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TERMS.

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TRIBULATIONS OF A MINISTER.

EXTRACTS FROM THE DIARY OF REV. BARNABAS L. BARNLEY.

Jan. 13. Preached this afternoon upon the duty and privilege of family prayer, as I have discovered that several of our brethren neglect it. One man says "he cannot find time to pray in his family, because his business is so urgent." Another says "he has no gift for prayer," and another, "that he has neglected it so long, that he is now ashamed to commence it."

Jan. 16. Preached this noon at the poor-house. Many of the poor creatures were very attentive, and some seemed much affected.

Jan. 22. Am very sorry to hear from our superintendent that the Teachers' meetings lately have not been well attended. I must attend them myself after this, and see if I cannot get the teachers more interested in them.

Feb. 9. Had a long talk with Mr. M., to induce him to speak and pray in the conference meeting. He says, "he can't do it because he has no gift." He acknowledges that he often in political canvasses speaks at length, but poor man, he can find no tongue to pray, or to give the word of exhortation at a religious meeting.

March 4. Attended the funeral of Mr. L. A tradesman's man. No doubt he has gone to glory.

March 12. Preached this evening in a school-house. Universalists interrupted the exercises. Two inquiries.

April 3. Had some conversation with Mr. D. He is much worked up, but I trust a little reflection will cool him.

April 11. Married two couples. Received \$3.50 and \$5. These \$8 will more than pay for the paper.

May 5. Bro. B. called to lecture me about my long sermons. He seemed unnecessarily excited. After he was gone, I thought over the different complaints my people make. They are many. Have now been here nearly five years, and the following are those which I now remember, and I mean to put down all I hear hereafter, so that when I leave here it be sooner or later, I may know the sum total of complaints. I put down the complaints in the words of the complainers.

1. You do not visit enough.

2. You do not study as much as you should.

3. You are confined to your book more than you ought to be.

4. You preach too much about election.

5. You hammer too much on practical duties.

6. You preach too many practical sermons.

7. You appear haughty and proud.

8. You are too reserved for your people, and ought to be more sociable.

9. You are too free and chatty for a minister.

10. You are too particular about your dress.

11. You are sometimes very careless about your dress.

12. Your sermons are too learned.

13. Some of your discourses are more low and vulgar than our people like.

14. You preach more than is profitable to Christians.

15. Too many of your sermons are addressed to the impenitent.

16. You ought not to say so much about baptism.

17. You don't preach enough on baptism.

18. You have too much of hell-fire and limestone and awful things in your sermons.

19. You preach too often about temperance.

20. You show too little interest in the temperance cause.

21. You hadn't ought to bring slavery into the pulpit.

22. It is wrong for you not to preach more against slavery.

23. Your sermons are too long.

24. You preach too short.

25. You don't take interest enough in the Sabbath school.

26. You do very wrong in voting; a minister has no business to meddle with politics.

27. I am tired of hearing your written sermons.

28. You ought not to preach so much ex tempore.

29. You have too much action in the pulpit.

30. You holler too much in preaching, for our folks ain't deaf.

31. You speak so faintly that the singers can't always hear you.

32. You seem deficient in interest for missions.

33. You talk too extravagantly for a minister.

34. You love popularity more than a minister should.

35. You hadn't ought to say any thing against Millerism.

36. You ought to preach more against Miller's delusion, as it is getting into the church.

37. You are too personal in your sermons.

38. You scold too much in preaching.

These are all that I now think of. Thirty-eight. That is a pretty large number. I wonder if other ministers can count up as many.

May 13. Had a plain, faithful talk with Den. R. for neglecting the prayer meeting.

May 19. Felt more than ever convinced, from a conversation with Bro. K., that my course in reference to him has been right.

His spirit most manifestly proved that he was in the wrong. Have made his case a special subject of prayer this evening.

June 6. Was sent for in great haste to go and see a young man who thought he was near death. Found that he was a leading character in the club of Universalists in the factory village. Said the found Universalism would not do to die by, and desired me to pray that God would have mercy upon him. Poor young man! His burden seemed great.

June 15. Have not had much enjoyment for several days, being perplexed and harassed most to death by the Millerites. Have thought of two more complaints; viz: that I spend too much time in certain families, and am not attentive enough to the deacons. This makes the number forty.

June 16. Attended funeral of Mr. G. Died of delirium tremens. His oldest son will probably go in the same way, very soon.

June 20. Exchanged with Bro. C. Some of his people much offended at my plainness. Said I had no business to preach so in their pulpit.

June 27. Am much tried with a young brother, not twenty-one years of age, who has lately joined the church, and who feels it his duty to call as often as once a week to give advice.

"The boy so trouble me,
"Tis past enduring."

Learned from him another complaint, viz: that I am too self-willed, and unwilling to take advice. This makes forty-one.

July 5. Met Bro. T. this morning, in Squire J.'s office. He said, "I wish you'd explain Daniel's little horn next Sabbath."

July 16. Had a long sitting this afternoon with Bro. N., who felt it his duty to talk with me "solemnly," as he said about my various ways of speaking.

July 21. In church meeting this evening, some of the Millerites who profess to be sanctified, manifested a spirit and temper which, in any other persons, should show human nature very much unsanctified.

Aug. 7. Was sent for to visit Mr. C., who is very sick. For many years he has been a member of the Unitarian church in the North Parish. He said, "he knew that he should not recover, and that he felt the need of something more spiritual than Unitarianism."

Tried to show him the way of life through a crucified Redeemer. Tried to commend him to God in prayer. He would not allow me to leave till I promised to officiate at his funeral.

Aug. 10. Attended funeral of Mr. C. this afternoon. The house was thronged and most all were Unitarians. Mr. —, the minister, was not present. It was to me a solemn scene, and a solemn time.

Aug. 21. Preached this evening in school-house—a good season.

Aug. 23. Had a good talk with Bro. G. He says the reason why he is so often absent on the Sabbath is "ill-health." He acknowledged that he labors harder on Saturday than upon any other day. Poor man! he has periodical fits of sickness—weekly it turns that always come on the Lord's day.

Dr. Bonesteeper says, "There is no medicine at the apothecary's shop that will cure this Sunday illness."

Aug. 29. Mr. D. called this afternoon. He feels very badly. Says "he cannot sit in the seats again till some reparation is made." I don't see why it is that there is so much quarreling among the singers. It is strange that singers don't agree better, for I believe every choir quarrels more or less."

Aug. 30. Called this morning to see Bro. H., who is quite sick, and very low spirited, because he thinks he has been too covetous, and has not given to the cause of Christ so much as he ought have done.

Sept. 3. Bro. E. told me this evening, "that he feels hurt with the editor of the —, and won't take the paper any longer, because there was an article in it last week that he don't like." I wonder how many subscribers our religious journals would have, if all acted on the same principle with this wise brother. I believe the poor editors have most as much fault found with them as poor ministers. I think they had better keep a list of complaints, and now and then publish them for the edification of their readers.

Found out another complaint against me, and that is, that I drive too fast when I ride round to visit. This makes forty-two.

Sept. 30. Have heard two more complaints, viz: that I am too great a dictator in church meeting, and that I pray too long. These make forty-four.

Oct. 9. Had a plain talk this morning with Bro. C. about standing on the meeting-house steps, and talking of the weather, crops, and political news, and tried to convince him that it was not proper on the Lord's day. He said he could not see any impropriety in it. He is a singular kind of Christian.

Oct. 16. Felt much discouraged about the Maternal Association. Wife says, "there were only five mothers present this afternoon, and only one of them brought children, and that one brought but two out of five little ones." His strange, when we hear so much about "mother's affection," that they don't feel interested to attend these meetings, and take their children with them, when they know their children may derive so much good from them. I should think they might spend one afternoon in a month for their children's good.

THE MOUNTAIN NESTORIANS.

The report of a second slaughter of the Nestorians by the merciless Koords is confirmed by a letter from Dr. Grant, which appears in the last number of the Herald. After the invasion and subjugation of their country and the slaughter of many of the Nestorians, a Koordish governor was placed over them. The high spirited Nestorians could not endure the yoke. Dr. G. says—

"They rose upon their new governor, killed some of his attendants, wounded him and shut him up in his castle, which he had just put on a defensible state. Some thousands of the Nestorians, it is said, speedily collected, and were upon the point of taking the chief, with all his party, when he, after gaining time by parley, was relieved by an army of Koords sent for his relief by the Bader Khan Bey, who had been seasonably apprized of the intended revolt, and had a force in readiness near the frontier. This was during the holy month of Ramadan, when the native fanaticism of the Koords was stimulated by their day-fasts and night revels; and they were urged on to deeds of blood and carnage, scarcely equalled since the days of Tamerlane of Omar.

Plan of the Porte.

The Koords first swept through the lately smiling valley of Asheta, destroying its populous villages, and, report says, sparing neither age nor sex. Our pastor assured us that he had certain intelligence that five or six hundred women and children were burned in the villages, after having been surrounded by the merciless Koords, and the same number of the Nestorian warriors had fallen in battle. Later accounts say that more than a thousand men have been killed, including the remaining male of Tiary, and other chief men who had escaped on the former invasion. It is to be hoped that these accounts may prove exaggerated, but we have them from such sources, Nestorian and Mohammedan, as leave no doubt that many very many, have fallen. The male above mentioned had escaped from the district to the borders of the pashalic of Mosul, where he was killed by the Koords of Nirwa, together with all his family and attendants. It was at this house that I first heard of the invasion of the Koords, previous to my departure from the mountains.

After the destruction of their villages, about 80 Nestorians fled to a cave on the borders of Beyer, a district subject to Mosul, where they were treacherously betrayed by the inhabitants of the district to their invaders, who came upon them in the night, and only two of their number escaped the massacre that ensued. Another report says that the Koords set fire to the cave, and that the number who perished was much greater than the above named; but I give more credit to the previous account, as having less the appearance of exaggeration. At the very best, the case is sufficiently bad; and as the enemy still remained on the ground, we cannot tell how much worse it may become.

There is positive evidence that the Koords were acting by orders of the Turkish authorities in the first invasion; but it is to be hoped that the Porte will not countenance the late wanton destruction of the poor Nestorians, notwithstanding the latter had given some provocation for the new invasion, if an effort to resume their previous rights could be called a provocation. Previous to this, orders had been issued by the Porte for the release of the Nestorian prisoners, but it is to be feared that the execution of the order will now be delayed, and perhaps finally evaded.

The following statements have a direct bearing upon the prospects and plans of the mission.

How these disastrous events will be finally settled, and quiet and security be restored to the Nestorians, is a problem which I have not the wisdom to solve. The Porte, I understand, has privately intimated a desire that the Nestorians should remove to other districts of the Turkish empire, alleging the difficulty of affording efficient protection in those wild mountains. This plan is favored by the French government, which is not without influence in such matters, if indeed it did not originate there, a thing not very unlikely, considering the advantage it would give the ambassadors of the pope, who might thus gain access to the Nestorians, and thus mostly in villages which have already embraced the doctrines of Rome. But in relation to the success of this plan, there is at least room for doubt. The patriarch of the Nestorians, who has just left our room, is firm in the belief that no such general change will occur. Individuals and families have, however, already sought a home in places to which they had fled for safety; and no doubt the population of Tiary and Diss, if not of the other tribes, will be greatly diminished in this way, as well as by captivity, and death, and famine. From this last cause, the suffering must be great during the winter, which is now setting in with growing inclemency upon the higher mountains. What will the poor Nestorians do? Surely such an appeal to our sympathy and prayers will

not be in vain! Let their case be made the object of special prayer at the concert, and wherever God's children unite in the petition, "Thy kingdom come."

The papal Nestorian, who returned to his native mountains from the Propaganda, last summer, as an emissary of the Pope, has escaped to this city. The papists are on the alert to profit by the misfortunes of the Mountain Nestorians, and they are preparing to enter as soon as the first opening shall occur."

NESTORIANS OF PERGIA.—A letter of Mr. Stoddard, dated Oct. 16, has the following passage respecting Mar. Yohannan, which we copy from the last Missionary Herald.

"He takes strong ground against wine drinking, declares that not a drop of wine shall be made from his father's vineyard, and, wherever he goes, preaches temperance and reform. The patriarch's brothers have been urging him to visit the villages with them, and plead their cause. But he has refused to go, unless they will give up their wine, to which some of them are quite attached. Mar. Yohannan preaches a good deal to his people, and in a very evangelical way. He has a number of times invited the different members of the mission to accompany him on a tour of several days.

THE LATE BISHOP MOORE OF VIRGINIA, A CLOSE COMMUNIONIST.—We extract from Bro. Taylor's sermon, the following fact, which makes it evident that Baptists and Pedo-Baptists set upon precisely the same principles in respect to the Lord's Table.

It will not be out of place here, to refer to a practical illustration of the views of all consistent Pedo-Baptists. The fact was narrated to the speaker, by the late venerable Bishop of the Episcopal Church in Virginia. In the earlier part of his ministry, while officiating in the State of New York, on a certain sacramental occasion, he presented to the members of other denominations, an urgent appeal, inviting them to participate in the privilege of commemorating the dying love of Christ, at this table. In this address he adverted to the right of Christians to commune together, representing it as the Lord's table, and denying the propriety of repulsing any of the Lord's people. The appeal had its desired effect. Several of different denominations, came forward. Among others, to the surprise of Mr. Moore, was a prominent member of the Quaker persuasion, a man of highly respectable education and of undoubted piety. The minister supposed that he might have changed his sentiments, and have been baptized. He approached the applicant as he knelt at the channel, and affectionately inquired if he had obeyed Christ in baptism. He was informed, that a change of sentiment had taken place with respect to the perpetual obligation of the Lord's Supper, but not in relation to the other ordinances. In this painful dilemma, Mr. Moore stated, that for a moment he scarcely knew what was best to be done. He, however, soon determined that he could not conscientiously administer the communion to his Quaker brother, although he believed him to be a man of God, because he had not been baptized. He stated his difficulties to his friend, & requested him to retain his place and he would simply pass by him in the administration of the elements. In pursuing this course the Bishop was consistent. Although he presided at the table of the Lord, and although he regarded his friend as one of the Lord's people, yet the terms of access having been prescribed by the Lord; he did not consider himself at liberty to change the order of things, as delivered to the saints. This is the ground we occupy in declining to commune with other evangetic denominations.

A PROFITABLE SABBATH.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious Word of God.

2. Compose your mind on Saturday evening or night, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercises.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible; relish and digest what you read. But

5. Take care that this is all done in a sweet and easy way; make no task out of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not backward and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the superlatives; for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire after service, remember your obligations to God for having heard his word, and your responsibility for its improvement. Remember the perishing heathen, and ask that the gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching, and from censorious remarks relative thereto, except when and where duty may call for them.

10. Digest what you hear, and do it, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbath fit you for an everlasting rest in heaven; and the main on which you feed in the wilderness of this

world shall sustain you until you are permitted "to eat of the tree of life, which is in the midst of the paradise of God,"—which may God, in his infinite mercy, grant through Jesus Christ our Lord, to whom be glory in the church forever. Amen.

THINGS THAT I HAVE SEEN.—I have seen a farmer build a house so large and fine that the Sheriff turned him out of doors.

I have seen a young man sell a good farm, turn merchant, break and die in an insane hospital.

I have seen a farmer travel about so much, that there was nothing at home worth looking after.

I have seen a rich man's son begin where his father left off—wealthy; and end where his father began—penury.

I have seen a worthy farmer's son idle away years of the prime of life, in dissipation, and end his career in the poor house.

I have seen the disobedience of a son "bring down the gray hairs of his father to the grave."—Farmer's Cabinet.

INDUSTRY CONFERS REPUTATION.

Parents and young people will do well to learn wisdom from the instruction communicated in the following remarks. They are copied from an abstract of the Rev. Mr. Bellows' lecture, delivered before the Mercantile Library Association, a few weeks since. They are greatly important to young men who would gain solid reputation.

"Boys are not thrown enough upon themselves; many of them want the power to be something; they all require too much advice; they want direction and oversight.

How few rich men's sons have the power to make themselves useful! and yet a young man who is a good clerk, or a good draftsman, or a good accountant, or has even mastered one foreign language, has done something by which he can obtain a livelihood.

One growing evil in commercial affairs, results from a capitation of the duties required of the young clerk. Every boy should begin an apprenticeship with a determination of gradually rising as he acquires information; and when he left his employer, should have a good title to receive a mercantile diploma. There should be a better understanding than at present exists, between the employers and the parents of the clerk.

The lecturer remarked that the state of things here existing was, in a great degree, the result of our free institutions, and American spirit, my remark on a short interval elapsed between boyhood and citizenship. In fact, there are no boys in the United States; the day of jackets is passed—we go from long clothes to long coats.

This has brought about an impatience of control, and resistance of authority; the cigar has come with the long coat, and the boy claims the rights and immunities of a man. One evil attendant upon this, is too little respect for the aged; once it was a matter for debate, whether the parent would allow the child to go into company; now, the young consult together to see whether they will tolerate the aged in their society. As a remedy for this evil, a long boyhood should be insisted upon. Boys now tailorize themselves into men, and young girls maudlinize themselves into women.

As merchants get but little credit except from their own ranks, for the possession of wealth, the young infer that making money is easy, and with a little capital they can succeed; but in nine cases out of ten they fail, from forming too low an estimate of the hindrances to their business success. John Jacob Astor says, that the accumulation of his first thousand dollars cost him more anxiety and forethought than all the rest of his possessions; and some persons have thought that for their children to be successful in life, it was only necessary to give them the thousand dollars; but this has not obviated the difficulty, as the young man's troubles begin where the noble's trials ended.

The young man should remember that no amount of capital can compete with personal qualities, business habits and arduous labor."

AFFLICTION.

No observation more true than this was ever made: Prosperity makes man unuseful to the obligations which bind him to God. It increases his love for the world. It causes him to be more eager in the pursuit of his passions. It weakens the voice of conscience and weakens the moral law. It invests the earth with glory and prompts man to desire it for an eternal residence. In his eyes, it is a perfect Paradise, yielding every sweet that the heart can wish and filling the bosom with an inexpressible joy. He wants no better Heaven.

Let adversity's hand touch him, and how the scene changes! Let sickness pale his cheek and distress his frame, and how do his opinions alter! Let misfortune deprive him of his dear treasures, and how soon does the enchanted land become a waste! What was once music, then is discord—what was once beloved, then is abhorred.

Finding by sorrowful experience that "all is vanity"—its pride mortified—the spirit turns to objects worthy of its embrace. The long-neglected Bible is perused, meditation dwells upon holy subjects, faith takes its first views of eternity, and prayer breathes its first accents in the ear of Jehovah. The pathetic pleadings of religion are regarded, its extended arm is grasped and its proffered guidance accepted. An entire resignation of

the world takes place—the desires that before spent themselves on created things, find their gratification in other sources, and the hope that the walls of the horizon bounded, and earth labored to meet, are fixed upon that land, where the buds of "promise expand into flowers and the earnest longings of the soul, that were here mocked, are fully and eternally answered."

DR. WATTS.—It was so natural for Dr. Watts, when a child, to speak in rhyme, that even when he wished to avoid it, he could not. His father was displeased at this propensity, and threatened to whip him if he did not leave off making verse. One day, when he was about to put this threat into execution, the child burst out into tears, and on his knees, said:

"Pray father do some pity take,
And I will no more verses make."

Communications.

For the Baptist. ACTIVITY.

Zealous activity in the cause of God is important. The Lord has been pleased so to order the kingdom of grace, as to embrace the exertions of his people. Herein is divine wisdom displayed. The Lord works, His people work, they are engaged in the same operations, but in such way that the efficiency and glory are His, the work and reward are theirs. How this can be done, is one of the mysteries of redemption—one of those mysteries, which, probably, will require eternity to resolve.

This sentiment is embraced in many Scriptures. The following are some:—

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2: 12, 13.

"By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. 15: 10.

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law: To them that are without law, as without law, (but under the law to Christ,) that I might gain them that are without law: To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9: 19-23.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Jude 20: 21.

"By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: Not of works, lest any man should boast." Eph. 2: 8, 9.

"But after that the kindness and love of God our Saviour toward man appeared: Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Tit. 3: 4, 5.

"And they sang a new song, saying, thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, Kings and priests, and we shall reign on the earth." Rev. 5: 9, 10.

By the Scriptures, we see that the influence of the Holy Ghost is united with human agency in the salvation of sinners. We are not authorized to say that either can be dispensed with. While the influence of the Spirit is absolutely necessary, the agency of man is almost always called into exercise.

The miraculous conversion of Saul of Tarsus seems to be the only exception to this rule, yet even here we see enough of human agency to establish our point. Look at the case of Cornelius, of the Samaritans, of the Ephesians, and of the Corinthians. Follow Barnabas and Saul, as recorded in Acts 13 and 14. Wherever the Apostles went preaching, there were sinners converted to God, but where they did not go, and exert their agency, sinners were not converted to God. So it has been in every age of the world. So it is now. Wherever the gospel is preached, or wherever human agency is exercised, there may be found the followers of the Lamb. But wherever the gospel is not preached, heathenism and idolatry still prevail. This is in accordance with the Word. For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1: 21.

All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. Now, then, we are ambassadors for Christ; as though God had betrothed you by us, we pray you in Christ's stead, be ye reconciled to God; 2 Cor. 5: 18-20.

Among men it is considered a great honor to be entrusted with plenipotentiary power—to go as minister to a foreign court, and especially on an important negotiation. However much greater the honor to be an ambassador of Christ to a lost and ruined world. This is the honor which comes from God. In this business it is required that a man be found faithful. Called to the in-

struction to the instruction given. He is not at liberty to deviate from his instruction, either by adding to or taking therefrom. And he must be faithful to those to whom he is sent, otherwise the blood of souls will be lodged in his skirts.

Not only the minister of the gospel, but the private Christian may be engaged in this work. At that time there was a great persecution against the Church which was at Jerusalem, and they were all scattered abroad except the Apostles. Acts 8: 1. Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phoenicia, and Cyprus, and Antioch, preaching the word to none but Jews only. And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord. Acts 11: 19, 20, 21. All may go and tell of the Saviour. And when Christ is preached, the hand of the Lord accompanies it, and souls are converted.

But there are various duties to be performed. Some are performed by one agent, some by another. Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. 1 Cor. 12: 4, 5, 6. All unite harmoniously in accomplishing the self same work, the salvation of the soul. Having then gifts differing according to the grace that is given to us, let us use them, as we have prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Rom. 12: 6, 7, 8. Thus every one may be engaged in a way suited to his capacity. All may find something to do. If the Lord has made this arrangement, there must be guilt in attempting to alter it. He must be guilty who withholds his portion, whatever it may be, in the labor of the Lord. All should cast into the treasury. They who are rich, should cast in much, and the poor widow her two mites. For if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not.

Our labor is not in vain in the Lord. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. 2 Cor. 9: 6. Those who labor diligently are those who turn away from righteousness, who shall shine as stars forever. Much needs to be done, at home and abroad, and but little time is left for its accomplishment. We shall soon leave the world, and with us, the eight hundred millions of immortal souls will appear before God in judgment. If they are left unconverted by us, in the things of the Kingdom, they must remain unconverted, for our children will come on, one generation, at least, too late. The present generation will be dead.

An afflural door is opened, and such that none need say, there is nothing which he can do. All may be employed, and that profitably. And it will be matter of rejoicing in eternity that we have been actively engaged in the cause of God. We shall soon be called to give an account of our stewardship. May we, in that day, bear the Judge's say, "Well done, good and faithful servant." From the above, we perceive the interesting truth, that divine and human agency are engaged, and united in the advancement of the cause of God in the world. Both, by the arrangement of Jehovah, are necessary for the salvation of sinners. The performance of the duty assigned us in this great work, is emphatically to *do good*. The commands of God, which are plain, and His promises, which are great and precious, should be sufficient to induce us to be zealously engaged in the discharge of every duty. Whatever thy hand findeth to do, do it with thy might. Every one should work for God, and labor to spread His cause. Each should seek the salvation of immortal souls. This is the time to work for God, the next will be the time of rest with God. There the faithful will sit down at home in their Father's house, and enjoy His presence and glory forever and ever. H.

For the Baptist.
March 26th, 1844.

Received from "A Friend of Foreign Missions," by the hands of S. M. Norris, \$5 00

JESSE HARTWELL.

For the Baptist.

A QUERY.

What must be the moral rectitude of the Editor of the Bible Advocate, who can utter the following sentences? "We regard it, (the Baptist Evangelist) as one of the best Baptist periodicals with which we are acquainted." "We commend it to the Baptists who would take a cheap and good Baptist paper." He then copies the "truckle items" and says, "With the foregoing we most cordially agree, with but one or two exceptions." If the said Editor knows what Baptist sentiments are, how can he regard this as one of the best Baptist periodicals? And if he does not know what the Baptist sentiments are, he is certainly not qualified to recommend Baptist papers. Mr. Moser, also copies the recommendation, and does not intimate that his friend has made a mistake. Mr. Barnes also considers Mr. Moser to fraternize with the Baptists. It is to be hoped that no Baptist will be deceived by these recommendations.

Now what can be the design in trumpeting up this paper, as one of the best Baptist periodicals, and at the same time fill it with sentiments not only opposed to the Baptists, but which they believe to be directly contrary to their creed, the Bible. I do not see why he is so desirous to be known by the name of a people, whom he considers as having embraced "absurd dogmas," and

myselfing subtleties." What the design may be I cannot tell; but, doubtless, knows, and we will wait for his explanation. H.

For the Baptist.

THE BAPTIST EVANGELIST.

In the February No. of his paper, Mr. Moser makes some remarks on the word Trinity. He repeats the declaration, that "the orthodox theory of the Trinity is an 'absurd dogma,'" and adds, "This I hold myself bound to prove." Now examine the proof here it is. "That I now have three copies in my hand, is false, but not absurd. For it is, by no means, contrary to reason, or the nature of things, that I should have three pens in my hand at once, and this might be believed upon testimony. But that I have three distinct pens, of equal dimensions, in my hand, and that these three pens are one pen, is darkly and profoundly absurd, and never can be believed by the human mind. And that each one of the three pens contains the substance of the whole undivided, is the absurdity of absurdities." He adds further, "For whatever is absurd, does not admit of proof, and what does not admit of proof cannot be believed. Therefore, I conclude, that no one ever did, or can believe in the identity of Poly-theism, and Theism." (by which terms he means the Trinity and Unity) "Much less can any one believe that each one of a plurality can contain the substance of the whole. And yet assert to just such inconsistencies as these is called orthodoxy. I close these remarks with the affirmation, which is subject to negation, that a Trinity of Gods in unity is taught in no part of Inspiration." What fine logic! What sound theology!! What profound biblical argument!!! Are not the millions of Baptists, Presbyterians, Methodists, Congregationalists, Episcopalians, and all others who have for one thousand and eight hundred years most firmly believed the doctrine of the Trinity, completely overwhelmed with this argument! Mr. Moser maintains that he is a Baptist, and yet neither he, nor any other person believes that which is now and always has been a prominent article of Baptist sentiment: "Credat Judæus, non ego."

Though the Editor may disregard all that is here written, yet I will venture to ask him to read and ponder well the following scriptures. "In the beginning God (Jehovah, God) created the heavens and the earth." Gen. 1: 1. "And God (Jehovah, God) said, Let us make man in our image, after our likeness." Gen. 1: 26. "And the Lord (Jehovah) God (Gods) said, Behold, the man is become as one of us." Gen. 3: 22. "Let them (the heavens) praise the name of the Lord, (Jehovah) for he commanded, and they were created." Ps. 148: 5. "By the word of the Lord (Jehovah) were the heavens made; and all the host of them by the breath of his mouth." Ps. 33: 6. "He spake, and it was done, he commanded, and it stood fast." Ps. 33: 9. "Hear, O Israel, the Lord (Jehovah) is one." Deut. 6: 4. "That all the people of the earth may know that the Lord, (Jehovah) is God (Gods); and that there is none else." 1 Ki. 8: 26. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made that was made." "And the Word was made flesh and dwelt among us." Ju. 1: 14. "In whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the first-born of every creature: For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities; all things were created by him and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell." Col. 1: 14, 15, 16, 17, 18, 19. "For in him (Christ) dwelleth all the fulness of the Godhead bodily." Col. 2: 9. "Great is the mystery of godliness, God was manifest in the flesh." 1 Tim. 3: 16. "And again, when he bringeth in the first-born into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son, he saith, Thy throne, O God, is forever and ever." Heb. 1: 8, 7, 8. "Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever. Amen." Rom. 9: 5. "I am not alone, but I and the Father that sent me." Jo. 8: 16. "My Father is greater than I." Jo. 14: 28. "I and my Father are one." Jo. 10: 30. "Believest thou not that I am in the Father, and the Father in me?" Jo. 14: 10. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Mat. 28: 19. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." 1 Jo. 5: 7.

The above are a few of the passages which sustain the doctrine of the Trinity, as BELIEVED BY BAPTISTS. THE BAPTISTS BELIEVE THE BIBLE. They fully believe that it clearly reveals what Mr. Moser calls an "absurd dogma." They are in the habit of submitting to the revelation of God, and if there are some things revealed concerning the divine character and attributes which they are unable to comprehend or explain, they, nevertheless, believe, because God has said it; and they believe "that holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21.

Though our Editor may not "sneer" at him in writing about this Professor of Theology, or reading what he may write, yet others, probably, will do so, and will see what fundamental principles said Editor is unable to reject. I shall look for proof, not for "absurd dogmas," but for the truth, and not "myselfing subtleties" nor evasions.

He has promised. And I sincerely hope, that his examination may result in the clear conviction that he is in an error, and that the grace of God may lead him to retract, and embrace the truth as it is in the Bible. H.

For the Baptist.
NEW ORLEANS.

The following highly interesting statements, extracted from a private communication of a beloved friend and brother, relative to the establishment and flattering prospects of a Baptist Church in New Orleans, will doubtless be read with great pleasure by all who feel interested in the triumphs of truth, and the prosperity of Zion.

It was some time last fall, that we noticed in the Baptist, an arrangement entered into by several distinguished ministers of our denomination, to visit New Orleans during the season, to hold a protracted meeting, and there to establish, if possible, a Baptist Church. This visit, to which thousands, from what they had learned, were looking with the liveliest interest, and for the success of which, we doubt not, the earnest supplications of the pious, throughout the country, daily ascended to the throne of God, was deferred to a later period than we had anticipated,—till, in fact, we were fearful it would be abandoned altogether, and years, perhaps, would roll away, before the broad fields of the Baptist banner would be boldly and successfully unfurled in this great metropolis of the South. We are extremely gratified, however, to learn, that the contemplated visit has been made, and that it has been attended with the most gratifying and cheering results. But to the communication.

"I was accompanied," (states our correspondent, one of the ministers who entered into the arrangement last fall), "in my southern excursion by bro. Keen of Kentucky, a young minister of unusual talents and promise. The visit was, in many respects, very pleasant, and was productive of results fully equal to my anticipations. On our arrival, we found Dr. Malcom, of Georgetown, Ky. already there. He had preached a few times in the Hall, No. 66 Julian street, which the brethren have rented, and fitted up as a place of worship. We immediately joined in the labors, and had service every day during our continuance in the city."

(Here follows a statement of the organization of the Church, &c., a notice of which was published in the Baptist a week or two since.)

"We left the Church with twenty-three members, most of whom are males—intelligent, influential, business men, who have qualifications for great efficiency and usefulness; and all of them, persons of the highest respectability."

"On Lord's day, subsequent to the organization of the Church, we had communion, and about fifty sat down at the holy table. From this fact, you will conclude, and correctly, that there are many Baptists in New Orleans, who sympathize with the present effort, but who have not yet united with the Church. They are deterred from doing so from the apprehension that this like numerous former attempts, may prove a failure. The approaching season will be the season of trial. If the ministry and members stand by their post, and they are that there will be no retreating, they will then come in, and many, I have no doubt, will put on Christ, and unite with them, who have hitherto been members of no Church. The principal difficulties will present themselves in the commencement, but with the blessing of God, appropriate and persevering efforts will be crowned with eminent success. There is not upon the face of the earth a field so promising as New Orleans, or where properly directed exertions will tell so gloriously upon the citizens particularly; and upon the country generally."

"Our congregations, especially on Sundays, were quite large, much larger than I had supposed they would be; they had the appearance of being very intellectual, were breathlessly attentive, and on frequent occasions evidently much moved. The Church are quite encouraged; brother Holman, who remains with them, is indefatigable in his propulse at an early day to commence building a meeting house; and I confidently believe, as soon as they are fairly under way, that that great city will be visited by such a revival as will astonish the world, and fill with delight the heart of every lover of Christ. I trust the prayers of Christians everywhere will continue to ascend in behalf of New Orleans, and should they make application for aid in erecting a suitable place of worship, which I think they will soon do, that we shall all contribute munificently. That point ought to be, and must be maintained, and every Baptist in the land should resolve that he will, with the help of God, perform some part of the great work. Now is the time to present this enterprise so auspiciously begun. Should it fail, the disaster would be fatal, almost irreparable."

"I have heard, since my return, that bro. Hinton, of St. Louis, is there, preaching with such effect to greatly increased congregations, and that other interesting additions have been made to the Church. May our heavenly Father send over and prosper the interests of truth and holiness in N. Orleans." S. L.

March, March 26.

For the Baptist.
EXTRACTS FROM THE OLD CURIOUS PAMPHLET.

A MINIATURE HISTORY OF THE BAPTIST.

"III. The Hunsites, in the 15th century, the Wickliffites, in the 14th, and the Petri-bromians, in the 13th, and the Waldenses, were all Baptists. To this fact Dr. Mosheim gives the following testimony, (vol. ix, pp. 423, 429). "It may be observed, that the Monmouths (i. e. the Baptists of East and West Friesland, Holland, Guelderland, Brabant, Westphalia, and other places in the north of Europe) are not entirely mis-

the Waldenses, Petri-bromians, and other ancient sects, who are usually considered as witnesses of the truth in times of universal darkness and superstition. Before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who adhered tenaciously to the following doctrines, which the Waldenses, Wickliffites and Hussites had maintained; some in a more disguised and cautious in a more open and public manner, viz: THAT THE KINGDOM OF CHRIST, OR THE VISIBLE CHURCH, HAD BEEN ESTABLISHED UPON EARTH, WAS AN ASSEMBLY OF TRUE AND READ SAINTS, AND OUGHT THEREFORE TO BE INACCESSIBLE TO THE WICKED AND UNBAPTIZED; AND ALSO EXEMPT FROM ALL THOSE INSTITUTIONS WHICH HUMAN PRUDENCE SUGGESTS TO OPPOSE THE PROGRESS OF INQUIRY, OR TO CORRECT AND REFORM TRANSGRESSORS. This opinion is the true source of all the peculiarities that are to be found in the religious doctrines and discipline of the Monmouths (or Baptists of the north of Europe); and it is most certain that this greatest part of their peculiarities were approved of by many of those who, before the dawn of the reformation, entertained the notion already mentioned relating to the visible church of Christ."

From this testimony of Dr. Mosheim, we may remark:

1. That the Monmouths were Baptists or Anabaptists; for these different names he uses to express one and the same thing.

2. That the Petri-bromians were Baptists; for the Baptists assert, and Mosheim allows it, that they were their progenitors in principle and practice. Besides, in the history of the 12th century, part ii. chap. v. section 7, he expressly tells us, that one of their tenets was, that no persons whatsoever were to be baptized before they were come to the full use of their reason.

3. That the Waldenses, Wickliffites and Hussites were Baptists; for as Mosheim says, they all held to the great and leading maxim, which is the true source of all the peculiarities that are to be found in the religious doctrines and discipline of the Monmouths. These several denominations of Christians were not known by the ancient, modern, and appropriate name Baptists. But their doctrine and discipline were the same with our Baptists, and were they now living, they would be thus called. In other words, just so far as they were consistent with their great and leading maxim, and just so far as the modern Baptists are consistent with their great and leading maxim, just so far these ancient and modern Baptists are alike: the one to the other.

4. That in the 18th century, the Waldenses, Petri-bromians, and other ancient sects (i. e. of the Baptists) were usually considered as having been witnesses of the truth, in the times of darkness and universal superstition. How differently from this, would, and do many consider them in our day!

5. That before the rise of Luther and Calvin, there lay concealed in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland and Germany, many persons who held the same doctrine and discipline with the Baptists of our day, and were, of necessary and fair consequence, of the same denomination."

The next extract, bro. Editor, will trace the Waldenses to their origin.

Yours, faithfully,

ONSCURUS.

ALABAMA BAPTIST.

MAISON, ALA.

Saturday Morning, March 30, 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. E.]

Rev. J. H. De VOTIE, General Agent.
Rev. S. HENDERSON,
W. C. MORROW,
Rev. B. HODGES,
Rev. K. HAWTHORN,
A. B. WASHINGTON.
Special Agents.

All Baptist Ministers are requested to procure subscribers.
CHINA.—THOMAS T. DEYAN, M. D., and Lady, prominent members of the First Baptist Church, New York city, are about to sail as missionaries to China. The Advocate remarks, that they are both eminently qualified by education and circumstances, for the missionary life. They have been active members of various boards of our benevolent institutions, and have both contributed frequently to the columns of the Advocate.

DENMARK.—Persecution has been again commenced in the provincial towns and the country. One brother in one town is fined \$30, another \$30. A third is imprisoned ten days, and led on bread and water. Others are fined in various sums, \$40, \$50, &c. The children of Baptists are taken by the police, by force, to the State church, to be sprinkled, and the parents are obliged to pay the fees of the clergy, or have their goods seized.

Notwithstanding all this, the truth prevails, the people gladly bear it, and the Lord gives proof of his power and love.

COLD WATER ARMS.—Five thousand children were present at a recent Temperance celebration in Tremont Temple, Boston. The Governor of the State, and the Mayor of the city were present, and delivered interesting addresses. A good example for all our

SKETCHES.

EMBARKMENT OF THE PILGRIMS.

At the time of our visit to Boston, Weir's painting, representing the Embarkment of the Pilgrims, as they left Holland, in the Speedwell, to sail for the wilds of America, was attracting thousands, eager to see this splendid production of the celebrated American artist.

The painting was executed by order of Congress, and is now suspended by the side of Trumbull's great national picture, in the Rotunda of the Capitol, at Washington. The subject is worthy of the pencil of a master;—the going forth of the Pilgrim Fathers, amidst the storm ocean, in quest of an asylum from persecution, leaving home and country, abandoning refinement and civilization, and landing on the shores of the New World, at a most important season, in order to find a safe retreat among savages, and there to enjoy freedom to worship God. Sublime was the purpose, conceived by those noble spirits! Stern and indomitable the high resolve, which kept them steadily to that purpose.

The scene of the picture is the dock of the Speedwell—that little bark which is to carry them first to Southampton, England, and to bear them thence, in company with the Mayflower, to a distant, inhospitable shore. The Church of Leyden are assembled with their brethren. The vessel is just about to sail. On the dock, you see the name of the vessel, "Speedwell," and the year they sailed, 1620.

Most prominent in the foreground of the picture is the venerable Robinson, their faithful minister, who "falling down on his knees, and they all with him, with watery cheeks, commended them with most fervent prayers unto the Lord and his blessing." Mr. R. is represented as a bald, venerable man, about fifty years old. His eyes are raised to heaven, his hands uplifted. Every feature of his face beams forth the very spirit of prayer and humble devotion. Beside him, the elder of the congregation, is placed near him, with a large Bible open on his knees. Close by the side of the pastor, is an aged man, Governor Carver, first governor of Plymouth Colony. At Elder Brewster's right hand is his wife, who has a sick boy, leaning on her. He looks very sick, and we pity him. Mr. and Mrs. White are kneeling with heads bowed down. Peregrine White, the son of these pious ones, was the first child born in the colony. Mr. and Mrs. Winslow are standing. They were rich, and are handsomely dressed. A boy, some twelve or thirteen years old, stands near them, leaning on his arm, looking off to sea, and apparently not thinking much about Mr. Robinson's prayer.

At the right hand of the picture is Miles Standish, in full military dress, having a sword in his hand, and a coat of steel on his back. He is kneeling on one knee, and looks like a bold, fierce soldier, as he verily was. A great captain was he, in later times, in the colony. His beautiful wife, Rose, is kneeling by his side, with one hand resting confidently, and lovingly upon his shoulder. Rose died about a month after they landed at Plymouth, a victim to the hardships she had encountered. In all, there are twenty-eight or thirty figures in the picture, most of them as large as life. The picture itself is 20 feet wide, by 14 high.

Of the Boston papers thus speaks of the Painting as a work of art. "As a work of art, Mr. Weir's picture cannot fail to be universally admired, and will long remain a worthy monument of American genius. There is a delicacy and softness of touch pervading it, which is rarely equaled in modern times. Great judgment is shown in the subdued tints in which the principal group is painted, and exquisite taste, in the relief which is afforded by the brilliant costume of the Winslows, and the military figure of Standish. There are some heads of surpassing excellence and beauty. Robinson's face is celestial, and the whole figure sublime, though a warning critic might say that he is scarcely beautiful enough. Rose Standish is perfectly beautiful, as she leans so trustfully and lovingly on her husband's shoulder; and Mrs. Winslow, the recent bride, is dignified and fascinating. The boy who stands near them is, to us, one of the most pleasing figures. There is great character about him as he stands leaning on the rail, and looking out on the rainbow and the sun, indifferent to the religious exhortations, and impatient to depart. Near him in beautiful contrast, kneel Mr. and Mrs. White in a fine attitude of devotion. A sick child of Mrs. Brewster's is capably done, and is skillfully thrown in to appeal to our feelings, and suggest to our minds the hardships to be endured while in the background, Mr. and Mrs. Fuller are the representatives of the sorrow with which the devoted band separate from their companions in exile and friends."

Leaving Delft-haven, the Pilgrims sailed to Southampton, England, where they found their vessel as they had been obliged to get on board the Mayflower. From Southampton, they were five months in crossing the Atlantic to Plymouth Rock, on which they landed Dec. 22d, 1620.

NOTICES.
Report of the Massachusetts Baptist Missionary Society.—The officers of this Society embrace our missionaries, Osgood, Howard, Vinson, Stearns, and Simons, and some other benevolent gentlemen, not clergy men. The Report is an interesting document, containing statements of deep interest, as showing the zeal and activity of some of the native converts. It also appears that valuable donations have been received from various officers and private of the British Army, in India, several of whom gave one hundred rupees, fifty dollars, each to the Society.

Annual Report of the Board of Trustees of the Massachusetts General Hospital, for 1843. This pamphlet is chiefly interesting from its containing the Report of Dr. Bell, the Physi-

cian and Surgeon-in-Chief of the McLean Asylum for the Insane. From this highly valuable document we shall give some extracts in a future number of our paper.

The Weekly Citizen, New York city.—This is a weekly, made up from the daily Citizen, published by the "American Republicans." The weekly contains a great variety of articles, political, literary, scientific, miscellaneous, and is well worth the attention of our friends who wish to take a good New York paper. Its politics, it is admitted, is in the largest sense, and is neither Whig nor Democratic.

The Memorial.—The March number of this standard Baptist work is, as usual, filled with profitable and interesting articles. Church Antiquities, Biblical Criticism, Biographical Notices, Foreign and Home Correspondence, and the graphic, easy Sketches of Dr. Babcock, presents an attractive variety of topics, all well treated.

The Monthly Baptist Record.—This contains all the principal original articles published in the weekly Record. This latter paper has long been regarded as one of the very best issued in our denomination. The Monthly is printed on two sheets, in royal octavo form, with double columns, and contains a great amount of reading. We would mention the price if we could find it in the copy before us; but it is not there.

Catalogue of the University of the State of Alabama.—We have received this, though at a somewhat late day. The Institution is in a highly flourishing condition. The whole number of students is one hundred and one. It will be recollected, there is no Preparatory Department connected with the University; consequently, all on the Catalogue are members of the regular College classes. Under its present able faculty, distinguished as well for superior talent and taste, wisdom and prudence, as for high literary and scientific attainments; with an extensive and elevated course of study; possessing valuable apparatus, extensive Cabinets, and a good library; and having a large number of gentlemanly and orderly students, the University takes rank among the first Institutions of the United States, and cannot but be regarded with signal favor by all the people of Alabama.

THE WEDDING.

Did ye ever go to a Wedding? Well, it is a right interesting occasion, isn't it? There are the uncles and aunts, the cousins of the first, second, third, and fourth generation; and multitudes of the friends and neighbors, from twenty miles round. There is such a crowding of carriages, such a weighing of jewels, such a squealing of mules! Then among the inmates of the happy family of the bride, there prevails such a glorious confusion—such an excitement and bustle, such a hurrying hither and thither, such issuing of orders, such marching and countermarching, such jumping and dodging and flying about. It is enough to turn one's head, to craze one's brain, to look at the multitude, white and black, rational and irrational, human and animal, all and singular enormously swelled up with the vast importance of this momentous crisis! The old folks, the honored Father and the happy Mother of the bride elect, strive to maintain the appearance of equanimity, and put on an affected modesty, as they welcome the thronging guests, and listen to the numberless congratulations of successive crowds of new-comers. The good dame vainly tries to conceal the satisfaction which she feels, as she is flattered on the handsome manner in which she is about to dispose of her daughter. We do not propose to exhibit to the public gaze the bright hopes, the tender anxieties, the palpitating expectancy of the Bride; nor do we care to point our readers to the face of the groom, flushed with high excitement. There is another personage on such occasions very conspicuous, to whom we would direct attention, that is, the Passes who is to solemnize the nuptials. He appears in the midst of the giddy company with his cheerful smile, throwing off for the moment, the professional gravity, which might seem to repress the mirth and gaiety that animates the joyous circle around him. But, though right well inclined, it is a matter of difficulty to enter cordially into the hilarity that pervades the company. He has left his home at a time, when his presence was greatly needed there. His family are sick, and he feels a painful solicitude respecting their welfare. The interests of his people also, will suffer by his extra call upon his time. He is also very much fatigued with a long and unpleasant ride of fifty or fifty miles, in the rags and mud. But under all these disadvantages, he makes an effort to maintain a cheerful spirit, and for a season endeavors to forget his family, his church, the pressure of business, and his own weariness. The important moment arrives, when the parties who are to be united present themselves before the man of God. He invokes upon them the choicest blessings of Heaven, and pronounces them, one. At a late hour, the company disperses, and after a few hours of unrefreshing sleep, the disappointed Person prepares to return to his charge. The roads are almost impassable. His horse becomes lame, he breaks his buggy and must stop to have it repaired. Not a dollar had he in his pocket when he left, and he now draws out to the light the paltry few dollars, which the niggardly bridegroom had generously presented, as the Wedding Fee, and as an ample compensation for his loss of time, his labor, and hardships, and sufferings.

Poetical Department.

THE CURSE OF MEROD.

From the Christian Reflector.
Cure! cure! Merod!—let thy curse
As with fire away
Their fields, their flocks, their all—themselves,
And let their name for aye!

And who is Merod?—ask ye who?
That curse, too, ask ye why?
Their help Jehovah denied to ask—
They dared that help deny.

Ye who exult o'er hoarded gold,
And millions in despair,
Jehovah now your aid demands,
Of Merod's curse beware!

Ye recent churches! haste ye! haste!
The great command obey,
Let Merod's curse on you may seize,
If longer ye delay.

Ye men of youthful strength and fire!
Why do ye linger here?
Forth in the battle field,
Ye're called!—have ye no fear?

That better, burning, blasting curse,
Yours may it be to know!
If when to heaven's shores ye're called,
Ye dare refuse to go!

Borne by each breeze, Jehovah's voice
Is ringing through the land,
Like pealing thunder sounding forth
The Saviour's last command.

From India, and from Burma's plains,
From Africa's gloomy coasts,
From China's walls, now open at length,
He's calling to his hosts.

Where'er earth's foe hath captives made,
And fixed his hellish sway,
There hath Jehovah drawn his sword,
And thrown the sheath away.

The earth of the world has passed,
Earth's foe is prostrate laid,
But cursed like Merod are the hands
Which dare withhold their aid.

J. L.

Miscellaneous Department

AN AFFECTING STORY.

The following affecting story was related by Mr. Dudley, an agent of the British and Foreign Bible Society, at the anniversary of the Birmingham Sunday School Union.

In the county of Kent lives a clergyman and his lady, who took a very active part in the Sunday School connected with his church. They had in the school a boy, the only son of a widow, who was notoriously wicked, despising all the earnest prayers and admonitions of the clergyman, who, out of pity for his poor widowed mother, kept him in the school eighteen months; at length he found it absolutely necessary to dismiss the lad as a warning to others. He soon after enlisted as a soldier in a regiment that was soon ordered to America, it being during the last American war. Some time after, the poor widow called upon the clergyman to beg a Bible of the smallest size. Surprised at such a request from an individual who was evidently on the verge of eternity, and who he knew had one or two Bibles of large print, which she had long used to good purpose, he inquired what she wanted it for. She answered, "A regiment is going out to America, and I want to send it to my poor boy; and O! sir, who knows what it may do."

She sent the Bible which the clergyman gave her, by a pious soldier, who, upon his arrival at their destination, found the widow's son the very ringleader of the regiment in every description of vice. After the soldier had made himself known, he said, "James, your mother has sent you her last present."

"Ah!" he replied, in a careless manner, "she's gone at last. I hope she has sent me some cash."

The pious soldier told him he believed the poor widow was dead; "but," said he, "she has sent you something of more value than gold or silver, (presenting him the Bible) and, James, it was her dying request, that you would read one verse, at least, of this book every day; and can you refuse her dying charge?"

"Well," said James, "it is not too much to ask, (opening the Bible) to here goes."

He opened the Bible at the words, "Come unto me all ye that are weary and heavy laden, and I will give you rest."

"Well," said he, "that is very odd. I have opened to the only verse in the Bible that I could ever learn by heart, when I was in the Sunday School; I never could for the life of me commit another. It is very strange! but who is this me that is mentioned in the verse?"

The pious soldier asked him if he did not know.

He replied that he did not.

The good man then explained it to him; spoke to him of Jesus, and exhibited the truth and immortality of the Gospel. They walked to the house of the chaplain, where they had further conversation; the result was, that from that hour he became a changed man, and was no more for exemplary conduct, as before he had been for his wickedness.

Some time after his conversion, the regiment in which he was engaged, the enemy; at the close of which the pious soldier, in walking through the field of blood, beheld under a large spreading oak, the dead body of James, who had reeking on his Bible, which was opened at the passage, "Come unto me all ye that are weary," &c. Pious James had gone to his eternal rest.

Mr. Dudley said he had frequently held the Bible in his hand; there were no less than fifty pages stained with the blood of poor James. How encouraging, said Mr. Dudley, is this Sabbath School teacher to persevere; for should there be but one seed sown, it might, as in the case of the widow's son, produce a plentiful harvest. "The only verse he ever committed to memory was the means, in the hand of the Holy Spirit, of bringing him out of darkness into marvelous light; and James is now, we trust, joining the song of the redeemed in heaven."

The trial of Governor Doti is fixed for Friday, the 26th of April.

THE COUNTRY GIRL.

Mrs. L. M. Child is writing for the Boston Courier, a series of interesting letters from York. The following simple story, which we extract from one of these letters, is deeply interesting, and has an excellent moral.

"In a city, which shall be nameless, there lived long ago, a young girl, the only daughter of a widow. She came from the country, and was as ignorant of the dangers of a city, as the squirrels of her native fields. She had glossy black hair, gentle, beaming eyes, and 'lips like wet coral.' Of course, she knew that she was beautiful; for when she was a child, strangers often stopped as she passed, and exclaimed, 'How handsome she is!' And as she grew older, the young men gazed on her with admiration. She was poor, and removed to the city to earn her living by covering umbrellas. She was just at that susceptible age, when youth is passing into womanhood; when the soul begins to be that 'restless principle, which impels poor humans to seek perfection in union.'"

At the hotel opposite, Lord Henry Stuart, an English nobleman, had at that time taken lodgings. His visit to this country is doubtless well remembered by many, for it made a great sensation at the time. He was a peer of the realm, descended from the royal line, and was, moreover, a strikingly handsome man, of right princely carriage. He was subsequently a member of the British Parliament, and is now dead.

As this distinguished stranger passed to and from his hotel, he encountered the umbrella-girl, and was impressed by her uncommon beauty. He easily traced her to the opposite store, where he soon after went to purchase an umbrella. This was followed up by presents of flowers, chats by the wayside; and invitations to walk or ride; all of which were gratefully accepted by the unsuspecting rustic. He was playing a game, for temporary excitement; she, with a head full of romance, and a heart melting under the influence of love, was unconsciously endangering the happiness of her whole life.

Lord Henry invited her to visit the public gardens, on the Fourth of July. In the simplicity of her heart, she believed all his flattering professions, and considered herself his bride elect; she therefore accepted the invitation, with innocent frankness. But she had no dress fit to appear on such a public occasion, with a gentleman of high rank, whom she verily supposed to be her destined husband. While these thoughts revolved in her mind, her eye was unfortunately attracted by a beautiful piece of silk, belonging to her employer. Ah, could she not take it, without being seen, and pay for it secretly, when she had earned money enough? The temptation conquered her in a moment of weakness. She concealed the silk, and conveyed it to her lodgings. It was the first thing she had ever stolen, and her remorse was painful. She would have carried it back, but she dreaded discovery. She was not sure that her repentance would be met in a spirit of forgiveness.

On the eventful Fourth of July, she came out in her new dress. Lord Henry complimented her upon her elegant appearance; but she was not happy. On their way to the gardens, he talked to her in a manner which she did not comprehend. Perceiving this, he spoke more explicitly. The guileless young creature stopped, looked in his face with mortal reproach, and burst into tears. The nobleman took her hand kindly, and said, "My dear, are you an innocent girl?" "I am, I am," replied she, with convulsive sobs. "Oh, what have I ever done, or said, that you should ask me that?" Her words stirred the deep fountains of his better nature. "If you are innocent," said she, "God forbid that I should make you otherwise. But you accepted my invitations and presents so readily, that I supposed you understood me." "What could I understand," said she, "except that you intended to make me your wife?" "Though reared amid the proudest distinctions of rank, he felt no inclination to smile. He blushed, and was silent. The heartless conventionalities of life stood rebuked in the presence of affectionate simplicity. He conveyed her to her humble home, and bade her farewell with a thankful consciousness that he had done no irretrievable injury to her future prospects. The remembrance of her would soon be to him as the recollection of last year's butterflies. With her, the wound was deeper. In her solitary chamber she wept, in bitterness of heart, over her ruined air-castles. And that dress, which she had stolen to make an appearance, befitting her bride! Oh, what if she should be discovered? And would not the heart of her poor widowed mother break, if she should ever know that her child was a thief? Alas, her wretched forebodings were too true. The silk was traced to her—she was arrested, on her way to the store, and dragged to prison. There she refused all nourishment, and wept incessantly.

On the fourth day, the keeper called upon Isaac T. Hopper, and informed him that there was a young girl in prison, who appeared to be utterly friendless, and determined to die by starvation. The kind-hearted old gentleman immediately went to her assistance. He found her lying on the floor of her cell, with her face buried in her hands, sobbing as if her heart would break. He tried to comfort her but could obtain no answer.

"Leave us alone," said he to the keeper. "Perhaps she will speak to me if there is none to hear." When they were alone together, he put back her hair from her temples, and laid his hand kindly on her beautiful head, and said in soothing tones, "My child, consider me as thy father. Tell me all thou hast done. If thou hast stolen this silk, let me know about it. I will do for thee as I would for a daughter; and doubt not that I can help thee out of this difficulty."

After a long time spent in affectionate entreaty, she turned her young head on his friendly shoulder, and sobbed out, "Oh, I wish I was dead. What will my poor mother say, when she knows of my disgrace?" "Perhaps we can manage that she never shall know it," replied he; and alluring her by this hope, he gradually obtained from her the whole story of her acquaintance with the nobleman. He bade her be comforted, and take nourishment; for he would see that the silk was paid for, and the prosecution withdrawn. He went immediately to her employer, and told him the story. "This is her first offense," said he; "the girl is young, and the only child of a poor widow. Give her a chance to retrieve this one false step, and she may be restored to society, a useful and honored woman. I will see that thou art paid for the silk." The man readily agreed to withdraw the prosecution, and said he would have dealt otherwise by the girl, had he known all the circumstances. "Thou shouldst have inquired into the merits of the case, my friend," replied Isaac. "By this kind of thoughtlessness, many a young creature is driven into the downward path, who might easily have been saved."

The good old man then went to the hotel and inquired for Henry Stuart. The servant said his lordship had not yet risen. "Tell him my business is of importance," said friend Hopper. The servant soon returned and conducted him to the chamber. The nobleman appeared surprised that a plain old Quaker should thus intrude upon his luxurious privacy; but when he heard his errand, he blushed deeply, and frankly admitted the truth of the girl's statement. His benevolent visitor took the opportunity to "bear a testimony," as the Friends say, against the sin and selfishness of profligacy. He did it in such a kind and fatherly manner, that the young man's heart was touched. He excused himself, by saying that he would not have tampered with the girl, if he had known her to be virtuous. "I have done many wrong things," said he, "but thank God, my betrayal of confiding innocence rests on my conscience. I have always esteemed it the finest act of which man is capable." The imprisonment of the poor girl, and the forlorn situation in which she had been found, distressed him greatly. And when Isaac represented that the silk had been stolen for his sake, that the girl had thereby lost profitable employment, and was obliged to return to her distant home, to avoid the danger of exposure, he took out a fifty dollar note, and offered it to pay her expenses. "Nay," said Isaac, "thou art a very rich man; I see in thy hand a large roll of such notes. She is the daughter of a poor widow, and thou hast been the means of doing her great injury. Give me another."

Lord Henry handed him another fifty dollar note, and smiled as he said, "You understand your business well. But you have acted properly, and I reverence you for it. If you ever visit England, come to see me. I will give you a cordial welcome, and treat you like a nobleman."

Farewell, friend, replied Isaac; "though much to blame in this affair, thou hast behaved nobly. Mayst thou be blessed in domestic life, and trifle no more with the feelings of poor girls; not even with those whom others have betrayed and deserted."

Luckily, the girl had sufficient presence of mind to assume a false name when arrested; by which means her true name was kept out of the newspapers. "I did this," said she, "for my poor mother's sake." With the money given by Lord Henry, the silk was paid for, and she was sent home to her mother, well provided with clothing. Her name and place of residence remain to this day a secret in the breast of her benefactor.

Several years after the incidents I have related, a lady called at Friend Hopper's house, and asked to see him. When he entered the room, he found a young matron, with a blooming boy of five or six years old. She rose to meet him, and her voice choked as she said, "Friend Hopper, do you know me?" He replied that he did not. She fixed her tearful eyes earnestly upon him, and said, "You once helped me when in great distress. But the good missionary of humanity had helped too many in distress, to be able to recollect her, without more precise information. With tremulous voice, she bade her son go into the next room, for a few minutes; then dropping on her knees, she hid her face in his lap, and sobbed out, 'I am the girl that stole the silk. Oh, where should I know be if it had not been for you?'"

When her emotion was somewhat calmed, she told him that she had married a highly respectable man, a Senator of his native State. Having a call to visit the city, she had again and again passed Friend Hopper's house, looking wistfully at the windows to catch a sight of him; but when she attempted to enter, her courage failed.

"But I go away to-morrow," said she, "and I could not leave the city, without once more seeing and thanking him who saved me from ruin." She recalled her little boy, and said to him, "Look at that old gentleman, and remember him well; for he was the best friend your mother ever had." With an earnest invitation that he would visit her happy home, and a fervent "God bless you," she bade her benefactor farewell.

L. M. C.

MEDICAL NOTICE.

D. B. P. CURRY renders 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. Godden'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. Goree at night, unless absent on professional business. His charges will be as follows: Visit during the day, \$1, and \$2 (on week) at night; mileage, 50 cts. in the day, at night \$1—Other charges in proportion.

JOHN A. LITTLE,
GRIFFING & BATTELLE,
WHOLESALE GROCERS,
No. 31, Commerce Street,
Mobile, Alabama.

REFR TO:
Rev. Alexander Travis, Conecuh County.
J. H. DeVolie, Perry
Wm. H. Linn, Esq. Wilcox
David Carter, Esq. Butler
Capt. John Fox, Monroe
Judge Ringold, Marengo

TWO CHILTON, ATTORNEY AT LAW.

Solicitor in Chancery,
Marion, Perry Co., Ala.
Office in the brick building, south of the Court-house,
January 3, 1844.

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 Cms.

Advances on Cotton.

E. F. ANDREWS & CO. WHOLESALE MERCHANTS, MOBILE, ALA. Will make liberal advances on Cotton to their consignees for sale in Mobile, or for shipment. Sept. 27, 1843. 1-47

FACTORY & COMMISSION BUSINESS.

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

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, Druggery, and Rope, &c., will be filled on the usual price, and the articles carefully selected.

Mobile, July 8, 1843. 40 11

HOWARD COLLEGE AND THEOLOGICAL INSTITUTION.

THE exercises of this institution will be resumed on Tuesday, the 3d of October. The Trustees take pleasure in announcing the establishment of the Theological, and a thorough re-organization of the Literary department. The Rev. JESSE HARTWELL, whose well-known in our churches as an able and sound Theologian, a devotedly pious and efficient minister, will give his entire attention to young men studying for the ministry. In the Literary department will be found every advantage which able and experienced instructors, the most extensive Apparatus, Library, &c., can afford.

Rev. JESSE HARTWELL, A. M.
S. S. NICHOLSON, A. M.
Rev. A. A. CONNELL, A. M.

Tuition—Per Session.
Preparatory Department, from \$12 to \$16.00
Admitted 25.00

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

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

E. D. KING, Pres. of the Board.
H. C. LEA, Secretary.
Sept. 20, 1843.
Feb. 14, 1844. 23

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 indiscriminate minds to peruse.

The books forming this Series have been carefully revised, and freed from all objectionable matter, 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 conferring upon our youth the first of accomplishments, that of being able to read well. They consist of:
No. 1. The Primary Primer, new edition.
No. 2. The Child's Reader.
No. 3. Exercises in Reading.
No. 4. Porter's Rhetorical Reader.
Those, 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.
Nov. 13, 1843. 9-3m

Much Inconvenience Obviated.

THE subscriber will furnish any LAW, MEDICAL, THEOLOGICAL, and MISCELLANEOUS BOOKS, that can be had in the Northern Markets, in answer to orders from responsible parties, 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 ready to be 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 orders 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; and 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.

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 in the cure of Consumption, Asthma, Whooping Cough, Catarrhs of the chest, Influenza, Croup, Spitting of Blood, Pain in the side, Shortness of Breath, and all other pulmonary affections.

For sale only at the Drug Store, opposite Cocks old stand, by

E. R. SHOWALTER.

Feb. 24, 1844. 2

SURGICAL INSTRUMENTS.

AMPUTATING, Trephining and various others, for sale by

E. R. SHOWALTER.

Feb. 11, 1844. 23

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, an abridged 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, 1844, on which occasion will be issued testimonial 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 one succeeding classes; and that, to secure uniformity of preparation, they have adopted Barrow's Arithmetic, as the text-book on which every candidate will be examined.

The Faculty have also adopted Andrews' 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. 20, 1844. 31

J. M. SUMWALT & CO.

WHOLESALE RETAIL.

Booksellers and Stationers.

BLANK BOOK MANUFACTURERS.

No. 37, Dauphin Street, MOBILE, Ala.

KEEPS constantly for sale at the lowest Cash prices, Maps, Globes, School and Family Bibles, Geography, Grammars, and all the latest and best of the Foreign and Domestic Press. Also, a large stock of Blank Books, of all sizes and qualities, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Stationery, of all kinds, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Miscellaneous Goods, of all kinds, and of all the latest and best of the Foreign and Domestic Press.

Mobile, February 1, 1844. 11

Chapman's Ever.

JOHN K. RANDALL,

No. 11 Water Street, MOBILE.

OFFERS to purchasers a large and well selected assortment of Blank Books, of all sizes and qualities, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Stationery, of all kinds, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Miscellaneous Goods, of all kinds, and of all the latest and best of the Foreign and Domestic Press.

Mobile, February 1, 1844. 11

SCHOOL BOOKS.

In every branch of learning, and of the latest and best of the Foreign and Domestic Press. Also, a large stock of Stationery, of all kinds, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Miscellaneous Goods, of all kinds, and of all the latest and best of the Foreign and Domestic Press.

Mobile, February 1, 1844. 11

LAW AND MEDICAL BOOKS.

In every department of these professions, and from the press of the most distinguished authors, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Stationery, of all kinds, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Miscellaneous Goods, of all kinds, and of all the latest and best of the Foreign and Domestic Press.

Mobile, February 1, 1844. 11

BIBLES, COMMON PRAYER, PSALMS AND HYMN BOOKS.

For all the various denominations of Christians.

Mobile, February 1, 1844. 11

PROSE AND POETICAL WORKS.

From the press of the most distinguished authors, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Stationery, of all kinds, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Miscellaneous Goods, of all kinds, and of all the latest and best of the Foreign and Domestic Press.

Mobile, February 1, 1844. 11

STATIONARY.

For the Counting House, the School Room, and the Study, comprising almost every article in the line of Stationery, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Stationery, of all kinds, and of all the latest and best of the Foreign and Domestic Press. Also, a large stock of Miscellaneous Goods, of all kinds, and of all the latest and best of the Foreign and Domestic Press.

Mobile, February 1, 1844. 11

LAW & MERCANTILE BLANKS.

For all the various denominations of Christians.

Mobile, February 1, 1844. 11

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 needed for use in the counting house, which cannot be obtained of J. K. R. at the lowest prices.

For Merchants, Traders, Teachers, Parents, and all who may need any of the above Stationery, are invited to call and examine the stock and prices.

Mobile, February 1, 1844. 11

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 proudest 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 written once a week, and containing news of the denomination in our State. The news hereafter to be published, when it will be forwarded to some distant point for publication; afterwards 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, Sunday School, and Temperance Societies. It is intended, also, that it shall present such views of Christian Education, General Morality, and Political Economy, 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 Redeemed Kingdom.

TERMS:

THE ALABAMA BAPTIST will be published weekly, on an Imperial sheet, with fair type, and printed by subscribers, at THREE DOLLARS per annum, payable ADVANCE.

Factorage and Commission Business.