



shall be left. It defends the rights of all, and reveals vengeance to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws, and the most edifying mysteries that ever were penned. It brings the best tidings, and affords the best comfort to the inquiring and disconsolate. It exhibits life and immortality from everlasting, and shows the way to glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, eases the mind and conscience of all their perplexities. It reveals the only living and true God, and shows the way to him; and sets aside all other Gods, and shows the vanity of them, and all that trust in them. In short, it is a book of life, to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of truth, that detects all lies, and confutes all errors; and a book of life that shows the way from everlasting death. It is the most compendious book in all the world, the most authentic and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds and unparalleled wars. It describes the celestial, terrestrial, and infernal worlds; and the origin of the angelic myriads, human tribes, and devilish legions. It will instruct the most accomplished mechanic, and profoundest artist. It will teach the best rhetorician, and exercise every power of the most skilful arithmetician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and confutes the wisest astronomer. It exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative, a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. It contains a choice grammar for a novice, and a profound mystery for a sage. It is the ignorant man's dictionary, and the wise man's directory. It is the treasure of eternal truth unsealed; the mind of God transcribed with his own hand. It is the library of the Holy Ghost, indited by infinite wisdom—stamped with infinite authority. It abounds with discoveries of infinite importance—displays the riches of infinite love and mercy—and proclaims the infinite joys of the heavenly state. It discovers to us man's misery and God's mercy. It reveals salvation through the love of the Father, the redemption of the Son, and the gracious operations of the Holy Spirit. It reveals Jesus Christ as the author of eternal salvation, and sets forth pardon through his blood—justification by his righteousness, sanctification by his Spirit. It contains every doctrine which relates to God's honor, to Christ's person and glory, to man's duty, interest or salvation, and to his own interpreter. And that which crowns all, is that the author is without partiality, and without hypocrisy, in whom is no variableness or shadow of turning.

such minor in relation to the worship of Almighty God." But read the extract: "What is parental authority, but human authority? This authority is derived from law, and might be enlarged or restricted by law. Could any law-making power under our constitution confer upon parents the right to control, or interfere with the rights of conscience of a minor child who had arrived at the years of discretion? This is at once coming right up to the question. Would it not be an exercise of human authority? Most certainly it would. No one has yet been hardy enough to say that a human being has no conscience until he is twenty-one years of age. As the words are general, and unlimited, and in my opinion intended to be so; as they are clear, positive, definite, and distinct; as they are unambiguous, and free from all doubt, I will take them as they are written. I therefore conclude that the father has no right to control or interfere with the rights of conscience of such minor child in relation to the worship of Almighty God. His exercise of parental authority, so as to control or interfere with the rights of conscience of such minor child, would be an exercise of human authority, so as to control or interfere with rights of conscience in a particular case, whereas it is declared, that it cannot be done in any case whatever. This is the fundamental law of the land. It is binding upon all parents. "This law is dictated to us in the constitution. We cannot amend or repeal it, nor would I wish to do so if we had the power. Nor can we disregard it. It was inserted in that instrument for the most wise and important purposes. All for whom this provision is made, are entitled to its benefits. It is intended to secure the rights of conscience of all in the worship of Almighty God. Wherever this conscience is found, its dictates are held sacred from the control of any human authority. It is not age, nor infancy, that is protected, but the dictates of conscience on this one subject. This consists in the secret testimony of the soul, which dictates the worship of Almighty God as a solemn duty, and the mode and manner of this worship.

ALABAMA BAPTIST.

MARION, ALA. Saturday Morning, April 27, 1844. Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers. Rev. J. H. De VOTIE, General Agent. Rev. S. HARRINGTON, W. C. MORROW, Rev. B. HODGES, Special Agents. Rev. K. HAWTHORN, A. H. YARRINGTON. All Baptist Ministers are requested to procure subscribers.

THE HEALTH OF MARION. While many parts of the State have been visited with influenza, measles, scarlet fever and other epidemics, this winter and spring, our town has been almost entirely free from such diseases. Not a case of the latter two have occurred, so far as we know, and all our citizens, as well as the members of our Schools are enjoying the finest health. JUDSON FEMALE INSTITUTE. It will gratify our readers to know, that this Institution is now in a more flourishing condition than at any former period, with the exception of the year 1842, since its establishment. The number of Teachers engaged in it is seven, of whom two are gentlemen, the Principal and the Professor of Music. The present number of pupils on the list is one hundred and twenty-five, and some others will yet be admitted. The old Patrons continue their devoted attachment to its interests, and many other warm friends are recently yielding a cordial support to its claims. These friends and patrons may rest assured, that no labors or sacrifices necessary to its continued pre-eminence over all other Female Seminaries in the State, will be spared by those who are immediately concerned in its management.

SPECIE! SPECIE!!—The merchants and other business men of Marion have issued a Circular, giving notice, that after the fifteenth day of May next, they will receive no paper money of any kind whatever, in payment of debts, or for goods, or in any trade or transaction, in the ordinary course of business, except at its specie value.

SEXES.—We earnestly invite this respected brother to send us the valued productions of his pen, whenever he may find leisure to employ it for the instruction and edification of our readers. No one can be more welcome to our columns.

PARENTAL AUTHORITY. Judge Banks vs. Judge Lewis. It will be seen by the following extract of a recent decision of the former judge in a case of conscience, where parental authority was interposed, that the opinions of the two judges, though of the same State, do not harmonize. It will be remembered that Judge Lewis, some two years since, put a bill of costs on brother Hall for baptizing the daughter of Dr. Armstrong, 17 years of age, contrary to the prohibition of her father; but in the case where a daughter only 15 years of age was forcibly taken from a Methodist meeting by her father while on her knees in worship, under the adjudication of Judge Banks, the father had no right to control or interfere with the rights of conscience of

CHOCOWAS AND CHICKOSES.—The Intelligence, published at Van Buren, Arkansas, states that it has over 400 subscribers among these Indians.

STEAM BOAT SUNK. The Steamer "Jim," recently ran against the bow of the New World, and sunk, in a few minutes. The latter was lying at a landing a few miles above Prairie Bluff, when the "Jim" came down, and deliberately ran afloat of her. The collision occurred about three o'clock, P. M. The Pilot of the World hailed the Jim, but on she came, apparently without an effort to avoid the shock, and wilfully knocked her own bows in! The Jim was not intending to land there, and had the width of the Alabama to pass in, but resolutely persisted, in broad daylight, in her course of self destruction. What infatuation! What madness! our readers will say. And so say we; and we add, for this is our object in noticing the matter, that this stupidity and madness are ascribed to the influence of intoxicating liquors. We are informed, that all hands on board the Jim appeared to be drunk, at the time of the disaster. Some of our citizens lost, each, several bags of cotton.

A SOUTHERN GOVERNOR OF A NORTHERN STATE.—John H. Steele, just elected Governor of New Hampshire, is a native of North Carolina. He began life as a carriage maker, and about thirty years ago emigrated from Fayetteville to Peterboro', N. H. where he distinguished himself by his mechanical skill and ingenuity. He has always evinced a fondness for books, and now reaps the reward of devoting his leisure from manual labor to reading and study.

THE MILITIA.—The legislatures of Maine and Ohio have abolished militia trainings and musters, and now require of the people only an enrollment of persons liable to do duty.

MINISTERS AND POLITICS.—At the late election in New Hampshire, six Ministers of the Gospel were chosen representatives in the Lower House. Two of these were Congregationalists, (Presbyterians), three Free-Will Baptists, and one a Calvinistic Baptist.

VALUABLE CITIZENS.—An exchange paper says of a Western town: "During the season of navigation, four or five steamboats arrive weekly, many of whom remain, and become regular inhabitants of the place, and prosper in the various arts and trades." Query: What is the art and trade of a steamboat?

SKETCHES. THE CONVERTED INDIAN. A stranger may spend weeks in Washington City, even if Congress be not in session, examining the various objects of interest. But these are so well known to most of our readers, that we shall pass them unnoticed. However, while spending the Sabbath there, we were favored with hearing an address from a young Seminole Indian, whose history is full of solemn, though romantic interest. He is only nineteen years of age. He is a nephew of Osceola, the celebrated chief who was betrayed into captivity, and afterwards died broken-hearted. His Seminole name is Hesti-colluc-chee; his English, John Douglass Bemo. He is tall, straight and well formed. His complexion is a light copper, set off by brilliant dark eyes, and a profusion of jet black hair. His mien is noble, and all his manners marked with grace and dignity. His address, when he heard him, consisted chiefly of a narration of his religious experience. This is indeed wonderful. When a wild, fierce Indian boy of twelve or fourteen, having never heard of God or of the Bible, being still a savage and a heathen, he was at play, one day, with his bow and arrow, when he heard the voice of the "High Spirit," as he believes, calling him by name! He was greatly alarmed, thinking the High Spirit was angry with him, and he was afraid he would kill him. He threw down his bow and arrow, and ran to the wigwam and informed his parents of what had occurred. They laughed at the idea, and scolded him for his fears. A few months afterwards, in a hunt, he was separated from his father, and got lost. He wandered about in the woods till dark, when he laid himself down on the ground, in the deep solitude of the forest. A few moments had elapsed, when he heard that same awful voice calling him by name, "Hesti-colluc-chee! Hesti-colluc-chee!" He started to his feet, trembling with awe and apprehension, thoroughly convinced, that the GREAT GOD had spoken to him. He thought he had displeased the "High Spirit," and he was deeply distressed. Though he had never heard of the Bible, or of the God of the Bible, yet he felt himself a sinner against the Creator of the Universe, and his soul was tortured with an agony of desire to know how he could appease an offended Deity. All that night he lay in the solemn silence of the dark forest, reflecting on the dreadful truth, that the Great Spirit was displeased with him, and wishing he could propitiate his favor. When morning dawned, he found he was within a few rods of his father's cabin. He entered, and communicated his feelings to his mother. Of her, the mother of sixteen daughters, and one son, he uniformly spoke in the most respectful and affectionate terms. His mother wondered at the strange notions of her boy, but could give no satisfaction to his agitated mind. For several months, this deep conviction of his sin against the High Spirit oppressed him, till one day his father was going to St. Augustine, and proposed to take Hesti-colluc-chee with him. The fond mother remonstrated, and entreated with tears, that he might not be exposed to the dangers of such an enterprise. But the father was inexorable, and the only son, the

darling of his mother, was very desirous to go. He was much gratified in being able to say that there is no doubt he will be an instrument, under Providence, of doing his people much good. John is now absent on a visit to some of his people; I observed to him, it was probable I would write to you before his return; he observed, "you had been the best of Fathers to him," and desired to be affectionately remembered to you and Mrs. Douglass, and all inquiring friends. He will write shortly. I am, very respectfully, your obedient servant, THOS. L. JONES, Sub-Agt. S. Indians. Rev. O. Douglass. TEMPERANCE MEETING IN A PENITENTIARY.—A Temperance Meeting was lately held in the New Hampshire Penitentiary, Mr. Gough, a celebrated Washingtonian lecturer addressed the convicts with thrilling eloquence.—When he requested all who felt determined on leaving the prison, to abstain strictly from all that can intoxicate, about ninety strong arms were instantly held up to their utmost stretch, the tears streaming from every eye, the prisoners, officers and citizen spectators, all sobbing aloud. It is described as a deeply affecting scene.

REVOLUTION. An extraordinary change has been effected in the internal politics of New York City, by which both the Democratic and Whig parties have been thrown out of power, and a new party, the Native Americans, have elected a Mayor, and almost an entire Common Council. This revolution has been projected and achieved, in consequence of the interference of the Roman Catholic Bishop Hughes with the former elections, and the manifest courtship of foreigners, by both the great political parties. The Mayor is James Harper, senior partner in the publishing firm of that name. He is a pious man, and a prominent member of the Methodist Episcopal church. We rejoice in the elevation of good men to places of trust and power.

MARRIAGE OF AN UNCLE AND NIECE.—A man in Pennsylvania recently married his niece the parties not being aware of the relationship subsisting between them, till some time after the connection was formed. The legislature has passed an act legalizing the marriage.

Communications. JUSTIFICATION.

Having in the last No. shown what constitutes justifying righteousness, and thus prepared the way, so that justification may take place in behalf of a sinner, I now proceed to show how this is to be effected, and also to show that pardon is involved, in the doctrine under consideration. It has already been observed, that in cases of substitution, it is indispensably necessary to the justification of the principal, that what the substitute did, be imputed to him by a proper legal act, so that by this imputation, the principal be brought in that condition in law, in which he is legally regarded as doing what the substitute did. Christ Jesus was the substitute for the world of man in mass—for the whole human family as existing in miniature in their first parent, Adam—their federal head and representative. Now, in order that a sinner be brought into a state of justification, the righteousness wrought out by Christ must, by a proper legal act, be imputed to him. When this is done, he is brought in such a situation in law, that he is viewed in law, as doing what the law required of him both preceptively and penally, and is in a legal point of view as innocent as if he had never sinned. When does this justifying act take place; or in other words, when is the sinner justified? Not from eternity, but when he is enabled to exercise saving faith in Christ. God's determination to justify a sinner, no more amounts to his act of justification, than does his determination to convert or sanctify amount to actual conversion or sanctification. His determinations in eternity should not be confounded with the execution of those determinations in time. The position has been assumed that pardon of sin is involved in this doctrine. What is pardon? Pardon is the removal of liability to punishment to which the sinner became exposed, for crimes committed by the violation of law, (so that those crimes no longer stand charged against him), and that too, without full satisfaction being made to the penalty of the law, incurred by the commission of those crimes. In order fully to show that pardon is involved in the doctrine of gospel justification, and also that full satisfaction to the penalty of the law is implied, I shall have to make a few remarks upon another subject—a subject foreign from the one treated on, consequently may be thought to be an unwarrantable digression from it, viz., the doctrine of the fall of man, embracing the principle upon which the whole human family has become involved in ruin and death. That man is not in that condition in which he was at first created, will not, I suppose, be denied. That the whole world has become involved in ruin and death—in the consequences of sin, both legal and moral, by the fall, is fully supported by scripture. But how, or upon what principle has this taken place? Upon the principle of representation, Adam acted as representative of all his posterity. According to the representative principle, the representative, and those whom he represents, are regarded in unity, or one in law; consequently his acts, in view of law, are theirs, and all the effects produced upon the representative by his acts, are also produced upon those represented by him. This doctrine is recognized and clearly taught, by the Apostle Paul, in the fifth chapter of his epistle to the Romans. By consulting that chapter, it will be seen, that by a certain ONE OFFENSE, sin entered into the world, and death by sin; that by this

offense committed by Adam in his representative character, the whole world of man was brought into a state of condemnation in law, and in a state of spiritual death, or deep seated depravity of heart, and corruption of nature. The whole world of man viewed in this condition—the condition into which they were brought by the fall, irrespective of the atonement made by Christ, were all under the curse of the law, and exposed to its penalty. For men, in this condition, Christ became the substitute, and did for them legally what they could not do for themselves. By his obedience unto death, full satisfaction was made to the penalty of the law, to which they were exposed. Now as this penalty was incurred by that one offense committed by Adam as representative, there is no necessity, nor even possibility of pardon for this offense—full satisfaction having been rendered for it. Christ having fully satisfied the penal demands of law—the same law under which man receives his existence, and of which he is a personal violator, a ground of pardon has been laid, so that offenses personally committed—offenses other than that one offense, spoken of above, may be pardoned consistently with the claims of law and demands of justice—this law, the violation of which, constitutes those pardonable crimes—having received full satisfaction in Christ. But as before observed, the acts of a substitute must be imputed to the principal, in order that he be brought into a state of justification. When a sinner, enabled by divine grace—by the word and Spirit of God—complies with the terms of salvation, renders obedience to the requirements of the gospel by unfeigned repentance towards God, and by believing in Christ, not only with the mind but with the heart unto righteousness, then this act of justification takes place in his favor, what Christ did in his behalf is imputed to him, so that he is, upon the taking place of this imputation, received in law, as rendering complete and full satisfaction for that one offense spoken of above, his own personal sins are all pardoned, so that they stand no longer charged against him. His state in law, is completely changed from condemnation and guilt, to a state of justification and freedom from exposure to punishment in a future place of existence. Having an interest in the law-fulfilling righteousness of Christ, he is now a righteous person in a legal point of view. This, however, being a legal act of grace, and not the work of the Spirit, does not make him righteous in a moral point of view, does not amount to regeneration. Nor is it adoption. It prepares the way for adoption. In the act of justification, four things are involved: The precepts of law obeyed, the demands of justice satisfied, the pardon of sins obtained, and a ground of a title to heaven procured. Discharge from obligation to punishment grows out of the passive obedience of Christ, a ground of a title to heaven out of his active. Although justification is different from either adoption or regeneration, yet it is accompanied by them. In the order of nature, one is necessarily prior to the other, yet in the order of time, it is difficult, perhaps impossible, to make a distinction. According to the sentiments as here set forth, the legal effects of that one offense committed by Adam in his representative character, have been removed by the atonement of Christ; that there is no necessity of pardon for it; that man, for that offense, is not exposed to eternal punishment in hell; that man, irrespective of the moral effects of the fall, is brought into the world in a state of freedom from condemnation, and yet not in a state of justification. That legal act of grace bringing a sinner into a state of justification being quite a different thing from the sufferings of Christ abstractly considered; and not taking place until the sinner believe savingly in Christ. Some of those views may be regarded as novel, and their novelty may subject them to criticism. The writer of them is quite a novice as a writer, and feels himself very limited in knowledge. Should any of ability and experience discover them to be erroneous, a detection of that discovery might be subservient in the cause of truth.

BAPTIST CAMPBELLITES. To the Editors of the Alabama Baptist. DEAR BROTHERN: I have this moment read an article in your paper, of the 6th April, under the head of "A Query Answered," and signed "A. G." which I wish very briefly to notice. It is, I think, calculated to make, if not corrected, an erroneous impression in respect to the doctrinal sentiments of the former ecclesiastical associates of Rev. Mr. Muse, of Huntsville; of a large body of Baptists (so called) in the southern and western counties of Tennessee, in North Mississippi, and perhaps in North Alabama; and of "many ministers in Kentucky and Tennessee." That the Mr. Muse of whom your correspondent writes is now a Campbellite, and that with his Campbellism he unites if not Unitarianism, certainly ultra Arianism, an intelligent man, who has read his Baptist Evangelist, doubts. But it is also true, that during the whole five years that he was with Rev. Mr. Howell, and up to the time that he left Nashville, he was professedly, and so I believe really, the opposite of all this. He was, indeed, generally regarded by his friends, as verging to high Calvinism,—extra-orthodox. As soon as his doctrinal obligations began to be apparent, Mr. Howell, though he had not seen him for years, pleading justification his former pastoral relations, commenced addressing him epistolary remonstrances, if possible to recall him to reason and truth. They were, however, totally ineffectual, not eliciting even a word in reply. Under date of November 17th, 1843, Mr. H. for example, addresses him thus:—The Baptist Evangelist, Vol. 1, No. 7, brought me your letter addressed to Rev. Dr. Allen, of your town. Its perusal has filled my heart with the most painful emotions. During five years you were a member of my Church, and I accustomed myself to feel towards you as a Father. I was one of the Presbytery

April 17, 1844. N. H.

by whom you were invested with the ministerial office, and I, therefore, feel somewhat involved, and in some degree responsible for your sentiments.

Mr. Howell, it will be seen from the above, does not approve or "wink at" Mr. Muse's aberrations, nor does any other intelligent Baptist in Tennessee, lay or ministerial, of whom I have any knowledge.

What, brother Editor, does your correspondent mean when he says, "There are many preachers, in full fellowship with the United Baptist Church, in Kentucky and Tennessee, learned, able, pious, and popular, who would not be considered orthodox Baptists in Marion?"

judgment," 1 Cor. 1: 10. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace," &c. 2 Cor. 13: 11.

From some of the above quotations, it is readily discovered, that the Apostles, with the saints in general, were of one mind.

From the above quotations, it is evident that our Savior's will is, that his children, and especially the officers of the church, should be of one mind.

Let the question now be proposed, are we all of one mind? If this question be answered in the negative, we may readily determine why the brethren are more or less divided, or have quite different notions on the subject of religion, and especially practical religion, or good works.

Others are for Christ; and why? Because they love him best of all, and know that he of old ordained all sinners to condemnation, and ordained good works, that they should walk in them, and by them alone prove their faith in him.

The idea advanced above, of its being the duty of all ministers to understand and preach, in due season, every part of the word of God, is founded, first, on the exhortation of Paul to Timothy to preach the word, which will apply to us; secondly, that let our gifts be what they may, it never has destroyed or can destroy the obligation to declare the whole counsel of God; and lastly, Timothy was exhorted to do the work of an evangelist, to make full proof of his ministry.

SENEX. For the Baptist. ESSAY. THE ADVANTAGES OF MINISTERS' AND DEACONS' MEETINGS.

In the first place, I shall notice a few passages of scripture as a foundation for my remarks. "And they continued steadfastly in the Apostles' doctrine and fellowship," &c. Acts, 2: 42.

I now remark, by way of conclusion, that the union of christians above noticed, once attained, all is attained, that can be in any other meeting; and I feel no hesitancy in affirming, that the advantages to be derived from this meeting, if conducted properly, would far exceed our most sanguine expectations.

singularly, but as either one, or all of them, would tend towards that blessed UNION, so much desired, and prayed for by every christian, and that I have above noticed.

For the Baptist. CHURCH CONSTITUTED.

DEAR BROTHER: In company with brother J. D. Williams, I had the happiness of attending on Saturday and Sunday last, a meeting of a very interesting character, in Coosa county, about 12 miles above Wetumpka.

It is gratifying to behold the deserts beginning to rejoice and blossom as the rose. While Zion's cords are being lengthened, and her stakes strengthened, that she may stretch forth the curtains of her habitations.

Yours in Christ, A. T. M. HANDY. Montgomery, April 9, 1844.

On the Sabbath we preached to a large and attentive audience, some of whom come seven and eight miles over rough roads, to hear the words of life.

For the Baptist. TOTAL DEPRAVITY.

Wrong views of ourselves often lead to wrong views of God, and of the plan of salvation. See Jo. 5, 31-48. The idea which the Jews had of themselves, led them to this expression, "Say we not well, that thou art a Samaritan, and hast a devil?"

What is the character of man by nature? becomes, then, an important question. What does God himself consider man to be, while in an unregenerated state? For an answer to this question, we must look into the Scriptures.

Scripture is direct to this point. We have the following testimony concerning man before the flood: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil continually."—Gen. 6: 5.

The Psalmist says, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, and they are all together become filthy: there is none that doeth good, no, not one."—Ps. 14, 2, 3.

I have been a reader of the index ever since it was first edited by William T. Brandy. I have often sat around the fire, with his precious old mother and five dear sisters, (all of whom I had the pleasure of leading into the watery grave in Rocky River N. C.) and read the valuable paper, and I can truly say, that I appreciate it as a treat to read my ladies every week. THOS. D. ARMSTRONG.

God, despiseful, proud, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."—Rom. 1, 21-31.

Should any object to the term, we shall not contend for it, but as it conveys our view in one word, we find it convenient to use it.

So deep rooted is this depravity, that "No man can by any means redeem his brother, nor give to God a ransom for him." Is. 49: 7.

From the above we conclude that man, in the state of nature, is sinful, guilty, condemned, and helpless. He cannot deliver himself from this condition, but is dependent entirely on the mercy and grace of God.

When the sinner has this view of his own sinfulness he will be induced to seek for salvation in the blood of Christ. He will in sincerity pray, "God be merciful to me a sinner;" he will then "submit to the righteousness of God," and receive "Christ as the end of the law for righteousness."

One of the great reasons why sinners are quiet in their sin, is because they form wrong notions of themselves: and of the magnitude of this depravity. They consider themselves as comparatively whole, and have no need of the physician.

From the Index. Extract from a letter from our agent Rev Thos. D. Armstrong of Ala.

In conclusion, I must be permitted to inquire of my good brethren in Alabama, and particularly those from Old Georgia, why not continue to take the valuable Index?—Suppose, my brethren, you are a reader of the Alabama Baptist, why not read the Index also, even if you have to curtail your privileges, a little from reading so many political papers?

When you read the Index, you read it as were a letter from your native land. In that you read of the successful preaching of the man of God who baptised you and probably of the triumphant departure of the same.

In that, you read of the conversion of some of your dear relations. Yes, in that you read of the death of your father, mother, brother, or sister who had lived the life of the righteous, and when they came to die, testified to all around that their last end was such.

THEOLOGICAL INSTITUTION. TERMS OF ADMISSION.

EACH one, who wishes to enjoy the advantages of this Institution is required to present his LICENSE, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the Gospel Ministry.

EDWARD A. BLUNT & CO. DEALERS IN Staple and Fancy Dry Goods.

Bro. Armstrong is right—both the Alabama Baptist, (a very valuable and highly interesting paper by the way,) and the Index ought to be sustained.

The following picture is drawn by the Washington Correspondent of the Christian Watchman:

I was mounting the winding stairs that lead to the gallery, when the opening of the door at the top, brought to my ear a confused din of angry voices, as if a hundred drunken loafers were having a set-to.

Such was my first impression; and subsequent long experience has proved, that I then happened in, in some respects, at an unfavorable moment, yet the general picture is a fair sample.

MARRIED. In Mobile, by the Rev. Mr. Sparks, Wm. A. Strong, Esq. of this place, to Miss JULIA MYRCRELL, daughter of Jacob Mitchell, Esq. of Mobile.

[COMMUNICATED.] DIED.

At the residence of her father, in Dallas county, Ala., March 15th, of whooping cough, Miss Ann Hasseltine Judson Kirven, daughter of Rev. Wm. Kirven.

NOTICE. The next meeting of the Western Baptist Ministers and Deacons Conference of Ala., will be at Forest Church, Pickens Co., Ala., on Friday preceding the fifth Sabbath in June, 1844.

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HOWARD Collegiate and Theological INSTITUTION. THE Theological Department in this Institution, is now in successful operation.

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.

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.

PERMANENCY. One of the greatest evils connected with education in Alabama is the frequent change of Teachers, books, &c.

RELIGIOUS DUTIES. Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship.

NOTICE. The next meeting of the Western Baptist Ministers and Deacons Conference of Ala., will be at Forest Church, Pickens Co., Ala., on Friday preceding the fifth Sabbath in June, 1844.

THEOLOGICAL INSTITUTION. TERMS OF ADMISSION.

EACH one, who wishes to enjoy the advantages of this Institution is required to present his LICENSE, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the Gospel Ministry.

EDWARD A. BLUNT & CO. DEALERS IN Staple and Fancy Dry Goods.

HAYNES, GREER & CO. Commission Merchants.

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Poetical Department.

From the Providence Chronicle. THE BABY'S COMPLAINT. O mother, dear mother, no wonder I cry...

Miscellaneous Department.

ALICE GREY; OR THE INEBRIATE'S DAUGHTER. BY MISS E. C. L. OF NORWICH. It was a black, dreary evening in March...

Mr. Osborne took it, and cast his eyes over its contents. Alice, who was eagerly watching his countenance, perceived a smile of pleasure pass over it...

ily protected from the resentment of the steward. Donald poured forth his earnest and artless thanks, and was about to take leave...

The Farmer.

GARDEN VEGETABLES.

While the attention of the farmer cannot be too strongly urged to the formation of a good vegetable garden, our object here is not so much to remind him of the garden generally...

MEDICAL NOTICE.

D. R. H. P. CURRY tenders his thanks to the citizens of Mobile and its vicinity, for past favors, and respectfully solicits a continuation of their patronage.

HIRSH GRIFLING, JOHN A. BATTELLE. GRIFLING & BATTELLE. WHOLESALE GROCERS.

Rev. Alexander Travis, Conecuh County. J. H. DeVette, Perry. Wm. H. Lamm, Esq. Wilcox.

THE BEST ARTICLE MET. Dr. Carter's Compound Pulmonary Balsam.

PREPARED FROM VEGETABLES ONLY. THIS article is offered to the public from a conviction that it is superior to any article now in use for the various diseases of the chest...

Advances on Cotton. E. J. ANDREWS & CO. COMMISSION MERCHANTS, MOBILE, ALA.

CUNNINGHAMS & CLOCK, Commission Merchants, No. 60, Commerce Street, MOBILE.

RATON & GRIFFIN, WHOLESALE GROCERS. 31 Commerce and 31 Front Streets, MOBILE.

DAVID GORDON, Commission Merchant, No. 6, St. Francis Street, MOBILE, ALA.

FACTORAGE & COMMISSION BUSINESS. THE subscriber respectfully tenders to his friends, his thanks for their confidence...

WILLIAM BOWER. SURGICAL INSTRUMENTS. AMPUTATING, Trephining and various others, for sale by.

DISSOLUTION. THE partnership, heretofore existing under the firm of Callaway & Parks, was dissolved by mutual consent...

HAYS, LINEMENT. THIS famous medicine can be had of E. R. SHOWALTER.

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

TIN-WARE MANUFACTORY. PLAIN TIN-WARE of all kinds, manufactured and sold low for Cash, wholesale and retail...

UPSON & MELVIN. JUST RECEIVED. L INSEED OIL. Window Glass; White Lead, and Putty.

INDIAN PANACEA. A SUPPLY of this article for sale by E. R. SHOWALTER.

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

TO TEACHERS. AT the recent meeting of the Board of Trustees of the University of Alabama, an Ordinance was passed...

THE PSALMIST. A new collection of Hymns for the use of the Baptist Churches. BY BARON STOW & S. F. SMITH.

THE ALABAMA BAPTIST. IT is proposed to publish in the town of Mobile, Perry county Alabama, a weekly Religious Paper...

THOMSONIAN MEDICAL DEPOT. IN STORE, AND JUST RECEIVED. 250 lbs. Lobelia Seeds.

THOMSONIAN MEDICAL DEPOT. IN STORE, AND JUST RECEIVED. 150 lbs. African Pepper.

THOMSONIAN MEDICAL DEPOT. IN STORE, AND JUST RECEIVED. 100 lbs. Hemlock do.

THOMSONIAN MEDICAL DEPOT. IN STORE, AND JUST RECEIVED. 125 lbs. Howard's Diaphoretic Powder.

THOMSONIAN MEDICAL DEPOT. IN STORE, AND JUST RECEIVED. 175 lbs. Thomsonian Composition.