

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

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

Published weekly, by LOVE & DYKOUS.

VOLUME II.]

MARION, ALABAMA, SATURDAY MORNING, MAY 25, 1844.

[NUMBER 16.]

THE ALABAMA BAPTIST

PUBLISHED EVERY SATURDAY MORNING, BY
LOVE & DYKOUS.

TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an Imperial sheet, with fair type, and furnished to subscribers on the following terms:

\$3.00 if paid within six months from the time of subscribing.
\$3.50 if paid at the expiration of the year.
\$4.00 if payment is delayed beyond the expiration of the year.

Letters on business connected with the office, must be free of postage, or they will not be attended to.

All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Office of subscribers at an early day.

[From the Record.]

AMERICAN BAPTIST PUBLICATION SOCIETY.

OFFICERS AND DIRECTORS.

President.—J. H. Kennard.
Vice Presidents.—B. Greenough, Maine; Quincy, New Hampshire; John A. Verant, Vermont; Isaac Davis, Massachusetts; J. J. Wayland, Jr., Rhode Island; J. J. Williams, Connecticut; W. R. Williams, N. York; James E. Welch, New Jersey; Wm. L. Smith, Pennsylvania; Morgan J. Rhee, Delaware; William Crane, Maryland; Archibald Thomas, Virginia; Jas. McDaniel, North Carolina; A. P. Lacoste, South Carolina; William H. Turpin, Georgia; E. D. King, Alabama; J. B. Smith, Louisiana; Alden S. Bailey, Mississippi; I. T. Hinton, Missouri; Adiel Sherwood, Illinois; E. D. Owen, Indiana; John Booth, Michigan; Jonathan Going, Ohio; J. M. Frost, Kentucky; J. H. Marshall, Tennessee; J. C. Perkins, Arkansas.

Treasurer.—J. B. Trevor.
Assistant Treasurer.—B. R. Loxley.
Corresponding Secretary.—J. M. Peck.
Recording Secretary.—Levi Knowles, Jr.
Board of Directors.—Daniel Dodge; G. B. Ide; A. D. Gillette; J. L. Burrows; T. O. Lincoln; John Davis; Isaac Reed; J. C. Davis; David Jayne; Thomas A. Myers; Jacob Reed; Isaac Ford; Thomas Rawlings; Thomas White; R. W. Griswold; Thomas Watson; C. C. Williams; Franklin Lee; Charles George; E. W. Dickinson; D. P. Bussier.

ANNUAL REPORT.

The Board of Directors, in preparing their Fifth Annual Report, devoutly acknowledge the good Providence of God, which has preserved their lives, and enabled them so to conduct the business of the Society as to keep its finances unembarrassed, and to increase its operations nearly one-third.

This has been done, not so much by an enlargement of funds, as by effecting more rapid sales, and turning our small capital to better advantage.

Publications of the Society.—From want of funds, no new tracts have been added to our series, though several on special subjects are much needed. Our regular series includes 170 different numbers, and 2846 pages. Seven volumes, or fourteen half volumes, have been bound, and are for sale in that form. Twenty-eight numbers, including in the aggregate 29,504 tracts, and 394,363 pages have been reprinted during the year.

Two new books, "John Frink, or the Third Commandment Illustrated," and "Father's Apples," have been adopted and published.

"Gertrude, or the Peace-Maker," has been stereotyped, and an edition of that book, together with editions of Booth's Reign of Babylon, Backus's Church History, Pengilly's Scripture Guide to Baptism, Baptist Catechism, and an improved edition of the Baptist Manual have been reprinted.

The most important measure in this department is the publication of the "PSALMIST," in three forms and in various styles of binding. In our last Report it was mentioned that an arrangement had just been completed to publish a Hymn Book for the Baptist churches, in co-operation with the firm of Gould, Kendall & Lincoln, of Boston, and that the proof-sheets were then in process of revision by a Committee of the Society. The first copy came from the press on the first day of June, 1843. According to contract, two sets of stereotype-plates were furnished the Society, for the use of which, and the privilege of copy-right, we pay a perquisite on the copies we publish.

The Board were not prepared to get out our first edition until the last of August, since which time we have issued five editions, including 6000 copies, and which have met with a rapid sale.

The Boston publishers, having great facilities for the circulation of their editions throughout the churches of New England and New York, where Winchell's Watts had long been used, and where much anxiety prevailed to obtain a new and improved Hymn Book, have issued more than twenty-five thousand copies, since June.

The approbation of our brethren who have carefully examined the work, many of whom occupy distinguished positions, the very unexpected number of churches which have already adopted it as a permanent book for devotional purposes in public worship, and the rapid sales in every part of the country, confirm the hope that the Psalmist will soon be regarded by a very large majority, as the standard book of the churches.

Periodicals.—The Almanac and Baptist Register for 1844, has passed through three editions, including about 12,000 copies, and has met with a very unexpected sale over that of former years. But a few hundred

copies remain on hand to supply the calls still made for them.

The Weekly Record has been regularly published. Last summer, a special committee, of which the Corresponding Secretary was chairman, made a careful and minute examination into all the expenditures and actual receipts, annually, from its commencement. Measures were taken, by personal intercourse and correspondence, to ascertain the views of the patrons of this periodical, and whether another weekly paper could not be substituted in place of the Record. The result was, entire conviction on the part of the Board that it was their duty to sustain the Weekly Record.

Soon after the last meeting of the Society, delinquent subscribers were stricken from the list, and efforts made to secure prompt payments. The measure has been reasonably successful. About 2700 copies are now issued weekly. The expense for the year has been \$2,310;—the cash receipts, \$2,126 09. About \$500 are still due, and which may be readily collected. And when it is understood that, by using the Record, we save a large annual expense in advertising, and employ it as the medium of an extensive correspondence in the business operations of the Society, even if the receipts fell short of the expenses, it would be sound economy to sustain it.

Besides our usual advertising, we have adopted, during the past year, the plan of sending, occasionally and without charge, extra copies, filled with matter relating specially to the interests of the Society and its books. In no other way, can information of our plans, modes of action, and the character of our publications be communicated to the Baptist churches at so cheap a rate, or impressions so deeply and permanently made in favor of the Society.

The importance of a cheap *Monthly Periodical*, in pamphlet form, as the organ of the Society, and a medium of correspondence with the churches in every part of our common country, has been long felt by some of the Board. Towards the close of the last year, the *Monthly Baptist Record*, made up from the columns of the weekly paper, and devoted to some of the leading interests of the denomination, was projected. Three numbers, including in the aggregate 5400 copies, had been published, when an amicable arrangement was effected between the publisher of the Baptist Memorial, and the two periodicals have been united in one, to be called *THE BAPTIST MEMORIAL AND MONTHLY RECORD*.

The Society's monthly periodical; its Secretary becomes one of its editors; and all subscriptions raised through the agency of this Society become its property.

Agencies.—H. A. Smith of Chenango county, N. Y., and J. B. Olcott of Greece, N. Y., were employed a short time last summer, as agents to collect funds, and Colporteurs to sell books. The few weeks spent in the effort resulted in a good degree of success. The Corresponding Secretary, in opening and conducting a very extensive correspondence, has written upwards of 500 letters, and sent out 850 printed circulars, accompanied with written explanations. In the fourteen months in which he has been Corresponding Secretary and general agent, he has visited and addressed 78 different churches in 13 states, preached 140 sermons, made 45 public addresses, attended three Associations, four State Conventions, and traveled 5863 miles. He has reason for devout gratitude to the Father of Mercies, and has been most solemnly admonished to work while the day lasts, in his preservation on the wreck of the Shepherdess, while death was doing a most fearful work around him.

Some of the members of the Board have performed agency service in visiting State Conventions and other co-operating bodies. The Board has been cautious in increasing expenses of this character. Additional agency service will be indispensable in future to a more vigorous prosecution of the objects of the Society.

Colporteurs.—The experiment in this department of our efforts demonstrates its economy, safety, and efficiency. Without this appendage, the Publication Society can effect but little in providing for the spiritual wants of the churches where its labors are most needed. This plan involves no doubtful experiment. It requires no expensive or complicated machinery to provide means of instruction by the press for our whole denomination. No costly agencies are necessary. The plan adopted combines the agency system of the American Tract Society, and the book system of the Methodists. Our Colporteurs, instead of being paid salaries, traveling expenses, and for traveling equipage, receive a commission on sales. Pious, discreet and efficient colporteurs in this way can sustain themselves, provided the Board has means to furnish them with sufficient stock.

They visit families, attend protracted and other meetings, associations and sabbath schools, and supply the people with suitable publications, and cultivate habits of reading. Throughout the whole South and West, appointments for preaching can be made, and congregations gathered on week days as well as on Sabbaths.

In most cases these colporteurs will be ministers of the gospel, and thereby a useful corps of itinerant missionaries can be provided in our frontier and destitute settlements.

There are providential circumstances in the conditions of our Southern and Western ministers, that make such an arrangement highly expedient. A very large proportion of our churches, in those parts of our coun-

try, have regular visits from a minister but once a month. The monthly meetings always include two days. On Saturdays, church members, and many other people assemble for worship.

This furnishes the Colporteur an admirable opportunity to dispose of his books.—Baptist pastors and itinerants can do what every Methodist circuit preacher has always done—supply the churches with the means of instruction from the press.

Rev. O. Dodson, of the Western District in Tennessee, performed services as colporteur a few weeks last year, and circulated about \$280 of our publications in a section where they had never reached before. Rev. J. Lamb is an itinerant missionary and also colporteur in Bethel Association in Kentucky and Tennessee. Rev. T. L. Garrett of Western, and Rev. D. S. Colgan of Southern Kentucky have each been furnished with a small assortment of books for circulation in that quarter. Mr. Thomas F. Morgan officiates as colporteur in Cincinnati and vicinity. Rev. A. B. Harris has just commenced colporteur and itinerant missionary labors in Illinois and Missouri. The missionaries connected with the Pennsylvania Convention have circulated the Society's books, and done much service for the Society in this State. Several other persons have purchased books of the Society to circulate in their fields of labor.

Gratuitous Circulation of Books and Tracts.—The gratuitous distribution, chiefly of tracts, to supply urgent calls, amounts to \$268 67, of which \$135 26 is charged to the "Valley Fund." To Sunday schools, \$20 have been appropriated from contributions specifically given for that object, besides a quantity of second hand books which do not come into our cash account.

For Ministers' libraries, special donations and grants from Life Members, amounting to \$150, have been received, and 13 libraries, valued in the aggregate at \$120 applied to needy ministers in Illinois and Missouri. The balance will be sent out for the same purpose to other States, at the close of the anniversary. The General Agent received from the late deacon, J. G. Wasson of Albany, N. Y., a complete set of Gill's Commentary, and a set of the Collateral Bible, and from a lady in Pennsylvania, another set of the Collateral Bible, the avails of which, with other books, have been applied to the aid of needy ministers. It is regarded as one of the most important duties of this Society to provide small libraries, and that tithe ministry, and the benevolent, to furnish us with means as speedily as possible.

Life Directors and Life Members.—One Life Director has been constituted by the payment of \$50 in services to the Society. Sixteen persons have been constituted Life Members by the payment of \$20 each.

Since the re-organization of the Society, 1840, there have been 25 Life Directors, and 62 Life Members constituted. In the Baptist General Tract Society there were 147 Life Directors and 653 Life Members, who by a resolution of the Convention, which changed the name and form of the Society, were declared to be entitled to full privileges in the Publication Society. Including these, we now have 172 Life Directors and 715 Life Members. Each Life Director and Life Member, is entitled to receive one half of his subscription in the publications of the Society. The other moiety is applied to the publishing fund to increase our stock, and enlarge our operations. It all the churches which are able to do it, would constitute the pastor, the superintendent of the sabbath school, or some other person, a Life Director, or a Life Member, the means would be furnished the Board at once to enlarge its operations tenfold. And, as in a number of cases has been done already, many of these persons will yield up their perquisite of books for a library to a destitute minister, or a sabbath school, where such donations are much needed, and thus a double amount of good will be effected. The Board will then have means to publish or purchase a supply of books and tracts, and make donations where they will produce vast and permanent good.

Receipts and Expenditures.—The whole amount received into the Treasury, including \$37 27 on hand from the preceding year, has been \$12,714 94. Of this sum \$404 94 have been received for life and annual memberships, \$710 from legacies, \$464 08 for the publishing and volume fund, \$25 towards furnishing permanent stock for a Colporteur in the Mississippi Valley, \$66 47 to furnish libraries for needy ministers and sabbath schools, \$25 for the Valley Fund, \$1528 07 in donations for other benevolent societies, which have been paid over to their respective treasuries, and \$9340 57 received in the business operation of the Society.

The payments have been \$12,599 08, leaving a balance in the treasury of \$115 94.

The special fund raised by the Baptist General Tract Society, for building purposes, as noticed in the last annual report, has been invested in stock for the Society. The amount of the fund, including principal and interest, is \$1412 29.

Stock, or Property of the Society.—The property of the Society consists in stereotype plates for 3835 pages, which at the very low valuation of 50 per cent. on cost is worth \$1917 50.

Exclusive of more than \$1200 worth of stock lately sent to Colporteurs and depositories in the southern and western states, the stock in books and tracts on hand is valued at thirty-three and one-third per cent. below our retail prices, at \$6376 94. The stock includes \$708 worth of unbound tracts, and

\$450 worth of bound volumes of tracts.—With this small capital, the Board has been enabled, by the blessing of God, to meet the incidental expenses of the Society in all its departments.

Legacies.—The Board has realized the past year from the estate of the late Hon. N. Brown, a warm friend of this Society, \$200. From the estate of J. Norton, Esq. of Russellville, Ky. \$500 and from the estate of Miss Potts of Pennsylvania \$10. The legacies have enabled the Board to increase the permanent stock of the Society to that amount.

We now solicit the ministers and brethren of the churches throughout the country to reflect and ask themselves, can the American Baptist Publication be spared? can its labors be dispensed with as a co-laborer with our Home Mission, Bible, and Education efforts in providing more adequate and ample means of religious instruction to the members of our churches and the people who come within our influence? Can the great work of providing for their spiritual wants be done without the efficient and constant aid of this Society? Will the churches and associations, after so long delay, take hold of this Society, and enable it to consummate the important end for which it was organized?

PROSPECTIVE PLAN OF OPERATION.
The Board recommend to the Society a direct and persevering effort to raise FIFTY THOUSAND DOLLARS, IN FIVE YEARS, AT THE RATE OF TEN THOUSAND DOLLARS EACH YEAR, on the following

PLAN:	
To obtain each year twenty Life Directors at Fifty Dollars each,	\$1000 00
One hundred Life Members at twenty dollars each,	2000 00
500 annual subscriptions at one dollar each,	500 00
In public collections, donations, legacies, &c., say	1500 00
This provides to the Society direct	\$5000 00

Then suppose fifty associations, State Conventions, and other auxiliaries to raise each on an average one hundred dollars, for a *Book Fund*, in each of these bodies, to be invested in books through our Depository, to be their *permanent Book Fund*, to be under the supervision of a Committee of their own choosing, and the books to be sold by would provide to the denomination annually for five years, \$50,000, making, ten thousand dollars each year.

And as many of the associations in the South and West, and some in the North and East, have already adopted the plan of having an itinerant missionary employed, and as some associations have already commenced such a fund and system of colportage it is thought this part of the project is entirely feasible, and can be carried out through many associations.

To accomplish this work, and at the same time provide sales for the Society's publications, will require the active labors of four Agents, including the Corresponding Secretary, who will employ a portion of his time in General Agency service.

The circumstances of the great Family of Baptists throughout North America, are somewhat peculiar. In past years, with a ministry regarded by some christian sects as feeble and insignificant, they have increased in church communicants in the ratio of doubling every twelve years. In half a century, from about 4000 churches and 70,000 communicants, we have increased in the regular connection to about 9000 churches, and 750,000 members. Yet we have less than 6000 ordained ministers and licentiate. And this number includes not only pastors of churches, but ministers who are employed in literary and benevolent institutions, those who are superannuated, and those who are engaged in secular business for a support, and devote such time as they can spare in preaching the gospel without charges.

A considerable portion of our ministers are deficient in qualifications for the pastoral office in single churches. Yet many of this class are peculiarly successful in publishing the elementary truths of the Gospel to their fellow men. They are admirably adapted for the work of pioneers in the destitute parts of our country, and the Holy Spirit owns their labors in the conversion of great numbers annually, who, if it were not for their instrumentality, would be wholly destitute.

These men are well fitted to perform the first branches of the Great Commission.—They can teach the elements of gospel truth so as to be instrumental in making disciples, and they can baptize the converts, but they cannot well carry out the commission in teaching them to observe all things which Christ has commanded.

They cannot train up the disciples and mould the churches, so as to render them efficient, and infuse into them the spirit of christian enterprise.

The state of things is not so much the result of neglect, as of the rapid increase of our churches and membership, by the special providence of God. Hence the peculiar necessity in our denomination of the agency of a publication Society.

Those two great Societies, the American Sunday School Union and the American Tract Society, have each a field of operation large enough in providing for the religious wants of the destitute, on Union principles. They cannot reach our churches only in a partial and incidental way. Bap-

tists must provide for the wants of Baptists. They belong to the same household of faith. If we do not provide adequate means of instruction, who will? The means can be provided to put into active and successful operation an extensive colporteur system, if the churches will awaken up to the subject.—The proportion of ten cents from each member in one half of our churches would raise thirty thousand dollars annually. Were each church now provided with a pastor to contribute twenty dollars for a life membership, or fifty dollars for a life directorship, the requisite means would soon be provided. Should every brother, who can spare twenty dollars without embarrassment, constitute himself a life-member, and the amount so raised be applied to the purchase of books, to be distributed by the pious colporteur or itinerant missionary, by the blessing of God, our denomination, in ten years, would not only double its numbers, but would more than double its contributions to missions, and its spiritual energies be increased fourfold.

BAPTIST TRIENNIAL CONVENTION.

FRIDAY, 3 O'CLOCK P. M.
President, Dr. Wayland, in the chair.

The Convention was opened with prayer by brother Ball of Virginia.

The Hon. Heman Lincoln, Treasurer of the Foreign Missionary Society, read his annual report, which was adopted.

Brother Colver of Boston, moved that a committee be appointed to inquire into the expediency of the establishment of the Theological Seminary at Maulmain, Burmah, under the direction of brother Binney.

Brother Fowler, S. Peck, Kincaid, Ives and Bailly, were appointed a committee to take that subject into consideration.

Brother Ryland of Virginia, moved that the Board of Foreign Missions consist of one President, two Vice Presidents, three Corresponding Secretaries, one Recording Secretary, one Treasurer, and one Managers.

This motion was referred to the committee on the Constitution.

Brother Macfar of New York, offered the following resolution:

Resolved, That the thanks of this Convention be cordially presented to the Rev. Wm. Johnson, D. D., for the able, impartial and conciliatory manner in which he has performed the arduous and responsible duties of President of this Convention; and that, as he officiated, we tender him the assurance of our unfeigned respect and affection.

The resolution was adopted by a unanimous vote.

Brother Sharp of Boston, moved that in order to give the various committees an opportunity to prepare their reports, the Convention now adjourn.

The motion was seconded and carried.

Closing prayer by brother P. Church of New York.

FRIDAY, 7 O'CLOCK P. M.
The exercises of the evening were opened with singing by the choir, and prayer by brother Adams of Baltimore.

Brother Alfred Bennett, Agent of the American and Foreign Missionary Society, was called upon to address the meeting. He founded his remarks upon that commandment of holy writ which requires us to do to others as we would have others do to us. He proceeded to show that this commandment could not be complied with or obeyed, until the destitute condition of the heathen nations received a larger portion of the Christian's sympathies, and an increase of effort and exertion for the salvation of a dying world.

Brother Kincaid was then called upon.—He came forward and narrated some of the difficulties which he met with from the Government and King of Ava, and some of the interesting circumstances which transpired in consequence of this opposition. He concluded by urging the assembly to greater exertion for the spiritual welfare of the destitute and dying heathen.

At the close of his remarks and whilst the collection was being taken up, the choir sang a very appropriate hymn, commencing—

"Yes, we trust the day is breaking,
Glorious times are near at hand."

Brother J. J. Devan, M. D., who has been appointed as a missionary to China, closed the exercises of the evening by prayer.

Benediction by brother G. B. Ide of Philadelphia.

SATURDAY, 10 O'CLOCK A. M.

The President having taken the chair, called the Convention to order. After singing a hymn, brother Babcock read a portion of Scripture and engaged in prayer.

The Minutes of yesterday were read, and with slight corrections approved.

The committee appointed to receive and register the names of delegates, made a further and more correct report. The number who had reported themselves to the committee was 458.

The reports of the various committees which were appointed yesterday was the next business in order.

Brother J. L. Barrows, chairman of the committee for the arrangement of the order of religious services, reported the arrangements which they had made for the supply of the several pulpits on the coming Sabbath.

The committee on the delegation from our New Brunswick brethren, made a report, which was adopted. The following resolution was appended to that report:

Resolved, that we hail with delight the intelligence from our brethren in these Provinces, and bid them a cordial welcome into

the wide field of christian labor. Also, Resolved, that our foreign Board be requested to afford them all the counsel and facilities to aid them in effecting their design, which the experience and means of the Board on the one hand, and the wants of this society on the other hand, may dictate.

This resolution was adopted.

The committee on life memberships reported.

Much discussion followed the reading of this report, and several amendments were offered but rejected. The whole matter, however, was finally recommitted.

Brother R. Fuller, chairman of the committee appointed to consider the Constitution, read their report. They recommend the Convention to retain the original Constitution. Several slight alterations in the by-laws were recommended by the committee, which were all adopted, except that which related to the change of the sum requisite to constitute an individual for the first time a delegate. The committee recommended that \$200 be required, instead of \$100.

Brother Fuller of South Carolina, arose and said that he had been requested to bring before the Convention a subject of more importance than any that had yet been introduced. "The other evening I endeavored to urge upon you the importance of action; we have talked enough. Let us now begin to act. The proposition I have to submit is this—that 20 individuals come forward to the table and subscribe \$400 each for the support of 20 missionaries in foreign lands.—I," said he, "will head the list."

Brother Kincaid said he heartily approved the proposition, and hoped that all the brethren whom the Lord had blessed with an abundance of the things of this world, would comply cheerfully with it.

Brother Fuller then read the pledge which he wished signed by at least 20 of the brethren—he at the same time made a most feeling address upon the subject.

The following persons then signed their names to the pledge:

R. Fuller of S. C., Wayland of R. I., G. Colby of Mass., G. Cummings of Mass., John Munroe —, T. D. Anderson of Mass., J. Dowling of N. York, J. W. Parker of Mass., J. Bacheiler of Mass., Mary Bacheiler of ditto, H. Marchant of R. I.

As 20 did not come forward, the pledge was put into the hands of a committee to have it filled up.

The following were the committee, brethren Pattison, Crane, Bennett, Switzer and others of \$100. This was also put into the hands of a committee.

Brother Pattison of Boston, moved that on Monday the Convention have three sittings, (morning, afternoon and evening,) in order to despatch the business, and close, if possible, on Tuesday at 1 o'clock. This resolution was carried.

The hour for adjournment having arrived the morning's sitting was closed with prayer by brother Fuller of S. C.

MONDAY, 10 O'CLOCK A. M.

The President having taken the chair, called the Convention to order. The Scriptures were read, and prayer offered by brother Jackson of Mass. The minutes of Saturday's session were read and approved.

Brother Pattison, chairman of the committee to whom was committed the pledge drawn up by brother Fuller, reported that 15 individuals had pledged themselves for \$400 each, to support a missionary for one year, and that consequently 5 more were wanting to complete the proposed number.

The committee on the reinforcement of missions, reported through brother Ryland of Virginia. The report recommends an increase of the number of missionaries. It was adopted.

The committee on Indian Missions also reported, through brother Bacon of Columbia College.

The report represents the condition of the Indians as much improved within the past year, and the prospects of doing good among them much more encouraging than they have been for a few years back. In relation to the communication addressed to the Convention by the Western Baptist Indian Missionary Association, and which was referred to this committee, they recommend the following resolutions:

Resolved, that this Convention is gratified to know that there is a growing interest in the Indian Missions in the Western States.

Resolved, that this Convention cannot recommend the transfer of the Indian stations to the Western Baptist Indian Mission Association.

Resolved, that if the missionaries of any of the stations shall, with a general unanimity, wish such a transfer, on making such a desire known to the President of the Convention, it is recommended to the Board to make such transfer, so far as the Indian Mission Association should be prepared to sustain them.

The report with the resolutions were adopted.

Brother Bacon moved that a copy of the resolutions recommended by the committee, and adopted by the Convention, be transmitted by the President to each of the missionaries laboring in the Indian stations.

Brother Robinson a representative of the Baptists residing in the British Provinces, stated that he was about to leave, and desired before doing so, to return his acknowledgments to the Convention for the kind reception which he had received as a representative of brethren residing in a distant part.

The President of the Convention, brother Wayland, replied to brother R.'s remark by

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, May 25, 1844.

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

Rev. J. H. De VOTIE, General Agent.
Rev. S. HENDERSON, W. C. MORROW, Rev. B. HODGES, Rev. K. HAWTHORN, A. H. YARRINGTON, Special Agents.
All Baptist Ministers are requested to procure subscribers.

THE GOVERNOR'S PROCLAMATION.

In another column will be found the call of His Excellency, Gov. Fitzpatrick, inviting the citizens of Alabama to observe the third Friday in June, as a day of Fasting, Humiliation, and Prayer, before Almighty God. This is a custom observed by our pious ancestors, sanctioned by the Bible, and approved by the dictates of reason. We trust that our Ministers will meet their congregations universally, on the appointed day, and deprecate the judgments, and invoke the blessings, of Heaven. A mighty struggle is at hand, which will shake the fabric of government to its centre. Christians should unite in beseeching Him who has all hearts in his hand, to calm the swelling surges of passion, to hush the din of party strife, to rebuke the ambition of demagogues, to teach the people to know wisdom, to give motives pure, elevated, and patriotic, to the actors in the great drama soon to open before the world. The occasion will be favorable to an attempt to instruct our congregations in their rights and duties as christian citizens. On that day, every Minister may preach politics—we use the word in its broadest, its scriptural sense.

CANTON, MI.—Brother B. L. Barnes writes us, that himself, with brethren Campbell, Dorrance, and Dodge, lately conducted a protracted meeting, in this place, with interesting results. Incipient measures have been taken towards forming a church, the first of our denomination there.

At Raymond, the county seat of Hinds, a church was to have been constituted on the 23d inst. Thus our denominational interests are prospering in our sister State.

CHURCH AND STATE.—A clergyman of the Established Church in Ireland, for the last 20 years has received \$1600 annually from two parishes in which there is no church, nor any Protestant. He is also the incumbent of another parish. This is not a solitary instance. There are thousands like it, in Great Britain.

RAIL-ROAD SPEED.—In 1820, an enterprising gentleman of Boston invited several capitalists to meet at his office to consider the expediency of constructing a rail-road from that city to Providence, a distance of 42 miles. One person only attended, and he pronounced the scheme a wild one. At the present time 720 miles of rail-road terminate in Boston, and in the United States there are in operation 3600 miles of rail-road. What a change!

RIOT AND BLOODSHED.

One of the most shameful and fatal riots that have ever disgraced our country has just occurred in Philadelphia, in the district of Kensington. A meeting of Native Americans was held, when one of the speakers was insulted by a foreigner present. A personal rencontre ensued. The speaker soon resumed, when the meeting was assailed by a shower of brickbats. Great confusion followed, and blows fell thick and fast. A musket was now fired on the Americans, killing one man on the spot, and wounding twelve or fifteen others. The members of the meeting dispersed, but soon rallied in small squads, and organized to defend themselves. They broke in the windows of the houses from which they had been attacked. These things occurred on Monday the 6th inst. between 4 and 5 o'clock, P. M. About 11 o'clock the same night, a mob moved towards the Orphan's Asylum, when they were met by a volley of musketry from the Irish Catholics, who were secreted inside. One man killed, and many wounded. On Tuesday, the excitement extended to the city. A mass meeting of the Native Americans was held in the State House yard, in the afternoon, after which a procession was formed, embracing some 5000 persons, who proceeded to the Washington market, where they began to organize. One of the speakers was about to address the meeting, when a shot was fired from a neighboring house, killing a young man instantly. The ball entered the left shoulder, and passed through the body, coming out at the right breast. The assembly were transported with fury, and returned the fire on the houses. Some twenty men, armed with muskets, took their stand in the market house, and continued loading and firing in quick succession for about an hour, the Irishmen in the houses, firing upon them with equal rapidity. About 6 o'clock, the Native Americans set fire to the house, from which the young man had been killed. The flames spread quickly, and drove out the Irishmen, who, however, continued fighting with desperation, even in the burning houses.

At 7 o'clock, Tuesday, P. M. nine men had been killed, and some fifteen or twenty wounded, and about thirty or forty houses set on fire.

assuring him that the manner in which he had been received was the manner in which Baptists ever received their brethren, no matter where they come from. He assured him also of the interest and pleasure which the Convention felt in the assured co-operation of the brethren residing in the British Provinces.

He stated further, that the Convention would always be happy to have a representation from the brethren residing in the provinces from which he came, and in behalf of the Convention would bid them God-speed in the good cause.

To these sentiments the Convention spontaneously responded "Amen."

The committee on agencies reported their chairman, brother Ryland of Virginia. The report recommends the appointment of 8 agents for different sections of the country. It was adopted.

The committee on Missionary publications reported through Professor Hackett of Massachusetts. The report recommended an increase of patronage to the Missionary Magazine and also to the Macedonian.

Brother Kennard of Philadelphia, hoped that the circulation of the Macedonian would be increased. He had seen its good effects in his own church, he would not, however, speak disparagingly of the Magazine, for he considered it a valuable publication, even as a historical and scientific work.

Brother Pattison, brother Hague of Boston, and brother S. Williams of New York, and others, spoke on the report submitted by the committee. The report was adopted.

A committee was appointed to nominate officers for a new Board of Managers for the ensuing year.

The committee on expenditures stated that in consequence of the shortness of the time, they had been unable to investigate the financial transactions of the Board, and recommended the appointment of a special committee to report to the acting board.

This recommendation was the subject of considerable discussion, some being favorable to the appointment and others against the appointment of such a committee. The recommendation, however, was finally adopted, and the appointment of such a committee left with the financial committee. That committee subsequently nominated the following persons to make the proposed investigation. Brethren Davis of Danvers, Copy of Roxbury, and Duncan of Avery. The nomination was accepted.

Brother Jeter of Virginia, chairman of the committee on Asiatic missions, read their report. The report speaks of the interest manifested in this station, and its excellent prospects, and also recommends additional exertion for the spiritual welfare of the Karens. The report was adopted.

A resolution was offered proposing a conference of the ministry upon the subject of missions. The resolution was adopted, and the evening of the day appointed as the time for holding such a conference.

Brother Johnson of South Carolina, as chairman of the committee on European missions, read their report. It was an interesting document of facts and appeals, pointed in the most simple and beautiful language.

Brother Hague moved for the acceptance of the report, and suggested that copies should be sent to the heads of the governments of those countries where the Baptists are now suffering persecution. This suggestion was objected to on the ground, that it would be an improper interference with government. Brother H. therefore withdrew his suggestion. The report was adopted.

The President read a communication from the President of the Pennsylvania Institution for the Blind, inviting the Convention to come to the institution to witness the performance of the pupils. The invitation was accepted, and Tuesday at 5 o'clock agreed upon as the time to visit the institution.

An invitation was also received from the proprietor of the Statuary of the Trial of Christ. The invitation was accepted.

Closing prayer by brother Putnam of N. York.

MONDAY, 30 O'CLOCK P. M.

Opened with prayer by brother Leonard of New York.

The committee appointed to nominate for a new Board of Foreign Missions, reported through their chairman brother Ide.

Brother Granger of Rhode Island, chairman of the committee on finance, read the report of said committee. They suggest that great pains be taken to obtain names of wealthy individuals who support missionary or native assistants; that pastors should see that the monthly concert be observed and rendered interesting, and that missionary intelligence be circulated, and members of churches should be invited to contribute annually to the funds of the society.

Brother B. Tucker, chairman of the committee on membership, reported—but on motion, the report was laid on the table.

The committee on African missions, reported through brother Ide. They urge the importance of sending out African missionaries, and recommended a system of Christian Missionary Colonization.

Brother Crane of Maryland, moved the acceptance of the report. Brother Ryland made some remarks upon the subject of sending out colored or African missionaries. He stated that a young man of promising gifts had come to him to the Convention who was pining to go and preach the everlasting Gospel to his degraded and down-trodden brethren in Africa; but who could not go immediately, being a slave; he said that he had by his own exertions nearly purchased himself, and that if he could secure about \$200 more he would be free and soon be on his way to Africa.

The report was adopted.

The hour for adjournment having arrived, the afternoon's session was closed with prayer by brother Haskell of Connecticut.

MONDAY, 74 P. M.

Prayer by brother Wayland of Rhode Island.

The evening having been set apart for religious conference and prayer, was very

At 8 o'clock the military arrived on the ground, and occupied commanding positions, with cannon loaded with grape and canister. At 8 1/2 o'clock four men were killed by balls from the houses. The engine companies arrived and exerted themselves to stay the conflagration. Despite their exertions, about twenty-five houses were burned to the ground.

On Wednesday, at 11 o'clock, P. M., the mob had entire sway in Kensington, and burned down St. Michael's Church, Pastor House, and the Seminary of the Sisters of Charity. At 9 1/2 at night, the Church of St. Augustine, in the city, was fired and consumed, notwithstanding the efforts of the Mayor to save it. The military were ordered from Kensington to protect two other Catholic Churches, St. Mary's and St. Joseph. The Governor of the State arrived, to deliberate on the best means of restoring order. It was feared martial law must be proclaimed. Crowds of people were assembling at St. John's Church, but two pieces of artillery charged with grape, deterred the rioters from attacking it.

At the latest dates, comparative quiet had been restored, though an intense excitement still prevailed throughout the city. Business was totally at a stand—public and private houses closed—black crape was hanging from many doors—hundreds of houses are deserted, the occupants having fled for their lives.

THE PHILADELPHIA RIOTS.

From all the published accounts, it is evident that the Irish Catholics were the aggressors, in the late outrages. They fired a volley of muskets on a meeting of American citizens lawfully assembled, and peaceably conducting the business which called them together. The assailants, many of them too poor to own a pistol, were found supplied with costly rifles, and other elegant and expensive weapons, while the Americans were entirely unarmed. Nor did these supply themselves with arms, till they had been attacked a third time, by the Irish. They then stood upon their rights, and afterwards were witnesses the scenes of horror already described.

Why were the foreigners opposed to the meeting of the Native Americans? Because they had organized themselves with a view to resist, at the ballot-box only, the tyranny of foreign domination, which had driven the Bible from the Public Schools. The Roman Catholics, aided by politicians who wanted their votes, had caused the Council to banish the Holy Scriptures from the Schools, and the children of free, native American citizens must not read the Book of God, because the Romanists hate that Book! This is the origin of the atrocious crimes recently perpetrated in the good city of Philadelphia. Where, then, should the blame rest? On foreigners, and especially on Roman priests.

THE GENTLEMAN.

"JESUS CHRIST was a gentleman!" Such was the opening of a sermon by the eccentric Lorenzo Dow, when preaching to a company of rude fellows. But a very different sort of a gentleman was he, from the character so denominated in modern times. He was always courteous, kind, gentle, and benevolent. He was "meek and lowly," studying the things that make for peace. He was ever ready to sacrifice his convenience and comfort to the interests or wishes of others. He was slow to take offence, even when opprobrium and insult were heaped upon his guiltless head. He would never seek revenge, even on his bitterest enemies. His sentiments, in regard to the use of violence for the purpose of repelling calumny, and of supporting his character as a gentleman, may be learnt from passages such as these: Matt. 5: 43-48. "Love your enemies; bless them that curse you; do good to them that hate you, and pray for those that despitefully use you and persecute you, that ye may be the children of your Father who is in heaven." Matt. 18: 23. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." We well know, that in his intercourse with men, the Savior acted out the principles here inculcated. But contrast now with his course, the principles and the practice of the gentlemen of the present day; yes, of even christian gentlemen, members of evangelical churches. The Jews pronounced Jesus of Nazareth, a glutton and a wine-bibber. He wept over their blindness. But, if we are accused of excesses, we fly into a passion, and reply with abusive epithets. They said, he has a devil, but he reviled not again. They charged him with lying and blasphemy, but he repelled the charge with argument, not blows. They struck him on the face with the open palm of the hand, and they smote him with the clenched fists; but he did not retaliate. How different the conduct of the followers of Jesus Christ! A man utters a reflection against your character, or your position in society; he "must take that back," or "You make an assertion, which your neighbor pronounces false, and which, in fact, is erroneous; he must crouch at your feet, and ask your forgiveness!" He must retract, or you, an imitator of Jesus Christ, will publicly whip him. Another pronounces you, no gentleman; forthwith, you proceed to demonstrate your claims to gospel gentility, by despising the maxims of Jesus Christ, and attempting to inflict personal chastisement on the slanderer. An irascible man, under a sudden impulse, strikes you; you return the blow, and get into a regular street fight. Now, christian reader, in all these things, do you imitate the example, do you follow the precepts, of your Divine Master? Do you not utterly disregard the

whole spirit and tenor of the gospel? Do you not bring yourself down to a level with impudent and ungodly men? Do you not disgrace your profession of piety, dishonor the church, and tear open afresh the wounds of your Savior?

But do you say, the provocations are so great, you cannot resist them—that you can stand any thing but—such and such attacks. We reply, provocation is no justification or excuse. You profess to have the Spirit of Christ. You have no right then to be thrown off your guard, by sudden provocation. You are no more at liberty to get angry, and engage in a quarrel, because insults are offered you, than you are to cheat your neighbor, because a tempting opportunity offers itself; or to steal, because you can do it with little chance of detection; or to perjure yourself, because a large pecuniary gain will result; or to commit adultery, because you are tempted by the lusts of the flesh.

"Oh, but there are some things I cannot stand." There is nothing, nothing of shame, insult, or pain, but what you ought patiently to endure, rather than to suffer sin upon your soul. Better that your body be wholly covered with stripes, than that your soul writhe under the strokes of God's wrath!

"But men will think me mean and cowardly." Let them think so. Better have the approbation of God, than the praises of men. Besides, if you act from religious principle, men will soon appreciate the nobleness of your conduct; they will admire and extol it, even though they may not imitate it. The man who meekly suffers wrong, for Christ's sake, who returns not evil for evil, is a thousand times more courageous, than he who breathes forth vengeance, and springs with the fury of a wild beast upon his assailant.

This is a subject on which christians should bestow reflection. They should take the gospel for their guide, and its Author as their example, and then, watchfulness and prayer will ever keep them prepared for emergencies. Thus they will never give offence, and if wifely smitten on the one cheek, they will have grace bestowed, enabling them to turn the other.

PROTRACTED MEETINGS.

At the close of our last number, on this subject, we introduced our readers to a scene of excitement and noise, confusion and disorder, with which too many of us are perfectly familiar. In the midst of this tumult, sinners are expected to surrender themselves to God, enter his service, and devote themselves for life, for eternity, to him and his glory. It must be allowed, that hundreds of genuine conversions have really occurred under circumstances so unpropitious. And if men cannot be brought to reflect seriously on the claims of God, except when aroused by storm and tempest and earthquake, why—let us invoke the presence of the tornado, that some may be saved, even if others are quite swept away by the fury of the blast. But it is certain, that these arrangements are indispensable to success, in our efforts to win souls to Christ! If many persons are truly converted, amid this whirlwind of excitement, are not many others deceived by it, mistaking the tumultuous agitations of mere animal feelings, for the workings of spiritual affections; regarding the gushing flow of tender sympathies, as the pouring forth of holy affections, awakened by the Spirit of God? Does not a large proportion of persons most deeply excited at these times, afterwards relapse into profound insensibility? Even when they have connected themselves with the church, do they not plainly show, in a few weeks or months, that theirs was a spurious conversion? To prevent these calamitous results, would it not be better to discountenance the disorders referred to? Is it not advisable that the appropriate instruction demanded by the anxious be imparted by the Ministers, rather than attempted by the private members, individually? Would not private christians accomplish more by offering fervent prayer to God, at some spot removed from the anxious seat, or mentally, if they remain near at hand, than they now accomplish by conversing, singing, &c?

One of the most melancholy, most fatal errors connected with the ordinary method of managing Protracted Meetings, is, in our judgment, the hasty admission of professed converts, into the church. A notoriously wicked man, a drunkard, gambler, horse-racer, attends the meeting. He becomes powerfully excited. Ignorant of gospel truth, of the plan of redemption, of his own heart, and unaccustomed to notice the operations of his mind, he fancies himself the subject of rational, scriptural conviction. Conscience denounces him as a rebel against God; the judgment is before him; hell gapes to devour him; his soul is harrowed up with fear. In dismay, he looks around for a refuge. He is called to the anxious seat, and there expects to find safety and peace. His feelings cannot long continue, thus wrought up to the highest point of tension; they relax; a change, of some kind or other, comes over him; he thinks it is conversion, and is happy in thinking he is safe. Some one perceives the change, and inquires if he has found peace. Yes. Do you think you love Jesus? Yes. Well, take courage; go on your way rejoicing. The announcement is made, that another soul is set at liberty; bless the Lord. The next day, or perhaps, the very same day, he wants to be baptized. The members of the church flock around him. He tells of his former wickedness, of the circumstances which brought him to the meeting, of his uncontrollable emotions, of his present peace. In five minutes, the good brethren are

satisfied. He is a candidate for baptism. What is his subsequent history? In a short time, he returns, like the dog to his vomit.

The case here supposed is no caricature, no creature of the imagination. It has been realized in thousands of instances in our churches, to the dishonor and shame of the cause of Christ. And are not the churches, and especially, the ministers, responsible for the injury sustained by the cause of God? Are they entirely blameless, if they sanction a course of proceeding fraught with consequences so disastrous? Can they justify themselves by appeals to the Word of God, the only Rule of Faith and Practice, which Baptists acknowledge?

AXES! AXES.—Who has not heard of Col. Lins' axes? They are manufactured at Col. Linsville, 15 miles from Hartford, Connecticut. Seven shops are occupied in the various processes, employing 145 workmen. They turn out 800 axes every day, and still cannot meet the demand for them.

Minutes of the 13th Annual Meeting of the North Carolina Baptist State Convention, Oct. 1843.—Number of churches, 606; Ministers, ordained and licensed, 314; Baptized, last year, 3,508; total, white and black members, 36,664.

Resolutions were passed in favor of Temperance, Biblical Recorder, Wake Forest College, and Home and Foreign Missions.

The amount of funds raised during the year, was \$627 65.

HONOR TO PENNSYLVANIA.—The people of this State are determined to wipe off the foul stain of repudiation. The Legislature has passed a Revenue Bill, for the purpose of raising funds to liquidate the State debt. Will not Mississippi follow this laudable example?

WAR WITH MEXICO.—The Secretary of War has ordered several companies of regular troops to proceed to the borders of Texas, in anticipation of trouble with Mexico.

Communications.

For the Baptist.

Reader, I may not be personally acquainted with you, I may not, in fact, ever have seen your face or heard your name—I may not know whether you are young or old, rich or poor, male or female, I may not know whether you roll in wealth and splendor, or whether you lie, a beggar, at a rich man's gate—I may not know whether your name is wafted upon the wings of fame half o'er the globe, or whether you are scarcely known a few miles from your secluded hut. None of these things may I know about you, yet there is one thing I do know—DEATH WILL FIND YOU! The grim monster may, by some accident, snatch you away suddenly. Though he may, as is generally the case, give you fair warning. Some fatal accident will seize upon your vitals. This is absolutely certain. Times and seasons may change. Fortune may sometimes smile, and sometimes frown. All things earthly may be wavering—uncertain—yet this one thing is certain, that a fatal disease will, some day, fix upon your vitals. All your sighs, your groans and your tears; all the care and anxiety of your friends; all the skill and attention of the physician, will avail you nothing. You will become weaker and weaker. You will sink lower and lower; your pulse will become fainter and still more faint—your breath will become shorter and more difficult. The last hour will most assuredly come! Then you must, you must bid a final adieu to all things earthly! Death has come; there is no retreat. In a few moments, you must launch into an awful eternity!

Now reader, whether you be sinner or sinner, I request you, before you proceed, to retire to your closet, or some secret place, fall upon your knees before Almighty God; call upon Him to witness—then ask yourself the question: "When I am on a death-bed, when death is staring me in the face, when the last hour has come, how will I wish I had spent my time in this world? How will I then wish I had disposed of my property? What will it then avail me to have heaped up riches like dust? What advantage will it then be to me that the world call me great? What comfort will these things yield me in that trying moment? But will I not then wish I had spent my days in doing good? That I had spent my property in advancing the Redeemer's kingdom? That I had labored with my own hands to supply the wants of the needy? That I had comforted those who were in distress? That I had gladdened the widow's heart—that I had been a father to the fatherless?" After asking yourself these questions, while you continue on your knees, pray something like the following prayer:

"Eternal God! if there is mercy in store for one so vile as I, O let it now be vented! May these questions sink deep in my heart. Open thine mine eyes that I may see things as they are. Impress upon my mind the vanity of all things earthly. May I make choice of the one thing needful. Oh grant, according to thine ancient promise, to put thy Spirit within me, and cause me to walk in thy statutes, and keep thy judgments and do them; and do thou be my God, and may I be thy faithful child; and thine shall be the praise forever, Amen." And after praying thus, do not go away and forget it; but, if you have not good reason to believe that you are a child of God, strive to enter in at the straight gate, and do not rest satisfied with any thing short of a sound conversion. When the Lord has blessed you with converting grace, or if you have good reason to believe you have it now, strive for a complete victory—for that love which casts out all fear—for that fruition of the Spirit which shall fill thy soul with joy unspeakable and full of glory; and cause thee to rejoice evermore, pray without ceasing, and in every thing give thanks. That this may be the happy lot of each

as well as the writer, is the humble
Yours,
R.
May, 1844.
In Church or State, he that is not willing
to be the lowest is not worthy to be the high-
est.

For the Baptist.
Belford county, Tenn. April 4, 1844.
Mr. Editor.—You will please publish in
the Alabama Baptist the following resolution
passed unanimously at a regular adjourned
meeting of the Liberty Baptist Association
now in session with the Friendship
church.

Whereas, there is a periodical published in
Hartsville, Ala., purporting to be, and
styling itself, the Baptist Evangelist, which
is circulated amongst our churches.

Resolved, That the above mentioned pe-
riodical is not recognized as a true exponent
of the doctrines of the Bible as they are un-
derstood and believed by us; we therefore as
a body of Baptists composing the Liberty
Baptist Association enter our protest against
it.

Resolved, further, That a copy of the
above resolution be sent to the editor of the
Alabama Baptist for publication, and also to
the Baptist Banner and Western Pioneer.
BRADLEY KIMBROUGH, Mod.
G. L. SANDIDGE, Clerk.

From the Baptist Advocate.
SPIRIT OF MORMONISM.

DEAR BROTHER WYCKOFF:
The following is an extract from a letter
recently received from Napier. The writer,
whose veracity is beyond impeachment, is
a resident of that city, and, until shortly af-
ter his arrival, was inclined to think favorably
of Mormonism.

"I transcribe it, hoping it may in some mea-
sure subvert the cause of truth, by exhibiting
this monstrous delusion in its naked deformity.
After speaking of the department of
Smith, and the infatuation of his followers, he
adds:

"But that you may form some idea of his
character, I will give you a toast which I
heard him deliver in one of his speeches to the
Legion, against the missionaries. He was
speaking in the open air to a about two
thousand people on the subject of the Missouri
persecutions. After taking a glass of water,
he gave the following: 'May all the nig-
gerdrivers, kidnappers, and mothers of Mis-
souri, be placed in a stone canoe with an iron
paddle, the canoe placed in the middle of the
sea, a shark swallow the canoe, the devil
swallow the shark, the devil sink in the north-
west corner of hell, the door locked, the key
lost, and a blind man hanging for it?'

"This was received with a shout of laugh-
ter by some, others responded amen! to it,
while some turned away with feelings of pity
and disgust."

"This is Mormonism, pure from its fountain
head. How unlike the spirit of the meek and
lowly forbearing Saviour!"

What a contrast such an imprecation affords
with his dying prayer for his most cruel
enemies: Father, forgive them, they know
not what they do!

With Christian affection,
M. R. F.

From the Christian Watchman.

REVIVALS.

have condensed from our exchange pa-
per the following accounts of revivals in dif-
ferent places in our land. It is very pleas-
ing to observe that our literary institutions
are largely in the outpouring of the Spirit.

YALE COLLEGE.—A correspondent of the
N. Y. Evangelist, a member of the College,
writes to the editor:—"Since we have been
in College, we have never seen such a Sab-
bath as the one of which I have spoken."—
Prayer meetings were held during the day in
the different rooms; some were so crowded
that a person could not find a place to kneel,
all felt that there was the highest encourage-
ment to pray both for Christians and the im-
penitent. Since that day, never to be forgot-
ten, meetings have been held twice or three
times a day, while Prof. Goodrich and Dr.
Taylor have preached to us twice a week."

All our meetings have been interesting, some
of them deeply so, and we hope we have
gained much light in the ability of God to an-
swer prayer, and in his great willingness to
do so, if his people persevere in humble, confi-
ding supplication."

Another letter from a gentleman in New-
Haven, of a later date, says:—"Our Col-
lege term, to our deep regret, is now closing.
A large number of the students have be-
come much interested in the subject of religion."
The churches greatly revived and refreshed,
and more than twenty, we trust, of the impen-
itent, have been brought to yield their hearts
to God. They part from each other with
deep emotion. They go, many of them,
to precious meetings with pious parents and
friends, who have long borne them in the
arms of faith and prayer. Others, we fear,
are to encounter the lips of ridicule and scorn,
but we trust they will have grace to stand
steadfast and unshaken their confidence to
the end, and that we shall see them return,
devoting their all to the service of Him who
bought them with His blood."

"On the last evening, Prof. Goodrich had
a solemn and affecting interview with the
members of the church, the hopeful converts
and such of the students as were disposed to
assemble; recounting to them the goodness
of God in the scenes of the last few weeks,
giving them his pastoral counsels for the ve-
cation, and commending them to Him who
was able to protect, preserve, and bring
them together again in the same spirit of
faith, prayer, and love, with which they were
about to part. The Theological chamber
was crowded on the occasion, and presented
a scene of deep solemnity and tenderness."
As I write, that ministers and Christi-
ans should pray much for this institution.
I can tell what would be the result of
a revival here, through the coming
summer."

PRINCETON, N. J.—A correspondent of

the same paper, writing from Princeton,
says: "We are in the midst of a revival,
which has been in progress for the last month,
and has gone forward thus far without any
undue manifestation of excited feelings, and
without anything to disturb the harmony of
the brethren. The only means used have
been the regular ministrations of the word,
accompanied with pastoral visits, and fre-
quent neighborhood prayer meetings. The
first fruits of this revival were gathered yes-
terday, when about forty united with the
church, and there is every prospect at pres-
ent of a more abundant harvest. All we
want is more faith and more prayer; we must
open our mouths wider, that they may be fill-
ed. Let other churches which have long
been parched up and withered with the
drought,—go and do likewise, and soon
the windows of heaven will be opened upon
them."

TERRIBLE RAILROAD ACCIDENT.—A
frightful collision occurred on the railroad, be-
tween Philadelphia and Baltimore, on Sat-
urday night last, by two opposite trains of cars.
In the general alarm several passengers leaped
from the windows, others fell upon the
flooring of the cars, and some stood erect
with fright. In search for the injured, Mr.
Hill, the conductor, was found lying on the
road, with one of his legs cut entirely off be-
low the knee, suffering the most excruciating
agony. When the accident occurred, he was
standing on the platform in front of the cars.
He called loudly to the engineer and fireman
to jump and save their lives, while he stood,
determined, if possible, to rescue the passen-
gers. A brakeman was found dead—who
sacrificed his life by trying to save the passen-
gers. The firemen were found jammed be-
tween the two locomotives, terribly bruised,
and scalded in a dreadful manner; he was
still alive, but the physician pronounced it
impossible for him to survive. A gentleman,
sitting on the sixth seat of the first car, was
found nearly dead, with his back broken,
and his whole body dreadfully mangled.

Mr. Durand, a grandson of the Hon.
Henry Clay, sitting on the fourth bench,
jammed in one side of the car, escaped, as
by miracle, without any serious injury.—
The Hon. Daniel Webster, and Mr. Graham,
of New York city, and several gentle-
men in the upward train, received no serious
injury. An express was immediately
sent to Havre de Grace, and the passengers
were conveyed to Wilmington, where they
took a boat and arrived in this city between
eight and nine o'clock, Sunday morning.—
On board of the boat a meeting was held,
over which the Hon. Daniel Webster presided.
A series of resolutions were adopted,
sympathizing with the friends of the killed
and injured, and ensuring those who per-
mitted the upper train to proceed from Havre
de Grace, when it was known that the lower
train had orders to reach the place without
stopping.

THE YOUNG SWEARER REBUKED.
A clergyman sailing up the Hudson River
in a sloop some forty years since, was
pained by the profanity of a young man.
Seeking a favorable opportunity, he told
him he had wounded his feelings by speak-
ing against his best Friend—the Saviour.—
The young man showed no relentings, and
at one of the landings left the boat. The
clergyman was pained, and feared that his
labors were in vain. Seven years after, as
this clergyman went to the General Assem-
bly at Philadelphia, a young clergyman ac-
cused him, saying he thought he remembered
his countenance, and asked him if he was
not on board a sloop on the Hudson River
seven years before with a profane young
man. At length the circumstances were cal-
led to mind. "I," said he, "am the young
man. After I left the sloop I thought I had
injured both you and your Saviour. I was
led to him for mercy, and felt that I must
preach his love to others. I am now in the
ministry, and have come as representative to
this Assembly."

From the Christian Advocate.

RELIGION AND FASHION.

A Baptist minister told us the following
anecdote. A Methodist gentleman and his
family, in one of the southern states, with-
draw from our communion, in order to have
their children taught dancing; and, as they grew
up, to introduce them into fashionable life.
They had been among the first to join the
Methodists, but then they were in but medi-
um worldly circumstances. God prospered them,
and the frugal restraints in regard to ex-
penditures, which the very profession of religion
imposed—the exemption from the heavy tax-
ation which the fashionable world levied—
on its votaries, made them rich, and with riches
came the temptation to bring their children
up for this world, not for the next—for earth,
not for heaven.

Mr. Asbury had always put up with this
family when he visited their neighborhood.
On his first visit after their withdrawal from
our church, he preached by appointment in
the neighboring church, and the lady, in all
the finery which her new position required,
attended, in order to invite the Bishop to his
old lodgings; for she still retained her former
respect for him; and thought it would be
a thing to boast of, that Bishop Asbury
was too liberal to join in her condemnation.
Accordingly she went up, to him after ser-
vice, accosting him as familiarly as formerly,
but not finding her cordiality reciprocated
as heretofore, but met with a cool civility,
"Bishop Asbury," said she, "is it possible
you don't know me?" Mr. Asbury let his
eye-brows fall—my heart feels for the wo-
man—I don't know your bonnet, madam,"
said he, and passed out of the house. He
had loved the image of his Lord—but the
world had effaced it; and he would have pre-
ferred the lowest hovel, and the scantiest fare
that could have been offered him, to any ac-
commodation afforded by the riches with
which the devil had bribed his quondam
friends to betray the cause of his Lord.

Well; the children were educated fash-
ionably, and the fashionable world carressed
them. They spent their father's estate fash-

ionally, and the world forsook them. No
complaining now; the parents had their re-
ward. "The wages of sin is death." "God
is not mocked; whatsoever a man soweth,
that shall he also reap."

CHRISTIAN REVIEW.

As delegates were returning from the meet-
ings at Philadelphia on Wednesday, May 1,
a public meeting was held on board the steamer
which conveyed us up the Delaware, for
consultation and action with reference to the
Christian Review. Rev. Dr. Sharp called
the meeting to order, and introduced the
subject. Rev. Dr. Chase presented the fol-
lowing resolution, and sustained it with re-
marks.

Resolved, that we regard the Christian
Review, edited by Rev. S. F. Smith, as being
eminently worthy of our vigorous support;
and that, in our respective spheres of influ-
ence, we will make special efforts to increase
the number of its subscribers.

The merits and claims of the Review were
then freely canvassed, and for the most part
highly extolled, by Rev. Drs. Pattison, Bab-
cock, Wayland and Belcher, and by Messrs.
Benedict, Turnbull, Cressy of Ohio, and
others.

The literary character of the Review re-
ceived unqualified praise. All agreed that it
was an honor to the denomination, and must
be sustained. Dr. Wayland spoke particu-
larly of the necessity of something of the
kind; to give to our better thoughts and pro-
ductions a permanent form. The newspaper
is lost or destroyed within a few weeks after
it is printed; but such a periodical as the
Review is carefully preserved. He would not
part with his copy of the volumes already
published, for ten times their original cost.
He thought it should be so sustained that
writers could be paid, and well paid, for their
labor. In this sentiment Dr. Belcher agreed
with him, and sustained it with some inter-
esting facts concerning British Reviews. He
said that Macaulay receives 100 guineas of
the proprietors of the Edinburgh Review for
an article. And so popular does this fact,
with his own beautiful style, make the articles
from his pen, that the proprietors get their
100 guineas back again 5 times over. Paid
composition is the composition that pays.

It was suggested by some that the Review
is not sufficiently denominational, but its
Baptist character was well defended by oth-
ers, and the highest confidence expressed in
the general principles on which it is con-
ducted, as well as in the qualifications of the
editor. Mr. Cressy said that brethren in the
West very much wanted the author's names,
in connection with the articles—a wish to
which we doubt not many in the East ear-
nestly respond. We hope the pledge em-
braced in the resolution will be adopted and
carried out, by all the pastors and friends of
sound learning in the denomination, who
were present at that meeting, or who may
read this notice.—*Reflector.*

WORLDLY AMUSEMENTS.

Resolutions of the Presbytery of Troy,
adopted at their meeting held at Lansing-
burgh, February 20th, 1844:

Whereas it is known that there exists dif-
ference of opinion among members of our
churches as to the extent to which professors
of religion may consistently mingle in parties
of pleasure, and participate in what are com-
monly called vain or worldly amusements—
and with a view to secure unity of sentiment,
as well as consistency of profession, among
the members of our churches, therefore

Resolved, that in the judgment of this
Presbytery, for professing Christians to at-
tend social parties, or parties of pleasure
where dancing or card playing is practised, is
entirely inconsistent with a consistent Chris-
tian profession; that it is a worldly conform-
ity that not only wounds and grieves the
hearts of the more devoted and conscientious
members of our churches, and brings religion
into disrepute in the eyes of the world; but
is at variance with those numerous and im-
perative exhortations of the Word of God,
which call upon us to "come out from the
world," and "so let our light shine," as to
lead others to love and embrace the religion
of our blessed Lord and Master.

Resolved, that we believe it to be the im-
perative duty of all the members of our
churches to abstain entirely from all partici-
pation in such amusements.

Resolved, that the foregoing resolutions
be published in the Presbyterian and New
York Observer.

E. D. MALTBY, Stated Clerk.
The above resolutions, we believe, are in
conformity with the action in the premises of
the General Assembly of the Presbyterian
Church at its last annual session; and we
copy them into the Advocate with heartfelt
pleasure. From the day when we resolved
"to turn unto God with full purpose of heart,"
we never doubted that among the best baited
snares of the devil—the one which least of-
fensively, and therefore most successfully,
ministered to vanity and sensuality—which
most treacherously, because most insidiously
betrays young people into forgetfulness of
God—we were to place dancing. All that
we have since learned of its infatuation, and
its deadly influence upon the spiritual life in
its earlier manifestations, corroborates Dr.
Clarke's opinion, that "it is an unmixed evil."
[*Christian Advocate.*]

"SHE HATH DONE WHAT SHE
COULD."

At our annual collection for Foreign Mis-
sions, instead of passing boxes, we circulated
cards for subscriptions, to be collected by a
committee appointed for the purpose. After
the meeting a sister came up to me, and said
she had subscribed five dollars, which she
wished me to pay for her, and she would
repay the loan as soon as she could earn it.
This sister was a widow with one small
daughter, and earned her scanty subsistence
by sewing, and by washing and ironing. In
about four months she had saved the five
dollars in silver, as she had saved it. O,
what an example to the followers of Christ!
How many of the readers of the Macedo-
nian have given five dollars this year? Let

each reader "go and do likewise." Let
each sister secure the plaudit of Jesus, "She
hath done what she could."

T. S. M.
Macedonian.

THE LAMBKINS.

It was a still, serene summer's eve. Her
mother sat in the nursery by the cradle of her
pretty babe and sang it to sleep. Her little
Adelaide, with beaming eyes, came running
out of the garden into the chamber, and ex-
claimed: O! dear mother, come out and see
how beautiful! But what is it? inquired the
mother. O! something very pretty, replied
the little one, but you must come and see. I
would very cheerfully, answered the mother
kindly, but see, little brother must sleep.—
Entreatingly the little girl replied: Dear
mother, take little brother out with you; then
he will see it too, and be glad with us. Then
thought the mother within herself, how pecu-
liar it is to the simple mind of children,
to share every joy with others; and thus to
augment and heighten it! Verily, simplicity
understands the art of enjoying itself bet-
ter than self-seeking, philosophizing wisdom.
How can I longer refuse? The mother rose
up and looked into the cradle. The infant
was in a sweet and deep slumber. She then
took the hand of the skipping girl and said,
I wonder what beautiful thing you have?—
When they were now out in the yard, the lit-
tle innocent raised her little tiny hand to
heaven and exclaimed: Look, dear mother,
see the little lambs up in the sky! a whole
flock! How beautiful, how sweet! They were,
however, the delicate fleeces of white
clouds that had assumed the shape of lambs,
as they sport in the meadows, all white and
curly, and they now reflected the beams of
the lovely full moon.

The child's mother lifted up her eyes and
contemplated the clouds with a mournful
pleasure; for she thought of another feature
of childish simplicity, which lowers down the
glorious radiance of heavenly nature to its
little orbit, and clothes it with earthly grace
and beauty. So the little Adelaide saw in
the clouds of heaven the lambskins of earth.
[*Krummacher's Parables.*]

POLITICAL DUTIES OF ALL
CHRISTIANS.

Resolutions passed by the Middlesex South
(Mass.) Conference of Churches, April
17, 1844.

Resolved, 1. That every Christian, who is
legally entitled to the privilege, ought with
sincere conscientiousness to exercise always
the elective franchise.

2. That no christian can, consistently
with his profession, favor or assist the elation
to office of any man whose character is
stained with immoralities, or marked by want
of moral principle, or who is more ready to
promote his party interests, than to rebuke
oppression and injustice, and to maintain the
laws of God.

3. That we recommend to all the christians
within our bounds a serious and prayerful
consideration of these things.

4. That we recommend to all ecclesiasti-
cal bodies which may properly act in this
manner, the passing of resolutions upon this
subject.

5. That the above resolutions be published
in the Recorder and Puritan, signed by the
Moderator and Scribe, &c., accompanied with
the request that all religious papers of all de-
nominations would copy.

D. BRIGHAM, Moderator.

HARVEY NEWCOMB, Scribe.

HOW TO RAISE FUNDS FOR A CHURCH.

We take it that many of our churches will
be thankful for a hint how to raise the wind—
what with junketing and picnics they have
probably exhausted their devices; well, let
them see how the old lady in England, the
daughter of Rome, manages. We here se-
lect, from a recent English paper, and hope
our friends may see the evil of a course in
which we have made such rapid progress.

A MEDLEY.—The hackneyed quotation,
"from grave to gay," received a most serio-
comic illustration, the other day, in Wis-
beach. A cemetery being unattended with-
out money, funds were raised to provide the
ground; but still a fence and a chapel were
unprovided. The fertile invention of the vic-
ar created a fund for these also. His means
were various. First, a fancy fair; secondly,
a charity sermon; thirdly, a grand "do!" at
the laying of the foundation-stone by Lady
Hardwick; fourthly, a dinner at the vicarage
to 133 ladies and gentlemen. fifthly, a con-
cert at the theatre (to which the guests pro-
ceeded from the vicarage); sixthly, fire-works;
seventhly, a second fancy fair, eighthly, a
ball; and ninthly, an exhibition of pictures!
This carnival occupied from Wednesday to
Saturday, and included "a Chinese pig with
a curly tail," the "Hallelujah Chorus," gal-
lopade, a "charity sermon," and "Fill,
my boys, and drink about!" The result
was—833l. 16s. 11d.—*Leicestershire Mer-
cury.*

ARREST OF A CLERGYMAN.—On the 17th
ult. the good citizens of Aberdeen were un-
expectedly surprised by the arrest in that
town, of a person calling himself the Rev.
Mr. Dowd. He was charged with robbing
the Bleyth House, Columbus, and had been
successfully pursued in his subsequent pere-
grinations, by the Sheriff of Columbus. We
are compelled to state that the Rev. Mr.
Dowd was prevented from fulfilling an ap-
pointment to preach the following Sabbath.
[*Southern Reformer, (Jackson).*]

FOUR CLERGYMEN ROBBED.—Four clergymen
of the Convention that was held at
Philadelphia last week, had their pockets
picked on Wednesday afternoon, by some
dexterous thief, while sitting together in the
second row of seats from the pulpit, in the
meeting house of the First Baptist church.
One of them, Rev. Mr. Colgate, Treasurer
of the American and Foreign Bible Society,
was robbed of \$125, funds of the Society.
Another, Rev. Mr. Matthias, lost a sum of
money, and a number of valuable papers.

A PROCLAMATION.

By BENJAMIN FITZPATRICK, Gov-
ernor of the State of Alabama.

EXECUTIVE DEPARTMENT,
Tuscaloosa, Ala.

WHEREAS, it is right and becoming in
the people to acknowledge God as the Gov-
ernor of the world; and whereas custom and
the common judgment of Christian commu-
nities, have accorded to the Executive of the
respective States, the grateful privilege of
leading the way in solemn public acts of re-
verence, as a kind of extra-official duty:—
Therefore,

I, Benjamin Fitzpatrick, Governor as a-
foresaid, do issue this my Proclamation, re-
commending THE THIRD FRIDAY IN JUNE,
as a day of public devotion; and I request
the good people of this State to observe it as
a day of fasting, humiliation, thanksgiving
and prayer, to Almighty God.

That the observance of the day may be
rendered more solemn and beneficial, I do
hereby request that all the people will assem-
ble at their usual places of worship, at half
past ten o'clock, in the forenoon;—that the
ministers of the different churches, or in their
absence, other discreet and pious persons
may lead the devotions of the several con-
gregations, engaging in such exercises, origi-
nal or selected, as may be suited to impress
the minds of all with proper views of their
dependence on their Maker, and their un-
speakable obligations to the Giver of all
good;—especially supplicating the Divine
Goodness to direct and bless the constituted
authorities of the country,—to succeed the
pursuit of honest industry,—to diffuse every-
where a love of morality and truth,—to re-
nder public and individual honor and integ-
rity inviolable in the eyes of all—to induce a
cheerful submission to the supremacy of the
laws, "that we may lead a quiet and peacea-
ble life in all godliness and honesty,"—to re-
press crime, to free us from sickness, pes-
tilence and distress,—and to bestow on our
fellow-men that wisdom and virtue which
lead to peace and happiness, both here and
hereafter.

Given under my hand and the Great Seal
of the State affixed, at Tuscaloosa,
this 15th day of May, A. D.
eighteen hundred and forty-four,
and of the Independence of the U.
States of America the sixty-eighth year.

BEN. FITZPATRICK.

WM. GARRETT,

Secretary of State.

May 27, 1844.

We understand that the late Rev. Mr.
Allee of Bolton, Massachusetts, has left all
his property, valued at \$18,000, to the So-
ciety of which he was pastor; with the con-
dition, however, that they shall continue to
support a preacher of the Unitarian senti-
ments. In case of failure to do so, the prop-
erty is to go to the Divinity School at Cam-
bridge.—*National Expt.*

Religion and Worldly Wisdom.—The re-
ligion of Christ and the wisdom of this world,
should never be blended. There is no more
affinity between them, than there is between
light and darkness. The difference is so
obvious, no one need err. Christ's religion
gives life to the soul, and fits it for a happy
reception in heaven. The wisdom of the
world exalts the heart, and, if persisted in,
will ruin the soul. S. H. BARRETT.

CHURCH NOTICE.

The Rev. Dr. HAMILTON will deliver
in the Presbyterian Church, at half past seven
o'clock this evening, A Lecture upon
the Life and Character of the Jewish Law-
giver, MOSES.
Saturday, May 25.

[Communicated.]

OBITUARY.

Died at his residence near Greensboro',
on Saturday the 4th of May, LEWIS STE-
PHENS, aged 74 years.

Mr. Stephens was born in North Carolina,
removed to Tennessee, and thence to this
County, where he has resided for many years.
Few have led a more exemplary life. As a
citizen, a neighbor, a friend, a christian, his
example is highly worthy of imitation. He
performed with singular exactness, his duty
to society, to his country, and to his God;
those duties which, though they are not with-
in themselves at variance, are so rarely com-
bined.

He had been a member of the Baptist
church for nearly half a century; as an of-
ficer of which he acted a conspicuous and
useful part, and performed his duty with fi-
delity and industry.

His sufferings were protracted for several
months, and his death was known to be in-
evitable. Yet in this trying situation, he
calmly reviewed the evidences of his faith and
the events of his past life, and said that he
was willing to depart—that his hopes were
strengthened, and that he feared not to cast
his immortal soul upon Christ, and to rely
upon the mercy of God. What an evidence
is it of a life having been spent in usefulness
and fidelity, thus to see one in his last mo-
ments, looking back upon a long life, not
with self-satisfaction, but with a humble con-
sciousness of having lived in accordance with
those principles, which should regulate the
conduct of a Christian! And how gratify-
ing, to those who lament the loss of a friend
and relation, is the reflection, that he viewed
death without regret; and with calm resig-
nation, committed his spirit into the hands of
his God.

On the 22d inst. AMELIA LUCRETIA,
daughter of Augustus P. and Lucretia Lang-
don, aged two months and ten days.

The Mobile Advertiser will please copy.

NOTICE.

The Providence Church, five miles west of
Warren, 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.

May 1, 1844.

A CAMP MEETING will be held
with the Concord Church, Winston County,
Mississippi, commencing on Thursday before
the fourth Lord's day in July—and Baptist
ministers generally are respectfully invited to
attend. By order of the Church.

MINISTERS' AND LEACONS' MEE-
TING.

The next meeting of the Ministers and
Deacons' Union of the Bethel Association,
will be held with the Hebron church, 5 miles
south of Woodville, Perry county, on Sat-
urday before the fifth Sabbath in June next.—
Brother Crayton was appointed to preach
the introductory sermon at 11 o'clock. Bro-
ther Dewett was appointed alternate. We
shall be happy to welcome as many of the
brethren of the Association, and as many
from a distance, as can attend. The ac-
quaintances of Professor Hartwell, will no
doubt be glad to hear that he expects to be
with us at that time.

A. A. CONNELLA.

May 11, 1844.

THE ANNUAL EXAMINATION

OF

THE JUDSON FEMALE INSTITUTE.

Will commence on Monday, the twenty-ninth
day of July, and continue four days, clos-
ing on Thursday, August first.

On Tuesday, Wednesday, and Thursday nights,
there will be CONCERTS OF VOCAL AND INSTRU-
MENTAL MUSIC, that of the last night, in con-
nection with the exercises of the GRADUATING CLASS,
being of Sacred Music.

The Rev. B. MANLY, D. D., is expected to de-
liver an Address, on the occasion.

BOARD OF VISITORS.

The following gentlemen constitute the Board
elected by the Trustees to attend the Examination:
Gen. N. B. Whitfield, Marengo county.
W. Brooks, Esq.,
Hon. R. Saffold, Dallas
Rev. H. Talbair, Montgomery.
C. Billingslea, M. D.
James A. Tait, Esq., Wilcox
Hon. D. W. Sterrett,
Edmund Harrison, Esq., Mobile.
Rev. B. Manly, D. D., Tuscaloosa.
Rev. J. C. Foster,
T. Adams, M. D., Sumter
Claudius Green Rivers, Esq., Lowndes
Prof. J. Hartwell, Marion.
Hon. J. D. Pheban,
J. N. Walshaw, Esq.,

M. P. JEWETT, Principal.

May 25, 1844.

H. FOSTER, JOHN A. LITTLE.</

Poetical Department.

From the Metropolitan.

OH! HOW SHALL WE OUR JOY
EXPRESS.

Oh! how shall we our joy express
Rejoicing on our earth of dear,
In you bright land of happiness
Where bliss doth never shed a tear?
'Tis so like Heaven to weep with thee,
Now thou art once again with me.

I weep that Love doth thee restore—
I weep that thou each joy wilt share—
I weep, lest Absence yet once more
Should wring my bosom with despair;
But, oh! in Heaven's tears would be vain,
As we could never part again.

How sweet the thought to be for ever
With thee! Oh! ecstasy supreme!
No pride of birth—no friends to sever—
No hope to mock with idle dream;
There, there divine reality
Chases the tear from Doubt's sad eye!

Tears are for earth!—they tell our love—
They tell our hopes—they tell our fears—
Each feeling that the heart doth move
Is shown by tears—by only tears:
These very ones thou moudest to see,
Till my heart's brimming ecstasy!

Ye! I must weep—could I refrain
These tears of joy? No! let them flow,
But to suppress them would be pain.
Changing their source to bitter woes:
The tumult of my soul they calm
At meeting thee, like heavenly balm.

Miscellaneous Department

DR. CHALMERS, ON CHRIST'S SUFFERINGS.

[From his Lectures on the Romans, p. 101.]

"V. 7. The point insisted on by the apostle here is, that Christ died for us when we were yet enemies in our hearts towards him. But it should also be kept in mind, that His was no ordinary death; that they were not the pangs of a common dissolution which tortured agonies of fear, and such cries of bitter suffering, and drew out on the person of our Redeemer, both in the garden and upon the cross, such mysterious symptoms of distress, too exquisite for human imagination, of an endurance far deeper than we have any conception of. It is evident from the whole history of the hour and the power of darkness, that though he had the whole strength of Divinity to uphold Him, there was a struggle to be made, and a hostility to be battled, and an awful enterprise of toil and of strenuousness to be gone through under the severity of which our Saviour had well nigh given away—that ere the victory was His, He had to travel in His strength, and to put forth all the greatness of it; and warring with principalities and powers, had, in the words of Isaiah, to tread the wine-press alone; and to trample on his enemies with fury, and to stain His raiment, and to wield the arm of his supernatural might, ere He brought down to the earth the strength that was opposed to Him. It should be recollected, that the death of Christ was not in semblance merely, but in real and substantial amount, an atonement for the sins of the world; that he tasted death not as an individual, but tasted it for every man—that on Him was laid the accumulated weight of all that wrath which an eternity would not have expanded on the millions for which he died,—that there was the actual transference of God's avenging hand from the heads of the countless guilty He has redeemed, to the head of this one innocent sufferer—and that from the moment He was led as a lamb to the slaughter, to the moment of his crying, 'It is finished,' and when he gave up the Ghost, there was discharged upon the head of this great Sacrifice, all the vials of a wrath which the misery everlasting, and that of a multitude which no man could number, could not have exhausted; there were condensed upon his soul all the agonies which, but for Him, the vast family of the redeemed would have borne.

PAY YOUR DEBTS.

Religion that does not make a man honest is good for nothing. If a man professes to be a Christian and defrauds his neighbor, that man's religion is vain. And he is dishonest who withholds from another, that which is his due; when it is in his power to pay it.

We, in this country, have acquired a bad name, abroad for our State reputations, but it is not this of which we wish to speak just now. It is of the laxness, not to call it by a harsher name, of many professors of religion, who seldom or never pay their debts until after being called upon again and again, and perhaps finally being threatened with a suit at law. There are some such men in almost every community.

We have one of these men now in our eye. He is a very amiable, easy man, who never wishes to quarrel with his neighbors, and is always willing to do them a favor when they are in want of help. But he never pays his debts, if he can avoid it. His bills at the stores, at the shops of mechanics, perhaps for the food which he eats or the raiment he wears, are unpaid, and he feels not the least compunctions of conscience on the subject. He prays in his family and in the social meetings, and some people think that he may be a Christian; but men of the world say that if he would be honest, they would have a better opinion of his religion.

We see another debtor. He has no objections to buying any thing that he can get upon trust; he will even subscribe for a religious newspaper, or a new edition of the Bible, and makes loud professions of his willingness to aid this object and that, but when called on to pay his subscription, he is unfortunately just then out of money, he will certainly pay in a few days; but he is no more ready a month afterwards than he was before, and he never intends to pay. He pretends nevertheless to be a pious man, but he deceives very few.

Just now, we see another man of this always owing and never-paying class. Some time ago, he contracted a heavy debt, and he has never yet seen the time when he could pay the whole of it at once; and, therefore, he has paid none of it. His income has

been such that he might, with a little economy and much self-denial, have paid a part of the debt every year; and by this time have extinguished it; but his conscience does not seem to trouble him at all, although he lives on that which does not belong to him.

Men may sophisticate as they please, they can never make it right, and all the bankrupt laws in the universe can never make it right for them to neglect to pay their debts.—There is SIN in this neglect as clear and as deserving church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt, when it is within his power to meet his engagement, ought to be made to feel that, in the sight of God and of all honest men, he is a swindler.—Religion may be a very comfortable cloak under which to hide; but if religion does not make a man deal justly, it is not worth having.

But what shall a poor man do who is in debt? Let him work hard and pay it. Deny yourself all the luxuries and very many of the comforts of life; be willing to take a humble place in society, and mortify your pride; in dress and style of living be as simple and economical as possible; if necessary, live on bread and water, and labor diligently, until you satisfy the demands of your last creditor; but never lay up a cent of money nor spend a cent needlessly while you owe it to another. We wish that the principle could be engrained into the hearts and consciences, at least of professing Christians. There is a looseness on the subject in the church that is perfectly irreconcilable with the law of God and the maintenance of a good reputation in the eyes of the world.

Let no man be trusted who neglects to pay his debts. If misfortune has suddenly deprived him of the ability to pay, that is another thing; but if by his conduct he shows that he has no disposition to meet his engagements, especially small debts, let him not be trusted. He that is unjust in a little, will be unjust in much. He who defrauds will steal; and there is scarcely any difference between stealing and willfully neglecting to discharge a debt.—N. Y. Observer

From the Morning Star.

"HE WAS THERE ALONE."

MATT. 14, 23.

It was a summer's night, and the lengthened twilight had not faded yet. High in the zenith the stars were dazzling forth, and the whispering breeze blew gently among the fir and cedar clustering on the mountain side. Far up the steep, as though to near his Father's throne, Jesus wandered. The multitude had thronged him all the day, but now they had gone, each to his own home, bearing witness to a miracle; for this day, broken bread, though small in quantity, had ministered food to thousands. And to avoid their expressions of astonishment and delight, Jesus had sent them all away. Neither were his disciples exempted from the constraining request, and they also had departed. Jesus was alone; and as he felt the absence of mortal eye he knelt. Another than he, assuming the garb of sovereignty; might have headed that rapturous crowd, and thronging on to Jerusalem, proclaimed to the expecting Jews a Messiah come, and profiting by their excitement, rushed on to the overthrow of the Roman government in Judea. Not so did Jesus. He sought not temporal power.—And when temptation was strongest, and men's voices loudest, he looked with a prophetic eye to that hour soon to come, when all these would forsake him and flee, and then was early pride hushed, and the beatings of ambition stilled, and he would turn aside to pray to Him, who in that dark hour could alone give help, and from whom alone strength to resist temptation could ever come. He sought not homage to his person. Though he gave proof of his divinity by his miracle, and many exclaimed, "Is not this the Christ?"—he waited not the ebullition of praise, the outpouring of excited feeling; but when his work was done, ere yet the spell of wonder and amazement was scarce removed, he left the multitude and retired to the desert.

If they had been led to adore divinity aside from the pomp and splendor of their ceremonial worship; if their minds had taken in a truth which perhaps they understood not then, but which, full well he knew, would in after time beam clear and full upon them, his mission was fulfilled, and he went his way, leaving the impress of that spiritual worship on their hearts, leaving those words of truth to work out in due time their hidden meaning—and leaving all these glimpses of revelation, never to be lost, he drew that tempted, burdened heart away from converse with the world, and alone, upon the bleak mountain's top, poured out his soul unto his Father and his friend. Such was Jesus. And who on the historic page can compare with him? A few there may be, who from caprice or policy—some selfish motive or one of state, have bade the buzzing crowd be hushed, or turned aside from the triumphant entry, but who of all—prince, emperor or king, have turned from pageantry away, to pray. But rarely they have fanned the breath of praise and intrigued on to power, while noise, tumult, splendor and display have added to the lure. How far then man from what he should be, Jesus being our example. When all the world was his by birthright, and he had but to play on men's passions as others did, and be led on to universal dominion—he tore himself away.

Hour after hour passed on. The changing watches of the night sounded out from city and guarded village. Stars rose and set, but still he knelt, where first he stayed his wandering feet, prostrate in supplication.

Thus, Christian, mayest thou do. If faithful to the charge of keeping thy own heart thou wilt often find need thereof. Whatever thy station or thy lot, temptations thick beset the way; and though, through the day thou must speed on, with "scarce time to pray," when night brings respite to earth's toils, and stillness creeps upon the world, kneel thou alone in prayer, and pour out thy tempting thoughts as Jesus did. Aye, struggle through the night's dark watches. Then, when day again dawns, though thou mayest

not go forth as our Saviour did, to still the liquid wave, or supreme to nature's laws, to walk upon its foaming crest; yet thou mayest go forth upon the sea of life, wrapped in the mantle of His faith, nor fear to sink beneath the waves of sin and care which press around thy feet. A.

THE PSALMS.

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

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

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

Surprising as it may appear to those who are aware of the great diversity of opinion and taste every where existing in reference to hymns best suited to public worship, this new collection meets with almost universal favor. Its rapid introduction into churches in various parts of the country, the numerous testimonials of approval and high commendations daily received, in connection with the acknowledged ability of the editors; the uncommon facilities enjoyed by them, of drawing from the best sources in this and other countries, the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted, give the publishers full confidence in the superior merits of the work.

In addition to the protracted labor of the editors, the proof sheets have all been submitted to a Committee, composed of clergymen of high standing in different parts of the Union, by whose critical examination and important suggestions the value of the work has been greatly enhanced.

All of Watts' hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, it will be perceived, has been avoided in this, and all have been arranged together, under their appropriate heads and numbered in regular, unbroken succession.

There are three valuable indexes—a "General Index" of subjects, a "Psalm Index," and an extended and very valuable "Subject Index."

Notice of the Am. Bap. Publication S. S. Society, Phila.
The Board of Directors of the American Baptist Publication and Sunday School Society, induced by the numerous and urgent calls, which, for a long time, have been made from various sections of the country, for a new collection of Hymns that should be adapted to the wants of the churches generally, resolved, in the year 1841, to take immediate measures for the accomplishment of this object. With this view, a committee, consisting of Rev. V. T. Brady, D. D. of South Carolina, Rev. J. L. Dagg, of Alabama, Rev. B. C. Howell, of Tennessee, Rev. W. S. Lynd, D. D. of Ohio, Rev. J. B. Taylor, of Virginia, Rev. S. P. Hill of Maryland, Rev. B. Ide and K. W. Griswold, of Pennsylvania, and Rev. W. R. Williams, D. D. of New York, was appointed to prepare and superintend the proposed collection. It was, however, subsequently ascertained that a similar work had been undertaken by Messrs. Gould, Kendall & Lincoln, Publishers of Boston, and that Rev. B. Stowe and Rev. S. F. Smith, whose services they had engaged, had already commenced their labor. From the well-known ability of these gentlemen, there seemed good reason to expect a valuable collection, and one that would fully meet the end which the Board contemplated. In order, therefore, to avoid the unnecessary multiplication of Hymn Books, it was deemed expedient, by the Board, to unite, if possible, with the above named publishers. Accordingly, the manuscript of Messrs. Stowe and Smith having been examined, and found quite satisfactory, arrangements were made to have the sheets as they were issued from the press, submitted to the committee of the Board, with the understanding, that, if, after such alterations and improvements as might be suggested, it should meet their approval, the Board would adopt it as their own. This approval having been obtained, the Board voted unanimously to adopt and publish the work, and have negotiated with Gould, Kendall & Lincoln, to that effect.

Signed by order and on behalf of the Board
J. M. PECK,
Cor. Sec. Am. Bap. Publication S. S. Society.

Philadelphia, May 18, 1843.
Certificate of the Committee appointed by the American Baptist Publication and Sunday School Society.

The undersigned having been requested by the Board of Directors of the American Baptist Publication and Sunday School Society, to examine the proof sheets of "THE PSALMS," edited by the Rev. B. Stowe and Rev. S. F. Smith, and to suggest such amendments as might seem expedient to render the work more acceptable to the churches throughout our country, hereby certify that they have performed the service assigned them, and unite in recommending the work as one well adapted to the purpose for which it was designed.

WILLIAM R. WILLIAMS, JAMES B. TAYLOR,
GEORGE B. IDE, J. W. L. DAGG,
RUFUS W. GRISWOLD, W. T. BRANTLY,
STEPHEN P. HILL, R. B. C. HOWELL,
SAMUEL W. LYND,
United Testimony of the Pastors of the Baptist Churches in Boston and vicinity.

Messrs. GOULD, KENDALL & LINCOLN.—Permit us to take this method of expressing our great satisfaction with the Collection of Hymns which you have of late published for the use of the Baptist denomination.—As Pastors, we have long felt the need of some book different from any which could be obtained, and we have looked forward with interest to the time when your proposed work should be issued from the press. That work is now completed, and before the public; and from an attentive and careful examination of its pages, we are prepared to give it a hearty recommendation. Its clearness in its arrangement, sound in doctrine, rich in sentiment, sweet and beautiful in its poetry, and in our opinion, most admirably adapted to the wants of the denomination. We most cordially hope, therefore, that it will soon be adopted by all our churches.

DANIEL SWAMP, NICHOLAS MEDRAT,
R. W. COLEMAN, J. W. PARKER,
R. H. NEALE, BRADLEY MINER,
WM. HAGUE, J. W. OLMSTEAD,
ROBERT TURNBULL, JOSEPH BARNARD,
NATHANIEL COLVER, SILAS B. RANDELL,
T. F. CALDWELL, THOMAS DRIVER,
W. H. SHAILLER,
Boston, 1843.

From the Professors of Newton Theological Institution.
Union of judgment, regard to all the principles which should regulate the reprint of a Hymn Book both as to the character of the hymns, and as to the omission and alterations in the case of selected hymns that have long been in use, is not to be expected. We are free, however, to say, that in copiousness of subject in adaptation to the various occasions of worship, in devout and poetic character, and in general excellence, we regard the work as eminently superior to collections now in common use.

BARNAS SEAB, Prof. of Christian Theology.
ISAAC CHASE, Prof. of Ecclesiastical History.
H. J. RIPLEY, Prof. of Sac. Rhet. and Pastoral Duties.
HORATIO B. HACKETT, Prof. of Bib. Literature and Interpretation.

The Price of the 12mo. pulpit size, in splendid binding, at from \$1.50 to \$3.00. 18mo. size, handsomely bound in sheep, at 75 cts. 32mo. pocket size, handsomely bound in sheep, at 62 cts. The different sizes are also bound in various extra styles, price corresponding.

A liberal discount to churches introducing a where a number of copies are purchased. Copies furnished for examination on application to the publishers.

GOULD, KENDALL & LINCOLN,
59 Washington street, Boston.
October 23, 1843.

HUGH DAVIS,
ATTORNEY AT LAW,
PERRY C. H. ALA.

PRACTICES IN THE CIRCUIT AND SUPREME COURTS OF THE STATE AND THE FEDERAL COURTS IN ALABAMA.

He is also Notary Public for the county of Perry. April 10, 1844.

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

REFERENCES:

John Esell, Lowndes Co. Miss.
Basil Manly, Tuscaloosa,
Caleb Johnson, Coconah County,
Capt. John Martin, Montgomery,
J. S. Newman,
William Andrews, Selma.
Mobile, March, 1844.

THE BEST ARTICLE YET.

Dr. Carter's Compound Pulmonary Balsam.
PREPARED FROM VEGETABLES ONLY.

THIS article is offered to the public from a conviction that it is superior to any article now in use for the various diseases of the chest. It has gained vast reputation for the cure of Consumption, Asthma, Whooping Cough, Catarrhal affections of the chest, Influenza, Croup, Spitting of Blood, Pain in the side, Shortness of Breath and common Colds. Price only fifty cents a vial. For sale only at the Drug Store, opposite Coates old stand, by

E. R. SHOWALTER.
Feb. 24, 1844.

SURGICAL INSTRUMENTS.

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

JUDSON
FEMALE INSTITUTE,
MARION, PERRY COUNTY, ALA.

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

For the last three years, it has constantly had, as it also has at the present moment, a larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama. This superior patronage has been extended, it is believed, simply on the ground of its superior merit.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE, including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

The COURSE OF STUDY is elevated and extensive, practical and useful; embracing all the Solid and Ornamental branches of a thorough and accomplished education. Great facilities are enjoyed for the study of the LANGUAGES, both ancient and modern.

Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

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

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

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

The Boarders never leave the grounds of the Institute without special permission from the Principal: They never make or receive 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 purchases must be approved by the Teacher superintending. They are allowed to spend no more than fifty cents a month, from their pocket money.

Expensive Jewelry, as gold watches, chains, pencils, &c., must not be worn.

PERMANENCY.
One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers; books, &c. This Institution is exposed to no such disadvantages.

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

THE SUMMER UNIFORM is Pink Calico for ordinary use, and White Muslin for Sabbaths and holidays.

YOUNG LADIES BOARDING IN THE INSTITUTE enjoy advantages which cannot be had by those who board out. The price of Board is reduced to NINE dollars a month—fuel, lights, and washing, extra.

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

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

February 17, 1844.

HAYNES, GREER & CO.,
Commission Merchants,
Office No. 4, Commerce Street,
UP STAIRS.

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

References. Rev. Elias George, Perry co.
Rev. Athelton Andrews, Dallas.
Rev. Jam. Barnes, Noxuba, co.

J. M. SUMWALT & CO.,
WHOLESALE & RETAIL

Booksellers and Stationers,
AND
BLANK BOOK MANUFACTURERS,

No. 37, Dauphin Street,
MOBILE, ALA.

KEEPS constantly for sale, at the lowest CASH prices, Mitchell's School Geography and Atlas, Mitchell's Primary Geography, Mitchell's Reader, Pratt's United States, Smith's United States, 12mo. Pratt's Practical Grammar, just published, Pinnoch's Golden Rule, England, Rome and Greece, States, by Goodrich, Langens's Chemistry, Child's United States, Professor of Languages in Columbia College, N. York, Esch's Arithmetic, Alenworth's Latin Dictionary, by Charles Harnsey, by Wm. Walker, Dorey's Classics, Merrett's Classics, Bap. Harmony, Virginia Selections.

J. M. SUMWALT & Co. have a bindery attached to their establishment, and are prepared to manufacture Blank Books to any pattern.

A General assortment of Law, Medical, and Miscellaneous Stock constantly on hand, which will be sold at the lowest cash prices.

Mobile, February 1, 1844.

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

MICHAEL RATICAN. ARCH. M. GRIFFIN.
Nov. 16, 1843.

TO TEACHERS.

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

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

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

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

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

By order of the Faculty,
F. A. P. BARNARD, Sec'y.

University of Alabama, January 5, 1844.
[?] Editors in the State of Alabama, friendly to the cause of Education, are requested to give the foregoing a few insertions.

Jan. 20, 1844. if 51

Cheaper than Ever.

JOHN K. RANDALL,
No. 44 Water Street,
MOBILE.

OFFERS to purchasers a large and well selected assortment of Books and Stationery, with which he has replenished his store, and which he confidently assures them is probably the most complete and valuable collection ever offered in this city. Possessing the most favorable facilities for procuring frequent supplies at the lowest possible rates, and being determined to conduct his business with promptness and quick sales, he is enabled to dispose of every variety of articles in his line of business, at prices which cannot fail to ensure the success of his plan. His assortment embraces

SCHOOL BOOKS,
In every branch of learning, and of the latest and most popular editions; among which he would call particular attention to those prepared expressly by "SOUTHERN SCHOOL BOOKS."

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

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

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

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

STATIONARY.
For the Counting House, the School Room and the Study, comprising almost every article in that line.

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

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

Paper Ruled to any pattern, in superior Style.

WRITING & LETTER PAPER,
Tissue Paper, Bristol Boards, Tinted Paper,

Wrapping Paper, Perforated and Fancy Paper, Bonnet Boards, Note and Envelope Paper, &c.

In short, being determined to keep on hand a full and complete assortment, with the lowest prices, and to supply the calls for a Bookstore, which cannot be obtained of J. K. R. at the lowest prices.

Merchants, Traders, Teachers, Parents, Planters, and all who may need either Books or Stationery, are invited to call and examine the stock and prices.
Mobile, February 1st, 1844.

PROSPECTUS
OF THE

ALABAMA BAPTIST

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

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

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

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

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

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

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

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

GOODS.

Bought at the very lowest prices in the New York and Philadelphia Markets. They promise to sell as good and cheap Goods as any house in Mobile. Call on us before purchasing elsewhere, and examine our BLANKETS, NEGRO KERSEYS and LINSEY'S SHOES and HATS.

A large and handsome assortment of new style GOODS for ladies fall dresses.

Mobile, October 1, 1843.