I should judge, some four or five hundred, as respectable in their appearance; and as well dressed, as the general of our colored congregations in New York. After a song of praise, in which a considerable part of the assembly united, Mr. De Votie called upon one of the colored brethren, a slave, to lead in prayer, a duty which he performed in a sincere and acceptable manner. The sermon was specially adapted to their condition, indicating a single desire on the part of the preacher, by the means of the Gospel of Christ, to make them holy and secure their salvation. The Church numbers between three and four hundred communicants, about one hundred and fifty of whom are slaves; and at the close of the exercises it was announced that the ordinance of baptism would then be administered to such persons as, upon previous examination and the relation of their Christian experience, had been accepted as members. We retired to the water, and after singing, one of them led us in an humble and fervent prayer, when fifteen of their number received the ordinance at the hands of their pastor upon the profession of their faith. This rite is to me always solemn, and especially so when administered in the mode adopted by this branch of the Church; but never in my life did it witness a more solemn or interesting scene than the occasion presented. In conversation with the minister, he informed me, that in the exercise of a discriminating Christian charity, so far as he could judge, this portion of his charge were as exemplary in their conduct, and gave as high evidence of piety as the rest of his members. These people were not merely the house-servants,

whose opportunities for improvement may be supposed to be superior to many others, but a large portion of them are the field-slaves from the plantations in the neighborhood, many of whom came several miles to attend church. In looking upon the assembly the apostolic benediction, and exhorting them to live faithful to their vows, he dismissed them, and they all retired orderly to their homes. In the evening I heard another discourse from the same gentleman, which went to increase the high estimate I formed in the morning of his talents and his piety. He spoke of the high responsibilities of men in the various relations of life, and particularly that of the master to his slave. The awful doom of those, who, controlling the bodies of these men, and appropriating to their own use their earnings, yet neglect their spiritual improvement, he pointed out with Christian plainness and affection, yet as boldly and independently, as any opponent of slavery could desire.

Here is an example of what a faithful Christian minister may do for the slave; and I hesitate not to say, from opinions which I have heard expressed from various quarters, that nearly the entire South is open for similar efforts. If the talents now employed to exasperate the excited feelings of men, could, under the direction of an enlightened piety, be at once and directly exerted for their salvation, how much better would be the results! There are thousands of masters who care not for their own souls, much less for those of their slaves, and unless that charity which is "kind" is brought to their relief they must perish. To say that every master is a man-stealer, and every slave contract is in itself a sin, might all be true, yet, in asserting and repeating it no souls would be saved. To say that all these brethren and sisters who have "witnessed a good profession," but who own slaves, should be driven from Christ's house, and pronounced heathen men and publicans, might be true; but holiness, and love, and meekness would not be promoted by constantly asserting it. I have never yet heard of a soul converted to God by such kind of preaching, nor of a Christian made perfect in love by such kind of discipline; but I did see, on the last Sabbath day, one hundred and fifty slaves rejoicing in the God of our salvation, and bound with us to glory, through the preaching of the Gospel of the blessed Jesus; and in the Presbyterian and Methodist Churches of this place I might have seen perhaps one hundred more. Without meaning to be accurate as to numbers, not having any statistics before me, I suppose there must be 200,000 slaves connected with the Baptist, Methodist, and Presbyterian Churches in this country, admitted upon the relation of an intelligible Christian experience; and if all those who profess a special friendship for the slave will come here in the spirit of Christ, they may contribute greatly to swell this number.

Revivals.

From the Western Christian Advocate.

Marion, O., Jan. 10.

Dear Brother Elliott:—The Lord has again visited Marion in great mercy. When I returned from conference, and resumed my labor for the second year, I entertained some doubts about the Church being visited with a special revival the present year, inasmuch as we had so great an accession the past year, and also were heavily burdened with subscriptions for the erection of a fine church which we have in progress. But the Lord has been better than all our fears. For several weeks previous to our first quarterly meeting, which took place in the early part of November, the shower of Divine grace began to descend. At the time appointed, our new presiding elder, Dr. Shaffer, came well clad for the battle, which gave a fresh impetus to the work. During our quarterly meeting, the power of the Lord was manifested in an extraordinary manner. Sinners were awakened and converted to God, backsliders were reclaimed, lukewarm professors aroused, and a goodly number of believers professed the blessing of sanctification. Our meeting was protracted between two and three weeks, during which time there were as near as I can judge, about sixty conversions, clear and powerful; moreover thirty-six were received into our church on trial. Here I would remark, with no small pleasure, that although we had an extraordinary revival in this place the past year, and a much greater accession to the Church than the present so far, I have never seen the membership of the Church so well harnessed as during this revival. The converts of the past year have borne a noble part in this glorious work, which has greatly encouraged and strengthened the hands of the senior members of the Church who have long borne the burden and heat of the day. Our meeting would have been continued much longer, and doubtless with increasing interest, if we could have obtained ministerial aid. During the whole time that our meeting was protracted, we had no other aid than what was furnished by one of our local preachers, and brother Wheeler, the Wyandott missionary, who did us noble service for about four days. As I was laboring under a bilious attack about that time, we were under the necessity of closing all but our ordinary appointments. We have general peace & harmony throughout our borders, and are looking with high hopes to the time of our second quarterly meeting, which is just at hand. Our prayer is that the good work may still go on, and that the great Head of the Church may be present and give us signal victory. To his great name be all the glory.

H. E. PILCHER.

Ridson co., N. O. con., Jan. 15.

Brother Elliott:—The Lord has visited us in great mercy on Ridson circuit. For the last few weeks he has been graciously pleased to pour out his Spirit on the people. On the evening of the 30th of December, we commenced a protracted meeting in Ridson, a small village with twenty-five or thirty families. At five o'clock in the morning we had preaching. The audience was attentive;

many were not professors. This was an extraordinary scene. We protracted our meeting two weeks, during which time the church has been much revived. Forty-five professors to find the "pearl of great price." Fifty-two persons gave their names to the church. This work has been like the gentle showers of summer which gladden the earth, while its inhabitants rejoice. The revival has been truly apostolic; the blind see, the lame walk, and the dumb speak forth the praise of God. I have received sixty conversions, up to the present time, seventy-eight, six of whom have joined by letter. The work is still on the advance, and the prospect is brightening. The local preachers, exhorters, stewards and leaders are at their work like men of God. May the Lord continue to revive pure and undefiled religion, and by the use of the accustomed instruments spread scriptural holiness over these lands.

Yours in the Gospel of Christ,

PHILIP START.

Hannibal sta., Mo. con., Jan. 16.

Mr. Editor:—Tell the "sacramental host of God's elect" that we are enjoying a glorious revival of religion in this charge. It commenced in December last under the operation of the ordinary means of grace. On New Year's day we commenced a series of evening meetings, and the result, so far, is quite satisfactory. Up to this time fifty have joined the Church, and between thirty and forty have been converted. The conversions are just such as we would have them to be, clear and powerful. The church is all on fire. We have no human help to trust in, for we are all alone; but "the best of all is God is with us," and the brethren of the station have, almost to a man, "come up to the help of the Lord against the mighty." God bless them, they are Methodists of the right stamp. We are pretty well worn down, but still we cry, "God is our refuge and strength, a very present help in time of trouble." The prospect is as good as ever. Last night we had "a time of refreshing;" many came to the altar of prayer, and eight joined the church. We have rejoiced, in all, since conference, sixty-nine, and the blessed work seems just to have commenced; but "the excellency of the power is of God, and not of us." To him be all the glory.

Yours in Christ,

J. LANIUS.

Rising Sun sta., Ia. con., Feb. 7.

Mr. Editor:—I promised to say more about the work in this station. On account of ill health I was under the necessity of desisting from labor for a few weeks. Having again resumed my work we wish to say to the friends of our Zion, that God is still with us; the work of revival is now going on with power and great glory. The signs of the times are good for the conversion of this whole town. Up to this time we have admitted one hundred and forty into the Church, and the most of them are converted to God. This, in a town of only twelve hundred population, with five churches, is a great work. We have an efficient membership. The host of Gideon when they besieged the Midianites were no more prompt in breaking their pitchers, holding up their lamps, and shouting "the sword of the Lord and of Gideon," than the membership are here, in every thing pertaining to this glorious work. Hence our success. To God be all the glory. That is a happy people "whose God is the Lord." "Glory be to the Father, and to the Son, and to the Holy Ghost. Amen."

WM. M. DAILY.

Ashland, O., Jan. 22.

Brother Elliott:—We closed a protracted meeting last week, in this place, of twenty days' duration. God truly blessed the labors of the meeting to many precious souls. The preachers were blessed with a hungering and thirsting after full salvation. The leaders and the membership were greatly revived. Our congregations were large and attentive; and, thank God, the word was made a savor of life unto life to some souls. Twenty-eight joined the Church on probation, and the most of them are converted. Others were converted that have not joined with us. The subjects of the converting grace of God at this meeting, are persons of various ages, from sixty-five down to fourteen. Some men, to a considerable extent under the influence of infidelity, were powerfully converted to God. If faithful, they will be made a blessing to this community. A number of young persons of promise have been gathered into the fold. May God bless them, and make them useful. Since last conference, the friends in this circuit have provided for their preacher a good parsonage, now nearly finished. Our Sabbath schools in Ashland and Orange are in a very prosperous state. Each of those schools has had an exhibition, which excited great interest. Truly God is good to Israel.

Yours in Gospel bonds,

D. GRAY.

Equality, Ill., January 23.

Brother Elliott:—God has greatly blessed the inhabitants of Equality with a glorious revival of religion. At the altar of prayer, parents and children, who mourned on the account of their sins, were made to rejoice together in hope of a better and an abiding home; while angels bore the news to the court-celestial. The Church enlisted nineteen volunteers to aid in pushing the triumphant battle of our God to the gate of the subtle enemy of all righteousness. Twenty or more during the meeting found him of whom "Moses and the prophets wrote and spoke." The people say they never saw such a visible and glorious manifestation of God's mercy in their town before. Brother N'Kendree Thrapp and David Oliver labored with the people very efficiently. May God give us yet greater victory through our Lord Jesus Christ.

E. TROY.

From the Religious Herald.

FAYETTE CO., VA., Jan. 23, 1844.

Dear Bro. Sands: I removed from the east of Blue Ridge last April. Since that time I have been engaged in trying to preach the

Gospel of Christ to guilty men. Amid all discouragement the preaching of the Gospel has not been in vain; some have believed to the saving of the soul. There are now a good many Baptists in this section, a number of whom are the fruits of protracted meetings. I have attended some of them since my removal to this part of the State. At the "Oak Marsh Church, in July, a four days' meeting was held. The result was, six or seven were baptized. In August, a meeting was held at the Hopewell Church, which resulted in the conversion of 22, who followed their Saviour into the liquid grave. Here I will relate a circumstance which struck my mind with great force, and which interested me much. There was an old disciple, reeling on the shore of time by reason of old age, who had been long praying for the conversion of his children, and when faith had almost failed, said, if he could see one of his children converted, he would be willing to yield up the ghost. As the Lord would have it, one of them professed faith in Christ, and was baptized, while the old man sat on the bank and clasped his hands, saying, now, Lord, lettest thou thy servant depart in peace, for my eyes have seen thy salvation. I wondered who did not feel the force of the truth of the Christian religion. I thought I saw the effects of that faith which is an anchor to the soul, both sure and steadfast. We have since held another meeting at the same place, and six more were baptized, making an addition of 28 since the revival commenced. The church has been for some time in a cold state, and indeed much disconcerted, owing to some disconcerted members—but peace and harmony have been now restored, and the work of the Lord seems to prosper.

Brother Mayne and myself also held a protracted meeting at Fayetteville of two or three days' continuance. The result was that two young men who were formerly Methodists came forward, gave in their Christian experience, and I baptized them. Since that time, Brother M. Ellison and myself met and constituted a church at Fayette Court House, called Fayetteville Baptist Church. This little band, though but 12 in number when constituted, has now increased to 19, and I trust the Lord will carry on the good work until it shall become great in number and influence. After the organization of the church, we protracted the meeting two days. There were a number inquiring what they should do to be saved. We pointed them to the Lamb of God. Two of them professed the next day after the meeting broke. Since that time I baptized them. There are many people in this country who never saw any one baptized by immersion. Our sentiments are most prevalent in this country. But special effort is greatly needed to bring about the desired reformation. Arrangements are now made for me to devote nearly all of my time to the ministry, in this country and a part of Nicholas. This arrangement is made by the churches; but still there will be a great destitution, especially in the latter county. May the good Lord send more laborers into the vineyard; for in this section the harvest is great, but the laborers are few.

Yours, in the bonds of the Gospel,

MARTIN T. BIBB.

GREAT WICKEDNESS IN NEW YORK.

The Herald says there are in that city 500 thieves, 300 burglars and robbers, 400 receivers of stolen goods, 150 vendors of counterfeit money, 400 wharf pilferers, 200 pickpockets and watch snuffers, 100 beggar thieves, 150 pedlar thieves, 300 houses of ill-fame, 5000 white prostitutes, 4000 black prostitutes, and gamblers of all kinds 3000. This certainly is a melancholy picture, but most likely is true, as the Board of Aldermen state that there are 350 houses of ill-fame in the fifth ward alone. No wonder the city authorities should devise laws to punish these offenses. 300 tipping houses in New York are known to contribute to this state of crime. Surely do rogues of this and other countries here congregate.—Olive Branch.

A MATCH FOR A DISTILLER.—A distiller in a neighboring State went to hear a reformed drunkard, thinking to brow-beat him by his presence. The reformed man, with much eloquence, compared Alcohol to Jugernaut, and said he had a temple in that place, pointing to the distillery, whose floor was strewn with human bones, and if he had a chance he should like to preach a sermon there. On coming out, the distiller said, "So, old fellow, you would like to preach a sermon in my temple, would you; when will you come?" "Soon as you get a congregation together," said the reformed man. "And what will be your text," was asked. "Out of the belly of hell, cried I, and thou heardest my voice!" The distiller was posed.—Journal Am. Temp. Union.

A GOOD TOAST.—The following toast was given at a temperance dinner: "The Revolutionary Army and the Cold Water Army. The one drove the red coats from the land—the other the red noses."—Old Dominion.

PENNSYLVANIA DEBT.—The House of Representatives of Pennsylvania have passed a resolution which provides for the payment of the interest on the State debt that fell due on the 1st instant. It is to be paid, not in money, but in transferable certificates of stock, bearing an interest of six per cent., and redeemable on the 1st of August, 1846. In cases where the amount of interest does not exceed \$20, it is to be paid in cash.

INCLEMENCY OF THE WEATHER.

The closing week of January and the first week of February, 1844, will long be remembered for the severity of cold weather which characterized them. At Baltimore the thermometer was 8 degrees above zero, and at Alexandria, the Patapsco river was frozen over for some distance. Here, in Philadelphia, the Schuylkill and Delaware were in the same condition, so that vessels ready for sea, were detained at our wharves. The Hudson river was one sheet of ice almost to New York city, and all navigation was stopped on Long Island Sound. New York was completely embargoed, so far as communication by water was concerned. The harbors of Boston, Salem and Portland, were frozen, so that no vessels could come in or go out. Farther north, it was still colder. At Burlington, Lake Champlain was frozen, so that teams crossed it to Plattsburg.

At Montpelier, on Sunday 22nd, the mercury ran down to 40 degrees below zero, and was frozen.

On Friday, Feb. 2nd, ten mails from New Orleans were due in Philadelphia, and the latest date of news from Boston was that of Saturday, Jan. 37th. No such weather has been experienced since the years 1822.

[Bap. Record.]

A machine for cleaning unginned cotton, has been invented by our townsman, M. M. Livingston, for which he has obtained a patent, and is now manufacturing the article. No extraordinary efforts have been made to extend a knowledge of this improvement, but the demand from those who have happened to become acquainted with it, is considerable and increasing. The construction is simple, but the effect, as all the experiments have shown, is rapid and complete. It frees the cotton from trash, dirt, and every species of impurity, and leaves it beautifully clean. Its importance in fulfilling these conditions, will be well understood at once by every planter. The single advantage of the facility it affords to the gathering of a crop, by the immediate remedy it furnishes for all the effects of hasty picking, is enough to establish its value. It saves also and makes saleable all the cotton picked, another very desirable fact. We have seen letters from well known planters who have used it, stating that the use of the machine had added much to the value of their whole crop.—Mob. Reg.

AMERICANS AT COURT.—The Paris correspondent of the National Intelligencer writes under date of the 1st ult.:

Forty-nine or fifty American gentlemen were presented at court, in a fine costume, the evening before last. This week some thirty American ladies will enjoy the same ceremonial. A friend who dined the same day at the palace spent last evening with me, and recounted the occurrences. Nearly all the members of the foreign legation were present, with Marshal Soult, M. Guizot, and some other French dignitaries. The Austrian Ambassador led the Queen to the table; the King, his sister—her Royal Highness, Madame Adelaide; Marshal Soult, the Duchess of Nemours; the old, bent, owl-like representative of Turkey, the chief lady of honor, a small and very erect, starch dame. His majesty cut up a dish occasionally, and helped his neighbors; he looked now and then earnestly at a paper, which was probably the bill of fare. He was, throughout the two hours spent at table, affable and joyous, as a host should be every where. The guests who seemed free and easy above all, and chatted or coqueted most with the dazzling countesses between whom he sat, was the new and young Greek Charge d'Affaires, in the elegant national uniform.

THE BRITISH STEAMER BRITANNIA.—Blocked by Ice.—Our latest accounts from Boston, which comes down to the afternoon of the 1st inst., represent that the steamer Britannia was still detained by ice, with little probability of her getting off at least before the 3d. At last dates some fifteen hundred men were at work cutting a channel; but as they had some ten miles to cut through the labor was necessarily tedious. No less than fourteen vessels were fast frozen in the ice in the harbor, all of which can be reached by means of the ice. The number outside, cruising off and on, was unknown. Long Island Sound was open at our last dates; the rivers, as a matter of course, were fast frozen.—N. O. Pic.

There has been another large Fourier Association formed in Penn.; operations are to commence next Spring.

MARRIED.

On the 22d inst., by the Rev. James H. DeVotie, Mr. Lemuel C. Watson to Miss Sophronia D. Oliver, all of this county.

On the 22d inst., at the residence of Mr. W. A. Jones of this county, Mr. Lewis C. Tuttle, late of Culpepper county Va., to Miss Matilda J. daughter of the late Col. Thomas A. Jones, formerly of Mecklenburg county Va.

For the Baptist.

Boston, Lowndes county, Feb. 5, 1844. BIRTHDAY: You will be so good as to give the following a place in your useful paper, by so doing you will oblige a subscriber.

Yours truly,

JOS. R. GILBERT.

DIED, at Benton, Lowndes county, on the 13th of January, in the 15th year of her age, Miss Rosanna A. Davidson, youngest daughter of Mr. Sarah L. Davidson, after a short and painful illness of two weeks. Miss Davidson had been but five months a member of the Baptist church, when an all-wise Providence pleased to take from us, our young sister.

Lost to the world, too soon to memory dear, That ruby lips that like the rose did bloom, That speaking eye, and limpid tear, All were but blossoms gathered for the tomb.

And could not beauty's cheek escape the doom, Where that pure test of innocence would rise? Could not that blush, that breath of sweet perfume, Surround the fate? No, every beauty dies.

Farwell; since to a world of spirits thou art flown, To Heaven's celestial palaces of gold; Thou hast on earth, in human splendor shone, But now in Heaven a seraphic gleam unfold. At Heaven's high court in the eternal hall, Thy mantle awe given by a Judge Divine; 'Twas given to Death, who departed with the scroll.

And made the stork upon thy bosom shine. Death, the despoiler of all things here, Hath placed his seal upon thy virginal brow; Denounced thy flight from this earthly scene, And caused thee to sleep as thou art sleeping now.

J. R. G.

DIED.

In this town, on Sabbath morning, the 18th inst., Pleasant Langston, son of Mr. Samuel M. Scott, aged nearly two years.

Mr. Scott has been severely afflicted, having lost his wife and two children, within less than one year. But in all his bereavements, he is able to say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

LIBERAL LITERACY BY A BOSTON MERCHANT.—We learn that the following agencies have been visited by Daniel Musson, our late worthy fellow citizen, who died on Friday last, at an advanced age:

Mrs. General Hospital,	\$30,000
Harvard College,	15,000
Yale College,	15,000
Yale Medical School,	5,000
Blind Asylum,	4,000
Farm School,	3,000
Eye and Ear Infirmary,	2,000
Retreat at Hartford,	5,000
Total,	\$70,000

[Mechanistic Journal.]

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KEEPS constantly for sale, at the lowest CASH prices, Mitchell's School Geography and Atlas, Smith's Primary Geography, Geographical Reader, Frost's United States Map, Frost's United States Map, Frost's Practical Grammar, just published, Pritchard's Geography & England, Moore and Gregory's American Spelling, A. S. Wood's Geography, Charles's United States, by Goodrich, Allen's Latin Dictionary, by Charles's American, Professor of Languages in Columbia College, N. York, Schell's Arithmetic, Gould's Arithmetic, Medicine, Military Harmony, by Wm. Walker, Dorey's Chorus, Davies's Chorus, Export Harmony, Virginia Book Store.

J. M. SUMWALT & Co. have a bindery attached to their establishment, and are prepared to manufacture Blank Books to any pattern.

A General assortment of Law, Medical, and Miscellaneous Books constantly in hand, which will be sold at the lowest cash prices.
Mobile, February 1, 1844.

JUDSON

FEMALE INSTITUTE.
MARION, PERRY COUNTY, ALA.

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

For the last three years, it has constantly had, at 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 conceded, 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 MANNERS, personal and social HABITS, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never 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 town but once a 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, gold watches, chains, pendants, &c., must not be worn.

PERMANENCY.

One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, &c. This Institution is exempted from 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 detaining 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 liberality, no sectarian influences being ever tolerated.

The SUMMER UNIFORM is a Plain 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 1st. 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.

A. D. KING,
L. GOREE,
J. L. GORRE,
J. O. G. ELLAND,
J. LOCKHART,
L. V. TARRANT,
Wm. FURNACE,
Wm. N. WYATT,
Trustees.

February 17, 1844.

Alabama Readers.

THE attention of Teachers and Parents are invited to the above Series of Readers. Complaints have long been heard of the reading books of the North, made by people whose political insinuations differ from ours, and throw upon the children of the South for their indiscriminating minds to peruse.

The books forming this Series have been carefully revised, and freed from all objectionable places, and it is believed, that few readers better adapted to the capacities of the respective ages for which they are designed; and more happily calculated to improve them in the important art of reading, cannot be found in the English language. Some have gone so far as to pronounce them the best extant.

They have been introduced into many Academies and schools in both Northern and Southern Alabama. If they can become the Universal reading books of this State, a perceptible and great improvement must be given, through their instrumentalities, to the efforts of Teachers in conferring upon our youth the first of accomplishments, that of being able to read well. They consist of

No. 1. The Primary Primer, new edition.
No. 2. The Child's Reader.
No. 3. Exercises in Reading.
No. 4. Porter's Historical Reader.
These, together with an extensive stock and extensive selection of SCHOOL BOOKS, both English and Classical, are constantly for sale at extremely low prices.

E. R. SHOWALTER.

Nov. 1st, 1843.

PEASE'S CANDY.

SO celebrated for coughs and croup, &c.

E. R. SHOWALTER.

Poetical Department.

THE PESTILENCE.

The following beautiful fragment was written in 1832, when the cholera was prevalent, by the Rev. William Scott Moncrieff, minister of Penwick:—

I am come from the climes which the sun loveth best;
I have followed his course to the shores of the west;
The plains of the east 'neath my shadow have quailed;
Where the jacksal and vulture my progress have hailed;
I have traversed the desert, the mountain, the sea,
And now, haughty island, my visit to thee.

Go, call forth thy learned ones, and question their lore;
Let them of my being, my birthplace explore;
Let them banish or bid me, by art, if they can;
They shall see how I dwell with the doings of man;
That all nature must tremble where'er I have trod,
For my footsteps on earth have been those of a God.

No child of the air, earth, or ocean, am I;
I seize not the wings of the wind when I fly;
The poor speed of the tempest and lightning I scorn;
On my own silent pinions alone am I borne;
I follow as low which to mortal is known,
The light is my sceptre, the clouds are my throne.

In vain then ye question the secrets of earth,
Or depths of the ocean, to tell of my birth;
The eye hath not seen it, the ear hath not heard,
The heavens can't reveal it, hell would if she dared;
To the dread king of terrors the secret is known,
But he bows to my nod, and I sit on his throne.

From the less of the wrath of Jehovah I'm sprung;
His strange work of judgment to do I am come;
I'm the breath of his anger, the rod of his ire;
More swift than the whirlwind, more keen than the fire.

I'm the roll which the prophets saw ages ago,
And within and without I am mourning and woe.

Know, ye scoffers of heaven, ye scorers of hell,
That my origin dates from the day that ye fell;
The first-born of sin and the sister of death,
I entered your world ere Eve had borne Seth;
This is all ye shall know, the veil I have reared,
See the roll of my power, 'tis the sceptre of heaven.

From the Christian Advocate and Journal.

STANZAS

Written on reading an obituary notice in the Advocate of November 29, 1843.

How dark is the earth! how full of grief and woe!
Each day the star of worldly hope illumines
With fainter ray man's dwelling here below,
His creations abide among the tombs!

Year after year departs with rapid flight,
Time passes by with heavy giant tread,
And shakes each benighted fabric with his might,
And bleeds it with the ruins of the dead.

Great spoiler, Death! thy envy and thy wrath
Seize on the lovely, virtuous, kind, and fair,
The angel forms that sometimes cross our path,
And whom the greatest foe of man might spare!

Thou rampant monster! follow on with time,
Crush every object of our hope and joy,
And all that strives to flourish in this clime—
And hasten thou the reft to destroy!

Yes, let thy desolations be complete!
Break up each fort of feeling in the heart—
That finding here no resting for her feet,
The wearied spirit may from earth depart.

Great God! our souls must bow to thy decree!
They humbly bow, and own thy ways are just;
They bow in hope, since thou art pledged to be
The guardian and restorer of our dust.

Redeemed from earth, with all its sin and woe,
Saved from the ravages of death and time,
Where unalloyed, unvarying pleasures flow,
Those whom we mourn will meet—O blissful clime!

T. O. S.

Miscellaneous Department.

From the Rose of Sharon, for 1844.

THE GOOD RESOLUTION.

BY MISS S. C. EDGARTON.

Quite away from the dusty turnpike, and across sweet-smelling clover-fields, in a small, quaint, moss-grown cottage, dwelt Job Woodell and his daughter May. Job had been a fisherman in his better days, but, sad to tell, had been drawn away from his honest occupation by the seductive charms of the village inn. There he might be found from early morning till midnight, scarcely turning his steps homeward to the fragrant meals prepared by his patient child, and leaving with her the whole care and toil of providing for their family necessities.

Happy was it for May, poor girl! that her heart was as brave and hopeful, as it was patient and loving. Whoever passed her door on a bright spring morning, might hear her voice, singing songs as sweet and merry as though she had not a care or sorrow in the world. And that little quaint old cottage! who would have deemed it the home of an inveterate tippler, with its neatly swept grass-ward, its bed of fragrant carnations, its honey-suckles, azaleas, and moss-roses!

Job loved his daughter May—was proud of her—and, save his great neglect, always treated her with kindness. In his worst stages of inebriation, he exhibited no phasis of cruelty; he was only excessively and shamelessly silly, and disposed to lavish on May a world of foolish and fondling caresses. May, in turn, was always gentle and patient with her father, never reproaching him for his vile habits, but often tenderly entreating him to stay and assist her about her garden, or to spend the long winter evenings with her, instead of hurrying away to the 'Admiral.'

One very beautiful spring morning, Job stuck his old hat jauntily on one side of his head, and stood crowding the tobacco into his pipe, ever and anon casting a wishful look towards May, who was busily wiping the breakfast plates.

'Can I do anything for you, father?' said she, looking up with a pleasant and encouraging smile.

'Ah, you're a good girl, May, a blessed girl! I hate to trouble you—but just now I'm all out of change—and a curse on these times, I say, when an honest man can't get trusted for a shilling to save him from want.'

'Dear father, I would willingly give you what little money I have, but if I do we shall be forced to go without dinner or supper, I fear.'

'We really grow so poor as that? Ah, well! these are melancholy times for us

poor fishers. I'll not take your money, May; I can win a shilling from Ned Watkins, any day, at nine-pins, and that will be easier than to rob you.'

'O papa! if you will not go to the Admiral, to-day, but will help me plan out my little garden, and transplant those fine strawberry vines that yield us so many dollars every year,—O, dear papa, I cannot tell you how happy you will make me, how very gratefully I shall remember the kindness.'

'Little need of my assistance,' answered Job with a good-natured laugh, and a sly wink, that sent the bright blood gushing all over May's dimpled cheeks.—'Younger and steadier hands are all at your service, and an old man like me would be in the way.'

'O, no! no! papa!' exclaimed May, earnestly, dropping her work, and clasping her arm in his, at the same time lifting up her beaming, tearful eyes most imploringly.

Job was touched. Tears were unbidden visitors to those joyous and radiant eyes; so at least, thought he, who saw few indeed of the many that were shed for him.

'You are a good girl, May,' said he patting her head, and kissing her head, and kissing her white forehead with parental delicacy; 'you are a good girl, and I wish I were a more worthy father. But let me go now, dear, and I will soon be back again to help you.' With this promise, he tore himself away.

May had been too long accustomed to have her entreaties disregarded, to shed many tears for her present disappointment; so having completed her household arrangements, she tied on her little cottage straw—its blue ribbon somewhat faded, it is true, but thereby better suited the exquisite delicacy of her complexion—and proceeded to the garden. There was a freshness and exhilaration in the soft, spring air, that soon removed from her heart and face all traces of unhappiness; and if her cheek had previously been a shade too pale, this defect was remedied the instant the sound of a buoyant and hasty footstep fell upon her listening ear.

The person who approached was the son of May's nearest neighbor, widow Lovell. He was a fine looking fellow, with a complexion of the clearest white, eyes of the darkest blue, and hair that would rival the gloss and blackness of a raven's wing. He held a basket on his arm, full of young plants.

'You were wishing for some of those gorgeous pansies, May. See, I have been fortunate enough to procure you some.'

'You are my good genie, Harry. I have but to wish, and lo! the prize is at hand. I thank you a thousand times.'

The young friends busied themselves in planting the roots, for some time, in silence. They were lovers, though not acknowledged ones. The confession had been long trembling on Harry's lips; (silly fellow! did he not know his eyes had already told it over and over again?) but there was something in May's manner which restrained and embarrassed him. This morning, however, he had sought her with the determination to avow his love.

For nothing was Harry Lovell more remarkable than for his readiness and eloquence of speech. It was astonishing what could keep him so silent on this occasion. Root after root was fixed in the ground, and still his tongue faltered in its instructed duty.—'This is no place,' thought he, 'with the sun glaring down upon us, and in open view of half the village.' He rose from the garden path, and lifting his new palm-leaf hat—May's hand had braced it for him—brushed back from his forehead, which was very white and handsome one, a mass of black, glossy curls.

'You are weary, May,' said he, 'and the sun is really oppressive. I have my thoughts on a glass of your nice root-beer. Together with the shade of the porch, it will be very refreshing.'

May laughed, and led the way to the house. 'The beer was brought, drank, and praised; the glass removed, and May with her bonnet off, and her soft, brown hair parted smoothly from her brow, had seated herself on the threshold of the door. Harry chose a situation on the door step. Here, they were quite sheltered from the sun, and quite hidden from the view of the villagers. Harry had no excuse for silence; and so, in a quiet way, but with a burning cheek and eloquent eye, he told the tale of his love.

May listened with many heart throbbings, and a few ill-concealed tears. 'O Harry! I feared this,' she said. 'Sweet as it is to know that you love me, it is bitter indeed to feel that we can never be happy in this affection.'

'But what shall hinder us, dear May?' 'My father, Harry, I can never leave him.'

'Of course not; but he shall have a home with us.'

'You must not think of the thing, dear Harry. You have already a mother to support, and I can never consent to bring upon you such a burden as poor father would be. Were he merely old and decrepit, I might not look upon the case as so hopeless; I might almost then consent that he should become a burden to you, but as he is, O Harry, you know his unfortunate weakness; you know how unfit he is to sit at any fireside, or be a partaker of any domestic society except such as nature has made sacredly his own. A daughter can pardon, can bear with his infirmity; but O, Harry, your home would be desecrated by such an inmate.'

Poor May! How bitterly she wept, as this painful and humiliating reflection was breathing into her lover's ears; but he, like a generous and devoted friend, soothed and encouraged her; and though he found that to combat her resolution was idle, he still declared that she only had, and ever should have, undivided empire over his heart.

Now all this while, there was a little by scene going on, which we must not conceal from our readers, especially since it has reference to the issue of our tale. Job Woodell, when he had parted from his daughter, struck across the clover fields towards the Admiral; but instead of entering, as was his time-out-of-mind custom, he turned aside, and springing down the rocks, sat for some time gazing

thoughtfully upon the great expanse of ocean that lay spread before him. On his left, frowning over the cliffs, rose the roof of the old Admiral, enticing him to his folly; but the sweet, pleading, tearful face of his loved May would steal into his heart, and paralyze the power of the tempter, in a manner that surprised even the poor victim himself.

'I told May I would soon return,' said he; 'but if I go there, Ned Watkins and a whole gang of loafers will beset me, and drive all thoughts of home out of my head. So I will keep out of their sight, and for once fulfil my promise.'

Job reached his house just after Harry and May had entered it, and hearing their voices as he came up toward the porch where they were sitting, he stopped in front of a window that opened at the side of the porch, and, gazing through it, could not only distinctly hear the language, but could also see the faces of the young lovers. The mention of his own name kept his feet riveted to the spot. Their conversation has already been detailed, and its effects upon Job, in his present mood, may well be surmised. At first the hot blood rushed in torrents to his brain and face, and the deep disgust he felt for his own folly, was pictured in every lineament of his face and countenance. But when he saw May in tears, when he heard her sweet, tremulous voice pronouncing the doom of Harry's fondest hopes, and all for his sake, who had so cruelly wronged and disgraced her, he wrung his hands in agony, and unable to suppress his feelings, hurried cautiously through the back entrance of the house, and shut himself up in his chamber.

A sad day was it for May Woodell after Harry retired. Her garden had lost its interest. Even the favorite pansies only made her weep when she looked for them. She prepared a dinner for her father however, and strove, by an increasing devotion to his wants, to forget her sorrowful thoughts.—But the day wore on, and Job did not appear. The dinner was removed untasted.—'Poor father!' said May; 'I told him I had scarce money enough to buy us a dinner; I fear he has denied himself out of consideration for me.' And she tried to believe this the true solution to his delay, though experience had taught her that his neglect of meals was usually occasioned by a worse than ordinary debauch. How different would have been her feelings had she known that her erring parent was this moment in his own chamber, overwhelmed with anguish and remorse! How quickly would she have forgotten every thought of self, and hastened to pour into his ear assurances of her forgiveness and love! Ah, it was better for him, May, that thy tender mercies were awhile withheld.

'I do think father will return to tea,' thought May; and she hastened to prepare a dish for him, which she knew he very much liked, and which she had made some personal sacrifice to procure. Those only who have but one object to care for, one being to smile on their toils, one friend to whom their existence seems a peculiar blessing, can alone understand how every thought and feeling becomes a servitor at one shrine.

Job, meanwhile, hearing her light step about the house, rose from the bed where he had thrown himself, bathed his face in the basin of cool water that May's hand kept constantly supplied in his chamber, brushed his hair, and putting on his hat, stole cautiously down into the yard, and betook himself to May's bed of pines and carnations. Here she espied, and ran out to meet him.—Her first glance relieved and gladdened her heart. She held out her hand to greet him. 'How long you have been away, papa! and how glad I am to see you home to tea!' she said, looking into his face with a smile that told him how happy and grateful she felt to meet him in a rational mood once more.

As they sat together at the tea table, chatting in a social and affectionate way, of the thousand little interests dear to a father and child, even though one, alas, is but such in name, May felt not a solitary trace of her morning's sorrow. If she thought of Harry, it was with love and gratitude, but scarcely with pain and regret, for though the same cause remained to prevent their union, how could she think of anything unpleasant or melancholy while her dear father sat by, sober, and full of kind words and gentle attention?

A week passed on, and Job daily assisted May in arranging and planting her garden, never once going near the Admiral, nor lifting a glass of spirit to his lips. May was in raptures. Only one thing disturbed her felicity; Harry was not by to partake of it. 'It is foolish in him to stay away so long,' thought she; 'for though we must not be lovers, we might certainly be friends.' Perhaps the change would not have been so easy, May!

One morning, after breakfast, Job rose from the table, and put on his old hat, (May had just braided him a new one,) saying, as he did so, 'I am going up to the Admiral this morning. Ned Watkins, and some of my friends there, will begin to wonder at my long absence. Only think, May, it is a whole week since I have been there!'

May's smile changed to a look of undistinguishable distress at the unwelcome announcement. 'O, father!' she exclaimed, in a tone of touching entreaty, 'do not go any more to that wretched place. I have been so happy this past week, I cannot spare you away. You will not go, dear father!'

Job smoothed her bright hair, and looking good-naturedly into her troubled face, replied, 'If I go, your friend Harry will come to see you again; but so long as I stay, you are not like to enjoy much of his society. I will not be in your way child; and without stopping to listen to her earnest remonstrances, he imprinted a tender kiss upon her cheek, and hurried away to the Admiral.

He found the usual bar-room club assembled. Immediately upon his entrance they began their assaults upon him for his long absence. He evaded them, marching up to the bar, and throwing down a shilling.—'Give us a mug of stout, Rip, Rawley,' said

he; and while this was preparing, he picked up the stump of an old pen, dipped it in the butter-thick ink that stood on the desk, and drawing an old letter from his pocket, tore off the back, and scribbled upon it the following remarkable words:

'This certifies that I, Job Woodell, do hereby give my solemn pledge to abstain wholly, henceforth and forever, from the use of all intoxicating drinks as a beverage.'

(Signed.) Job Woodell.

May 15, 1842.

This he placed in the hands of his old fellow-tippler, Ned Watkins, bidding him read it aloud to his companions, while he seized his mug of 'flip' and hurried to the door. Lifting it towards his lips, to make the temptation as strong as possible, he suddenly turned it upside down, spilling its smoking contents upon the ground. Then placing the mug in this reversed position on the bench, he took his pipe from his mouth, and delivered this brief soliloquy: 'Job Woodell, thou art a man, again. The fetters that bound thee are broken, and thou art free! Job Woodell, thou art a father.—Henceforth the child of thy lost Mary has a father's arm to rely upon for her support, and a father's heart to bless and cherish her. Job Woodell, thou art redeemed. Go home now, and sing thy halallelujahs!'

Having thus made and solemnized this Good Resolution, he entered the bar-room in quest of his hut. He found the group huddled together, in vain striving to spell out his rude hieroglyphics.—'Here, let me read it for you,' said Job. And taking the paper from Ned's hand, he proclaimed in their astonished ears, tidings of his redemption.

'—Job Woodell!' exclaimed Ned Watkins, prefacing the name with a loud oath. 'What in the d—! has brought you to this nonsense?'

'My daughter's love has brought me to this sense,' was the calm reply, as he turned with a serious aspect towards the door.

When he entered his own house, he found Harry there, standing with May's hand clasped in his, and both looking very much afflicted. May sprang forward, with an exclamation of joy, and raised her arms in his. 'O, father! I was sure you would return, you are so very kind of late.'

'But why do you welcome me, my love, since my arrival will be a signal for Harry's departure?' And pray what have you been saying to each other, to cause you to look so sorrowful?

'Harry is going to leave us, papa.—He has adopted your old profession of whaling, and goes out in the Dolphin to-morrow.—He was just bidding me farewell, as you entered.'

'Ah! how is this? I thought you loved May too well to leave her,' said Job, laying his hand on Harry's shoulder.

'I do! I do!' answered he, with great emotion, rising to depart, 'but what avails it she refuses to be mine.'

He was hurrying from the room to hide the tears that forced themselves to his eyes, when Job's hand detained him. 'Stop a moment, my son,' said he. 'As you pass by Dix's grocery, just be kind enough, will you, to post up this little notice on their door. I wish to make it public as possible.'

Harry's eye glanced hastily over it.—'Blessed be God!' cried he, his whole face lighting up with joy. 'Is this true? Have you deliberated? Are you serious, Mr. Woodell?'

'Yes, my dear Harry, it is my serious, deliberate, irrevocable pledge—signed, sealed, and solemnized. Show it to May—she stands staring at us in dubious wonder.' May needed but one glance. She threw herself into her father's arms, and burst into tears. Father and daughter wept together, but they were delicious tears, expressive of joy that words could not utter; Harry's eyes, too, were overflowing with sympathy, but he retired to the porch, feeling that their joy was too sacred to be witnessed except by Heaven.

In a few minutes Job recalled him.—'Taking his hand, he placed it in one of May's, and held them clasped together between both his own. 'My dear children,' said he, 'one week ago, I was a witness and auditor of the interview you held in the porch. It awakened me to a sense of my great wickedness, and that very moment I vowed to reform. I have served a week's novitiate, and feel no desire to return to my old life. There lies my pledge. It was written in the haunt, and amid all the temptations of my old vice. I read it aloud to my old companions. They sneered at me, but I did not shrink.—I pitied them. And now, my dear children, since I have done all this for your sakes, show me your gratitude by making yourselves as happy as possible.'

How could they refuse a request like this? Harry said nothing farther about going to sea, and in the following autumn took May Woodell to his home with the title of Mrs. Lovell. Job lives with them, and has never yet broken, nor repeated of his Good Resolution.

Factorage and Commission Business.
THE undersigned has 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, Rope, &c., will be promptly filled, and no commission charged when funds are in hand.

LEMUEL CALLAWAY,
WILLIAM A. PARKS.
Mobile, June 1st, 1843. [Oct 14-37.]

THO. CHILTON,
ATTORNEY AT LAW
AND
Solicitor in Chancery;
Marion, Perry Co., Ala.
Office in the brick building, south of the Court-house.
January 2, 1844.

BLANKS of all descriptions just printed and for sale at this Office.

THE BEST ARTICLE YET.

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PREPARED FROM VEGETABLES ONLY.
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E. R. SHOWALTER.
Feb. 24, 1844.

A CARD.

MR. BESTOR informs the patrons and friends of the Greensboro Female Academy, that the buildings are now undergoing repairs, which will greatly improve their comfort and convenience; and that the School will commence on Monday, the 5th of February next.
Feb. 10, 1844. 63

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JOHN K. RANDALL,
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In short, being determined to keep on hand a full and complete assortment, there is scarcely any article usually called for in the Bookstore, which cannot be obtained of J. K. R. at the lowest prices.

Wholesale and Retail Trade, Teachers, Parents, Planters, and all who may need either Books or Stationery, are invited to call and examine the stock and prices.
Mobile, February 1st, 1844.

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A large and handsome assortment of new style GOODS for ladies fall dresses.

Mobile, October 1, 1843. 6 Gm.

HOWARD

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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, the most extensive Apparatus, Library, &c., can afford.

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Rev. JESSE HARTWELL, A. M.
S. S. SHERMAN, A. M.
Rev. S. LINDSEY, A. M.
Rev. A. A. CONNELLY, A. M.

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Advanced 25.00

For incidental expenses (fuel, &c.) \$1.00.
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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. LEE, Secretary.
Sept. 20, 1843.

FACTORAGE & COMMISSION

BUSINESS.

THE subscriber respectfully tenders to his friends, his thanks for their confidence and very liberal patronage during the past season; and begs leave to inform them, and the public, that he continues as heretofore the

FACTORAGE AND COMMISSION

BUSINESS

in Mobile. His long experience in business, with his usual prompt and personal attention to the interest of his customers, he hopes will insure a continuance of their favor and confidence. All orders for Groceries, Bagging, and Rope, &c., will be filled on the usual time, and the articles carefully selected.

WILLIAM BOWER.
Mobile, July 8, 1843. 46 if

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COMMISSION MERCHANTS, MOBILE, ALA.
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Sept. 27, 1843.

THE PSALMIST.</