

THE ALABAMA BAPTIST

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TERMS.

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DIVINE SOVEREIGNTY AND MORAL AGENCY.

A man is not justified by the works of the law.—Paul.

Ye see how that by works a man is justified.—James.

I have heard the herald of the cross, the Christian, the scholar, the orator, as he stood in the sacred desk before an interested audience, blend simplicity, pathos, sublimity—all the powers of language.

Lead but to bewilder, and dazzle to blind.

To one he would appear to divest man of all moral agency, make him a mere machine driven by an irresistible impetus, as the machine is propelled by the motive power; to another, to divest the Omnipotent of the dominion over the work of his own hands, to clothe man with the prerogative of the Almighty, and make him the designer and artificer in his moral sphere; to another, and perhaps the more discerning of the three, to involve himself in an inextricable jargon, and direct contradiction.

The primitive church while directed by their first faith, while warmed by their first love, found little difficulty in this or any other of the great doctrines of the gospel; but when the vain imaginings of human philosophy aspired to improve the teachings of Him who taught as never man taught, the ascetic and the libertine both imagined the mystery of godliness confined to them.

We walk not by faith, but grope our way by the glowworm light of perverted imagination. Experimental knowledge alone can dispense the mist which metaphysical speculation has thrown between our mental vision and the Sun of Righteousness.

While reflections like these were passing through my mind, I fell into a reverie, or day-dream, when before my imagination passed a scene in vivid light. A deep and broad river swept with resistless tide between high perpendicular banks, to a black and stormy ocean, from which no fragment of wreck was ever regained. I mingled with a crowd who stood on the bank surveying the mighty stream, as it swept in foaming, boiling, eddying whirlpools to the deep, bearing along with almost lightning's speed one and another, and another, who had fallen into the dreadful gulf.

Yonder, said one of the spectators, addressing the terrified man, "is the ocean, beneath whose surging waves all sink in commingled ruin, when borne to the river's mouth. In vain may human power or human effort essay to save you. No lifeboat can stem the torrent, your convulsive grasp must soon relax; He, He alone, pointing to the benignant one who commanded the reverence of all, "can breast the boiling wave and rescue you from inevitable ruin. He plunged into the torrent and saved us; he saves all who quit their grasp on slender twigs at his command, and trust his generosity. Quit your hold and trust to him, or you are forever lost."

him; I will have nothing to do with him," was the reply.

"He returns love for hatred; quit your grasp and you are safe, and all that man can enjoy shall be yours. I hold in my hand his gracious proclamation."

"It cannot be; I have rendered him no service, I have endeavored to thwart all his designs; I have treated him with contempt, and when he would have rendered me favors, I have returned abuse instead of gratitude, and he knows it. He might have saved you, but I cannot trust him; I hate him; O that his presence did not vex me."

"I too hated. I despised his offers to rescue me from the dreadful vortex in which you are plunged; but he compelled me to abandon the frail twig by which I held, and bore me in triumph to the shore, and gave me riches not to be compared with all on India's strand. Trust his word before your now almost broken bough is borne with you to the deep!"

"Let him draw me by the limb which now holds me; I will not loose my hold."

"He will draw none of the boughs of that poisonous tree to the shore; he will save you from the contagion of that branch, as well as from the illimitable ocean, or not at all."

Still the wretched man held on, and watched his yielding stay as fibre after fibre snapped by the increasing force of the whirling tide. Horror seized his whole frame when he beheld the dignified Prince—for such was the benevolent philanthropist—plunge into the tide, breast the foaming billows, and approach his shivering, terror-stricken form. A strong hand seized the stubborn and resisting victim, and drew him with a force which seemed to threaten to break his hold, and which almost detached the frail stay which for a moment had seemed to check his progress to the black and shoreless ocean of ruin.

Still the trembling man holds to his frail support, and struggles to shake off the hold of him who alone can bear him safe to land. Conflicting resolutions rapidly succeed each other; he sees the bough can sustain him no longer; his convulsive grasp is weakened by his ineffectual struggles; he sees no hope, abandons his hold on what he knows can sustain him no longer, and is, as an only resort, compelled to leave himself at the disposal of the benefactor he had despised and hated to the last extremity. The eddying tide, the lashing waves are powerless now. The trembling, exhausted, subsiding subject of so much solicitude on the part of the spectators, is borne in triumph to the shore, clothed in rich and spotless garments, and regaled by all that his senses can appreciate. The spectators shout for joy and gratitude, and welcome one whose former hatred is transformed into love which knows no measure or bound.

Did this man by his own strength breast the wave, and climb the impassable ascent? Did he, by the frail twig he grasped, raise himself from the foaming vortex? Did he purchase the favor, or deserve the assistance of Him whom he hated, rejected, and struggled against to the last extremity? "Not unto us, O Lord, not unto us, but unto thy name give glory."

THEY FOUGHT AND PRAYED.

At a thanksgiving festival in Philadelphia, the Rev. Mr. Colton related the following incidents:

"During a recent visit to Vermont, I fell in with a Revolutionary soldier, who was in Bennington battle. He told me that all of a suitable age to bear arms rushed at once to the field, and even their fathers could not keep them away. One old man, on whose locks eighty winters had shed their snows, when his sons had left for the battle, felt the impulse so strong upon him, that turning to his good old wife, he said: 'Sokey, I must go and have a shot myself.'"

Taking a potato, he halved it for a mould, in which he ran his bullets; the dinner horn was easily converted into a powder flask; when taking down the old rusty Queen's arm, he picked its flint; and thus accoutred he proceeded to the field. Posting himself behind a great sound maple stump for a breast work, he awaited his opportunity. Pretty soon a commanding red coat came drifting about in that quarter, when, laying the Queen's arm on the stump, and lifting his eyes to heaven, he ejaculated, 'The Lord have mercy on your soul!' then leveling the long, rusty gun with deadly aim, down dropped the red coat.—'Now, anything,' said Mr. C., 'but fighting a man who prays before he shoots.'"

THE MUSTARD-TREE OF SCRIPTURE.—At a late meeting of the Royal Asiatic Society, Prof. Royle read a most interesting paper showing that the mustard tree mentioned by our Lord in the Gospel, is the Khardal or Salvadoria Persica, of the East. It has a small seed which produces a large tree with numerous branches, in which the birds of the air may and do take shelter; the seed is possessed of the same properties, and is used for the same purposes as mustard; and of the name of Khardal, Sinopi is the true translation. It moreover grows abundantly on the very shores of the sea of Galilee, where our Saviour addressed to the multitude the parable of the mustard-tree.

DANGER FROM POPERY.

From a Prize Essay in the Christian Reflector.

The great political power of the Popists, and their readiness to use that power for the good of "mother church," is another cause of alarm.

In 1840, the population of the country was about 17,000,000. In the presidential election, the whole number of votes cast was 2,402,506, from which it appears that something more than every seventh person was a legal voter. As the Catholic population is now about 1,500,000, they would have over 200,000 votes. The majority in the last presidential election, though larger than any preceding majority, was only about 150,000. So that the Catholics held, in that election, the balance of power, with over 60,000 votes to spare. They could have placed, by such management as Rome understands, either Harrison or Van Buren in the presidential chair. These votes, together with the known fact, that in all those questions which affect Romanism, they will, almost to a man, vote for the party that will favor their religious system, gives them a powerful influence over the political parties, and makes as alliance with them desirable to such political demagogues as care more for their party than for their country. An able editorial, in the N. Y. Observer, has the following language:—

"The great party chieftains,—whose trade is politics,—who live, and move, and have their being, for objects of selfish ambition, will not be slow to perceive and to conciliate this Papal influence. For the sake of its vote, en masse, they will give it,—not at once, but little by little,—the stand-points it demands; and when it gains these, then it will throw off the mask, and hold up its proud front, and ask no favors. It is in this way that we fear Romanism will grow into a dangerous element in our republic."

At a public meeting of the Romanists, held in New York city, during the agitation of the School Question, a leading speaker, in presence of the bishop and priests, made the following avowal:—"For himself, he cared not to what party a man belonged; he was for that man, or that party, that would do them justice; and to that man, or that party, that was unwilling to render justice to them, he was opposed." Here is a direct avowal, that the votes of the Romanists in New York city would be at the service of that party which would go for their anti-republican demands. All the great national questions were to be thrown into the back-ground, and the destruction of the excellent school system of the city, made the question. This shameful avowal, made by the Romanists in one of their own meetings, was still more shamefully made to the public. Just before the election, bills were posted at the corners of the streets, in which the Catholics boasted that they held the balance of political power in the city, and offered their votes to the party which would go for them. The effect of this bribe, we leave for others to tell. Is it strange, if, with the acknowledged corruption of the political parties, and the readiness of Rome to buy them with votes, and the balance of power which she possesses, that the question, 'Who shall be our president?' shall be decided by Gregory XVI and the emperor of Austria? Would our limits admit, we might speak of the power of the Catholic priesthood over the Catholic population, growing out of their ignorance; the confessional; the doctrines of intention, &c; but we leave all these, and, with a few reflections, conclude.

1. The views we have presented, warrant us in believing that the designs of Rome towards us are hostile,—that her plans are well and deeply laid,—that her means, for their successful prosecution, are ample,—and that her past success is prompting her to redouble her exertions.

2. In this struggle against our civil and religious institutions, she has the sympathy and co-operation of the despotic powers of Europe. They will withhold neither men nor money, when either shall be called for. The enemy which is coming upon us, is neither weak nor poor. There is neither wisdom nor safety in our assumed contempt, or fancied security.

3. The desolation of the West must be remedied, and that speedily, if we would save our country from Romanism. Our young men, and young women, too, must go there, and take charge of the rising generation; and many of our ministers and theological students must go out to the waste places, in the Mississippi valley.

4. Believing, with Lafayette, that "if ever the liberties of this republic are overthrown, it will be by Roman priests," we must heed the injunction of Washington.—"Against the insidious wiles of foreign influence, (I conjure you, fellow citizens, to believe me,) the jealousies of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most dangerous foes of republican governments." If all foreign influence be thus dangerous, is it wise, or safe, to feel that there is no danger from the influence of a foreign power, which a Roman Catholic bishop describes in the following language:—"The Papedom numbers 120,000,000 of disciples, with 400,000 active priests, every

where scattered abroad, having but one chief, for whom respect increases with the distance. Irish and American priests are more obsequious towards the Pope, than German or French ecclesiastics, who are nearer to Rome. Thus, at a distance the Papal court is a Colossus. Who is at the head of this immense family, and this universally present ecclesiastical militia? The Pope. He numbers more subjects than any other sovereign ever did, or than many kings united. They have subjects only in their own territory; the Pope claims them in all countries. They only command the exterior homage; the Pope rules the interior. If the whole world were Papal, he would rule the whole world, being served by hundreds of thousands of priests, devoted to him. In Ireland, Holland and the United States, all Roman offices are managed by Vicars apostolic. This system is lightly spoken of at Rome, because it supplies the means of that country being everywhere sovereign. The priests of the United States, like those of Ireland, are extremely devoted to the Pope. They are very rigorous in their exertions, and, in due time, will embarrass the government." Such is the character of our enemy. Romanism in the United States is a foreign government within our own; and will yet be productive of great evil, unless it is met successfully by the influence of truth and love.

5. As most of the Catholics in this country are ignorant of the designs of the Pope and his faithful servants, the priests, and would be attached to our country and government, were it not for the influence of their religious guides, the too common practice of treating them with unkindness and contempt, is both impolitic and unjust. They should be kindly treated, and their eyes opened to the tyranny of their priests, and the corruption of their church. Efforts, a hundred fold beyond what are now put forth, are demanded for their welfare, and would be amply repaid. Providence is taking them from the oppression and superstition of the Old World, and placing them at our doors, where we can surround them by an influence which, with the divine blessing, shall make them valuable members of society.

Americans, Christians, Patriots,—we tell you that Rome, under the garb of religion, is seeking our overthrow. She is aiming a blow, by which she designs to prostrate our constitution and our altars, and establish her dominion over us. She would wipe out from the records of our government, and the services of our church, every vestige of freedom, and establish in our land, a civil and spiritual despotism. We speak as to wise men. We entreat you to look at this subject, carefully and prayerfully. We ask you to act as duty demands.

"By your stars and your fires, By the green graves of your sires," we call you to enter the field of moral conflict, with truth, and prayer, and faith, as your weapons; and may the God of our fathers bless you.

From the Southwestern Christian Advocate.

DEATH.

ORIGINAL: BY A YOUNG LADY.

Death! What is it? Alas, how chilling the accent to the unregenerate, the unprepared to die! Death! how sweet the sound, how welcome to those, who, by faith in the blessed Redeemer, are prepared to enter upon the solemn, changeless realities which it must introduce to all its victims! What is death physically considered? To arrive at some adequate conception of Death, it is important to consider, in the first place, what are some of its works, or rather desolations, and who are its victims. If his acts were limited, or confined to such animated beings as would carry with them, in their transit, no fearful future responsibilities on account of acts performed in this life, or if it involved no other consideration, real or hypothetical, than some strange metamorphosis of the body even then, death, comparatively, would lose much of its hideousness. But his sceptre knows no partialities; no distinctions on account of form, size, age, knowledge, birth, rank, wealth or character; no, all are by nature equally vulnerable; all must die. And must man die! that form which reflects the image and glory of God? Yes, that form, with all its noble features; its well strung nerves; its elastic motions,—whether sitting a King, regaled by all the odoriferous sweets that earth can afford; delighted with all that sight admires or fancy conceives; clothed in habiliments of glory, and adored by all the parasites of earth; or whether the poorest beggar that ever lived,—he must die! The silver cord must be loosed, the golden bowl must be broken, the pitcher will break at the fountain, and the wheel at the cistern. The decree has gone forth.—"The dust shall return to the earth as it was, and the spirit unto God who gave it." With what seriousness should all the living contemplate this hour. What a multitude of solemn reflections involuntarily force themselves upon our mind as we hear the word Death. And wherefore? The very reason we shall assign, is the best proof of man's immortality—a consciousness, that after death, transactions will take place, of a nature and magnitude, to which this life furnishes but a very imperfect

declaration, although not altogether dissimilar in relationship. Life is a road—a journey—a probation; death is the goal—the end.—Whatever in life man could do—was desirable to be done, might have been accomplished—death cuts off the privilege forever, and destroys all ability to alter his character.

Life is Time—Death, Eternity. Life is association—Death, separation, abstraction! Life is sympathy—Death neither feels, nor bath a tear to shed. The living are responsible to violation in part for their bliss; disembodied spirits have but one immutable will—the single projection of an anterior character—unrestrained by necessity—nor in fate! How dreadful to see a sinner die, to see his fated spirit in contest with the ruthless power of a few more short hours to prepare to die; death is stern—heeds no pleas—forces him away, as backward he casts his ghastly, wishful eyes towards his earthly citadel, and the severed ties of death. Despair seizes the spirit thus cut loose, and whispers a prophecy of gathering woe, to be more fully felt in judgment.

But death to the Christian is symphonious; sweet as Aolian notes! no chilling revolt seizes the soul anxious for manumission at the acclamation of death in his ears! no, it drives away from his memory his lifetime lullaby of grief and woes, unoblivious, but through this medium. To his pains it is the sweetest, the only anodyne; to his fears, anxieties, the only cordial. "Thou Spiritual Electro-Magnetic Telegraph, by which he holds converse with God and angels, and learns to be familiar on earth with future companions of Glory! It is his Telescope—he sees—keens further than Moses did from Nebo's brow—is quite in the verge of Heaven—glory!" "May I live the life of the righteous, that my latter end may be like unto his." JULIA.

Nubbin Ridge, Ala., June 18.

THE MISSIONARIES' FAREWELL.

BELoved BRETHREN,—The time has now arrived when we are called upon to bid you a long and affectionate farewell. Our intercourse with yourselves and the members of the churches over which the Holy Ghost has made you bishops, has been, so far as we are concerned, altogether pleasant and profitable. We have among you, those over whom our hearts yearn with affection, and with whom we hope to be reunited in that happy country, where farewell is never heard. From the hour in which you recommended us to devote ourselves to the cause of Christ, in China, to the very moment of our embarkation, we have not ceased to receive substantial tokens of encouragement from all sides. And the promptness with which the churches have individually responded to our proposal to furnish the articles deemed necessary by our predecessors in the mission, claims our grateful acknowledgement. But we regard as far greater encouragement the ardent and multiplied prayers, which we find have been put up in our behalf to the Lord of the harvest. We believe, indeed, we may without presumption say, we are certain that the blessing of Heaven will follow this enterprise. But the mode of its accomplishment we know not, but pray that we may be made humble and submissive, whatever it may be.

It would have afforded us satisfaction to have addressed each one of the brethren, individually, but the urgency of our circumstances compels us to ask you to accept this general acknowledgement of your kindness. At the same time permit us to express to yourselves, and through you to the churches, our earnest desire that there will be no diminution of interest in the cause of China mission, on the part of the people. But rather that seeing they have put their hand to the plough, they will consider themselves as commanded to urge on the work they have commenced, so long as life shall endure. Never, no never, will any have cause to regret that they have been too zealous and too prayerful for the conversion of the enemies of Christ. May we not therefore indulge the hope, that an effort will be made at an early day, to thrust another laborer into this field, and so carry out that scriptural and therefore doubtless the most successful of all modes of conducting missions, sending them forth "by two and two."

We commit our souls and our usefulness to the hands of him who has thus far sustained us, deeply sensible that "except the Lord build the house, they labor in vain that build it." Pray therefore that we may be kept diligent and faithful, and withal spiritually minded. THOMAS T. DEVAN. LYDIA DEVAN.

A shocking accident occurred at Haverhill, N. H. by the falling of the piazza of the Columbia Hotel in that place, on the evening of the 4th. It was occasioned by the display of fire-works in the evening. One person was killed, and about thirty severely injured.

GENTILITY.—At an evening party a gentleman carrying a chicken, asked a lady, what part she preferred. 'I will take a foot handle', said she. The squamish creature wanted a leg.

ALABAMA BAPTIST.

MOBILE, ALA.

Saturday Morning, August 3, 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.

ALSO, POST MASTERS, please obey the law, and inform us of papers not taken from their offices.

Special Agents. Rev. W. C. HENDERSON. Rev. W. C. HENDERSON. Rev. K. HODGSON. A. F. HARRINGTON.

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."

THE JUDSON.

The Anniversary just closed has been attended with a degree of interest heretofore unparalleled. The weather was highly propitious, and the throng of strangers greater than on any previous occasion. We have here only space to say, that the examination of the various classes was most successful, and highly flattering to the institution, as well as gratifying to the Parents and Guardians of the pupils, and to the friends of education at large.

The exercises of the Graduating Class were attended with extraordinary interest. The occasion was rendered the more impressive by an admirable Address on Female Education, by the Rev. Dr. B. Manly. This production abounded in views eminently practical, expressed with a chaste simplicity and a nervous energy, that enchaind the attention of the vast audience for more than one hour.

But we have no time for more. Our hearts are full of gratitude and thankfulness, and hope.

THE EXAMINATION.

The Annual Examination of the Judson Female Institute has just closed, having continued four days. The Board of Visitors, who were present, take great pleasure in testifying their entire satisfaction with its various exercises.

The pupils were examined in reading, spelling, grammar, arithmetic, algebra, geometry, rhetoric, logic—natural, mental and moral philosophy, physiology, natural and civil history, astronomy, botany, chemistry, evidences of christianity, political economy and the French language.

The order manifested, indicates a high degree of discipline and government.

Skill in the modulation of the voice, and the ready and correct musical performances, evince the attention which they have paid to this really useful as well as polite accomplishment.

Compositions were presented and read at various times during the examination, showing a commendable degree of proficiency in the use of the quill. The Essays, especially of the Graduating Class, with the Valdictory addresses, were written in a neat, spirited and elegant style, and delivered in a manner highly honorable to the Institute.

We also mention that the interest of the exercises of Thursday evening, was much increased by a truly able and appropriate address delivered by the Rev. Dr. Manly.

The decorations of the parlor in the Institute, also exhibited the work of the young ladies in painting, embroidery and wax-work. These manifested a refined taste and skill,

The Committee of Examination are fully satisfied that the Teachers are eminently qualified for their respective duties—that they are assiduous in their endeavors to advance their pupils, and that success has attended their efforts.

In conclusion, we most cordially recommend the Judson Female Institute to the patronage of those who may desire an education of the highest grade. We are persuaded that there is no Institution superior to it in the country.

Signed by members of the Visiting Committee who were present.

NATHAN B. WHITEFIELD. H. TALBIRD. JOHN N. WALTHALL. EDMUND HARRISON. J. C. FOSTER. JESSE HARTWELL.

REGENERATION.

Christ said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."

As this passage was discussed, in an article which appeared in the Baptist some weeks ago, the inquiry will, at this time, be, What is regeneration? In regeneration a change is effected such that the character, and relations of man to his Maker, are almost entirely changed.

The change is represented in scripture by various, and forcible language. "You hath he quickened who were dead in trespasses and sins." Eph. 1: 1. "If any man be in Christ he is a new creature; old things are become new." 2 Cor. 5: 17. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. 8: 15. Such are some of the terms used to represent the great change which is wrought in regeneration.

The change is radical. There is not merely a little alteration; a little modification of character, which may be effected without much care, anxiety, or effort. "The tree is made good." The heart is changed. The affections, desires, pleasures, pains, and pursuits are all changed. He who was an enemy of God, has become a friend. He who once "rolled sin as a sweet morsel under his tongue," now loathes it and desires to be freed from its influences. He who once reckoned the service of God as a burden, now exclaims with energy, "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God."

The change is permanent. When God made man, he breathed into his nostrils a living soul. That soul is indestructible. It is immortal from its very nature and origin. None but God can destroy it, and he will not; consequently it must live forever. When God regenerates the soul he implants everlasting life, and as this life is everlasting, it is consequently indestructible, and permanent. So said Jesus, "He that beareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Jo. 5: 24. Again, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." Jo. 10: 27, 28. The true believer is "begotten again unto a lively hope—to an inheritance incorruptible, and undefiled, and that fadeeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation." 1 Pet. 1: 3, 4, 5. One of the characteristics of a regenerate man is, that he has eternal life abiding in him. Now if the life which is communicated in regeneration be eternal, the change effected at that time must be permanent. He who turns away proves thereby that he never did pass from death unto life. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." 1 Jo. 2: 19. Those who assume the christian name from impure motives, and are not really changed in heart, will turn away in a time of trial: but those who are truly born again receive the spirit of adoption, and are the sons of God. And Christ says to such, "Because I live, ye shall live also." John, 14: 19.

This change is wrought by the Spirit of God. This is marked as the peculiar work of the Spirit. "And when he," (the Comforter, the Spirit of truth) "is come, he will convince the world of sin, and of righteousness,

and of judgment; because he shall reprove the world of sin. This appears to be his appropriate work. "Now he that hath wrought in for the self-same thing (eternal life) is God, who, also hath given to us the witness of the Spirit." 2 Cor. 5: 5. Facts establish the same thing. James and John were fishing when Jesus called them; Levi was at the receipt of customs; Saul on his way to Damascus; the Ephesians were "wed on their idols;" and every one is pursuing his own way, till he is called by the Holy Ghost. So in all cases it may truly be said, "not of ourselves." "We love him, because he first loved us." 1 Jo. 4: 19. Thus every one who is regenerated may say, "All things are of God, who hath reconciled us to himself by Jesus Christ. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5: 18, 21.

Therefore, regeneration is a very important thing. It is effected by the Spirit of the living God, and is radical, and permanent. Whoever is the subject of this work is made an heir of heaven, and will persevere to the end, and enjoy the glory of God forever and ever. * H. *

A LIVING WONDER.

From the S. W. Advocate. Within five miles of Huntsville, Ala., there lives a negro boy. He was seventeen years old last August, and weighs over 200 lbs.—But his body is not the wonder. It is his mind, if it may be said he has any.

On the 9th June, 1844, Rev. John C. Burrous, Mr. T. Branbon and myself went to see him, and were amazed. From himself and Mr. McLemore, (his master) we learned, that he has no idea of a God.—When asked, "who made you?" he answered, "nobody." He has never been, but a few times, half a mile from the place of his birth. He has not mind enough to do the ordinary work of a slave; eats and sleeps in the same house with the white folks, having his own table and bed. He will not ask for any thing; nor touch food, however hungry, unless it be offered to him. He was never known to commence a conversation with any one; nor to continue one, farther than merely answering questions in the fewest words. He speaks very low and tardily. He has never been known to utter a falsehood, or to steal, and is but little subject to anger—will not strike a dog or any thing else; but when vexed by his sister, he will take hold of her arm, as if he would break it with his hands. He cannot be persuaded to taste intoxicating liquors. His utter aversion to this bane, is either the result of his having seen its effects in his master, or it is instinctive. He has never manifested any predilection for the other sex. There is nothing remarkable in the configuration of his head, or in his countenance, save that his eye is uncommonly convex and continually rolling about with a wild and glaring expression. His laugh and movements are perfectly idiotical. He does not know a letter or figure. Withal, in one respect, he is the most extraordinary human being I ever saw. Almost his only manifestation of mind, is in relation to numbers. His power over numbers is at once extraordinary and incredible. Take any number under 100, and ask him its product when multiplied into itself, or into any other number, and he will state it at once, as readily as any one can give the sum of 12 times 12. He multiplies thousands, adds, subtracts and divides with the same certainty, though with more mental labor. He has, however, no idea of numbers above millions.

With pencil and paper we made the following calculations and asked him the questions, thus: "How much is 99 times 99?" He answered immediately, "9801." "Well, how much is 74 times 86?" He answered, "6401." "How many nines in 2000?" He answered: "two hundred and twenty two nines, and two over? How many fifteens in 3356?" He answered, "223 fifteens and 11 over." How many twenty threes in 4000? He answered: "174 twenty threes and 21 over." How much is 321 times 789? He answered after a short pause, 253269. If you take 21 from 85, how many will be left? He answered, 64. If you take 5211 from 6920, how many will be left? He answered, 1709. How much is 7 times 9, twenty two and 14? He answered, 99. If you had to give one dollar and a half for one chicken and a half, how much would you have to give for two chickens? He said, "two dollars."

If a sick, standing man, three feet long, makes a shadow five feet long; how high would a pole be, that has a shadow thirty feet long? At this he put his hand to his chin, drew himself up and gave a silly laugh. His master said, he did not understand such as that. We then asked him, how much is 3333 times 5555. In this instance, as in some others, he looked serious, began to twist about in his chair, to pick his clothes, finger-nails, to look at his hands, put the points of his thumbs to his teeth, move his lips a little, and then seemed to think a little, and then his countenance would give indications of mental agony, and so on. His master told him to walk about and rest himself. He went into the yard and appeared to be alternately elated with rapture, and depressed with gloom. He would run, jump up, throw his arms into the air above his head; then stand still, and then drag his foot over the weeds, look up and down; in a word he took on all sorts of crazy motions. We sat down to dine, and when we arose, we found him in the piazza sitting down perfectly composed. On being told that "he had done it" I said, how much is it? He answered, "eighteen millions, five hundred and fourteen

What? said I. He replied, "18,514,915." We could get no clue to the mental process by which he ascertained such results. When asked, how he did it; his unvarying reply was, "I studies it up." But what do you do first, and what next? He merely drawled out, "I studies it up." He did not count upon his fingers, nor anything external, nor indeed did he seem to count at all; and yet, he combined thousands and millions, and played with their combinations, just as others would with units. All the instructions he ever received, was from his master, who learned him to count one hundred; and would ask him, how many twelves in a hundred, how many fives, &c.

On the following Monday, I saw him again, and asked him what was that hard sum I gave him last Saturday. He replied, "33-33 times 5555." How much was it? He said, "18,514,315." On Saturday we told him there were 365 days in a year, and 24 times that would give the hours, which he said was 8760; sixty times that will give the minutes, he said, 518600, and sixty times that, the seconds; and he said 31536000.—On Monday, I asked him how many seconds in a year; and he recollected the number.—Being then asked how much is 24 times 48; he answered, 1188. How much is 15 times 41 and 78 and 7? He said, 700. How many thirty threes in 777? He said "23 thirty threes and 18 over." His recollection of numbers is almost as wonderful as his power to combine them. I submit these facts, to the consideration and reasoning of mental philosophers; for whoever has carefully read this paper, knows about as much as I know of this living wonder. JOHN W. HANNER. Huntsville, Ala., June 11th, 1844.

THE DRUNKEN SEA.

Selected and Adopted for the sheet anchor.

It is supposed, by all temperate drinkers, and such as are not genuine teetotallers, that nothing can exceed the beauty of the Drunken Sea, from the beach of Port Sobriety, in the State of Soberland, where you take shipping as far as Point Just Enough. Whether this supposition be correct or otherwise, the following extracts from the Log Book of an old and experienced navigator, will help to determine.

"The current of the Drunken Sea is always towards Point Just Enough, and the passage is so smooth and easy that it not unfrequently happens that the voyager finds himself close upon the Point almost before he is aware that he has left Soberland.

"The voyage is usually performed in boats made out of cider casks or beer barrels, wine pipes or spirits puncheons. It is astonishing what excellent sailing-boats these vessels make. Those which are used by the rich are much more elegant, easy and commodious, although perhaps not faster sailers than those which are used by the poor.—Notwithstanding the expense which is necessarily attendant upon sailing on the Drunken Sea, the number of persons, rich and poor, who sail upon it, exceeds all calculation; the rich paying the expense out of their superfluities, the poor out of their necessities.

"The voyage to Point Just Enough becomes more and agreeable, the nearer you approach the Point. The air becomes still more delicious, and a corresponding change takes place in the passengers themselves; their pulse beats quicker and stronger—their breath acquires a peculiar odor, not unlike that of the sea upon which they sail; their eyes become brighter and softer, and sometimes even seem to sparkle; they feel increased strength, and courage, and readiness for action for a short time; their ideas succeed each other with greater rapidity and vivacity, and are a little less obedient to the will; they become less serious, less disposed to deliberate, less inclined to prayer, or any other solemn religious duty, less scrupulous about right and wrong, more inclined to quarrel.

"All the voyagers to Point Just Enough agree in the account which they give of their passage across Pleasant Bay, and of the agreeable sensation experienced on approaching the Point; but they disagree very much in their statements respecting the Point itself. Some say that it lies farther off, others that it is near; some that it lies more to the north, others to the east. These conflicting statements may perhaps be reconciled on the supposition that Point Just Enough is situated on a floating island which shifts its position from time to time. Indeed, many sober people have said that it might with more propriety have been called Point No Point. How ever this may be, the visitors to Point Just Enough all agree in stating that it is quite impossible to come to anchor near it, the water being so deep that no anchor will take ground.

"For these reasons all skillful sailors, the moment they arrive at Point Just Enough, instead of vainly attempting to come to anchor or land, tack about and steer back again, across Pleasant Bay for Port Sobriety; thus avoiding the danger of being thrown upon Tippy Island, lying no great distance to leeward. The voyage homeward from Point Just Enough is much less agreeable than the voyage outward; the air loses its brilliant colors; the current and wind being against you, make it necessary to tack, and thus render the passage tedious. There are few who do not experience, as they return, some bad effect which is succeeded by a strong desire for another trip to Point Just Enough. Pleasant Bay is therefore covered from early in the morning until late at night with boats, conveying passengers of all ranks and descriptions to Point Just E-

longitude and latitude to Point Just Enough never having been exactly ascertained, geographers have found it very difficult to judge the precise limits of Pleasant Bay. It is worthy of remark, that of the countless millions who daily sail upon Pleasant Bay, there is not one who can be persuaded that it is not a part of the Drunken Sea.

"As might be expected, many of them who leave the State of Soberland, with the intention of going no farther than Point Just Enough, do yet, when they arrive at that point, extend their voyage to Tippy Island. Tippy Island is said to have been discovered by Noah, a famous navigator, who planted grape vines upon it. It was afterwards dedicated to Bacchus, whose temple is there. It has been visited by Alexander the Great, and other illustrious men of ancient and modern times, many of whose names are carved upon the barks of the vines and trees. Its daily visitors sometimes sing a song, two of the verses run thus:

"The sea, the sea the Drunken Sea, The blue, the fresh, the ever free, Without a mark, without a bound, It runneth earth's wide region round. It plays with the soul, it mutes the skin, Or like a cradled monster lies.

"I'm on the sea, the Drunken sea, I'm where I would ever be, With heaven above and hell below, And ruin where'er I go. If a storm should come and awake the deep, What matter, I should ride and sleep."

"Over against Tippy Island, on the mainland, and about a league beyond Point Just Enough, is the Port Paphos. Many of the boats touch here as they return from the island. Malaria and delirium tremens are prevalent in this part. Off Tippy Island, on the side farthest from Paphos, are the sunken rocks, called the Horrors. The visitors to Tippy Island are frequently dashed on these rocks by an eddy or whirlpool which surrounds them; those that happen to fall in with a Washingtonian Life Boat, and stick to it, are finally saved. On the same side of Tippy Island as the Horrors, but a little farther out in the Drunken Sea, are the Liver Sands. These are the more dangerous, because the precise point where they begin or where they end, cannot be determined.

"It is remarkable, that those who sail on the Drunken Sea, in boats made of spirit puncheons, more frequently strike upon the Horrors, or run aground on the Liver Sands, than those who sail in wine-pipes or beer-barrels. For some distance all around the Horrors, and on the Liver Sands, the sea is dark and rough, the winds loud and boisterous, and the sky overcast with clouds, which not unfrequently overshadow a great part of Tippy Island. When you pass this island, and advance farther in to the Drunken Sea, the water becomes still darker and rougher, the winds still more loud and boisterous, and the clouds which overspread the sky more black and lowering. Continuing to proceed, you enter into a dense fog, called Fatuous Fog which reaches from the water quite to the clouds, and shuts in the view in every direction. Beyond Fatuous Fog, and forming the extreme limit of the Drunken Sea there is a range of very high mountains, called the Dark Mountain of No Hope. At the foot of these mountains the sea beats with inconceivable fury, throwing up, from time to time, human bones and fragments of wrecked and foundered vessels. Shipwreck, let us see to it that we leave off totally all navigation of the alcoholic sea—remembering that Death and Hell are its only ports.—Let us all stick to the "cold water craft," for it will carry us steady, sober, and safe o'er life's tempestuous ocean; and should we be so fortunate as to obtain berths on board of the good ship Zion—obey all the commands of our Master, and do our duty—we shall finally arrive in the delightful port of heaven. NAUTICLER.

MEXICAN LOVE OF GAMBLING.—From the *Lepero* to the highest dignitary—men and women—all, or nearly all, are alike afflicted with the passion. They manifest, too, the greatest indifference to loss and instances are daily occurring where a man will lose his hat, shoes blanket, and even the very shirt from his back, with a nonchalance which in any other situation would be highly commendable. He fears no pain or disgrace—starvation he looks upon with perfect indifference—in short, so strong and deep seated is his passion for any game of chance, that the Mexican will stake a month's food in advance upon the single turn of a card, even were he to know that starvation would be the inevitable result of an unlucky deal. That there are many gentlemen in Mexico, who do not gamble I have little doubt, but, as a general rule all classes are more or less addicted to games of chance.—*Kendall's Narrative*.

SLEEP UPON A CAMPAIGN.—A person has only to pick out a soft place upon the ground, roll himself up in his blanket and take immediate possession of his bed-room; and, though people who have never tried "out of doors," may picture anything but comfort with such lodgings, sounder, sweeter, and more refreshing sleep, never visited the downiest couch, than can be found upon earth, on one of our Western prairies.—Should any of my readers ever undertake a tour of the kind, and find any difficulty in getting to sleep, I can recommend a plan to bring about that desirable object, which has never been known to fail in a single instance: "Just count the stars."—*Kendall's Santa Fe Expedition*.

PRAYING FOR HERETICS—POWER OF MONEY.

A correspondent of the New York Observer, travelling in Italy, relates the following instance of Popish duplicity and cupidity:

"I sometimes think I did wrong the other day at Capua. One of the vagabond friars came into the hotel yard, where I stood, and rattled his little wooden box for charity. His face pleased me much. It had a most amiable and meek expression, and as he stood bareheaded and barefooted before me, his brown hood thrown back from his shaven crown, and a twisted rope around his waist, at which dangled his cross and rosary, I really took quite a fancy for him. The first thought which struck me was, he cannot be the cruel, exclusive papist I have so often met. His face belies it. He came up to me, as I stood gazing on him, as if he saw something in my countenance that promised him some coppers. I waited a moment to see what he would say. He rattled his box and begged for a few grana, promising, in a whining voice, to pray for me to the end of his life. I heard him through, and then rather bluntly said, 'Well, now, I don't understand this. A priest told me, not long since, there was no possible chance for a heretic; that he did not go to purgatory at all, but straight past into the lowest pit of perdition, where prayers could never reach him. And now you say you will pray for me, who am a heretic.' As I said this, I took out a handful of small coin, and rattled them before his greedy eyes, on purpose, I confess, to tempt his cupidity. I was determined, for once, to test the strength of his rigid catholic belief. 'Now,' continued I, 'a priest is your superior in rank, and must know what you believe; and why then do you tell me you will pray for me if I give you money, for I am a heretic to a certainty, and a settled one.' 'Oh,' said he, 'I will pray that you may cease to be a heretic, and become a good catholic.' 'Ah, that's it, is it? I replied, coolly returning my money to my pocket, 'well, I shall not give you money to pray for that object, most certainly; for I wish to remain a heretic, and would give more for this purpose than I would to be converted. I hope you won't pray for such a result, with or without money, if your prayers have any effect.' He saw at once that he had got on the wrong track, and stammered out, 'Oh, I will pray for your body that it may be kept in good health.'—'No,' said I, again tossing the money in my hand, 'the doctors will take care of my body; besides, the body is of little consequence compared with the spirit. If you cannot pray for my spiritual welfare, a fig for your prayers. Now it stands just here; your priests tell me there is no salvation for a heretic, and they certainly ought to know. I am a heretic, in toto, and mean to live and die one; yet if you will not say there is a chance for me as a heretic, and that you will pray for me as such, I will not give you one cent.' It was really amusing to see the cunning workings of that meek and simple face. It was driving him into a close corner, and he had wit enough to see it. He shuffled, twisted, and stammered out something, still watching my hand. 'It's of no use,' said I, 'if you cannot say this, I must go, and deliberately put my money in my pocket. He saw it disappear, like a treasure, going to the bottom of the sea, drew a long breath, and exclaimed: 'Ah, well, I will pray for you.' 'Then you think there is a chance for me as a heretic?' said I. 'Si, Signore,' he replied. 'And you will pray for me every night?' 'Si, Signore.' 'Now there's no trick about this.' 'No, Signore.' I had conquered, or rather money had. Without thinking, I had set my heart on testing the man. But I was half-sorry I had done it after it was over. It seemed such an exposure of poor human nature—its weakness, and its degradation. We afterwards entered into a long conversation, and he told me he often scourged himself and fasted, and that twice the evangelist Matthew had appeared to him, during his self-macerations, in the form of a babe, and that he expected soon to see him again. He rattled on for a long time his nonsense, till I became tired and turned away. His leave-taking was the very spirit of kindness, and I saw his crouching form disappear with the feelings of the profoundest melancholy. I had no doubt he had played me a trick, by making some mental reservation, or by saying it was no sin to lie to a heretic to get money to serve the Lord with. Yet I felt kindly towards him. He was a part of the great brotherhood of man, yet what a living muckery of his Creator!"

The emperor of Russia while in England, always slept on the ground, on a leather tick stuffed with straw, as being more conducive to health than a feather bed.

RAIL ROADS.

In a few days, the books will be opened for subscription to the Harlem and New-Haven Railroad, and books are now open for Vermont and Massachusetts Railroad, the subscription to which exceeds half a million. The former of these enterprises will doubtless aid the Worcester and Western lines, and will command a considerable amount of travel; but the latter will open to this city the rich valleys of Vt, and the trade of Canada, and the effect of it upon the commerce of Boston will probably exceed that of the Western Road.

It traverses a region full of freights and manufactures, and will turn nearly the whole trade of Vermont and Canada to Boston,

which now flows by the Champlain Canal to New-York.

The line is studded with factories and busy work-shops, now in full activity, and the success of the Fitchburg Railroad, now at 8 to 12 per cent, premium, unfinished, is an earnest of its success.

Sensible Advice.

"If you ever marry," said a Roman Consul to his son, "let it be to a woman who has judgment enough to superintend the getting of a meal of victuals; taste enough to dress herself; pride enough to wash her face before breakfast; and sense enough to hold her tongue when she has nothing to say."

THREE EXCELLENT THINGS.

1. It is an excellent thing for a man to understand his own duties.
2. It is an excellent thing for him to have a disposition to attend to them.
3. It is an excellent thing for him to confine his efforts to the sphere of action which duty assigns him.

ATOM.

The smallest portion of any substance the human eye can perceive, is still a mass of many ultimate atoms or particles, which may be separated from each other, or newly arranged, but which cannot, individually, be hurt or destroyed. A particle of powdered marble, hardly visible to the naked eye, still appears to the microscope a block susceptible of indefinite division, and, when broken by fit instruments, until the microscope can hardly discover the separate particles of the fine powder, these may be yet further divided by dissolving them in acid, until the whole becomes absolutely invisible, as part of a transparent liquid. A small mass of gold may be hammered into a thin leaf, or drawn into a thin wire, or cut into almost invisible parts, or liquified in a crucible, or dissolved in acid, or dissipated by intense heat into a vapor, yet, after any and all of these changes, the atoms can be collected again, and the original gold can be exhibited in its pristine state, without the slightest diminution or change. And all the substances or elements of which our globe is composed, may thus be cut, torn, bruised, ground, &c., a thousand times, but are always recoverable as perfect as at first. And, with respect to delicate combinations of elements, such as we see in animal and vegetable substances, although it be beyond human art originally, to form or imitate any of them, still, in their decomposition, and apparent destruction, the accomplished chemist of the present day, does not lose a single atom. The coal which burns in his apparatus until only a few ashes remain behind, or the wax taper which seems to vanish altogether in a flame, or the portion of animal flesh which putrefies and gradually dries up and disappears: all these phenomena are now proved to be only changes of connexion and arrangement among the indestructible ultimate atoms; and the chemist can offer all the elements again, mixed or separated, as desired, for any of the useful purposes to which they are severally applicable. When the funeral piles of the ancients, with their charge of human relic, appeared to be wholly consumed, and left the idea with survivors that no base use could be made in after time, of what had been the material dwelling of a noble or beloved spirit, the flames had only, as it were, scattered the everlasting blocks of which a former edifice had been constructed, but which were soon to serve again in new combinations.

A Pennsylvania paper states that a shower of stones, some of them weighing 15 pounds each, fell on the farm of Mr. Kelly, in Verango county, on Saturday, 30th June. The stones were common slate and sand stone.

HYDROPHOBIA.—A letter from Leipsic of the 16th of May: "Dr. Fleming, an eminent veterinary surgeon, and Director of Veterinary School at Rosenthal, has just died here of hydrophobia, after 24 hours of frightful sufferings. Dr. Fleming has never been bitten by any animal affected with madness, but about 3 years back he had dissected a dog which had died mad. This fact proves what a length of time the rabietic principle may remain latent in the human body."

POPEY.—The Austrian government forbids any Catholic, under the penalties of fine and imprisonment, to embrace Protestantism, without express permission from civil authorities. It forbids Catholic priests to be present at a marriage between a Protestant and a Catholic, and forbids any Protestant ministers to offer public prayers in church or chapel, on occasion of such a mixed marriage.—*Morning Star.*

FIRE IN HUDSON.—A destructive fire occurred in Hudson, N. Y., on Friday afternoon, the 29th ult. 20 or 30 stores and buildings were destroyed. The stores were filled with grain, hay, wool, &c. The loss is estimated by a correspondent of the New York Tribune at \$200,000. The fire is supposed to have been occasioned by a spark from the steambot Fairfield, which was just preparing to start for New York. The property destroyed was situated near the river.—*Christian Secretary.*

A gigantic railway through Russia, from Odessa to the shore of the Black Sea, a distance of one thousand miles, is in contemplation. It is supposed that the Emperor of Russia during his week's visit to England, distributed about \$25,000 in acts of liberality.

An important sentiment for Parents.—The ordination of Providence, says a distinguished writer, is that none should form our character. The first object of parents should be to make home interesting. It is a bad sign whenever children have to wander from the parental roof for amusement. Provide pleasure for them around their own fireside, and among themselves. The excellent Leigh Richmond pursued this plan—had a museum in the house, and exerted every nerve to interest his little flock. A love of home is one of the greatest safeguards in the world to man. Do you ever see men, who delight in their own firesides, lolling about taverns and oyster-cellars? Implant this sentiment early in a child; it is a mighty preservative against vice.

The center of Population.—From an article which we have read in the Weekly Statistical Register, a new Journal recently started at Louisville, we gather that the centre of the population of this country, in 1840, was at a point 175 miles west of Washington City, and that within the last fifty years it has moved westward no less than 197 miles.

GRATITUDE.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

"Every creature of God is good, and nothing to be received without thanksgiving."—Whether I consider spiritual or temporal things, I am continually receiving good at the hand of God; and this demands my gratitude; of which blessing and praise are the proper expressions.

"Bless the Lord, O my soul:
And all that is within me, bless his Holy Name.
Bless the Lord, O my soul:
And forget not all his benefits;
Who forgiveth all thine iniquities;
Who healeth all thine diseases;
Who redcometh thy life from destruction;
Who crowneth thee with loving kindness and tender mercies;
Who satisfieth thy mouth with good things,
So that thy youth is renewed like the eagle's.
Bless the Lord, all his works,
In all places of his dominions:
Bless the Lord, O my soul!"

I cannot review the past, look on the present, or anticipate the future; I cannot contemplate spiritual or temporal things; to world, or that which is to come, without finding abundant proof that the 'tender mercies of God are over all his works.' I have experienced troubles, changes, sorrows, and vexations; but yet 'goodness and mercies have followed me all my days.' I have enjoyed health, plenty, safety, and comfort; and in the day of sickness I have had every thing which could alleviate suffering. Many have fallen around me, and I remain in the land of the living. Thus my temporal blessings have been numberless. But how shall I speak of my spiritual blessings? I was ignorant, worldly, thoughtless, proud, was careless; and in my ruinous career I was visited with divine power. The light of divine truth shone into my mind, and I was enabled to turn to God.

I meditate on the Gospel; on the glorious and gracious Jehovah; on man, rescued from Satan, death, and ruin, and made by faith in Christ an inheritor of glory. Then I see religion in the brightness of its effulgence, the riches of its mercy, and the triumphs of its grace and power. I have suffered much indeed from the arts of Satan, the corruption of my heart, and the cares and allurements of the world; but I have been enabled to cleave to God, and Christ, and piety in an evil world; so that I am now a wonder to myself; and may well say, with the most living gratitude, 'Having obtained help of God I continue unto this day.'

Why has God thus blessed me both in providence and in grace? There was nothing in me to win the divine regard; for I was 'foolish, disobedient, deceived, serving divers lusts and pleasures.' Since I have been made acquainted with the Gospel, I have been frequently forgetful of God, unthankful, impatient, disobedient, unprofitable. But God has borne with me, and He yet bears with me. How wonderful his patience, goodness and love! I have deserved no good, and yet all good has been conferred upon me. O what a senseless heart is mine, if I be not unfeignedly thankful! Every feeling ought to be gratitude; and every expression ought to be praise.

But true gratitude is a practical principle. 'What shall I render to the Lord for all his benefits?' This is a proper inquiry. The answer to it is obvious. I ought to surrender and present myself to God; to use my faculties according to his will, and to employ my talents in promoting his glory. In all my purposes and conduct, I ought to show that I am sensible of the divine goodness, and anxious to please my gracious Benefactor.

God has done more for me than I can express, or even conceive. Creation, preservation, redemption, divine grace, temporal comfort, eternal glory—can I forget these things; or can I remember them, and yet refuse to praise God with my lips, to honor Him with my substance, to employ myself in his service, and to devote myself wholly to Him? O, blessed God! author and giver of all good, fill my heart, I beseech Thee, with a due sense of thy great, unceasing, and unremitted goodness towards me all my days.—As I consider the spiritual and temporal gifts which Thou hast conferred upon me, and the numberless evils from which I have been de-

livered, I am filled with thanksgiving to Thee, O God, my Father, my Redeemer, my Lord, my King, my Saviour—Amen.—End of the Illustration.

Instances of Presence of Mind.—Captain Elliot and Captain Herbert narrowly escaped a very dangerous accident, which might have proved fatal to many had it not been fortunately averted by the personal coolness and resolution of the Captain of the Nemesis. A Congreve rocket, which had been placed in the proper tube from which it is fired, and had been already ignited, accidentally hung within it, instead of being projected, as intended. In another second it would have burst in the tube itself, and must have killed or wounded all those who were standing near it upon the bridge between the paddle boxes. With instant coolness and presence of mind, Capt. Hall put his arm in the tube, and forcibly pushed it out from behind, although the rush of fire which came out of it burnt his hand severely and caused intense pain. Indeed, it was not done without great personal risk. It is difficult to calculate what disastrous results might not have followed, had the rocket burst in the tube on board ship. It was long before the use of the wounded hand was recovered.—*Voyages of the Nemesis.*

FATHER MATHEW—Visit Postponed.—The friends of Temperance in the United States, we are sorry to say, will not be able this year to greet, in our heaven-born cause, the great Reformer of Ireland. He has decided not to visit our shores this summer, which will be a disappointment to thousands in common with ourselves. The following letter from him upon the subject, was addressed to the Rev. H. H. Kellogg, of Illinois:

CORK, May 18, 1844.
Reverend and Dear Friend:—Accept my grateful acknowledgments for your very kind letter, and truly Christian sentiments. If all ministers of the gospel were animated with the same benevolent spirit, the world indeed would be a delightful habitation. The good Samaritan did not pause to ask what was the religious belief of the wonderful traveler. We are directed by our divine Master to do in like manner. Without the least sacrifice of religious principles, you and I, and every friend of humanity, can labor together in the great and sacred cause of total abstinence.

My own wishes prompt me to go directly to the United States; but I must postpone my journey for another year. Circumstances compel me to offer this violence to my inclinations. Wishing you a prosperous voyage, and praying that the Lord may accompany you, I am, with high respect, reverend and dear sir, yours, devotedly,

THEOBALD MATHEW.

CURIOUS RELICS.—Among the relics of the Historical Society at New Haven, Conn. there is a cane manufactured from the root of the tree on which the Salem witches were hung; the old oak chest formerly in the possession of Aaron Burr; the arm chair of Roger Williams; the camp stool of the Rev. Col. Elisha Williams, once President of Yale College; Gen. Putnam's old tavern sign, with a portrait of Gen. Wolfe painted thereon; a part of the keel of Capt. Cook's old ship "Endeavor," that passed round the world, and finally ended her days at Newport, R. I.; the basket and glass found with Captain Nathan Hale, who was hung by the British, on Long Island, as a spy, during the revolution, as a retaliation for the death of Andre; and last, but not least, the order book of a British Adjutant, containing the "orders" of the British Army on the day of the memorable battle of Bunker Hill, one sheet of which was stained and stamped for eternal endurance, with—a single drop of human blood.

Morse's Electro Telegraph (says a correspondent of the U. S. Gazette) is still the admiration of our citizens. It is amusing to hear the various novel opinions entertained of the novel operations of this truly wonderful machine. Some think that packages, letters, &c. are transmitted. One individual of whom I heard, actually thought that it carried passengers, and believed seriously a story told him, that persons rode backward and forward on the wires, seated on a peculiar kind of India rubber saddle, greased underneath with refined oil. Others think the wires are hollow and that small papers with intelligence written thereon, are placed in these tubes and forced through by means of galvanism.

THE POWER OF TRUTH.—The celebrated Gilbert West and Lord Littleton, both men of acknowledged talent, had received the principles of infidelity from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the Resurrection of Christ, and Lord Littleton the Conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice and a contempt for Christianity. But what was the result? They were both converted by their endeavors to overthrow the truth of Scripture. They came together, not as they expected, to exult over an imposture exposed to ridicule, but to lament their former unbelief, and to congratulate each other on the truth of revelation. They published their enquiries, one entitled "Observations on the Conversion of St. Paul," and "Observations on the Resurrection of Christ."

REGISTRY FOR THE ALA. BAPTIST.

| | |
|----------------------|--------------------|
| G. W. Fisher, | vol 2 |
| B. E. Brantford, | to no 24, vol 3 |
| Dr. J. E. Badell, | to no 24, vol 3 |
| J. B. Bruce, | to no 24, vol 3 |
| Rev. T. F. Curtis, | vol 2 |
| Rev. Robert Carran, | vol 2 |
| Rev. John Crumpton, | vol 2 |
| F. Casey, | 25 nos of vol 1 |
| Milton Callaway, | to no 26, vol 2 |
| Osward Eddins, | to no 31, vol 2 |
| Alex. Graham, | to no 45, vol 2 |
| Eldred W. Hardy, | to no 24, vol 3 |
| O. Lerner, | to no 36, vol 2 |
| Aaron Lovelace, | vol 2 |
| Wm. Lovelady, | to no 26, vol 2 |
| D. R. Lide, | to no 32, vol 3 |
| Dr. L. B. Lane, | to no 26, vol 3 |
| N. Lipscombe, | to no 26, vol 3 |
| Littleton Mandy, | to no 27, vol 3 |
| Mrs. M. E. McConico, | vol 2 |
| Malechi Nettles, | no 26, vol 1 |
| Willis Sturdivant, | to no 16, vol 3 |
| Joseph R. Spinks, | vol 2 |
| S. S. Sherman, | for 2 copies vol 2 |
| D. B. Sullivan, | vol 1 |
| Mrs. A. E. Travis, | to no 26, vol 2 |
| W. H. Talbot, | to no 13, vol 3 |

J. H. De VOTIE, Treasurer.

TO BUILDERS.

The Board of Trustees of Howard College invite proposals until the 15th of August next, for erecting a College edifice of brick, four stories high, (including the basement) one hundred and twelve in length and forty-four feet in width. For plan and particulars call on either of the undersigned.

W. N. WYATT,
L. Y. TARRANT,
J. F. COCKE,
L. GOREE,
WM. HORNBUCKLE,
Building Committee.
June 22 1844.

HARRIS, CLAYTON & CO.

Factors and Commission Merchants, MOBILE. TENDER their services to their friends and the public. They have a large lot of RAGGING and ROPE at Marion, which they will dispose of, at very low rates, to their customers and friends, and which can be had by application to their authorized agent.

JOHN HOWZE,
July 3, 1844 if 42

J. L. MCKEEN & BROTHER,

WHOLESALE & RETAIL DEALERS in Foreign and Domestic Dry-Goods, NO 40, WATER-STREET, MOBILE. WILL be receiving constantly fresh supplies of the most fashionable GOODS, to which they call the attention of the public, at reasonable prices.

July 3, 1844 ly 42

JESSE B. NAVE,

Factor and Commission Merchant, MOBILE. RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry county, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the Summer at Marion, PENN. COUNTY, ALA., will be promptly attended to. He will remove to Mobile early in October.

July 3, 1844 ly 42

DISSOLUTION.

The partnership, heretofore existing between the undersigned, is this day dissolved by mutual consent. Benjamin F. Marshall is authorized to settle the business of the firm, and to use its name in liquidation.

JEREMIAH AUSTILL,
BENJ. F. MARSHALL.
July 10, 1844

COPARTNERSHIP.

The undersigned have formed a partnership under the name of Donald & Marshall, for the purpose of transacting a Factorage and Commission Business, and hope by their undivided attention to the interest of their friends, to merit a liberal share of patronage. They solicit a continuance of the patronage heretofore extended to Austill & Marshall and John T. Donald.

JOHN T. DONALD,
BENJ. F. MARSHALL.
Mobile, July 10, 1844 4t 48

FOSTER & BATTELLE,

SUCCESSORS TO GRIFFIN & BATTALAN, WHOLESALE GROCERS, No. 34, COMMERCE STREET, MOBILE, ALABAMA. REFERRED TO:
Rev. Alexander Travis, Conecuh County
" J. H. DeVotie, Perry
" David Garner, Esq., Butler
" Capt. John Fox, Monroe
" Judge Ringold, Marange
May 26, 1844 if 16

DAVID GORDON,

Commission Merchant, No. 6, St. Francis Street, MOBILE, ALA. REFERENCES:
John Ezell, Lowndes Co. Miss.
Basil Mandy, Tuscaloosa,
Caleb Johnson, Conecuh County,
Capt. John Martin, Montgomery,
J. M. Newman,
William Johnson, Selma.
Mobile, March, 1844, if

CUNNINGHAMS & CLOCK,

Commission Merchants, No. 60, Commerce Street, MOBILE. T. & J. Cunningham,
Wm. R. Cunningham,
D. Clock,
Agents of the Augusta Insurance and Banking Company.
Nov. 25, 1843.

DISEASES OF THE TONGUE.

These are very numerous. We have time and space at present to mention only a few of them.

1. The tongue of falsehood. Very young children are very liable to this disease. "The wicked go astray as soon as they are born, speaking lies."

2. The tongue of covetousness. Who does not know that where a man's interest is at stake, his tongue is not always to be trusted? If the buyer says, "it is naught, it is naught," the seller as readily says, "it is excellent; first rate;" and when each "is gone his way, then he boasteth."

3. The tongue of envy. "I considered all travail, and every right work, that for this a man is envied of his neighbor." "The spirit that dwelleth in us," instead of looking out with fraternal joy on the green fields, rich pastures, excellent horses, houses, furniture, carriages and clothing of our neighbors, "lusteth to envy," and out of the abundance of such a heart the mouth speaketh.

4. The tongue of suspicion. The "evil surmising" of an agitated bosom have no other limits than the utmost range of a disordered imagination. If jealousy, to its object is "cruel as the grave;" to its subject, it is like "coals of fire which hath a most vehement flame."

5. The tongue of obscenity. It may begin with remote insinuations, and a great show of delicacy. But it "setteth on fire the course of nature," and is itself "set on fire of hell."

6. The tongue of flattery. "His words were softer than oil, yet were they drawn swords."—Zion's Advocate.

REWARDS.—In the London and Dublin Orthodox Journal, (a Roman Catholic Magazine) for October, 1843, page 260, we find the following rewards offered:

"Twenty-five Guineas Reward to any Protestant who will find, in the New Testament, a single instance of infant baptism administered either by deacon or apostle."

"Fifty Guineas Reward to any Protestant who will point out a single passage in the Scriptures which states that a woman can hold rule in the church, or that Queen Victoria, or any of her predecessors was to be the supreme head of the church."

"One Hundred Guineas Reward who will prove from the Scriptures that the sign of the cross was ordered to be used in the administration of baptism, either by Christ or his Apostles."

Will any Protestant undertake to secure these splendid prizes? English Baptist Reporter.

ANECDOTE OF D'ABIGNE.—Dr. Sewall, in his late tour in Europe, in company with an Unitarian clergyman of New England, paid a visit to the justly celebrated writer of the history of the Reformation, Merle D'Abigne. Soon after their introduction, D'Abigne inquired of the clergyman to what denomination of Christians he belonged. With some little hesitancy, he replied that he was a Unitarian. A cloud of grief passed over the face of the pious historian—and all was as before. The hour passed pleasantly, and the moment of parting came. D'Abigne took the hand of the Unitarian, and fixing a look of great earnestness upon him, said: "I am sorry for four errors. Go to your Bible—study it—pray over it—and light will be given you. God was manifest in the flesh."

FINE ILLUSTRATION.—A clergyman, in a recent discourse, was speaking of the common practice of pointing to the sins and follies of the members of churches, as an excuse for those of others, when he thus illustrated the evil of such an argument: "Ah!" said he, "this is a common device of the Devil, to blind the eyes of his poor disciples, with dust shaken from the soiled garments of Christians."

A MISSIONARY FALLEN.—Dr. Asahel Grant, a missionary of the American Board, to Persia, died, at Mosul, of typhus fever, April 24th, 1844. Dr. Grant was the first missionary who penetrated among the Nestorians, in Kurdistan. His loss will be severely felt; he was a valuable missionary, and a man of uncommon courage and deep piety.

Whale Boat and Boy picked up.—The following letter from Rockport Mass., dated June 24th, is published in the Salem Advertiser: "Captain Giles arrived here this afternoon, bringing with him a whale boat and a boy that he picked up about 25 miles E. by S. of Thatcher's Island. The boat is about 15 feet keel, new sails, one oar painted green, the other not painted, no compass no water, no bread. The boy says he bought the boat in Salem."

Important Remedy for Cancers.—Col. Usery, of the parish De Soto, informs the editor of the Cado Gazette that he has fully tested a remedy for this troublesome disease, recommended to him by a Spanish woman, a native of the country. The remedy is this—Take an egg and break it, then pour out the white, retaining the yolk in the shell put in salt and mix with the yolk as long as it will receive it; stir them together until the yolk is formed, put a portion of this on a cancer about twice a day. He has made the experiment twice on his own family with complete success.

A CERTAIN AND EFFECTIVE CURE FOR SICKNESS AND FEVER.

Also a most superior Medicine in the Treatment of Bilious Fever, Nausea, General Debility, and Nervous Weakness.

THE most saluting recommendation of this medicine has been received from some eminent Physicians and others who have used it. And it is proved that no medicine has ever been used whose action has been so beneficial, prompt and invigorating, and called forth from each individual so many and so good testimonies. Persons taking the Pills, soon find themselves relieved, Child bearing Fevers, Stomach and head aches, and headachill, Strength and appetite increasing and improving, and all their usual complaints, which never fail to cure the Child bearing Fevers, and never destroy the stomach or operate upon the bowels. When taken according to the directions accompanying them, they are invariably surprised and pleased with their rapid and complete restoration to health.

IMPORTANT INFORMATION. A PROCLAMATION.

To the Citizens of Alabama. WHEREAS, for several years past, the good people of this State have been greatly and very seriously injured upon their minds and bodies by the use of a certain medicine, the name of which is the VEGETABLE PILLS, or the VEGETABLE PILLS FOR SICKNESS AND FEVER, and the name of the proprietor, who is the inventor and discoverer of the same, is the late Dr. J. C. HULL, of the City of New York, who has now died, and the name of the proprietor, who is the inventor and discoverer of the same, is the late Dr. J. C. HULL, of the City of New York, who has now died, and the name of the proprietor, who is the inventor and discoverer of the same, is the late Dr. J. C. HULL, of the City of New York, who has now died.

VEGETABLE PILLS. A PUBLIC BLESSING.

THESE PILLS have long been known and appreciated, for their extraordinary and immediate powers of restoring perfect health to persons suffering under nearly every kind of disease to which the human frame is liable. They are particularly recommended to all those persons who are afflicted with any kind of a chronic or lingering complaint, as there is no medicine before the public which has so natural and happy effect upon the system in correcting the stomach and liver, and to the formation of healthy chyle and thereby purifying the blood.

HEADACHE—SICK OR NERVOUS.

Those who have suffered and are weary of suffering with this distressing complaint, will find Spencer's VEGETABLE PILLS a remedy at once certain and instantaneous in its effects. One single dose of the Pills taken soon as the headache is felt coming on, will cure it in one half hour entirely.

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THE most saluting recommendation of this medicine has been received from some eminent Physicians and others who have used it. And it is proved that no medicine has ever been used whose action has been so beneficial, prompt and invigorating, and called forth from each individual so many and so good testimonies.

GREAT NATIONAL WORK.

TAPPAN & DENNETT, No. 114, Washington-street, Boston, propose to publish, by subscription, in fourteen monthly numbers, at the low price of 25 cents each number, THE LIFE OF WASHINGTON, BY JARED SPARKS.

- 1. Portrait of Washington at 29, by Peale. 2. do do Mrs. Washington at 40, 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 Newburgh. 9. Plan of Parma 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.

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 research 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 essentially 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.

The price asked for this work is less, when the exertion is considered, than that of any other publication in Europe or America. The investment and expenditures connected with this undertaking are much greater than usually attend such publications: and it will be apparent that the publishers must rely on an extensive sale for their remuneration.

Among the many who have given the work the aid of their subscription and influence, are the following gentlemen, viz: Hon. John Q. Adams, Martin Van Buren, Jacob Burnott of Ohio, Josiah Quincy, John Pickens, Francis Wayland, D. D., Rev. Moses Stuart, Robert G. Shaw, Esq., Rt. 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. HAYNES, GREER & CO., Commission Merchants. Office No. 4, Commerce Street, UP STAIRS.

Thomas Haynes, John H. Greer, A. L. McCoy. References: Rev. Elias George, Perry co. Rev. Athelston Andrews, Dallas. Rev. Jam. Barren, Noxaba, ce.

FACTORAGE & COMMISSION BUSINESS. THE subscriber respectfully tenders to his friends, his thanks for their confidence and begs leave to inform them, and the public, that he continues as heretofore the

FACTORAGE AND COMMISSION BUSINESS in Mobile. His long experience in business, with his usual prompt and personal attention to the interest of his customers, he hopes will insure a continuance of their favors and confidence. All orders for Groceries, Bagging, and Rope, &c., will be filled on the usual terms, and the articles carefully selected.

FEMALE INSTITUTE.

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

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

It embraces, first, a Female Department, for small children; secondly, the BOARDING SCHOOL, including a PARANATURAL DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

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

Young ladies desiring to complete the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

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

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

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

The Boarders never leave the grounds of the Institute without special permission from the Principal: They never make or receive visits: They rise at 5 o'clock in the morning, and study one hour before breakfast; they also study two hours at night under the direction of the Superintendent.

They go to town but once a month, and then all purchases must be approved by the Teacher accompanying. They are allowed to expend no more than fifty cents a month, from their pocket money.

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

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

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

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

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

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

February 17, 1844. MONROE SPRINGS. ARE eligibly situated in the upper part of Monroe county, in as healthy a region as South Alabama affords, three miles from Nathan Cooker's, at Midway, on the main Western stage line, 100 miles from Mobile and 80 miles from Montgomery. There will be a convenient transit from Squire Cooker's to the Springs, easily accessible by carriages from every direction.

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

JOHN E. RANDALL. OFFERS to purchase a large and well selected assortment of School Books.

JOHN E. RANDALL, School Books, Stationery, &c.

Law and Medical Books. In every department of these professions, and those the general standard works of authors and research.

PROSE AND POETICAL WORKS. From the best of the most selected and the most approved authors, both of our own and foreign countries. Poets and Poetical writers, variety and style in choice of language.

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

LAW & MERCANTILE BLANKS. Of every kind and description. MORTGAGE DEEDS, LEASES, CHARTERS, VOUCHERS, RECEIPTS, BILLS, LETTERS, &c. All printed on the best paper.

Blank Books. From the best and most approved authors, both by the largest size and the most elegant and useful.

Paper Ruled to any pattern, in superior Style, WRITING & LETTER PAPER, Tissue Paper, Bristol Boards, Tinted Paper, Wrapping Paper, Perforated and Fancy Paper, Bunnet Boards, Note and Envelope Paper, &c.

In short, having determined to keep on hand a full and complete assortment, there is scarcely any article usually called for by the Bookstore, which cannot be obtained of J. E. R. at the lowest price.

Merchants, Traders, Teachers, Parents, Ministers, and all who may need either Books or Stationery, are invited to call and examine the stock and prices. Mobile, February 1st, 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, Catarrhs of the chest, Influenza, Croup, Spitting of Blood, Pain in the side, Shortness of Breath and common Colds. Price only fifty cents a bottle. For sale only at the Drug Store, opposite Cooke's old stand, by E. R. SHOWALTER.

Febr. 24, 1844. Theological Institution. TERMS OF ADMISSION. EACH one, who wishes to enjoy the advantages of this Institution is required to present his LICENSE, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the Gospel Ministry.

Likewise, he will undergo an examination by the Executive Committee, on his christian experience and call to the ministry, and if the examination be satisfactorily sustained, he will be received, and directed to such a course of study as the case and circumstances may demand. No literary qualifications are prescribed. Each one will be aided according to his particular need, and no more. Those who may defray their own expenses will undergo the same examination; but no charge will in any case be made for tuition.

JESSE HARTWELL, President. Ala. Ep. State Convention. April 20, 44. 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 each minister and church, to answer this question promptly, and in the affirmative? They ask speedy answers that they may be authorized to receive beneficiaries, and make the necessary appropriations.

Remittances may be made to Rev. D. P. Bestor, Treasurer of the Convention, Greeneborough—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.

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