

# THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

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

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## THE ALABAMA BAPTIST.

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### TERMS.

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

Our readers will peruse with interest the following from brother J. J. Roberts.

For the Alabama Baptist.

CHINA.

To the Editor:

HONGKONG, February, 1844.

The commencement of a new year is a fit occasion for sending your Christian salutations, and communicating some particulars concerning our doings and missionary operations during the past six months. You have heard of the sickness and mortality which, until recently, have so extensively prevailed on this Island; and yet in the midst of all, every member of this Mission has, under the blessing of an ever watchful providence, uniformly enjoyed good health, except Mr. Roberts, who is occasionally indisposed.

We have, however, been called to mourn the death of endeared brethren connected with us in church fellowship, though not in a mission capacity. Five brethren, foreign soldiers, members of the church under Mr. Shuck's care, have been consigned to the tomb during the past six months, all victims of the prevailing epidemic. We have reason to believe that these brethren died in the faith, and have gone to their reward. The apostasy of two others, one a foreigner and the other a native, members of the same church, was attended with circumstances of such an aggravated nature as to fill us all with the deepest anxiety and grief. Mr. Shuck has continued to hold religious services in Chinese every day, twice on Tuesdays and Fridays, and three times on each Sabbath.

Three of these services are held at the Bazaar Chapel. He preaches in Chinese regularly every Sabbath in the Queen's Road Chapel at 11 A. M. to large and attentive congregations. His teacher Yang-seen-sang, who, however, has not yet been baptized, usually takes part in the services. Leang Afat has also preached with good acceptance a number of times in the Queen's Road Chapel during the past few months. Mr. Shuck has several interesting inquiries under his charge, two or three of whom he has reason to believe are really taught by the Spirit, and one of whom, Loh-seen-sang, is now on his final trial preparatory to his being baptized. There is every prospect of his being unanimously received by the church in a week or two, and he is an intelligent man, a fluent speaker and a ready writer, much is hoped from him. At the close of the Chinese services on the Sabbath, Mr. Shuck makes it a point to place a tract or book in the hands of each person present. The English preaching is now conducted in the Queen's Road Chapel every Sabbath evening, and the services of the pulpit are shared with the brethren of all the missions. The running expenses of the Chapel are liberally defrayed by members of the foreign community in monthly subscriptions, in conjunction with the members of Mr. Shuck's church. A friend has offered to defray the salary of a teacher, provided we could start a Chinese school of not less than fifteen boys, and we are endeavoring to open a school, if possible, of not more than twenty scholars, in the brick school room belonging to the mission on this side of the Island. A similar offer has been made by Mrs. Shuck for a girl's school, but it is at present doubtful whether it is practicable fully to carry out such a measure. Many visits have been made by different members of our mission to the mainland and to the surrounding islands.

The Tie-chew department of the mission, under the care of Mr. Dean, affords increasing encouragement of good. Daily religious worship is held with a number of Chinese both morning and evening, a special prayer meeting on Saturday evenings, the monthly concert on the first Monday of the month, and two services on the Sabbath are conducted in the dialect of this people. At the first of these held at the Bazaar Chapel at 10 A. M., about thirty or forty Chinese are in regular attendance, and at the second held at the Queen's Road Chapel at 1 P. M. from fifty to seventy, and sometimes one hundred are present, who generally pay a respectful attention to Christian instruction. In conducting these services, Mr. Dean is aided by Hak-heng, a native assistant, who generally takes every alternate service. The members of the Tie church, organized in Hong-kong in May last, continue to walk worthy of their high calling, and afford evidence of a growth in grace and knowledge; no additions have yet been made to the number of those which constituted the church, who have of their pecuniary contributed during the past year \$32 for missionary purposes. Among those who have been brought under daily religious instruction, are two, who have for 2 or 3 months afforded us encouragement to believe that we should be authorized to grant their request to become members of the church. Weekly visits have been continued by the

assistant to Chiang-chew, Peng-chew and Tu-kiu wan, the latter a place on the mainland and the two former on some neighboring islands where the people speak this dialect. A dwelling house has been commenced for the accommodation of this department of the mission. The people speaking this dialect are increasing on the Island, and several shops have recently been opened by them.

Mr. Roberts continues his efforts among the people as usual, when in health, aided by his teacher Chow seen-sang, whom he has baptized. He preaches in Chinese to good congregations every Sabbath evening at the Bazaar chapel, at 7 o'clock. He has family worship in Chinese at his own house twice a day, and holds occasional meetings at Chek-chew and elsewhere. Mr. R. has two or three inquirers under his care, whom he supposes to be sincerely desirous of becoming disciples. He continues to put into circulation large numbers of tracts both native and foreign. A native whom he baptized at the same time with Chow seen-sang, has been excluded from the church, and Chun, who was sometime since suspended, has been restored to fellowship, and both he and Chow seen-sang seem to be walking in the truth, and afford much aid in religious services.

Hongkong continues to increase in population and buildings both foreign and native. The Mahomedans have built a mosque and the Chinese are erecting a temple. This temple will be not far from the Queen's Road Chapel, and will afford a fine and shady place for holding friendly religious discussions with the natives in the hot season.

The school of Chinese boys connected with the Morrison Education Society, under the efficient and judicious instruction of Rev. Mr. Brown and Mrs. Brown, continues in a flourishing condition. Mr. and Mrs. Brown have recently been deeply bereaved by the death of their promising little son aged ten months. In this connection we may mention the lamented demise of the Hon. J. R. Morrison, which took place in August last, in the 29th year of his age. Mr. Morrison was a man of sterling principles, was a friend to all the missions, and in his death we all feel that we have lost a brother indeed.

Dr. Hobson, of the London Missionary Society, has a Missionary Hospital in successful operation, and aided by a native assistant conducts daily religious worship with his patients, thus carrying out the genuine plan of a Missionary Hospital. Rev. Dr. Legge, of the same society, holds religious services in Chinese in his own house, and has recently opened a place in the Lower Bazaar where Leang Afat preaches to his countrymen every Sabbath at 11 A. M. The missionaries of this society are erecting \$10,000 worth of buildings at Hongkong, and are expecting additional labors. The expenses of Dr. Hobson's hospital are defrayed by the Medical Missionary Society.

Rev. Dr. Bridgman and Rev. Mr. Ball of the American Board of Commissioners, hold Chinese service in their own house, and Mr. Ball has under his charge active printing operations for the publishing of Christian tracts and books in the native language. Mr. Ball has done a good service in publishing a large Christian Almanack, in Chinese, for 1844, conformable to both the English and Chinese dates. He also published one for 1843, of a similar character.

Rev. Mr. Stanton (with Mrs. Stanton) has recently arrived at Hongkong, to officiate among his countrymen as Government Chaplain, and finds an important field of usefulness. Mr. S. is also studying the Chinese language.

In September last, Dr. Macgowan embarked for the North, having been delegated by his colleagues to visit the various ports for the purpose of collecting information as to the most suitable place for establishing a new station of the Baptist Mission. Capt. Lockwood of the Valparaiso, kindly gave him a free passage to Chusan. Through this and other islands of the same group he travelled on foot visiting various villages and towns, prescribing for the sick and leaving tracts with all who could read.

In October, Dr. M. took up his residence at Ningpo, deeming that city the most suitable place for establishing the new station. The Rev. Mr. Milne having left Ningpo for Hongkong overland, Dr. M. was the only foreigner there until the arrival of the British consul, R. Thom, esq., in the latter part of December. A house having been freely offered for the purpose within the walls, in the midst of the business part of the city, a missionary hospital, but in no way connected with the Medical Missionary Society, was opened. It was soon thronged by a suffering populace, and although but a small portion of time could be devoted to the institution, about 700 patients were treated the first quarter. The patients freely posted up Christian handbills that were given them, throughout the city and neighboring towns and villages. Merchants from Nanking and other distant parts were supplied with tracts, some of which the Mandarins received, read them and pronounced them good. A plan, first adopted at this hospital, of printing passages of Scripture on one side of the surgeon's memorandum of treatment, and which the patients kept in possession, was an effectual means of disseminating much Christian truth. These passages were committed to memory by the patients and recited to the doctor.

In December, Dr. Macgowan visited Shanghai, in company with Rev. Mr. Medhurst and Dr. Lockhart of the London Missionary Society, who have since located themselves in this city. Dr. M. represents Shanghai as a point of great importance, being probably the greatest commercial city in the Em-

pire. It is the port for the great city of Hang-chow-foo, and is connected with Nanking by the Yang-tze-keang and also by canals. George Balfour, esq., is the British consul at Shanghai.

At Amoy, Dr. Cumming has a large and interesting missionary hospital, not connected with the Medical Missionary Society. By the aid of the Rev. Mr. Abeel, the healing art and direct Christian teaching are most admirably combined in the Amoy hospital, and evident good is being effected. Dr. Hepburne and Mrs. H. of the Presbyterian Board have lately proceeded to Amoy. H. Gribble, esq., is the British consul at Amoy.

To the important and populous city of Foo-chow-shoo, no consul or missionary have yet gone.

At Canton, the hospital connected with the Medical Missionary Society, and under the charge of Rev. Dr. Parker, continues to be crowded with patients, and vast numbers of Chinese can now rejoice in the relief afforded to their bodily sufferings by Dr. P. It does not appear that any religious services are held in the hospital or any where else in Canton in the Chinese language, nor Christian Chinese books distributed, nor any direct missionary labor performed among the natives. It is said that even tracts cannot be distributed without doing more harm than good, so strong are the prejudices of the Chinese. And yet Canton is a most important missionary position, a mighty city of fully half a million of inhabitants wholly given to idolatry, and we should rejoice to see the same missionary efforts carried on there as are so successfully prosecuted at the other great cities which have been thrown open to foreign intercourse. At Whampoa also, and the adjacent towns, there is a wide field for Christian exertion. G. T. Lay, esq., is the British consul at Canton. Dr. Macgowan has recently returned to Hongkong, a free passage having been kindly given him by Captain Eyre of the ship Oscar, the first American vessel that has been to the port of Ningpo. Dr. M. is on his way to Calcutta, but hopes to return immediately to Ningpo, as his colleagues agree with him that that city should be adopted as the new station of this mission.

Mr. Cole, printer, with Mrs. Cole, and Dr. McCarty, of the Presbyterian Board, have just arrived in China from New York to join Rev. Mr. Lowrie of the same Society. Mr. Cole brings with him a complete printing establishment both Chinese and English, and also a book bindery. Rev. Mr. Milne is now at Hongkong, and on the eve of embarking for England, but hopes soon to return to his station at Ningpo. In concluding these brief notices we may remark that, under the wise providence of God, the harvest in China is now emphatically great, and numbering the missionaries of all the societies the laborers are very few. Our appeal is to the privileged disciples of our native land, that they would join us in making unceasing prayer to Jehovah, the Lord of the Harvest, that he would permit us at no distant day to greet more laborers to this great land of heathenism, those who shall come forth in the fulness of the blessing of the gospel of peace.

In behalf of the American Baptist Mission in China—with kind regards of yours, most affectionately,

J. J. ROBERTS.

CHRIST THE ROSE OF SHARON.—My Saviour condescendingly says of himself, "I am the rose of Sharon." Our natural pleasures come to us through the medium of the senses. The exquisite delights which the soul that is betrothed to Christ derives from him, are constantly spoken of in the language supplied by those senses. The sight, the hearing, the touch, the taste and the smell, afford images to set forth the excellency of my Saviour. Sharon was a region of the Holy Land—proverbial for its richness and fertility—and the luxuriance of the roses was much celebrated. Happy was the enlightened mind, which saw in every rose of that blooming land a visible type of the promised Redeemer.

The flower of loveliest hue and sweetest fragrance, is a most apt emblem of my Saviour. Let it always remind me of him, and dear to me for his sake. The rose has its root in the earth; but its beautiful flower and its rich odor are always aspiring towards heaven, so my Saviour, the "truth sprang out of the earth," and ascending to glory, diffused the fragrance of his merits through heaven and earth. The rose of Sharon—the flower of the garden—wherever it grew, betokened cultivation and fertility. Wherever Christ comes and abides, the wilderness and the solitary place is glad; the desert rejoiceth and blossoms as the rose. It blossoms abundantly, and rejoices even with joy and with singing; the glory of Lebanon is given unto it, the excellency of Carmel and Sharon; they see the glory of the Lord, and the excellency of our God.

If I wear a rose in my bosom, it seems my whole person. Has the Saviour a place in my breast, he communicates the fragrance of his merits to my soul, and his spirit fills the atmosphere through which I move, as it were, with the breath of heaven. Even in death the rose is sweet—passing sweet—and sweetens every place where it lies. Thus, the rose of Sharon has given the fragrance of life to the very chambers of death and the grave—to that wardrobe of the saints, where their material garments are to be laid up, until the morning of the resurrection, then to be brought forth beautiful and fresh, fit for the court of heaven.

Wear your learning like your watch, in a private pocket. Avoid display. Merit will show itself.

## EXTRACT FROM KIRK'S SERMON.

Whence flows the river of death? Does it come, like the beautiful Hudson, from fountains which God has made? No; the little rivulets which swell its tide, are made by man. God never made a distillery. And he never made alcohol, but in the process of vegetable destruction. It is the product of the process of fermentation. It is found naturally in the vessels of no living, healthful plant or animal. And when artificially introduced there, it proves its origin. Begotten by the process of death, it tends directly and powerfully to death.—Why do not the owners of distilleries close them? Because the love of money is stronger in them than shame, honesty, or conscience. Yea, they will grasp at it, though they know it to be the price of tears and blood, though it be wrung from the hard earnings of the poor, and is the last dependence of a famishing family; provided it comes to them through second hands, and they see not the misery they cause. Let us go along this river of death, and see the various agencies which have a guilty connection with it.

1. The Distiller, Importer, and Vender. They keep this fountain full, and open the channels through which it may flow. Every maker and vender must admit that drunkenness is a horrible evil. But how much drunkenness is there throughout these States? A gentleman in this State, has caused a thorough investigation to be made lately in three counties in a section of this State, which ranks high for morality. With a population of about 49,000, there are upwards of 21,000 who drink "moderately," and about 1,900 drunkards; i. e. nearly one half are tipplers, or occasional drunkards—and one in 25 is a drunkard. Apply that proportion to the whole Union, and we have 500,000 drunkards. Is this vice horrible in one man—what is it when accumulated and multiplied in half a million? And who perpetrates this guilt and wretchedness? Could it exist if you would all abandon your business, and other men have too much humanity and conscience to enter it?

But the maker replies: "I do not force any one to drink; I make it; and if men choose to kill themselves with it, I am no more responsible, than if I manufactured corrosive sublimate, and men chose to drink it." Here I believe is, at last, the most satisfactory reasoning to the manufacturer's mind. But it is only one of the specimens of sophistry by which men quiet a disturbed conscience without doing themselves the justice to reflect upon it soberly, as in the sight of their final Judge. They make alcohol as a beverage; they make it, knowing that it will be drunk, and knowing that the appetite for it is the life of their business. They make it to be drunk, just as truly as ever men make pistols for the destruction of life, or counterfeit money for circulation. If they make it for the arts; why not make it in the form of pure alcohol, in which it is needed in the arts; why color it for the eye and drug it for the taste? The plea is insincere. If there be in the manufacturer's heart a prayer, which never was framed into words, it is,—Let men get an increasing appetite for ardent spirits; this I desire just as earnestly as I desire the comfort and respectability of myself and family. And he doubtless often feels secure, because he sells to venders and not to drinkers. Just as secure is he from the piercing eye of Justice, and from her dreadful sentence, as is the maker of counterfeit money. He never cheats any person. He sells to men who know the nature of the article. If they choose to injure the community, he, poor innocent man, cannot help it. He is merely making an honest livelihood by selling printed paper, which is one of God's good creatures. This apology has often satisfied the wholesale vender. But the difference is,—that you deal out death by the hoghead, and your neighbor by the gill. Your beams are laid in blood three stories high, his but one. The apology of the retailer we have sufficiently examined. We see, then, a flood of burning lava rolling down over a lovely country, laying every thing waste before it. The distillery is the volcano, tended by the respectable distiller. The wholesale vender digs the large channels, and the retailer carries it home over the lovely little garden spots where bloomed the sweetest plants of domestic happiness, and into the sanctuary of the living God and around the very altars devoted to holiness. Yes, they have carried it up into the sacred desk; and even there, the angels have fallen. Who furnished to the man, who, in this ward, last year, knocked another in the head and killed him? Who furnished it to the Captain of the Rothsay Castle, when he madly drove his steamboat on the shoals, and destroyed two hundred precious lives? "Oh!" exclaimed a man, who had made much money in the traffic, as he looked around from his store upon the once thrifty traders, who had been brought to ruin by trading with him.—"Oh! it is a horrible business." I stand and look at a distillery; at the hoghead rolling into a wholesale store; at the barrel, the jug, taken in by the retailer. I ask the physician: "What is the nature of that substance, and its effects if men drink it?" I ask the police magistrate, the judge, the man of observation, the wife. One clear loud voice answers: "Poison, poison—the deadliest, the deadliest poison." It kills both body and soul, and creates all around it an atmosphere of death. Look at that decorated bar-room. Its gilding is the mask of the assassin. Look at that smiling bar-tender. Can he be so ignorant as not to know what a train of evils he is setting in motion? Has he not read, or observed? He has laughed at the tem-

perance society. Has he prepared to answer his final Judge?

## POOR PREACHING.

We have a great deal of good preaching, but great complaints are made that we have a vast amount of poor preaching. If so, the fault is often doubtless in the minister; but may it not sometimes be attributable to other causes? I have a few in my mind just now, and, by your leave, I will state a few of them. And,

1. I should expect poor preaching when a minister has a poor library, and no money to make additions to his scanty stock of books. The few volumes he possesses may be antiquated, or have been superseded by works of more recent date, to which he ought to have access. The press is teeming with new publications, but alas! he cannot purchase them. No wonder his preaching is poor, for it exhibits no research—no variety.

2. I should look for poor preaching when a minister must employ much of his time in attending to the temporal wants of his family, occupying nearly all his attention, and distracting his mind with care and anxiety. He cannot afford to keep "hired help," and it would be cruel to place all the burden on a feeble wife. How can he study to advantage while screwing and economizing to obtain a scanty subsistence?

3. How can we expect any thing but poor preaching when a minister is under the necessity of engaging in some secular employment to procure temporal sustenance? For instance; to teach school a few months in winter, and to work on the farm in summer. Will he not be likely to get a few scraps from Clark, Benson, Watson, &c., and deliver them to his congregation, instead of studying the word of God for himself? Is it not probable some of his hearers may say, "I have read that before," and call it poor preaching?

4. We have sometimes poor preaching when the house in which worship is held is uncomfortable. To find the sanctuary out of repair, neglected, dirty, and cold, is enough to impair, if not destroy, all hallowed, elevated, and cheerful feelings in the preacher's mind. Is it not probable he will think the meeting-house a true type of the spiritual condition of his hearers? If his preaching under such circumstances is not poor, it must be attributed to the influence from above.

5. I often think we have poor preaching when the minister's salary is not promptly paid up. Should he get the whole as it becomes due, it is barely sufficient to procure the necessary articles of living, and keep him out of debt; and may he not feel mortified when the Sabbath comes that he cannot pay his creditors, especially if they form a part of his audience. Many of our ministers, I fear, are embarrassed on the Lord's day from this source of neglect from the leaders and stewards.

6. I always expect poor preaching when the preacher spends the greater part of the week in visiting, and gossiping, and reading newspapers, instead of spending, at least, four hours every day in close study—in fervent prayer—and in holy meditation on the word of God, in his closet. Such a minister may think the people unkind because they do not listen with deep attention to his harangues, and loose declamation, from Sabbath to Sabbath. But let him apply himself to hard, prayerful study, and the people will seldom complain that they hear poor preaching from him.

Now, if our good people do not wish to hear poor preaching, let them immediately remove the cause of it, so far as they are concerned; and let the preacher do his utmost as far as he is concerned, and we shall have better preaching.

## ONE WHO DISLIKES POOR PREACHING.

COMMENDABLE.—A Presbyterian blacksmith in Guernsey county, Ohio, who supports his family by his labor at the anvil, being impressed with the spiritual destination of the region in which he lives, has commenced the erection of a church, giving the land, and paying for the carpenter's and other work out of his own means. He expects to complete it at his own expense with the exception of one hundred dollars, for which he looks to some other source. As soon as the church is organized he intends deeding the property to it, reserving for himself no rights beyond those of any other member. This is showing faith by works.—Protestant and Herald.

TOO HIGH-FLYING.—Professor Stuart, of Andover, when formerly a settled minister at New Haven, was one day waited upon by a certain parishioner of his, who complained that he preached in a language which many of his hearers could not understand. "Indeed, I was not aware of that," said the professor. "I have always designed to speak to be understood; I should be sorry to think otherwise." "I dare say you would, Mr. Stuart," replied the other; "but it is really the case, notwithstanding; though perhaps you may not be aware of it yourself." "I certainly am not," rejoined the professor. "I do not recollect any language of mine, in the pulpit, above the most ordinary comprehension." "Ah!" said the pious parishioner, "how very apt we are to deceive ourselves. We can never see our own faults. Now I can recollect a great many instances where you've preached in a language quite too high for your hearers—I mean the majority on 'em—for but that I could make it out pretty well myself." "What are those in-

stances?" asked the professor, mildly. "Oh, they're a great many," returned the parishioner. "Will you be so good as to name one of them?" said the professor. "Why, yes, since you insist upon it," replied the parishioner, very confidently. "I'll name one very noted instance. It was only last Sabbath-day you said in your sermon, 'Procrastination is the thief of time.' Now the women and niggers can't understand that!"

N. Y. Transcript.

## "GOD IS LOVE."

God is love: all his perfections and procedures are but so many modifications of his love. What is his omniscience but the medium through which he contemplates the objects of his love? What his wisdom but the scheme of his love? What are the offers of the gospel, but the invitations of his love? What the threatenings of the law, but the warnings of his love? "Thou art the hoarse voice of his love, saying, 'man! do thyself no harm.' They are all thrown round the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Savior, but the richest illustration of his love? What were the miracles of Christ, but the condescension of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is the earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from whose summit his blessings, flowing down in a thousand streams, descend to water and refresh his church, situated at its base?

## MATERIALITY & IMMORTALITY.

The following extract is from the Christian Review for June. The train of thought is interesting, and will profit the intelligent reader.

It will be easily seen how infidelity associates with the materiality of the soul the doctrine that it is not destined to immortality.—He who believes the soul to be only a part of the material system, may easily suppose that the demolition of the one necessarily involves demolition of the other. But as the infidel has not shown satisfactorily that the soul is immaterial, and cannot be, in the nature of things; otherwise, so also he has not shown that the soul is not and cannot be immortal. If he be allowed, that the soul of man is not material, but spiritual, then it can be made clear, in the manner of Bishop Butler, that it may survive all the accidents of matter.—But the proofs on this point, the infidel has never fairly considered, not refuted. If the soul be spiritual, then the matter composing the body is no part of it. It is independent of it. Its existence may continue and its cultivation may proceed without it, as truly as with it. If the body is no part of the spiritual soul, then the decay of the body is no more likely to destroy the soul, than the decay of any other extraneous matter. The decay of the body may affect it no more than the decay of a tree in the forest. It is certain that every part of the body which is not vital may be taken, without affecting the soul. The presumption is that the taking away of the whole would not affect it. One half of the body may become insensible, as in palsies; while the soul is still vigorous as ever. The presumption is, that if the other half of the body should become insensible, the soul might remain uninjured. We have seen that there is nothing in sickness or pain capable of destroying the soul. But the pains of dissolution, which are, in many cases, much less than the pains which happen to us in our lifetime, it would seem, should have no power to destroy it. It cannot be shown that there is any thing in the act of dying should cut off the existence of the spirit in man. It cannot be shown that there is any thing after death that should do it. But on the contrary, the analogy of nature, as Butler has fully shown, is suited to awaken in us the strongest expectation of a resurrection of the body, and the return of the soul to dwell in it, in higher life and beauty. The trees put on, every year, the appearance of death. They drop their verdant covering, and stretch their naked arms to the cold winds. But the life in the root again drives up the sap to the branches, and clothes them afresh in vernal beauty. The tulip sends up its gaudy flower to flaunt awhile in the breeze and sunshine, and then to wither and fall. You may take its unsightly bulb from the ground. You may toss it in your hands, or push it with your feet, or bury it in the sand, as a thing of no worth. But at the appointed season, its life will again burst forth, and be admired.—The worm, having crept on the earth among leaves and dust, a short and grovelling life, like man's at length spins itself a sepulchre, and is forgotten. But in a few days, the chrysalis opens, and the ensepulchered worm becomes a brilliant insect, soaring the earth on which it once crawled, and soaring heavenwards, as if in its natural element. And why may not man, after the analogy of nature, having lain silent for a while in the grave, spring forth to life, and light, and joy, and beauty? Can the infidel show it to be impossible, or unlikely, or absurd? How can he show it to be so?

As we turn from the mists of infidelity, how glorious is the light of the gospel,—revealing a balm for our woes, peace in trouble, a refuge in danger, forgiveness to our sins, a Mediator, and a mansion in the heaven! How sweet is the revelation of the Lamb slain for our sins, the kind invitations of mercy, the privilege of prayer to a present God, the assurance of Christ's intercessions, and of an immortality of bliss. We come back from



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the consideration of infidelity, as children that have wandered into a dark wilderness, to find again the light and warmth of a father's house, the food of a father's table, to be clasped again to a father's bosom. We feel that we have a corner-stone for our hopes and our faith, and life has charms again. We exclaim,

Hail glorious gospel, heavenly light, whereby  
We live with comfort, and with comfort die.

## ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, July 27, 1844.

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

**TAKE NOTICE.**—We repeat, ALL LETTERS ON BUSINESS, containing names of subscribers, money, &c., should be directed to Rev. J. H. DE VOTIE, Treasurer Alabama Baptist.

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Those subscribers who have not paid for the first volume of the Alabama Baptist, are affectionately reminded of the exhortation of the Apostle—"Owe no man any thing; but to love one another." By sending \$3, you can manifest, first, your love to us; and secondly, enable us to profit with the inspired advice.

### EXAMINATION OF THE HOWARD.

We regret that indispensable and underrable engagements deprived us of the pleasure of attending all the exercises of the examination just ended.

Yet, we made time to be present at several different times, and we must pronounce the performances of the young gentlemen in a high degree honorable to themselves and to the Faculty. It has been our good fortune to be present on similar occasions, at many of the best Colleges in the United States, and we have rarely witnessed a more thorough, impartial, and successful review. Some classes we have nowhere seen surpassed. The universal satisfaction of parents having sons in the Preparatory department, is sufficient proof of the ability, fidelity, and skill with which this has been conducted.

In the Higher English, and Classical departments, the instruction has evidently been of the most elevated and thorough character. In Chemistry and Natural Philosophy a greater degree of excellence could scarcely be attained. A splendid class, went through, with one or two exceptions, the whole of Day's Algebra, without a single mistake, or the slightest hesitation. The most difficult and abstruse problems were solved and explained with a facility which we have never seen excelled. In Geometry, the numbers of the propositions only were announced, when the pupil made the necessary statement, proceeded to construct his diagram, and go through his demonstration with an ease which nothing but the most thorough knowledge of the processes involved could enable him to command. Nor was the examination in the Languages less perfect than in the Mathematics and Sciences. It is said, sometimes even "old Homer nods"—but old Homer did not sleep here—he was wide awake. Ah! we beg pardon: when the young gentleman read about one of the combatants, "the spear went entirely through him, and he dodged, and avoided black death," we did think the blind old Bard of Scio, should have rubbed his eyes! But that same young gentleman showed himself at home with the poet, notwithstanding, and we may add, this trivial error, was almost the only one made in the class.

On Friday night, a large audience convened in the Baptist church to listen to Original declamations, by a number of the students. The themes chosen were appropriate and well treated. The style of elocution was generally manly and forcible, and, in some instances, decidedly graceful and pleasing.

An Address, containing just and liberal views of the value of our Colleges and Seminaries, was delivered by Rev. S. R. Wright, A. M., Principal of the Marion Female Seminary.

At the close of the exercises, Prof. Sherman made a few remarks to the students, bestowing on them a merited compliment for the propriety and decorum which have uniformly marked their conduct, both in their relations to the school and to the community. We are happy to say, the citizens of Marion are unanimous in pronouncing the tribute thus paid, to be truly deserved.

In conclusion, we observe, it is evident, that the Howard Institution, not only occupies, even in its infancy, an elevated rank, among the literary institutions of the South, but has also gained a strong hold on the confidence and affections of the friends of education. This confidence we believe to be merited, and we cannot lay down our pen without cordially recommending the Howard to the patronage of an intelligent community.

Ample accommodations for students from abroad can be had on accommodating terms.

### "TAKING UP THE CROSS."

This phrase is often used without meaning, or with a meaning entirely inappropriate. Does a young member of the church hesitate to speak in the conference meeting? He is urged to take up his cross. Does he prefer that another individual, rather than himself, should be appointed deacon? He is called on to take up his cross. Does a lady decline to avail herself of the privilege of voting in church meeting? She is reminded, that she ought to take up her cross. When an individual indulging a hope of mercy, wishes to defer for a short time, connecting himself with the church, he is pressed to come forward without delay, and is told, he must be willing to take up his cross. In a recent work on the "Christian Ordinances," by a prominent Pado baptist minister, parents who decline the public baptism of their children are reminded, that "cross-bearing is not at the option of the followers of Christ." And in every instance now in our mind, in which this phrase is employed, it is made to refer to some outward act, some rite or ceremony, or some duty connected with the externals of religion. But this does not appear to be, exclusively, the scripture use of the word.

The phraseology is plainly derived from the language of the Saviour, Matt. 16: 24. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." The parallel passages are found in Mark 8: 34; Luke 9: 23; 14: 27. In these passages, the language under consideration is generally connected with the direction, "let him deny himself;" that is, let him disown and renounce self, and disregard all personal interests and enjoyments.—So to take up the cross; according to the teachings of our Lord is, to undergo suffering, trial, punishment; to expose one's self to contumely and death.

Additional light is thrown upon the word, by the language of the Apostle, Gal. 5: 24.—"And they that are Christ's have crucified the flesh with the affections and lusts." That is, Christians have vanquished, mortified, destroyed the power of the carnal nature. So again, Galat. 6: 14\*\*\*, "our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The world is dead to me and I to the world; I have renounced the world and the world to me.

From the passages above quoted, it is evident, that taking up the cross implies much more than the performance of external duties. True, if these necessarily involved the sacrifice of ease and comfort, the alienation of friends, the surrender of earthly possessions, the loss of life, as in the times of the Apostles and martyrs, then the affliction of spirit and the peril of body, might well be thus characterized. But such sacrifices are not demanded at this age, and in our country. To take up the cross, with Christians now, means, to mortify fleshly lusts; to subject carnal inclinations to the requisitions of the gospel; to put off the old man with his deeds; to subdue pride, and envy, and hatred, and malice; to keep in strict subjection every evil propensity; to cultivate those Christian graces, those Spiritual emotions, which are most foreign to a depraved nature. Let the follower of Christ be exhorted to attend to these duties of internal piety. Thus will he truly deny himself, take up his cross, and follow his Lord and Master.

### THE UNION PACKET.

We have received a pamphlet, dated Columbus, Mi., July 14, 1844, in which is submitted to the Christian public, a plan for supporting a Steamboat in the Mobile and river trade, on the following principles:

We, the within subscribers, for the purpose of encouraging industry and enterprise, as also to secure for our own comfort and accommodation, a good and safe Steamboat, to do our business and to be commanded by sober and experienced officers, hereby agree to loan to Daniel T. Deupree, the amounts annexed to our names, for the purpose of assisting him to secure a desirable steamboat to run in the Mobile and river trade, which boat the said Deupree pledges himself to run under the following rules and regulations:

1st. As far as it may be practicable, he will avoid running on the Lord's day, and will do no business on that day that can be dispensed with.

2nd. He will keep no officer employed on the boat who does not maintain a fair moral character.

3rd. He will not supply his officers and crew with liquors, or allow them to use liquors on the boat.

4th. He will not allow gambling on the boat under any pretext whatever.

5th. A suitable Library will be provided, and every attention paid to the comfort of passengers.

6th. He will studiously encourage morality among his officers and crew, and will rigidly enforce a strict adherence to the rules of justice and propriety.

Those who advance money to aid in the enterprise will receive it back in freight.

The projector urges on Christians the duty of encouraging a Sabbath-keeping boat, and we do not see how any one who desires to "Remember the Sabbath-day to keep it holy," can fail to approve of the enterprise. We give an extract from the appeal:

A great difficulty in the way of the spread of the gospel is the lethargy and supineness of professors of religion, and their great conformity to the world. The world says that steamboats must run on the Sabbath, and do their business as a matter of necessity—professors of religion yield the point, and to prove they are sincere, they set apart the Lord's day as a proper time to go to the river to ship produce and start to market. How

long is the Christian world to be duped into transgression by the example of the open enemies of God and his holy religion.

If on the ground of necessity, or of waiting for the concert of others, we may violate an express command of God, where are we to stop, what commandment of the ten, is to retain its force? Why not break the second or eighth, as well as the fourth? Why not plead against the sixth in the same strain? The very foundation of Christian faith is to obey God rather than man—and the happiest man in this world is he that follows and obeys God fully. If the Sabbath day be disregarded, secular pursuits engage and bewilder the mind, bodily appetites prevail; the relish for meditation on the great theme of salvation of the immortal soul is lost; the soul wanders and sighs over the wretchedness of its earthly tenement, without a teacher, without hope, without a refuge. But in the religious observance of this holy day, it sheds its gentler rays upon the wayworn traveller from time to eternity, recalls him from the clamor of passion to the soft voice of reason and conscience, gives him the knowledge of salvation, satisfies his anxious doubts, becomes his comforter and guide to heaven and eternal rest.

If the observance of the Lord's day is truly of such vast importance to man, and surely the Christian who is in the enjoyment of a daily communication with his God, at a throne of grace, through the mediation of Jesus Christ as his intercessor, will not deny his position. Then why are not all the hosts of witnesses to these truths, giving evidence to a lost and rebellious world.

WOODVILLE.—Brother Connella informs us that on the 7th instant, he received 15 colored persons, as candidates for baptism. A number of whites have lately professed a change of heart, and the interest still continues.

### GEORGETOWN COLLEGE, KY.

We have received a neat pamphlet of 24 pages, 8vo., containing the LAWS of this excellent institution. The Rev. HOWARD Malcom, D. D. is the President. He is assisted by an able Faculty.

The course of study and the principles of government are similar to those found in our best colleges.

The requisitions for admission to the freshman class, are the English, Latin and Greek Grammars, Geography, Arithmetic, Caesar's Commentary, Virgil, Latin Prosody, and Jacob's Greek Reader, or its equivalent.

Students may pursue an English course, and at its close receive an English diploma. They may also study particular branches, and obtain a certificate of their attainments, signed by the President. These arrangements, we presume, are regarded as temporary, intended to meet present exigencies in the cause of education in Kentucky. In our judgment, they should be abandoned, as speedily as practicable.

The college year commences on the last Monday in August.

The following regulations in regard to Department commend themselves to our favor:

All students, except such as reside in Georgetown, are required to obtain the approbation of the Faculty in their choice of a boarding-house, and no one will be permitted to change his place of boarding without consulting the Faculty beforehand, and obtaining their permission.

No student will be permitted to be absent from his room after 9 o'clock at night, except in case of necessity.

No student shall smoke a pipe or cigar in any of the passages or public rooms of the college, or in or near any of the outbuildings; nor shall any student keep any ardent spirits or intoxicating liquors of any kind, except when prescribed by a physician for medicine, or permitted by the Faculty.

No student shall attend any theatrical entertainment, or useless show in Georgetown; nor frequent any house or shop, after being forbidden by the President; nor be guilty of any disorderly behaviour, to the dishonor of the college, or disturbance of any citizen.

No student shall associate with vicious company, play at cards, practice any species of gambling, or be guilty of contention, falsehood, intemperance, injustice, profanity, or any other species of immorality.

No student shall carry about with him any secret weapons; such as a dirk, pistol, or other deadly instrument. Nor shall any student take part in a duel, either directly or indirectly, on pain of immediate expulsion.

Students, when required, shall give evidence in cases of violation of the laws of the college. Every refusal to do this, and every kind of persecution or manifestation of ill-will from others, in consequence of a student's compliance with this requisition, shall be deemed a contempt of the Faculty, and shall be punished accordingly.

The price of boarding, lodging, fuel, lights, and room-rent is \$80 per annum, exclusive of vacations.

Connected with the college, in a separate edifice on the campus, and under separate teachers, is a classical school designed to prepare students for the freshman class.

We have no disposition to notice trivial defects, but, really, to our eye, it is an unsightly blemish, to see in the course of study, Herodotus written with an s, and Iliad with a double l. It is almost as bad as to spell Catiline with an a in the penult—an error we have seen in dozens of college catalogues.

THE MORNING.—Since their Prophet is dead, it is probable these deluded people will awake from their dreams. They attempt no reprisals on the murderers of Smith, but remain quiet and disposed to peace.

Dr. Grant, American missionary to the Nestorians, is dead.

Ireland is quiet—so is Philadelphia.

THE BAPTIST PREACHER.—The July number contains two sermons, one on The Moral Duty of Man, by Rev. M. P. Smales; the other on the Prevalence of Christianity, an Argument for its Truth, by Rev. William T. Brantly, Jr.

For one dollar, any brother can get twenty-four able and instructive sermons, from the pens of the best ministers in our denomination. Are there not many of our readers who cannot attend any meeting on the Sabbath, who would like to have these excellent productions to read, while detained at home?—Send your dollar to The Baptist Preacher, Richmond, Va.

### CATALOGUE OF THE HOWARD.

The Faculty are—  
REV. JESSE HARTWELL, M. A.  
S. S. SHERMAN, M. A.  
REV. S. LINDSLEY, M. A.  
REV. A. A. CONNELLA, M. A.  
MONS. PIERRE RATE, Teacher in Modern Languages.

The number of Students is 95, distributed as follows: Theological department, 7; Classical department, 29; English department, 17; Preparatory do. 42.

The following Course of Study, Remarks, and Circular, present the Institution in a highly favorable point of view, and develop the plans and expectations of its guardians. It will be perceived, that no institution in the State, the University alone excepted, furnishes equal advantages for a thorough English and Classical education. The course of instruction is elevated and extensive, and we know from daily observation, that it is most thorough and practical.

### COURSE OF STUDY, &c.

ENGLISH DEPARTMENT.

PREPARATORY.  
Grammar, Smith and Bullions,  
Geography, Olney,  
History of the United States, Willard,  
Arithmetic, Davies,  
Reading and Spelling,  
Penmanship.

HIGHER ENGLISH.

Natural Science.  
Philosophy, Olmstead,  
Physiology, Comstock,  
Astronomy, Burritt,  
Chemistry, Gray,  
Mineralogy, Dana,  
Geology, Hitchcock,  
Botany, Eaton and Wright,  
History, Tyler.

Mathematics.  
Algebra, Davies' Bourdon,  
Geometry, Davies' Legendre,  
Trigonometry, Davies,  
Calculus, Davies,  
Surveying, Mahan,  
Civil Engineering, Brown,  
Mental and Moral Science, Brown,  
Mental Science, Wayland,  
Moral Science, Wayland,  
Political Economy, Hedge,  
Logic, Whatoley,  
Rhetoric, Campbell,  
Philosophy of Rhetoric,  
Butler's Analogy.

CLASSICAL DEPARTMENT.

Latin.  
Grammar, Bullions,  
Reader, Andrews,  
Caesar, Authon,  
Sallust, " "  
Cicero, Cooper,  
Virgil, Authon,  
Horace, Folsom,  
Livy, Leverett,  
Juvenal, " "  
Adrian of Terrance, " "  
Cicero de Oratore, " "

Greek.  
Grammar, Bullions,  
Reader, Authon,  
Testament, " "  
Xenophon's Anabasis, (four Books.)  
Homer's Iliad, (six Books.)  
Homer's Majora, " "

Fick's Manual of Classical Literature, Butler's Ancient Geography and Dillaway's Roman Antiquities, are also used as text-books.

Bolmar's Levisac's Grammar, Collet's French Dialogues and Phrases, Anecdotes, Perrin's Fables, Telomachus, Charles Twelfth, Racine, Moliere.

REMARKS.

It is the design of this Institution to furnish instruction in all the branches of an English and Classical Education. Lads are received into the Preparatory Department at any stage of advancement, where they are thoroughly instructed in the common English branches. The very general deficiency which exists in our systems of elementary education, renders to one of a higher character.—Without a correct knowledge of the studies which it embraces, the pupil is not prepared to enter upon a more advanced course of either English or Classical education.

The HIGHER ENGLISH course is designed for the benefit of those whose means, age or plans for life may render a regular Collegiate education impracticable. The student is permitted to pursue any of the studies he may choose, without studying the dead languages.

Lectures are delivered in the Natural Sciences accompanied with experiments and illustrations.

CLASSICAL DEPARTMENT.

In consequence of the short period the Institution has been in operation, there have hitherto been no regularly organized classes. Most of the students in this department are in studies preparatory to a regular Collegiate course. One promising class of young men has just completed the usual studies of the Freshman year, and another is now prepared to begin them. At the commencement of the ensuing year there will be organized two classes, Freshman and Sophomore. Other classes will be formed as students advance. The course of study will be as complete and thorough as that pursued at any other Institution.

THEOLOGICAL DEPARTMENT.

The students of the Theological Department will be directed in such a course of English, Classical and Theological studies, as the age, circumstances, and acquisitions of each may demand. As this must be much varied to apply to individual cases, no particular course of study nor set of text books is presented in this Catalogue. But as the leading object of such student is, the preaching of the Gospel, so their studies will be directed in such a way as to give them a correct knowledge of the truth, unbiassed as much as possible by human authority and ability, to communicate the same with clearness, facility and force.

TERMS, EXAMINATIONS, &c.

The Academic year commences on the first Monday in October, and consists of one session of ten months, which is divided into two terms of five months each. There is but one vacation (except

one week during Christmas holy days) which embraces the months of August and September. In consequence of this arrangement, pupils can be with their friends during the unseasonable season.

There are two public examinations a year, one previous to the Christmas recess, the other at the expiration of the spring term, when each student is required to undergo a thorough examination on the studies of the preceding term and perform such other exercises as the Faculty may assign.

EXPENSES.

The necessary expenses of an education at this Institution are moderate. Exclusive of clothing, they need not exceed \$200 per annum. But if the student is allowed the free use of money and is disposed to be extravagant, he may spend much more here as well as elsewhere; though it is believed that Marion presents fewer temptations to extravagance and profligacy than any other town in Alabama. The following are the

RATES OF TUITION, BOARD, &c.

Languages and Higher English, per term, \$25 00  
Preparatory, from \$12 00 to 16 00  
Modern Languages, (extra,) 20 00  
Fuel, 1 00  
Board, including room, washing, lights, &c., at from, \$12 to \$13 per month.  
In the Theological Department, tuition is gratis.

BUILDING.

Since the destruction of the buildings of the Institution, the exercises have been continued in the Baptist Church and a dwelling house adjacent. The students are comfortably provided for and their progress in study has not been retarded by the misfortune, though some inconvenience is necessarily experienced. But a large and commodious building is now in process of erection, which will furnish about 30 rooms for students besides those necessary for general purposes, as Chapel, Laboratory, room for Preparatory school, &c.

THE MIRROR LIBRARY, No. 26, contains The Epicurean, a Tale by Thomas More.

We would be cautious, very cautious, how we advise our readers to peruse works of fiction. In general, we say, NEVER TOUCH THEM. But, according to a trite saying, "to all rules there are some exceptions." So we do not hesitate to recommend to the lovers of the imagination, Irving's Sketch Book, Valerius, Anastasius, Kenilworth, and Ivanhoe, and a half dozen more "novels," which we believe may be read with safety and profit. Among works of this kind, we would include the Epicurean. To the classical scholar, it is productive of the richest, rarest merit. To the mere English reader, it is the "almost luxury of English prose."

THE MEMORIAL for July, contains a brief but valuable article on The Baptists of the United States, by J. M. Peck. The History of the Baptist church in Strabridge, shows what materials of interest might be found among us, if pastors or other competent persons would investigate the chronicles of our churches.

The Review of Dr. Williams' Address before the Literary Societies of Hamilton Institution, on the Conservative Principle of our Literature, awakens regret, that we are so far out of the world, as to be excluded from all participation in the pleasures of those who peruse the rich and eloquent pages of this Address.

A SENSIBLE EMPEROR.—While in England the emperor of Russia always slept on the ground, on a leather tick, stuffed with straw, as being more conducive to health than a feather bed.

The same prince bought a ticket for the Polish ball, paying \$2,500 for it.

He presented to Mr. George Catlin, the American painter of Indian portraits, hunting scenes, &c., a superb gold snuff-box, as an expression of his high gratification felt in looking over his portfolio.

It is thought, that during his one week's visit to England, the emperor distributed over \$100,000, in acts of liberality!

THE FOURTH OF JULY.—This day was very extensively celebrated on temperance principles. From our exchange papers, in this State, we perceive, that in numerous instances, all intoxicating drinks were banished from the sumptuously furnished tables, even where the celebrations were purely political.

In many towns, temperance or Sabbath school anniversaries were held. A splendid triumph was gained by the friends of temperance in New York city. The excellent Mayor, James Harper, had forbidden, by proclamation, the erection of booths, around the Park. In former years, hundreds of these supplied the gathering multitudes with "liquid fire and distilled damnation." This year, not a tent was to be seen. Instead of floods of deadly poison; the Fountain at the Park was kept filled with clear, cold CROTON WATER, in which several tons of ice were deposited, by order of the Mayor, and some scores of tin cups were fastened around for the benefit of the thirsty crowds. Not a drunkard was to be seen in the streets, during the entire day! The sun never shone on such a Fourth, in New York, before.

Arrangements had been made for an extensive Independence Ball, in Washington Hall, Broadway, but the house took fire about noon and was laid in ashes.

BEAUTIFUL EXTRACT.—"Let then the aged woman be no longer an object of contempt. She is helpless as a child; but as a child she may be learning the last awful lesson from her Heavenly Father. Her feeble step is trembling on the brink of the grave; but her hopes may be firmly planted on the better shore which lies beyond. Her eye is dim with suffering and tears; but her spiritual vision may be contemplating the gradual unfolding of the gates of eternal rest. Beauty has faded from her form; but angels in the world of light may be weaving a wreath of glory for her brow. Her lip is silent, but it may be only waiting to pour forth celestial strains of gratitude and praise. Lonely, and fallen, and sad, she sits among the living, but exalted, purified and happy, she may arise from the dead. Then turn if thou wilt

from the aged woman in her loneliness, but remember she is not forsaken of her God!" Mrs. Ellis' Poetry of Life.

### Communications.

For the Alabama Baptist.

The Baptists of Alabama, by looking over the June No. of the Baptist Missionary Magazine, may see as there reported, the amount of moneys received from the several States, by the Treasurer of the American Baptist Board of Foreign Missions, from April 1, 1843, to April 1, 1844, is in all, about sixty thousand dollars—exhibiting to the credit of Alabama, the sum of \$250 02; and by reference to an aggregate of the chief Agricultural and Mineral productions, Manufactures, &c., of the different States, agreeable to the census of 1840, as published in Mitchell's Geography, it will be seen that there are only three of these United States that exceed Alabama in the amount of her exports. The Baptists of Alabama, are equal in number and strength to those of any other christian denomination in the State, embracing from 30 to 35 Baptist Associations, averaging at least 1,000 communicants each, and as a matter of course, holding a goodly portion of the wealth of the State. Now under such circumstances, I ask what else, other than downright selfishness, will account for the indifference of the Baptists of this State in relation to the miseries of the 600,000,000 of their degraded fellow-mortals in heathen lands, and the express command of God, "Go ye into all the world, and preach the gospel to every creature."

The above amount shows too manifestly our selfishness for it to be denied, especially by all who are honest, intelligent, Bible readers. And who are so much to blame as the pastors of our churches? A short time since, I spoke of the above report, and how little Alabama was doing for Foreign Missions, to a company of Baptist brethren, one of whom, famed for literary and theological attainments, and the pastor of one of our churches, to my astonishment replied in words to this amount: "That he wished well to the cause of Foreign Missions; but that the Baptists of Alabama had enough to do at home; that there was heathenism and other objects of benevolence in Alabama, sufficient to employ all our means and energies for the present. And so say many of our ministers and pastors, and they, too, who call themselves Missionary Baptists. We admit the necessity of more itinerant preaching in Alabama. That there needs be much done for the education of our ministry, and that we are encompassed with very many objects of benevolence, all of which have claim to our attention. But at the same time, let us look for a moment at the commands of God our Savior, and the precepts of the Apostles. Above eighteen hundred years have elapsed since the Apostle Paul was called to the work of a foreign missionary; and how unlike was his language and conduct to that of some of our brethren, who would be, selfish enough to devote every christian effort to Alabama. Compare the Bible and religious advantages of the Jews, the countrymen and kinsmen of the Apostle, in his day, with that of the people of Alabama at this time. The Apostle well knew the spiritual blindness of the Jews, and that most of them were "dead in trespasses and sins." Yet his exclamation was: "I have great heaviness and continual sorrow of heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He being called of God to be a light unto the Gentiles, did not stop to consult with flesh and blood, but went forth from city to city, and from nation to nation, sowing the good seed of the word of God, and pointing the nations that knew not God, to the only possible Savior of sinners—promulgating that religion of his Lord and Master, which forbids selfishness and breathes a spirit of love to the whole family of man.

Our Savior is in earnest on this subject, or he would never have left heaven for earth to accomplish it; and he declares, if any man have not the spirit of Christ, he is none of his. Christ's whole life on earth was spent in laboring and suffering, to save souls, to destroy the kingdom of sin; and he has said to his disciples, "as my Father has sent me, so send I you." And not only did he send Paul, and his companions and associate missionaries, Barnabas and Silas, but has continued the work in modern days, employing such men as Carey, Judson, Boardman, Kimball, Ocken and many others, whose souls, enlarged by the endowment of the spirit of charity, have been enabled to embrace in their feelings and desires the whole human family, rejoicing alike over the converted sinner, without regard to kindred, name, or nation, and so it must be until "every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." The number of faithful, self-sacrificing, cross-bearing missionaries, in whom hath been shed abroad a Savior's love, are rapidly increasing, and occupying the remotest regions of the earth, preaching the unsearchable riches of Christ, translating and giving to the heathen in their own language the pure word of God, many of whom are already through missionary instrumentality, like the Apostle Peter, "rejoicing with joy unspeakable, and full of glory." And can it be possible, that the Baptists of Alabama are too poor to participate in this glorious work, as a means in the hands of God of christianizing the world? No. Providence has blessed many of you with the possession of property, and such should seek divine grace, that they may be blessed in the use of it, and enabled to consider the right uses and solemn responsibility of wealth. The Apostle says to Timothy: "Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." And not the rich only, but all christians, should be ready to dis-



late, to the best of their ability; "for ye are Christ's," and all that you have is his, and he will require an account of it at the last day.

The Baptist Board of Foreign Missions reported, as published in the June No. of the Magazine for 1843, the number of Missionary stations and out-stations under the patronage of the Board, to be about 80; American Missionaries and Assistants, (including 14 preachers) 103; and of native preachers and assistants, 115. The number of churches then reported was 77; whole number of church members, about 4,000. The number of our stations, missionaries, &c. have been since increased, the extent of which may in all probability be found by an examination of the Magazine for this month.

In the same No. of the Magazine for 1844, it is reported by the Board that the indebtedness of the Board is \$27,008. In addition to this, it is stated that the growth of our missionary operations makes an increased expenditure inevitable. That \$70,000 is the least sum that will sustain our missions at their present point; and that this would require that the receipts during the current year exceed those of the past, by \$18,000. That provided the funds are increased only \$18,000, the debt must remain the same, and no additional missionaries can be sent out. Should less be contributed, a most injurious retrenchment must be entered upon.

Now, with all due reverence, let us call upon the pastors of our churches, and upon our brethren in general, as Christian philanthropists, to consider their accountability to God in relation to the *heathen*, and those faithful heralds of the cross of Christ, who are, Apostle-like, already among them, pointing them to their only Savior. See them sacrificing not only a mere pittance of property, but their whole lives to the cause of Christ. And with them see their devoted companions, in singleness of heart as unto Christ, adding in the instruction of thousands of the sons and daughters of idolatrous parents, that they may become nursing fathers and mothers in Israel.

The schools of our missionaries for instruction in religious truth have been abundantly owned and blessed of God, as nurseries of heaven, the fruits of which are to be seen in many of the native assistants and preachers, who are co-workers with our missionaries in the furtherance of the gospel. Brethren, God will not hold us guiltless while we shut our ears to his calls of sovereign mercy. Remember the bitter curse of God upon the people of Meroz. "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." Judg. 5: 23. "Meroz must have grieved the Lord in no ordinary measure; but what was the sin of which they were guilty? Were they idolaters? No. Were they slaves to any sensual lust? No. Did they neglect the worship of Jehovah? No. Did they unite with the hosts of Sisera against the children of Israel? No. The people of Meroz are accused of no such enormities. They were, so far as these transgressions are concerned, blameless. Why, then, were they so grievously rebuked by the Spirit of God? I answer, their sin consisted in doing nothing." The Lord called, and they refused. And shall we refuse to feed, clothe, and aid as needs be, the servants of God, our native brethren, while they bear the glad tidings of salvation to a perishing world, for whom Christ died, and thereby require even a portion of them to abandon the work of the Lord, and return to America for the want of the necessary means of support, and that, too, while the Macedonian cry is continually going on, calling for more laborers in the Lord's moral vineyard? The requisite amount, as above stated, may be furnished by the other States, and the indebtedness of the Board paid. But will that excuse the Baptists of Alabama? The Israelites were delivered from their oppressors; but did that excuse the indifference and refusal of the people of Meroz, when called to the help of the Lord? No. While there is a single nation on the face of the globe destitute of a preached gospel, and of the published word of God in their own language, you can have no excuse for being idle; and if you would glorify God, and receive the welcome plaudits, "enter thou into the joys of thy Lord," aid, by your prayers and contributions, the extension of the Redeemer's kingdom; and refusing to do so, can you expect to escape the denunciation of Christ, "as much as ye have not done it to the least of these my brethren, ye have not done it unto me"—depart, ye cursed, into everlasting fire, prepared for the devil and his angels?"

Our Baptist Ministers should take the Baptist Missionary Magazine, and circulate it among the churches. There is no source from whence so full and concise a history of our missions can be obtained, and that for one dollar. I will here give an extract from the publication of a Report of the Committee of the Board, on Publications, speaking of the Magazine:—"Those who have read it during the past year must have remarked in it an increasing aptness to the object for which it is designed. In the variety of its contents, the interest of its missionary intelligence, and in fullness of statistical information, it has not been surpassed at any period of its existence. The editors have aimed, apparently, to make it what the pastor needs as a means of giving interest to the monthly concert; and it is believed, that he will now find in it, to as great an extent as he could reasonably expect in a work of this nature, all needed facilities for rendering this occasion what its importance to the church requires that it should be."

The author of this communication is a lay member of one of the Baptist churches of Alabama, and not a minister of the gospel; nor does he ever expect to be. This statement is made for the reason that ministers of the gospel, urging the claims of the heathen upon the churches, though supported by the word of God, are frequently charged with sinister motives; and to show, that such a charge cannot be alleged to the writer, who,

from a deep sense of the importance of the subject of this communication, and the obligation to God resting upon the Baptist churches of this State, in common with the other States, would urge them to come up to the help of the Lord, and to press forward that work which the American Baptist churches have commenced in heathen lands, and carried on under divine favor; in attestation of which, the conversion of the heathen, and the spread of the gospel through missionary instrumentality, is abundantly proven.

H. R.

For the Alabama Baptist.

As it is a pleasure to me to hear of refreshing showers of grace divine falling in any part of God's vineyard, so I judge that others will be pleased to hear that the Lord is yet mindful of his people.

The Ministers' and Deacons' Association of the Choctaw Baptist Association convened at Liberty Church, Sumter county, Alabama, on Friday before the 5th Sabbath in June. There being but few ministers present, the principal business of the meeting was suspended, and those present gave themselves to prayer and preaching. The result was truly cheering. On Saturday, after a sermon by brother Clemons, an opportunity was given for mourners to come forward for prayer; at which time some eight or ten young persons, principally males, came up.

The meeting continued with growing interest, till Wednesday evening. There was something remarkable in the course of our meeting, observed not only by myself, but by the brethren generally—that the male friends who came forward for prayer in the first of the meeting, were invariably the first to take their seats, either for prayer or conversation; and the females were much more backward in coming forward, and sometimes would not come at all.

The final result of our meeting was an addition to the church of 17 members.—7 white females, 3 white males, and 7 blacks. These additions were the more cheering to our hearts, because of the long wintry season, that has shadowed over all our religious horizon, and that has so long paralyzed all our efforts. We thought we saw the ice melting, and the stream of salvation again flowing; Christians' hearts softening, their tears flowing, and their love burning, amalgamating them into one general bond of brotherhood. And I look upon this as only an earnest of what the Lord designs doing for us. May the flame spread from breast to breast, and from church to church, till our whole land shall feel its purifying influence.

WILLIAM M. FARRAR.

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#### MINISTERS' AND DEACONS' MEETING.

The Ministers' and Deacons' Union (of the Bethel Association) met at Hebron, Perry county, on Saturday before the 5th Sabbath in June, 1844. The introductory sermon was preached by bro. Lowry at 11 o'clock.

After preaching, an intermission was given until 3 o'clock, P. M.

At 3 o'clock the Union assembled for business. Bro. J. Talbert led in praise and bro. Reeves in prayer.

The Moderator of last meeting being absent, bro. Reeves acted as Moderator pro tem.

Bro. Talbert, the Clerk of last meeting, read the proceedings.

An invitation was then given to Ministers and Deacons to join the Union. Whereupon Elders Lowry, Hickson, Askew and Connella; and Deacons Delach and Hudson, enrolled their names among the members. Lay brethren were invited to seats with us.

On motion, The Union went into the election of officers. Bro. Reeves was elected Moderator, and A. A. Connella Clerk.

A Committee, consisting of bro. L. Purkins, and the Deacons of Hebron church, was appointed to arrange the proceedings during the meeting.

Voted, That the appointment of a brother to preach the Charity Sermon on to-morrow be referred to the Committee on Preaching.

On motion, Essays were called for.

Bro. Talbert presented an Essay on "The Call to the Ministry." Bro. Reeves presented one on "The Duty of Christians." Each of these essays called out remarks from a number of the brethren.

The Committee on Preaching reported the order of exercises for to-morrow.—Report concurred in.

Resolved, That our next meeting be held with the Pigeon Creek church, Clarke co., on Saturday before the 5th Sabbath in September next; that bro. S. Purkins preach the introductory sermon, and that bro. Lowry be his alternate.

The following brethren were appointed to write for our next meeting:

Lowry,—On Paul's remarks on Prophecy.

From the Boston Recorder.

A SICK DISCIPLE.

I fell in with such an one lately, and felt moved to give some account of him. A few particulars may possibly help some to receive who are now sick, and keep others from becoming so.

1. *His countenance was changed.* Sick people's faces are not apt to look like other people's. They look pale, and often sad and sorrowful. The beautiful glow had left the countenance of the disciple. Moses' face shone, and the Lord accepted Job's face, and a cheerful one, for that reason it must have been. David could say, "the Lord is the health of my countenance," and hence it could not look sickly and sad. And Paul's face was so steadfastly set towards Heaven, was so illumined with hope, and so animated by a cheerful courage, that it must have been a comfort to look upon it. But this disciple's face was the contrast of all this. There was neither courage, nor hope, nor peace, nor any of the characteristics of spiritual health upon it. This was partly the result of another thing.

2. *He had no appetite.* And if one has not, in due time his face will show it. I saw the very best of offered him. It was such food that one of the best judges in the world pronounced it "the finest of the wheat." Oil out of the rock, and honey out of the flinty rock, and more to be desired than gold, yea, than much fine gold. Patriarchs, and prophets, and apostles had found it the greatest luxury in the world. But one disciple did not relish it. There was a banquet house near him where he could find this food served up in good style, once a week, and social repast were very frequently within reach, besides having a store of it in his own house. But the infrequency of going after it, and the indifference shown to what he had at home, manifested that he had a miserable appetite. The utmost pains had been taken to provide him with the most savory dishes, but all would not do.

3. *His weak and tottering steps* also showed that he was out of health. When I saw him, there was some appearance as though he was commencing a pilgrimage to a distant but beautiful country. It seemed as if something had been done towards having his loins girt about, and his feet shod with the preparation of the Gospel of peace, and there had been hope that he would have walked on firmly and boldly; yea, even run without being weary. But those who had hoped for all this had to take it all back. He was scarcely in motion at all when I saw him. What there was of motion was so languid and feeble that there was little progress. There was no question about his being sick. People said he was a strong man to run a race in regard to the world, but I was looking at his progress in Zion. If he was worldly well, he was spiritually sick, that I shall not give up.

4. *Sick people are often excessively drowsy.* And this was one aspect of the disease of this sick disciple. A voice of prodigious energy and power, had often broken upon him in the appeal, "WATCH!" but he would nod with drowsiness while it was ringing in his ears. And again, the same voice, waxing very loud, had sought to shake him with the sound, "AWAKE, THOU THAT SLEEPEST!" But his eyelids only opened a little way when they hastened together again, and he was in as sound a slumber as ever. And he has been long in this same stupid state. And as all means, even the very best, have been used to rouse him into wakefulness and have failed, there is great anxiety about his case.

There are several more things that I might say about the sick disciple, but I can stop now only for two.

1. *His sick necessities others sick.* Some diseases are not contagious, and thankful we might well be if this were one of them. But very sorrowful instances have I seen of the contrary. His drooping face has made other faces droop. His want of appetite for spiritual food has seemed to cause others to lose theirs. And some of his companions in the Christian pilgrimage here, appear to learn of him to pursue their way with feeble, languid, and tottering steps. And his drowsiness has given others the spirit of slumber. If he were sick alone, and were to have it all and keep it all to himself, it would not be so lamentable. If he would go outside the city, as the lepers of old used to, and cry "unclean!" when any body approached, we should not have so many sick disciples.

2. *He has no business to be sick.* Enough has been done for him to make his face shine like a prophet, and to make him hunger and thirst after spiritual food, and to make his feet like a strong man's to run the Christian race, and to awaken into spiritual life all the energies of his nature. His sickness is not a calamity, nor a providential visitation which he could not avoid. He is responsible for the whole of it. He is sound, healthy and hearty in every thing but religion, and for not being so there his Lord will not hold him guiltless. He had better make haste and get well. If he does not, the Physician will "let him alone" and then he will pine and waste away, and die in shame and misery, and have no part in the "resurrection of the just."

PASCAL.

#### HOT-HOUSE DISCIPLES.

Such Christians demand reading that is racy and stimulating; the Bible, not high-spiced enough for their taste, is neglected for the more flavorful periodical. Preaching is dull. They know enough already, and wish not to be taught, but excited.—Their benevolence is too dependent on excitement—producing fruit only under the intense heat of a crowded meeting and electrifying speeches. One consequence of this state of things is, that the spirit and action of the ministry are vitiated. The temptation is strong to cater for this corrupt taste.—Ministers, instead of feeding their people with knowledge and understanding, are too much disposed to furnish the desired stimulus. The bread of life is converted into something that intoxicates, rather than nourishes. Churches, after a season of excitement, uniformly sink into a condition of languor and debility, as disgraceful, as it is uncomfortable. The result of all this, connected with the exciting tendency just described, is, that the piety of the age has very little stamina. It is of hot-house growth, and could endure no rough usage. Our brethren, instead of cultivating holiness, and pressing steadily toward the mark for the prize, become restless and variable. Instead of being steadfast and immovable, they are distracted and hurried from one new scheme to another. The spirit of hatred is too prevalent in the Christian ranks. Brethren give each other hard names, so that prejudices are excited. Trifling differences of sentiment are exaggerated, and made the occasion of strife and discord. Brethren get their feelings heated by collision; the passions are excited; contention becomes personal and bitter, and all this while the cause of Jesus lies mangled and bleeding. Ministers are too much engrossed in managing the machinery of enterprises, to the neglect of their closets, their Bibles, and the souls of their people. Private Christians are getting deeply interested in the details of benevolent operations, without cultivating the needful holiness to sustain and sanctify their activities.—Rev. B. Stow.

From the New York Observer.

"AND WENT AND TOLD JESUS."

With what freshness of beauty do the most familiar words of Scripture sometimes meet the eye or ear. Just now I heard these words repeated, and they fell on my heart with a sweetness that I cannot express. The disciples of John took up the body of their murdered master, buried it, and went and told Jesus! What but this could they have done in such an hour? To whom should they go but unto Jesus? Where for comfort and counsel, in sadness and doubt, should they look but unto Him? Who that has wept, has not felt the need of a Jesus? And who that has ever been to Him, has ever wanted another?

It has been thus with me in sorrow. A few days since, and my own familiar friend in whom I trusted, lifted up his heel against me. Unkindness from those we have loved sends the keenest pang that ever pierces the soul. The world seemed dark and friendless; the sun scarce smiled, and the beauty of the opening spring was lost on me, because a friend had proved a traitor. I went and told Jesus! And the Saviour heard and comforted me. His voice with the melody of heaven in its tones of love, spoke peace to my troubled soul; he promised to stick closer than a brother, he told me that he was a brother born for adversity, and that if all others forsook me, I should find in him more than all. The clouds that hung over me were dispersed; the calm sunshine of love was revealed, and I went on my way saying, "One there is above all others. Well deserves the name of FRIEND, His is love beyond a brother's. Costly, free, and knows no end."

From the Christian Observer.

TO EVINCE THE NECESSITY OF EXERCISE, WE HAVE AN INSTRUCTIVE EXAMPLE IN DR. DWIGHT, FORMERLY PRESIDENT OF YALE COLLEGE. AT ONE TIME, OWING TO HIS GREAT MENTAL EFFORTS, HE REDUCED THE QUANTITY OF FOOD TO TWELVE MOUTHOLES OF MEAT AT DINNER, AND TO THE SAME OF VEGETABLE FOOD; HIS OTHER MEALS BEING PROPORTIONABLY LIGHT; NEGLECTING AT THE SAME TIME NEARLY ALL MUSCULAR EXERCISE. WITHIN A YEAR HIS CONSTITUTION WAS NEARLY RUINED. BUT BY REMOVING TO NORTHAMPTON, AND THERE, IN THE COURSE OF ANOTHER YEAR, TAKING UPWARDS OF TWO THOUSAND MILES PEDESTRIAN EXERCISE AND THREE THOUSAND OF EQUESTRIAN, HIS VIGOR WAS RESTORED AND HELED OUT FOR FORTY YEARS.

An amusing story is told of Sydenham, a celebrated English physician, . . . tending to illustrate the principle under consideration, without intending to justify the palpable falsehood he thought proper to employ. He told a wealthy patient, long under his care, that he could do nothing more for him; but that a certain Dr. Robinson, at Inverness, several hundred miles distant, was remarkably successful in such complaints. Away went the invalid, flushed with the hope of seeing Dr. Robinson. But to his utter dismay, no one at Inverness had ever seen or heard of such a physician. Full of indignation, the gentleman returned to vent his wrath against Sydenham, which was expressed in no very measured terms. "Well," replies Sydenham, "are you in better health?" "Yes, I am perfectly well; but no thanks to you." "No," says Sydenham, "but you may thank Dr. Robinson for curing you. I wished to send you on a journey with some object of interest in view. I knew it would be of service to you. In going, you had Dr. Robinson and his wonderful cure before you; and in returning, you were equally engaged in thinking of scolding me."

TOOLS FOR BOYS.—Has your father a carpenter or blacksmith's shop upon his farm? If not, get him to build one of each immediately; and whenever he hires a carpenter or blacksmith to come and do his odd jobs, be sure you go in and look on and help, until you get the use of every tool in each shop. You will be several years in doing this, so don't be discouraged if you can't do all your little work to please yourself at first; your hand sleds, your steers' sleds, and steers' yokes, marlin boxes and hen coops you ought to make yourselves, together with many other things; and then there are the farming tools, all ought to be of a size suited to your age, and of the best quality. Some fathers turn off their boys with old worn-out tools; this is wrong, you ought to have a little scythe and a little axe; both very sharp, and then you ought to be taught how to keep them so; and also how to use all your tools skillfully. Never slight any kind of work, but do it well; and if you cannot keep up with older persons laboring at the same thing, they ought to help you rather than let you lag behind. Never indulge a lazy spirit; your father or guardian will see that you are not over-worked, and will always give you sufficient time to rest and go ahead with your studies every day; yet you will do more work than those dull-headed

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There were two sisters, and they had an only brother. Tenderly they clung to him, and the more tenderly when sickness laid its iron hand on him, and death came to take him away. They wept and prayed, but neither their nor prayers avail to melt the heart of death. Their brother died, and they took up his body and buried it. The bars of the grave closed over it, and they should see the loved form no more till the morn of the new world. They were alone in a dark world—yet not alone—they went and told Jesus! The Saviour came—and at his call the grave gave up its dead, and Lazarus was in his sister's arms!

I visited a young mother in the hour of her first bereavement. Her first born had withered, like the plucked flower, and in the morning of its opening beauty had died in her arms. There was no sorrow like unto her sorrow. Rachel-like, she refused to be comforted; but I spoke to her of Jesus, and asked her to go to him with her grief, and pour it into his listening ear. She heard me, and went and told Jesus! and returned with a smile of hope and peace, that gave the sweet assurance of having been comforted with his love.

So the Shunamite mother laid her dead boy upon the bed and went to the man of God; and when he asked her, "Is it well with thee?" she could answer, "It is well." This is a world of sorrow. It must have been a sad world to the disciples of John when the cruel order of Herod struck off the head of their master. But where they went for consolation, we may go. He who bound up their bleeding hearts will bind ours.—He who raised Lazarus will raise our buried friends, and mingle the sweetness of his love with every bitter cup that our lips taste in this vale of tears.

Jesus, Brother, Friend! let us come to thee. Listen to our sorrows. Whisper peace to our troubled spirits. Let us live near to thee, that when we weep we may not have far to go to tell the tale of our grief.

ASAEL.

CONVICTION OF SIN.—No heart opens to Christ by faith till it be first wounded by compunction and humiliation: this heart-wounding work, is antecedent to the work of faith. I do not say, the degrees of compunction and humiliation are equal in all converts: neither their sins, nor abilities to bear sorrows for them, are equal; but this I say, thy heart must ache for sin, or it will never open to Christ: he binds up none but broken hearts. Isa. 61: 1.—*Flavel.*

A BAD PRACTICE.—It is a bad practice for people to go to the house of God, and stand about the door until they here the singing, or the minister praying or preaching; and then come stamping along to their seat. This is, to say the least, a very unmanly trick. Why cannot the people be seated as well at the time, as to be coming in "droves" into the house for the first half hour, disturbing the peace of the devoted, and embarrassing the preacher?

A father and son have been arrested in Adair co., Mo., for the murder of a girl, the daughter of the former and sister of the latter.

#### JUDSON FEMALE INSTITUTE.

ORDER OF EXAMINATION.  
July 20th to August 1st.

MONDAY.

Classes in Primary Department.

P. M.  
2 Mental Arithmetic.  
24 Reading.  
3 Grammar.  
MUSIC.  
34 Written Arithmetic.  
4 Grammar.  
44 Natural History.

TUESDAY.

A. M.  
84 Devotions.  
8 Grammar.  
9 Geography.  
10 Grammar.  
MUSIC.  
104 French.  
11 Astronomy.  
114 Mental Arithmetic.

P. M.

2 Written Arithmetic.  
24 History.  
3 Written Arithmetic.  
MUSIC.  
34 French.  
44 Written Arithmetic.  
5 Music.  
54 Compositions.

WEDNESDAY.

A. M.  
84 Devotions.  
84 Chemistry.  
9 Philosophy of Nat. History.  
94 French.  
MUSIC.  
104 Algebra.  
114 History of the U. S.  
12 Music and Compositions.

P. M.

2 Analysis.  
24 Intellectual Philosophy.  
3 Natural Philosophy.  
34 Music and Compositions.  
34 Rhetoric.  
44 French.  
44 Logic.  
54 Music and Compositions.

THURSDAY.

A. M.  
84 Devotions.  
84 Evidences of Christianity.  
9 Watts.  
94 Geometry.  
MUSIC.  
104 Moral Science.  
104 Botany.  
114 Political Economy.  
12 Music Compositions.

EXERCISE.

From the Christian Observer.

To evince the necessity of exercise, we have an instructive example in Dr. Dwight, formerly President of Yale College. At one time, owing to his great mental efforts, he reduced the quantity of food to twelve mouthfuls of meat at dinner, and to the same of vegetable food; his other meals being proportionably light; neglecting at the same time nearly all muscular exercise. Within a year his constitution was nearly ruined. But by removing to Northampton, and there, in the course of another year, taking upwards of two thousand miles pedestrian exercise and three thousand of equestrian, his vigor was restored and heled out for forty years.

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It has been thus with me in sorrow. A few days since, and my own familiar friend in whom I trusted, lifted up his heel against me. Unkindness from those we have loved sends the keenest pang that ever pierces the soul. The world seemed dark and friendless; the sun scarce smiled, and the beauty of the opening spring was lost on me, because a friend had proved a traitor. I went and told Jesus! And the Saviour heard and comforted me. His voice with the melody of heaven in its tones of love, spoke peace to my troubled soul; he promised to stick closer than a brother, he told me that he was a brother born for adversity, and that if all others forsook me, I should find in him more than all. The clouds that hung over me were dispersed; the calm sunshine of love was revealed, and I went on my way saying, "One there is above all others. Well deserves the name of FRIEND, His is love beyond a brother's. Costly, free, and knows no end."

From the Christian Observer.

"AND WENT AND TOLD JESUS."

With what freshness of beauty do the most familiar words of Scripture sometimes meet the eye or ear. Just now I heard these words repeated, and they fell on my heart with a sweetness that I cannot express. The disciples of John took up the body of their murdered master, buried it, and went and told Jesus! What but this could they have done in such an hour? To whom should they go but unto Jesus? Where for comfort and counsel, in sadness and doubt, should they look but unto Him? Who that has wept, has not felt the need of a Jesus? And who that has ever been to Him, has ever wanted another?

It has been thus with me in sorrow. A few days since, and my own familiar friend in whom I trusted, lifted up his heel against me. Unkindness from those we have loved sends the keenest pang that ever pierces the soul. The world seemed dark and friendless; the sun scarce smiled, and the beauty of the opening spring was lost on me, because a friend had proved a traitor. I went and told Jesus! And the Saviour heard and comforted me. His voice with the melody of heaven in its tones of love, spoke peace to my troubled soul; he promised to stick closer than a brother, he told me that he was a brother born for adversity, and that if all others forsook me, I should find in him more than all. The clouds that hung over me were dispersed; the calm sunshine of love was revealed, and I went on my way saying, "One there is above all others. Well deserves the name of FRIEND, His is love beyond a brother's. Costly, free, and knows no end."

There were two sisters, and they had an only brother. Tenderly they clung to him, and the more tenderly when sickness laid its iron hand on him, and death came to take him away. They wept and prayed, but neither their nor prayers avail to melt the heart of death. Their brother died, and they took up his body and buried it. The bars of the grave closed over it, and they should see the loved form no more till the morn of the new world. They were alone in a dark world—yet not alone—they went and told Jesus! The Saviour came—and at his call the grave gave up its dead, and Lazarus was in his sister's arms!

I visited a young mother in the hour of her first bereavement. Her first born had withered, like the plucked flower, and in the morning of its opening beauty had died in her arms. There was no sorrow like unto her sorrow. Rachel-like, she refused to be comforted; but I spoke to her of Jesus, and asked her to go to him with her grief, and pour it into his listening ear. She heard me, and went and told Jesus! and returned with a smile of hope and peace, that gave the sweet assurance of having been comforted with his love.

So the Shunamite mother laid her dead boy upon the bed and went to the man of God; and when he asked her, "Is it well with thee?" she could answer, "It is well." This is a world of sorrow. It must have been a sad world to the disciples of John when the cruel order of



## Poetical Department.

## THE LAND WHICH NO MORTAL MAY KNOW.

Though Earth has full many a beautiful spot,  
As a poet or painter might show,  
Yet more lovely and beautiful, holy and bright,  
To the hopes of the heart, and the spirit's glad sight,  
Is the land which no mortal may know.

There the crystalline stream bursting forth from  
The throne,  
Flows on, and forever will flow;  
Its waves, as they roll, are with melody rife,  
And its waters are sparkling with beauty and life,  
In the land which no mortal may know.

And there, on its margin, with leaves of green,  
With its fruits healing sickness and woe,  
The Tree of Life, in its glory and pride,  
Is fed by that deep, inexhaustible tide,  
Of the land which no mortal may know.

There, too, are the lost, whom we loved on this  
Earth,  
With whose memories our bosoms yet glow;  
Their relics we gave to the place of the dead,  
But their glorified spirits before us have fled,  
To the land which no mortal may know.

There the pale orb of night, and the fountain of  
Days,  
Not beauty nor splendor bestow;  
But the presence of Him, the unchanging I AM,  
And the holy, the pure, the immaculate Lamb!  
Light the land which no mortal may know.

Oh! who but must pine in the dark vale of tears,  
From its clouds and its shadows to go?  
To walk in the light of the glory above,  
And to share in the peace, and the joy, and the love,  
Of the land which no mortal may know.

Not beauty nor splendor bestow;  
But the presence of Him, the unchanging I AM,  
And the holy, the pure, the immaculate Lamb!  
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## Miscellaneous Department.

## THE USE OF SCIENCE.

My first is taken from an old experiment in chemistry. Never, perhaps, was there a man possessed of a more insatiable curiosity than Roger Bacon. He was constantly applying to nature to teach him her secret mysteries, and he interrogated her in the only language to which she will answer—the language of experiment. In his day, the false science of alchemy was in vogue, and thousands of combinations were tried, in order to discover, if possible, some method of forming the precious metals. The research was vain as to other results. Numerous important facts were observed, which laid the foundation for the true science of chemistry. Among these, Bacon discovered that if charcoal, sulphur and saltpetre be combined, they form a mixture which explodes by fire. This mixture is gunpowder. The experiment was undoubtedly a curious one; but could any man at that time have apprehended its tremendous consequences? Yes; there seems to have been one, and it was Bacon himself. His prophetic mind suggested to him the terrible applications that could be made of his discovery, and he did not dare to take the responsibility of putting such an instrument of mischief into the hands of his fellow men. He concealed his discovery in an epigram, which he terminated by the tantalizing words: "et hoc tonitruum, si scias artificium"—that is, to give a free translation—"and you may produce thunder if you can find out my secret." The secret was found out; and the discovery to which the curiosity of Frair Bacon had led him, produced a revolution in the world. A new power was created, which would tear the solid rocks asunder. The fleetest animal could not escape the swift messenger of death propelled by gunpowder, and the most savage dared not to contend with it. Weapons wielded by personal strength became insignificant in comparison with the superior force of fire arms; and the whole system of war, by which the destinies of mankind had been so much governed, was changed.

Many years before the commencement of the Christian era, some curious observer discovered, that when amber was rubbed, it acquired the property of attracting light bodies to it, and holding them suspended. For ages this remained an insulated and unproductive fact, and the experiment was considered a trifling one by all but those who had learned that no truth is unimportant. At length the experiment was resumed; it was found that many other substances possessed the same property as amber. The apparatus was enlarged and new phenomena were presented—light and heat and sound produced. Means were then found for collecting, and as it were bottling up, the mysterious agent of these phenomena, and effects of the most astonishing kind were presented. In a word, discovery after discovery was made, until the new science of electricity was offered to the wonder of mankind. The electricity accumulated in large machines, and particularly in the Leyden battery, exhibited appearances and produced effects, which seemed to simulate the lightning, though in a feeble degree, and the identity of the two was suspected. Our own Franklin, who had acted a conspicuous part in the science, had a curiosity not to be satisfied by mere speculation, and he determined to test the suspected identity by direct experiment. For this purpose he adopted an expedient characteristic of his mind, which seemed always in a playful mood, even when laying the foundations of a science or of an empire. He made a common boy's kite, surmounted it by a metallic point, of which he had himself discovered the remarkable electrical properties, depended upon the hempen cord, with a key fastened to the end of it, for his conductor; and insulated the whole by a towel of silk to be held in the hand. Aware of the ridicule which so falsely attaches itself to such pursuits, he went secretly to a common on the skirts of this city, and raised his kite. A promising cloud passed over, and electricity was eagerly sought for in the apparatus; but none appeared; and disappointment and chagrin threatened our philosopher, when a shower fell, and the wetted cord became a better conductor. The knuckle was again applied to the key; several distinct sparks of electricity were given off, and the great discovery was completed. It was proved that the lightning which charged the clouds was the same substance as that which in the amber and glass had raised the wonder of the philosopher and

the sneer of the utilitarian. The thrill of pleasure which this experiment excited in the breast of Franklin was not confined to him alone. The discovery was hailed with enthusiasm over the whole civilized world. And what produced this universal feeling of pleasure? It was the gratification of an intense curiosity. No one could be so dull as not to desire to know the cause of the terrific phenomenon of the thunder storm, and the Philadelphia experiment told the world this great secret of nature. Was not this enough? Must some matter of fact man chide the general enthusiasm by his cold inquiry—*cui bono*—what's the use? Yes, the inquiry was made, and most triumphantly it was answered—for the discovery met immediately with its practical application in the invention of the lightning rod—that noble contrivance which gives us security amidst the most frightful turmoil of the elements—which robs the lowering thunder-cloud of its terrors—and lays the red bolt harmless at our feet. The discovery of Bacon brought weapons from the infernal regions, to carry death among the ranks of men; the discovery of Franklin disarmed heaven of its artillery, for their preservation.

## GENERAL SCOTT ON WAR.

"If war be the natural state of savage tribes, peace in the first view of every civilized community. War, no doubt, is under any circumstances a great calamity; yet submission to outrage would often be a greater calamity. Of the two parties to any war, one, at least, must be in the wrong; not unfrequently both. An error in such an issue is, on the part of the chief magistrates, ministers of state, and legislators have a voice in the question, a crime of infinite magnitude. The murder of an individual by an individual is in guilt comparatively but a drop of blood.

"Hence the highest moral obligation to treat national differences with temper, justice and fairness; to see that the cause of war is not only just, but sufficient; to be sure that we do not covet our neighbor's lands, nor any thing that is his—that we are as ready to give as to demand explanation, apology, indemnity. In short, we should especially remember, 'All things whatsoever ye would that men should do to you, do ye even so to them.' This divine precept is of universal obligation. It is applicable to rulers in their transactions with other nations, as to private individuals in their daily intercourse with each other. Power is entrusted to the former to do Good and avoid evil. Such clearly is the revealed will of God.

WINFIELD SCOTT."

Washington, April 26, 1844.  
So good a sentiment on peace and war, by a warrior of so great renown, the commander of our armies, and who has served as an officer since 1808, will influence our young men to peace, and save the country from future wars. If this be the result of these testimonies they are of more value than rubies, and all the glories of war are not to be compared with them. Let them be considered with religious solemnity by the young in all civilized nations.

Gen. Scott makes no secret of his opinion, that in time of peace it is the duty of public officers to use their influence to preserve peace. In 1841 he travelled from Detroit to New Brunswick, exhorting the people in fifty speech to keep the peace, and showing that such lawless warfare is murder. In several instances, one hostile word from the General would have kindled the war.

He has entire faith, that, through the divine blessing on the prayers and exertions of the friends of peace, the time is approaching when nations will beat their swords into ploughshares, and learn war no more. He is already a prominent peace-maker, and from his official position will continue to render the cause of peace essential service. He is a practical member of the Christian church, and refers his peace principles to the Christian Scriptures. Several of the highest officers of the army bear a similar relation to peace and to Christianity.

A declaration of war is held by conscientious men as a necessity involving the highest calamities and the most fearful responsibilities—the last resort after all substitutes have been tried without success—to be made with fasting and prayer and lamentation of the whole nation. The Christian nation who shall break the present peace without a 'sufficient cause,' will receive the execrations of mankind. The nation that shall give the 'sufficient cause,' will forfeit the sacred name of a Christian or a civilized people. Such, clearly is the voice of the age.—New York Observer.

## ANECDOTES OF THE LATE DUKE OF KENT.

His royal highness the late Duke of Kent, (the father of Queen Victoria,) during his late illness, asked his physician if he was accustomed to pray? "Please your royal highness, I hope I say my prayers; but shall I bring a prayer book?" "No," was the reply, "what I mean is, that if you are accustomed to pray for yourself, you could pray for me in my present situation." The doctor then asked if he should call the Duchess? "Do," said the prince. The Duchess came, and offered up a most affecting prayer in behalf of her beloved husband.

On another occasion when the Duke expressed some concern about the state of his soul in the prospect of death, his physician endeavored to soothe his mind by referring to his high respectability and his honorable conduct in the distinguished situation in which Providence had placed him, when he stopped him short, saying, "No, remember if I am to be saved, it is not as a prince but as a sinner."

When his royal highness felt that he was approaching the termination of his earthly career, he desired the infant princess to be placed before him while he sat up in bed. In this position he offered up a most affecting prayer over her, the last part of which was to this effect, if not in this very language, that "if ever this child should be Queen of England, she might live in the fear of God." Having uttered these words, he said, "take

the child away," and this was the last time he ever beheld her. Who is not prepared to join in the prayer, that the last petition of a dying parent may be found graciously and eminently answered.

Those particulars I received from the late Rev. Leigh Richmond, chaplain to his royal highness, and he had them from the medical gentleman himself, (now, I believe, deceased,) when they were traveling together to attend the funeral. They appeared too interesting to be left unrecorded, especially when we recollect the relation his royal highness bore to the beloved sovereign of these realms.—London Baptist Magazine.

DON'T FORGET THE BOYS.—Rev. Mr. B. C., related the following interesting fact at the anniversary meeting of the benevolent societies in Chittenden county, Vermont:

Previous to entering the ministry, while on a short journey, he stopped to water his horse there came along a ragged, dirty boy, to whom he gave a tract. About six years after, while in the seminary, a young man called at his room and asked him if he recollected that tract—holding one in his hand. He replied in the negative. The young man then opened the tract, and inquired if he did not remember that pencil mark? He observed that it was his own handwriting, and replied that he had a faint recollection of giving such a tract to a boy some years before. "I am that boy," said the young man. "I was very wicked and abandoned when I received the tract, and my parents were equally bad. They never attended church or gave me any religious instruction. I read the tract again and again, and thought it was very wonderful—my wickedness seemed so great that I had no rest till I found it in the Saviour. I am now in my junior year, preparing for the ministry."

PULPIT REFINEMENT.—The Rev. John Griffin used to relate the following anecdote of himself:

He was once preaching, when he used the expression, "The Deity." A sailor, rising from his place, raised his hand with a sign of deference, and said "Please your reverence, do you mean God Almighty?" To which Mr. Griffin replied, "I do, my friend, I do mean God Almighty." "Since that time," added Mr. Griffin, "I have seldom used that word as descriptive of God, but have spoken of him in the terms and phraseology alone by which he is distinguished in the Scriptures." And the Rev. Dr. Griffin used to relate an anecdote of a clergyman who said in the course of a sermon, "My dear brethren, unless you repent of your sins and turn unto God, you will go to a place that it would be indecent to name before so refined an assembly." "Such a man," the Doctor would add, "ought to be banished with indignation from the pulpit." A sentimentalism (for the want of a better word) pervades the minds of many men and begets a taste that savors far more of false delicacy than real refinement or good sense. There is another extreme, where the speaker delights in frequent introduction of the name of God, or in repeating harsh epithets to express the torments of the lost. Either of these may be avoided, and the strong and dignified language of the Scriptures used instead.

## HOWARD Collegiate and Theological INSTITUTION.

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

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

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

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

Remittances may be made to Rev. Dr. P. Bestor, Treasurer of the Convention, Greenboro, or to W. N. Wyatt, Treasurer of Howard College, Marion.

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

JESSE HARTWELL,  
Chairman of the Board.

April 17, 1844.

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

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

MOBILE, ALA.

(Rev. Elias George, Perry co.  
Rev. Abner Andrews, Dallas,  
Rev. John Barnes, Noxuba, co.

References.

March 20, 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 Cocks old stand, by

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

## MONROE SPRINGS.

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

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

RATES OF BOARD.  
Board and lodging per month for adults, \$25; children and servants half price; per week, \$8; per day, \$1.50; single meal, 50 cts.; lodging, 25 cts. Horse per month, \$15; per week, \$4; per day, 75 cts. We farther pledge ourselves to spare no pains on our part to give all our guests entire satisfaction.

RILEY & MORROW.

Monroe county, Ala.

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

WM. H. ROGERS, M. D.  
Pineville, Monroe county, Ala.

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

JOHN G. SCULL, M. D.  
Turnbull, Monroe county, Ala.  
May 4, 1844

GREAT NATIONAL WORK.

TAPPAN & DENNETT, No. 114, Washington street, Boston, purpose to publish, by subscription, in fourteen monthly numbers, at the low price of 25 cents each number, the

LIFE OF WASHINGTON,  
BY JARED SPARKS.

Each number to contain between forty and fifty pages, and be embellished with the following Steel and Copperplate engravings, viz:

1. Portrait of Washington at 40, by Peale.
2. Do Mrs. Washington at 26, by Wollaston.
3. View of Mount Vernon.
4. Battle of Braddock's defeat.
5. Head Quarters at Cambridge.
6. Plan of Boston and environs.
7. Head Quarters at Morristown.
8. Head Quarters at Newburg.
9. Plan of Farms at Mount Vernon.
10. Battle of Brandywine.
11. Portrait of Washington, by Stewart.
12. Encampment at Valley Forge.
13. Battle of Germantown.
14. Fac Simile of Washington's hand-writing.

The portraits were copied from the original paintings. The plans, sketches, and other engravings, have been compiled from the best drawings, as well English and French as American. Special aid was derived from a series of Manuscript drawings in the possession of Gen. La Fayette, which are executed with scientific accuracy and beauty.

The well known ability of the author, the abundant means which he possesses, viz: more than two hundred Folio volumes of Original manuscripts, purchased by Congress, ten years researches in the public offices in London, Paris, Washington, and in all the States which formed the confederacy during the Revolution, as well as the access he has gained to valuable private papers in different parts of the country—have brought into his hands a mass of materials, original and important in their character, which we trust will be found to have contributed essential aid in enabling him to execute with more accuracy and completeness his main purpose, and thus to have compensated in some degree for the time and labor they have cost. Its publication has not only involved extended and laborious research on the part of the editor, but great pecuniary responsibility on the part of the publishers.

The price affixed to this work is less, when the exertion is considered, than that of any other publication in Europe or America. The investment is much greater than usually attend such publications; and it is to be apparent that the publishers must rely on an extensive sale for their remuneration.

Among the many who have given the work the force of their subscription and influence, are the following gentlemen viz: Hous. John Q. Adams, Martin Van Buren, Jacob Barnum of Ohio, Josiah Quincy, John Pickens, Francis Wayland, D. D., Rev. Moses Stuart, Robert G. Shaw, Esq., Rev. Bishop Brownell, Isaac C. Bates, Horace Everett of Vt., S. Longfellow of Maine, J. Sewall Jones of N. C., and others.

Active and trustworthy men can find employment in procuring subscribers for the above work.

Letters addressed to the Publishers post paid, with applications for agencies, orders, &c., will meet with prompt attention.

Postmasters and others who obtain subscriptions, and become responsible for five copies, shall receive a sixth copy gratis, or for ten subscribers, two copies, and the same rate for more. They will please let the Publishers know how many copies are subscribed for, and how they shall be forwarded.

June 15, 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 Cocks old stand, by

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

DRS. SHAW & PARKER,  
Resident Dentists.

MARION, ALA.

WOULD respectfully inform the public that they have associated themselves together in the practice of DENTAL SURGERY, and solicit their patronage. All their operations are warranted to be performed equal to any in the United States. They will visit Greenboro, Etowah and Selma. Physicians and Dentists supplied with Teeth, Gold fillings, &c., at their office, over the store of W. M. Hammett & Son.

N. B. Ladies named on at their residence. Customers and patients supplied with tooth washes, powders, lozenges, &c.

## DR. E. R. SHOWALTER.

Wholesale and Retail Dealer in Drugs, Chemicals, THIOSPHORIC MEDICINES, PAINTS, Oils, Dye Stuffs, Window Glass, Glassware, Perfumery, Spectacles and Patent Medicines.

Has always on hand at

MARION AND UNIONTOWN

a large and fresh assortment of genuine articles in his line. Call and see prices and qualities. April 17, 1844.

Cheaper than Ever.

JOHN K. RANDALL,  
NO. 54 Water street,  
MOBILE.

OFFERS to purchasers a large and well selected assortment of Books and Stationery, which he has replenished his store, and which he considers among the most desirable and useful articles for the family and the school. He has also a large stock of Bibles, Common Prayer, PSALM BOOKS, NOTES, RECEPTS, BIBLES, and RELIGIOUS WORKS for all the various denominations of Christians.

SCHOOL BOOKS.

In every branch of learning, and of the latest and most popular editions; among which he would call particular attention to some of the most valuable and useful works, as follows: *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 press of some of the most distinguished authors, as follows: *Medical Jurisprudence*, *Medical and Legal Evidence*, *Medical and Legal Dictionary*, *Medical and Legal Treatise*, *Medical and Legal Cases*, *Medical and Legal Questions*, *Medical and Legal Decisions*, *Medical and Legal Opinions*, *Medical and Legal Reports*, *Medical and Legal Documents*, *Medical and Legal Instruments*, *Medical and Legal Forms*, *Medical and Legal Contracts*, *Medical and Legal Agreements*, *Medical and Legal Wills*, *Medical and Legal Testaments*, *Medical and Legal Deeds*, *Medical and Legal Mortgages*, *Medical and Legal Leases*, *Medical and Legal Easements*, *Medical and Legal Licenses*, *Medical and Legal Permits*, *Medical and Legal Certificates*, *Medical and Legal Attestations*, *Medical and Legal Acknowledgments*, *Medical and Legal Receipts*, *Medical and Legal Discharges*, *Medical and Legal Releases*, *Medical and Legal Surrenders*, *Medical and Legal Resignations*, *Medical and Legal Resolutions*, *Medical and Legal Orders*, *Medical and Legal Commands*, *Medical and Legal Writs*, *Medical and Legal Process*, *Medical and Legal Returns*, *Medical and Legal Executions*, *Medical and Legal Seizures*, *Medical and Legal Distraints*, *Medical and Legal Attachments*, *Medical and Legal Liens*, *Medical and Legal Claims*, *Medical and Legal Demands*, *Medical and Legal Suits*, *Medical and Legal Actions*, *Medical and Legal Proceedings*, *Medical and Legal Trials*, *Medical and Legal Verdicts*, *Medical and Legal Judgments*, *Medical and Legal Decrees*, *Medical and Legal Orders*, *Medical and Legal Commands*, *Medical and Legal Writs*, *Medical and Legal Process*, *Medical and Legal Returns*, *Medical and Legal Executions*, *Medical and Legal Seizures*, *Medical and Legal Distraints*, *Medical and Legal Attachments*, *Medical and Legal Liens*, *Medical and Legal Claims*, *Medical and Legal Demands*, *Medical and Legal 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