

# THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

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

Published weekly, by LOVE & DYKOUS.

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### TERMS.

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From the Baptist Advocate.

## AN APPEAL TO BAPTISTS IN BEHALF OF MINISTERIAL EDUCATION.

In connection with what was said in our last, we have a few additional remarks to offer. The view there given of the nature and design of ministerial education, was necessarily imperfect, but sufficiently definite, we trust, to show its importance. Surely, if the Christian Church is to make an offering of her rising sons to the work of the ministry, that offering should be as perfect as possible. Men, fully developed in their physical, moral and intellectual powers, should be consecrated to this holy work. They should not only possess piety, and give evidence of sharing largely in the rich endowments of the Holy Spirit, they should be furnished, also, with the most varied treasures of useful knowledge, and trained to a severe and rigid mental discipline, which would give them the fullest command of all their powers. Especially should they be put in possession of the means of explaining the word of God in all its fullness, and in all its varied applications. We must be blind indeed, to the indications of Providence, if we have not perceived that God is calling us, as Baptists, to a great and important work in his service. But if we have any thing to do towards sending the gospel to the heathen upon what ground can we plead an exemption from the duty of sending as the heralds of salvation, men of the highest natural, and acquired qualifications? or by whom have we been exempted from the duty of supplying our churches, at home, with men who are able to teach the whole Bible, and to defend its holy doctrines and ordinances from the assaults of scepticism and infidelity? If literature and science can be made subservient to the interests of the gospel, why should they not be placed at the command of our ministers, as well as those of any other denomination of Christians? Why should we wish our sons and our daughters to be compelled to look to other pulpits than our own for intellectual and elevating instruction? Why leave it to others to translate for us the Bible, furnish our commentaries, and write our religious books?

Some may ask, is a literary and theological education absolutely essential to the usefulness and success of all who enter the ministry? We reply, it is essential to their success, and usefulness, that they be faithful men, able to teach others also. This ability to teach must grow out of a correct understanding of what is to be taught; and this, as we have already intimated, is often acquired by those who have never been trained in the schools. Men of extraordinary perseverance and powers of mind, have overcome many an obstacle, and in the midst of all the active and pressing duties of the ministry, have wonderfully contrived to make attainments in general knowledge and in biblical learning, which should put to the blush many who have enjoyed far superior opportunities. So that nothing could be more fallacious and unjust than to judge of the qualifications of every minister by the time he has spent in institutions of learning. But while a few may succeed without the usual course of previous training, the great majority who neglect it must doom themselves to a short career of usefulness and perhaps to a long life of comparative inefficiency in the cause of Christ.

But may it not be the duty of some to enter the ministry without waiting for an education, and leave it to others to qualify themselves to become the learned expositors of the Bible, and the able defenders of its doctrines? This may possibly be the case. But upon whom does it devolve to make the selection of such? Does it belong to the church of Christ? Is she authorized to restrict any of the servants of God to a narrow sphere of action and thought? Can she exempt any of them from the duty of teaching the whole word of God? Has she a right to say to one, never undertake to expound an epistle; to another, never attempt to interpret prophecy; and to another still, leave the explanation of the doctrines of the Bible to others, and be content to press upon the conscience practical truths which are plain to the comprehension of all? Should churches exercise a prerogative like this, they would be assuming a most fearful responsibility. Yet churches do virtually assume this responsibility while they refuse the means of education to those who are anxious to obtain the requisite qualifications for the work of the ministry. They send them to teach what they have never learned, to explain what they have never understood, and to proclaim the gospel before they know what the gospel is. Or else they restrict them to a sphere of action and a circle of thought, which are very far from embracing the whole grand scheme of religious duty and of gos-

pel truth. Christian brethren, let us inquire, have we a right to do this? Has God committed it to us thus to decide upon the extent of the sphere in which his ministers are to move, and the kind of instruction to which they are to limit themselves. Must this decision, then, be left to the candidates for the ministry themselves? Are they to select their own sphere of action, or to determine what truths they will teach, and what they will neglect—what parts they will explain, and what they will leave others to explain? When has such a right been conferred? And where is the charter of such a privilege to be found? Evidently no man is competent to say, when he enters the ministry, that he will never be placed in circumstances where he will have occasion for a knowledge of the original language of the Bible; that he will never need the ability to explain the prophetic writings, that it will never be necessary for him to enter upon a critical exposition of any difficult portions of Holy Scripture, that he will never be called upon to defend particular doctrines. No man has a right to say that he will confine himself to a narrow sphere and leave stations of more importance and responsibility to others. Yet, young men who enter the ministry, deliberately neglecting a liberal education, when their age and other circumstances would admit of one, do take the responsibility of thus deciding. They do by this very act choose their sphere, and how contracted this sphere often is, and how limited the circle of thought to which they do limit themselves, need not be told. If, therefore, some must enter the ministry with little previous preparation, the selection is not to be made by any human authority. Such selections are to be left to God himself, to whom alone they properly belong. And surely those only who are called to the ministry after the period of youth is well-nigh gone, and who are, by providential and unavoidable circumstances, shut out from the possibility of acquiring a liberal education, have just occasion to feel that their course is decided by the appointment of infinite wisdom; criminal negligence cannot be laid to their charge, they should be encouraged to enter, with whatever mental furniture they possess, upon the duties to which they are called. These men, after all, have a great and a good work to perform, and having turned many to righteousness, may be found at last among those who are to shine brightly in the Kingdom of Heaven. It should be distinctly understood that those who advocate the cause of ministerial education, are very far from wishing to exclude from the ministry all to whom a liberal education is impossible. But when ignorance is chosen, let no one suppose that this can possibly consist in a divine call to the ministry. The heralds of salvation are to be the children of light.

From the New York Observer.

### A WONDER.

Sleeping professor! thou art a wonder to the universe. Thou art a wonder in the sight of a holy God, who sees the full import of all those vast interests over which thou art slumbering. Thou art a wonder to Jesus Christ, who, for the love he bore to the souls of men, endured a life of toil, hardship, of contumely, and reproach, and finally poured out his soul on the cross. Art thou a follower of Christ? a partaker of his spirit, a recipient of his love, an heir of his glory? and dost thou sleep over the interests of his kingdom—over perishing souls—over thy own spiritual interests? Thou art a wonder to the Holy Spirit, whom thou dost slight and grieve by this indifference to his motions within thee, and by thy stupidity and carelessness respecting the great work of salvation, which he has come down to accomplish. Thou art a wonder to the holy angels, who earnestly desire to look into the mysteries of redemption, over which thou art asleep. Thou art a wonder to patriarchs, prophets, and kings, who waited for and desired to see the things which thou hast seen, but never saw them. Thou art a wonder to all those glorified spirits, which surround the throne of God and the Lamb, and who know by joyful experience, the glories of that blessed rest, which remains for the people of God. O for a spark of that flaming zeal and glowing love, which now swell in their seraphic bosoms, to rekindle the dying embers upon thy forsaken or faintly glowing altar!

Slumbering professor! thou art a wonder in hell! The spirits in prison behold thee, as thou art, in full view. Thou art professedly bound for that haven of glory. Thou art expecting thy mansion of eternal felicity—an immortality—faded and pure, beneath the cloudless sunshine of Jehovah's presence. Thou lookest upon thyself as having a title to a joint-heirship with Christ, to inherit all things with him. Thou expectest, when he shall appear, to be like him—to shine forth with resplendent glory, to the kingdom of his Father—to wear a crown of unfading glory, for ever and ever. And thou art asleep!

Drowsy professor! thou art a wonder on earth. Thou art a wonder to impatient sinners. Hear the voice of a sinner, and addressed to such a one as thou art: What meanest thou, O sleeper! Arise, and call upon thy God, if so be that we perish not! Thou professes to have an influence at the throne of heaven—to be able, through the intercession of the Holy Spirit, to move the arm that moves the world. Thou seest sinners, in crowds, like the broad and rapid stream, moving onward to the world of woe. Thou knowest there is but a step between them and death. And thou art asleep!

Sleeping professor! thou art a wonder in three worlds. He that keepeth Israel, doth

neither slumber nor sleep. Angels do not sleep. The spirits of just men made perfect do not sleep. Devils do not sleep. Lost souls do not sleep. And wilt thou sleep? Is it not high time for thee to awake out of thy sleep? The night is far spent, the day is at hand—wilt thou not cast off the works of darkness, and put on the armor of light? The time is drawing near, when the service God on earth, will be exchanged for the fruition of his presence—wilt thou slumber over thy work, and neglect the service, which is to have such glorious ends? Thou canst not labor and pray for the salvation of souls in heaven, nor employ thy money for the extension of Christ's kingdom—wilt thou not redeem the time, to labor and pray for the good of thy fellow-creatures while thou mayest? He that converteth a sinner from the error of his ways, shall save a soul from death, and hide a multitude of sins. And what is it, to save a soul from death? What is the death of the soul? What, but the endless deprivation of spiritual life? What, but the endless deprivation of happiness? What, but the endless infliction of misery intolerable? And canst thou be the instrument of saving a soul from death? Think of that soul that is to exist forever—what vast capacities for enjoyment, or for suffering—how much glory may the salvation of that soul bring to God and the Lamb—and what a multitude of sins it will hide—cover over, with the garment of Christ's righteousness. And wilt thou not aspire to the honor of saving that soul from death? Dost thou not desire to shine as the brightness of the firmament, and as a star forever and ever? And hast thou no compassion for that soul? No desire that God may be glorified in his salvation? Thou art asleep!!!

Give a few minutes to that Child!—Few parents realize (says President Lindsley) how much their children may be taught at home by devoting a few minutes to their instruction every day. Let the parent make the experiment with his son ten years old for a single week, and only during the hours which are not spent in school. Let him make a companion of his child—converse with him familiarly—put to him questions—answer inquiries—communicate facts, the results of his reading or observation—awaken his curiosity—explain difficulties—the meaning of things, and the reason of things—and all this in an easy, playful manner, without seeming to impose a task, and he will himself be astonished at the progress he will make.

### PUBLIC PRAYER.

The devout and proper performance of this necessary part of God's most holy worship, is of the utmost importance. It is, says, whether performed appropriately or not, gives a character to all other exercises of a religious nature. Such being the case, it cannot be improper in us to point out a few faults in this exercise of this duty on the part of some, which lie open to animadversion.

1. Prayers are often too long and tedious. Some good men have so habituated themselves to this faulty prolixity, that they have, even when aware of it, been generally unable to curtail their devotional exercises. 'You have prayed me into a good frame,' said Whitfield, when blaming a minister for this fault, 'and you have prayed me out of it.' This is often done. Many persons seem to imagine that every thing which can be thought of should be crowded into each petition; like some preachers, who, from almost every text, as a nominal centre, will widen their range until on the one side they reach as far as Adam, and gradually completing their circuit, end with the consummation of all things. The spirit is often willing when the flesh is weak. While saying this, we would caution all who may engage in public prayer, against hurry in this important duty. There is a happy medium. In that we should be found.

2. Too much noise is frequently indulged in. In some parts a man's fervor is judged of by the loudness of his prayers. If this be a true criterion, he who has the best lungs is the most pious. It is come to this, that those who repudiate the Popish idea of salvation by ceremonies, attach sanctity to a sound! Are we to shout as though our God were 'peradventure on a journey, or asleep?' for that such a volume of sound is necessary for the hearers is absurd to suppose.

We have heard persons, whose prayers were in a great degree unintelligible from exertions made by them, and from a habit of drawing in their breath, perhaps rendered necessary by the extra play of the lungs. But is this exertion necessary? Is it edifying? We love to see earnestness; it is requisite; but let it be distinguished by great solemnity. In devotional exercises this is especially necessary.

3. Improper expressions are often used. A sort of religious slang is in vogue in many parts, which is peculiarly improper and unmeaning. Such expressions, for instance as these:—'Bow the gentle heavens, and come down!—Stately steps!—Countless ages of eternity.' Indeed some persons' prayers are entirely composed of such phrases. They are liturgies of scraps, some biblical—some poetic—some original—some denominational, strung together without much sense or connection, expressed without feeling, and repeated without variety; so that it needs not the gift of prophecy to know what is coming. This, we are happy to say, is not the case with many; who were not with any.

Many persons are in the habit of using O, with improper frequency. Scarcely a

sentence is uttered by them which does not begin with, 'O, God!—O, Christ!—O, I pray! &c. Others indulge in the use of eulogizing epithets when addressing the King of kings. This is very improper. How irreverent is it in us to use such phrases as 'Dear God!—Dear Jesus!—Dearest Saviour! &c.' The Apostles, says an excellent writer, 'will not be thought cold or lukewarm in love to their divine Master. Yet they never prefixed to his name foodling epithets.' Others again are much addicted to poetic prayers. Watts, Cowper, &c. are their text books, and sometimes a verse or two at a time, or even more, are introduced into their devotional exercises. Against this we must utter our protest. The songs of Zion are intended to be sung, not prayed. There is sometimes, we fear, an unholy wish to meet the approval of man at the bottom of these rhetorical devotions.

Inaccuracies in language are often observable. As a palliation of this impropriety, it has been said, 'God regards the state of the heart, and cares not whether the supplications of his people are grammatical or not.' This is true, and we believe that while many an humble, uneducated man, has been heard and blessed, the polished and elegant petitions of nominalists have always been an abomination to the Lord. Yet it should be considered that the person who engages in public prayer leads the devotion of others. Now, if any of his auditory are distressed in consequence of the mistakes to which we have referred, the design, as respects such, has, in a measure, failed.

Many persons are also in the habit of using numerous redundancies in their petitions, probably imagining that too many words can scarcely be employed in expressing the earnest desires of the heart, and in exalting the Most High; or more, probably feeling that unless this were practised, a most unpleasant pause would ensue. Not knowing what thought is to come next, they gain time by dwelling on the last one. Whatever be the cause, we often hear such expressions as these:—'Save us, O Lord, and deliver us!—We pray and beseech thee!—Worthiness and merits of Christ!—Omnipotent and Almighty God! &c. This wordiness should be carefully avoided, although sanctioned by the Prayer Book of the Church of England, the opening address of which reads thus:—'The Scripture moveth us to acknowledge and confess our sins and wickedness, and that we should not dissemble nor cloak them, but confess them with an humble, lowly heart, especially when we assemble and meet together to ask those things which are requisite and necessary, wherefore,' adds the clergyman, 'I pray and beseech you, &c.' All this repetition is absolutely inexcusable, by whomsoever it may be uttered.

4. Inappropriate gestures are not unfrequently made in prayer. Solemnity in the discharge of this duty ought to be visible in our actions. It does not comport with the expression of penitence, and the earnest desire for holiness and usefulness, to be displaying as much action as could be called for during the delivery of a political declamation. In approaching an earthly potentate we should not be employed in the moving of the arms and shifting of the attitude, which we ourselves have seen in those engaged in leading the devotions of a numerous assembly. Let there then be a reverence in the deportment in connection with the spiritual and solemn worship of the heart.

Brethren in Canada, pay attention to the duty of public devotion. It is all important. It can only be performed as it ought by much care, and much self-examination and humility. To pray well, a man must be much with God, with himself, with immortal souls; and he must feel that God is with him, that Christ is with him, that unless careful, the blood of souls will stain his garments.

Montreal Register.

### SCHOOLS IN PRUSSIA.

In the Prussian (Christian) schools only two systems of religion prevail—the Protestant-Evangelical and the Catholic. The parents have an option between these, but one or the other must be taught to their children. If the parents are all of one religious denomination, the teacher generally gives the religious instruction. Where a diversity of creeds exist, and the teacher is Protestant, he usually gives religious instruction to the Protestant part of the children; and a Catholic priest attends at certain hours to give instruction in a separate apartment, to the Catholic children. A similar arrangement prevails in regard to the Protestant children where the teacher of a mixed school is Catholic. At 14, (the common termination of the school going age), the Protestant children usually have sufficient knowledge of the Bible to be confirmed; that is, to become members of the church, and, of course, communicants at the eucharist. This confirmation and membership of the church depend on the amount of their Bible knowledge, not on the state of their religious affections. The priest examines and approves; or, if he finds the pupils deficient in Bible knowledge, they are remanded to their former school, or sent to a Bible school. In a Prussian city, I was taken to a school of about 20 boys and girls, from 14 to 16 or 17 years of age, who were doing nothing but reading the Bible. They were vagrants from other places, and were as vicious and perverse a looking company of children as ever I saw. All over their countenances, in characters too legible to be mistaken, were inscribed the records of malignity and evil passions. They had not obtained the amount of Bible knowledge requisite for confirmation and admission into

the church, and were therefore sent here to acquire it. The day for a new examination was near by, at which time, the greater part of them would probably be received into the church. Such reception is indispensable, because, without a certificate of confirmation from the priest, it would be nearly or quite impossible for any one to obtain a place as a servant, apprentice, or clerk, or even to get married.

The consequence of all this is, that the whole community are members of the church. The gamester—in a country where gaming is a national vice—the drunkard, the thief, the libertine, the murderer—like the malefactors who are in prison under the sentence of the law, and the crafty and powerful who by force or fraud have eluded its judgments—all are members of the church of Christ. Such ascendancy has faith over practice in the eye of the law—so much more important is the legal name by which the tree is called, than the fruits which it bears.

No inconsiderable number of the teachers in the Prussian schools, gymnasia and universities, are inwardly hostile to the doctrines they are required to teach. I asked one of these, how he could teach what he disbelieved; and whether it did not involve the essence of falsehood. His reply was, 'it is a lie of necessity. The government compel us to do this, or it takes away our bread.' While human nature remains as it is, is not such the natural consequence of a compulsory religion? Though every one must condemn as flagrantly wrong what is here done under the plea of necessity, yet it is not clear that the government which creates this supposed necessity, is a hundred times more guilty than the victim who yields to the temptation. When the mass of a people are ignorant, they easily become the passive subjects and recipients of a compulsory religion, however false; but when the people become enlightened, their tendency is to recoil from a compulsory religion, even though it be true.—*Mr. Mann's Report.*

### Missionary Department.

From the Macedonian.

## CHRISTIAN MISSIONS IN CHINA.

### HISTORICAL SKETCH.

The first authentic information of the introduction of christianity into China, is given in the famous marble tablet, which was dug up at Se-guan-fu in the year 1625. This tablet is 10 feet long and 5 broad, surmounted by a cross resembling that used by the Syrians in Malabar. It contains an inscription in the Chinese and Syriac languages, describing the principal doctrines of the Gospel, and the history of its introduction into China.

The Chinese inscription is entitled, 'A tablet recording the introduction of the religion of the Fa-tsin (or Palestine) country into China.' It commences with stating the existence of the living and true God, the creation of the world, the fall of man, the mission of Jesus Christ. The miraculous birth and excellent teaching of the Saviour are briefly described. His ascension is spoken of; the institution of baptism mentioned; and the cross declared to be effectual for the salvation of all mankind. The inscription goes on to state that in the region of Fung Pae-sung, A. D. 636, a Christian teacher came from Fa-tsin to China, where the Emperor, after examining his doctrines, published an edict authorizing the preaching of christianity among the people. Some have been affected to doubt the authenticity of this inscription. But Mr. Medhurst, a missionary in China, states that there is no reason to doubt that this tablet is what it professes to be, and furnishes a genuine record of the Syrian Christians in the Chinese empire during the 7th and 8th centuries. A facsimile of it may now be seen in the library of the Vatican at Rome.

The Nestorians entered China during the latter part of the 7th century, and were very successful in establishing churches, and extending the christian faith. When the Mogul princes ascended the throne, A. D. 1280, they afforded toleration to all religions, which enabled the Nestorians to establish a church in the north of China. This continued to exist until the beginning of the 15th century, after which Nestorianism declined, and is now unknown in the country.

The efforts of the Roman Catholics in China commenced in the beginning of the 14th century, when an embassy was sent out by Nicholas IV. A second embassy was despatched in 1552, accompanied by the celebrated Francis Xavier, who ardently desired the acquisition of so extensive an empire to the christian religion, and acknowledged that he had done nothing in converting the nations of India, while China was still untempted. On his arrival at the mouth of the Canton river, he was told that strangers were debarred from entering the country, and that if he attempted to land, he would be imprisoned or put to death. Persisting in his resolution, he induced a native to convey him on shore during the night, at the island of Sarcia or St. John. He was not permitted, however, to do more than just to land and die on the shore; where his tomb still remains, with the following inscription, in Chinese: 'The monument of St. Francis Xavier, of the Society of Jesus, in the great West, who ascended to glory in the winter of the 31st year of Ming Kea-tung, A. D. 1553.' Catholic missionaries, from that time to the present, have been sent out to China, from Portugal and Spain, France, and Italy. Many of these, especially the pioneers of the mission, were men of learning, talent, and ardent zeal for what they supposed the best

and highest interests of the Chinese empire. Their steadfastness and triumphs in the midst of persecutions, even to blood, and death in all imaginable forms, show that the questionable christianity which they taught, is to be ascribed to the influence of education, rather than to any mercenary motives or selfish designs. It is certainly not unreasonable to believe that some of these have joined the army of martyrs, and are now wearing the crown of those who counted not their lives dear unto themselves.

The London Missionary Society was the first Protestant institution that considered the wants and claims of China. In the month of January, 1807, Mr. Morrison was sent forth to Canton. He went by way of America. On his arrival at New York, he soon found a vessel destined for China. During his short residence in the United States, the object he had in view so recommended itself to Mr. Madison, then Secretary of State under Jefferson, that he obtained from our government a letter of introduction to the American Consul at Canton, which afterwards proved of great service to him. He arrived in China in September of the same year. He had no sooner landed in Macao, than his object was discovered by the Roman clergy, who immediately thundered anathemas against him. Proceeding to Canton, he lived in a lower room, in a very retired and economical manner. A lamp of earthenware afforded him light, screened by a volume of Matthew Henry. The labors of Dr. Morrison in China continued through a period of 27 years, in which time, though but few converts were made to the Christian faith, he laid a broad foundation for the labors of other missionaries that should succeed him. His dictionary, the translation of the Scriptures, and other works (in which he was assisted by Dr. Milne) into the Chinese language, have proved invaluable auxiliaries to other missionaries that have since entered the field. Morrison's death occurred on the 1st of August, 1834. He died, as he lived, full of the spirit of piety, and panting after the salvation of China.

The celebrated Mr. Gumbel, an enthusiastic and enterprising, though somewhat eccentric man, has done much good in China. He is a native of Prussia, and was sent out by the Netherlands Missionary Society in 1831. He has made ten voyages along the coast of China, dressed in the costume of the natives, to whom his personal features bear a striking resemblance. He thinks that he has thus gained access, as a religious teacher and a distributor of tracts, to more than 80 millions of people. Mr. Malcom had an interview with him when in China, and found him full of enthusiasm—he could talk of nothing but the religious prospects of China. He was then engaged in the preparation of tracts and a new version of the Scriptures, with the help of Morrison's and Marshman's translation.

In 1829, Dr. Bridgman and the Rev. Mr. Abel, were sent to China, under the patronage of the American Board of Commissioners for Foreign Missions. Other missionaries from this Board have since been sent out, and are now laboring diligently and successfully in that empire.

The first missionary to China from our denomination in this country, was sent out about 8 years ago. We have now only 4 brethren to preach the pure gospel to the millions of that empire.

The war between the English and the Chinese, whatever may be our opinion of the motives by which either of the contending parties were influenced, has been overruled by a wise Providence so as generally to multiply the facilities of introducing the gospel into that empire. In the recent negotiations six large cities on the Eastern and South-eastern coast of the empire are open to foreigners. One or two have been ceded entirely to Great Britain, and the others are made free ports, so that foreigners, and the missionaries of course, may reside in those cities under the protection of British law.

Here are openings, in the providence of God, for sending the gospel to the millions of China. Let these cities be occupied by Missionaries, and they might reach not only the immense population of permanent residents, but thousands from different parts of the Empire, who are constantly visiting these great commercial marts, and who a gift be induced to carry back with them to their homes Bibles and Tracts, and whatever information they might obtain from the public ministry and private conversation of the missionaries. Our brethren, as our readers are aware, have recently written to the Baptist churches in America on this subject. They request that six missionary families may be sent out to occupy these stations. They are willing to live on half-pay, in order that this object so desirable, may be accomplished. We make our appeal, say they, in the name of the ascended Saviour, whose last commission remains as yet unfulfilled, and with our spirits deeply stirred within us. Thousands and millions of idolaters who have hitherto been shut out from christian influences, may now be reached by the life-giving truths of the gospel. And the request is, that men may be sent to enter these doors and proclaim the glad tidings. Here are extensive fields white already to the harvest, and the appeal is for laborers. This appeal was laid before the Board. They sympathized at once with the missionaries. They wished to make a favorable answer. But imperative demands upon the treasury from other stations have prevented the Board from complying as yet with this request.

These favorable openings, therefore, for introducing the true gospel to the millions of



China, are left to be occupied by the teachers of a corrupted christianity. The emissaries of the Pope are there—and no means will be left unemployed to pre-occupy the field, and render the inhabitants of that vast Empire more difficult of conversion, and tenfold more the children of hell, than they are at present. The church of God has for many a long year been offering prayer to the great Head of the church that He would open the door to that sealed country, and admit the soldiers of the Cross there to enter, and in the name of Jesus, and clothed in the panoply of heaven, to grapple with the powers of darkness. And now those prayers have been heard and answered. A wide and effectual door has been opened. A great and solemn responsibility is now resting upon the friends of Zion—a responsibility which they must meet or go to the bar of God all stained and dripping with the blood of souls!

Christian reader!—what is your part in this work? And what will you do?

## ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, April 13, 1844.

Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

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All Baptist Ministers are requested to procure subscribers.

## THE PRESBYTERY OF SOUTH ALABAMA.

This body convened in Marion on Friday, the 5th inst. There were present some eight or ten Ministers, and twice that number of Elders. Among the former were the Rev. William T. Hamilton, D. D., the Rev. Mr. Witherspoon of Greensboro—whose health, we were happy to find, permitted him to preside as Moderator—and the Rev. Robert Nall, formerly pastor of the church in this place. The religious services at 11 o'clock A. M. and at night of each day, were attended by large congregations. On Sabbath night, were held the services connected with the licensing of Mr. — Frierson, and the ordination of Mr. Horatio Smith. The latter gentleman is a graduate of Middlebury, Vermont, a finished scholar, and devotedly pious. He enjoys a high reputation in South Alabama, as the late able and successful Principal of Evergreen Academy, Conecuh county.

The most exciting topic before the Presbytery was the "Elder Question," as it is called. It seems that the General Assembly passed an ordinance, constituting three MINISTERS a quorum, at any meeting of Presbytery, though no ELDERS should be present. The BRECKENRIDGES, Robert and William L., always restless, ambitious, and pugnacious, have sounded the alarm, and called on the Elders to rise, in mass, and maintain their rights, thus trampled upon. By the act of the Assembly, a principle is advanced, say they, which will exclude the lay members from a seat in the ecclesiastical bodies. All power is consolidated in the priesthood, and they will soon have a grand hierarchical despotism, as gigantic and as tyrannical as that of the Methodist Episcopal, or of the Roman Catholic church. The Elders are much excited by this apparent invasion of their rights, and, although they cannot talk so well as the Ministers, yet they can outvote them, and they came up in their strength, with a determination to do so.—The debate was quite animated; but, it is understood, that the calm, clear, scriptural statement of the real merits of the question by Doctor Hamilton, effectually dispelled the apprehensions of the Elders, and allayed the stormy excitement.

On Monday night, Dr. Hamilton, by request, delivered a Lecture on "the Indebtedness of Modern Literature to the Bible." This is a splendid production, and was pronounced in the author's happiest style of elocution. The recitations from Shakespeare, Byron, and Burns, were worthy of these great master-spirits of the heart. The lecture ably and eloquently demonstrated the obligations, even of infidel writers, to the beauty, elegance, and sublimity of the Divine Oracles.

OREGON.—The Oregon question has been left by the U. S. Senate, to the care of Mr. Calhoun. It is in safe hands, and the Secretary of State should be permitted to proceed with this important negotiation without embarrassment.

TEMPERANCE.—All the large towns in New Hampshire and Vermont, and a great number of the smaller ones, have voted by overwhelming majorities, to withhold all licenses for the sale of spirits. Committees are also appointed, whose duty it is to search out all violations of the laws, prohibiting the unlicensed sale of intoxicating drinks, and to prosecute the offenders before the Courts. In many counties in these States, no intoxicating liquors can be found, either in stores or taverns. Not a drunkard is to be seen there. The same may be said of Massachusetts.

THE POLES.—The king of Prussia has ordered all Polish emigrants who took part in the Polish Revolution, to leave Prussia within a fortnight. As a reason for this despot proceeding, it is alleged, that the Poles have been detected in communication with Russian deserters.

## PRESBYTERIANISM AND THE AMERICAN TRACT SOCIETY.

During the session of the Presbytery of South Alabama, last week, an Agent of the Society above named, himself a Presbyterian minister, presented before that body, the Colportage system, and requested the co-operation of the Presbytery, in endeavoring to circulate tracts and religious books, in this State. Dr. Hamilton introduced and supported a resolution favoring the proposition, but it was rejected!

This result is as painful and humiliating, as it must have been unexpected. What did the Agent ask? Nothing, save that the Presbytery should express its approbation of an enterprise by which standard works of practical piety, devoid of sectarian peculiarities, works, in the spirit of heaven which they breathe, and in their power to do good, are second only to the Bible itself—works written by Baxter, and Owen, and Leigh Richmond, and Wilberforce; by Nevins and Alexander, themselves distinguished Presbyterians—the Agent only asked that these works might be introduced into every family, in South Alabama, under the sanction of the Presbytery. But that sanction was refused! In opposition to the resolution, it was urged, that the Presbyterians ought to circulate the publications of their own Board, and not favor the distribution of books, issued by other societies. To this it was answered, that the Board had put forth but very few works adapted to general circulation—that the Presbytery was doing nothing to distribute even these few, and it was added, by one of the best ministers in the body, if they refused to aid in the plan proposed, they would act the part of the dog in the manger—doing nothing themselves, and not suffering others to do any thing! Whether this withering rebuke was keenly felt, we cannot say; but its effect was not potent enough to break the spell of sectarianism, which doomed the majority of the members to indifference and inaction, where nothing more than the salvation of souls was to be secured, without reference to denominational benefits.

AN OUTRAGE.—The Grand Jury for Tuscaloosa county recently presented about twenty-five individuals, for gambling, and for unlicensed retailing of spirituous liquors. The presentments were afterwards all stolen from the Clerk's office, and have not been recovered. This is a high misdemeanor, and the perpetrators deserve condign punishment.

JOHN C. CALHOUN.—As christian patriots were sincerely rejoice in the appointment of this distinguished citizen to the honorable position he now occupies. He is not only a "man of honor," in the worldly acceptance of the phrase, but he is a man of integrity, of probity, of high moral, we hope we may add, religious principle. We believe that he will do what he deems to be right—not what men may think to be right, but what he believes will meet the approbation of that God who ruleth among the nations. Let him be remembered in the prayers of christians, universally.

THE SCHOOL MASTER.—The Hon. Josiah Stevens, late Secretary of State, for New Hampshire, has taught a common District School, in Concord, during the last winter. The school was notorious for its disorderly and vicious character, but has been entirely reformed by the tact and perseverance of the Honorable Secretary. Mr. S. was not induced to engage in this laborious and thankless service, by a desire of pecuniary compensation, but was prompted by the benevolence of his heart, and his love of teaching the young. The result must be as gratifying as honorable, to him.

GAMBLING.—A Mr. Green of Cincinnati, is laboring for the suppression of this vice. He has already formed numerous Anti-gambling Societies, containing several thousands of members. A State Society has been formed in Maryland, the President of which is the Hon. Richard Thomas, President of the Maryland Senate. Many of the members of the Legislature, and other prominent citizens, have joined. There are some places in Alabama, which might derive benefit from a visit of Mr. Green.

DANIEL O'CONNELL.—The Irish Agitator has been pronounced "guilty," though by a jury, said by his friends to be "packed." Be this as it may, the effect of the verdict will be, to tranquilize the country. This we believe, even should O'Connell be sent to Botany Bay, which, however, we do not anticipate. Should he be pardoned by the Crown, doubtless it will be with an understanding, that he will desist from his agitation. Should he be transported, disturbances may follow, in Ireland, but what can that unhappy country do, to avenge herself upon her oppressors? The infuriated Catholic peasantry, may murder a few hundreds of their Protestant neighbors, may burn a few villages, and sack a town or two; but what then? The whole, gigantic power of the British empire will be directed against them, and will crush them, in a moment. British troops now occupy every strong hold of the country. Armed steamers run up all her rivers, and ships of war hover around her coasts. What can she do? No foreign

country will send her help. To France alone has she ever looked for aid, and now, France repudiates O'Connell, and all his projects.

SCHOOLS IN RUSSIA.—Five of the pupils of the Military School, at St. Petersburg, having laughed at one of the masters, a General, for something odd in his manners, received each fifty blows of the knout, by express order of the Emperor, and were then sent to serve in the army of the Caucasus. The punishment is said to have created a great sensation among the nobles.

That our readers may understand the horrible cruelty of this infliction, we will describe the punishment. The criminal, standing erect, and bound to two stakes, receives, on his bare back, the lashes, which are inflicted with a leather strap, in the point of which wire is interwoven. Every lash is followed by a stream of blood. One hundred lashes are considered equal to death. In case of state criminals, if the offender survive the knout, he is exiled to Siberia for life. Formerly, the nose was slit up, and the ears cut off, and a W cut in the skin of the forehead, and made indelible by rubbing in gunpowder. These accompaniments are now dispensed with.—The poor boys above mentioned, will never laugh at a teacher again!

FIRE.—The Oliver Street Baptist Meeting-house, New York city, was entirely consumed by fire, about three weeks ago. The fire probably caught from a cinder, from a neighboring building. Insurance upon the property, ten thousand dollars.

FATHER MILLER.—In a letter written at Philadelphia, under date of Feb. 4, 1843, Mr. M. writes as follows: "My principles, in brief, are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all the saints, some time between March 21, 1843, and March 21, 1844. I have never had any other time preached or published by me; I have never fixed on any one month, day, or hour, between that time; I have never found any mistake in reckoning, summing up, or miscalculations. I have made no provision for any other time."

Again, in the Western Midnight Cry of Jan. 1, 1844, he says: "If I have erred in my exposition of the prophecies, the time, being so near at hand, will soon expose my folly." Time has exposed his folly, and it is to be hoped, he will no longer profess to be wise above what is written.

## "STRANGE LANGUAGE."

In the Baptist of the 16th ult. we had a paragraph under the above caption, relating to the language used by our Methodist brethren in their published accounts of revivals of religion. The extracts given from those accounts were such as these: "We have received about 70 by letter and otherwise, many of whom have been happily converted." "Fifty have joined the church, and between thirty and forty have been converted." "We have admitted 140 into the church, and the most of them are converted to God."

Now we remarked, this "phraseology sounds strangely to our ears, because it is wholly unlike the language of the New Testament, when that speaks of members of churches." We also suggested, that the practice of receiving persons into the church before they are "converted to God," is unknown to the scriptures.

In answer to our paragraph, brother Moffett, of the Southwestern Christian Advocate, intimates that we are slow of apprehension, and dull in understanding the economy of the M. E. Church. We must confess our obtuseness, if we are to derive from the extracts quoted, the meaning which the editor of the Advocate suggests, as the correct one. He would have us suppose, that the number who join the church over and above those named as converted, were converted at some former period, and now come forward and unite with the church. But this must be a mistake, for it is often stated, as in the last quotation above, so many have joined, the most of whom are converted—plainly implying, that a number of those who were received were unconverted persons.

Brother McF. says, "the Baptist seems to intimate, that we report more accessions, than we have conversions among us." True, the inference would seem inevitable, when we read, that "fifty have joined the church, and between thirty and forty have been converted." Here, we should suppose, must be an "accession" of ten or twenty individuals, more than the "conversions." The offset alluded to, in the intimation that many converted at their meetings join other denominations, is met by the same fact, in connection with those denominations.

As to our intimation that the practice of receiving unconverted persons into the churches is anti-apostolic, we affirm the intimation. We fully believe, that the reception into the church of impenitent individuals, whether by infant sprinkling, confirmation, or on probation, has been and still is, an appalling evil. We do not perceive the appropriateness of the reference, in the Advocate, to our Savior's eating and drinking with publicans and sinners. These passages only show, that the Lord Jesus mingled freely with notorious sin-

ners, that he might preach to them, and bring them to repentance. He never admitted them to the ordinances of his church.

The mourners spoken of in Isaiah 61: 1-3, are true penitents—trees of righteousness, planted by the Lord.

The case of Judas is not to be tried by the rules which we ordinarily apply. There is a specialty about his relation to the twelve, which attaches to no other human being, and we cannot admit its bearing on the question at issue.

We regret the intimation of our brother, that we would deprive our Methodist friends of the honor which God has put on their ministry: for he such a thought from us. And more deeply still are we pained, that the editor of the Advocate should speak of the Baptists as "having no christian fellowship" with the Methodists. Christian fellowship, dear, delightful, we have often had.—Church fellowship we cannot have, retaining our present views of the nature and claims of christian baptism.

The question which we wished to raise was this: Does the New Testament authorize a church to receive into its bosom, unconverted persons? A momentous inquiry, and one which many intelligent Methodists, as well as all Baptists, answer in the negative.

## MORMONISM.

In this region, there are five or six churches of mormonites. One of these contains 17 members; another 47; another 90; another 120; the number in the fifth, we do not know.

A few days ago, one of the preachers called on us, and gave some account of his own religious history, together with various matters pertaining to the doctrines, prospects, and influences of mormonism, in general. Our informant had been a member of the Methodist church a number of years, and afterwards joined the Baptists, with whom he was connected some ten or fifteen years. He had never been happy in either church, and had already decided on leaving his Baptist brethren, when he first heard of the mormon faith. His wife, it seems, first heard the new preacher, and came home informing her husband that what was a wonderful man, and had told just what was passing in her mind, while listening to his preaching. After hearing this extraordinary statement, the husband had a vision, in which he saw the preacher and heard him preach. On the next Sabbath, he attended the mormon meeting, and, sure enough, there was the identical preacher he had seen in his vision, and he preached the very discourse, word for word, which he had heard in his sleep! He soon joined the mormons, in company with his wife.

We must not omit to mention a circumstance which was the means of satisfying his wife that mormonism is of God. For many years she had had a large, hard bunch on her left side, the effect of an alarming illness. While her mind was troubled on the subject of mormonism, she devoted a day to fasting and prayer, and asked God to give her a sign from heaven, if the doctrine were true, and remove that bunch from her side. While in the act of supplication, she felt the swelling subside, and in a few minutes, it entirely disappeared, and no symptoms of it have been seen for more than two years!

The mormons believe that they are favored with visions, as were the patriarchs, and prophets, and apostles. For instance, our friend, the preacher, soon after embracing his present views, was disquieted with doubt respecting the Divine legation of Joe Smith, the Great Prophet. Having spent a day in fasting and prayer, soon after he had retired to rest, and while yet wide awake, Mr. B. saw a great temple, in which were standing the whole human family, himself being at one end, on a platform, slightly elevated; at the other end, on a stage, raised on high above the multitude in the temple, appeared Joe Smith, conversing audibly with Almighty God, who manifested himself in his glory, in the roof of the temple, unseen by the people and by Mr. B., but delivering messages to Smith, who communicated them to the people below. This vision dispelled all doubt respecting the claims of the mormon teacher to a commission from Jehovah.

The mormons also believe that the power of working miracles, and the gift of tongues, and the discerning of spirits, are still found existing in the true, namely, the mormon church. Our informant himself, as he said, has miraculously restored to health six different individuals, who were lying dangerously ill. The cure is effected by the laying on of hands, in the name of the Lord Jesus, asking him to rebuke the disease, and drive it from the patient. In one of the instances described, immediately after the imposition of hands, the sick girl threw off from the stomach, a large quantity of very offensive matter, and soon afterwards called for food, arose, and from that hour has been in health. Nothing very miraculous here, we should think.

In regard to the gift of tongues, it was stated, that on the last Sabbath, at a conference meeting, thirteen members spoke with tongues and two interpreted! Among those who thus spoke, were two little girls, about 12 or 14 years old. Their eyes gleamed with a supernatural brilliancy, and a more than earthly beauty irradiated their whole countenances! The interpreter explained their language as meaning, in substance, that they were very happy in the love of God—that the cause of truth was soon to appear over the whole earth—that they "felt to praise God" with all their might—that they were glad their parents had become mormons, and that they themselves had found the spirit, &c.

The discerning of spirits is another power peculiar to the mormons. By this, they are enabled to discern the thoughts of others, and to know what they may be doing from day to day, though absent from them. "There can be no secret sins in our church," said the preacher. Two instances have lately occurred in which those who speak in tongues have exposed the secret sins of some of the members. The interpreters named the sins specified, before the congregation, but not the guilty parties. But the persons hinted at rose and confessed that they had practiced, in secret, the very sins charged on them.

The mormons take the Bible, they say, for their guide. The "Mormon Bible," falsely so called, is merely a history of the lost Tribes of Israel, by many learned men supposed to be the progenitors of the North American Indians.

We frankly told our mormon friend, that we thought him to be laboring under a delusion, and expressed the hope that it might prove a harmless one. He said his belief had already done him great good. In the first place, it had cured him of insanity, under which he had occasionally labored for fourteen or fifteen years. But since he became a mormon, two years ago, he has had a perfectly sound mind!—This important item in his history, may furnish the key to his whole religious course.

## Communications.

For the Baptist.

## JUSTIFICATION.

NO. II.

Having in the No. preceding this, laid down the principle upon which I propose to discuss the doctrine of gospel justification. I therefore now proceed to offer a few more remarks upon this important subject. According to the principle alluded to, no person, in order that he be in a justified state, must be in such a situation, that he may be properly recognized in law as doing, or having done whatever is, or may have been, legally required of him. What are the requisitions legally demanded of a sinner? They are two-fold—preceptive, and penal: either of which, or both taken together, constitutes what is denominated a righteousness. The righteousness by which an innocent person is justified is only preceptive. That by which the guilty are justified is both preceptive and penal. Where is this righteousness to be found, or who can perform it? Man is utterly unable to do it. It is not by works of righteousness that guilty man can do, by which he can be brought into a state of justification. He is unable to render obedience either to the preceptive, or penal requirements of law, consequently cannot work out the righteousness adequate to his justification. Being by nature in the possession of "the carnal mind, which is enmity against God; every imagination of the thoughts of his heart being only evil continually," he is therefore morally unable to render perfect obedience to that law, which requires love to "God with all the heart, soul, mind and strength." But even if he could render this obedience, it would be insufficient for his justification. Satisfaction must be rendered to the penalty of the law, as well as obedience to its precepts. To be justified upon the principle of works, or man's own obedience, he must do both. That man in his guilty depraved condition is unable to render preceptive obedience has been fully shown. That he is unable to render penal obedience is equally clear. If the penalty of the law is eternal death, or everlasting punishment in hell, as is generally believed; full satisfaction by man, could never be rendered to it, because he could not possibly exist beyond, or outlive eternally. But even admitting that the penalty of the law, is not infinite in amount or duration, and that man could during a certain length of time make full satisfaction for a violation of it, yet he never could be justified, or released from obligation to punishment upon this principle. That this position is correct, is evident from the fact, that man, though guilty and depraved, is under obligation to render obedience to the preceptive requisitions of law, and that a failure to do so, amounts to a violation of it, and consequently exposes the violator to its penalty. Now, suppose that man could during one month, one day, or even one hour, render full satisfaction to the penalty of law, incurred by a violation of it previous to the commencement of the month, day, or hour, still he would not be justified or released from exposure to its penalty, because (take notice) during the month, day, or hour of his suffering, he fails to render preceptive obedience, which failure amounts to a violation of law, and subjects him to another month, day or hour's suffering.

But is not man justified by faith, and is it not justifying righteousness? That man is justified by faith as an instrument by which justifying righteousness is received is admitted; but to admit that it is the righteousness by which a sinner is justified, would be in conflict with the principle laid down in the outset.

Assuming this principle to be true, faith cannot be justifying righteousness for the following reasons:

1. Faith is not a fulfillment of the moral law—that law eternal in its principles, and immutable in its preceptive requirements—that law under which man has received his existence, and by which he is bound to render perfect obedience to all its requisitions. The exercise of faith in Christ is the fulfillment of a positive precept. (It is admitted, however, that man is morally bound to obey this command, as well as all other positive precepts.)

2. But if faith were a perfect fulfillment of the whole moral law, in all its preceptive requirements, it would not amount to a righteousness sufficient for the justification of sinners. Wherefore? Because it is only preceptive in its character, and not penal at all. The righteousness by which a sinner is justified is penal, as well as preceptive; and

therefore the want of penalty in faith, is a clear proof that it is not this justifying righteousness.

3. If faith, and faith only, were justifying righteousness, then infants and idiots, being incapable of exercising faith, could not be justified, but would be inevitably lost—a sentiment anti-scriptural in its character, consequently untrue. Again may we ask, can work out this righteousness, and where can it be found? It is not to be found in faith, and it has been shown that man cannot do it. None can do it but that Being whose character is such, as capacitates him to render that obedience legally required of a sinner, and that not for himself. What created being can do this? None, in either heaven, earth, or hell. All such beings are bound to render for themselves, all the obedience of which they are capable. None can do it, but Christ Jesus our Savior, the only begotten Son of God, who possesses both human and Divine nature. That he is both human and Divine is taken for granted. That there was a necessity for it, is abundantly evident. Were he only human, he would have been bound to render all the obedience for himself, of which he had been capable. Were he only Divine, he could not have rendered penal obedience at last. In virtue of his Divinity he was so far above law, that he was not bound to render that obedience to the law for himself, which it required of created beings. In virtue of his humanity he was capable of rendering what was legally required of man; and not being bound to do it for himself, being possessed of Divinity; he therefore did it for another, viz., the human family—the whole race of man. By the obedient life and satisfactory death of Christ, in behalf of man, the law met all its claims, and justice received full satisfaction; this obedience both to the preceptive and penal requirements of law was rendered, which amounts to a righteousness commensurate with the demands of law and justice, and is adequate to the justification of a sinner. This, however, does not justify a sinner. It is only a foundation or preparation for it.

March 20, 1844.

N. H.

For the Baptist.

EXTRACTS FROM THE OLD CURIOUS PAMPHLET.

NO. VI.

A MINIATURE HISTORY OF THE BAPTISTS.

(Continued.)

V. I will add the testimony which President Edwards bears in favor of the Waldenses and other faithful ones, who were scattered through all parts of Europe in the dark ages of popery. It is the following: "In every age of this dark time, there appeared particular persons in all parts of christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of antichrist, even in the darkest time of all, but ecclesiastical historians mention a great many by name, who manifested an abhorrence of the Pope and his idolatrous worship, and plead for the ancient purity of doctrine and worship.—God was pleased to maintain an uninterrupted succession of witnesses, through the whole time, in Germany, France, Britain, and other countries, as historians demonstrate, and mention them by name, and give an account of the testimony which they held. Many of them were private persons, and many of them ministers, and some magistrates and persons of great distinction. And there were numbers in every age, who were persecuted and put to death for this testimony."

Besides these particular persons, dispersed here and there, there was a certain people called the Waldenses, who lived separate from all the rest of the world, who kept themselves pure, and constantly bore a testimony against the church of Rome, through all the dark time. The place where they dwelt was the Vaudois, or the five valleys of Piedmont, a very mountainous country between Italy and France. The place where they lived was compassed with those exceeding high mountains called the Alps, which were almost impassable. The passage over these mountainous desert countries, was so difficult that the valleys where these people dwelt were almost inaccessible. There this people lived for many ages, as it were alone, in a state of separation from all the world, having very little to do with any other people, they served God in the ancient purity of their worship, and never submitted to the church of Rome. This place, in this desert, mountainous country, probably was the place, especially mentioned in the 12th chapter of Revelation 6th verse, as the place prepared of God for the woman, that they should feed her there during the reign of antichrist.

Some of the popish writers themselves own that that people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, "The heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first broke themselves to this desert, secret place among the mountains, to hide themselves from the severity of the heathen persecutions, which were before Constantine the Great, and thus the woman fed into the wilderness from the face of the serpent, Rev. 12: 6; and so verse 14, 'And to the woman were given the two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time, from the face of the serpent.' And the people being settled there, their posterity continued there from age to age afterwards; and being as it were by natural walls, as well as by God's grace, separated from the rest of the world, never partook of the overflowing corruption."

It is hoped that the reader will very carefully and candidly compare what is testified to us by three very learned men, Dr. Moheima, Dr. MacLaine and President Edwards. The testimony of the first is, that the Waldenses, and many others who are usually considered as witnesses of the truth, in times of universal darkness and superstition, were essentially agreed with Baptists of modern date, as to principle and practice, or as to the great maxim, whence flow all the pe-



calities of that denomination. His testimony in short is this: The Hussites, the Wickliffites, the Petrosians, and the Waldenses, with other witnesses of the truth, scattered over Europe, in the dark ages of popery, were essentially the same with the Baptists of later times—that they all were what we call Baptists.

Dr. Maclean testifies that the Waldenses flourished as early as the fifth century; yes, he informs us that some authors of note carry their antiquity up to the apostolic age.

President Edwards informs us that these Waldenses were the main body of the church in the dark ages, and have been, together with their scattered brethren, the pure church of Jesus Christ, during the reign of antichrist, and of certain consequence, were successors of the pure church, from the days of Christ and his apostles.

The fair consequence of all is this, that the Baptists have been the uninterrupted church of our Lord from the apostles' day to ours.

Your readers, Bro. Editor, will doubtless admire the christian candor of this Congregational Historian, and willingly bear his reflections in the last extract from his history, which you shall have next week.

Yours, fraternally,

OBSCURUS.

For the Baptist.

Mat. ii. 23.—"But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither; notwithstanding, (1) being warned of God in a dream, he turned aside into the parts of Galilee; and he came, and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene." (2.)

1. Did Jesus, *obey or disobey* the Divine admonition when he turned aside into the parts of Galilee? The idea conveyed by the word *notwithstanding*, is, that though Joseph received divine direction to go into Israel, yet he was afraid to obey, on account of Archelaus, and so, violating the command, he went away to Nazareth. But the word should have been translated *and*—"he was afraid to go thither; and being warned of God in a dream, he turned aside into the parts of Galilee." So that in this act he followed the Divine direction, Jesus was carried into Egypt to fulfill one prophecy, to Nazareth to fulfill others. In this circumstance we find divine direction, human agency and obedience.

2. Verse 23.—"And he came, and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets. He shall be called a Nazarene." The question here is, what are the prophecies referred to by the Evangelist? No such passage is found in the common Bible. How then could this expression be used by him, that it might be fulfilled which was spoken by the prophets? Several explanations have been given of this difficulty. The following appears satisfactory: The prophecies alluded to may be found in Isa. 53: 3—"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not." Asa. 49: 7—"Thus saith the Lord, the Redeemer of Israel, and His Holy One, to him whom man despiseth, to whom the nation abhorreth," &c. Ps. 22: 6—"But I am a worm, and no man; a reproach of men, and despised of the people." Such was the prophetic character of Jesus, Galilee, and particularly Nazareth, had become proverbially contemned and despised. So much so that when Nicodemus ventured to advocate the cause of Jesus, other members of the Sanhedrim said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet." John 8: 52. But a deeper stigma was fixed on Nazareth. To be called a Nazarene, was a term of bitter reproach. It was probably for this reason that Pilate inserted in one inscription over the crucified Saviour, "JESUS OF NAZARETH THE KING OF THE JEWS." John 19: 19. So general was the idea of degradation attached to Nazareth, that when Philip said, "We have found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph,"—"Nathanael (an Israelite indeed, in whom is no guile) said unto him, Can there any good thing come out of Nazareth?" He was about to reject the announced Messiah, because of the city whence he came; and his prejudice was overcome only by the reasonable request, "Come and see." The prophets who foretold the character of Christ, said he should be born at Bethlehem; but instead of saying, 'he shall be brought up in Nazareth,' adopted the character of the place as descriptive of his character, and said, "he is despised, and rejected of men;—contemned, not, whom the nation abhorreth—a reproach of them, and despised of the people."

In order to show that he trod the wilderness alone, and was not sustained by the aid of man, but by his own power, he was pleased to humble himself so low, as to become a resident of the despised government of Galilee and the meanest of its cities, Nazareth. So that when he began to preach, it could not be alleged, that he was supported by the great, nor that the dignity of his native city gave him a passport into the world. He came, relying on himself alone. That all things which are written by the prophets, concerning the humiliation of Christ, might be fulfilled, he was pleased to dwell at Nazareth and on this account to bear the name, the despised name of Jesus of Nazareth—"He shall be called a Nazarene."

In this, as well as in other things, we see the condescension of our Saviour. "He who was rich, for our sakes became poor, that we through his poverty might be rich."—"He made himself of no reputation." Let us go forth, therefore, unto him without the camp, bearing his reproach: for here have no continuing city, but we seek one to come."

Ex. iii. 22.—"But every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment."

"The objection, that God's commanding of the Israelites to borrow from the Egyptians what they never intended to restore, is not only an act of injustice, but favors theft," is obviated by rendering the Hebrew verb (*shaal*) asked or demanded, agreeably to its proper and literal meaning, which is given to it in all the ancient versions, as well as in every modern translation, *our own excepted*. It (*shaal*) is the very word used in Ps. 2: 8, "Ask of me, and I will give thee the heathens for thine inheritance, and the utmost parts of the earth for thy possession." Horne's lat.

The same word (*shaal*) is used in the following passages:—Ps. 21: 4. "He asked life of thee, and thou gavest it him, even length of days forever and ever." Deut. 18: 16, "According to all that thou desirest of the Lord thy God in Horeb in the day of the assembly," &c. 1 Sam. 8: 10, "And Samuel told all the words of the Lord unto the people that asked of him a king." 1 Kings 2: 22, "And why doest thou ask Abishag, the Shunammite for Adonijah? ask for him the kingdom also." Such is the general, if not universal meaning of the word. The Israelites were, therefore, directed to "ask for jewels of silver, and for jewels of gold, and raiment; and the Lord gave the people favor in the sight of the Egyptians, so that they supplied them such things as they required." The difficulty is thus easily removed.

From the Christiana Reformer.

#### CHURCH REPUTATION.

The reputation of State debts is bad enough, and has justly aroused the indignation of all truly honest men and patriots; but what will our readers think and say when we tell them that churches, in some sections of the country, practise the same dishonesty? True they do not go through the legal form, and make the thing stand out in black and white on paper, but they virtually, and to all intents and purposes, repudiate honest debts. They do this when they decline, or defer indefinitely to cancel obligations, whether they repudiate the debt by words or not. Those who feel the sad effects of this repudiating policy most keenly and deeply, are the poor ministers, who are left to live on promises and vain expectations, while want presses them and debts harass them. We know not that any of these churches are to be found in N. England and New York—we only know that there are such churches in some of the States, and that wherever they are, they ought to feel the keenest rebuke that the press can administer—for alas, the poor pastor who should attempt to teach them their duty on so delicate a point, would be at once denounced and sent adrift for his *pusillanimity* and *avarice*. What has induced us to refer to this matter now, is an extract from a business letter which the editor of the Cross and Journal has seen fit to publish—written, he informs us, by a young minister. Instances of similar injustice have, however, come to our knowledge before. We copy below, the extract referred to. Read it and tell us if there be nothing here which savors of repudiation. While no small portion of the press is employed in denouncing the pastors, as more concerned for the fleece than the flock, we are disposed to turn the tables and call the churches, or rather their conduct, by hard names. States and corporations may plead that they have no soul, and cannot therefore do a moral wrong, but let not churches offer such a plea. Let them not be excused on the ground that "what is everybody's business is nobody's." In the church, the duty of the whole is the duty of every member; and no man can evade the individual responsibility. It is true there are ministers whose people are by no means to blame because their debts are not paid; but this fact is no excuse for those churches whose neglect is the cause of their pastor's embarrassments. We do not wish any to wear this coat which it does not fit, but whoever reads the following will perceive there are some whom it does fit.

"I am in debt a few dollars, and it is high time payment be made. My debts were contracted for the real necessities of life, and I am now in want of clothing to appear decently in my pulpit. (I do not wish to be understood that I am quite naked.) My time is all demanded by the church, and I submit to be her servant for Christ's sake; and what grieves me more than any thing, is that my brethren promise me a reward for my services, and as soon as we get my labors they forget my wants, disappoint me, and thereby compel me to disappoint others. I do think when the church is guilty of such treatment as this to a poor minister, and then complain of a minister for not paying his debts, it is abusive. I was called to preach for a church in the interior of the State of Ohio, in the absence of their pastor, and was promised the same remuneration for my services they gave him, my health being at that time very poor. I hired a young brother to help me along, they appeared much pleased with my labors, but gave me nothing for my support, and they have since turned a deaf ear to my cry for help, and at a time too, when I was sick. Is this treatment honest? Is it not abusive? Does it not appear like a religious robbery, aggravated by its being the poor that suffer, who have no means of money making.

Query. How can the minister pay his debts and be supported when the churches use all his time, and pay him with broken promises? A short time since, a wealthy church by its leading members said to me, you must be our minister, we prefer you to any other man we can have; they were anxious indeed, and manifested the strongest attachment for me, but as soon as I told them it would cost \$300 to support me, a breach was made in their preferences for me, and their affections were very much effebled. Their answer to me was, "We were really in hopes that you would have been our minister, we are sorry the providences of God have otherwise directed." Now who makes merchandise of the gospel, the church or the minister, and on what principle is the minister bound to sacrifice more than the members of the church of Jesus?"

#### STORM AT SEA.

The following extract of a letter from the Rev. Mr. Hunt, one of the company of Missionaries that recently sailed for the Sandwich Islands, shows to what "perils by sea," these devoted servants of God expose themselves, that they may preach Christ to the dying heathen.

But morning awoke us to a fearful, prayerful day. The wind blew a gale, and our vessel creaked at every joint. At intervals, a heavy sea would sweep over the starboard deck, and pouring through the crevices of our cabin skylight, would drizzle plentifully upon the table and floor, and following the ceiling leak through the partition, and trickle in streams upon our bed. We were compelled to desert our state room, having secured our books and clothing as well as possible from future drippings. Miss W. kindly took M. into her room, which, being upon the windward side of our vessel, was secure from the misfortune of ours. Soon Mrs. W. followed, Miss W. yielding her berth to them both. She was quite well of her sea sickness and could better dispense with her berth than they. The vessel reeled and pitched fearfully, and the wild screaming of the wind through the rigging, combined to make the confusion within still more confused. Amid the rattling of crockery in the pantry, and of stools and table-drawers at our feet, we who were up in the cabin could manage to get about, or keep our position, by dint of sliding across the floor now and then, or by holding on to the knobs of the doors or the backs of our fixed seats. The gale was steadily increasing, each gust of wind robbing for a stronger. The rain dashed furiously upon our companion hatches and skylight, relieved only by an occasional wave that swept our deck, yielding a plentiful tribute to the dampness and confusion below.

It was already 9 o'clock and no preparations were making for breakfast. Indeed we did not think of it. Our minds were upon the storm—upon each other, and were fast fixing upon eternity. At this moment the Captain came down. The howling tempest announced his approach, as he opened the outer door of the companion way. He made for the spy-glass which hangs by the cabin mirror. His eyes turned anxiously from it as he turned to brave the storm. It was sinking, and as the horizon gathered blackness with the advancing roar and leaping of the elements, it was too evident that the issue was doubtful. We were sensible we were in danger, yet we were not unduly alarmed. We felt, however, that we were in the hands of Him who blows the winds and heaves the sea, and He alone could deliver us. What could be, therefore, more becoming than united prayer for life's interposition. It was not the impulse of fear. We were never more composed. We had learned with confidence on an Almighty arm in a sunnier and a safer hour, and we would not now 'mid storms and perils distrust Him.

We read many a lesson in this dispensation. It administered reproof, it has done us good. The remembrance of it will ever improve us. The Captain had come down among us. The storm was still increasing. The weather glass still added to our fears. Every sail was taken in, as no canvas could bear the wind. Our vessel, therefore, was drifting at the mercy of the merciless tempest. She lay in the trough of the sea, and every wave that swept over us was liable to engulf us. Several heavy seas had already struck us, till it seemed that its successor would dash the vessel in pieces. The Captain told us he could do no more. He had never encountered so severe a storm, and yet it seemed on the increase. A tremendous sea had just carried away their bowsprit, and dashed in his starboard bulwark. He seated himself on the settee, and seemed calmly to prepare for the worst.

Thus passed the day. Frequently a heavy sea beating like thunder upon our starboard would remind us how critical was our situation. Every heave of our vessel, as she plunged and dashed beneath the foam and tide, drew still more and more aside the curtain of the future. Eternity seemed more near and real as earth receded. Still we could but hope. The sun occasionally breaking through the clouds, and peering through our cabin skylight, spoke yet of brighter days and smoother tide. We had gone to Jesus. It might be that He would awake for our deliverance. And He did.—The gradual rising of the weather-glass at length promised a change. From 3 o'clock P. M. till 5, it had risen several divisions on the scale, when to our great joy, though in danger, the fore stay was ordered to be raised. We were thus enabled to get out of the trough of the sea, and manage the vessel.—During the day and the night before we had been drifting before the wind; but now with a single small sheet we could plunge rapidly though fearfully, over the sea. Since I had come down early in the morning I had not ventured on deck till about four o'clock, when I was at once dashed with a sea, that swept over us—drenching me to my skin.—I had tight hold of the ropes, or I should have been washed overboard. Such, however, was the grandeur of the sight that I weathered the storm. The scene was sublime beyond conception. The ocean was in heaps, rolling and foaming in created masses on every side. Never did I so realize my own littleness and dependence. Our noble brig was but a mere play-thing upon the mountain wave, rocking and reeling upon its declivity, or from its summit plunging hurriedly to its base. As the emotions of the sublime I lost the sense of danger, and for the moment rejoiced in the very elements that threatened us. The spy-glass still indicated change, and the anxiety had perceptibly abated. I spoke an encouraging word here and there, and by my expressions as to the sublimity of the scene induced Mr. A. to venture upon deck. There I soon found him regretting that he had not ventured out before, and joined him at the pump in relieving the wearied seamen of their task.

We were glad to be of any service, and though frequently in water half way to my knees, as the vessel dipped its sides before the wind, yet we were happy as we plunged dashingly on and anticipated the comparative calm of the morrow. The gale had perceptibly abated, and though the sea heaved fearfully, yet supper was at length prepared and with a hearty appetite we ate our signal and unexpected deliverance. We partook of a simple and wholesome repast. A remark dropped by the Captain discovered to us more clearly than before our real danger. The first mate, Mr. Freeman, remarked while in the table that "this came near being a fast day—having had no breakfast or dinner." "Yes," replied the Captain, "and it was near being the last day, adding that one more sea such as took away our bow sprit and dashed in our bulwarks would have sent us to the bottom."

#### REVIVAL IN WILMINGTON, DEL.

We have been kindly favored with the perusal of part of a letter from Wilmington to a friend in this city, and permitted to make an extract, which will be read with deep interest.

"Doubless you want to hear how we poor Baptists in Wilmington are progressing. The Lord has indeed done great things for us. Three months ago Mr. Knapp came to our assistance; and commenced a meeting which has just been discontinued. For seven weeks he preached daily, the Lord giving power to his words. Then we had Mr. Andrews two weeks, whose labors were equally successful, and Mr. Rheese has preached daily to the present time. During the progress of our meetings we had three fast days, and one day of thanksgiving. The church was much in prayer, and some of the members almost neglected their business that they might give themselves to the work of visiting and conversation. These efforts, with the unity which prevails in the church, were, I believe, more instrumental in the blessed results we have witnessed, than the preaching of the evangelist. Mr. Knapp is, I think, an excellent man, and a man of prayer.—The cause of his great success, in my opinion, is owing to his first getting the church into the spirit of prayer. "Prayer moves the hand that moves the world." On the last Sabbath in December, our pastor baptized 17 persons in the Brandywine; every Sabbath since, through cold, or snow, or rain, we have visited the baptismal waters, and upwards of 150 have been baptized.—The young, the middle-aged, and the old, have followed Christ in the way he instituted the ordinance. Thousands, notwithstanding the intense cold, or otherwise inclement weather, have witnessed these interesting scenes; consequently, there is quite a stir in all the churches about the subject and mode of baptism. Most of the pastors have delivered sermons to convince their congregations that infant baptism and sprinkling are scriptural. One of them spent four Sabbath mornings in discussing these important, and by the Baptists abused, rites, and seems to have made the worse, appear the better reason. Christ's ordinance speaks for itself, and has given much trouble to all denominations; we have received Episcopalian, Methodist, Presbyterian and Quakers. One remarkable feature in our revival is, that so many males are among the converts—more than half. Our additions have not been from among the great and noble of the earth, but are good substantial mechanics, the bone and sinew of our land. You would have been delighted, on one occasion, to see the children. I thought of the hymn:

"When his salvation bringing,  
To Zion Jesus came,  
The children all were singing,  
His name, his name."

A little girl found peace in believing one evening. The next day at school she evinced so much concern for the salvation of her schoolmates, that her teacher was induced to let them go en masse to the afternoon meeting; she there talked to them, and led one after another to the seats of prayer till she had them all there. Most of them have given good evidence of a change of heart, and about twenty were baptized on one of the coldest days we have had this winter. May the great Shepherd carry these dear lambs in his bosom. Most of them are between thirteen and sixteen years of age."—*Baptist Advocate*.

From the Baptist Recorder.

The following communication, from the pen of an instructed and intelligent mute, will, we have no doubt, be read with interest. We present it to our readers, without a word of alteration.

#### THE CHILD OF GOD.

Mary—was a deaf and dumb girl, the daughter of a wealthy mason who resided in the western part of Pennsylvania. She was sent to the Deaf and Dumb Institution in Philadelphia to be instructed in Literature and in religion. Soon after she was awakened to a sense of her lost condition by reading the Bible, and after a long time of sincere prayer, found peace; and felt as though she were chosen a child of God. After her conversion, she busied herself in preaching the gospel to her school mates by signs. Gentle, generous and courteous in her manners, she was the idol of every heart in the institution. She used to say to her school mates by her fingers: "Heaven is your home, your Father lives there. He wishes you all to live with Him there. Now is the time to prepare to meet Him." She was often seen weeping while reading the Bible.

When the vacation arrived, Mary went to her home to pass six weeks with her happy relatives. Month after month passed away, and not even a single word was heard of her. It was a beautiful morning in May when one of the professors of the Deaf and Dumb Institution went by boat to Pittsburgh, to travel in the country around that city for the restoration of his health which had been impaired by his pressing engagements in the Institution. Upon his arrival at Pittsburgh, he inquired Mary, when he was informed

that the year before she had died—of what I know not. When the professors of the Deaf and Dumb Institution heard of her unexpected death, they felt a kind of gloom and many of their pupils shed tears of sorrow.—Mary studied in the same school with me.—She imprinted deeply. She loved to dwell on the death of Jesus Christ.

JESSE MOUNT.

Reeklestown, N. J. March 13, 1844.

#### ORIENTAL CUSTOMS.

Psalm xlii. 5. "Thou shalt smite thy head with oil; and my cup runneth over." In the East, the people very frequently anoint their heads with some fragrant perfume, and give them a cup or a glass of choice wine, which they are careful to fill till it runs over. The first was designed to show their love and respect; the latter to imply that while they remained there, they would have an abundance of every kind. It is probable the Psalmist alludes to something of this kind in this passage. Capt. James Wilson says, "I once had this ceremony performed to myself, in the house of a great and rich Indian, in the presence of a large company. The gentleman of the house poured upon my head and arms a delightful odoriferous perfume, put a golden cup into my hands, and poured wine into it till it ran over."

#### "LET ME THINK FIRST."

"Let me think first," said a little boy in the street, as he turned round from another lad, of larger size, and who had evidently seen more years—"Let me think first," and as he used the expression, he clenched his pen-knife closer to his head. The truth was he had received his knife as a premium for diligence and obedience in school, and an elder boy of more subtlety and less honesty, was then urging him to exchange it for some trifling toys. Though the little ragged fellow had hardly arrived to what some would call years of discretion, yet he seemed to have more consideration than most boys of his age, and indeed more than some men.—By thinking first he saved his knife. How many difficulties and dangers might be avoided by thinking first! Could children be taught early to think, before entering upon pursuits incident to their years, the breaking of many heads and limbs might be saved; and many dangerous precipices, where lives are just, might be shunned. How many profane oaths would never be heard! How greatly lessened would be the number that occupy prisons and penitentiaries! And oh! how many parents' hearts that are now destined to bleed, would never be wounded!

#### LYNCH LAW.

The negro who murdered the German shoemaker and his wife the other day near Herakleum, Missouri, was hung by the sovereign people on the 5th inst., according to the code of Judge Lynch.

A correspondent of the St. Louis Republic gives the following details of this atrocious act of lawless violence:

The sheriff being on the ground, the key of the jail was demanded by several persons who not receiving a satisfactory answer, took up a large block of wood that lay near the door, and burst it open. The key was again demanded to open the doors of the dungeon, but receiving no other satisfaction than before, they procured an axe and crow bar and burst that door open, and the murder was brought out, amidst the shouts of the enraged populace. In a very few moments he was tied and placed on a horse behind one of the men, and started back to the place of the murder. That the crowd was much excited there can be no doubt; but there was also that calm and fixed determination among them that showed plainly the deed was one sanctioned by their sober second thoughts. On their arrival at the place of the late outrage, many of the colored persons united in prayer for him, and in talking to him of his expectations of eternity, &c. During all this scene, he had not manifested the least sensation of fear or remorse, and the firmness with which he answered all questions asked him concerning his object for robbing and murdering the people, was truly astonishing. He said he robbed them to get the money to run away with, and killed the people so that it might not be found out. This act was eventually planned by himself, and executed, and yet he had not attained the age of 18 years. After the few moments spent over him in prayer, by his colored friends, he was taken to the place of execution, where a pole had been tied some ten feet from the ground, to a couple of small trees.

He was then brought under the pole in a small wagon, and told to stand up, which he did without the least apparent concern, and waited patiently for the rope to be tied about his neck. When all his friends were called up to bid him a final adieu, he shook, with apparent unconcern, every hand that was extended to him. Not the least fear or dissatisfaction in itself could be discerned in his countenance, during the whole two days' transaction.

Receipts for the Alabama Baptist.  
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Peter Adams, to no 26 2d vol.  
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#### HOWARD COLLEGIATE AND THEOLOGICAL INSTITUTION.

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

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

TUITION.—For Session I.  
Preparatory Department, from \$12 to \$16.00  
Advanced, 25.00  
For incidental expenses (fuel, &c.) \$1.00  
Positively, one half of the Tuition will be required in advance. Payment must be made to W. N. 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. 10, 1843.  
Feb. 14, 1844. 23

#### JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.  
THIS Institution is now going forward in its Sixth year under the same PRINCIPAL, PROF. M. P. JEWETT.  
For the last three years, it has constantly had, as it also has at the present moment, a larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama. This superior patronage has been extended, it is believed, simply on the ground of its superior merit.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE, including a PREPARATORY DEPARTMENT; and the JUNIOR, MIDDLE, and SENIOR CLASSES.  
The COURSE of STUDY is elevated and extensive, practical and useful; embracing all the Solid and Ornamental branches of a thorough and accomplished education. Great facilities are enjoyed for the study of the LANGUAGES, both ancient and modern.  
Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

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

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

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

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

They never make or receive a visit.  
They rise at 5 o'clock in the morning, and study one hour before breakfast; they also study two hours at night under the supervision of the Superintendent.  
They go to school but once a month, and then all purchases must be approved by the Teacher accompanying.  
They are allowed to spend no more than fifty cents a month from their pocket money.  
Expensive jewelry, as gold watches, chains, pendants, &c., must not be worn.

#### PERMANENCY.

One of the greatest evils connected with education in Alabama is the frequent changing of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a COLLEGE, it is permanent in its character. Parents and Guardians may place young ladies here with the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no delinquency of pupils at any season of the year, for fear of sickness; there has never been but one death, and almost no sickness, in the Institution.

#### RELIGIOUS DUTIES.

Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on principles of the most enlarged christian liberality, no sectarian influences being ever tolerated.

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

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

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

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