

THE ALABAMA BAPTIST

IS PUBLISHED EVERY SATURDAY MORNING, BY
LOVE & DYKUS.

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.

\$2.50 if paid at the expiration of the year.

\$1.00 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.

NEW ENGLAND BAPTISTS, IN OLD TIMES.

THE MINISTRY OF JOSHUA MORSE.

Mr. Morse was not a pastor of the Stonington church, but his life and labors were intimately connected with its earlier history. The year following its constitution, we find him preaching in this town, with evident tokens of the divine approbation; yet encountering strong opposition from the clergy of the established order. Though a youth, his ministry seems to have been distinguished by the strength, and manliness of riper years. His manner is said to have been unusually commanding and impressive, and warmed with such a glow of feeling, as often to dissolve his congregation in tears. Zealous, ardent, impassioned, bringing to his ministry the freshness of religious experience, with a heart burning for the conversion of souls, it is not strange, that the people flocked to hear the gospel from his lips.

The preaching of Mr. Morse in Stonington, was attended with success; a revival of religion in the vicinity of this church was in progress, when he was arrested and carried before the magistrate. While the trial was pending, the wife of the magistrate is said to have besought him with tears, not to give judgment against so innocent and holy a man; but the influence of the clergy, and the clamors of a set of bigoted gentry, who declared that his preaching was not according to law, prevailed; and he was sentenced to pay a fine of twenty shillings, or receive ten lashes at the whipping post. The fine he could not pay, and he was taken to the place of punishment; but while the constable was preparing to inflict the stripes, Mr. Morse is said to have addressed him thus: "Well, my friend, I suppose you must do your duty, but remember that when you strike me, you strike one of God's dear children." The simplicity and tenderness with which he spoke, drew tears from the stout-hearted man, and he refused to execute the barbarous penalty, pronounced the law unjust, reproached the court for cruelty, and with a truly noble generosity, paid the fine, and released the innocent sufferer.

On another occasion, as he was preaching, a clergyman came in, put his hand upon his mouth, and commanded a man who accompanied him to strike him.

At another time, while preaching in the south part of the town, two men rushed in, and with violent blows brought him to the floor. When he had recovered a little, he looked upon them, and said, "My friends, if you die natural deaths, the Lord hath not spoken by me." The word of the Lord was not in vain. Both perished in the deep.

At another time, while engaged in prayer, he was knocked down, dragged by the hair down a flight of steps into the street, and was there beaten in the most inhuman manner. A gash on his face was laid open so deep, that he carried the scar to his grave.

On another occasion, the house where he was preaching, was surrounded by a gang of the elite and fashionable of the town, who had bound themselves by an oath that they would kill him whenever he came out. His wife and friends entreated him with tears, not to commit himself to the infuriated rabble. But he replied, "what mean ye to weep and to break my heart!" Accordingly, he went out, and finding the mob armed with clubs, he lifted up his hands and began to pray for his enemies. The result was, they were confounded and subdued, and some, convinced of their wickedness in persecuting so good a man, begged his pardon and retired.

We speak not of these things in this place to excite resentment, much less to excite an unholy prejudice, towards any portion of the existing evangelical church; but as matters of history; as incidents full of interest to ourselves, and of instruction to others.

It is surely a matter of no small importance to us to know minutely these incidents of our early history—these sufferings, through which our fathers passed, in procuring for us the high immunities of religious freedom, in transmitting to us in their purity the precious doctrines and ordinances of the gospel.

They were engaged in a mighty struggle with a dominant, but nominal church. They fought the battle well, achieved a glorious victory, and we enjoy the fruits. But let us never forget that the weapons of their warfare were spiritual, and were, therefore, mighty through God, to the pulling down of the strong holds of Satan, both in church and state. It was by a simple manifestation of the truth, commending themselves to every man's conscience in the sight of God, that they obtained these splendid victories.—Through faith they overcame the world, wrought righteousness, obtained promises, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.

In despite of all opposition, Mr. Morse continued his labors in this town with great success; the truth prevailed, converts were multiplied, and the feeble church was strengthened and increased.—*Ch. Reflector.*

DANCING CHRISTIANS.

A Sermon on Dancing, from the eloquent pen of Albert Barnes, appears in the last National Preacher, which we wish could be read in every family who have engaged in, or connived at, this heinous worldly amusement. It puts the practice in its true light, divested of all uncharitable and bigoted views, and presents, with the utmost kindness, such weighty considerations against its indulgence, as make the real Christian pause before he gives it countenance. The manner in which the people of the world look upon Christian dancing is thus forcibly described.—*New York Evangelist.*

"A minister of the Gospel must have a good report of them which are without; and I take it, it is equally important that Christians who are not ministers should have a similar reputation. They are lights in the world; representatives of religion; epistles of Christ; cities set on a hill. Now it is in vain to attempt to conceal from ourselves the estimate which the world forms of us and of our walk and deportment. The people of the world—the gay, the fashionable, the proud, the vain, the sober and sedate—will form their opinions of professing Christians; and will, as they have a right to, express freely their sentiments. I blame them not for this. I commend them for it, and consider the fact that they will do it, as one of the best safeguards of the purity of the Church. I would, therefore, that every professing Christian, indulging in the practice on which I am commenting, could hear the remarks made by the very community of worldliness which he seeks to please, and know the real estimate in which they hold him. It may be well to specify in a word or two the opinions which they form of such a professing Christian. They are such as these:

"1. They do not regard you as a serious Christian—as one imbued with the importance of eternal realities, and anxious mainly that you and your family should be prepared for heaven.

"2. They do not regard you as a consistent Christian. They profess to know what Christianity requires, and they do not often judge much amiss. They see a marked inconsistency between the vows which you took when you became a member of the Church and your present conduct. They consider it with their views of consistency to sit down and partake of the body and blood of Christ, and then to go and join in the dance with the thoughtless and the gay. They know that religion demands a different place; and though they profess to have no religion for themselves, they have an eye keen to mark the inconsistencies of a professed Christian life.

"3. They never speak of you with respect for doing it. They speak of you as disregarding the solemn vows which you have made; as not understanding the nature of religion; as dishonoring the Christian profession; and as having no claim to respect as a professor of Christianity. You never heard a man of the world speaking respectfully of a Christian in a theatre, in a ball-room, or in a gay and splendid party. They have no love for religion, but they know what consistency is; and much as they hate religion, they will always speak more contemptuously of the inconsistency of its professors than they will of religion itself. There is a way of commanding the respect of even a vain, giddy, frivolous, proud and wicked world. It is by a consistent life; by a serious, meek deportment; by integrity of purpose; by deadness to the world; and by the seriousness, gentleness, tenderness, affection and love to which religion prompts.

"4. They do not regard you as a Christian at all. On this point I may venture to appeal to the world. There would be no hesitation in expressing their views, and no ambiguity where those views are expressed. They may esteem you and love you on many accounts, but it is not because they regard you as Christians. They admire you for your wit, or your accomplishments; for the elegance of your dress, or your manners; for your intelligence, or your beauty; but they never so far forget themselves as to regard you as a Christian. They may value your society because it augments their happiness, or because you seem to keep them in countenance in their frivolity, but they never think of you as having any true love for the cross of Christ, or any just views of the nature of religion. Too well they understand the nature of religion to suppose that it will lead its votaries to such scenes of vanity and frivolity; and when they wish to refer to those who are true ornaments of the Christian profession, and who resemble their Savior, they never think of referring to you; it is to another and a far different class—the meek, the gentle, the spiritual-minded—to those who are at home by the bedside of the suffering, not to those who mingle in the mazy dance; to those who love the place of prayer, not to those who aim to shine in the brilliant halls of fashion. And if, perchance, these same votaries of the gay world have occasion—as they often do—to refer to those in Christian ranks who are a scandal and offense to the Christian name—having the form of godliness but denying its power—it is to those who are willing to forget the solemnity of their own Christian vows, and to mingle with those who profess no better things, in the scenes of vanity and folly. Make the honest

inquiry the world over, and there would be but one opinion on this subject. They never regard you as Christians. They never think of you as such. They never refer to you as such. They may regard you as amiable, accomplished, fascinating, intelligent—but they have but one opinion on the question whether you are Christians; and among all the votaries of vanity the world over, it is to be presumed that not one can be found who will speak of you as having any religion. Living, they regard you as a dissonance to the Christian name, and they will have no other feeling in respect to you when you die. For themselves, they expect if they ever become Christians, forever to abandon such scenes of vanity; nor does it ever occur to them that true religion and the scenes of the ball-room are compatible with each other."

From the Christian Observer.

COVETOUSNESS IN THE CHURCH.

The low state of piety in the church is manifest, from the covetousness that abounds in her midst.

The inordinate desire to acquire wealth and to spend that wealth upon themselves, or upon their families, which we see manifested by many, is the sin we are speaking of. While there are some, who do live for the glory of God, and who do sustain His cause with an undivided heart, and with a liberal hand, still the great body of the church do not act so. Covetousness is their sin. And if we characterize the whole church by the predominant feeling of the majority, we may say, in truth, that covetousness is the sin of the church in these latter days.

Oh! how grudgingly do many give back to God even a pittance of all the money he has entrusted in their hands to be used for his glory! Thousands can be raised by the church for worldly purposes, or to gratify their pride, where tens can scarcely be got for the cause of Christ. If any scheme of worldliness which promises a handsome temporal profit be presented to the mind, how eagerly will many of God's people embrace it. Aye; they will venture thousands, and lose them too, in preference to casting in even tens into the treasury of the Lord, though they have the promise that they shall be recompensed at the resurrection of the just. The church has money enough for every thing else, but for the cause of her Lord, Christians seem to have the Lord's money in abundance, if their own desires are to be gratified by its use; but little or none to spare for the salvation of a world, or to encourage those who are striving to build up the wastes of Zion.

From the N. E. Puritan.

Let me give you a fact, the correctness of which we have no reason to doubt. Some time ago, a young minister who had spent all his patrimony in preparing himself for the work of the Lord, found himself in a large city preaching the gospel to the multitudes who were moving onward to the grave, regardless of God and of the future, wishing to purchase an important work on the Bible, he called upon a wealthy merchant in that city, to borrow the requisite amount. The merchant refused. Why? The reason assigned was that he had come to the conclusion not to lend any money; it he had any to give, he would give it. Well; did he give any? No; he had none just then to give. The young minister felt grieved to think that while he had spent all he had in carrying him through his studies in the academy, college and seminary, he could not borrow enough to buy half a dozen volumes, to aid him in his work. A few days afterwards he saw the name of that same merchant lauded in the secular papers of the day, and for what? For lending to the State, in which he resided, the sum of ninety-three thousand dollars! And would you believe it, that merchant was a communicant, yes, a spiritual officer in the church of Jesus Christ. Time rolled on. That merchant died insane. His property passed into the hands of his sons, some of whom were already established in business. Those sons speculated, became bankrupts, and died leaving their widows without the means of a support.

Facts like these might be multiplied to any extent, where members of the church have spent their hundreds for one night's parade and festivity, and when called upon for a donation to the cause of missions, or to educate young men for the ministry, have doled out their paltry ten dollars, with a most lugubrious countenance.

From the N. E. Puritan.

PAY YOUR MINISTER PROMPTLY.

He will then preach better sermons. He has a body that demands food and clothing, and a shelter from the inclemency of the weather—things which he can neither create nor procure, without expense. Pay him promptly, and he can then promptly meet his own pecuniary engagements, and feel relieved from that embarrassment which, like an incubus, sometimes weighs down the spirits, and impairs the health and usefulness of a minister. He can then preach on the text, "Owe no man anything," without blushing at his own debts, or at the delinquency of his church and congregation. He can press home the injunction, "Provide things honest in the sight of all men," without being tortured by the reflection, that the dishonesty of his hearers compels him to defer the payment of just dues, and thus afford a melancholy contrast between his preaching and his practice. He will feel a degree of independence, which he never can feel, while living in the daily apprehension of a dun. No minister, possessing a tender conscience and a Christian sensibility, can help feeling depressed, when saddled with debts that ought

to be paid, and might be paid, were his hearers as ready to do justice, as to require it of others.

Unavoidable occurrences had compelled a minister to defer his pulpit preparations till towards the close of the week. Saturday morning arrived; and, just as he had commenced study, in came a person bringing a bill, with an earnest request that it might be paid immediately. Not having the means at hand, he was compelled to leave his studies—though demanding his undivided time and attention—and waste the most valuable part of the day in going abroad to hire money. And when he had paid the bill, and dismissed the messenger, discomposed by embarrassment, chafed by chagrin, and weighed down under a conscious want of preparation for the overwhelming responsibilities of the Sabbath, he was just in the most unfavorable state of mind for severe application to study; and no wonder if his Sabbath performances fell far below what they should, and would have been, had his mind during the week been free from the apprehensions and vexations arising from pecuniary embarrassment. Whether, in this case, the fault belonged to the people, I do not know; but the performances of the Sabbath were, doubtless, inferior to what they would otherwise have been; and the whole congregation suffered, in consequence of the embarrassment of their minister.

Pay him promptly, and you will be more comforted by his preaching. Not only will he preach better sermons, but you will be in a better frame of mind to enjoy them. You can look him in the face, without blushing at your dishonesty; and the broad of life will taste sweeter, if you feel that you are not stealing it from the sanctuary of God. If, by keeping back his just and needed dues, you embarrass him and impair his usefulness, you injure both him and yourself; and have no reason to expect religious enjoyment in the sanctuary, or any where else.

Pay your minister promptly, if you would have a flourishing church and society. True, prompt payment of his salary will not always ensure prosperity; but observation shows that one of the most effectual ways of killing a church, is to neglect the payment of the pastor's salary, and to incur a long arrearage for ministerial labor. Nor is it difficult to account for the fact, that such a course is suicidal to the best interests of the church. God has made it the duty of every church to pay their pastor promptly; and he who blesses them, while living in a state of want and distress, will surely withhold his blessing from a church that neglects to pay him. It is a wicked policy to attempt to enrich themselves, by keeping back the salary of their minister. They may have a man endowed with all the learning of Paul, and the eloquence of Apollonius; and he may do all that lies in his power for the conversion of sinners, and the enlargement of the church; but what can human power avail, without the blessing of God; and how can the church expect his blessing unless they perform the duties he has imposed upon them, with respect to the support of their pastor? Is it a burden to pay your minister punctually?—But that burden increases by every month's delay; and if you will not bear it now, it is almost certain that you will feel still less disposed to attempt it when increased by the accumulations of successive years. The members of a deeply-indebted society find it easier to "sign off," than to pay their proportion of arrearage; and the same consideration deters others from joining, who would join, were the society free from pecuniary liabilities. Delay only increases the burden, and diminishes the means of bearing it; and if you will not pay your minister promptly, you may almost as well dismiss him, and give up the enterprise at once; for it requires no prophet, nor son of a prophet, to predict that you will not prosper. I am no advocate for instability in the pastoral relation, but it would be better for a church to dismiss their minister at once, and thus save both their money and their credit, than to enjoy his services, and withhold his salary till they starve him and beggar themselves.

One of the wisest regulations of the Massachusetts Missionary Society—be it never revoked—is, that each church assisted by them shall pay their minister punctually, or lose their annual appropriation. Being settled over such a church, the writer has, of course, no cause of complaint; and it is not from self-interest, but from love to the kingdom of Christ, and a desire for its peace and prosperity, that he would recommend to every church to practise strict punctuality in discharging their pecuniary obligations to their pastor.

From the Methodist Protestant.

EXCUSES.

There seems to be a pre-disposition in the mind, to excuse itself for almost every thing that we do, from the most important, to the most trivial incident. We see this spirit exemplified, even in our first Parents, in the Garden of Eden. No sooner than they had eaten of the forbidden tree, than they were preparing an excuse for the sin which they had committed, as will appear in the following: "And the Lord God called unto Adam, and said unto him, where art thou? and he (Adam) said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he (God) said, who told thee that thou wast naked? Hast thou eaten of the forbidden tree, whereof I commanded thee, that thou shouldst not eat? And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat: And the Lord God said

unto the woman, what is this thou hast done? And the woman said, the serpent beguiled me, and I did eat." Gen. 3. c. 9-13 v.—We shall spend a few thoughts first upon the conduct of "Adam" and "Eve," in this wonderful transaction, that it may better prepare us, in exposing the inconsistencies, evils of mankind, in general, under circumstances, involving the same mode of excusing themselves from sinfulness. It is clear to our mind, that the very first excuse, offered by Adam, did not arise from a true sense of delicacy as he would have it appear: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself," but from a consciousness of guilt, as will be seen, in the query immediately propounded to him by God, "where art thou?" "The forbidden tree?" &c. Again Adam, being too well assured that God knew what had caused this pretended modesty, and fearing that he would be made to suffer, tries to excuse himself by saying:—"The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." How unmanly, low, and cruel: that he should have tried to screen himself, by involving his wife. But we find that she was not less cruel than he; for when God turned to her, and said: "what is this thou hast done?" she replied: "the serpent beguiled me and I did eat."—Thus we see, that neither were willing to acknowledge their sin, but used the greatest subtlety to transfer the blame to another.—Nor are we, my beloved reader, entirely innocent of this notorious sin. However varied the opinion of some men, respecting the conduct of Adam in the above narrative, we find that they are guilty of the same, almost every day they live. Let us see if we cannot substantiate what we have already asserted—that we are ever ready to excuse ourselves, or like our first Parents, transfer the blame upon another; and I will leave it to your own conscience, my reader, to determine the truth of what I am trying to establish. And to begin! You were out visiting some of your acquaintances the other Sabbath afternoon: Were they sick? No! Do you believe it to be our imperious duty to keep the Sabbath day holy? Yes: Well do you think you were thus spending it in going from house to house? What is now your excuse? Why I felt lonely, there was no preaching in our church; and indeed, I have so much to do all the week, that I have no other time to enjoy the company of my friends and family, I do not think it so much wrong to visit my friends and family on the Sabbath, as you do not visit them on the week-day. If you can in this, find any license to visit them, then we say go on. My brother, I heard you were at a large political meeting the other night, hurraing, and mingling with those godless, dissipating men, and women, uniting with them in drinking whiskey and brandy. It is said in the Word of God, that whatsoever we do, should be done with an eye to the glory of God. What say you? Why you say it is the duty of every man to be deeply interested in his country's welfare! This I grant you; but was that the place for you? Did you go to that meeting, and whilst there, do all that you did, with an eye to the glory of God? Tell me not, that we strain at gnats, and swallow camels. This will not make your sin the less. My sister, why were you so much out of humour the other morning, just as you sat down to breakfast? Oh! I could not help it, the cook ruined the bread, and the table servant broke one of my fine china cups. Well, if different bread is not so good to be sure, and to have our china broken is not so agreeable, but all this did not justify your getting angry, and thus sin. No, no, say you, but I have such trials; and who have not. Now in this you see Old Mother Eve. The blame is put upon the poor servants. Once more my young brother and sister, it is said you were at a large party the other evening, and that you engaged in those silly amusements, which were doubtless sinful! Do you think it was a fit place for you as Christians to be at? What say you? Well if I must tell you the truth (you say) I should not have gone, if it had not been for Mr. A. or cousin B.—I suppose not. Nor is it likely that old mother "Eve" would have eaten of the forbidden tree, if she had not been "beguiled" by the "serpent"; but did that excuse answer, or make the crime less. Like the old lady, you would excuse yourself by involving your friends: that will not do. I know the power of influence, but the grace of God in the heart, will enable us to resist and overcome all evil. I have thus briefly set before you those simple illustrations, to prove the readiness of our minds, to frame excuses for our sins and iniquities, and I leave it to your own experience, my reader, to determine whether the position I have taken be true or false; and I will close this article by reminding you, my friend, that the all-seeing eye of God is upon you. We may deceive our fellow men, and hide our faults from them, but not from God. O remember the words of the Psalmist, "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there thy hand shall hold me, and thy right hand shall lead me. I leave you, my reader, with the earnest prayer, that you may live always, with a conscience void of offence.

L. J. M.

THE ORIGINAL PRESBYTERIAN SOLEMN LEAGUE AND COVENANT.

Perhaps the most interesting of all the historical objects in the Museum of Antiquities of the Leeds Exhibition, is "The Solemn League and Covenant," of the Scotch Church—an original document which remains as a memento of one of the greatest and most important events connected with the Reformation in England, which, effected by sovereigns, substituted the supremacy of a monarch for the supremacy of a pope, and retained several features of the Romish system—that in Scotland, effected by the nobles and the people, in spite of the opposition banished every vestige of Romish superstition and royal episcopal domination. The Scotch Church, divested of so large a share of dignified pomp and ceremony, and founded on a basis of comparative simplicity, was long the unceasing object of attack by the English Episcopalians, and was often called upon to adopt the most determined and decisive measures to repel their innovations, enforced chiefly by two unwise and arbitrary monarchs—James the First, and Charles the First. The pedantic James (previously the Sixth of Scotland) after he crossed the Tweed (notwithstanding his previous profession of unshaken attachment to the Scotch Church) imbibed a remarkable relish for bishops and for the English ritual. Influenced by this taste, and by his high monarchical principles, he pertinaciously attempted to introduce the Episcopal Church into Scotland. With still greater zeal King Charles (James's successor) prosecuted the same object, and succeeded, despite the generally adverse feeling of the people, in 1633 (having just visited Scotland) in seating thirteen bishops over the Church, with a view to the government of the clergy as in England.—But on attempting, in 1637, to introduce into the Scotch churches a new book of Common Prayer, a strong spirit of resistance filled the breasts of the people, and on the 14th being opened in the principal church at Edinburgh, the congregation, rising with feelings of violent indignation, threw at the minister the clasped Bibles in their hands, and the very stools on which they sat—thus putting an end to all worship until expelled by force from the church. Fearing the recurrence of similar scenes, the Scotch officers of state withdrew the obnoxious Liturgy till they consulted with the King, who ordered that the same force should be employed in protecting the clergymen. Such injunctions, in the face of a united people, it was found impossible to obey. Committees assembled at Edinburgh, as representatives of all classes in the country—nobles, ministers, gentry, and burghers—with a view to deter the King from persisting in the late innovations. To avoid a submission which he conceived to be so humiliating, Charles exerted every means in his power. At length, provoked and harassed by the obstinacy of the King, the leaders of the Scotch Presbyterians resolved—as a decisive measure for the restoration of their religious liberties—to enter into a sacred bond—the solemn league and covenant—to resist the King in every attempt to introduce amongst them the errors of the Romish Church, of which character they conceived to be the forms of worship and ecclesiastical government imposed by Charles upon their country. For the signing of this solemn league and covenant, the first day of March, 1638, was appointed, and on that day 60,000 Presbyterians congregated in the churchyard of Greyfriars, Edinburgh. Here, after solemn service and prayer, the Covenant was read aloud to the assembled multitude, amidst the most profound and reverential silence. The preliminary solemnities being over, the Earl of Sutherland stepped forward and attached to the Covenant the first signature; and subsequently it was subscribed by all the nobles who were then in Scotland, (except the Lords of the Privy Council and four or five others) many adding to their names "till death," some signing with their blood, and the whole multitude swearing by the dearest and most sacred ties of nature and religion to abide by the Covenant for ever. Various plans were pursued by Charles to induce the people of Scotland to renounce the Covenant, amongst which was the sending of his favorite Scotch Councillor, the Marquis of Hamilton, to treat with the Presbyterians. Nothing, however, would satisfy them but the calling of a General Assembly of the Church, by whom the disputes were to be settled. This famous Assembly, of which Alexander Henderson was Moderator, assembled in Glasgow, in November, 1638, and after a sitting of twenty-six days, instead of being away by the King, they nobly asserted the sole Headship of the Church to be vested in the Lord Jesus Christ, and confirmed the Presbyterian government of the Church, formally purifying it from all the late innovations, and expelling the bishops. [The above valuable document, for which four hundred guineas have been refused, is the property of Mrs. Brown, of Glasgow.]

Slavery in Oregon.—A Methodist missionary in our far Western Territory, in a communication published in the Western Christian Advocate, says that slavery in that country has existed from time immemorial. The stronger tribes make war on the weaker, take prisoners and enslave them. And many of the settlers, both French and American, buy and sell slaves. By these means the work of the farmer is done.

"If indeed, Eve may be so considered."

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, March 22, 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.

Rev. J. H. DE VOTIE, General Agent.
Rev. S. HENDERSON,
W. C. MORROW,
Rev. B. HODGES,
Rev. K. HAWTHORN,
A. H. VARRINGTON.

Special Agents.

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

All Baptist Ministers are requested to procure subscribers.

Back Numbers.—We regret to say that those are exhausted, so that we can no longer supply them. Every subscriber should be commenced.

TO POST MASTERS.

We are sometimes charged with postage on letters which Post Masters forward, intending to frank them.

Our Post Master, at this office, informs us, it is not enough for a Post Master to write "Free," on the letter. Any body can do that; but the name of the Post Master must also be written. We shall therefore have to pay the postage on all letters, unless the NAME of the Post Master, be connected with the word free. The following is given us as a frank.

FREE, Alfred Welch, P. M.

WORKING MEN.—A brother in Mississippi, this week, forwarded us a list of new names, and said he had been working eight days for the Baptist, and should continue to labor in the good cause till he should send a much larger list. Are there not other brethren who will imitate this energy? Why, brother — whose pen has frequently interested our readers, has a powerful influence over one thousand Baptists in his region, and certainly ought to send us, at least, one hundred subscribers. Don't you think so, brother —

GO AND DO LIKEWISE.—Brother WILLIAM M. FARRAR has recently sent us twelve new subscribers, and remarks, "I shall not cease my exertions till I have procured THIRTY."

We commend the following passage from his letter to the attention of our ministering brethren.

"Having read the Alabama Baptist from its first publication, and being much pleased with the spirit with which it is conducted, I have concluded to use my influence to extend its circulation. I am fully convinced, that if Ministers generally through Alabama, and Mississippi would exert themselves a little more in favor of your paper, it would be amply sustained."

THE UNPARDONABLE SIN.

This sin, or the sin against the Holy Ghost, is several times mentioned in the New Testament. The following are the places in which it is referred to.

Mat. 12: 31. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.

Mark 3: 29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.

Luke 12: 10. But whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

From these passages, it is evident, that the sin referred to cannot be pardoned—"shall not be forgiven"—"hath never forgiveness." What is this sin? That we may give a scriptural answer to this question, let us examine the above passages, in their connection. From the 23^d verse of the 12th chapter of Matthew, we find, that Christ had expelled a devil from a man brought before him, and the Pharisees accused the Savior of casting out devils by the assistance of Beelzebub, the prince of the devils. Jesus repels the charge, by several considerations, and affirms, that he casts them out by the Spirit of God, and then adds the language quoted above: "whosoever speaketh against the Holy Ghost, it shall not be forgiven him." &c. In the third of Mark, immediately following the 23^d verse, the reason for stating that blasphemy against the Holy Ghost shall never be forgiven, is assigned in the words, "Because they say he hath an unclean spirit." The explanations accompanying these two passages will satisfy us in regard to the remaining passage in Luke.

From the above, it is evident, that by blasphemy against the Holy Ghost, is meant the ascribing the miracles of Jesus Christ, wrought by the power of the Holy Ghost, to the agency of devils. The Pharisees had light enough to convince them of the Divine character of Jesus of Nazareth, and to satisfy them, that the wonderful works performed by him, were done by the agency of God's Spirit; but they wilfully shut their eyes against the light, re-

viled the adorable Redeemer, and maliciously attributed his miracles to the power of Satan. In reference to this sin, and only this, it is said, there can be no forgiveness, either in this world, or the world to come.

One or two inquiries arise in this connection.

1. Why could not blasphemy against the Holy Ghost be forgiven? Is not the atonement of Christ efficacious enough to procure pardon for the vilest sinners? Doubtless, we can set no limits to the virtue of Christ's blood; but we know, that no sinner can be forgiven except he repent, and apply to the Savior for pardon, with a penitent, believing heart. But the Pharisees and others who thus professed to believe that Jesus was assisted by the devil to perform miracles, evinced such a desperate depravity, such a malignant hatred of Christ, that there was no probability, no possibility of their exercising repentance, while under the influence of such a spirit. For such sinners, there can be forgiveness.

2. Can any person now be guilty of this sin? We think not. And yet, a sin may be committed by the soul who practices it, in a most fearful danger of eternal damnation. In a time of revival of religion, we see wonders of love and mercy performed in the conversion of sinners. Every conversion is a miracle wrought by the power of the Holy Ghost. If, then, a man dares to scoff at the revival, to pronounce the effects he witnesses, the work of Satan, a mischievous delusion and diabolical fanaticism, we cannot say but he is guilty of committing the unpardonable sin.

3. We sometimes see persons of excellent moral character, well instructed in the scriptures, very conscientious in the discharge of duty, and sincere inquirers after the way of life, who entertain fears that they have committed the unpardonable sin, and are therefore doomed to perdition. This state of mind is often united with profound reverence for the Deity, with scriptural and exalted views of the holiness and glory of the Divine Majesty. The subjects of this gloomy apprehension are usually suffering under some derangement of the corporeal system, and their mental state is to be attributed to their bodily malady. The view of their guilt and condemnation indicates a just estimate of their relation to the divine law which they have broken, but a morbid sensibility keeps out of sight the efficacy of the atonement, and thus leaves them to dwell on the awful consequences of unpardoned transgression. Bring before them the entire gospel scheme, in its glorious provisions for the penitent offenders, its cheering promises to the penitent and believing, its offers of pardon, and eternal life to the meek and contrite heart, and the one idea which has overwhelmed them in gloom, will be expelled from their minds. Hope will spring up like a day-star arising in their hearts, and joy will diffuse itself around them.

TWENTY YEARS IN THE CHURCH OF ROME.

This is the title of a little work recently published in Cincinnati, Ohio. It is a narrative of the life and experience of Rev. JOSEPH E. FREYANG, formerly a Roman Catholic priest, and pastor of a Catholic church in Newark, Ohio.

It is a simple and unpretending record of facts, bearing internal evidence of truth, and well calculated to impress on every candid mind the superlative corruption of Popery, wherever it is found. We give some particulars as may be interesting and useful to our readers.

Mr. F. is a native of Bohemia, a province of the Austrian empire. His parents being very strict Catholics, he was educated in all the observances of the Romish church, and as he seemed likely to be a scholar, he was educated to be a priest. While a student at the Gymnasium (Academy) the priests would often visit him unexpectedly in order to examine his books, lest there should be a Bible, or other Protestant writings in his possession. Confessions to the priests, were inculcated, at this time, as the most important religious duty which he could perform. The students were forbidden to visit places of amusement, but their spiritual guides staggered home drunk almost every evening.

THE NUNNERY.

While a member of the University at Prague, as a poor student, he received assistance from a nun in the city. He visited the institution frequently, and found it a whitened sepulchre, full of all uncleanness. He says: "The eye of the young nun, humbly cast downward, the lingering motion of the body, the solemn, dark colored gown, the self denying veil, the knobby girdle, the low voice, the holy stillness within the walls of the cloister, the halls decorated with sacred paintings, the lonely cells, which, it seems, no profane person dare enter; all this might make a stranger believe it is a holy place. But it is not so. Piety and the fear of God are not in these places, but hypocrisy, dissimulation, fornication, hatred, envy, revenge, intemperance, calumny, suicide, and the murder of infants. Reader! let me tell you, that nunneries are full of all abominations."

A MONASTERY.

In Vienna, the Austrian capital, Mr. F. became acquainted with a monastic community, made up of runaways from all parts of Germany. "Those who enjoy the best constitution, and are the most cunning, are sent, at the expense of the government, to America, to extirpate the Protestant religion, and the American

Bishops are glad to receive them, because they are ready to do any thing."

Connected with this establishment of ecclesiastics, is a particular house in which penitent women are kept. "No admittance is allowed, except to priests of this order, whom I have often seen coming out of this house late in the night and early in the morning. The children born in this house belong to the state, and are sent into military schools as soon as they are old enough."

Among the doctrines taught to this order of priests are the following: A Catholic is not obliged to tell the truth to a Protestant magistrate; it is no sin to swear to a falsehood, if by it, the glory of God can be promoted, or the honor of a Bishop and the church saved. As illustrative of these sentiments, it is stated, that in the German Catholic catechism, published in Cincinnati, it is stated, that false swearing is allowed in cases of necessity.

MORALS OF THE PARISH PRIESTS.

Traveling to Rome, Mr. F. was compelled by indisposition to stop in a village of Canina, an Austrian province. He lodged with the priest of the village, and remained there, for some time, in company with the priest, who visited the neighboring towns and villages, and formed an acquaintance with the ecclesiastics of the country. He remarks, "I did not find any one who had not a concubine, and in the back-room of whose house, there were not children crying. Gambling and drinking are the employments in which they spend their time. One day I went into the town of St. Andrews, to wait upon the Bishop; when I inquired for him, his housekeeper said he was just at that time playing billiards with some distinguished friends."

Arriving in Italy, he continues: "I also stopped at Treviso, a considerable town in the Papal territories, with a distinguished priest. He was the decan (superintendent) over a large district, and had four other priests under him, who lived with him in the same house." A quarrel occurred, while Mr. F. was there, which being inquired into by the Bishop's commissary, resulted as follows: "One of the priests testified, that the housekeeper was going to burn her child, the night before. It was further discovered, that the same woman had had three children before, which the decan baptized immediately after their birth, in secret, and the so-called Miss Housekeeper burned each of them, the night after baptism, in an oven, heated for the purpose; and she would certainly have perpetrated this crime the fourth time, if a jealousy had not arisen between the priest and the decan, which led to the quarrel, and to the discovery of her crimes. The housekeeper was arrested, and condemned to the dungeon for life, and the priest was transferred to another parish, and the deepest silence was kept on all under heavy penalties."

Thus far, we see what Romanism is, and what Roman Catholic priests are, in Europe. When these same men are sent by the Pope to the United States, are they any better? Or do they appear to be less wicked, simply because an enlightened public sentiment, in this country, will not tolerate such abominations, one moment!

MR. FREYANG IN THE UNITED STATES.

While at Rome, Mr. Freyang accepted an appointment to come to Detroit, Michigan, and having received the highest recommendations from distinguished ecclesiastics, Jesuits, &c., he left the city on the 17th of June, 1835. Landing at Philadelphia, in September, he remained there till the following spring, when he proceeded to Detroit, bearing a good certificate from the Bishop of the latter city. Some time afterwards, the Bishop of Boston wrote to Bishop Rose of Detroit, asking for a German priest. Mr. F. was sent to Boston, carrying fraternal testimonials from Bishop Rose, speaking of "his zeal and well known learning." In Boston, Mr. F. took charge of the German congregation, but soon found he "could not agree with the hard-drinking priests, and with the same, who had as free access to the Bishop's house, as if they were his wives." They set some of the members of his charge against him, "especially some bad women, whom he would not absolve, on account of their disgraceful intimacy with the priests," and in consequence, he asked a dismission from his charge, and returned to Detroit, with honorable testimonials from the Boston Bishop.

Mr. Freyang states some facts respecting the Boston Catholics which are not particularly flattering. For example, "A German came to me, one day, and excused himself for not having confessed, that year. He said he was afraid to come, because he thought I would deal too hardly with him. He had been living in adultery for ten years with the wife of N., and could not now leave her. His own wife was in Germany, and the husband of his concubine had lately died. He hoped I would consider the circumstances, and give him the absolution, without requiring him to separate from the woman." He offered, Mr. F. ten dollars, for absolution, but was refused. Upon this, he went away in a rage, threatening revenge. From Mr. F. he went to the Bishop, who gave him absolution, and sent Mr. F. an order to give him the sacrament!

Stopping in New York city while, he made the acquaintance of Bishop Dubois, and other Catholics. The Germans here desired to have Mr. F. as their pastor, instead of an old priest, who was once on drunk while reading mass, that he fell before the altar, and the mass boys had to carry him into the vestry; but the Bishop would not consent, declaring

the old taper "to be the best priest in his diocese!"

While in New York, a very old man once came into his room, uttering loud lamentations, calling himself a ruined father, &c. It appeared that a priest had seduced his youngest daughter, and carried her off. The father had heard she was in a nunnery at Detroit, and begged Mr. F. to search her out, when he should arrive there. On reaching it, he indeed found the priest, serving the German congregation, and also the nunnery, "out of which," says Mr. F. "I often saw him come very early in the morning." His efforts to recover the lost daughter and send her back to the heart-broken father, were fruitless, and only drew down on his head the hatred of the seducer and other priests.

As Mr. Freyang could not bear to stay in that "Sodom," Detroit, he accepted an invitation to go to Norwalk, Ohio. Meanwhile, he paid a visit to Bardonia, Kentucky, where he witnessed many scandalous things in the priesthood. The state of things at Norwalk is described as follows: "Superstition, ignorance, drunkenness, fornication, &c., were seen and known almost everywhere. Bad women sang the anthems in miserable Latin. On Sundays, the people drank, fought, and danced in the grog-shops that were near the church. All kinds of excesses were committed." The faithful and pointed rebukes of Mr. F. soon rendered him unpopular among this people, and notwithstanding some testimonies to his "zeal and ability," and to his "doing what was necessary for piety and religion," yet he was so much persecuted, that he was led to reflect, that he might lose the salvation of his own soul, while in the Catholic church. He soon began to read the Bible, afterwards converted with some devoted ministers of the Methodist Episcopal church, was converted, and is now a respected and happy minister in the Ohio Conference.

THE TRIENNIAL CONVENTION.

This important body will convene at Philadelphia in about four weeks. It is the organ of the Baptist denomination—the entire denomination, throughout the United States. It controls all our Foreign Missionary operations in heathen lands, and among the aborigines of our own country. It receives funds from our thousands of churches, and disburses them at its discretion. The deliberations and resolves of this assembly are therefore connected with the vital interests of the Baptists throughout the length and breadth of the land. Every meeting of the body cannot but exert an important influence over the denomination, and over the cause of Christ at large. But the session now at hand will be one of more than ordinary interest. Great questions are to be discussed, and important decisions to be made. Among them, the place of meeting of the Convention. The Abolitionists of the North are desirous to have the Convention meet every year, instead of triennially. Meeting thus frequently, they think the attendance from the South would be small, and thus they would be able to carry out their own disorganizing and destructive doctrines. The members from the West are also in favor of annual meetings, not from any sympathy with the Abolitionists, but in order that the Convention may meet frequently, say every third year, at some point west of the mountains. Now, we think there are unanswerable objections to this proposition for an annual meeting. It is not necessary to meet so often. The great interests in charge of the Convention do not demand such a sacrifice of time and money, such a loss of labor at home. If meetings were so frequent, the numbers in attendance would be very small, especially from remote points of the Union. Consequently, less interest would be felt by the churches, in the measures of the body; support would be withheld, and the Convention would soon cease to represent the entire denomination. It would become the organ of a section of country, of a party of men. The General Assembly of the Presbyterian church formerly convened annually, but this frequency of assembling was found to be prejudicial to the great interests the body is formed to promote, and it was abandoned. So, past experience has proved that triennial meetings give every desirable facility for devising the best plans of action, and carrying forward successfully the great enterprises of Christian benevolence, by the great Head of the church committed to our denomination.

As to the place of meeting, let the Convention assemble occasionally at Cincinnati, St. Louis, or Charleston, and thus meet the wishes of the Western and Southern churches. But we think, as a general thing, the convenience of the several sections of the churches will be best promoted by meeting at some central point on the sea-board.

Another question of no inferior consequence, which will engage the attention of the Convention is, the transfer of the Indian Missions now under the care of our Board, to the patronage of the American Indian Mission Association. We shall heartily rejoice in any measures adopted to awaken a wider and deeper interest in the poor Indian. If an exclusive attention to his wants and woes by the new association will contribute to this interest, if that association is likely to have the power efficiently to carry out its benevolent intentions; we should vote for the proposed transfer. We trust the whole subject will receive the candid, dispassionate consideration of the Convention, and that they may be directed to a conclusion which shall meet the claims of justice, humanity and religion! One fact impresses itself strongly upon our minds, and exerts a little influence over our opinions; that is, that the action of the Convention in regard to the Indians, has never been such as fully to meet the views of brother ISAAC MCCOY, whom we regard as the most intelligent, devoted, indefatigable, self-sacrificing friend, the In-

dians have ever found in any denomination, in our country. This remark we make, without disparagement to others, now missionaries, or otherwise evincing sincere love for the sons of the forest. No one has ever surveyed the whole field and labored in it, and for it, like brother McCoy. The third subject which will claim the grave consideration of the Convention will be brought before it by Abolition brethren. But as we have lately expressed our views on that, we now forbear.

FROM OUR PORT-FOLIO.

ISAIAH, CHAP. II.

Prof. Stuart's Translation and Notes.

1. The sentence against Judah and Jerusalem, which was revealed to Isaiah, the son of Amos.
2. It shall come to pass in the latter days, That the mountain of Jehovah's house shall be established in the top of the mountain's. And all nations shall flow unto it.
3. Yea, many people shall come and say, Come now, let us go up to the mountain of Jehovah.
To the house of the God of Jacob, That he may teach us his ways, That we may walk in his paths:
For out of Zion shall forth the Law, And the word of Jehovah from Jerusalem.
4. And he will act as Judge among the people, He will decide the controversies of many nations;
And they shall beat their swords into ploughshares,
And their spears into pruning-hooks:
Nation shall not lift up the sword against nation, Neither shall they practise war any more.
5. Come, then, House of Jacob, Let us walk in the light of Jehovah.
6. But thou hast cast off thy people, the house of Jacob,
Because they are full [of sorcerers] from the East,
Yea, [they are full] of sorcerers, like the Philistines,
With the off-spring of foreigners do they strike hands.
7. His land is full of silver and gold, And there is no end of his treasures;
His land is full of horses,
And there is no end of his chariots.
8. His land is full of idols,
To the work of their own hands do they bow down,
To that which their own fingers have made.
9. Therefore shall they be cast down, They shall be prostrated,
And thou wilt not forgive them.
10. Go among the rocks, Hide thyself in the earth, Because of the terror of Jehovah, And the splendor of his majesty.
11. The lofty eyes of man shall be cast down, The pride of man shall be humbled,
And Jehovah alone shall be exalted in that day.
12. Jehovah of hosts hath appointed a day [of judgment]
For all pride and haughtiness,
For everything which is lifted up,
And it shall be brought low:—
13. For all the high and lofty cedars of Lebanon,
For all the oaks of Bashan,
For all the lofty mountains,
And for all the elevated hills;
14. For every high tower,
And for every wall that cannot be surmounted;
15. For all the ships of Tarshish,
And for everything which is pleasant to the sight.
16. The loftiness of men shall be bowed down, The pride of men shall be humbled,
And Jehovah shall be exalted in that day.
17. As to the idols, they shall be utterly destroyed.
18. And men shall go into the holes of the rock,
And into the caverns of the dust, Because of the terror of Jehovah, And the splendor of his majesty.
When he shall rise up to terrify the earth.
19. In that day, Shall every one cast away his idols of silver, And his idols of gold,
Which were made for him to worship, To the moles and the bats.
20. He shall creep into the holes of the rocks, And into the fissures of the ledges, Because of the terror of Jehovah, And the splendor of his majesty.
When he shall rise up to terrify the earth.
21. Trust no more, then, in man, Whose breath is in his nostrils;
For what account can be made of him?

NOTES.

1. The second, third, and fourth chapters constitute one prophecy, and were uttered about the same time as the first, about 700 years before Christ. The political state of the Jews was somewhat like that of the Arabs and North American Indians. The people were divided into tribes or classes, under chiefs and nobles, whose authority was almost absolute in their respective Cantons, and who often exerted a pernicious influence.
2. This prophecy, contrary to the usage of the prophets, begins with predictions of future prosperity, and proceeds with severe reproofs and threatenings. In order that what is here predicted may ensue, an entire reformation is necessary. "Last days." Vide Heb. 1: 2.—This prophecy relates to gospel times. The 2d, 3d, and 4th verses seem to be quoted from Micah, who was contemporary with Isaiah, or rather, a little older. The "mount of Jehovah's house," is Mount Zion. It was not so high as some of the other mountains of Palestine; but it is here predicted, that it shall

overshadow them all, and be their head; in a spiritual sense, of course.

3. "Up to Jerusalem." So it is always expressed. "Out of Zion," &c. Zion is the only place where the knowledge of the true God is enjoyed.

4. Jehovah shall judge between contending nations: he will vindicate the oppressed, the oppressor will be punished.

5. Hortatory: if such prospects are opening before the church, let us obey.

6. An allusion here. [The opposite of this is true: such is the conduct of Israel that] thou hast cast off thy people, "From the East," meaning Chaldees. "Sons of strangers," i. e. they enter into alliance with them so as to adopt their manners, customs, and religion, and to be led into idolatry.

7. This verse describes the effect of these foreign and unlawful alliances. The law of Moses forbade them to have horses and chariots, for two reasons: to make them depend on God for defence, and to save expense, and consequent oppression to supply it. "His land," Israel's, spoken collectively.

10. Addresses them as actually in this condition, and tells them to flee, as from the face of a terrible enemy.

11. "That day": the day of punishment.

12. "The day of the Lord" throughout the Bible always means a day when he will punish. Here, literally, there is a day for Jehovah, in respect to all pride and haughtiness, &c.

13. *Et cetera*. Uses the most lofty objects as emblems of the higher classes of the nation, who had been foremost in idolatry and sin. The cedars of Lebanon were the highest in Palestine, though they were not high compared with American cedars.

15. "Fortified cities": not literal, but emblematic.

16. Ships trading to Tarshish, the Tartessus of the Greeks, in the south of Spain.—By means of these ships, the wealth mentioned in v. 7 was acquired. Navigation was extensive under Uzziah. "Pictures," either for adoration, or for luxury. Perhaps rich tapestry is intended. Painting was not practised among the Jews; it was considered contrary to the second commandment.

19. "Earth," Judea.

20. They carried small idols about with them, relying on them for safety. Now they renounce them, and fling them away as an incumbrance.

INNATE DEPRAVITY.—As the whelp of the lioness is carnivorous, though it may never have devoured flesh, so is man born a sinner, though he has not actually sinned. Thus David says in the fifty-first Psalm, "I was conceived in sin, I was shaped in iniquity." Deeply humbled in view of his atrocious guilt before God, no man can return to the origin of his iniquity, and finds himself altogether vile, wholly polluted, and that from his birth. So in John, third chapter, we find a man represented as impure by his birth, which makes it reasonable, that he should be born again.

ORIGIN OF THE SOUL.—The supposition that the human soul is created separate from the body is inadmissible. It comes by natural generation, as truly as the body. It is as agreeable to the order of nature, that the mind should exist with the body, as that all the members should be found united with the body. There is also a close resemblance between the souls of parents and children, as between their bodies. This resemblance often extends to the nicest traits and shades of character.

JOHN C. CALHOUN has been nominated Secretary of State, to succeed Mr. Upshur, and unanimously confirmed by the Senate.

Excuse for not going to Church.—There is no excuse so trivial, that will not pass upon some men's conscience to excuse their attendance at the public worship of God. Some are so unfortunate as to be indisposed on the Lord's day, and think nothing so unwholesome as the air of a church; others have their affairs so oddly contrived, as to be always unluckily prevented by business.—With some it is a great mark of wit and deep understanding to stay at home on Sundays. Others again discover strange fits of laziness, that seize them particularly on that day and confine them to their beds. Others are absent out of mere contempt of religion. And, lastly, there are not a few who look upon it as a day of rest, and therefore claim the privilege of their cattle, to keep the Sabbath by eating, drinking and sleeping after the toil and labor of the week. Now in all this the worst circumstances is, that these persons are such whose companies are most required, and who stand most in need of a physician.—Dean Swift.

THE WEARY

Perhaps you have ceased to look for happiness: you are now searching only for rest.—Like the dove of old, you are wandering over a world which sin and sorrow have deluged, seeking rest, but finding none: for the floods of affliction have not left one green spot of gladness, one leafy branch of hope, one solitary shelter of consolation on which to rest. Oh! what an emblem is that poor weary dove, of what you now are! Stamp Eternity on her wanderings. What an emblem would she exhibit of what, if you persevere and perish in your present state, you will forever be. Conceive the waters of the deluge rolling restlessly forever, and the dove, with weary wing, and wailing cry, wandering over the wide waste of waters, seeking a resting place, but finding none, forever. How the heart sickens at the very thought. But how faint an emblem would this be, of wandering over the burning waves

of the lake of unquenchable fire, without a resting place forever!

But see! the dove has reached the ark; a hand is put forth to take her in; how safe, how happy, after all her wanderings, the weary bird now feels! And is there not an ark for you, too, poor weary soul? Yes, there is. The mercy of Jesus is that ark! Thousands have been sheltered there; and yet there is room. See, the door is open, and from the ark a voice is heard, saying: "Come unto me, thou poor weary wanderer, and I will give thee rest." Hasten to this ark, and the hand of mercy will be put forth to take you in; and sheltered there, you will be safe, for time and for eternity.

French Newspaper Press.—The number of newspapers daily circulated in Paris is about 105,000. Of these, more than one-half, or fifty-seven thousand, are Opposition papers; rather more than a quarter, or about twenty-eight thousand, Government and Conservative (of the Mole school); whilst the remainder, about seventeen thousand (considerably less than a quarter of the entire circulation), may be subdivided, in nearly equal proportions, into Radical, Republican, and Bourbonist.

For the Baptist.

ON KNOWING THE SCRIPTURES.

In the last number, a few thoughts were presented on the subject of being well acquainted with the scriptures. It should be recollected that, on account of the prevalence of error, in its thousand forms, the importance is vastly increased. In every age there has been some point of opposition made emphatically prominent. At one time persecution rages with violence and the enemy seems to suppose that by his arm he shall prevail, and destroy the cause of God. At another time, infidelity, with its sophistry, wit, and ridicule, is placed in opposition to the revelation of God. At the present time the adversary seems not so much to deny, as to pervert the scriptures: not so much to oppose religion openly, and ostensibly, as to substitute something else, under its name, in its stead. In these days, he puts on the vestments of an angel of light, and by good words, and fair speeches beguile unstable souls.

The word of God is the weapon by which the christian may, successfully, resist the temptation of the devil. When we inquire into the course of the Saviour when he was assailed by temptation, we shall find that he repelled the deceitful shaft, by the expression, "It is written," and then quoting the words of the ancient oracles of God. Here we learn the advantage of being well acquainted with the scriptures. Jesus is our example in this respect. We have a crafty, cunning, deceitful, powerful and deadly enemy, as a roaring lion going about seeking whom he may devour, and if it be possible, he will deceive the very elect. But with this weapon he may be discovered, met and repelled.

In order to be successful in this contest, it is important that the mind be well stored with the scripture, so that the portion needed at any time may be ready at hand. If a large portion of the Bible be committed to memory, and the remainder well read, and understood, we shall know why the apostle said, "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." The scriptures thus treasured up in the mind will be profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. As necessary as it is that "the man of God be furnished unto all good works," so necessary is it that he should know the scriptures. As important as it is that the christian should overcome his adversary, the devil, so important it is that he be thoroughly acquainted with the holy scriptures.

"Grow in grace, and in the knowledge of the Lord Jesus Christ," is the injunction of the Apostle. This can be acquired only by a knowledge of the holy scriptures. The world, the flesh, and the devil, are excluded only by having the heart replenished by the truth of the gospel. "When the unclean spirit is gone out of a man, he (the spirit) walketh through dry places, seeking rest, and finding none, he saith, I will return into my house from whence I came out; and when he is come he findeth it empty, swept, and garnished." Had the Holy Spirit been there, with the whole train of his graces—had the word of God been there, with its sanctifying truths, the house would not have been empty. The unclean spirit could not have returned with the "seven other spirits more wicked than himself." An increase of the knowledge of Christ, implies an increase in that word which reveals Christ. Hence the importance of knowing the scriptures.

An inquiry may arise, how shall he who has but little leisure acquire that knowledge which is here recommended; and which is so important? Much, very much may be effected by *perseverance*. The *verse system* may be proposed to such, as very advantageous. Sufficient time may be found every day to read one chapter, at least, and to commit to memory as much as *one verse*. But one verse a day treasured up in the mind, will amount in a year to no small portion of the word of God. It would embrace more than thirteen chapters of the epistles to the Romans, the most perfect system of divinity which is extant, in so few words. It would be more than the whole of Hebrews, that masterly argument—more than the three epistles of Ephesians, Philippians, and Colossians.

Thus by perseverance in doing a little every day much is accomplished in the space of one year. But should this practice be continued for ten years, a very large portion of the New Testament would be committed to memory. How important this acquisition! and especially if by any providential circumstance the power of reading should be taken away. Then the soul might feed on the ac-

quired treasure; and rejoice in the promises of God.

Young christians should, by all means, be induced to pursue this or some similar course, that they may become familiar with the word of divine truth. Then will they be able to meet, confront, and successfully oppose the enemies of the gospel. Then will they be able to enjoy rationally the promises of the gospel.

BROTHER ONKEN'S SPEECH IN ENGLAND, respecting Baptists in Germany.

Since the hour of judgment which passed over our guilty city we have had comparative peace, and considerable accession to our church. There has hardly been a week when some one has not come saying, "what must I do to be saved?" We have had to rejoice this year in the genuine conversion, as we trust, and addition to our number of sixty individuals. The last application was from a girl of twelve and a half years of age. And I have never known one instance before the church at Hamburg, in which so clear a view was given of the way of salvation, connected with so much seriousness and so sweet and humble a spirit as she displayed. The brethren engaged in tract distribution and visiting from house to house, of whom we have forty, who go two and two together as in the good apostolic age, have frequently been molested by the civil and other authorities. We circulate annually between two and three hundred thousand tracts. There are no half-and-half doctrines in them; they contain the doctrines of grace, election, effectual calling, perseverance, and all those great and glorious truths, which have been the joy and support of my heart during my trials, and but for which I should have sunk beneath the difficulties in which I was involved. But knowing my election, and being assured of my perseverance by the grace of God, so as finally to enjoy the crown, I counted these things not worthy to be compared with the glory which shall be revealed in us. Two of these brethren were detained several hours at the police station on the Lord's day. One of them, a very courageous man, reminded the officers, who were engaged in dancing and other festivities common in Hamburg on that day, that the day of judgment must come, when all must give an account of the deeds done in the body, whether they were good or evil, and that they were included in the number, whether they regarded it or not. "You are an illiterate man," one of them replied, "and it is very impudent in you to instruct gentlemen. If you are mad, you must be mad for yourself, but you must obey the law." "They said, 'we will do so, but there is one thing we cannot do, and if you read the fifth of Acts on the subject, you will find that Peter taught us must obey God rather than man, in this matter.' The chief magistrate said, 'you are an impudent fellow; you shall pay five marks; about seven shillings of English money.' They said, 'we cannot.' 'Then you must pay half.' 'We make it a rule, however, never to pay anything, if we lose all; it is always by compulsion, not by consent.'

The peace we enjoy, we ascribe to the protection of our Lord. The will of these carnal men remains the same; but they know that if they lay their hands upon us, they may have over another statement like that from our brethren in Yorkshire, which made them stare exceedingly. Eight or nine of our members enlisted in the corps of watchmen, in order to obtain the freedom of the city. One of them was called up before the chief magistrate, and asked if he were not a Baptist. He said, "Yes." "Then," said the magistrate, "you are dismissed; we will not have any such heretics in the corps." As soon as the captain heard of it, he was very sorry, for he found that the Baptists were his best men; they were no trouble, and were ever attentive to their duty; although, as he thought, they had a very foolish faith. He called therefore another of them to him, and said, "How is it that you have changed your faith?" "I would not do so for the world," was the reply. "But were you not confirmed? What faith had you then?" "None at all. I thought I had, but now I find I had none. Now I think I have a little, and I would not lose it for the whole world." The captain said, "I do not understand these things, but I am afraid you will be dismissed." "Very well, sir, if I can serve on no other terms than the renunciation of my faith, I am prepared for it." "Ay, but I do not wish to lose my best men, and therefore you must put your faith down on paper, and I will hand it in to the senate, that they may see you are not such a person as they think." His statement, as given to the senate, was to this effect: "If I am asked about my faith, I say first, that I believe it does not concern any one but God, and that I am accountable only to Him for what I believe. Secondly, it is my great aim to act up to the first article of my instruction as watchman, which states that the men shall be God-fearing, sober, and diligent men. Thirdly, if I am persecuted and dismissed on account of my faith, I can only pity and heartily pray for those who dismiss me; but I will never give up my faith in Jesus." The authorities have not thought fit to punish or dismiss him. By the efforts of our brethren in this corps, two other members of it have been converted and baptized.

In all parts of Germany churches have been formed, and are increasing. In the Grand Duchy of Oldenburg, the worst part of Germany, the truth is making great progress. In Pomerania also the truth is spreading through the instrumentality of a person who was formerly a zealous Lutheran, and who being brought to the conclusion that he had not been baptized, went into the river and baptized himself, not knowing anything of the Baptists. Others were also convinced and were baptized by him. In baptizing himself I think he was to be commended. I myself was a Baptist in principle for several years before I was so in practice; not that I was one of those to whom Mr. Williams has referred, as professing

what they are unwilling to perform, but there was no one to baptize me. I wrote to a friend and he gave me the extraordinary advice to baptize myself. This, however, I thought inadvisable, and wrote to British Christians to come over to Hamburg and baptize me; and to their shame I was obliged to wait till I met with a Christian brother who was accidentally passing through Hamburg. This brother was Professor Sepp, of America, who baptized Mr. Onken, and six others in the Elbe, and thus was baptized to lay the foundation of the present church in Hamburg, 1835.

KO-THA-BU, THE BURMESE CONVERT.

There was one native convert who fully believed—indeed, his faith was so strong, that he had no doubt that Jesus Christ came into the world to save the lost, and that all who sat under his preaching would be saved. This was indeed a wonderful instance of saving grace. He was a man taken from among the very lowest orders. I cannot tell of the bloody scenes he passed through. He became a robber, and a robber in Burmah is always a murderer—and he was, therefore, a murderer. Indeed, I cannot tell of his wicked deeds. This brother, whose name was Ko-tha-bu, was a robber from his early life. Robbers in Burmah are men, who profess to execute the most horrid deeds. Their very countenances look as if all the feeling and compassion they ever enjoyed had been blotted out, and every trace of humanity lost in their character. This man, I say, whose muscular arm had never trembled, when with his drawn sword he stood over his victim—this man, whose lips had never quivered as he looked upon his slaughtered enemy—this man, whose eye had never filled and overflowed, with the tear of sympathy and compassion—this murderer who, from early life up to the period of his conversion, had had his hands imbrued in the blood of his fellow man—was, in the providence of God, separated from his wicked companions, and became an humble disciple of Christ. He heard the gospel from the lips of native preachers, and it reached his guilty soul, and he was brought by the power of God to submit to the cross of Christ; and there his heart was softened—that heart which could not weep over deeds of blood, except over the cross of Christ. But it was a long time before the brethren could place confidence in his profession of attachment to the Saviour; they could hardly realize that the change was real. Judson was afraid of him, and would not baptize him; but finally, Boardman had resolved upon going to Tavoy to proclaim the gospel, and it was a new field, and he could not obtain the consent of any of the converts to accompany him, they were afraid to go. At length Ko-tha-bu came forward, and offered to go with him, and rather than go alone Boardman consented to go with him, as he had little hope that the tenth was in him. On their way, he frequently conversed with him on the subject of religion, and he saw so much of the spirit of Christ in him, that he was induced to baptize him, at the same time he feared lest he should baptize an unconverted man and not a Christian. After this Ko-tha-bu insisted upon going to the hill country of Tavoy, to carry the gospel to his countrymen, and when he returned, he brought with him thirty of these poor Karens, who had accompanied him in order to see the foreign teacher. The memory of the Karens is very tenacious; they remember almost every thing they hear, having to depend on their memory, as they have had no written language nor any books, until very lately. Ko-tha-bu preached daily to them Jesus and him crucified, and they remembered all he said; and when Boardman saw them he was surprised and delighted with their conversation, and at their knowledge of divine things, for it was wonderful in his eyes, and he talked with them and was satisfied that they were the children of God; but he was too weak to baptize them. In a very short time, however, Mason, who had just arrived in the country, visited Tavoy, and Boardman got him to baptize these Karen converts; and he was carried to the bank of the river, and being too ill to sit up, he was supported in the arms of Mrs. Boardman while he witnessed the sight.

But the labors of Ko-tha-bu did not stop here; he went on and preached Christ to his heathen countrymen. In 1835, brother Abbot and myself designed going to Arracan, and who should we get to accompany us? At last we obtained two Burmese and two Karens, one of whom was Ko-tha-bu, who, on being asked to go with us seven hundred miles, made no objection. He seemed willing to go any where, so that he might impart the blessings of the gospel to his countrymen. We went with us not less than ten days after reaching the province, he was off searching out the villages, and going from house to house, preaching the word. But in about one year after this, he died there; not, however, until he had been instrumental in giving the gospel to more than three hundred. Now it may be said, that from first to last this man was compelled by an overpowering conviction that he must carry the gospel to all, and he seemed to have the impression that wherever he preached converts would be made and churches would be organized. I was with this man enough to see and testify to his spirit. He was naturally one of the most unmanageable of men; but by the subduing power of grace, he ruled over his own spirit; he had a burning love for souls, and that gospel which he preached, he believed sufficient to save all. I have been with him in the mountains, in cities, on the plains. I have heard him pray in the congregation and in families, and I have overheard him in secret; and invariably, whenever and wherever he would engage, he would commence his prayer with a confession to God that he had been a great murderer, and the big tear would roll down his cheeks, and his language was that of a penitent seeking forgiveness. Now, who, in looking upon this instance, can doubt the power of God in Burmah. In this, as in

other instances, God has shown us that the gospel has lost none of its power, and all that is wanted is to carry the gospel lovingly, and come with it to their villages and cottages, and their very doors, and publicly teach it, and God will bless it.—*Kinsaid.*

From the Christian Guardian. SEDULOUS LOVE FOR SOULS.

The Christian who reads his Bible right is a wise man—the more knowledge he derives from it, the less is he subject to the delirious and control of "worldly wisdom." Indeed, there are so different in their nature and effects, he will expose himself to the probability of being designated a "fool," as the Apostle Paul was when expending all his energies in the work of God. There is a love in the Christian which makes him simple and childlike, and ready for every good work; and as the fire of that love burns within him, he will in season and out of season instruct and reprove others, and induce them, if possible, to obey and love his Saviour. His spirit will not be scorched by angrily men; for they cannot judge of spiritual things; his plans will be deemed immature and ill-advised; and his proceedings be observed with scorn, and perhaps threatening. Love, however, constrains him, as it did St. Paul, to do all that he can, by going as far as possible to persuade and glorify God, encourage his heart, and impels him in paths of duty for the salvation of his fellow-men. Impudence in the eyes of men, may be the highest prudence in the estimation of God. A course somewhat erratic to them, may to him be the most correct. Every faithful Minister of Christ can confirm our remarks. An accidental statement, or a serious look, or a friendly welcome, or an abrupt interrogatory, has sometimes been a well-directed arrow to a Christless man's heart, which has led until Christ bound it up. "The words of the wise are as goads, and as nails fastened by the Master of Assemblies."

The following extract from one of the admirable works of which the Rev. Mr. James, of Birmingham, is the author, will illustrate our meaning; and the earnest but able pastor of the High Alps, NEFF, is the subject of the illustration—a man whom the Christian world has delighted to honor, and whom many zealous his ministry from his wondrous strength—parish will greet while they throng around him in the higher region—the heavenly region of the skies. Mr. James says, "One day as Felix Neff was walking in a street in the city of Lausanne, he saw, at a distance, a man whom he took for one of his friends. He ran up behind him, tapped him on the shoulder before looking in his face, and asked him, 'What is the state of your soul, my friend?' The stranger turned; Neff perceived his error, apologized, and went his way. About three or four years afterwards, a person came to Neff, and accosted him, saying, he was indebted to him for his inestimable kindness, Neff did not recognize the man, and begged he would explain. The stranger replied, 'Have you forgotten an unknown person, whose shoulder you tapped in a street in Lausanne, and who said to you, "What is the state of your soul?"' Neff was struck by the question, and now I find it is well with my soul.' This proves what apparently small means may be blessed of God for the conversion of sinners, and how many opportunities for doing good we are letting slip, and which thus pass irrevocably beyond your reach: One of the questions which every Christian should propose to himself on setting out on a journey is, 'What opportunities shall I have to do good?' And one of the points on which he should examine himself on his return is, 'What opportunities have I lost?'

THE CHRISTIAN MINISTER ON HIS WAY TO THE SANCTUARY.

I am going to the sanctuary—going to meet God—going to engage in his worship—going to preach his word—that word by which both myself and my hearers must finally be judged. I shall soon be surrounded by a number of beings whose existence is never to terminate; but who, after millions of ages, will still be immortal. Either the Bible is untrue, or every man, woman, and child among them will dwell in everlasting misery or joy. As soon as they have passed the narrow boundary of life, they must rise to the companionship of the highest orders of beings, or sink to the doom of the lowest. Providence has appointed me to declare to them the misery of their condition as sinners, and to direct their attention to that blessed way which infinite wisdom has opened for their complete happiness. I am to represent to them the character of a Savior who is willing to be gracious. I am to show them the utter impossibility of their being saved by any other means. I am to labor for their souls; to labor that I may be instrumental in their everlasting welfare; and when I have finished the short period allotted for me on earth, I am to appear before the tribunal of my Creator, to give up my account, to say how I have improved my talents—what exertions I have made in the office I sustain, and what effects have resulted from them. Perhaps, before another Sabbath day, some that bear me this day will have removed to their long home; they may have appeared before their Maker; they may have given in their account. What if it should be said of any that I have been necessary to their damnation—that I had not reprov'd, that I had not entreated, that I had not instructed them! What if they should to eternity be heaping curses upon my head, because of my lukewarmness and inaction?

Or, perhaps, before the arrival of another Sabbath, I may have finished my course on earth; I may now be going to preach my last sermon; the opportunities I now enjoy of winning souls to Christ may be the last I shall ever have. Of that I may be enabled to keep my own accountability and the immortality of my hearers in view. May they annihilate all fear of the creature, and make no solicitation to please God; may I enter the sanctuary under the deep impression of his presence; may I remember that he is as present as I am; may I say, "all my thoughts, and with all

my intentions, may I be kept from the folly of striving merely to gratify the outward ear; may I be animated with ardent zeal—and according to knowledge! May I be in a spiritual and heavenly frame of mind! May I strive to cherish this disposition in those dear hearers; and, above all, may I be indulged with thy smiles. O thou infinitely blessed God!—and when my work on earth is done, rise to noble communion with thee and thy Son for ever. Amen and Amen.

WHAT WILL BE YOUR OBITUARY?

Suppose you die, no matter in what month of the year, what will be the nature of the obituary which will be read at your funeral, and to all eternity? You may startle at this question, but it is an important one, and should be seasonably and candidly answered by you. You may ask, how can I tell what my obituary will be? Somebody will write it after I am dead; I shall never see it or read it! Oh, here is your mistake. Another may reduce it to paper, but you only can furnish the material. You alone can write it upon the heart and memory. None but yourself can so write it that it will be eternally read and remembered. You have been writing for years—you may have but a sentence more to add to complete the work. Think a moment; look over the manuscript; how does it read?—*Testimon written?* Let it what it ought to have been? Are you a sinner? What is the nature of the paragraph you have added to your obituary during the last year? You may have delivered one hundred and four sermons, but how were they studied and delivered, and what has been the result? Have any sinners been awakened, converted to Christ, and added to the church through your instrumentality? Have you, like Paul, wept night and day for lost men? Have you been grieved for the affliction of Joseph? Have you done all you might have done for the immediate salvation of sinners? Have you raised the standard of piety higher in the church? Have you fed the flock, over which you have been placed, with the word of God? Have you led them into green pastures, and by the side of still waters? Have you crested the lamb in your bosom, and accustomed the more aged and experienced of the flock to go alone; in other words, to exercise themselves in the word of God? Have you so lived, that should you die this year, it will be said, 'He was indeed a good man, a faithful shepherd, and his death is deeply regretted by all who knew him. He was highly esteemed when among us. In his death he was deeply lamented, and his praise is in all the churches. Though now removed from us by death, yet he still lives in our affections; though dead he yet speaks to us by the influence of his labors and examples.' We ask, are you a private member in the church? What have you added to your obituary? Read it. He made during the year four hundred pounds—increased his stock one half—and added one house to his fixed property; but he neglected family worship; was irregular at church—was inattentive to the word spoken—did not stay up his pastor's hands—was difficult to please—exercising a blighting influence upon his family—and finally died as he had lived. He is gone, but the church has lost nothing—he is not missed except by his own family. He is dead, but society is none the poorer. Reader, 'be not deceived, God is not mocked; whatsoever a man sows, that shall he also reap; if he sows to the flesh, he must reap corruption.'

IMPUDENT READER, what have you written? Read it. He had good instruction. Christ as revealed in the gospel, was kindly, freely, and repeatedly offered to him; Christians prayed for him, the Spirit strove, but he despised every offer, made light of religion and religious people, lived a life of impiety, died without mercy, and is LOST! Dear friends, let us feel that every act of ours is a line in our obituary. If you are a minister, preach for eternity. Every sermon enters into your obituary notice; you will feed it in eternity. Preach for eternity—time is short! time is short!! If you are an editor, write well, for you are writing for eternity. You have, perhaps, written several obituary notices the past year; your's may be written ere this year closes. Every sheet you submit to the press is but material for your own obituary, which some kind friend may soon reduce to paper. Edit well; you will read your proofs in eternity. Write well, though brief—time is short! time is short!!

Christian Parents, Christian Friends, what you write must be briefly written, but write it well, and re-write as much as possible of what you have already written, and write it better. I repeat, write it well you will read it millions of years hence.

Are you a Sabbath School Teacher?—You are writing your lessons upon the minds and hearts of your scholars. Write them well. Write them with faith, prayer, earnestness and affection.

IMPUDENT SINNER, write your confession to Christ to-day. Begin your heavenly journey on the New Year. You may have Christ to-day, for 'mercy's free, mercy's free!' You may reject Christ to-day, perfect your obituary, and die and go to hell, for time is short, time is short.

I may have written my last address—the thought deeply affects me. My hand trembles as I write, and tears blot the page. I have tried to write it well; and may both writer and reader so live, that this may prove the happiest year that we have ever lived.—*Canada Baptist Register.*

Faith, religious tea-parties, &c.—Our fathers could contribute to their substance for the support of religion freely and from principle; but thousands of the present age have to be contented with twenty-five or twelve and a half cents by being offered a cup of tea, or some kind of a fancy article. Suppose we could go back to the first age of the Christian Church, what should we think on hearing a notice, like the following, read by the official minister?

To-morrow evening a tea-party will be held in this house. Mary and Martha will

superintend the tables, and St. Peter and St. John have engaged to make speeches on the occasion. A band of music will be present, and several excellent moral songs will also be sung by celebrated performers. In the afternoon of the evening a variety of fancy articles will be offered at private sale by Martha, Mark, Luke, and John; and St. Thomas will close with a public auction. The committee of arrangements can promise a great entertainment, as no pains have been spared to make all things interesting. The entire proceeds will be applied to improving the appearance of the buildings of the Church. Reader, again we ask you, what would you think of such a notice?—*W. C. A. C.*

Oaks.—An oak was felled in Suffolk containing an enormous quantity of timber, and was employed in the construction of the Royal Sovereign. Another, which was standing in Dorsetshire in the time of the Conqueror, is hollowed out by decay and used as an alms-house. Oaks are standing in the New Forest which were planted ages before the Conquest. The oak from which the arrow glanced that killed William Rufus, was standing in the memory of persons still living. A stone now marks the spot where it grew. One little incident connected with it deserves notice. The body of the dead king was conveyed in the cart of a farmer called Perkins, and at this day a farmer of the same name lives on the spot, whose circumstances are on that limited scale which just enables him to keep a cart, whose forebears, as far as can be traced, always lived on the same spot, and who may be presumed, without any violent stretch of fancy, to have been descended from that Perkins who carried away the body of William Rufus. The geographical distribution of the oak is very extensive. Its northern limit is in latitude 65 degrees, in Norway, but on the confines of Asia it is not found to extend so far north, but ceases to be found at latitude 57½. Its southern limit is in Mexico, bordering on the tropics; but here it is found only on the table land, where the elevation gives a lower temperature. The Mexican oak will grow in Cornwall.

From the Herald.
At a meeting of a portion of the friends of Dr. NATHANIEL W. FLETCHER, on the evening of the 12th March, 1844, at Marion, Perry county, Alabama, on motion, Col. Henry C. Lea was called to the chair, and Gen. James Crook appointed Secretary.

The following resolutions were then submitted by the Hon. A. E. Moore, and unanimously adopted:

- Resolved, That during a residence of six or eight years in our town, Dr. N. W. Fletcher has sustained the character of a perfect gentleman and of a skillful and distinguished physician.
- That on account of his usefulness and skill especially as a physician, we regret his removal from amongst us.
- That since he yields to the belief that the interest of himself and family, in some respects, will be promoted by a removal to another place, he carries with him not only our warm wishes, but we believe those of the entire community, for the health and happiness of himself and family, and for his success in pursuing the labors of the profession to which he belongs.
- That we cordially recommend him to the citizens of the city and county of Mobile, the place of his intended future residence, as a skillful physician.

HENRY C. LEA, C.M.
JAMES CROOK, Sec.

RECEIPTS for the Alabama Baptist.

Enoch Spinks,	2d vol.
James J. Jeter,	1st "
St. Manual,	1st "
Dr. C. Jewett,	1st "
Offs Shivers,	1st "
J. E. Duke,	to no 37 2d vol.
David Gordon,	2d vol.
James Gordon,	2d "
Eliza Gordon,	2d "
Rev. Platt Stout,	2d "
Rev. Joseph Myers,	2d "
Wm Wood,	2d "
Edmond Wood,	2d "
John Timmons,	2d "
Thomas C. Clark,	2d "
Nathan Hooker,	2d "
James O. Miller,	2d "
Rev. Lemuel Callaway,	1st "
Wm Horbuckle, by L & D	2d "
John M. Stone by L & D	2d "
Henry P. Spier,	2d "
John L. Spier,	2d "
B. W. Read,	2d "
Rev. Thomas Chilton,	2d "
John E. Lloyd,	2d "
David Suddeth,	2d "
Mrs. Margaret A. Barclay,	to no 28 2d vol.
G. W. Brone,	2d vol.
Mrs. Mary C. Giffin,	2d "
Ann K. Christian,	to no 33 2d vol.

JAMES H. DE VOTIE,
Treasurer.

CAMP MEETING.

Providence permitting, a Baptist Camp Meeting will be held with the Concord church, Winston county, Miss., commencing on Thursday, before the last Lord's day in July. Our ministering brethren are respectfully invited to attend.

By order of the Church,
JOHN MICOUGH, Jr., Moderator.

Index please copy.
March 9, 1844.

DISSOLUTION.

THE partnership, heretofore existing under the firm of Callaway & Parks, was dissolved by mutual consent, on 2d November last. LEMUEL CALLAWAY, WM. A. PARKS.

Mobile, March 10, 1844.

COMMISSION BUSINESS.

THE subscriber takes this opportunity for returning his acknowledgments to his former patrons, and respectfully informs them and the public, that he will continue the Commission Business on his own account; and hopes by strict attention to business, to merit a continuance of their favors.

LEMUEL CALLAWAY,
Mobile, March 10, 1844.

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

Poetical Department.

From the Baptist Advocate.
"Ask, and it shall be given you—Seek, and ye shall find."—Matt. 7, 7.

Oppressed with sin and grief,
Where shall I rebel fly
To find a sure relief
From all his agony?

Where find a sovereign balm
To cure a sin-sick soul?
Where find sweet peace and calm
When troubles o'er him roll?

Not with the proud of earth,
And fashion's vanities throng;
Not in the halls of mirth,
The wine-cup and the song.

Not in those haunts of sin
The play-house and the ball,
Where in roads first drink in
The wormwood and the gall.

Not mid the classic lure
Of old and modern times;
Not where the golden ore
Runs through a thousand mines.

Not in the eager chase,
Where beauty is the prize;
Not in the light and grace
That beam from woman's eyes.

Oppressed with sin and grief,
Where shall I rebel fly
To find a sure relief
From all his agony.

Oh! turn from earth away,
And now to Jesus fly;
His blood can wash away
Stains of the deepest dye.

A-k, and ye shall receive
That grace, without delay,
The world can never give,
And ne'er can take away.

C. S. V.

Youth's Department.

DON'T SCOLD AT CHILDREN.

Mr. Editor:—The following incident came under my observation a few days since, and if you think it worth a place in your paper, you may insert it.

A little boy, not quite four years old, boarding out with his father, on seeing the mistress of the house set a large earthen dish in a rocking chair, roughly ran and kicked it out on to the floor, and broke it into several pieces. He probably did not intend to break the dish, but he intended to plague the lady, and be a little mischievous. His father happened to come in while the broken dish was lying on the floor, and little sonny was crying bitterly. "What is the matter, sonny?" he inquired, in a gentle tone, at the same time suspecting the cause of the trouble. The little fellow ran to his father, buried his face in his overcoat, and frankly owned that he broke the dish. "Are you sorry you broke it?" the father asked. "Yes, father; can't you mend it?" "No, sonny, it can't be mended, but it can be paid for. Have you got any money?" "Yes, I have, father, and I'll pay for it," said he, running away to find his purse, apparently pleased with the idea of making amends for his mischief.

"He found his money, and very cheerfully offered one cent, at the same time asking his father if he did not think one cent was enough to pay for that 'old broken dish.'—'No,' replied the father, 'the dish was worth more than a cent before you broke it, and you must pay as much as a whole dish is worth.' He then offered another cent, and then another, which were all the cents he had. He had a ten cent bit, but did not like to part with it; but the dish must be paid for, if it should take the whole, and all he had was too little to pay for this one broken dish. He looked his money over, counted over the pieces several times, and looking earnestly at his father, said, 'I won't break another.'—'Well, I hope you won't,' said the father; 'but this one must be paid for.'—'Well, there,' said he, 'I don't want to give all my money for an old broken dish.'—'You broke the dish, and it is right that you should pay for it,' answered his father very decidedly.

After the little boy had given up all his money, he was still in debt for the 'broken dish.' He agreed to work for the rest—was to bring in wood for the lady. When the affair was fully disposed of, he said to his father with a deep sigh, 'I don't mean to break another dish—I'll be more careful next time; had to pay away all my money for an 'old broken dish.'"

It struck me at the time that such a course would teach the child more caution than such scolding. It may also serve to show older boys how little real satisfaction there is in paying for 'broken dishes,' or in spending money for that which does no one any good.—*Zion's Advocate.*

INFLUENCE OF KINDNESS.

In Philadelphia there was a physician belonging to the society of Friends, who was very benevolent and much beloved by the poor. One day, this good doctor, attempting to ride through a narrow and crowded street, was stopped by a dray, which stood in such a manner that he could not possibly get along. He asked the driver if he would be good enough to move a little out of the way; but the man was ill-natured, and answered in violent language, that he would not stir till he was ready. The doctor replied with the utmost gentleness, 'Well, friend, thou wilt not move to oblige me; but if thou shouldst be ill, or any of thy family in distress, send for Doctor P., and he will come and do all he can to assist thee.' This mild answer gained the drayman's heart, and made him thoroughly ashamed of his bad temper. He asked pardon for the language he had used, and immediately made room for the doctor to pass.

There is hardly any body in the world so rough and violent as to resist, for any length of time the soothing influence of kindness. Even the most ferocious animals are tamed by it. In this way, a man by the name of John Austin, in London, has trained animals of totally opposite natures, to live together in love and peace. He is careful to keep them well fed; caresses them a great deal,

and accustoms them to each other's society at a very early age. The cat, the mouse, the owl, rabbit, hawk, pigeon, starling, and the sparrow, all frolic together in the same cage. The owl allows the sparrow to eat from the same dish, without offering to devour him; while the nice caper directly under pussy's paws, and the starling perches on her head.

From these facts, little girls and boys can learn a useful lesson, concerning their treatment to younger brothers and sisters. When little ones are fretful, do not take hold of them hard, and pull them along, and speak cross words to them. This will only serve to spoil their tempers and injure your own; but speak gently, and try to comfort them, and tell them some simple story to make them forget their little troubles. In this way, they will soon become as docile as little lambs; and when they are unhappy, they will come to you as their kindest protector and best friend. A gentle and patient temper is a twofold blessing; it equally blesses those who possess it and those who come under its influence. While we are striving to do good to others, we find our reward in the quiet happiness with which our own hearts are filled.

MISS DIX, THE PHILANTHROPIST.

This lady was recently at Albany, N. Y., with a view of laying before the Legislature the fruits of her tour among the Prisons and Asylums of the country. In an account of her, which cannot fail to interest our fair readers, Mrs. Child remarks:—
"Those who know Miss Dix, as I have done, are aware that her life has been one continued exertion and self-sacrifice for the good of others. To those who do not know her, she would, in unaffected humility, shrink from having it told.

"It is little more than two years since her attention was arrested by the condition of prisoners, particularly those who were insane. Years of unremitting industry as a teacher, and a legacy from a deceased relative, had given her a competence sufficient for her simple mode of life. She might have rested, after her long continued toil, and carried with her, into honored retirement, the consciousness of innumerable acts of kindness bestowed and duties faithfully performed. 'But I felt,' says she, 'that I had no right to live for myself alone! that there was much work to be done in the world, and there must be something for me to do. While I eagerly asked of myself, what is my appointed mission, I was led into the prison houses of the land; and soon saw that my work was there.'

"And bravely she performed her heavenly mission! Traveling alone, in cold and storm; expending her income, her energies, and her health; witnessing scenes of degradation and filth exceedingly revolting to the fastidious delicacy of her character, and continually brought into contact with mental and physical suffering, agonizing to her compassionate heart.

"Through her benevolent influence on selectmen, county commissioners, and State Legislators, extensive and beneficial changes have already taken place in Massachusetts, though much remains to be done. 'She has recently returned from a similar tour of duty in Canada, and is now traveling through New York. In some respects she thinks the prisons in this State are in better condition than those of Massachusetts, particularly as the insane are rarely found within their walls. But, she says, if the civilized world affords a spectacle more painful than the institutions provided in Albany for the poor and vicious, she trusts it will never be her lot to witness it.

"I inquired whether the amount of good accomplished had so far equaled her expectations; she said it had—that her faith in the power of kindness over the insane and vicious had been more than confirmed. Among the hundreds of crazy people with whom her sacred mission has brought her into companionship, she has not found one individual, however fierce and turbulent, that could not be calmed by Scripture and prayer, uttered in low and gentle tones. 'The power of the religious sentiment over these shattered souls seems perfectly miraculous. The worship of a quiet, loving heart, affects them like a voice from heaven. Tearing and rending, yelling and stamping, singing and groaning, gradually subside into silence, and they fall on their knees or gaze upwards with clasped hands, as if they saw, through the opening darkness, a golden gleam from their Father's throne of love.'

"On one occasion this missionary of mercy was earnestly cautioned not to approach a raving maniac. He yelled frightfully, day and night, rent his garments, and tore his hair. She read to him a few passages of Scripture filled with the spirit of tenderness. His shouts gradually subsided, until at last he became perfectly still. When she paused, he said meekly, 'Read me some more; it does me good.' And when, after a prolonged season of worship, she said, 'I must go away now,' he eagerly replied, 'No, you cannot go; God sent you to me, and you must not go.' By kind words and a promise to come again, she finally obtained permission to depart. 'Give me your hand,' said he. The wild expression of his haggard countenance softened to tenderness, as he said, 'You treat me right. God sent you.'

"On another occasion she had been leading some twenty or thirty maniacs in worship, and seeing them all as quiet as lambs gathered into the shepherd's fold, she prepared to go forth to other duties. In leaving the room, she passed an insane young man, with whom she had had several interviews. He stood with hands clasped, and a countenance of the deepest reverence. With a friendly smile she said, 'Henry, are you well to-day?' 'Hush! hush!' replied he, sinking his voice to a whisper, and gazing earnestly on the space around her, 'hush! there are angels with you. They have given you their voice.'

He has lived the longest, who has best accomplished life's ends.

The following singular means of curing habitual drunkenness is employed by a Russian physician, Dr. Schreiber, of Brzesko-Litewski:—It consists in confining the drunkard in a room and furnishing him, at discretion, with brandy diluted with two-thirds of water; as much wine, beer, and coffee as he desires; but containing one third of brandy; all the food—the bread, meat, &c.—are steeped in brandy and water. The poor wretch is continually drunk and drowsy. On the fifth day of this regimen he has an extreme disgust for brandy; he earnestly requests other diet, but his desires must not be yielded to, until the poor wretch no longer desires to eat or drink; he is then certainly cured of his penchant for drunkenness. He acquires such a disgust for brandy that he is ready to vomit at the very sight of it. *The Chemist.*

MEDICAL NOTICE.

D. B. P. CURRY tenders his thanks to the citizens of Marion and its vicinity, for past favors, and respectfully solicits a continuance of their patronage. He has removed his office to the room adjoining H. F. Golden's Drug Store; and will devote his undivided attention to the duties of his profession. He may be found at all times at his office in the day, and at the residence of J. R. Gooch at night, unless absent on professional business. His charges will be as follows: Visit during the day, \$1, and \$2 (in town) at night; mileage, 50 cts. in the day, at night \$1—Other charges in proportion.

Feb. 7, 1844. *H. A. RATTLE.*
H. A. RATTLE, JOHN A. RATTLE,
GRIFFIN & BATTLE,
WHOLESALE GROCERS
No. 34, COMMERCE STREET,
Mobile, Alabama.

REFER TO
Rev. Alexander Travis, Conecuh County.
J. H. DeVeto, Perry
W. H. Linsam, Esq. Wilcox
David Carter, Esq. Butler
Capt. John Fox, Murree
Judge Ringold, Marengo

THO. CHILTON,
ATTORNEY AT LAW
AND
Solicitor in Chancery;
Marion, Perry Co., Ala.
Office in the brick building, south of the Court-house.
January 3, 1844. 17

J. L. MCKEEN & BROTHER,
INVITE their friends in Perry to their large and fresh stock of FALL and WINTER
GOODS.

Bought at the very lowest prices in the New York and Philadelphia market. They promise to sell as good and cheap Goods as any house in Mobile. Call on us before purchasing elsewhere, and examine our BLANKETS, NEGRO KERSEYS and LINSEYS, SHOES and HATS.
A large and handsome assortment of new style GOODS for ladies fall dresses.
Mobile, October 1, 1843. 6 Gm.

Advances on Cotton.

E. I. ANDREWS & CO.
COMMISSION MERCHANTS, MOBILE, ALA.
WILL make liberal advances on Cotton to their consignments for sale in Mobile, or for shipment.
Sept. 27, 1843. 4-1

FACTORY AND COMMISSION BUSINESS.

THE subscriber respectfully tenders to his friends, his thanks for their confidence and very liberal patronage during the past season; and he leaves to inform them, and the public, that he continues as heretofore the
FACTORY 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 favors and confidence. All orders for Groceries, Bagging, and Rope, &c., will be filled on the usual time, and the articles carefully selected.

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

LARD LAMPS!
ON a new principle—latest patent and pattern—which burns admirably—gives a first rate light, at a cost of almost nothing—six ounces of Lard burning in one six hours—can be bought low for cash and CASH ONLY.

UPSON & MELVIN, 23
Feb. 14, 1844 if

JUST RECEIVED
JAPANESE DRESSING CASES, Sugar Boxes, Trunks, Fruit Dishes, Waiters, Spoons, Tea Canisters, &c., &c. Also, LARD LAMPS—latest improved patent and pattern; which will sell very low for cash.

UPSON & MELVIN, 23
Feb. 17, 1844 if

NAPOLEON LOCKETT,
Attorney & Counsellor at Law,
MARION, PERRY COUNTY, ALA.
February, 1844.

SURGICAL INSTRUMENTS.
AMPUTATING, Trephining and various others, for sale by
E. R. SHOWALTER, 23
Feb. 14, 1844 if

HOWARD
COLLEGIATE AND THEOLOGICAL
INSTITUTION.

THE exercises of this institution will be resumed on THURSDAY, 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 devoted 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.

FACULTY.
Rev. JESSE HARTWELL, A. M.
S. S. SHERMAN, A. M.
Rev. S. LINDSEY, A. M.
Rev. A. A. CONNELLA, A. M.

TUITION—For Session 1.
Preparatory Department, from \$12 to \$16.00
Advanced 25.00
For incidental expenses (fuel, &c.) \$1.00.
Positively, one half of the Tuition will be required in advance. Payment must be made to W. N. WYATT, Esq. Treasurer.

BOARD in the most respectable private families in town, (including lodging, washing, fuel, and lights) at from \$12 to \$13 per month.
E. D. KING, Pres. of the Board.
H. C. LEE, Secretary.
Sept. 20, 1843.
Feb. 14, 1844 if 23

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

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

For the last three years, it has constantly had, as it also has at the present moment, a large 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 PARAPHRASE DEPARTMENT, and the JUDSON, MARION, 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 pupils, and to the Word of God. It is kind and fraternal, but steady and inflexible.

The MANNERS, personal and social habits, and the MORALES of the young Ladies are fostered 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. They are allowed to spend no more than fifty cents a month for their pocket money.

Expensive Jewelry, as 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, books, &c. This Institution is exposed to no such disadvantages.

Like a COLLEGE, it is permanent in its character. Parents and Guardians may place young ladies here with the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no 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, private and public devotion, the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on principles of the most enlarged Christian liberty, no sectarian influences being ever tolerated.

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

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

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

E. D. KING,
J. L. GOREE,
J. I. GOREE,
O. G. EILAND,
J. LOCKHART,
L. Y. TARRANT,
Wm. HURNBROOK,
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 institutions differ from ours, and thrown upon the children of the South for their indiscriminating minds.

The books forming this Series have been carefully revised, and freed from all objectionable pieces, and it is believed, that four 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 instrumentality, to the efforts of Teachers in conveying 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 Rhetorical Reader.

These, together with an unusually choice and extensive selection of SCHOOL BOOKS, both English and Classical, are constantly for sale extremely low, by

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

Much Inconvenience Obviated.

THE subscriber will furnish any LAW, MEDICAL, THEOLOGICAL, and MISCELLANEOUS Books, that can be had in the Northern Market, in answer to orders from responsible men, and at such rates as will render it the interest of persons in this section of country to obtain their supplies through him. He has made arrangements with gentlemen in the North, who are respectfully engaged in the above departments of the book trade, that will enable him to furnish supplies with little delay.

Dr. E. R. SHOWALTER of Marion, is authorized to receive orders and payments. All books ordered through him will be sent to his care, of whom those ordering will receive them, and payment will be required on their reception. For the rates, enquiry may be made of him.

Thus the inconvenience often experienced in obtaining rare, as well as many common professional and miscellaneous books, will be obviated; an order for what is wanted handed to the above gentleman being all that is necessary to bring such books to his hand, and at the lowest prices.

FRANKLIN H. BROOKS,
No. 56 Water street, Mobile.
Nov. 1st, 1843. 9

THE BEST ARTICLE YET.
Dr. Carter's Compound Pulmonary Balsam.
PREPARED FROM VEGETABLES ONLY.
THIS article is offered to the public from a conviction that it is superior to any article now in use for the various diseases of the chest. It has gained vast reputation for the cure of Consumption, Asthma, Whooping Cough, Catarrhal affections of the chest, Influenza, Croup, Spitting of Blood, Pain in the side, Shortness of Breath and common Colds. Price only fifty cents a vial. For sale only at the Drug Store, opposite Cockes old stand, by
E. R. SHOWALTER, 3
Feb. 24, 1844.

PEASE'S CANDY
S O celebrated for coughs and colds, for sale by
E. R. SHOWALTER.

TO TEACHERS.

AT the recent meeting of the Board of Trustees of the University of Alabama, an Ordinance was passed, of which the following is an extract:

"Be it further Ordained, That the Faculty be authorized and requested to issue to the teacher or teachers of such of those applicants for admission to each succeeding Freshman class at its formation, as shall upon examination be found to be best prepared for entrance, a testimonial in writing of such superior preparation, and an expression of their approbation."

The next Freshman class will be formed on the first day of January, 1845, on which occasion will be issued testimonials in form, as required by the foregoing ordinance.

The Faculty give notice further, that owing to the very defective preparation in Arithmetic of many candidates for admission, they have determined upon a more rigid examination on that subject in the formation of succeeding classes; and that, to secure uniformity of preparation, they have adopted Bernard's Arithmetic, as the treatise on which every candidate will be examined.

The Faculty have also adopted Andrew's and Stoddard's Latin Grammar, and candidates will be examined on no other.

By order of the Faculty,
F. A. P. BARNARD, Sec'y.
University of Alabama, January 5, 1844.

Editors in the State of Alabama, friendly to the cause of Education, are requested to give the foregoing a few insertions.
Jan. 29, 1844. 3t 51

J. M. SUMWALT & CO.
WHOLESALE & RETAIL
Booksellers and Stationers,
AND
BLANK BOOK MANUFACTURERS,
No. 37, Dauphin Street,
MOBILE, Ala.

KEEPS constantly for sale, at the lowest CASH prices, Mitchell's School Geography and Atlas, Mitchell's Treasury Geography, Geographical Reader, Frost's United States, 1840, Frost's United States, 1841, Frost's Practical Grammar, just published, Primmer's Golden Rule, and Green's Frost's American Speller, Turner's Christian's Catechism, by Goodrich, Amoswell's Latin Dictionary, by Charles Anthony, Professor of Mathematics in Columbia College, New York; Keitt's Arithmetic, Gouss's Domestic Medicine, Moulton's Harmony, by Wm. Walker, Dorey's Choice, Mercer's Catalogue, Baptist Harmony, &c.

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 Stock constantly on hand, which will be sold at the lowest cash prices.
Mobile, February 1, 1844. ly.

Cheaper than Ever.
JOHN K. RANDALL,
No. 44 Water Street,
MOBILE.

OFFERS to purchasers a large and well selected assortment of Books and Stationery, with which he has extensive stock, and which he constantly receives from the most reliable sources. He is enabled to offer the most favorable facilities for procuring foreign and domestic books, and being determined to keep himself supplied with small and quick sales, he is enabled to dispose of every variety of articles in his line of business, at prices which cannot be surpassed by any other establishment.

SCHOOL BOOKS,
in every branch of learning, and of the latest and most popular editions; among which he would call particular attention to some prepared expressly for the use of the SOUTHERN SCHOOLS.

Classical, Theological, and Historical Works, with all the NEW PUBLICATIONS, as soon as they can be received after they are issued from the press.

LAW AND MEDICAL BOOKS,
in every department of these professions, and from the pens of standard writers of eminence and research.

BIBLES, COMMON PRAYER, PSALM and HYMN BOOKS, together with other DEVOTIONAL and RELIGIOUS WORKS for all the various denominations of Christians.

PROSE AND POETICAL WORKS,
from the pens of the most celebrated Novellists and Poets of our own and foreign countries. Plain and elegant editions, in every variety and style of binding.

STATIONARY.
For the Catalogue of the School Room and the Study, containing almost every article that time

LAW & MERCANTILE BLANKS,
of every kind and description. MORTGAGES, DEEDS, LEASES, CHECKS, NOTES, RECEIPTS, BILLS, &c., all printed on fine paper.

BLANK BOOKS,
from the smallest memorandum book, up to the largest size for Banks and other corporations, made of the best materials, and bound in every variety of style by the most accomplished workmen.

Paper Ruled to any pattern, in superior Style.
WRITING & LETTER PAPER,
Tissue Paper, Bristol Boards, Tinted Paper, Wrapping Paper, Perforated and Fancy Paper, Bonnet Boards, Note and Envelope Paper, &c.

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

Merchants, Traders, Teachers, Parents, Planers, and all who may need either Books or Stationery, are invited to call and examine the stock and prices.

Mobile, February 1st, 1844. ly.

PROSPECTUS
OF THE
ALABAMA BAPTIST.

IT is proposed to publish in the town of Marion, Perry County, Alabama, a weekly Religious Paper, with the above title.

To illustrate and support the distinguishing doctrines and usages of the Baptist Denomination, will be a prominent object of this paper.

It will furnish a medium of inter-communication among the Churches, and its readers will constantly have before them intelligence from individual Ministers, from Churches, District Meetings, Associations, and from the Executive Board of the Baptist State Convention.

To render this interchange of opinion frequent, and to have our domestic intelligence promptly thrown into circulation, it is obvious we must have a paper within our own limits—we cannot depend on one issued in another State. The news becomes stale, when it must be forwarded to some distant point for publication; afterwards be brought back, and then begin to take its rounds among our families.

The ALABAMA BAPTIST will contain information respecting the operations of Bible, Missionary, Tract, Sabbath School and Temperance Societies. It is intended, also, that it shall present such views of Christian Education, General Morality, and Practical Piety, as will make it a valuable FAMILY PAPER.

The paper will be conducted, (for the present) by an Association of BAPTISTS, who enjoy the entire confidence of the Churches, and are deeply interested in the prosperity of the Denomination, and in the general progress of the Redeemer's Kingdom.

TERMS:
THE ALABAMA BAPTIST will be published weekly, on an Imperial sheet, with first type, and furnished to subscribers, at THREE DOLLARS per annum, payable IN ADVANCE.

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

LEWEL CALLAWAY,
WILLIAM A. PARKS.
Mobile, June 1st, 1843. [oct14-37.]

NOTICE.
THOSE indebted to me are requested to come and settle.
E. R. SHOWALTER

THE PSALMIST.

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

BY BARON STOW & S. F. SMITH.
THIS work contains nearly Twelve Hundred Hymns, original and selected, together with a collection of Chants, and Selections for Chanting at the end.

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

Surprising as it may appear to those who are aware of