

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

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

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THE POPE'S BULL AGAINST THE CHRISTIAN LEAGUE.

On the 8th of May, the Pope addressed a letter to all patriarchs, primates, archbishops and bishops, against Bible Societies, and especially against the Christian League, established a short time since in this city for the diffusion of Christian knowledge in Italy, by the distribution of Bibles, D'Aubign's history of the Reformation, &c. After alluding to the bulls of former Popes against Bible Societies, translations of the Bible into modern languages, private interpretation of the divine oracles, &c., his Holiness comes to the special object of his letter,—the Christian League,—which he thus denounces.

"Among the sectarians of whom we are speaking, deceived in their hopes, and in despair at the immense sums which the publication of their Bible costs them, without producing any fruit, some have been found who, giving another direction to their manœuvres, have betaken themselves to the corruption of minds, not only in Italy but even in our own capital. Indeed many precise advices and documents reach us that a vast number of members of sects in New York, in America, at one of their meetings, held on the 4th of June, last year, have formed a new association, which will take the name of the *Christian League*, (*Veletis Christiani*), a league composed of individuals of every nation, and which is to be further increased in numbers by other auxiliary societies, all having the same object, viz: to propagate among Italians and especially Romans, 'the principles of Christian liberty,' or, rather, an insane indifference to all religion. These, indeed, confess that the Roman institutions, as well as Italian, had in bygone times so much influence that nothing great was done in the world but that its origin in our august city. Not that they ascribe the fact to the Pontifical See, which was then founded by the disposition of God himself, but verily to some remains of the Roman power, subsequently usurped, as they say, by our predecessors who succeeded to that power.

This is why they determined to afford to all people 'liberty of conscience' (or rather, it should be said, liberty to err), from which according to their theory, must flow, as from an inexhaustible source, public prosperity and political liberty; they think they should before all things win over the inhabitants of Rome and Italy, in order to avail themselves of their example and aid in regard to other countries.

They hope to obtain this result easily by favor of the Italians scattered over the world. They flatter themselves that on returning in large numbers to their country, and bearing with them the evaluation of novelty, corruption of manners, or the excitement of want, they would finally fascinate to affiliate themselves to the league, and at least secure it, through vanity. This society strains every nerve to introduce among them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly among the faithful. At the same time their intention is to disseminate worse books, still, or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See.

These books and tracts have been composed in Italian, or translated into Italian from other languages, with the aid of Italians themselves; and among these books should be particularly cited 'The History of the Reformation,' by Merle d'Aubignue, and 'Calendar of the Reformation in Italy' by Jean Crie.

When made aware of these facts we were profoundly grieved on reflecting upon the danger which threatened not only remote countries, but the very centre of unity itself. Although there be no reason to apprehend the destruction of St. Peter's See at any time, in which the Lord our God has placed the immovable foundation of his Church, yet we are bound to maintain its authority. The holy duties of our apostolic ministry remind us of the awful account which the Sovereign Prince of Shepherds will exact of us for the growing tares which an enemy's hand may have sown in the Lord's field during our sleep, and for the sheep which are entrusted to us, if any perish through our fault.

Wherefore, having consulted some of the Cardinals of the Holy Roman Church, after having duly examined with them every thing and listened to their advice, we have decided, venerable brothers, to condemn the Bible Societies, reprobated long ago by our predecessors, and by virtue of the supreme authority of our apostleship, we reprove by name and condemn the aforesaid society called the *Christian League*, formed last year at New-York; together with every other society associated with it, or which may become so.

Let all know then the enormity of the sin against God and his Church which they are guilty of who dare to associate themselves with any of these societies, or abet them in any way. Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.

As for yourselves, my venerable brethren, we recommend you earnestly in the Lord to announce and proclaim in convenient time and place, to the people, confided to your care, these Apostolic orders, and to labor carefully to separate the faithful sheep from the contagion of the *Christian League*: from those who have become its auxiliaries, no less than those who belong to other Bible societies, and from all who have any communication with them. You are consequently enjoined to remove from the hands of the faithful alike the Bibles in the vulgar tongue which may have been printed contrary to the decrees above mentioned of the Sovereign Pontiffs, and every book proscribed and condemned, and to see that they learn, through your admonition and authority, what *pasturages are salutary, and what pernicious and mortal*.

Be more careful every day to see, my venerable brothers, that the Divine Word be preached not only by yourselves, but also by various other pastors and competent ecclesiastics in each diocese. Watch attentively over those who are appointed to expound the Holy Scriptures, to see that they acquit themselves faithfully, according to the capacity of their hearers, & that they dare not, under any pretext whatever, interpret or explain the holy pages contrary to the tradition of the Holy Fathers, and to the service of the Catholic Church.

Finally, as it is the part of a good shepherd not only to protect and feed the sheep which follow him, but also to seek and bring home to the fold those which wander from it, it becomes an undivided obligation on your part and on ours, to use all our endeavors to the end that whoever may have allowed himself to be seduced by sectarians and propagators of evil books, may admit, under the influence of Divine grace, the heinousness of his fault, and strive to expiate it by atoning works of a salutary repentance.

We are bound not to exclude from our sacerdotal solicitude the seducers of our erring brethren, nor even the chief masters of impiety, whose salvation we should seek by every possible means, although their iniquity be far greater.

Moreover, venerable brothers, we recommend the utmost watchfulness over the insidious attempts of the *Christian League*, to those who, raised to the dignity of your order, are called to govern the Italian churches, or the countries which Italians frequent most commonly, especially the frontiers and ports whence travellers enter Italy. As these are the points on which the sectarians have fixed to commence the realization of their projects, it is highly necessary that the Bishops of those places should mutually assist each other, zealously and faithfully, in order, with the aid of God, to discover and prevent their machinations.

Let us not doubt but your exertions, added to our own, will be seconded by the civil authorities, and especially by the most influential sovereigns of Italy, no less by reason of their favorable regard for the Catholic religion than that they plainly perceive how much it concerns them to frustrate these sectarian combinations. Indeed it is most evident from past experience, that there are no means more certain of rendering the people disobedient to their princes than rendering them indifferent to religion, under the mask of religious liberty. The members of the Christian League do not conceal this fact from themselves, although they declare that they are far from wishing to excite disorder; but they, notwithstanding, avow that, once liberty of interpretation obtained, and with it what they term liberty of conscience among Italians, these last will naturally soon acquire political liberty.

But, above all, venerable brothers, let us elevate our hands to heaven, and commit to God, with all the humanity and fervor of which we are susceptible, our cause, the cause of the whole flock of Jesus Christ, and of his church. Let us, at the same time, recur to the intercession of St. Peter, the prince of the Apostles, as also to that of the other saints, especially to the blessed Virgin Mary, to whom it has been given to destroy all the heresies of the universe.

Given at Rome from the basilic of St. Peter, on the 8th of May, of the year 1844, and the fourteenth of our Pontificate.

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(Signed) GREGORY XVI, S. P.

TWELVE EXCELLENT RULES, for promoting harmony among church members, as follows:

1. To bear with, and not magnify each other's failings and infirmities, remembering that we are all subject to them. Gal. vi. 1, 2.

2. To seek occasions for social prayer, and religious conference with each other.—Matt. xviii. 20; 1 Thess. v. 17; Heb. x. 25.

3. To pray one for another in our social meetings, and particularly in private, not omitting to pray for our pastor. James. v. 16; Rom. xv. 30; 1 Thess. v. 25; 2 Thess. iii. 1.

4. To avoid going from house to house, for the purpose of hearing news and interfering with other people's business. Prov. xxvi. 20.

5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought

against any person until well founded. Lev. xix. 16; Prov. x. 18.

6. If a member be in fault, to tell him of it in private, before it is mentioned to others. Matt. xviii. 15; James. v. 19, 20.

7. To watch against a shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment. Also, to avoid a spirit of envy. Rom. xii. 10; Phillip. ii. 3; 1 Cor. xiii. 4.

8. To observe the just rule of Solomon, that is, to leave off contention before it is meddled with. Prov. xvii. 14; xx. 3.

9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how unlike a Christian it is to revenge. Prov. xix. 11; Eph. iv. 2.

10. To remember that it is always a grand artifice of the devil, to promote distance and animosity among members of churches; and we should therefore watch against every thing that furthers his end. James. iii. 13—18.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we should do when acting alone, and indulging a contrary spirit. 2 Peter, i. 5—8.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. Eph. iv. 32; 1 Pet. ii. 21; John xiii. 5, 35.

DR. DODDRIDGE'S DREAM.

Dr. Doddridge had been spending the evening with his friend Dr. Watts. There conversation had been concerning the future existence of the soul. Long and earnestly they pursued the theme; and both came to the conclusion, (rather a remarkable one for theologians of that day to arrive at,) that it could not be they were to sing through all eternity; that each soul must necessarily be an individual, and have its appropriate employment for thought and affection. As Doddridge walked home, his mind brooded over these ideas, and took little cognizance of outward matters. In this state he laid his head upon the pillow, and fell asleep.

He dreamed that he was dying. He saw his weeping friends round his bedside, and wanted to speak to them, but could not. Presently there came a nightmare sensation. His soul was about to leave the body; but how could it get out? More and more anxiously rose the query how could it get out? This uneasy state passed away; and he found that his soul had left his body. He himself stood beside the bed, looking at his own corpse, as if it were an old garment, laid aside as useless. His friends wept round the mortal covering, but could not see him.

While he was reflecting upon this, he passed out of the room he knew not how; but presently he found himself floating over London, as if pilloved on a cloud born by a gentle breeze. Far below him, the busy multitude were hurrying hither and thither, like rats and mice scampering for crumbs. "Ah!" thought the emancipated spirit, "how worse than foolish appears this foolish scramble!" For what do they toil, and what do they obtain?

London passed away beneath him, and he found himself floating over green fields and blooming gardens. "How is it that I am borne through the air?" thought he. He looked, and saw a large purple wing and then he knew that he was carried by an angel. "Whither are we going?" said he. "To heaven!" was the reply. He asked no more questions, but remained in delicious quietude, as if they floated on a strain of music. At length they passed before a white marble of exquisite beauty. The angel lowered his flight and gently placed him on the steps. "I thought you were taking me to heaven," said the spirit. "This is heaven," replied the angel. "This! Assuredly this temple is of rare beauty, but I could imagine just such built on earth." Nevertheless, it is heaven," replied the angel.

They entered a room just within the temple. A table stood in the centre, on which was a golden vase, filled with sparkling wine. "Drink of this," said the angel offering the vase; "for all who would know spiritual things, must first drink of spiritual wine." Scarcely had the ruby liquid wet his lips, when the Savior of men stood before him, smiling most benignly. The spirit instantly dropped on his knees and bowed down his head before him. The holy hands of the Father were folded over him in blessing; and his voice said,—"You will see me seldom now; hereafter you will see me frequently. In the mean time, observe well the wonders of this temple."

The sound ceased. The spirit remained awhile in silence. When he raised his head, the Savior no longer appeared. He turned to ask the angel what this could mean; but the angel had departed also.—The soul stood alone, in its own unveiled presence! "Why did the Holy One tell me to observe well the wonders of this temple?" thought he. He looked slowly round. A sudden start of joy and wonder! There, painted on the walls, in most marvellous beauty, stood the whole of his spiritual life. Every doubt, and every victory, were there before him! and though forgotten for years, he knew them at a glance. Even thus had a sunbeam pierced the darkest cloud, and thrown a rainbow bridge from the finite to the infinite; thus had he slept peacefully in green valleys, by the side of running brooks; and such had been his visions from the mountain tops. He knew them all.—They had been always painted within the chambers of his soul but

now for the first time, was the veil removed.

To those who think on spiritual things this remarkable dream is too deeply and beautifully significant even to be forgotten.

"We shape ourselves the joy and fear. Of which the coming life is made—And fill our future atmosphere With sunshine or with shade."

Still shall the soul around it call The shadows which it gathered here, And, painted on the eternal wall, The past shall re-appear."

BETHANY.

Bethany was a favorite resort of mine; the affecting history of Lazarus was especially impressed on my heart, now that I was in the vicinity where the transaction took place. It is at present a wretched Arab village, situated about a mile and a quarter from Jerusalem. The course I generally pursued in my visits to it, from the Latin convent, where I resided, was by the Via Dolorosa, and through the gate of St. Stephen on the east side of the city, over the brook of Kedron, ascending the Mount of Olives by the same road which David went up when cursed by Shimei—this leads by the garden of Gethsemane, and the tomb of the blessed Virgin—crossed the place of our Savior's ascension, and on the descent on the other side of the Mount of Olives, entered the village of Bethany amidst the barking of ugly hyena-like dogs, which are an abundant nuisance in Syria and Turkey, whilst at the same time assailed by children screaming "Hadjee Baughsheese!" In a lane, as you enter the village from the Jerusalem side, a lonely and neglected spot, the Tomb of Lazarus is shown. A doorway of masonry covers the face of the rocky cavern. The original orifice may still be discerned against which the stone was laid. This cave is very deep, and at present is descended by a numerous flight of steps. John well expresses it when he says, "Jesus cried with a loud voice, Lazarus, come forth." Farther on, in this most melancholy looking village, is a little mosque, which I would suppose to be the site of the house occupied by Mary and Martha; though there are two large gable ends of a once respectable looking edifice, which are pointed out as having been their residence. This village of our blessed Savior I constantly resorted to every week whilst in Jerusalem. The never-to-be-forgotten circumstances of the resurrection of Lazarus, and the manner in which St. John describes it, together with his being the district from whence our Lord ascended, so interested my affections, that, in my walks about the city, my footsteps always tended thither. From the Bethany side of the Mount of Olives there is a fine view of the Dead Sea, over which hang the dark blue mountains of Moab. One would suppose he could just drop down from Bethany, and in an evening's walk reach the Dead Sea; yet it is 22 miles distant; the intervening desert is arid and desolate in the extreme, and moreover, still considered dangerous from predatory Arabs. In the time of Lot, part of the vale now a desert, was called Siddim, or Chalk, and this is still manifest where the chalky district commences on that side of the Mount of Olives which verges toward the desert of the Dead Sea. Sometimes I returned from Bethlehem to Jerusalem by the low road, round the Mount of Olives through the village of Siloam, crossing the valley of Jehoshaphat, and so entering the city near the spot where our Lord instituted the last supper, which is on Mount Zion.

Barlow's Voyage.

SAMUEL J. MILLS.

Mr. Mills was one of the most extraordinary characters of modern times. Unobtrusive and unobserved, he caused his influence to be felt in exciting and directing most of the great religious movements of the day. With him, while a member of college, the spirit of Foreign Missions in this country may be said to have originated. He set on foot the Foreign Mission School, and the mission to the Sandwich Islands. He matured the plan which eventuated in the establishment of the United Foreign Missionary Society. The formation of the American Bible Society, Mr. Mills thought of, and suggested, and pressed the suggestion, long before it probably entered the mind of any other individual.

The spiritual career of this devoted servant of Christ and the church commenced in the following manner: When about fifteen years of age, his attention was specially directed to the great concerns of the soul. For two full years he continued in a state of anxiety, quarrelling with the sovereignty of God, and often wishing that he had never been born. One morning as he was about to leave home to return to school in a neighboring town, his pious mother took an opportunity of inquiring into the state of his mind, and begged him to make an ingenuous disclosure of his feelings.

For a moment he was silent, and wept; but his heart was too full long to suppress the emotions produced by so affecting a request. He raised his head, and with eyes streaming with tears, exclaimed, "O that I had never been born! O that I had never been born! For two years I have been sorry God ever made me." What reply could such a mother make to such a disclosure? He was given her in that same hour that she should speak: "My son," said she, "you are born, and you can never throw off your existence nor your everlasting accountability for all your conduct." This heavy thought was like a dagger to his soul. His mother expressed her fears that he had never thoroughly seen the evil of his own heart, and that he had much to learn before he was acquainted with himself; to which he ventured to say, "I have seen—the very bottom of hell!" With this frame of mind he took a melancholy leave of his parents for the winter; and it was a day never to be forgotten in the life of Mr. Mills, nor in our recollection of those splendid schemes of benevolence which characterized his subsequent history, and to which the events of this day bore so intimate a relation. What took place under his father's roof may be easily conjectured; a scene apparently of very little moment, and never unveiled till now—a scene the world would scarcely deign to look at, but one on which God looks down with smiles—a scene in which no prince or princess is the actor, but one which princes might come down from their thrones to emulate: a devout and humble woman, wrestling with the angel of the covenant, as a prince obtaining power to prevail!

The farewell to his mother drove her to her knees. There is such a thing as special faith in prayer. It was such to this dear saint when she went to plead for her poor son. She felt his sorrows and her own; and God was pleased not only to show her that all her help was in him, but to enable her to feel that to him could her heart turn as her only God and covenant, and from him could she find unutterable relief. She did not leave her closet till she found the full relief she sought, and that God would remember mercy for her child! It ought to be recorded, that on that very morning it pleased the Holy Ghost, as she afterwards ascertained, to knock off the chains from this unhappy prisoner, and introduce him into the liberty of the sons of God. He had not gone far, before he had such a view of the perfections of God that he wondered he had never seen their beauty and glory before. There was nothing in God now which distressed him. He had lost all his opposition to the divine sovereignty; and such were his views of this adorable perfection, that he could not refrain from exclaiming, "O glorious sovereignty!" He retired a small distance into the woods, that he might be the more at liberty to contemplate the character of God, and adore and extol his holy and amiable sovereignty; but he here saw so much of God that his mind was almost lost in the overwhelming manifestation. The scene was altogether new. There was a wonderful change either in God or him. Everything was gilded with light and glory; and now and then, as he gazed at the splendor and majesty of the Divine character, he would still exclaim, "O glorious sovereignty!" It does not appear that in all this he was bribed into acquiescence. His mind was constantly occupied in viewing the perfections of God, and in meditating on his word and works, and so continued for several weeks, that he did not think of himself with any degree of concern. Such is the nature of genuine religion. It is far from being indispensable to our cordial acquiescence in God's character and government, to be persuaded that we are interested in his mercy.

CHRIST REJECTED.

William S. was a native of W—, in this state. His parents were sceptical on the subject of religion, and as a natural result, William grew up a profane, careless young man. Nature had endowed him with a noble intellect, which under the genial influence of pious principles would have made him a blessing to the world. When about 22, his attention was evidently called to the concerns of his soul. This among his giddy associates, he strove to conceal. A revival of religion was in progress in the place, and William was quite constant in his attendance. At times he appeared thoughtful. Then again his native pride overpowered his better feelings, and he was stubborn as the unbending oak. Many prayers were offered for him, some of them at his request; but soon, perhaps, he would make light of his own seriousness.

One day, as Rev. Mr. — was preaching upon the value of the blood of Christ—its efficacy, and that alone, to cleanse us from our sins, and meeten us for heaven, he suddenly appealed to the deeply solemn assembly and said, "If there is one here who has no wish to be saved by the blood of Christ, let him manifest it by rising." In a moment William was on his feet! All eyes were turned to the reckless young man—a moment of silence, and the minister turning to the assembly, said, "Mark the end of that young man!"

Time passed on. Some souls were converted, and William, from motives of policy or otherwise, was often at the house of God. In a few months he offered his hand to Miss —, a member of the church, and soon after they plighted vows at the hyemal altar, and were thus unequally yoked together. Things appeared agreeable a few weeks; but within six months he not only appeared unhappy, but seemed desirous to make others so too.

One day he started, unknown to his wife, as he said to one of his comrades for the "West." Night came, but found his wife lonely—she feared she knew not what.

Morning appeared, but William was not there. Her anxiety was a little relieved by the report of the young man that he had run away to the West. Still her youthful heart trembled—there was a fearful foreboding of ill.

The fourth day revealed the solemn fact that the youthful bride was a widow!

It appeared that when he left home he went about two miles, crossing an arch bridge, and inquired of the landlord of a

tavern for a halter; saying he had broke down. A leather halter was handed him; and with perfect sang-froid he remarked, "This will not go it." A rope was then handed him, and he turned towards the bridge, and went whistling away. He climbed up the abutment to a dizzy height, fastened the rope to the sleeper and around his neck, and soon was swinging over the water below. Many a traveller passed over the bridge without knowing what was beneath him. On the fourth day he was providentially found—but what a sight!—how changed! The news flew over town, calling to the memory of hundreds the scenes of that revival night, and the solemn injunction of the minister, "Mark the end of that young man!"

His funeral brought a vast concourse together, who all seemed to say, "He died as the fool dieth;" while the more thoughtful felt that it was an awful thing to reject the blood of Calvary.

He sleeps in the village burying-ground, awaiting the blast of Gabriel's trumpet to call him forth.

O ye vain ones! beware how you treat your Savior, and grieve his gentle spirit!

Vermont Observer.

INGRATITUDE.

Our readers will agree with us, that the following recital, in which we mention no names, exhibits an instance of inexcusable ingratitude. Mr. A. had for many years shown peculiar favor to his poor neighbor, Mr. B. He raised him from the lowest state of life, educated him, put him into a profitable business, and did not suffer a day to pass without conferring on him some favor. It would be endless to recount the many acts of kindness shown him by his disinterested benefactor. Mr. B. was not entirely insensible to the kindness of his benevolent friend, but as the sequel will show, he did not requite it. On one occasion, he requested the man he had enriched to perform a slight service for him, which would neither cost him trouble nor expense. Of course he promised to do it, but upon inquiry, several days after, it was found that he had neglected it, and pleaded in excuse that he had forgotten the request. Without any rebuke, the request was renewed, and a similar promise given, but again it was neglected by Mr. B. on the plea, that he had been too busy to attend to it. The same thing was repeated again and again. Mr. B. always finding some excuse for disregarding the commission of his friend.—What peculiarly aggravated this ingratitude was, that during the whole time Mr. A. was daily conferring some fresh benefit on his neighbor, which he now seemed to receive as mere matters of course, which called for no particular acknowledgement. At length Mr. A. called on his neighbor, who was surrounded by comforts, which had all been the gifts of his benevolence, and told him that he wished him to attend to a little service, in the prompt performance of which, his credit and reputation in the neighborhood were involved. "Of course," said Mr. B., "if your honor in any degree depends on my faithfully attending to this business, I will make every thing else give place, while I perform it." With this assurance they parted, and yet will it be credited, that Mr. B., loaded with benefits, and under so many obligations to his friend, actually forgot his promise, and by his neglect gave occasion to the whole neighborhood to assail Mr. A. as not a man of his word!

The baseness of this ingratitude must be admitted by all, and our readers would not doubt wish to know the real name of Mr. B. that they might hold him up to public execration. Even then, at the risk of being personal, we will disclose the whole. Reader, thou art the man! The blessed Savior has conferred benefits on you which you can never repay. He asks in return only your friendship, and such acts of kindness as profit you more than they can him. He requests you to shield the honor of his name, and yet, in the daily receipts of his favors, you forget him, neglect him, suffer his holy name to be blasphemed!

POPULATION OF THE MISSISSIPPI VALLEY.—We see it stated in the Louisville Statistical Register, that in 1840 the population living on the waters of the Mississippi, on the Lakes, and Gulf of Mexico, (within the present limit of the United States) exceeded the population of the Atlantic slope by 768,485 persons—the excess being nearly equal to the population of Kentucky, and greater than that of Massachusetts.

NATIONS WITHOUT FIRE.—Fire was unknown to many of the nations of antiquity, and even at the present day it is unknown in some parts of Africa. The inhabitants of the Marion Islands, which were discovered in 1551, had no idea of fire and expressed the greatest astonishment at first beholding it, believing it to be some kind of living animal which fed on wood. The inhabitants of the Philippine and Canady Islands were formerly equally ignorant.

PAUPERISM IN NEW SOUTH WALES.—Accounts from Sidney, New South Wales, to January 8th, represent the neighboring settlement as very embarrassing. By a report of the committee of the Legislative Council, it appears that about 1-6th or 1-7th of the able-bodied population of Sidney are destitute and wholly dependent, or fast falling into a state of entire dependence upon public charity.

ALABAMA BAPTIST.

BIRMINGHAM, ALA.

Saturday Morning, August 17, 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.

Rev. S. HENDERSON,
Rev. W. C. MORROW,
Rev. B. HODGES,
Rev. K. HAWTHORN,
A. H. VARRINGTON,
Special Agents.

All Baptist Ministers are requested to procure subscribers.

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

AGENCY OF THE HOWARD.

Rev. S. Lindsley has recently been appointed general Agent of the Howard Collegiate and Theological Institution, and will enter upon the duties of his new appointment immediately. Brother Lindsley has been a teacher in the Institution for the last two years, and is eminently qualified to present its claims to the public. We doubt not both pupils and patrons will regret his leaving, but trust that all will cheerfully acquiesce, hoping that he may better promote their interests in the more extensive and important field which now claims his services.

The chief object of the general agent, will be to procure subscriptions for the permanent endowment of an additional professorship. One, the Theological, is already endowed and a handsome commencement has been made towards the second. He will also collect the interest due on notes, raise funds for the support of theological students, and other general purposes. We commend brother Lindsley, and the cause in which he is engaged, to the confidence and liberality of the friends of education throughout the State.

Rev. S. Ford is also appointed special agent to obtain subscriptions for the erection of the new building.

Rev. O. Rockwell, a gentleman of accomplished education and an experienced teacher, is elected Brother Lindsley's successor in the Howard.

PROTESTANT AMERICA.—The signers of the Declaration of Independence are 56 in number. Of these, all were Protestants except one. At the time of this Declaration in 1776, there were 1415 Protestant Ministers in this country, and only 26 Roman Catholic priests; 1885 Protestant churches, and only 52 Roman Catholic churches. These statistics show, that ours always has been a Protestant country. Our fathers, who bled and died to achieve our independence were Protestants. Yet, at the present day, Romish priests, from France, Spain, Portugal, and Italy, would banish the Bible from the schools and from families, and would have us all bow to the supremacy of the Pope.

Again, to show how opposed is the spirit of '76 to the spirit of Popery, let it be remembered, that on the 11th of September 1777, a Committee of Congress recommended the importation of 20,000 Bibles, as the proper type could not be had in this country. The Committee on Commerce was directed to import them accordingly.

Now, compare this proceeding of the Continental Congress, with the tenor of the Pope's Bull against Bible Societies, found on our first page. After carefully reading that document, say whether Popery is not an enemy to true liberty. Had the members of the Congress of 1777 been Roman Catholics, obedient subjects of His Holiness, would they have thought of importing 20,000 Bibles, for the People to read? No, they would rather have burnt up all Bibles within their reach—yes, and burned those who dared to read them also! Let us not be deceived: Popery is now, and in this country, in its essence, just what it was in England in the times of bloody Mary, what it always has been in Spain, what it now is in Portugal, in one of whose dependencies, Madeira, it has lately sentenced a woman, the mother of seven children, to be **BURNED ALIVE**, for saying men ought not to pray to the Virgin Mary!

Dr. Sewall's Plates in Turkey.—The Rev. Mr. Dwight, missionary of the American Board at Constantinople, writes that he had recently exhibited Dr. Sewall's Drawings, showing the effects of ardent spirits upon the human stomach. One of the Americans remarked when he had heard the explanation, "I have been in the habit of drinking a very little every day, under the supposition that it was good for me; but from this time onward, I will drink no more. How can I, when I see the effects of this habit on the constitution, and when I remember that I must give account to God at the judgment for the manner in which I deal with my body as well as with my soul."

THE PSALMIST.

There appears a determination among our Southern papers to get up a crusade against this Book of Psalmody. The Religious Herald has given it rather a cool reception, in its travels southward. The Biblical Recorder "damns it with faint praise," and brother Baker of the Christian Index, armed cap-a-pie, mounts his warlike steed, and makes a furious onset upon the stranger. Brother Buck, of the Banner and Pioneer, bounds to the assault, with the eagerness of the stag that snuffs the morning air. We have looked, not with indifference, though with calmness, upon the combatants, and having at our leisure surveyed the field of battle, we deem it our duty to give our readers some account of the "killed, wounded, and missing."

Our readers are acquainted with the history of the Psalmist. The American Baptist Publication Society determined to have a Hymn Book prepared for the denomination, and which should be acceptable to our churches in all parts of the United States. While making inquiries relative to the best method of accomplishing their design, they learned that the great Baptist Publishers, Messrs. Gould, Kendall & Lincoln, of Boston, were already embarked in a similar enterprise. It occurred to the officers of the Society, that an arrangement might be made in connection with these gentlemen, which would be more advantageous to the Society than any plan they could of themselves alone carry out. Such an arrangement was concluded. That the work might be of the very highest order of excellence, and might be approved and adopted throughout the denomination, a committee of competent individuals, was appointed to examine the work before it was put to press. The members of this committee resided in different sections of the Union, and may justly be regarded as the representatives of the churches in the various parts of the United States. Brethren Dagg, now of Georgia, Howell of Tennessee, and W. B. Johnson of South Carolina, were members of this committee, men perfectly competent to pronounce on the literary merits of the work, and able and willing to protect the interests of the South in this matter. Well, after the Hymns have all been carefully examined, in sheets, by this large and intelligent committee, after they have freely criticized, struck out and put in, at their pleasure, the work is issued from the press. The names of the accomplished and pious compilers alone would secure attention, and when to these is added the recommendation of the able and disinterested committee, it is not surprising that the work should speedily be introduced into hundreds of our churches.

After it has, in a few months, gained a circulation of some 20,000 or 40,000 copies, brother Baker denounces it as unworthy of the patronage of the churches! To sustain this allegation, he quotes one hymn, one, out of twelve hundred, which he conceives to be objectionable!! There is no disputing about tastes, but to our apprehension the objection appears puerile. Every school girl that ever studied Blair's rhetoric, every man of plain common sense, will at once perceive, that the language of the hymn in question is figurative, and was not intended to teach, and is not adapted to teach, any errors in theology. It is the language of strong emotion, always understood and always excusable.

Contemporaneously with the attack in the Index, appears brother Buck's charges in the Banner, impugning the wisdom, if not the integrity of the Board in making the arrangements above referred to. It is known, that brother Buck has himself published a collection of psalms and hymns which he preaches to style the "Baptist Hymn Book." It was plain enough, that the Psalmist would greatly interfere with the circulation of brother Buck's work—that is, provided the Psalmist should happen to be decidedly superior in its claims on the churches. It is not for us to say, that brother Buck is influenced by self-interest in his opposition to the Psalmist. We have examined both works, and so far as our humble judgment may be depended on, we say, if any one prefers the compilation of brother B. to the Psalmist, why—let him alone in his preference.

To both the attacks above alluded to the Rev. J. M. Peck, Secretary of the Publication Society, replied. His vindication of the Society, and his answer to brother Baker's objections are, in our opinion, entirely satisfactory. The charges made are fairly met, and triumphantly refuted.

To the reply of Mr. Peck, brother Baker rejoins in a style of replication which we cannot approve. He blusters fiercely about Northern Baptists arrayed against their Southern brethren—raves of efforts "to sway the judgment and enslave the mind," of attempts to wrest from us "the right to think and speak" for ourselves—of a determination "of the A. B. P. S. and its agents to defend all the defects of the Psalmist"—of "his being hung because he will not bow the knee to Haman"—of his "being bound to the stake." "Already," he says, "are the faggots heaped around us and the fires of indignation kindled!! Verily, this is warm work! Here is figurative language with a vengeance!"

After proclaiming his readiness to be burnt to death like John Rogers of old, and threatening to give the bystanders a good scorching, brother B. adduces six additional objections to the Psalmist. They are substantially as follows:

First, He dislikes the Psalmist because a brother in Virginia likes the work, and thinks every Northern pastor in the South will

introduce it. Well, suppose Northern pastors settled in the South do like it, and do introduce it, does that prove it is not a good Hymn Book? Queer logic, this. Brother Baker adds remarks adapted, we hope not intended, to prejudice the churches against pastors whom they love. This, we think, is unwise, unkind, and unchristian.

Second objection, *It is defended in a bad spirit.* But does that prove it is an inferior work?

Thirdly, *The Publication Society ought to have published it independently of all connection with any body else.* If the Society found it for their advantage to issue the work in connection with Gould, Kendall & Lincoln, were they not bound so to do? Does the present plan detract at all from the intrinsic merits of the Psalmist?

Fourth objection, *"One of the editors of the Psalmist had rendered himself obnoxious to the South by favoring the agitation of the Slavery question."* Well, then, it seems we must not buy a book made by any man who has "favored" this agitation—"though the book has not a syllable in it about abolition, slavery, or any such things. On the same principle, we must not read any of Dick's works, or those of Harris, or Dr. Chalmers. We must not purchase boots and shoes, saddles and harnesses, carriages, &c. of a Northern man, for fear he has agitated these subjects.

In the fifth objection, the belief is stated, that "the circulation of the Psalmist in the slaveholding States is calculated to increase the influence of the Abolitionists. Brother B. thinks the children will like the Hymns so well, that they will reverence and love Mr. Stow as they now do Dr. Watts! Certainly, the hymns must be good, if the children will love them so well! But brother B. forgets that Mr. Stow is a mere compiler, while Dr. Watts is the author of the hymns we love. We love the author, while we care nothing for the compiler. Truly, we believe brother B. frightened by bugbears of his own creation. He has been fighting Abolitionists so long and so valorously in every number of his paper, that the rustling of a leaf alarms him. Would a slaveholding Committee cordially recommend to the Southern churches a book which would favor abolition?

Lastly, it is objected, that "several hymns are not adapted to be sung in the worship of God." Brother B. does not cite these to give his readers opportunity to judge for themselves. He appears to prefer "to think for them!" We have looked for these hymns, but cannot find them.

In conclusion, we remark, that we have no motive, no wish, in submitting this review of the case, but to promote the interests of the churches. We of the Baptist are Southern men; closely connected with Southern institutions. We expect to live and to die in the South. We want no books among us, that will injure the interests of the slaveholding States. But we do want all books that will do us good and not harm. Among these, we want a good, orthodox, Baptist Hymn Book, superior in literary merit, in its devotional character, in the number and variety of its hymns to those now in use. Such a book, we believe, is the Psalmist. And we think the spirituality, piety, and edification of the brethren would be greatly increased by its introduction into all our churches. Yet we do not ask any to adopt it on our recommendation. Get a copy, brethren, and examine for yourselves. Don't be frightened by the clangor of arms, but examine fearlessly and independently, and then act as you think proper.

MELANCHOLY SUICIDE.

A correspondent dating from Bluff Port, Sumter county, gives an affecting account of the death of a Mrs. W. in that vicinity, who recently committed suicide by hanging herself upon a tree. She is represented as an amiable woman of industrious habits, was the mother of two small children, and an exemplary member of an anti-missionary Baptist church. Some indications of disquietude had been noticed in her manner, but nothing calculated to excite alarm. On the evening previous to the fatal act, the writer of these statements was at her house, and she appeared to enjoy her usual health and spirits. On the next morning, about 7 o'clock, he was summoned to console over her death with her weeping husband, and a large circle of highly respectable relatives. She was about 25 years of age.

English Baptists.—When reading accounts of our brethren in England, we frequently see them spoken of, some as *General Baptists*, and some as *Particular Baptists*.—What does this distinction mean? Some suppose the terms to have reference to Communion, the General Baptists practicing open communion, and the Particular, strict communion. But this is not the fact. The distinction seems to refer to redemption, the one class believing in general redemption, the other, in particular redemption. A more satisfactory definition may be this: the Particular Baptists are Calvinists, the General Baptists reject the Calvinistic scheme: they correspond very well to the Free-Will Baptists of this country.

Granville College, Ohio.—This institution held its Commencement on the 17th ult. The degree of A. B. was conferred on three young gentlemen, members of the Senior Class. Rev. A. Sherwood, Alton, Illinois, received the degree of D. D.

Soft words turn away wrath, but grievous words stir up anger.

A Member of Congress.—The following note was sent to a late meeting of the Methodist Missionary Society, in New York, by a member of Congress from Mississippi:

WASHINGTON CITY, April 17, '44.
Dear Sir—Inclosed you will find a draft for \$400, which I wish to present as a contribution to the missionary fund of the Methodist church, to be applied to the missions on the western border of Missouri.

The citizens of that State having honored me with a seat in the 23rd Congress, as one of their Representatives, I wish to appropriate to benevolent objects the amount of compensation allowed me on the sabbaths, and have selected as one in which I know they feel a deep interest, the missionary stations on their west.

I am happy to bear testimony, derived from my own personal observation, to the great amount of good accomplished by the zeal, industry and perseverance of the Methodist church, with the Indians in the region of the West.

JAMES H. RELFE.

EUTAW—SHADE TREES—MARION.

The following extract is from the Letters of the Rev. G. Panchard, published in the Congregational Journal, New Hampshire.—Mr. P. is a highly esteemed Presbyterian pastor, a gentleman of fine taste, and an accomplished scholar.

NEW ORLEANS, May 1, 1844.

My Dear Brother—My ride from Gainesville to Marion, carried me over the entire width of Greene county and half of Perry, two of the richest counties in Alabama. In my first day's ride I passed through the little village of Clinton, the pretty village of Mesopotamia, which consists of a street as long in proportion as the name itself, and the new and charming village of Eutaw. Here I stopped for the night, at the plantation of Dr. C—. On learning who I was, the Dr. and his excellent lady treated me with all the kindness which an old family friend could have expected. Here I had my first near view of a genuine Southern planter's house and habits. I learned much of Southern peculiarities, and enjoyed much during my short stay in this hospitable family. But before I leave Eutaw, let me tell you, that this is the prettiest, not the largest, nor the most busy town that I have seen in all my Southern travels. It is of recent origin; having been chiefly built up within the past 5 years; and many of the houses are very beautiful and tasteful in their appearance. These things, however, constitute but a small part of the essential beauty of the place. The glory of their little village is to be found in the fine forest shade trees, which the good taste of the villagers has suffered to stand around their dwellings, along their streets, and on their public square. No one can conceive the beauty and luxury of these fine shade trees, like the sun-burnt and travel-worn equestrian. So appropriate, so delightful, so tasteful are these lofty trees of the ancient forest, and so essential to the comfort of man and beast, in this tropical climate, that it is truly astonishing that such a war of extermination should be waged on them. But so it is, at the South, as well as at the North, the trees, great and small, must be destroyed; and the new settler does not consider his land cleared, until every relic of the forest is hewed down and cast into the fire. I passed between cultivated fields for successive miles under a scorching sun, without finding a tree large enough to give myself or my panting beast a moment's refreshment. In many of the villages, as in Gainesville and Mesopotamia, the roadsides are shaded by the beautiful China-tree, or pride of India. This is well, but not so well as to have left the original occupants of the ground to stand in their gathered strength and lofty beauty.

On the evening of my second day's ride, I reached Marion, and found myself once more among my own dear parishioners. Marion is the shire town of Perry county, has a pretty court house and a bit of a market house. It appears to be a place of some business. It is laid out with great regularity, and has some beautiful and tasteful houses, and yet more beautiful and tasteful gardens. The village stands on high ground, and is considered very healthy for this latitude. But the glory of Marion is in her institutions of learning. The Presbyterians have here a large and flourishing Female Seminary. The Baptist influence, however, seems to be dominant. They have a fine meeting house and a large church. They have also three institutions of learning, a Female Seminary, a Theological School in an incipient state, and a high school for boys, which they are intending to raise into a college, if the necessary funds can be obtained. Here, too, is printed the "Alabama Baptist," the only religious paper printed in Alabama, Louisiana and Mississippi.

"The Judson Institute," for the education of females, is furnished with a spacious and beautiful brick building, the front of which is supported by noble pillars. The number of scholars in this school is now somewhat over 100; most of them appeared quite young. This, I believe, is the character of all southern female schools; parents judging it proper to take away their children from school, and give them in marriage, any time after they are 13 years old. The consequence is, that the female schools at the South are composed largely of Misses, instead of young ladies, as at the North; and the children's heads are full of thoughts of suitors and marriage establishments, before they have learned to write a respectable love letter; much less to manage the affairs of a family. But this evil is beginning to be checked. Parents are becoming more deeply impressed with the importance of female education; and the standard of education among them is, consequently, rising. The Judson Institute appears to be under the best of regulations, and to be designed to give young ladies a thorough education. It has an accomplished and excellent principal, who is unwearied in his attention to its interests.

The "Howard Institution," for the education of lads, has nothing to boast of in respect to its buildings; but is furnished with a very fine Philosophical and Chemical apparatus; and what is still more important, with very gentlemanly and apparently well qualified teachers.

In the absence of the Senior Editor, we admit the following communication without comment:

MARION FEMALE SEMINARY,
Aug. 15th, 1844.

Ma. Editor: In your notice of the examination of the Judson Institute, you were pleased to express your gratification at a complimentary note to the concert of Music on that occasion, by the Lady of the Principal of the Marion Female Seminary. Will you permit me to correct your inaccuracy in reporting her words.

Instead of saying "It is the best concert I ever heard in my life," she said "It is the best concert I ever heard at the Judson Institute, and one of the best school concerts I ever heard."

It has been her privilege and pleasure, to listen to many concerts given by distinguished amateurs, with which she could not compare any school concert without endangering her reputation as a musician and forfeiting her title to the reciprocal compliment you were pleased to accord her.

With your accustomed courtesy, will you have the kindness to insert this note in your next number. Respectfully,
S. R. WRIGHT.

Extract of a letter, dated
Louisville, Ky., Aug. 5, 1844.

"Our camp meeting at Concord closed on Tuesday morning last. After continuing five days, we had to close the meeting for want of ministerial aid. Eleven united with the church by experience, and nine were baptized. On the last night of our meeting, there were a number who seemed to feel deeply their lost condition; the meeting from the commencement was deeply interesting. Our church is a member of the Choctaw Association, and separated from the great body of the churches by the Louisville Association being in between them. At the time of the constitution of the Louisville Association, it was not entirely in favor of effort; and, in consequence, we could not unite with them, and have been with the Choctaw from its organization. In consequence of our isolated condition, we determined, two years ago, to have a camp meeting taking in the last Lord's Day in July in each year; and one object we had in view was, that our ministering brethren, and especially those of our own Association, might come among us and preach the unsearchable riches of Christ; but alas! it seems they do not love us as they ought, for none attended our meeting from the Choctaw Association, save Bro. Farrar, who was extremely ill all the time. Well, we still dearly love them, and intend, God willing, to have a meeting at the same time next year, when we hope to see them, and our dear brethren from other bodies with us.

Please give this a place in the Baptist, as our invitation to our brethren to come and help us.
Yours in Christian love,
JOHN NICOU, JR.

For the Alabama Baptist.
PROTRACTED MEETING.
PROVIDENCE, JULY 24, 1844.

DEAR BRETHREN: Our Protracted Meeting, which was noticed for some time in the Baptist, has closed, and we had truly a precious season of refreshing from the presence of the Lord. We met under many very discouraging circumstances. Our beloved Pastor was absent, and quite a number of our brethren and sisters had left for the preservation of their health. Ministers that we had fondly hoped would come up to our aid, disappointed us; yet, notwithstanding all these untoward circumstances, the Lord met with us according to his promise, and blessed us. Saints were revived, backsliders were alarmed and awakened, and sinners converted. We had nine added to the church by baptism. Our ministering brethren in attendance, to wit, old brother Mose of Tennessee, brethren Edmunds, Browne, and Van Hoose, (the latter of your town,) labored with much acceptance. May the Lord reward them for their labors of love. We had the assistance, for a day or two, of brethren Shaver and Belmann of the Protestant, and Newton of the Episcopal Methodist churches, whose zeal and anxiety for the conversion of sinners endeared them to us all. May they have many seals to their ministry as stars in the crown of their rejoicing, in the prayer of

A MEMBER OF PROVIDENCE CHURCH.

FEARFUL ACCIDENT AND NARROW ESCAPE.—On the 10th instant, at 6 o'clock, P. M., an extra coach left Middlebury, Vt., for Burlington, (the regular coach having left three hours previous,) containing six persons, two ladies from Burlington, (Mrs. Whitney and her daughter,) a gentleman and his lady from Boston, and the Rev. Mr. Ballard, pastor of the first Baptist church in this city, and his son. It had been raining some during the day, but at the time the coach left Middlebury the rain had entirely ceased. In a short time, however, the rain began to descend again very furiously.

The Burlington Free Press says that it was the severest and most violent rain which has occurred here for fourteen years. It rained in torrents for two hours, flooding the streets, and carrying away bridges and huge masses of earth almost in an instant. When the coach had arrived within two miles of Burlington, (1 o'clock at night,) where a small creek empties into Lake Champlain, the bridge over the creek having been carried away by the sudden rise of the water, the coach, passengers and horses were precipitated from the summit of the bridge, 20 feet high, into the stream, where the water was several feet deep and running with great violence. Two of the horses were instantly sprang from the coach, with his son, (a lad,) and swam to the opposite shore. He plunged again into the stream and made for the coach, which was confined near the bridge, and rescued the daughter of Mrs. Whitney and the gentleman and lady from their perilous situation. He then returned and mounted the log, and endeavored to save Mrs. Whitney, but failed in the attempt, the log breaking away, was instantly carried down the stream, and the night being quite dark disabled him to ascertain her just position, therefore her fate was to find a watery grave.

Finding it was out of his power to render her any assistance, and seeing that his own life was in imminent danger, he leaped from the log into the stream, and with great difficulty reached the shore, being somewhat bruised and very much exhausted. The driver escaped unhurt.

Persons who visited the place next morning, expressed great surprise that any passenger saved their lives, as the fall of the coach was near 20 feet, the water ran with great power and was filled with logs, and the night was dark. The baggage was taken from the coach, after having been in the water three hours, none being lost, but was somewhat injured by the water.

CHAPLAINS IN THE U. STATES SERVICE.

We stated some time since, that Episcopalians were to a surprising and alarming extent, receiving the patronage of the Government, and adduced some facts in reference to the appointment of chaplains in the Navy, and at West Point. The General Synod of the Protestant Reformed Dutch Church, in session June 13th, adopted the report of a committee which had been appointed to inquire into the expediency of presenting a memorial to the President and Congress of the United States on the above subject. After alluding to the fact that we have an established form of religion, as one of the happy features of our government, and disclaiming for themselves a desire for any thing more than toleration and protection from the government, the committee add, that they cannot view without alarm the fact, that so large a proportion of the appointments to the offices of Chaplains in the United States naval and military service, are from one denomination of Christians; and they further say: "Your committee have learned with surprise, that 'all the Chaplains of the Military Academy at West Point, with one exception, have been from one denomination, the Episcopal.' That 19 out of the 24 or 25 Chaplains at present in the Naval service, are from the same denomination. 'That there is reason to believe the same disparity exists in the Military service. That the ships of war have been furnished by the Government with the Episcopal Prayer-book.' And that in some instances, if not in all, these appointments are made without any regard to the denominational preferences of the great majority of those who are to be benefited by the instruction they receive. Such is known to be the case at present on Governor's Island, where the majority of the men are non-Episcopal; but are required to attend the service of the Episcopal Church, and have their children instructed in the Episcopal Catechism. Your committee therefore feel constrained to recommend the adoption of such measures as may lead the proper authorities to consider whether it comports with the spirit of the Constitution of these United States to give such a bias to the religion of this nation as the continued appointment of a large majority of the Chaplains in the public service is calculated to produce."

A resolution was adopted by the Synod, appointing Rev. Thomas De Witt, D. D., with six others, a committee to prepare a suitable memorial, and forward the same to the President of the United States, and both houses of Congress.—*Bapt. Recorder.*

SUICIDE OF THE ROBBER DAILY.

Daily, the man who stole the carpet bag in Albany, containing nearly ten thousand dollars, and who was arrested in New York a few days afterwards, and the money found concealed in a lady's bustle, was taken back to Albany, tried, and on Friday last was sentenced to five years' imprisonment in the State Prison, committed suicide in Albany jail the same day, by cutting his throat.

This man was probably the most expert robber in the country. He was an Englishman by birth, and has been recognized since his arrest, says a New York paper, by a Philadelphia police officer, as the celebrated George Barnes Harvey, who was arrested in 1831, for the robbery of the Piscataqua Bank, of \$24,000, and was sentenced to a mild punishment. He made some important disclosures to Blaney the Philadelphia officer. Since his release from the robbery of the Piscataqua Bank, he, in company with another rogue, robbed the Oneida Bank at Utica, of \$108,000, made his escape to Canada, was arrested about eight months after, \$60,000 of the money recovered, and he was let loose. He was in Philadelphia at the time of the great robbery of Leasure's jewelry shop, of \$45,000, and was always suspected by the officers of having been concerned in the robbery. Since that time he committed a robbery in Cincinnati of nearly \$20,000 of watches and jewelry, the whole of which was found upon his wife and recovered a week after, but he made his escape. He is supposed and believed to be the person that robbed the Frederick County Bank, in the State of Maryland, and also of robbing Anderson & Co. of all their valuable papers, which were shortly after returned through the Post Office in Philadelphia, as well as the Frederick County Bank papers, through the New York Post Office. He has been, by his own acknowledgments, connected with all the great robberies for the last nine years, and always escaped being arrested. The history of the celebrated forgeries committed in March, 1841, and those committed on Jacob Little, of New York, for \$20,000, and on the Girard Bank for \$21,000, by Charles Webb and John Clinton, alias Jack Reed, who was arrested in England last August, will be made public in a short time. These facts, with others, show conclusively the importance of the arrest of this man Daily, for which the whole country is especially indebted to ex-officer Peter B. Walker.—*Christian Secretary.*

CHRISTIANITY.—Christianity is not only a living principle of virtue in good men, but affords this further blessing to society, that it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.
A. Fuller.

ATTEMPT TO MURDER IN THE STATE PRISON.

One of the prisoners in the State Prison, at Wettersfield, attempted to take the life of the overseer of the Carpenter's shop, on Saturday morning last. Mr. Norton, the overseer, was employed at a vice, when the prisoner, Bennett, came up behind him, and struck him a heavy blow behind the ear with a wooden lever, which he followed by a second blow which fell him to the floor, and before he was secured, he had struck the third time. One of the convicts who was nearest the overseer, sprang to his assistance the moment he saw the difficulty, and with the assistance of another convict, held Bennett until the Deputy Warden arrived, by whom he was placed in confinement. Mr. Norton, at the latest accounts, remained in a very critical situation, although his physicians entertain hopes of his life.

Bennett is doubtless the most hardened and daring wretch within the walls of the prison. He is nearly fifty years of age, was confined in the New Hampshire State Prison twenty years ago, and subsequently in the State's Prisons of Maine, and Sing Sing, N. Y. He is now on his second term in the Connecticut prison. He nearly killed Constable Ripley, when he was arrested, and was finally overpowered by the watchmen. He will probably now be sentenced for life, his present term of confinement being only for fifteen years. The two convicts who interposed, and were instrumental in saving the life of Mr. Norton, deserve to be recommended to the next Legislature for pardon.

Christian Secretary.

A PORTUGUESE WOMAN SENTENCED TO DEATH FOR EMBRACING THE PROTESTANT FAITH.—On Tuesday last a meeting of the town council of Edinborough was held in the Council-hall, the Lord Provost in the chair. After some routine business had been transacted, Mr. Macfarlan, a councillor, called the attention of the council to the case of a woman named Maria Joaquina, who had been sentenced to death in the Island of Madeira, for denying the worship of the Virgin and the doctrine of transubstantiation; and moved that the council transmit a memorial to Lord Aberdeen, Secretary for Foreign Affairs, on the subject. Mr. James Duncan (who had lived for some time in Madeira) seconded the motion, which was unanimously agreed to. The council, at the same time, directed copies to be sent to Lord Howard de Walden, our ambassador at the port of Portugal, and to Mr. Stoddart, the British consul at Funchal, in Madeira. The poor victim in this case, Maria Joaquina, wife of Manuel Alves, is the mother of seven children, of which the youngest was an infant at the breast when she was cast into prison. Of the various counts in her indictment, all relating, not to conduct, but to belief, two only have been established. It was sworn against her by one witness that he had heard her say the Host is bread; and it was attested by several other witnesses that she had said the Holy Scriptures forbid the worship of images. And for these heresies—identically the old truths for which so many suffered death in our own country during the minority of one Mary, and in the sister kingdom during the bloody reign of another—this poor woman was sentenced, on the second day of the present month, after her long imprisonment in a noisome dungeon, to die on the scaffold. She has been condemned to be hanged for holding that a wafer is not God, but merely a little flour and water, and that images should not be adored.

London Witness.

AVOID THE CUP.—In the case of Brigham Knapp, who was convicted of arson at the September term, and whose motion for a new trial was overruled at the present term, as stated in our last, sentence was passed by the court. His solitary confinement to hard labor in the State Prison during life.

This case is full of admonition and warning to all who indulge in the use of intoxicating drinks. When in his right mind, Knapp is said to be not only a quiet and peaceable man, but of an amiable and obliging disposition, and no imputation rests upon his character except for what has occurred which under the influence of liquor. But when under that influence his whole character became changed, and he seemed the incarnation of the evil one. He was tenderly attached to his mother, and she to him, but under the influence of strong drink he became a monster, and put the incendiary torch to their common dwelling. He now affirms, most solemnly, that he has no recollection of the crime of which he is now paying the penalty, nor of the circumstances connected with it.

When he and the other prisoners who had been sentenced to the State Prison were about to be removed from the jail, a large crowd collected to witness their departure. After being placed in the carriage, Knapp, who is a fine intelligent looking man, took advantage of the opportunity to exhibit to the bystanders the manacles and chains with which he was encumbered, and to address some feeling and pertinent remarks to them on the cause which had brought him into that situation, and to conjure them, as they would avoid his fate, to shun the intoxicating draught which had brought him to it. His remarks are said to have been well conceived, and to have produced a solemn impression. Knapp, previous to his removal from jail, penned an address to his friends in Sutton, in which the evils of intemperance, as manifested in his case, are held up as a solemn warning to them. A copy of his address was read by Sheriff Lincoln at the last meeting of the Washingtonian Society in this town.—Mass. Spy.

A USEFUL LESSON.—Dr. Barney says, that when he was young, his venerable teacher gave him a lesson, which made a deep impression, and by which he endeavored to profit: "Never to go to bed at night," he said, "until you know something which you did not know in the morning."

AN INNOCENT MAN HUNG BY A MOB.

Under this caption, the Paris (Mo.) Mercury narrates some curious particulars connected with "mob law." Some years since, Mr. James Barnes, son of Aquila Barnes, of Missouri, was hung by a mob in Arkansas, because he was suspected of having murdered the "Wright family," in one of the counties of that State. Barnes to the very last asserted his innocence, but the mob were inexorable, and he was hanged by them. It now appears, from statements in the Van Buren (Ark.) Intelligencer, that the real murderers have been found, and are in confinement at Fayetteville, in that State. There are three of them, by the names of Star and Reese, and they are said to have frequently boasted of the crime. They will be convicted, it is said, on the testimony of many witnesses to these confessions. But their conviction will not restore the innocent man to life, nor save his murderers from the stings of remorse for so cruel an act.

The editor of the Mercury says that the news of Barnes' innocence is truly gratifying to him—"for we personally knew Aquila Barnes, and the Barnes family, twenty-six years ago, at Old Franklin, Howard county, Mo. His father, grand-father, and uncles, were men of high standing and respectability, many of them exemplary members of the church of Jesus Christ. How painful it must have been to his father and mother, the wife of his bosom, with her helpless babes, and his relatives, to be thus deprived of his society; and to think, too, that a mob hung him without judge or jury, under the charge of murder—thus blasting his fame, and putting a stain upon his poor little children, his unoffending wife, his aged father and mother, together with his brothers and sisters, his friends and relatives."

From the Western Christian Advocate.

REMARKABLE INTERPOSITION OF DIVINE PROVIDENCE.

Mr. Isaac Melburn, of Highland county, O., in company with his wife and infant child, in attempting to cross Rattlesnake Creek, one and a half miles northeast of Petersburg, O., were thrown from their buggy into the stream, it being very high. Mrs. Melburn held the child in her right arm. The current carried her down at least four hundred and fifty paces. She had heard her grand-father say, if persons thrown into the water would hold their breath, they would rise to the surface. She did so; and although she sank frequently, yet by her presence of mind she rose again each time, still holding her child. Becoming exhausted, she thought she would sink to rise no more. At that moment, she says a light shone around her, and the water appeared to part before her. She then hoped she would yet be saved.—She rose once more and found herself in the middle of the stream, and must have sunk again, perhaps for the last time, had not the horse swum by or under her just at that critical period. She got on it, without difficulty. Her strength returned, and she still held her child; and the horse took her to the only place in the bank where she could possibly get out. She dropped her child on a quantity of sand thrown up by the stream. She alighted from her horse, and called for her husband, but received no answer. She then cried aloud for help, and soon two or three persons came to the opposite side of the stream. They directed her to climb up the bank. She took her child and did so. Two persons there met her, one of them taking the child and the other assisting her to a house near at hand. A physician was soon obtained, who brought the child to. The husband was drowned, but was soon found lodged in some drift-wood. He had some bruises on him, probably received from the horse on the upsetting of the buggy, which hindered him from getting out of the deep water. Mrs. M. saw her husband once after they were thrown into the stream. He was swimming or floating after her. During the whole time, she had self-possession enough to act prudently, and to think of friends, of God, and heaven. She and her child live the monuments of Divine mercy—singularly saved from a watery grave.

Z. WHARTON.

RUSSIAN DESPOTISM.—An ordinance of the Emperor went into effect last month, which imposes new and almost insupportable restrictions upon egress from the Russian Empire. Heretofore those Russians who desired to pass the frontier were compelled to pay for the privilege about thirty-eight dollars each. The recent ukase has quadrupled this tax; and it applies indiscriminately to all classes—servants as well as masters. And what is worse, leave of absence cannot be claimed as of right, even on this hard condition. It may only be accorded, whatever the distance of those who seek it, from the Capital, by the Minister of the Interior, who will judge of the propriety of granting it, and with what restrictions. This impost will probably not interfere with the travels of the Russian aristocracy; but it is equivalent to an absolute prohibition upon persons of small and moderate fortunes.

Nor does the ukase stop here. It forbids any subject of the Emperor from leaving the Russian territory till after he shall have attained the age of twenty-five years. At that age, it is to be presumed, his character will be formed; he will be placed beyond danger of contagion from the pernicious doctrines and dangerous ideas which the contemplation of constitutional institutions might suggest.

Peter the Great sought to base his empire on civilization introduced from the West; the Great Catherine corresponded with Voltaire. The powers that be have changed all that; they seek to inclose the Russian Empire with a sort of Chinese wall—to draw around it a cordon sanitaire—to prevent the ingress of civilization and of liberty. This is an epoch in the progress of society.

The Marquis of Custine, in his book about Russia, remarks that the Russians invariably wear a gay and joyous aspect when they leave their country, and become grave and sad when about to return to it. The

parasites of the Emperor undertake to show that the satisfaction depicted on the visages of their countrymen when they embark on the shores of a free country, is solely attributable to the consciousness of relief from sea-sickness. His Majesty the Emperor seems to be of opinion that something more than sea-sickness is requisite to subdue the taste for foreign travel.

From the Reflector.

CORRESPONDENCE FROM VERMONT.

Saxton's River, Vt., July 19, '44.

Dear Sir—The Baptist church in Mount Holly have recently held a protracted meeting which has resulted in the hopeful conversion of from 15 to 20 souls. The meeting was continued 16 days. It appears to have been attended with the most happy results; many backsliders have been reclaimed; union has been restored among brethren whose difficulties have been suffered to exist, and the "hatchet," as one brother said, has been buried he hoped, face downward, the handle and all out of sight forever. The effects of the meeting will doubtless long be felt in that vicinity, and many more who were solemnly impressed with the convicting influence of the Spirit, may yet find Christ precious to their souls.

This church now numbers over 400 members. Three churches have been formed within a few years; 1 in Wallingford, 1 in Shrewsbury and 1 in Plymouth, the members of which have mostly, I believe, been taken from the Mount Holly church. Elder Daniel Packer still proves to be a successful laborer here, in giving the gospel note a certain sound. For more than 30 years he has here preached the gospel and administered its ordinances, in a manner that might seem to meet the injunction of the Apostle to Timothy, "be instant in season, out of season." In his remarks at the water side on the 7th inst., as he was about leading a willing candidate down the banks of the Jordan, in the presence of about 700 attentive spectators, he observed that there was no part of his ministry in which he had taken more delight, no service that gave him more satisfaction, than that of baptizing those who were persuaded by the grace of God to follow their divine Master in this holy ordinance; and that neither ill health nor inclemency of weather had ever detained him from the discharge of this duty. A few days before this he was called to administer baptism to an invalid at her special request, under the following circumstances. A Mrs. — experienced religion some years ago, and felt it her duty to make a public profession, but neglected to do so. Since that time she has suffered much from ill health, and was finally so reduced as to be confined to her bed. Her neglected duty of confessing Christ before men bore upon her mind with such weight that she could find no rest, until she communicated her feelings to one of the deacons of the church and urgently solicited to be baptized. The church could not scripturally refuse to grant her request, though some might have thought the state of her health would have been a sufficient excuse now for her to neglect this ordinance. No reason could be assigned however to satisfy her mind, and she was accordingly taken from her bed and carried to the water, and there buried with Christ in baptism. Some conscientious opponents to immersion might suppose that this case would test the expediency and danger of this mode of observing the ordinance.—This sister is now visiting her friends in Massachusetts, or at least she left her home in company with her husband for that purpose, with her heart filled with gratitude and praise to the Saviour for his sustaining and restoring grace. Yours &c.

A CASE OF CONSCIENCE.—"Friend Broadbrim," said Zephaniah Strallice to his master, a rich Quaker of the city of brotherly Love, "thou canst not eat of that leg of mutton at thy noon-tide meal to-day."

"Wherefore not?" asked the good Quaker.

"Because the dog that appertaineth to that son of Belial, whom the world call lawyer Foxcraft, hath come into thy pantry and stolen it; yea, and he hath eaten it."

"Beware, friend Zephaniah, of bearing false witness against thy neighbor. Art thou sure it was friend Foxcraft's domestic animal?"

"Yea, verily, I saw it with my eyes, and it was lawyer Foxcraft's dog; even Pinch-em."

"Upon what evil times have we fallen?" sighed the harmless Quaker, as he wended his way to his neighbor's office. "Friend Foxcraft," said he, "I want to ask your opinion."

"I am all attention," replied the scribe, laying down his pen.

"Supposing, friend Foxcraft, that my dog hadst gone into my neighbor's pantry, and stolen therefrom a leg of mutton, and I see him, and could call him by name, what ought I to do?"

"Pay for the mutton—nothing can be clearer."

"Know then, friend Foxcraft, thy dog, even the beast men denominate Pinch-em, hath stolen from my pantry a leg of mutton of the just value of 4 shillings and 6 pence, which I paid for it in the market this morning."

"O well; then it is my opinion that I must pay for it," and having done so, the worthy friend turned to depart.

"Tarry yet a little, friend Broadbrim," cried the lawyer. "Of a verity, I have yet further to say unto thee. Thou owest me 9 shillings, for advice."

"Then, verily, I must pay thee; and it is my opinion that I have touched pitch and been defiled."

The Rev. C. C. Torrey has been arrested at Baltimore, and committed to await the requisition of the Governor of Virginia, charged with having fled from the last named State, while under bail, for having enticed away slaves.

PERSECUTION OF BAPTIST IN MASSACHUSETTS.

EXTRACT FROM AN ARTICLE IN THE JULY NO. OF THE BAPTIST MEMORIAL.

In giving a faithful outline of the Baptist church in Sturbridge, the truth cannot be concealed, and charity does not require us to conceal it, that the fathers of this church, suffered the spoiling of their goods, for the support of an ecclesiastical polity, in which they were not represented, and which they believed the Scriptures did not authorize.—This spoiling of goods subjected them to the loss of several hundred pounds' property wrested from them, and sacrificed by persons who had no just right to it. Nor can it be denied that several members of this church have been shut up in prison, for no other crime than that of declining to support a minister, whom they did not hear. The men are yet living whose excellent faith, like Paul and Silas, prayed and sang praises to God in prison. And as struck was the jailer with the eminent piety of the venerable Fiske and Corry, when they were imprisoned together, that he declared, that if the legal authorities did not release them, he would throw open the prison doors and set them free.

This is not the first time that the piety of men imprisoned, on account of their religion, has made a salutary impression on the mind of their jailer.

The same thing occurred in the times of the apostles of our Lord Jesus Christ. It is moreover true, that Mr. Moulton of Brimfield, for preaching in this town, was seized as a vagabond and thrown into prison.—But on this painful topic enough has been said.

Thanks to God, that better days have fallen to our lot. The principles of religious liberty, in the defence of which Roger Williams dared to face almost the whole of Christendom, have, at length, become so established in the minds of our countrymen, that all persons, who demean themselves as peaceable citizens, can safely think and act in their religious concerns, accountable to human tribunal.

To show the estimation in which one of these sufferers was afterwards held in the town from a majority of whose inhabitants he had suffered the spoiling of his goods; and the detention of his body in prison, though his sentiments remained unchanged, let it be remembered, that Deacon Daniel Fisk, in the time of his country's peril, in the early part of the Revolutionary war, was entrusted with the responsible charge of representing this town in the General Court of Massachusetts. He died a member of the house of Assembly in 1778. In proportion to their numbers, it is believed that the members of the Baptist church, in this town, have for more than half a century had their full share of influence, and respectability in the community.

A letter dated U. S. ship Saratoga, on the Gold coast of Africa, May 18th, is published in the Boston Merc. Journal. The following is an extract:

At this place, there is merely a Mission house, with its school, now under the charge of the only white lady in these parts, a Mrs. Sawyer: who, alone and unprotected, still chooses to remain. I spent some time at the school, and though it had been in operation a year only, it surprised me exceedingly to find scholars who could read, spell, write, and cipher well. We remained long enough to get feasted on the oysters of the place, which are of immense size, and obtained by diving, and plucking them from the rocks. We stopped a moment at Capt Palmars, and also a while at Bereby. We were visited by the natives; and by nearly all of those who had been made prisoners by the Porpoise. They appeared very affable, and said the natives will not build again on the seashore, but somewhat back in the bush, for fear of another conflagration.

From the Religious Herald.

ENCOURAGING REVIVALS.

UNION CHURCH, Taylor Co., Va.

This church has enjoyed a most glorious succession of revivals. I have been connected with this church as pastor for upwards of two years. I thought for a time that there never could be a revival so refreshing to my native part of the state, but blessed by God, I find his grace abounds to all who call on him in truth, every where. Union church has had a regular, and most refreshing revival, which has been going on now nearly two years, in which 100 souls have been added by baptism.

Several very remarkable conversions occurred. Permit me to mention the case of Albert Ayly, late from Loudoun Co. During the revival his companion became concerned for his soul; this offended her husband, and as I would frequently descend from the pulpit to converse with the mourners, I became an offence to him. His enmity rose to such a pitch, that he threatened vengeance on me as the pastor of the church, if ever I baptised his wife; but he was remembered by us in our prayers; he soon saw himself to be lost and helpless. He remained in apparent agony of mind for four restless days and nights, and then found mercy, rejoiced in hope, came hand in hand with his companion, and they were baptized in the name of our blessed Lord, in whom they now both rejoice in hope. May the Lord bless him with all saints, now and forevermore.

We have ordained one minister, and licensed two more in this church. May the Lord give us more yet.

JOSEPH WRIGHTSMAN.

A FIELD FOR WASHINGTONIANS.—In Lancaster, Pa., according to the testimony of a letter published in the Baptist Record, there are not much short of sixty-five whiskey-selling taverns in a population of some thirty less than 10,000; or one tavern to every 140 inhabitants. Scarcely a single grocery store can be found where intoxicating drinks are not sold, and several distilleries, with their blackened walls and dingy roofs, are continually sending up the smoke of their offerings, from the heart of the city.

When Lord Mansfield was in this country a few years since, he chanced to be at a dinner table in company with Mr. Frelinghuysen. He filled his glass, and asked Mr. F. to allow him the pleasure of taking wine with him, who politely declined the honor, remarking that he had abandoned his use. "You are more than half right," replied Lord M. His lordship afterwards commenced pouring water into his glass with wine; drinking it about half and half. "I see, my lord," said Mr. F., "that you are just half right."

Mrs. Margaret Miller Davidson, wife of Dr. Oliver Davidson, and mother of the sweet Poets, Lucetta and Margaret, died at Saratoga on the 27th ult., after a long illness.

The Steamer Palestine on the Mississippi took fire on the 20th ult., and in making their escape 12 of the passengers were drowned.

RECEIPTS FOR THE ALA. BAPTIST.

Rev S D Armstrong,	to no 26, vol 3
Miss L M Atkinson,	vol 2
Miss Annette N Booth,	vol 2
James L Bliss,	vol 2
Chl Griffin Coleman,	to no 26, vol 3
Miss E Dewey,	to no 12, vol 3
Berry Driver,	to no 10, vol 3
Solomon Daughtry,	vol 2
Rev Jesse Lee,	vol 2
N McPherson,	vol 2
C Sowerhaver,	26 nos, vol 2
Miss F Wenden,	vol 2

J. H. De VOTIE, Treasurer.

THE HOWARD.

THE next session of this institution will commence on Wednesday, the second of October. Ample accommodations will be provided for students in private families until the completion of the new building.

August 17, 1844.

LEWIS COLLEY,

WHOLESALE AND RETAIL.

Publisher, Bookseller and Stationer,

No. 122 Nassau Street,

New York.

August, 1844.

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

Number of Pupils last year, ONE HUNDRED and THIRTY.

Board of Instructors.

Professor MILO P. JEWETT, Principal, and Instructor in Ancient Languages and in Moral and Mental Science.

MA. D. WILLIAMS CHASE Professor of Vocal and Instrumental Music.

Miss LUCY MOULTON ATKINSON, Regular Course, French, Drawing & Painting, Wax-work.

Miss ELIZA DEWEY, Regular Course, French, Spanish, and Embroidery.

Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

Miss MARY ROCKWELL, Regular Course, Music, and Oil Painting.

Miss ELIZA SEXTON, Regular Course.

Miss HARRIET JANE CHANDLER, Primary and Preparatory Departments.

Governess.

Miss SARAH S. KINGSBURY, Secretary's Department.

Mr. and Mrs. LANGSTON GOREE.

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

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

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

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

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

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

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

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

The Boarders never leave the grounds of the Institute without special permission from the Principal:

They never make or receive visits:

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

They go to town but once a month, and then all purchases must be approved by the Teacher superintending.

They are allowed to spend no more than fifty cents a month, from their pocket money.

Expensive Jewels, as gold watches, chains, pencils &c., must not be worn. No accounts to be made in town.

PERMANENCY.

One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, pupils, &c. This Institution is exposed to no such disadvantages. Like a COLLEGE, it is permanent in its character. Parents and Guardians may place young ladies here with the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no discouraging pupils at any season of the year, for fear of sickness, in the Institution.

RELIGIOUS DUTIES.

Pupils attend Church once on the Sabbath, parents and guardians attending in the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on principles of the most enlarged Christian liberty, no sectarian influence being ever tolerated.

BOARDING IN THE INSTITUTE.

It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the Steward. Otherwise, the highest advantages of the Institution cannot be realized. Board is as cheap in the Institute as in any private family. Here, young ladies are always under the inspection of the Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness, and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended elsewhere less favorably.

UNIFORM.

To promote habits of economy and simplicity, a Uniform Dress is prescribed. For winter, Green Merino; for summer, Pink Calico, small figure, for ordinary use; and White Muslin, for Sabbath. Bonnet, a Straw Hood, in winter, trimmed with green, in summer, with pink. Aprons, Blue & black, and White Muslin. Faded pupils will require two green dresses, and four pink and two white.

Materials for the Uniform are to be obtained at Marion, on reasonable terms.

Every article of Clothing must be marked with the owner's name.

There is but one evening school in the Institute, and that of two months, commencing about the first of October. On this plan, students will be at home with their families during the hot and unhealthy months of August and September, with the winter months, the golden season of study will be spent at school.

The next session will commence on Wednesday the second day of October. A list of names of students to be present at the opening of the season, and the names of the arrangements of the Seminary, Trunk Room, and Toilet Cabinet.

RATES OF TUITION.—For tuition of one term: Regular Course, (English), \$30 00; Primary Department, 1st Division, 15 00; 2d Division, 10 00; Music on the Piano and Guitar, (each), 15 00; Use of Instruments, 5 00; Commencement, 15 00; Drawing and Painting, 15 00; Transferring, Shell, and Wax-work, per lesson, 1 00; French, Spanish, German, and Italian, (either or all), 30 00; Latin Greek, and Hebrew, (each), 10 00; Board, per month, including bed, board, &c., 9 00; Fuel, per month, 5 00; Lights and washing, (extra), 5 00; Board and Tuition will be payable, one half in advance, for each Term of five months; the balance at the end of the Term. For fractions of Terms, each week will be computed at one-twentieth.

CONCLUSION.

The above shows, we conceive, that the Judson Female Institute deserves to occupy the exalted position which is universally conceded to it. In the number and character of its instructors, its numerous Pupils, attracted hither from all parts of Alabama, and from other States; its extensive and elevated Course of Study; its plans of Instruction; its unrivalled advantages in Music and other Ornamental branches; its presents the strongest claims to patronage. With these facilities for gaining a thorough and accomplished education, at a central and perfectly healthy point, no young lady need go to other sections of country to prepare herself for future usefulness and honor. In the Institute, every advantage is enjoyed, which can be had in the best Seminary in the United States.

The Trustees intend to make the Institution still more worthy of approbation. They have secured the land adjoining the lot owned by them, on the South, and will proceed to lay out and ornament these spacious grounds, agreeably to their original plan.

To the Instruments in the MUSIC DEPARTMENT, they will add an ARMONICA, a new invention, containing in itself the power, guileless, and sweetness of the Piano, the Organ, and Seraphine united. No additional charge will be made for instruction on this Instrument.

In addition to the Instructors connected with the Institute, a GOVERNESS has been engaged, who will devote all her time to the superintendence of the young ladies, in regard to their manners, habits, health, dress, recreation, and exercises.

Our patrons will be pleased to learn, that Miss ROCKWELL will resume her place in the Institute next year. She has spent the last year in teaching in an important Seminary at the North, and returns with increased claims to the confidence and affection heretofore so liberally accorded to her virtues and accomplishments.

BOARD OF TRUSTEES:

E. D. KING, President.

Wm. HORNBUCKLE, Secretary.

J. GOREE, Treasurer.

J. L. GOREE.

J. LOCKHART.

L. Y. TARRANT.

Wm. N. WYATT.

L. C. TUTT.

August 10, 1844.

BAPTIST BOOK STORE

IN NEW YORK.

Poetical Department.

MISSIONS.

BY MR. BOURN.

Light for the weary sailor
Of ice-bound Labrador;
Where the frost-breathed winds
And the mariner's woe;
Light for the weary sailor
To that dark and sterile shore.

Light for the forest child!
An outcast though he be,
From the haunts where the sun of his childhood
Smiled.

And the cotidian of the free;
Pour the hope of heaven o'er his desert wild,
For what hope on earth has he?

Light for the hills of Greece!
Light for that trampled clime,
Where the eagle of the spoiler refused to cease
Ere it wrecked the boast of time;
If the Moslem hand dealt the gift of peace,
Can ye grieve your doom sublime?

Light on the Hindoo shed!
On the maddening idol train;
The flame of the suttee in dire and red,
And the faint faint with pain,
And the dying wail with cheerless head,
By the Ganges laved in vain.

Light on the Persian sky!
The Sepia's wisdom fades,
And the pearls of Ormus are poor to buy
Armour when death invades;
Hark! Hark! 'tis the Christian wanderer's sigh
From Ararat's mournful shades.

Light for the Surman vale!
For the islands of the sea!
For the coast where the slave-ship fills its sails
With sighs of agony,
And her kidnapped babes the mother wails
'Neath the lone banana-tree!

Light for the ancient race
Exiled from Zion's rest;
Homeless they roam from place to place,
Rebought and oppressed.
They shudder at Sinai's fearful base;
Guide them to Calvary's breast.

Light for the "darkened earth!"
Ye blessed, ye heirs of the shed,
Shrink not, till the day spring bring his birth,
Till wherever the footsteps of man doth tread,
Salvation's banner spread broadly forth,
Shall gladden the dream of the cradle-bed,
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

Miscellaneous Department.

From the Friend of Virtue.

TIGHT LACING.

"Is it not time for me to wear corsets,
mother? Other girls of my age wear them,
and when they are dressed, they look so nice
and trim, and I look so old-fashioned and
awkward."

You think you look awkward without cor-
sets merely because you are accustomed to
see young ladies wear them. The fact is,
there is much more ease and grace of form
and motion without corsets than with them.
Those who are cramped with corsets are still
and unnatural in their motions, while those
without them are free and graceful.

"But mother, my waist looks so big at the
bottom."

Yes, it is larger at the bottom, just as God
made it. And who best understands how to
form a being, the one formed, or the Creator
who forms it?

"To be sure, mother, the Creator knows
best."

Indeed he does know best, and to attempt
to alter the form impeaches his wisdom.—
He created such a body as he knew was best
we should have—was best adapted to the
noble faculties of the soul. And shall we at-
tempt to alter that body, and thus charge
God with want of wisdom and taste?

A young lady, who formerly attended my
school, was in the practice of lacing so tight,
that she could not draw a natural breath,
and could not comfortably stoop to pick up
her handkerchief. Instead of a blooming,
healthy countenance, and a sparkling eye,
her complexion was sallow, and her eyes
heavy and dull.

"Well, mother, I begin to think it is not
best to wear corsets. But I don't see why
it should injure the health."

God has adapted the formation of the chest
to the action and size of the heart and lungs.
But if the chest be compressed, the lungs
cannot expand so as to allow us to breathe
easily. The blood cannot flow freely, and
the lower ribs, which are loose, lap and press
upon the vitals. Other reasons might be
mentioned, all of which show that tight-lac-
ing is injurious, producing disease, prema-
ture old age and death. Thousands and
thousands have by this means found an early
grave.

"Really, mother, you begin to make
me feel as though I should not dare to lace
tight."

You may well be afraid to do any thing
so much calculated to destroy life and health.
Many customs of savage and barbarous
nations may properly be ranked with tight-
lacing. Some of the natives of South Amer-
ica and of the Rocky Mountains flatten the
heads of their children by placing them be-
tween two boards. Others place their noses,
cheeks, and lips, and insert feathers, bones,
and various other ornaments. The Indians
of Brazil pull out their ears and eye-brows,
and flatten the noses of their children im-
mediately after birth. Many of the Islanders
of the Pacific Ocean are induced to improve
their beauty, altho' it is done with the most
excruciating torture. Capt. Cook and other
voyagers inform us that the inhabitants of
New Zealand mark their faces with black
stains, and furrow their bodies so as to resem-
ble the bark of trees; and that upon many is-
lands of that vast ocean, the savages perforate
the globe of the ear, and insert ornaments
of such weight that the aperture becomes
large enough to thrust through a finger, and
sometimes even the hand, thus causing their
ears to descend upon their shoulders. He
also says, that the New Hollanders wear a
lump as large as a man's finger, thrust
through the cartilage of the nose, which so
obstructs the nostrils that they are obliged to
keep their mouths open for the purpose of
breathing. They likewise extract the two

fore teeth of the upper jaw. The Arabs and
many of the Asiatics paint themselves. The
inhabitants of the north-west coast do this;
they also perforate their ears, noses, and
under lips. The hole in the lip is often so
large that they can thrust through the tongue.
If we turn to China, we shall find
there among the ladies a great passion for
small eyes and feet. They instruct the girls
to pull their eye-lids lengthily to make
them narrow and pretty. They lace the
feet of the female infant so straight that they
are almost like the feet of an adult's
will scarcely fill the shoe of a child among us,
six years old. They commence early bind-
ing over all the toes except the great ones,
until they become completely embedded in
the sole of the foot. Thus every Chinese
LADY is made a cripple for life that she may
be in fashion.

We Americans look upon these examples
with utter abhorrence, because they are the
customs of savages and barbarians, who are
far in the rear of us in the advancements and
refinements of civilization; but which is in re-
ality the worst, to stain the body, pierce the
nose and lips, and scarify the flesh, which
will soon heal without injuring the constitu-
tion, or to destroy the health and ruin the con-
stitution, by tight lacing?—Compress the
feet or compress the vital? The advocate
of the former would answer the latter, and
not without reason, for the injury in this case
is not so deleterious, because the violence is
not so directly aimed at the seat of life.—
That they all have a common object no one
will deny. The Indian flattens the head
and punctures the nose, or the Chinese elon-
gates the eyes and cripples the feet, from the
same motives that an American belle dimi-
nishes her waist to one half of its natural size.
Let every one who has been guilty of upholding
such heathenish customs, blush and be
ashamed and reform.—Ed.

NON-RESISTANCE.

"Coward! Coward! Why don't you pitch
into him! Hurra! I'd never take that!"
"Well, don't, Tom!" "Run home and tell
your mamma!" "Fie, Bill; you are the
strongest!" You could drive Tom into the
pond. "Try it—only try!"
The time had come for a severe trial of
Willie's principles. Tom had lectured him
all the morning—had thrown his ball into
a ditch—had knocked off his cap, and kicked
it over the wall—had pushed him down, and
soiled his neat dress. Finally, as if deter-
mined to put his temper to every possible
test, he struck him on the face.

Willie bore it all pretty well. He was an-
gry; he could not help showing it too, which
was just what Tom wanted. He had not
the advantage which perfect calmness would
have given him, but he remembered not to
return evil for evil. He could have re-
venge himself on Tom was puny, and a coward
—and his companions would have admired
him. How much more would they have ad-
mired his forbearance, had they known its
motive! If he had the least sympathy from
any one of them, he would have felt superior
to the trial; but all joined their voices to in-
sult and ridicule him. The last outrage was
too much; he burst into tears, and took re-
fuge in the school room.

Tom triumphed with a loud insulting
laugh, in which all the boys joined, but very
soon master Tom found his own cap flying
through the air, and made use of as a foot-
ball; and in the wild spirit of justice common
among boys, he had bitter experience of all
the vexations he had made Willie endure,
till he went off crying in his turn.

Willie could hardly study that forenoon,
his mind was tempest-tossed. He thought
it very hard that he must be singular, and
be misunderstood, and perhaps disliked, in
consequence of doing what he knew was
right. So he resolved at noon to go round
by his father's counting room, and walk home
to dinner with him. He thought this was
a case in which he would rather consult his
father, than his mother.

Mr. Rogers laughed, and said Willie was
a hero, when he described the annoyances
of the morning, and his endurance of them.
Willie thought it curious that his father called
him a hero for the same course of con-
duct which had procured him the title of
coward!

"You know, father," he said, "you have
never allowed me to strike, if I am ever so
much provoked. I know, too, myself, that
revenge is not right. But is it right, either,
or at all fair, that I should be so imposed
upon? What I wanted to ask you, is, now
would not you give Tom one good thresh-
ing, just to make him be quiet?"

"Would not I? When! I should be
pretty set to work!"

Willie laughed heartily. "You know I did
not mean your father. But I have been
thinking I had better do it. Not for revenge
—that would be wicked—but for justice.—
He ought not to act so; I ought not to let
him, ought I? I really think it would do him
good, not harm. He shall not go on pla-
guing people, with nothing to hinder him, I
can tell him."

"Is your motive for the threshing a wish
to make him a better boy, or to make him af-
fraid to provoke one stronger than him-
self?"

Willie looked puzzled and disappointed.
"Must I then let all the boys call me a cow-
ard and tamely submit to be cuffed by all of
them?"

"You have not frankly answered my ques-
tion."

"Well, come to think of it, father, I must
honestly confess that I believe it was not
my motive, but only a reason I had thought
of."

"To justify you in doing it."

"Yes, sir."

"I thought so. Suppose we talk of some-
thing else for the present, and at some other
time discuss the matter coolly. You are
justly indignant at Tom—and I do not up-
hold him in his mean and cowardly abuse
of your patience and good temper."

"I am glad if it was good temper, father.—
I did not know as it was, for I have felt very
cross at him all the forenoon."

"Ah, well," said his father, patting his
shoulder, you was a good boy not to revenge
yourself when you were angry. If you can
learn not to be angry at all, under such in-
sults, you will be far superior to your father.
We will both try, my son, to imitate the ex-
ample of one whom, though we never saw
him, we both love,—whom when he was re-
viled, reviled not again."

"Yes, father. When they buffeted him,
and spit upon him, he does not seem as if he
was angry at all they could do to him, he
was so sorry for them. He said, 'Love
your enemies,' and he did. If he had with-
ered their arms away when they struck him,
it would not have been at all like Christ;
would it?"

"No, indeed—and we should not have loved
him."

"No. Have you any enemies, father?"

"Not exactly."

"How, not exactly? I should not think
you could have any."

"Oh, I often have to put up with treat-
ment from people I have to deal with, which I do
not like at all. My comfort is, and it can be
yours, too, that it is better to be the one to
suffer an injury, than the one to do it."

"What do they do, to a great man like
you?"

"They do not strike me. The law inter-
feres to hinder that, just as Mr. Benton
would protect you from Tom, if you ap-
pealed to him."

"Oh, him! You will not catch me telling
the master! But what do they do then?"

"O, they take a mean advantage, often, in
business."

"Cheat!"

"That would not justify me in cheating
them in return, would it?"

"Oh, no indeed!"

"And there are some who call me
names."

"O father! Why! I never heard
them!"

"People call each other names on account
of difference of opinion in religion, and politi-
tics, and get very angry sometimes."
"I should not think they would! See!
There is Sarah looking the wrong way to see
if I am coming home from school! And step-
ping on the grass, he ran softly up behind
her and, cried 'Boo!' close in her ear. Such
a start, and such a capering and laughing
and shouting, that Willie forgot all about his
troubles, and his unanswered question about
the punishment of Tom.—Willie Rogers.

BLESSEDNESS OF PATIENCE.

That which is a sure companion, and most
intimate to humility in prayer, is pa-
tience. It breaks not away in a pet, because
it is not answered at the first or second ask-
ing; that is, disdainful and arrogant. It
holds out, and attends, and cries till the throat
is dry—"I waited patiently for the Lord."—
And there must be "patient continuance in
them that seek for glory and immortality."—
Faith is the foundation of prayer, and to con-
tinue the metaphor, patience is the roof.—
The winds blow—look to the foundation, or
the building will fall. Rain and storms will
descend—but, they light upon the roof that
is close and compact, they run aside and are
cast upon the ground. He that expects
God's pleasure from day to day will neither
faint nor fret that his suit hangs long in the
court of request: such storms as proceed
from murmuring cannot break through a
solid roof. Says Habakkuk—A great thing
will the Lord bring to pass, but not present-
ly; for, "the vision is yet for an appointed
time, but at the end it shall speak and not lie;
though it tarry, wait for it, because it will
surely come." Many diseases will never be
cured well unless they be long in curing;
and many deliverances will never be thor-
oughly settled unless they be long in prepar-
ing; and many mercies are hid, like seed in
the ground and will be long in growing.—
Bishop Hacket.

"None should despair, because God can
help them. None should presume, because
God can cross them."—P. Henry.

MONROE SPRINGS.

ARE eligibly situated in the upper part of
Monroe county, in a healthy region as South
Alabama affords, three miles from Nathan
Coker's, at Midway, on the main Western stage line,
100 miles from Mobile and 80 miles from Mont-
gomery. There will be a convenient transship-
ment by railroads 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 su-
perior to none. We are rapidly improving and will
be prepared to accommodate, in the most comfort-
able manner, by the first of June, as many of our
friends and citizens as may favor us with their pa-
tronage. We pledge ourselves that our fare will
be as good as the country can afford. We believe
that a more healthy and pleasant retreat, during
the sickly season could be found in all South Ala-
bama, than the Monroe Springs. There will be
preparations made for all innocent amusements.
Gaming prohibited.

RATES OF BOARD.

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

RILEY & MORROW.

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

WM. H. ROGERS, M. D.

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

JOHN G. SCULL, M. D.

Turnhill, Monroe county, Ala.
May 4, 1844

Theological Institution.

TERMS OF ADMISSION.
EACH one, who wishes to enjoy the ad-
vantages of this institution is required to pre-
sent his Letters, or a letter from the church
to which he is a member, certifying that the in-
dividual is well qualified for the work of the Gospel Ministry.
Likewise, he will undergo an examination by the
Executive Committee, on his christian experience
and fidelity 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 qualifi-
cations 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. Bap. State Convention.
April 20, 1844.

JESSE B. NAVE,
Factor and Commission Merchant,
MOBILE.

RESPECTFULLY tenders his services to the
public, and particularly to his friends and ac-
quaintances in Perry county, in his new under-
taking; 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 commission. Letters
addressed to him during the Summer at Marietta,
Perry county, ALA., will be promptly attended to.
He will remove to Mobile early in October.
July 3, 1844

DISSOLUTION.

THE partnership, heretofore existing between
the undersigned, in this day dissolved by mu-
tual 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 copartner-
ship under the name of Donald S. Marshall,
for the purpose of transacting a *Factoring* 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 con-
tinuance of the patronage heretofore extended to
Austin & Marshall and John T. Donald.
JOHN T. DONALD,
BENJ. F. MARSHALL.

Mobile, July 10, 1844

THE undersigned, in retiring from the Com-
mission business, takes this opportunity of
returning his grateful acknowledgments to his
friends and customers, who have so long favored
him with their patronage and support. He also
takes great pleasure in recommending to his old
friends his successors in business, Messrs DANIEL
& MARSHALL.

JEREMIAH AUSTILL,
May 29, 1844

FOSTER & BATTELLE,
SUCCESSORS TO GRIFIN & BATTELLE,
WHOLESALE GROCERS,
No. 34, COMMERCE STREET,
MOBILE, ALABAMA.

KEE TO
Rev. Alexander Travis, Conecuh County
J. H. DeVotie, Perry
David Carter, Esq., Butler
Capt. John Fox, Muree
Judge Ringgold, Marengo
May 25, 1844

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

REFERENCES:
John Ezell, Lowndes Co. Miss.
David Manly, Tuscaloosa,
Caleb Johnson, Conecuh County,
Capt. John Martin, Montgomery,
J. M. Newman, William Johnson, Selma.
Mobile, March, 1844.

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

T. & J. Cunningham,
Wm. R. Cunningham,
D. Clock.
Agents of the Augusta Insurance and Bank
ing Company.
Nov. 25, 1843.

HARRIS, CLAYTON & CO.,
Factors and Commission Merchants,
MOBILE,

TENDER their services to their friends
and the public. They have a large lot of
BAGGING and ROPE at Marion, which they
will dispose of at very low rates, to their cus-
tomers and friends, and which can be had by ap-
plication to their authorized agent.

JOHN HOWZE,
July 3, 1844

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

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

Thomas Haynes,
John H. Greer,
A. L. McCoy.
MOBILE, ALA.
References.
(Rev. Elias George, Perry co.
(Rev. Abileston Andrews, Dallas,
(Rev. Jam. Barnes, Noxuba, co.

THE BEST ARTICLE YET.
Dr. Carter's Compound Pulmonary
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 Con-
sumption, Asthma, Whooping Cough, Catarrhal
affections of the chest, Influenza, Croup, Spitting
of Blood, Pain in the side, Shortness of Breath
and common Colds. Price only fifty cents a vial.
For sale only at the Drug Store, opposite
Cockes old stand, by
E. R. SHOWALTER.

Feb. 24, 1844.

T. S. FELLOWS,
Watch-Maker and Jeweler,
MARION, ALA.

SHOP one door south of Messrs. Carr & Wil-
son's, where he would be pleased to see his
old friends and customers.
April 17, 1844

GREAT NATIONAL WORK.

TAPPAN & DENNETT, No. 124, Washing-
ton-street, Boston, propose to publish, by
subscription, in fourteen monthly numbers, at the
low price of twenty cents each, the

LIFE OF WASHINGTON.

BY JARED SPARKS.

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

1. Portrait of Washington at 60, by Paré.
2. do. Mrs. Washington at 40, by Wol-
ton.
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 Monticello.
8. Head Quarters at Newburgh.
9. Plan of Farms at Mount Vernon.
10. Battle of Brandywine.
11. Portrait of Washington, by Stewart.
12. Encampment at Valley Forge.
13. Battle of Germantown.
14. Fac Simile of Washington's hand-writing.

The portraits were copied from the original
paintings. The plans, sketches, and other engrav-
ings, as well as English and French as American, Special
aid was derived from a series of Manuscript draw-
ings, in the possession of Gen. La Fayette, which
are executed with scientific accuracy and beauty.

The well known ability of the author, the abun-
dant means which he possesses, viz: more than
two hundred folio volumes of Original man-
uscripts, purchased by Congress, ten years research-
es in the public offices in London, Paris, Wash-
ington, and in all the States which formed the con-
federacy during the Revolution, as well as the ac-
cess he has gained to valuable private papers in
different parts of the country—have brought into
his hands a mass of materials, original and im-
portant in their character, which we trust will be
found to have contributed essential aid in enabling
him to execute with more accuracy and complete-
ness in some degree for the time and labor they
have cost.

In the publication has not only involved
extended and laborious research on the part of the
editor, but great pecuniary responsibility on the
part of the publishers.

The price affixed to this work is less, when the
exertion is considered, than that of any other pub-
lication in Europe or America. The investment
and expenditures connected with this undertaking
are much greater than usually attend such pub-
lications; and it will be apparent that the pub-
lishers must rely on an extensive sale for their remun-
eration.

Among the many who have given the work the
aid of their subscription and influence, are the fol-
lowing gentlemen, viz: Hon. John Q. Adams,
Martin Van Buren, Jacob Burnet of Ohio, Josiah
Quincy, John Pickens, Francis Wayland, D. D.,
Rev. Moses Stuart, Robert G. Shaw, Esq., Rt.
Rev. Bishop Doane, Isaac C. Bates, Horace
Everett of Vt., S. Longfellow of Maine, J. Sewell
Jones of N. C., and others.

Active and trustworthy men can find em-
ployment 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.

Commissioners and others who obtain subscrip-
tions, and are 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

DR. E. R. SHOWALTER,
Wholesale and Retail Dealer in Drugs,
CHEMICALS, TROUSSEAU MEDICINES, PAINTS,
Oils, Dye Stuffs, Window Glass, Glassware,
Perfumery, Spices and Patent
Medicines.

Has always on hand at
MARION AND UNIONTOWN
a large and fresh assortment of genuine articles
in his line. Call and see prices and qualities.
April 17, 1844

Cheaper than Ever.
JOHN K. RANDALL,
No. 44 Water street,
MOBILE.

OFFERS to purchasers a large and well
selected assortment of Books and Stationery, with
which he has expended his store, and which he confidently
assures them is second to none in the city and vicinity.
Possessing the most favorable facilities for procuring frequent
supplies of the latest and best books, and being determined
to sell them at small profits, he is enabled to supply
every variety of articles in his line of business, at prices
which cannot but insure the success of his plan. His assort-
ment embraces

SCHOOL BOOKS,
in every branch of learning, and of the latest and most popular
editors; a complete and well selected assortment of
pencils, pens, and all the various articles necessary to the
student; and a large stock of the latest and best
Classical, Theological and Historical Works,
with all the NEW PUBLICATIONS, as soon as they can be
received after they have reached the press.

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

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