

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

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

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THE ALABAMA BAPTIST

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TERMS.

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THE DUELIST, A MURDERER.

"Murder," says Blackstone, "is committed when a person of sound memory and discretion kills any reasonable being with malice aforethought, either express or implied. Express malice is when one, with a sedate, deliberate mind, and formed design, aims to kill another. This takes in the case of deliberate dueling, where the parties meet avowedly with an intent to murder; thinking it their duty as gentlemen, and claiming it as their right, to wanton with their own lives and those of their fellow creatures, without any warrant or authority from any power, either divine or human, but in direct contradiction to the laws of God and man; and, therefore, the law has justly fixed the crime and punishment of murder on them and on their seconds also."

And God has said: If a man smite his neighbor with an instrument, so that he die, he is a murderer. The laws of our States have spoken on this subject, in accordance with Scripture, and declare that the taking of life in a duel, is murder, and that the punishment is death.

But is it wilful murder? Can any thing be more deliberate? The challenge is coolly written; sent, and accepted, the necessary preparation is made for days and weeks before; and for what? to kill a fellow being, and if the duelist, in these circumstances, destroys his adversary, he is a murderer, by the decision of common sense; by the decision of the civil law; by the decision of God. He intentionally takes away the life of another; does it from personal hostility, does it under circumstances of peculiar deliberation. Were it done in the heat of instant passion; in the sudden ebullition of unreflecting anger, it might assume the semblance of extenuation; but it has not even this slight palliation.

"But is he," it may be asked, "a murderer, if death be not the consequence of the fighting?" The death of the victim, we know, is necessary to justify the infliction of the penalty in its full extent. But is a crime never committed until it becomes so palpable that the law can take hold of it? The duelist professes the principles of murder; he goes to the field of combat for that purpose, and aims the deadly weapon; and if through want of skill only, he fails to kill his victim, is he, therefore, not a murderer? Is the assassin, because the thrust of his poniard is not deadly, therefore, not an assassin?

Yes! the duelist is a murderer. Not like the wild savage and prowling Arab, who were never taught better; who were born in blood, and educated to slaughter; but a murderer living in a Christian land, bearing the name, and enjoying the advantages of Christians; educated in the mansion of knowledge, humanity, and civilized refinement; and who, after fleeing himself from all these restraints, rushes to the field to destroy his friend. He is a murderer, under circumstances the most aggravating. Could the grave speak, it would tell of horrors which no heart can endure, it would recount the numbers, that by this sanguinary practice, have been hurried to an untimely grave; it would tell of youth, and genius, and exalted worth, which have in this manner, been suddenly quenched forever.

But those on whom the grave has intimately closed, are not the only sufferers; there are living witnesses of the brutal cruelties, whose very souls bleed with anguish. Enter the mansion, made by this demon sorrowful and desolate. Yesterday hope, and happiness, and joy, were there—but, alas! they have all fled. Approach with noiseless steps, not to speak, but silently to view the heart-rending scene. Yonder lies extended a ghastly corpse; ready to be the tenant of the grave, cut off in the bloom of life, amidst all the vigor of manhood. And that venerable man who is wrung with agony, is the father who begat him—and that aged matron, whose heart is withered and desolate, is the mother who bore him—both tearless and fixed in motionless sorrow. Yesterday, that son was their delight and comfort, and the staff of their declining years; to whom they looked to lighten the cares of their old age, and to close their dying eyes. But he was cut off by the duelist in the flower of his youth, in the dreadful act of sin; without even a moment's space for repentance—a remembrance which engenders the little life which remains to them, and brings down their gray hairs with sorrow to the grave. If not satisfied with such a scene of suffering, approach another habitation; enter the door, reluctantly opening to receive even the nearest relative; turn thine eye upon that miserable form—it is a female—see her eyes rolling with phrenzy, her frame quivering with agony, and reason almost ready to desert its throne. Yesterday she was a wife—

now her name is widow. Yesterday the husband of her youth lived to love and bless her; now no more remains of him but the body, pale in death, and weltering in blood, brought to her from the field of combat. There are others—mark them, mark the helpless children that cling to her. Yesterday they had a father, who provided for their support and education; they hung upon his knees to receive his embraces and enjoy his blessing; but now the sound of father is no more heard in the mansion. Thy hand, O! thou man of honor, thou fortunate and glorious champion, thy hand has done all; thy hand has made her desolate, and the children fatherless; thy hand has robbed them of their support, their protector, their guide, their solace, their hope. He agonized there, and this is the terrible expiation; in this manner thy revenge has been satiated.

The duelist is a murderer; his conscience tells him so when he has laid his adversary prostrate in death. He may escape the civil law; may not be arrested, convicted, executed; but he cannot escape the torments of an agonized mind. He may not be punished by man; but conscience, faithful in the performance of its duty, will pursue and overtake him; plead with him face to face, upbraid him with murder, and cause the cry of blood to be often in his ears, and the mangled body of the victim of his revenge to be present to his view. Under these intolerable scourges, he will quail and beg for mercy, and be the most arrant coward that ever trembled. But no mercy will be shown to him. The spectre of his murdered companion will haunt him by day and by night; spread before his eyes the bloody shroud; point him to the wailing circle of bereaved affection, and tell him of another meeting that shall take place at the bar of God.

"The spirit of a man may sustain his infirmity, but a wounded spirit" by remorse—

"who can bear it?"

Mr. Kollock's Sermon.

Missionary Department.

From the Macedonian.

DUTIES OF CHRISTIAN FEMALES TO THE CAUSE OF MISSIONS.

DEAR BROTHER: The following appeal to Christian females on behalf of the perishing heathen, is a portion of the report of the Pine Street Ladies' Foreign Missionary Society of Providence. It was written by the Secretary, a pious young sister of the church, whose modesty forbids that her name should be mentioned. It is in compliance with the request of the ladies of the Society that I forward the article for the columns of the Macedonian. The portion of the Report referring to the amount collected, and the outfit of sister Arnold to Greece, &c. is omitted; as, though interesting and encouraging to us, it might not be of general interest to your readers. I will only say, that the sum collected by the ladies is larger than in any previous year.

J. DOWLING.

"We have met to-day for a most important purpose. Our object is the conversion of the world—an object on which angels are looking with intense interest. God himself is the great Director, and we the humble instruments in his hand. And yet, though humble, we are highly exalted. Yes, exalted to heaven in point of privilege; in that we are permitted, all undeserving and unholy as we are, to be co-workers with angels and with God. The loftiest titles and highest dignities of earth, sink into insignificance when compared with it. We, as an Association of Christian Females, are especially called upon to labor for the promotion of this cause; for what we are, the Gospel has made us."

Look at the condition of our sisters in heathen countries. Slaves to the capricious will and brutal passions of their husbands—forced to burn on the funeral pile—despised, degraded, trampled upon—their very names cast out as evil—considered as peculiarly unholy and unclean—taught to believe they have no souls, and brought to a level with the beasts that perish. And such were we but for the enlightening and purifying influences of the Gospel. That alone has made us to differ. And is there a Christian female, so dead to the impulses of gratitude as to withhold her hand from this work? Has the Gospel, with all its ennobling influences been given to us—has it raised us from the depths of degradation and moral death, and shall we make no effort to extend the blessing to others? Gratitude to God, and a respect for our suffering sisters, forbid! The command given to the apostles, "Go teach all nations," is binding alike upon them and us. And we are under obligations to do all that in us lies to cause the glad stream of salvation to flow toward those nations which have not yet received it.

Perhaps some one may say, God has given all the good things by which we are surrounded to us "richly to enjoy;" and we have a right to secure to ourselves first what will contribute to our comfort and happiness, and what remains we will give to others. Is this the spirit of the Bible? God required of Israel to give Him the firstfruits of all their increase; and shall we give Him only the refuse, the dregs of our property? How acceptable will such an offering be to a holy and beneficent God? When should we have been, and what would have been our hopes for the future, had our great benefactor and Father acted upon this principle? When man fell and there was no man to save, He did not send the lowest man in his kingdom

to do a little towards redeeming us from death. He sent his only and beloved Son—the greatest, richest gift he could bestow—whose life-blood was to be the price of our redemption.

Again, supposing the Son of God had refused to give himself an offering for sin—what then would have been our prospects for another life? But, praise to his name! he did not refuse. Freely he laid aside the sceptre and the robe, and resigned his crown and came to dwell with sinful men. He endured a life of pain and sorrow, was despised, mocked by malignant men, and died an accursed death. Nor did he stop here. He arose from the dead and ascended to heaven, there to act as a perpetual mediator between God and us; and there he still intercedes for us, though his life is daily grieved with our coldness and heartlessness in his service—our selfishness and our covetousness, which the apostle says is idolatry.

But for this, no intercourse could be maintained between heaven and man—our prayers could never be accepted of God. In view of this rich display of love and benevolence, shall we not each of us resolve in our own hearts that we will do more for him who has done so much for us? O! let the recording angel, as he bears to heaven the report of this meeting, bear it with the pious resolve of more than one awakened soul—I will do more for God.

Does any one still urge the objection—I do already as much as I conveniently can, and I do not think more will be required of me? Listen to the words of David, the man after God's own heart. When the angel of death, commissioned to carry destruction throughout the land of Israel, paused over the threshing-floor of Ornan the Jebusite, David basted to propitiate offended Deity by sacrifice. Ornan the Jebusite offered the king his threshing-floor for an altar, the oxen for sacrifice, and the threshing instruments for fuel. But David said, "Nay, I will surely buy it of thee for a price; neither will I offer burnt-offerings to the Lord my God of that which doth cost me nothing." Is it not true that we offer to God in most cases that which costs us nothing? What self-denial have we practised for his sake who said, "Take up the cross and follow me?" Shall we bestow so much upon these vile bodies, which are so soon to be dissolved by the touch of death, and do little or nothing for the souls of our fellow-creatures, which are to exist throughout an endless eternity?

The heathen are begging, praying for the word of life, entreating us to send them more missionaries and more books. China, with her millions of people, has thrown wide her gates, and the Karens wait but to hear the word to be Christians.

And can we, when we have given a trifle to the cause, sit down calmly and think we have no more to do? Our missionaries are willing to sacrifice all for God, and shall we sacrifice nothing? We are under precisely the same obligation to devote ourselves to the work of spreading the gospel as they are, for the command is given to all. We are not called, it is true, to go to heathen lands, but we are bound, as recipients of God's grace, and followers of the Lamb, to promote the interests of the cause at home to the extent of our ability. By contributing so much of our property as conscience and the law of God demand; but exciting an influence favorable to the cause of our friends and our families; if we are brothers, by cultivating a missionary spirit in our children—teaching them to deny themselves of little gratifications for the sake of giving something to the poor heathen children; and above all, by fervent, preserving prayer for the conversion of the world—thus may we as effectually aid the cause of missions as by going to heathen shores."

THE GOLDE CHANIN.

It is related of Dr. Payson that once in the progress of a revival at his church, in Portland, after having repeatedly invited meetings at his house, for those who wished to seek religion, he one day gave an invitation to all those young persons who did not intend to seek religion. Any one, who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant, social interview with them, said nothing about the subject of religion, until just as they were about to leave, he closed a very few, plain and simple remarks, in the following manner:

"Suppose you should see—coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come, and very gently attach itself to you. You know, we suppose it come from God. Should you dare to put out your hand, and brush it away?"

He dwelt a few minutes upon this idea, until every one had a clear and fixed conception of it, and of the hardness which any one would manifest, who should openly break off, even such a tie.

"Now," continued he, "just such a slender, delicate thread has come from God to you, this afternoon. You do not feel, you say, any interest in religion; but by coming here this afternoon, God has fastened one little thread upon you; it is very weak and frail, and you can in a moment, brush it away. But you certainly will not do so. Wajcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you forever to God."

A GOOD DEFINITION.—A minister in N. York defines a member of a missionary Society thus: "One who gives and begs for the missionary society as long as he lives!" Put that into the dictionary.—*Ibid.*

THE BELL SHEEP.

"We hate the pope because we want to be popes ourselves."—Henry.

In a great valley, which we will call "the valley of Achor," a certain husbandman had a great many sheep, and many servants employed in gathering them into flocks. Over one of these flocks was placed a young shepherd as a kind of "overseer." At first the flock was small, and there was but little work for the shepherd, save only "to feed the sheep," for they would whenever he appeared in the field, gather about him as by mutual consent; scarcely one was missing at the regular feeding time. The shepherd was much pleased to see the attachment manifested towards each other, and especially towards himself. Among this flock was a large fat sheep, who always came and went foremost, and he wore the bell. Now the shepherd did not put the bell on him, but he saw the utility of having some one or two as leaders, and guides to the rest, and as the bell appeared to possess a kind of charm which drew all the other sheep after it, he was willing he should wear it, and was even pleased that he was willing to carry the burthen. Now as this flock had good pasturage, and sound wholesome food regularly ministered to them by the under shepherd, they thrived and looked well, so that many of the wild sheep which had been lost in the mountains round about for many years, began to desire their pasture and food; and as necessity urged them, they began to drop in, one, two, and at length ten or a dozen at a time; and many more were seen at feeding time standing about the gate, waiting to get in whenever the door was opened. The shepherd was always pleased to admit these hungry creatures into the fold, when upon close examination he found about them his master's mark. But the old bell sheep began to dislike so frequent accessions, and would often shake his head and rattle his bell, till the poor lambs were frightened nearly out of their wits. If he saw them leave hard corn and well cured hay, and feed upon soft grass, he would butt them, as if they were no sheep at all. To fact the shepherd saw, with much sorrow, he would have trouble with that old bell sheep. His flock was now large, and many were missing at feeding time. The shepherd would go to look them up, and find them here and there lying about the field wounded, sick, and lame, some with broken ribs from the kicks and blows of this old bell sheep. What to do he knew not; he saw he would go ahead of all the others; and if they did not follow exactly in his track, he would wheel about and butt them with all his might; and further, he saw the wild sheep that had been hanging about the gates, frightened away by the rattling of his bell, and the sound of the blows he inflicted upon those within the enclosure; and in some instances when the shepherd would stand up to defend the lambs, he had shaken his head and stamped his foot at him; and did once or twice wound him with his horns. Well, after much reflection upon the subject, the shepherd concluded the bell must come off. So he loosened the strap a little at the time, until he saw if he should attempt to push as he had done in time past, the bell would fall off itself. And so it did, and that too before the old fellow was aware of it. He shook himself but the bell was gone, the noise ceased. But he became sulky, and nearly quit coming to be fed with the rest. If he came at all, it would be after the others were nearly done eating, and then he would remain about the outskirts, and not take his stand in front as usual, because he had no bell on. The shepherd began to fear he was sick or wounded, and might possibly die. He offered him the best cured hay, well salted, but he refused to eat, and seemed to intimate by his actions that he would jump over the fence and graze with the wild herds upon the surrounding hills. In fact the shepherd thought seriously of opening the gate, and turning him out, for fear some of the other sheep would catch the same complaint. He concluded, however, he would first consult some of the old shepherds who had greater experience in the management of sheep, and see, if they could tell whether it was the rot or rickets, or what was the matter with him; that he acted so strangely. So when he had related the whole circumstance to the experienced herdsmen, they were unanimously of opinion that the loss of the bell had caused the disease a head. They judged the lungs were sound, but when the broad leather strap dropped off, the neck became stiff, the head enlarged, and the eyes became dim, so that he did not see distinctly where he was going; so they advised the young shepherd to hasten to the pasture, take a green (olive) branch, if he could get it, in his hand, hold this out to him, and when he came in reach, examine closely, if he saw the neck was stiff, pour in some oil; this, in all probability, would reduce the swelling in the neck, and break the fever in the head. If it did not he had better let him out, before others caught the disease. The advice was followed, and the old sheep was cured perfectly sound. Now reader, apply this to the church, to benevolent societies and associations. How many there are (you perhaps one of them) who must be the "bell sheep," or they will be no sheep at all. If any one else is preferred before them, they become offended, and probably leave the church, society or association, and call it but a shabby flock at best."

We learn that the number of foreign arrivals at the port of Boston during the year 1843 was 1716; number of foreign clearances, 1628.

PIGMIES OF AFRICA.

Beyond the extensive wilderness which bounds Caffa on the south are the Doko, a pigmy and perfectly wild race, not exceeding four feet in height, of a dark olive complexion, and in habits even more closely approximating "to the beasts that perish" than the bushman of southern Africa. They have neither idols, nor temples, nor sacred trees; but possess a glimmering idea of a Supreme Being, to whom, in misfortune, (such as any of their relatives being slain by the kidnapper,) they pray standing on their heads, with their feet resting against a tree. "Yere; if indeed, thou art, why dost thou suffer us to be killed? We are only eating ants, and ask neither food nor raiment. Thou has raised us up. Why dost thou cast us down?"

The country inhabited by the Doko is clothed with a dense forest of bamboo, in the depths of which the people construct their rude wigwags of bent cane and grass. They have no klags, no laws, no arts, no arms; possess neither flocks nor herds, are not hunters; do not cultivate the soil, but subsist entirely upon fruits, roots, mice, serpents, reptiles, ants and honey; both of which latter they lick, like the bear, from off their arms and hands. They beguile serpents by whistling, and having torn them piece-meal with their long nails, devour them raw, but although the forests abound with elephants, buffaloes, lions and leopards, they have no means of destroying or entrapping them. A large tree called Loko is found amongst many other species, attaining an extraordinary height, the roots of which, when seraped, are red, and serve for food. The yeho and merce are the principal fruits, and to obtain these women, as well as men, ascend the trees like the monkeys, and, in their quarrels not unfrequently throw each other down from the branches. Both sexes go perfectly naked, and have thick pointing lips, diminutive eyes, and flat noses. The hair is not woolly, and in the female reaches the shoulders. The men have no beard. The nails never pared, grow both on the hands and feet like eagle, talons, and are employed in digging for ants. The people are ignorant of the use of fire. They perforate their ears in infancy with a pointed bamboo, so as to leave nothing save the external cartilage, but they neither tattoo nor pierce the nose; and the only ornament worn is a necklace composed of the spinal process of a serpent.—(Harrie's Highlands of Ethiopia.)

DEATH FROM DISAPPOINTED LOVE.—The Brantford (C.W.) Courier, of 2d March, current, relates the following:

Some few weeks back, a young man by the name of William McLeod, residing in the neighborhood of Brantford, led to the Hymeneal altar a young woman to whom he had been for sometime paying his addresses, and whom he supposed would at once become "his blushing bride;" but just at the moment he expected the clergyman to tie the matrimonial knot, lo! the father of the young man entered the church, and declared that relative to these proceedings, he "sternly disapproved," and placed such impediments in the way of the union, that the clergyman desisted from the ceremony; and the parties separated to enjoy, as all supposed for some lengthened period, the "sweets of single bliss." Not so, however, determined the disappointed fair one. The next week witnessed her approach to the same shrine, led by a more successful suitor, and in a few short moments she became wedded to her newly discovered love. While this fickle creature was revelling in the delights of the honeymoon, her late unhappy lover was suffering all the misery of disappointed hopes and slighted love; and the fatal effects of consumption which had previously made their appearance, were rapidly accelerated. Within a few days his passions were all subdued, and his wrongs redressed, by the mighty hand of death, and his cold remains were conveyed to their silent grave.

VOLUNTARY HUMILITY.—Humility is to religion, what Demosthenes says action is to eloquence, the first, second, and third requisite. Christ "humbled himself." Without humility no man can be a true disciple of Christ. The temptation to imitate any Christian grace, will usually be much in proportion to the estimation in which such grace is held. As humility must always be in high reputation in the church, the temptation to imitate this grace must always be great. Its imitations are of two kinds. One may be called the humility of design. It has an object to accomplish. It is selected as the most available means to a desired end. It is the humility of a Pope calling himself "servant of servants," that he may the more effectually tread on the necks of kings. But this grace may be imitated in a different way, and with far less hypocrisy. For the sake of distinction, this may be called the humility of the imagination. This imitation is much more sincere than the former; and requires much more of a self-sacrificing spirit. The humility of the imagination, may induce a man to forego real advantages both to his happiness and usefulness, under the impression that they would foster pride. It may lead him to austeries uncomfortable both to himself and his neighbors. It may disorder his judgment about what is right and wrong; as well as about what is desirable or undesirable. It may urge him on to real degradation, and make him a real man-hater, under the delusive impression that he is doing God service.—There is no better security against false humility, than the constant and careful cultivation of that which is true.—*Zion's Advocate.*

THE SABBATH MADE FOR MAN.

From the testimony of John Richard Farre, M. D., of London, before a committee of the British House of Commons.

"I have practiced as a physician between thirty and forty years; and, during the early part of my life, as the physician of a public medical institution, I had charge of the poor in one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during the past many years, of considering the effect of the Sabbath, and of observing his abstinence. The abuses are chiefly manifested in labor and dissipation. Its use, medically speaking, is that of a day of rest. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system. You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigor with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man, possessing a superior nature, is borne along by the very vigor of his mind, so that the injury of continued diurnal exertion and excitement on his animal system, is not so immediately apparent as it is in the brute; but in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigor of his old age, which, as to mere animal power, ought to be the object of his preservation."

WHO SHALL BE THE GREATEST.

Even in the family of Christ this made trouble. It has been the question which has always made mischief in the church and wars and misery in the world.

Who shall be the greatest? It is the source of little local jealousies and feuds that sometimes grow into serious difficulties, in a single church. An officer is to be appointed, or an honor conferred, and instantly there are parties formed, and efforts made to secure the ascendancy; evil passions are stirred up; an unholiness is roused; affections are alienated; hard things are said, and harder hinted; the whole congregation is in a ferment, and the Holy Spirit grieved!

Who shall be the greatest? It is the question that often agitates the church at large. Men who have long acted together, ministers of the same denomination and holding the same great truths, are sometimes torn asunder by this strife for power. Aspiring men are not contented with being on an equal footing with their brethren; they will have the rule. If there are posts of responsibility they must fill them. If there are appointments of distinction they must have them. And thus the lust of office like that of gold, eats out the spirituality of the Christian, strips him of his humanity, fills him with pride, and makes him a scheming intriguer for place, when he ought to be lying in the dust.

Who shall be the greatest? It is the germ of popery. It makes popes in every church; and mischief every where. It is as little like him who washed his disciples' feet, as Christ is like Anti-Christ.

Men ministers, are often most scrupulously conscientious in this war. They come to the strong conviction that the ascendancy of their party is of more importance by far than the revival of religion, or the unity and peace of the church. And so they drive on, and like Jehu of old, as they drive furiously, they call on the world to behold their zeal for the Lord. It is zeal for their own glory, and not a spark of holiness gleams in the fire of their hearts.

Does any one doubt that this is a true view? Let him read church history. Let him read the fathers, or the records of his own times, and the melancholy fact will appear in every age. It is a sad view of human nature, especially of partially sanctified nature; of nature under the dominion of Grace; but so it is; and the spirit that prompts the strife, deserves to be rebuked and cast out as one of the worst of devils.—*N. Y. Observer.*

FORGER CONVICTED.—James P. Barkus the Methodist minister, was convicted at Whitesboro yesterday of forgery, and sentenced to State's Prison for four and a half years. His trial lasted three days. The amount of his forgeries was \$1,100.—*Utica Gazette.*

The father of an interesting family near Detroit, not long since stopped the only newspaper which he allowed himself or family, and solely on the ground that he could not afford the expense. This man *runs* fourteen dollars and sixty cents worth of tobacco a year.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, May 4, 1844.

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THE STATE DEBTS.

The Christian Review for March contains a luminous and deeply interesting article on this subject from the pen of PRESIDENT WAYLAND. We wish we could spread it before our readers at length, but since this would occupy too much space, we shall attempt an abstract, which may be without interest, though it can by no means do justice to the able and lucid exposition of the subject by the Doctor.

In the first part of the article, the manner in which the indebtedness of the States occurred is noticed. At the time these debts were contracted, the price of every thing vendible was rising. Cities (on paper) were growing up in the forest, or emerging from the undrained swamp. The circulating medium was expanded without limit, while the real values of the country remained as before. By giving his note, a man could borrow money to any amount, sell, and on the credit gained by the speculation, borrow again, and so on, indefinitely. A young man, going into a large city, penniless, was considered a blockhead, if he did not report himself worth one or two hundred thousand dollars, in a few years. Men of all professions, lawyers, physicians, judges, clergymen, were seized with the mania. Extravagance and luxury became universal. Suddenly, a fearful revulsion came—specie payments were suspended, resumed, and suspended again. The reason of the revulsion is obvious. The real values of the country remained the same as before. The difference in prices was the result merely of the increase and subsequent diminution of the circulating medium. The borrower of money gave his note for it. With the money, he bought cotton, lands, &c. If these fell in value, he was ruined. Besides, the note must be paid when due. The banks, by over-issues, having driven all the specie out of the country, and being justly alarmed for their own safety, refused to extend their discounts, and demanded payment on the notes due them. The borrower could not meet this demand without selling his property at an enormous sacrifice. Every man now saw his notes remaining the same, but his means of paying them were fearfully diminishing. Bankruptcy stared every one in the face. City lots, timber lands, western villages, cotton, flour, rice fell in the market. At length, the community righted itself in the universal ruin of the speculator.

At this time, war was declared upon the banks. In some States, they were abolished, and the circulating medium almost annihilated. All trade was carried on by barter. Where the banks were protected, their bills were worthless. While the circulation was in this condition, the southern and western were enormously indebted to the eastern and middle States. During the paroxysm of prosperity, every one thought he must grow rich by selling a vast amount of goods. These sales were made to any southern or western man calling himself a merchant, and a credit was given of six, twelve, or even eighteen months. But the purchasers had lost every thing by the appalling revulsion, and now payment could not be made. The losses to the north and east were consequently enormous. One importing firm in New York assured Dr. Wayland, they had not less than five hundred thousand dollars in the south and west, from which they never expected to realize a farthing. Business was now at a stand, and the manufacturers and merchants on the verge of ruin.

It was at the period of prosperity above referred to, that the debts of the States were contracted, and in consequence of this sudden and terrible revulsion, the interest due on them, not being paid, they became valueless. A passion for internal improvements, the construction of rail-roads and canals, prevailed. In England capital was abundant. It was found, that any State, by issuing its bonds and negotiating them in London, could obtain any amount of funds. Funds were thus obtained. Public works were commenced, and sometimes completed. But, in the midst of this universal effort to carry a rail-road to every man's door, the revulsion occurred. Every man suddenly found himself poor. Business ceased. The rush of passengers was stayed. Rail roads and canals would not pay the cost of repairs. The whole burden of the expense and maintenance was thus thrown back on the States, and in a season of universal exhaustion, they were called to sustain a burden which they could hardly have supported in the most vigorous prosperity. They staggered and fell. The bonds of sovereign States became a by-word in Europe. The credit of the whole country was shattered to atoms. The General Government itself could not effect a small foreign loan.

Having recovered from the paralysis above described, we are now in a condition to look at the subject calmly. "The facts in the case are these. The people of the States, by the representatives of their own choice, and for their own profit and advantage, resolved to borrow funds. They issued their notes or bonds, duly signed and sealed, promising to pay the sums specified, to any one who would lend to them, and with interest thereon until paid. These bonds were negotiated by their own agents. The money was received and deposited in their own treasury. It was expended by their own agents, by their own order, on works for their own exclusive benefit. The holders of these bonds come and demand that we fulfil our promise, and redeem our solemnly ratified pledge. Now, what, in such a case, is to be done?"

To this question, there can be conceived but one answer. The debt is a fair one, and must be paid. The payment cannot be evaded, without the most direct and monstrous injustice. It cannot be evaded, without involving the guilt of dishonesty, nay more, of dishonesty effected by a violation of the most solemn engagements. Cost what it will, it becomes us to sacrifice every thing to honor, virtue, and religion."

After expressing his firm conviction, that every debt against us will ultimately be paid, and referring to the unparalleled exertions made by our merchants to sustain the national credit, Dr. W. proceeds to reply to some suggestions, occasionally thrown out and intended to make the impression, that we are not bound to pay these debts.

It has been said, the debt is owned by the London bankers, men of overgrown wealth, and they are better able to lose it, than we to pay it. If this were true, it would be extreme dishonesty to act on such a principle. It makes every man the judge in his own case, and if, in his opinion, his creditor is wealthier than he, he may decline paying a just debt! But the objection does not state the facts in the case. These funds are owned by people of small property, widows, clergymen, officers of the army and navy. Interest on American stocks was frequently twice as great as on government securities, and hence persons of small capital were anxious to invest in those stocks. The consequence has been the ruin of multitudes of these, and the beggary of their children.

Again, it may be urged, that "this money was borrowed by reckless politicians to accomplish party purposes; and when received, was squandered by them on themselves or their partisans. We never knew any thing about it, until we were called upon to pay it. The men who borrowed and squandered it should pay it, but we ought not to be called upon."

To this it is answered, "The officers by whom the bonds were given, and by whom, on our behalf, these contracts were made, were our own agents; selected by us at the ballot box; liable to be removed by us at our pleasure, and over whose acts we have an unlimited control." These acts, performed by men appointed by us, are our own acts, and the bonds signed by them for us, just as much binding on us individually, as though we had singly and severally signed them with our own names; thereby pledging ourselves and our assigns to the payment of them forever.

Dr. Wayland thus sums up the whole matter.

"It is a clear case of debt; of debt incurred under obligations peculiarly binding; and in which the violation of obligation will be attended with especial aggravations. Nor is this all. It is a debt for which every citizen in the indebted States is personally responsible. Every one is a party to the contract; and the faith of every one is pledged to its fulfillment; and a just lien exists on every one's property, until the contract is fulfilled. To state the matter briefly, it seems to us to be plainly this. We hold about two hundred millions of dollars, of the property of our creditors. That property, on the principles of eternal justice, is theirs, and not our own. Were justice to adjudicate in the case to-day, she would get off a portion of every farm, a per centage on every note of hand, a part of the capital of every manufacturer, of the stock in trade of every merchant and mechanic, a share of the salary of every clergyman, and of the fees of every lawyer and physician, and declare, this portion belongs not to you, but to those on the other side of the Atlantic, who confided in your faith and honor. You have no right to it, principal or interest. Every day that you retain it, you retain it wrongfully. Every use that you make of it for yourselves, is a violation of equity. The line of demarcation between your own and another's can never be covered from the eye of Omniscience. Transmit it as you may, devise it as you will, it bears upon it the mark of wrong; and down to the remotest generations it will carry with it the curse of holy and justly offended Almightyness."

The obligation to pay these debts rests with peculiar force upon every professing Christian. "No man can be a Christian, who would deliberately do injustice, or be guilty of dishonesty, for any pecuniary reward. Here then he is met by precisely this case. A clear and indubitable instance is presented, in which he must either do wrong or pay his portion, whatever it be, of these debts."

Every Christian citizen is also called on to discharge a public duty, in this matter. "He is bound not only to pay his portion of the debt, but to use his whole influence to elevate, and purify, and sustain the moral sentiments

of those around him. As a constituent, he should, without respect to party, elect such men as will do justly, without fear, favor, or affection. As a legislator, his voice and his vote should always be on the side of high honor and unimpeachable faith."

The distinguished author, closes by expressing his belief, "that this debt will be paid. It is not possible to prevent an honorable, virtuous, and high-minded people, from doing an act of so manifest justice."

LIBERAL.—President Sears of the Newton Theological Seminary, recently received a note from an unknown individual, enclosing five hundred dollars for the purchase of books for the Library of the institution.

INCORPORATED.—An act of incorporation for the American Indian Mission Association has been passed by the Legislature of Kentucky.

WHAT NEXT?—Mr. Miller announced in the Signs of the Times, his intention "to prove by Scripture and History, that *True* is yet *FILLED*." An exchange remarks, "If this is fulfilled, we, of course, are not living in time. Are we then in eternity?"

BOSTON, N. Y.—A revival is in progress here. Forty-three have been baptized.

INSANITY AND MILLERISM.—Dr. Woodward, of the Worcester Asylum for the Insane, reports fifteen cases now in that institution, in which derangement has arisen from the Miller delusion.

GEORGETOWN COLLEGE, KY.—This institution appears to be in a flourishing condition. The whole number of students is 125, of whom 31 are preparing for the ministry. The Trustees are making arrangements for the erection of another College edifice.

BENEDICT'S HISTORY OF THE BAPTISTS.

We have received the third number of the Historical Correspondent and Inquirer, issued gratuitously by brother D. Benedict, Pawtucket, Rhode Island, with a view of explaining the progress and prospects of the History of our Denomination. Any person wishing a copy of the Correspondent, can have it on applying to the *Post Master*, as above.

Brother B. is still begging his friends in all parts of the United States, to supply him with statistics, historical facts, and other interesting information, respecting the Baptists.

The History will be published in an octavo volume of about 600 pages, at \$2.25 and \$2.50 per copy. Every sixth copy, gratis. Twenty-five per cent. allowed for every 100 copies; thirty-three and a third on from 100 to 500; forty per cent. on all over 500.

PORTRAIT OF ROGER WILLIAMS.

Mr. Benedict, the historian, has discovered what he regards as a veritable likeness of the illustrious founder of Rhode Island. It is a large canvas painting, supposed to be two hundred years old. On the foreground is spread out the charter of Rhode Island, with the date 1642, with a full caption, containing the history of the instrument.

This is a curious relic, if it be genuine, and will excite the admiration of the antiquarian and the scholar. Mr. Benedict intends to have an engraving prepared from the picture for his History.

MEDICAL INSTITUTE, LOUISVILLE, KENTUCKY.

We have before us the Catalogue of this popular institution, session of '43-'44, containing the names of *Two Hundred and Forty-two* students, from fifteen different States, Tennessee sent 48; Alabama and Mississippi each, 37.

The Faculty is composed of seven Professors, all of them well known throughout the West and South. Of this number, we have the pleasure of knowing Doctor DRAKE, *primus inter pares*, whose name alone should attract a host of pupils to the Institute. By personal examination, and extensive conference with the profession, he has recently made himself acquainted with the diseases of the Southwest, and for this reason his instructions possess a peculiar value to students from this region.

The institution is furnished with commodious buildings, a library, valuable anatomical, surgical, obstetrical, and pathological preparations, and extensive chemical apparatus. Board is furnished at \$2 to \$3 a week.

THE CANTON PRESS.—We have received, by the politeness of the Rev. T. J. Roberts, of Hongkong, China, a copy of this paper, dated November 4, 1843. It is printed in English, being intended for the English residents of China, and the neighboring countries, connected by trade with China.

There is not much in the Press, by way of news, that will interest our readers. One or two items, we notice. A dreadful accident happened to a Cochlin-Chinese ship. She had on board a great quantity of Chinese fireworks and powder, and by some means caught fire and blew up with a tremendous explosion. Her crew of a hundred men were killed, and the ship blown to pieces.

In consequence of the late destructive fire in Canton, many of the foreigners, unable to find a place of rest on land, now live on board flower-boats, in the river. The British Consul occupies one of these floating houses.

The British trade with China is increasing. At the date of this paper, the number of merchant ships in the Chinese waters was not less than two hundred. Some of these were of

more than 1400 tons burthen. At no former period, has there ever been so large a fleet of merchant ships in the waters of the Celestial Empire.

We copy two or three advertisements, which will furnish odd Oriental names, and also show something of the business, and literature, and fashions of China.

"FOR SINGAPORE AND BOMBAY. The Scaledy Castle, Captain Johnston, will leave Whampoa on the 15th September, and Macao Roads, on the 1st October. For freight apply to **KEEJEEBHAY KUSTONJEE, Macao, Or FRAMJEE HEERAJEE, Canton. Macao, 18th August, 1843.**

"FOR SALE.—Eau de Cologne, Pomatum, Hock, Seltzer Water, 1 Piano Forte, French Silk Dresses, Mousseline de Laine, Linseed Oil Yarnish, Turpentine Oil, Drills, Cotton Socks, Silk Stockings, Gold Trinkets. Apply to **B. BARRETTO, Macao, 20th October, 1843.**

PUBLISHED AND FOR SALE, AT THE CANTON PRESS OFFICE.

The latest reprint of Miss Keen's *Lwan Wang*, a Chinese Tale, translated by Sloth, price one dollar.

Esop's Fables in Chinese, with a free and a literal translation, by Sloth, price two dollars. The Chinese Hong Merchants and their debts, price one dollar.

Mrs. Noble's Narrative of the Shipwreck of the *Kite*, &c., price 50 cents.

The Law relating to Merchant Seamen, arranged for the use of Masters and Officers in the Merchant Service, by Edward William Symons, price one dollar.

"CIRCULAR.—Mr. Dhunjeebhoy Rymajee and Mr. Dababhy Byramjee are authorized to sign by procuration for our firm. **D. & M. RUSTOMJEE & CO. Macao, 14th August, 1843.**

"NOTICE.—Is hereby given, that I have appointed Wm. P. Pearce, Esq., Consul Agent for the United States of America for the Port of Macao.

PAUL S. FORBES, U. S. Consul. American Consulate, Canton, 27th September, 1843.

PASTOR WANTED.—The Baptist Church to Grenada, Mississippi, advertises for a pastor. The church is said to be in a tolerably flourishing condition, and they have a brick meeting-house. Grenada is a handsome and healthy village, with a population of 800 or 1000. "A talented Baptist Minister could do great good here, and would be well supported by the church." Ministers out of employment can address E. C. Eger or Wm. Duncan.

COMMENDABLE.—Jedediah Allen of Royalton, Ohio, has given \$15,500 to the Wesleyan University, located at Cincinnati.

TEMPERANCE.—The inhabitants of Worcester, Mass., have voted \$200 to pay the expense of lighting the Town Hall for Temperance meetings.

Westfield, in the same State, has appropriated \$200 to pay the expenses of prosecuting all violators of the license law.

THE SCHOOL MASTER.—Mr. H. K. Oliver, Principal of the Young Ladies' Seminary, Salem, Mass., has been appointed Adjutant General of Massachusetts.

TEXAS.—The territory of this country would form five States, each as large as Virginia.

DONATION VISITS.—Since last Christmas, we have seldom taken up a Northern paper without finding two, four, six, or more notices of these Visits. They are pleasant and profitable to all concerned;—profitable to the Pastor, from the substantial tokens of love presented on the occasion, and profitable to the people, from the increase of their affection towards their minister. But, *verbum sap.*—a word to the wise, &c.

Read the article with the above caption, in another column.

NEWSPAPERS.—Two thousand newspapers are published in the United States, at a cost of \$6,000,000 per annum. The yearly circulation is 500,000,000 of copies, making more than 1,500,000 every day.

PROMPT PAYMENT.—The interest on the State debt of Pennsylvania is about two millions of dollars per annum. But such has been the falling off of interest in Europe, that had she kept her credit good, she could now borrow money at half the interest for which she is liable; and thus would have saved one million a year, by having a good credit.

NEW LIGHT.—Prof. Draper, of New York University, has produced a new theory respecting light. The common theory supposes each ray of the sun to be made up simply of light and heat, but the learned Professor has discovered a third imponderable, which he has succeeded in separating from the other two. He calls it "the Tychnic ray." It is this ray which produces the chemical change in taking Daguerreotype likenesses.

A NON.—At St. Paul's Cathedral, Pittsburgh, a young lady, the daughter of one of the wealthiest and most respectable merchants of that city, recently entered the Order of the Sisters of Mercy, by taking the white veil. Deluded and wretched victim of superstition!

GENEROUS.—The Rev. F. Y. Vail is engaged in the vicinity of New Orleans, as Collector of the American Tract Society, and so evidently philanthropic and benevolent are his labors, that the captains of steamboats, and the agents of rail-roads and stages, and the keepers of hotels, give him a free passage and gratuitous accommodations. It is well that certain Ministers, in a certain Presbytery in Alabama, are not proprietors of these roads, boats, and hotels.

FEMALE PASTORS.—The Legislature of Maine has passed a law allowing married ladies to retain property possessed by them at marriage, separate from the husband.

PRINTERS.—The Mayors of the following cities are printers: London, Edinburgh, Perth, Glasgow, Washington, and New York.

DEPART.—Rev. Dr. Hawes, of Hartford, Ct., now traveling in Turkey, says that the Turkish ladies spit at him for walking the streets with the wife of one of our missionaries. This is an unpardonable offense in their eyes. They would be equally shocked to see him walk with his own wife.

AN IMPRESSION.—The Banner and Pioneer contains a notice of the operations of a villain of the name of Wivell, who lately imposed himself upon the good people of Louisville, Ky. as a Baptist minister. He preached some time in the second Baptist Church, till some account arrived from the East respecting him, when he laid aside the person's coat and went into a grocery there. Not having a fancy for such earthly matters, he had the effrontery to go to Shelbyville, only thirty miles from Louisville, and there pass himself as a Presbyterian minister. The congregation being without a pastor, he occupied the pulpit, very much to the edification of his hearers. On the second Sabbath, he preached four times, to a crowded and delighted auditory. On that day, however, the members of the church were astonished to hear, that the eloquent and popular orator was an arch hypocrite; a diabolical wretch!

In New Jersey, he had appeared as a minister, and had there been convicted of horrid and unnatural crimes.

He is an Englishman, and has been a sailor. Let the churches look out for him.

ASSOCIATION MINUTES

Of the second Annual Meeting of the Liberty Association, DeKalb County.

Number of Churches, 13; Members, 454; Baptized last year, 123.

In the Minutes, the ministers are not distinguished from the lay delegates, and we cannot therefore, ascertain how many ministers are connected with this body. Jesse A. Collins was Moderator, and Thomas B. Watts Clerk.

The following is the 29th item recorded in the Minutes:

"As an expression of the opinion of this Association they disapprove of the habits of candidates for public office treating with spirituous liquors or causing it to be done, and therefore advise our Brethren especially to discontinue this pernicious example by withholding their suffrages from those who adopt it."

Communications.

For the Baptist.

ESSAY ON THE ATONEMENT.

BY REV. WILLIAM MANNING.

The atonement is a doctrine on which theologians have quite different views. Malcolin says, the "atonement is that act of the blessed Redeemer, in which he satisfied Divine justice by the sacrifice of himself." If the Lord Jesus Christ satisfied Divine justice, he did it for a certain purpose. The Universalists say he died to save all mankind. The Arminians believe the atonement was made for all, conditionally. If the atonement which Christ made, was for all mankind, all must be saved, or there will be a want of unity with the Father, Son and Spirit. We cannot believe all will be saved. The following passages prove the doctrine that all will not be saved. "That he should give eternal life to as many as those that have given him."—John 17, 2. "I pray not for the world, but for them which thou hast given me."—3 v. "But ye believe not, because ye are not of my sheep; as I said unto you, My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish. These shall go away into everlasting punishment, but the righteous into life eternal."—Many other passages might be produced to prove the same doctrine. We must believe that there is and was a union between the Father, the Son, and the Holy Spirit, in the great plan of salvation; that is, that as many as the Father gave the Son, the Son atoned for; and as many as Christ atoned for, just to so many an application of Christ's merits will be applied by the Holy Spirit; or on any other plan we cannot conceive a unity between the Father, Son and Spirit. If God, the Father, gave all mankind to Christ, his Son, the atonement was made for all; and an application by the Holy Ghost will be made to all, and so all will be saved. Would justice be done to Christ, if he made the atonement for all, and the Father should refuse to give every one, or the Holy Ghost should refuse to make an application of his merits to each individual? Surely not. It is evident then, if any are lost, Christ did not atone for their sins. But it is contended that the atonement was made for all, conditionally, without a definite number; that is, Christ did not purpose to save any in particular, but to make a way by which any and every individual might be saved through faith in his name. I cannot see that an indefinite atonement would accomplish. It may be considered general in some respects, limited in others, and in sufficiency infinite. All men may be benefitted in some way by the atonement, but all will not finally be saved, as has been shown. A limited atonement will save the elect with an eternal salvation; infinite in sufficiency; able to save to the utmost all that come to the Father by Christ. The elect are the peculiar people of God, that shall be zealous of good works, for whom Christ made a price, or limited, atonement. This doctrine is sustained by the following portions of scripture. "He gave himself for us, that he might redeem from all iniquity,

and purify unto himself a peculiar people."—Titus 2, 14. "Ye have not chosen me, but I have chosen you."—John 15, 16. "Who gave himself for our sins, that he might deliver us from this evil world."—Gal. 1, 4. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it," &c.—Eph. 5, 24-27. "Christ was once offered to bear the sins of many," (not of all mankind). "Christ hath also once suffered for sins, the just for the unjust, that he might bring us to God."—1 Pet. 3, 18. "I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. 2, 20. "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die, but God commendeth his love to us, in that while we were yet sinners, Christ died for us."—Rom. 5, 8. "All that the Father giveth me shall come to me."—John 6, 37. "This is the will of him that hath loved me, that of all which he hath given me, I should lose nothing; but should raise it up again at the last day."—John 6, 39. "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John 17, 2. I could add many more portions to the above, in testimony of a peculiar or limited atonement; but I consider the testimony already adduced, quite sufficient. I do not say that, in the above quotations, that it is said in so many words that Christ died for the elect alone; but it is clearly seen, almost or quite, in each quotation. What can we understand, where it is said, "As many as were ordained unto eternal life believed." There it is evidently seen, that while some were ordained unto eternal life, others were not. Again, "All that the Father giveth me, shall come to me."—"Ye believe not, because ye are not of my sheep." In these passages, as well as many others that might be produced, may be seen the covenant between the Father, the Son, and the Holy Ghost. The Father to give, the Son to atone for, and the Holy Spirit to make the application; and thus in union carry out and complete the great plan of redemption for the church. If the position above be correct, the atonement and covenant are inseparably connected. If God gave a certain people to Christ, for a certain quantity of sufferings which he should bear for them, this is the covenant between the Father and the Son. If the Holy Ghost was and is to quicken, or make alive, those for whom Christ atoned, there is a unity in the Trinity, and on no other principle can I conceive a Triune God in the plan of redemption. The terms, proposition, ransom, price, all prove a special atonement. "God sent his Son to be the propitiation for our sins."—1 John, 4, 10. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Mat. 20, 28. "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's."—1 Cor. 6, 20. The above quotations, with all such, can only be applied to those that are favored, redeemed, and bought with the precious "blood" of Christ. Surely Pharaoh, Judas, and the thief that railed on Christ while on the cross, were not favoured with the favour of God's children neither redeemed from destruction, nor purchased by the precious blood of Christ. I may be asked, if the above doctrine be true, why call on sinners to repent and believe the gospel? I answer, on the same authority that I believe in the doctrine of election—it is thus revealed in the Bible, (to reconcile them is not my business). "Repent ye and believe the gospel," is a plain command of God. "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." "Look unto me and be ye saved, all the ends of the earth." Many other similar portions of scripture might be adduced; but I suppose the above sufficient to authorize the minister to proclaim salvation to sinners, wherever he shall find the sons and daughters of Adam.

For the Baptist.

"PREVENTION IS BETTER THAN CURE." It is much easier to keep, than to regain. Hence the great joy consequent upon finding that which was lost. For the prodigal son, upon his return to his father, the fatted calf is killed; and the shepherd's neighbors rejoice, when the lost sheep is found. The dangers, the fears, the toils, the pains that attend the process of seeking, finding, or restoring, prepares the way for raptures when success attends the attempt.

Man, in the Garden, needed only one command, *Abstinence*. So long as he tasted not, he remained secure, innocent and happy. When the Tempter came, he should have expelled him promptly. The task would have been easy; but once yielding, it requires more than human agency to restore him. Obedience to one plain and easy precept, was sufficient to have kept man in Paradise. Abstinence, and abstinence alone, was safety. This observed, and the pangs of guilt, the difficulties of faith, the sorrows of penitence, and the burdensome law of sin and death, would have been to him unknown. Milton sang in lofty strain

"Of man's first disobedience, and that tree, Whose mortal taste brought death into the world, And all our woe."

But his mighty genius failed, his muse faltered under the burden of the heavier task, singing of "Paradise Regained." None but Wisdom Divine could devise the scheme, nought but infinite love would undertake it, nothing save Almighty power was equal to the accomplishment, and the pen of inspiration alone can give an adequate description. The price of man's redemption is an instructive lesson to men and angels, on the truth of our maxim. "That which might have been preserved by simple effort of not doing, cannot be regained by all the penitential acts of obedience within the compass of human ability;—yea, it would impoverish the world and bankrupt all the resources of angels. While to receive and to hold fast, is the duty of man—it is God that gives and that redeems."

But, Mr. Editor, I concluded my article

For the Cross and Journal.

DONATION-VISIT.—A CONVERSATION.

A. I notice in the Cross and Journal some weeks since, that "Donation Visits" were very common in the Eastern States. That one paper contained five cards from as many different ministers and their wives, acknowledging the kindness of their churches and congregations for their favors conferred in this way. What is meant by those donation visits?

B. I don't know that I can explain the subject exactly, but I think I can come pretty near it, so that if you wish to introduce it here, you may know how to go to work.

A. Well I think I have some idea of it, but I am not sure it is correct. It is a new thing in this country.

B. I suppose it is rather new, yet the custom has been observed in some places in the state I saw in a Zanesville paper, some weeks since, like acknowledgments of two ministers of that place of the reception of donations in that way.

A. Were they baptist ministers?

B. I think not, one I understood was the Presbyterian, the other the Episcopalian minister of that place.

A. I thought the Baptists were not so ill-mannered as to crowd in before other societies in such operations, they are not apt to do so. But let me hear your explanation.

B. It is, I believe, nothing more than this. The church and congregation appoint a day on which they will visit their minister and each one will carry a present for him or his family.

A. What does the present consist of?

B. Just what the donor may choose to give. Some give money, some articles of clothing—others provisions or groceries &c. I recollect being told that upon such an occasion, the minister received nearly \$100, in money, and a suit of clothes. His wife 6 or 8 new dresses—the children a suit or two besides a quantity of sugar, tea, coffee, cheese, &c., &c. In short anything to eat or wear—whatever is used in families, always come acceptably to ministers who you know are generally needy, and thankful for such expressions of kindness.

A. Well, it's about what I thought it was, and I suppose when it's over both parties are happy. But do they not have a dinner?

B. I think they do, but how that is provided I do not know. I wish some of our eastern brethren would inform us for I really hope to see the thing practiced generally in this country as at the east—Churches are, I believe, as able and as willing here as there.

A. I should be happy to engage in it—Ministers generally perform a good deal of extra labor, in visiting the sick, preaching at funerals, &c. They also entertain a good deal of company, seldom realized all they expect from subscriptions, &c. A visit of this kind once a year, would help the cause very much.

B. No doubt the things you mention are worthy of consideration. But I suppose it is done more as an expression of the affection and esteem of a church towards their pastor than for anything else. Small offices of kindness greatly endear a people to their pastor. It is mutual affection, you know, that will keep a community or a church harmoniously together, and where love and harmony exists, there is almost certain prosperity.

A. Well I will consult the members of our church I am pretty certain they would be pleased to make a visit of this kind to our pastor. He is a faithful man, and worthy of such an expression of kindness. If they will agree to it, we will appoint a day some time about the last of May, or the first of June, by that time the Merchants will have on their new goods. And I wish all the churches in Ohio would do the same.

B. I wish you may succeed. And may the Lord bless you in this, and every other good work.

FACTS.

"I immersed at the Ephraim Baptist Church, one hundred and seventy-four persons, (174) in forty-two minutes without any assistant; and last Lord's day, forty more, in ten minutes. The Lord is doing a great work for the colored people in the churches I supply. Within twelve months I have immersed over four hundred. May the good Lord carry on the work until all shall come to the knowledge of the truth. May God bless you, is the prayer of yours in our common Lord."

W. A. LAWTON.
MAY RIVER, S. C., April 4th, 1844

REMARKS.

The foregoing interesting extract, is the conclusion of a business letter, received a few days ago, and which we insert without, but we trust not against, the consent of the writer. This extract, besides its general interest, is valuable on two accounts especially. First, it will show the abolitionists how much their sympathy is demanded in behalf of the poor slaves, who are denied the privileges of the gospel! And second, it will show our Pedobaptist friends, how near they come to the truth, when they affirm that the 12 apostles could not have immersed 3000 believers, on the day of Pentecost! If the above facts be received as data, then the 12 apostles could have immersed the 3000 in precisely one hour and two and a half minutes! In five hours the time generally conceded for the operation, the 3000 could have been immersed by three administrators, and they would have had fifty minutes, nearly an hour, to change their clothes! Had the twelve all engaged, and all occupied five hours, which, we believe, is generally allowed to be probable, by our Pedobaptist brethren, they could have immersed, could they have had the subjects no less than 14,400 souls! So much for calculations without data—so much for argument founded on conjecture. Where is our worthy friend of the Christian Advocate?

Biblical Recorder.

"THE GREAT ELSEWHERE."—On the Sabbath following the distressing event on board the Princeton, a large congregation assembled in the Hall of the House of Representatives at Washington, to hear a discourse from one of the chaplains—the same whose prayer in the same place, the morning after the melancholy occurrence, has been published in the newspapers. A pious young lady who was present, took notes of the sermon, and has sent a copy of a portion of them to a friend in this city. She says a considerable part of the discourse was occupied with a description of the character and rank of the various classes who will be assembled before God in the final judgment. The preacher then assured the audience that all who possessed certain qualifications would be received into heaven, "while those of an opposite character would be doomed to the great elsewhere!" Other specimens are given of the softened style of the preacher, indicative of any thing but Christ-like fidelity. Well does the lady add, "Thus souls are cheated by these fashionable phrasers." Happy, indeed, if this cheating process were confined to the Capitol.—Chas. Watch.

THE FATHER OF THE GREAT REFORMATION GONE!—Micajah Pendleton died in Nelson county on the 5th of February, aged nearly 80. He is believed to have been the foremost leader in the present great temperance reformation in Virginia, if not in the Union. Before the year 1800, it is known that he signed a temperance pledge, and carried it about, soliciting and obtaining signatures. His own pledge he kept faithfully till his death, extending it to wine and cider, which he considered as alcoholic drinks, differing from whiskey only in strength. When drinking was common among professed Christians, he once said, "I hope to see the day when no Methodist will drink whiskey," and great was his joy to behold the movement which, commencing in 1827, has so nearly fulfilled his wish, and inspired both the Christian and the patriot with new hopes for religion, and for the cause of popular government. Mr. Pendleton was a soldier of the Revolution; and no distant relative of the venerable Judge Pendleton. "For about forty years" (says a writer in the Christian Sentinel) "he was a zealous and useful member of the Methodist Church, and a great blessing to his whole neighborhood." A blessing, indeed, must such a man be to any neighborhood. He who pens this poor memorial, never had the pleasure of seeing Mr. Pendleton; but, years ago, heard of him as the very patriarch of temperance, and coveted his acquaintance and friendship more than any politician's in the commonwealth. Such a course, and such a fame as his, must outrank, "in his great task-master's eye," those of any vulgar greatness, civil or military.

"The warrior's name."
Though peeled and chipped on all the tongues of fate,
With less rapine fills the generous mind,
Than his who fashions and improves mankind."

UNRULY MILKERS.

Does your cow kick? Do not fly into a passion, and pound her with a handspike, or trim her with a gab or bow hide, or vent your spite in kicking her in turn. You will only spill a great deal of vengeance uselessly, causing great wear and tear of temper, make yourself feel very foolish when you get over it, and a bad example to your children; while your cow, in seventy cases out of seventy-one, will kick as bad as before, or worse. If she is a heifer, you will infallibly teach her to kick; as her kicking, in the first instance, was from pain, or fright, or some such cause of which she could be cured by simply paying no attention to it. A heifer never kicks from principle. If she is an old cow, you will teach her to kick generally, be worse than thrown away. Just keep cool and try some other means. Make a pen of just such a size that the cow can comfortably stand in it, and no more. This you can do in the corner of your yard, by setting down three post and boarding them up fence-like, leaving it open at the end to drive in the cow. Let a space be left open at the side where you wish to milk. Put your cow into it and fasten her by stretching a chain across the end of the pen to a post behind the cow, and near its length distant from her; tie the other end to the leg of the animal, just above her foot, drawing it back as much as it would naturally be, for her to be milked. Then sit down and milk the cow at your leisure. It will take a man half an hour perhaps to make the pen; and when once made, it is very little more trouble than to milk without. She may object to going into it once or twice, but with afterwards give no trouble.

This we recommend only, however, when a man has an animal, valuable otherwise, which will kick, and which he wishes to keep. A poor cow that will kick, is too great a nuisance to think of keeping at all. If you are afflicted with a kicking cow, try it; and you will not regret it.—Prairie Farmer.

PETER S. DUPONCEAU, ESQ.

Died in this city, on the 1st of April, Peter S. Duponceau, long known as a distinguished savant of the French school, in the 85th year of his age. He was a native of France, and was educated in the Roman Catholic faith, and intended for the priesthood; but, disliking the policy and doctrines of that sect, he abandoned his preceptor at an early age, and went to Paris. Being by birth a Chevalier, he was introduced into good society, and became acquainted with Baron Steuben, whom he accompanied, in the character of Aid, about the commencement of the revolutionary struggle. At the close of the war, he studied law in this city, where he has since resided.

For many years, he has given himself up exclusively to literary pursuits, and few subjects within the range of human inquiry have not been illustrated by his untiring pen. He was President of the American Philosophical Society, the Pennsylvania Historical Society, and the Law Academy of Philadelphia.

[Philadelphia Observer.]

MARRIED.
In Montgomery county, on the 11th instant, by Rev. A. T. M. Handy, Grooms W. NOLLS, Esq., to Miss MARTHA A. PARKER.

Receipts for the Alabama Baptist.
Alexander Brame 2d vol
Dillard Brooks 2d
Wm S Chiles to no 9th vol 3d
Capt R G Edwards to no 8th vol 3d
John Francis vol 2d
M A Gayton to no 7th vol 3d
James H Gally to no 10th vol 3d
William Hudso vols 2 and 3
Major James Howard to no 12 vol 3d
Josiah Harper vol 2d
Jesse Jones to no 26 vol 2d
Robert W Jeter vol 2d
Thomas Jones to no 37 vol 2d
Wm D Jones vol 2d
Rev Wm Kervin vol 2d
Solomon Lee to no 8th vol 2d
Benjamin Land to no 18 vol 2d
Henry McCoy to no 9th vol 3d
T A Melver vol 1st
J M Newman to no 9th vol 3d
Ivy N Nash to no 8th vol 3d
Ezekiel Nash to no 26 vol 1st
Wm J Parker to no 12 vol 3d
G W Pollard to no 26 vol 2d
Mrs Nancy Rochelle vol 2d
Wm Spence vol 2d
Rev Wm E Staniel vol 2d
C Taylor vol 2d
H P Ulmer to no 26 vol 2d
H W Watson to no 31 vol 2d
Henry B Williams vol 2d

J. H. DEVOTIE.

NOTICE.

The Providence Church, five miles west of Warsaw, Sumter co., will hold a Protracted Meeting, commencing on Friday before the second Lord's Day in July. Ministering brethren are affectionately invited to attend.

S. S. LATTIMORE.

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 5th Sabbath in June, 1844.

April 20, 1844.

MONROE SPRINGS

ARE elegantly situated in the upper part of Monroe county, in a healthy region as South Alabama affords, three miles from Nathan Cole's, Midway, on the main Western stage line, 100 miles from Mobile and 80 miles from Montgomery. There will be a convenient transit from Squire Collier's to the Springs, easily accessible by carriages from every direction.

Last Fall, these Springs were ascertained to possess medicinal virtues, when great numbers of the afflicted were cured by their use. According to the tests which have been made, the water is found to be strongly impregnated with iron, white sulphur and magnesia, acting as a powerful tonic and cathartic; and pronounced by a number of persons, who are acquainted with the principal Mineral Springs in the United States, to be inferior to none. We are rapidly improving and will be prepared to accommodate, in the most comfortable manner, by the first of June, as many of our friends and citizens as may favor us with their patronage. We pledge ourselves that our fare will be as good as the country can afford. We believe that a more healthy and pleasant retreat, during the sickly season cannot be found in all South Alabama, than the Monroe Springs. There will be preparations made for all innocent amusements. Gaming prohibited.

RATES OF BOARD.

Board and lodging per month for adults, \$30; children and servants half price; per week, \$8; per day, \$1 50; single meal, 50 cts; lodging, 25 cts. Horse per month, \$15; per week, \$4; per day, 75 cts. We farther pledge ourselves to spare no pains on our part to give all our guests entire satisfaction.

RILEY & MORROW.

Moore county, Ala.
THIS may certify that I have witnessed some of the beneficial effects of the Monroe Springs, and am satisfied, from the properties of the water, that it will prove effectual in most chronic diseases.

WM. H. ROGERS, M. D.

Pinetown, Moore county, Ala.
HAVING resided only a few weeks in the neighborhood of the Monroe Springs, I am unable to speak of their medicinal qualities from personal observation; but from the relation of various cases wherein the use of the water has produced such happy effects in eradicating disease, I feel no hesitancy in remarking, in my opinion, they possess properties well adapted for the removal of many of the chronic affections, originating from climate, bad habits, and impudence.

JOHN G. SCULL, M. D.

Turnbull, Moore county, Ala.
May 4, 1844

Theological Institution.

TERMS OF ADMISSION.
EACH one, who wishes to enjoy the advantages of this Institution is required to present his Letters, or a letter from the church of which he is a member, certifying that the church is entitled with the talents, and the call of the individual, for the work of the Gospel Ministry. Likewise, he will undergo an examination by the Executive Committee, on his Christian experience and call to the ministry, and if the examination be satisfactorily sustained, he will be received, and directed to such a course of study as the case and circumstances may demand. No literary qualifications are prescribed. Each one will be aided according to his particular need, and no more. Those who may delay their own expenses will undergo the same examination; but no charge will be any case be made for tuition.

JESSE HARTWELL, President.

Ala. Bap. State Convention.

April 20, 1844.

EDWARD A. BLUNT & CO.

DEALERS IN
Staple and Fancy Dry Goods,
HATS, SHOES, READY-MADE CLOTHING,
&c. &c.
Merino, Ala. April 18, 1843.

DR. E. R. SHOWALTER.

Wholesale and Retail Dealer in Drugs,
CHEMICALS, THERAPEUTIC MEDICINES, PAINTS,
Oils, Dye Stuffs, Window Glass, Glazeware,
Perfumery, Spices and Patent
Medicines.

Has always on hand at

MARION AND UNIONTOWN

a large and fresh assortment of genuine articles in his line. Call and see prices and qualities.

April 17, 1844

DISSOLUTION.

THE partnership, heretofore existing under the firm of Callaway & Parks, was dissolved by mutual consent, on 3d November last.

LEWEL CALLAWAY.
WM. A. PARKS.

Mobile, March 16, 1844

HOWARD
Collegiate and Theological
INSTITUTION.

THE Theological Department in this Institution, is now in successful operation. It has already six students, and more are, in a short time, expected. The Board of Directors are desirous of extending its operations, and of enlarging the number of the students, by receiving all who may offer, possessed of suitable qualifications. While the Board are unwilling to refuse any worthy brother, who may wish to enjoy the advantages of the Institution, they are well aware of the evil of a debt. It is probably generally known that the Institution is not in possession of any funds to defray the expenses of beneficiaries. These expenses must be met in some way. A part is already pledged by individuals, who are interested in the plan; for the remainder, the Convention is dependent on the exertion of the brethren and churches. As the friends of education have been liberal in endowing the Professorship, it is hoped their zeal will be still further manifested, by providing for the support of those for whom the Institution has been established.

In order to meet the current demands, and to obtain what is necessary at the lowest rates, The Board of Directors, at a recent meeting, passed the following resolution.

"Resolved, That the Chairman prepare a Circular to the churches and brethren, stating that funds are wanted to defray the expenses of the students in the Theological Department in the Howard College, and that the friends be earnestly and affectionately asked to aid in this cause, by early donations for this purpose."

Students are expected soon. Shall they be received or rejected? This is a question for the friends of ministerial education to answer. May not the Board of Directors reasonably request each minister and church, to answer this question promptly, and in the affirmative? They ask speedy answers that they may be authorized to receive beneficiaries, and make the necessary appropriations.

Remittances may be made to Rev. D. P. Bester, Treasurer of the Convention, Greenborough—or to W. N. Wyatt, Treasurer of Howard College, Marion.

If but little can be raised in any place, let that little be immediately forwarded, and let none withhold, because he can give but little. We earnestly entreat that this circular may be read and answered by our brethren generally, that we may know how to direct our operations. In Christian love,

JESSE HARTWELL,

Chairman of the Board.

April 17, 1844.

JUDSON
FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

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

For the last three years, it has constantly had, as it 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. CRAB, a distinguished Professor in the art, aided by accomplished Ladies. It is conceded, that no Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental Music.

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

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

The Boarders never leave the grounds of the Institute without special permission from the Principal. They never make or receive visits.

They rise at 5 o'clock in the morning, and study one hour before breakfast; they also study two hours at night under the direction of the Superintendent.

They go to town but once a month, and then all packages 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 changes of Teachers, both &c. This Institution is exposed to no such disadvantages. Like a COLLEGE, it is permanent in its character. Parents and Guardians are permitted to send their children to study till they have completed their school education. There need be no detaching 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 attending the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on principles of the most enlarged Christian liberty, so 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 1st. This will be a convenient season for the admission of new pupils, though they can enter at any later time, and they will be charged only from the date of entrance. The year will close on the first day of August.

E. D. KING,
L. GOREE,
J. L. GOREE,
O. G. EILAND,
J. LOCKHART,
L. Y. TARRANT,
WM. HORNBUCKLE,
WM. N. WYATT.

February 17, 1844.

HAYNES, GREER & CO.

Commission Merchants,
Office No. 4, Commerce Street,
UP STAIRS.

MOBILE, ALA.
Thomas Haynes,
John H. Greer,
A. L. McCoy.

Referencers.
(Rev. Elias George, Perry co.)
(Rev. Abolition Andrew, Dallas)
(Rev. James Barnes, Nauvoo, Mo.)

week with a suggestion as to the propriety of preventing the practice of retailing intoxicating liquors, by legislative enactments. Propriety, I say, for surely no question can arise as to the power of the legislature over the subject. The province of the law-maker is to secure the public welfare, by such prudent and moderate restrictions of personal liberty, or individual freedom, as may be requisite. The power and propriety of total prohibition, as to certain persons and in certain places, have already been recognized.—Free negroes are not allowed to retail, either with or without license, anywhere; and no person can retail within two miles of a camp meeting, association, or other religious meeting, during its continuance. Nor can keepers of prisons retail to prisoners. Our legislature have been led to pass those prohibitory statutes, from a consideration of the demands of public policy. No religion is established by law, but all are protected; and as the public morals are greatly under the influence of religious meetings, and the spirit of the retail shop is antagonistic to the Holy Spirit, so the wisdom and patriotism of our law-makers have checked the intrusion of this unholy spirit, and said to him, stand off a little further from the place of devotion.—Would that all Alabama were hallowed ground, and the retailer required to stand off two miles from the boundary lines. It would be the same policy on a broader scale.

Again: No person now can obtain license to retail, without being recommended as a man of "unblemished moral character," and making oath not to trade with negroes, nor to suffer gambling on his premises. The tenor of this statute is a little insinuating as to the character of retailers generally, and as to the connexion of that business with other not very praiseworthy practices. Retailing is dangerous to the public interests, and can not be trusted, except in the hands of good and honest citizens. Now, the idea that retailing and tippling exist among the moral and genteel, without promoting drunkenness and its kindred evils, is certainly a fatal mistake. The law already restricts the privilege of retailing to one class of men, persons of "unblemished moral character." I wonder the opposite class, who are certainly the more numerous, and have more use for "the liquor," do not complain of this partiality in legislation. And I will here ask, if the citizens of best moral character in this State, who alone, by law, have the right to retail, are not willing to give up that right for the sake of the public welfare? If they wish to keep their characters unblemished, it is certainly the safest way. Immoral, dissipated, disorderly persons, can not retail at all faithfully. Now, surely, the sober and better class will be more likely to keep up "letting it alone." It is easier to keep sober than to reform after habits of dissipation.—Yes, prevention is better than cure. The history of all men has shown it. Our legislature will receive the gratulations of all citizens of unblemished moral character, in this great commonwealth, by abolishing the retail law, and the law has already prevented any other class from saying yes or nay.—Amen.

RUTHERFORD.

For the Baptist.

ORDINATION.

At the request of the Antioch Baptist Church of Christ, a council of brethren from several of the neighboring churches met at the meeting house of the church, near Mount Meigs, Montgomery county, Alabama, on February 24th, 1844, to consider the propriety of ordaining brother A. T. M. Handy to the ministry of the Gospel. After examining brother Handy on his Christian experience, call to the ministry, and views of doctrine, the council unanimously resolved, to proceed to his ordination, and that Sabbath morning, February 25th, he set apart for that purpose.

According to appointment, the council met at the meeting house, of the Antioch church, and ordained brother Handy to the Gospel ministry, by the following services. Sermon by Rev. H. Talbird.

Ordaining prayer by Rev. U. Parker.

Right hand of fellowship and charge to the candidate, by Rev. T. D. Armstrong.

Address to the church, by Rev. J. Robinson.

Benediction by the candidate.

Brother Handy has been, for several years, an amiable and exemplary member of the first Baptist church in Montgomery. About two years ago, he was licensed to preach by the unanimous vote of the church. Since that time, he has occasionally preached to the churches of Montgomery and vicinity, and always to the satisfaction and edification of his hearers.

We congratulate our brethren of Antioch church, on having secured the services of one who is so well qualified to become their spiritual guide. We welcome brother H. to the ranks of the ministry, and pray God that he may be richly indwelt with the spirit of his calling.

In behalf of the council,

H. TALBIRD.

ELIM CHURCH, MONTGOMERY CO.

April 15th, 1844.

Agreeably to previous notice, delegates from the neighboring churches met at Elim, on Friday, 12th instant, for the purpose of adopting means and acting in concert for the promotion of a more ardent zeal, and the cultivation of a deeper piety, among the members of the churches in this part of the Association. All the churches around not being represented on Friday, the business of organizing the meeting was deferred until Monday. During the interval from Friday until Monday, a very interesting season was enjoyed by the daily preaching of the Gospel, which was accompanied by the energies of the Holy Spirit, as was witnessed and felt by the large congregations that daily attended.

On Monday evening, the meeting was organized, after its object had been stated by brother Talbird, by appointing brother T. D. Armstrong, Moderator, and A. T. M. Handy, Clerk.

On motion,

Resolved, That this meeting be styled "The Union Protracted Meeting," and be held alternately with the churches embraced in its union.

Resolved, That the next meeting be held with the Cubahatchee church, Macon county, commencing on Friday before the 3rd Sunday in June next, and that all sister churches in that and the adjoining counties, send delegates to the same, whose duty it shall be to give an account of the state of religion in their respective churches, and co-operate in efforts to promote the interests of the churches and in the extension of the Redeemer's kingdom among us.

Resolved, That the Clerk forward a copy of the proceedings of this meeting to the Alabama Baptist for publication.

T. D. ARMSTRONG, Moderator.

A. T. M. Handy, Clerk.

THE BROOK.

A countryman was sitting one day on the bank of a brook, which flowed by his meadow, and looking upon his heifers and calves as they fed on the pasture. But he contemplated them with no degree of pleasure, for he saw the grass to be scarce and insufficient to support his cattle half the summer.

His neighbor approaching, noticed his sad countenance, and enquired the cause of his secret grief. He then adverted to his anxieties, and spoke of the small product of his meadow. His neighbor replied, Do as I have done with mine. It lies on the same stream, and was formerly barren, thin and unproductive. I let the brook in upon it, and the grass grew rank and tall.

The husbandman was rejoiced at the good advice, went out to work at once with a company of men, who soon opened a channel for the brook. But lo! the brook so overwhelmed the meadow, that it looked like a sea, and covered it with sand and gravel.

The unhappy man tore his hair, run to his neighbor, and in a great passion complained bitterly of his counsel. But said the neighbor, My dear sir, why are you angry with me because of the advice which I gave you out of a benevolent heart? Quarrel rather with yourself and your own impatient spirit. Had you let in the enriching brook upon your meadows, through small rills, they would not have been overflown by the force of the stream; but it would have borne along with it the rich soil of the meadow underneath, and its own fatness, leaving behind its sand and gravel.

Thus it is also in the kingdom of truth.

(Krummacker's Parables.)

Selected for the Baptist.

THE ROSE.

