

# THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

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

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### TERMS.

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### HINDOO GIRL SEEKING JESUS.

A little Hindoo girl was one summer's afternoon playing before the door of her father's bungalow, when she was carried off, taken to Calcutta, and sold as a slave. She was a sweet and beautiful little girl, and the lady who bought her soon began to love her very much, and she thought that she would not make her a slave. She had no children of her own, and she liked to have the little girl to play with her and amuse her. She loved her more and more, and as she grew older, she made her her companion.

When this little girl was stolen from her father she was too young to have learned his religion. The lady who bought her was a Mohammedan, and she brought the little girl up as a Mohammedan too. Thus she lived till she was sixteen years old, and then all at once it came into her mind, she knew not how, or why, that she was a sinner, and needed salvation. She was in great distress of mind, and went to her kind mistress for comfort, but she could not tell her of a Savior. All the lady could do was to try to amuse her, and make her forget her trouble; she hired rope-dancers, jugglers, serpent-charmers, and tried all the sports of which the natives of India are fond, to give her pleasure; these were of no use, and the little girl remained as miserable as ever. Her mistress, deeply grieved at the distress of one whom she loved so dearly, next sent for a Mohammedan priest. He had never felt the want of a Savior, and he could not understand the girl's distress. However he took the girl under his care, and did his best. He taught her a long string of prayers in Arabic, a language which she did not understand. She learned the long hard words which had no meaning to her, and she repeated them five times a day, and each time she repeated them, she turned towards Mecca in the east, the birth-place of Mohammed, and bowed her face to the ground.

Did the poor girl find comfort in these dark words and idle ceremonies? No; she felt that there was no forgiveness, no salvation in these. When she had tried these prayers for three long years, the thought struck her that perhaps all this sorrow of mind was a punishment for having left the faith of her fathers, and become a Mohammedan. She set out directly in search of a brahmin or Hindoo priest, and entreated him to receive her back into the Hindoo church. How do you think the brahmin answered her? He cursed her in the name of his god. She told him how unhappy she was, and how long she had suffered, and begged him to pity her, but he would not listen. She offered him a large sum of money, and then he was ready to do anything; so she put herself under his direction, and went again and again. He told her to take an offering of flowers and fruit, morning and evening, to a certain goddess who was some way off and once a week to offer a kid of the goats as a blood sacrifice.

In India the people have a language of flowers. Each flower means something; and when you go into a temple, and see the flowers which have been laid on the altar, you may often tell what petitions have been offered. The flowers she brought as an offering signified a bleeding heart. Oh there was One who would not have refused such an offering! He only could have healed her broken heart, but she knew him not. For a long, long time did she carry flowers and fruit, morning and evening; and once a week offer a kid of the goats, and sprinkle the blood on herself and on the altar. But she found that the blood of goats could not take away her sin; and very often she cried out in deep distress, "Oh I shall die, and what shall I do if I die without obtaining salvation?" At last she became ill. It was distress of mind which made her ill. Her mistress with deep sorrow watched her beloved companion sinking into an early grave. But one day, as she sat alone in her room thinking and longing, and weeping, as her custom was, a beggar came to the door and asked alms. Her heart was so full that I suppose she spoke of what she wanted to all whom she met, in hopes that some might guide her. She began talking to the beggar, and used a word which means salvation. The man started and said, "I think I have heard that word before." "Where? oh! where have you heard it?" she eagerly asked. "Tell me where I can find that which I want, and for which I am dying; I shall soon die, and oh what shall I do if I die without obtaining salvation?" The man told her the name of a charitable institution, where once a week two thousand poor natives were supplied with rice, and before the rice was given out, some Christian teacher used to speak to them. "I have heard it there," he said, "and they tell of one Jesus Christ who can give salvation. 'Oh! where is he? take me to him.' The

man cared nothing about this salvation himself. He thought she was mad, and he was going away, but she would not suffer him to go till he had given an answer; she dreaded lest she should miss that prize which now seemed almost within her reach. "Well," he said, "I can tell you of a man who will lead you to Jesus," and he directed her to that part of the town where Narrapat Christian lived.

Who was Narrapat Christian? He was once a rich and proud brahmin, but he had given up all his riches and honors to become a humble disciple of Jesus, and he was now an assistant missionary and preacher to his countrymen. This was the man of whom the beggar spoke.

The Hindoo girl gave the beggar a trifle, and that very evening she set on a search of Narrapat Christian, the man who would lead her to Jesus. She went from house to house, and inquired of every one she met, "Where Narrapat Christian, the man who would lead her to Jesus, lived?" but no one would tell her. It grew late and dark, and she began to be afraid of being seen out at that hour. Her heart was nearly broken, for she thought she must return as she came, and die without obtaining salvation. She was just turning to go home, when she saw a man walking along the road. She thought she would try once more, so she asked him the same question, "Where Narrapat Christian lived, the man who would lead her to Jesus?" To her great joy, he pointed her to the house, and when she reached it she met Narrapat himself coming out at the door. She fell at his feet in tears, and wringing her hands in anguish, she asked, "Are you Narrapat Christian, the man who can lead me to Jesus?" "Oh! take me to him; I shall die, and what shall I do if I die without obtaining salvation?" Narrapat did not receive her as the Hindoo priest had done; he raised her kindly from the ground and led her into the house, where his family were met at their evening meal. "My dear young friend," he said, "sit down and tell me all." She told him her history, and as soon as she had done, she rose and said, "Now Sir, take me to Jesus. You know where he is. Oh! take me to him." "Ah! if Jesus had been on earth, how willingly would he have received the poor wanderer. She thought he was on earth, and that she might go to him at once; but Narrapat knew that though he was not here, he was just as able to pity and welcome her from his mercy-throne in heaven; so he only said, "Let us pray." All kneeling down, and she prayed, the poor Hindoo girl felt that she had found that which she had so long wanted.

The next day, Narrapat took her to a mission-house, and placed her under the care of the missionaries, Mr. and Mrs. Gogery. In six months she was baptized by the name of Mary, after her who washed the feet of Jesus with her tears. Her mind was at peace, her health returned, and she still lives, adorning, by her example and conversation, the gospel of God our Savior. Are you not very glad that poor Mary did not die without obtaining salvation? This was in consequence of missionaries having been sent to India. How many poor heathen may there not be almost in the same case as this poor girl, seeking after God, if haply they might find him? Would that we could send them all the knowledge of a Savior too!—Miss Rep.

### A TEST OF CHRISTIANITY.

A Christian gentleman had occasion to travel through a new and thinly settled part of the western country; his companion was a man of intelligence, but of infidel principles, who was fond of discussion, and tried to beguile the way by urging arguments against the truth of the Christian religion. The thinly peopled section of the country through which they were passing was inhabited by people of bad reputation, and it had been rumored that travelers had suffered fatal violence from them when they were within their power.

As regular inns were unknown, our travelers were compelled to trust to the hospitality of those of whom they could not but entertain a secret fear. On one occasion, as the evening closed in, they sought a lodging place in a log cabin far removed from other habitations. They anticipated but little comfort, and were induced to believe that it would be a measure of safety for them to watch alternately through the night.

As they were about to retire to their rude bed, their host, whose exterior had excited their distrust, proceeded to a shelf, and took down an old and much worn Bible, and informing his visitors that it was his custom to worship God in his family, he read and prayed in so simple a manner as to secure the esteem of the travelers. They retired to rest, slept soundly, and thought no more of watching.

In the morning the Christian requested his infidel companion to say whether the religious exercises of the preceding evening had not dispelled every particle of distrust of their host's character, and had not enabled him to close his eyes in the most confident security. He was evidently embarrassed at the question, but at last he candidly acknowledged that the sight of the Bible had secured him a sound night's rest. Here was a testimony extorted from an infidel, in favor of the influence of that religion which he skeptically assailed. He could not harbor the fear of violence from one who was in the habit of daily bending his knee before God. The very creation of the family altar rendered the house a secure asylum. Who would not be a CHRISTIAN? Who can be an INFIDEL?

### BETTER TO CONFESS, THAN TO COVER SIN.

If you have read what we have already written on this subject, you will remember that we spoke of two practices by which it was common to cover sin—one by the adoption of a false standard as a test of character—the other by persuading ourselves that we are good, or even better than many others.

And now another method, by which many strive to cover their sins, occurs to us, which we must not omit. It is this: By attempting self-justification. Individuals of this class will admit that they have violated many sacred obligations, and that they live in sad neglect of their duty to God and of the claims of their underlying spirits. But whilst this and much more is known, they are really very much in the dark as to what they have done. They have no difficulty in finding an excuse for every delinquency—a plea for every offence. If God does not receive the homage of their hearts; or if the interests of the soul are not regarded with that solemnity to which their paramount importance entitles them; or if the whole subject of religion be made a secondary consideration: it is because the avocations in which they are here necessarily engaged engross so much of their attention that they are utterly unable to seek the kingdom of God and his righteousness. Where this plea cannot be urged, they extenuate their negligence and criminality by contending that they are waiting until they please God to bestow upon them a clean heart and a right spirit. If the Sabbath be desecrated, this is the only day when they are at leisure, and it must be improved for purposes of recreation. If they have been guilty of any open act of wickedness, it is owing to the strength of passion, or of appetite, or to the power of some sudden temptation. If they trample upon any law, human or divine, it is because they are constrained to do so by the force of circumstances, and upon those who urged them to act, not upon themselves rests the guilt of its commission. In short, prefer what charge you please against them and an excuse is at hand. They have always acted, precisely as they should have acted, they have done nothing amiss. Oh! what numbers would hide their sins under this cloak! How many employ this miserable sophistry which Satan has forged to deceive them.

We might call your attention to a variety of other methods by which men hope to cover their sins. We might remind you of those who palliate their offences by promises of future amendment—looking upon a secret resolution to sin no more, as an atonement for past transgressions. We could tell you of some who cover their sins by diminishing their enormity—and of others who do the same thing by balancing their bad actions, what they call their good actions—cancelling what is criminal, by that which they view to be meritorious—and of others who cover their sins by confounding the distinctions between virtue and vice—piety and blasphemy—declaring that the same doom awaits all characters. But we must not detain you longer on this branch of the subject.

And now, if the covering of sin could avert from the soul one of its destructive consequences, if it exerted an influence in any respect salutary, we would never utter a word dissuading any man from doing this; nay, we would cordially recommend such a course to your adoption, and we would exercise all the ingenuity which we possess to devise modes for covering it up most effectually.—But who flatters himself that he can draw over his transgressions a veil so thick that the all-searching eye of Jehovah cannot penetrate it, and discover the rottenness and corruption which it hides? Who so deluded as to imagine that the concealment of his conduct will secure for him prosperity and peace?

But why is it that he who covers his sins cannot prosper? For two plain reasons:

1st. That God whose omniscience acquaints him with sin in all its blackness and enormity is pledged by his holiness and justice to punish those who do not confess and forsake it. A man may succeed in hiding his sins from others; he may so impose upon himself as to conceal them from his own view—but with God their can be no deception. His scrutinizing eye pierces the mask which mortal vision could not penetrate. He explores the latent windings of the soul and he will bring to the broad light of day its hidden depravity. Men may cover, but he will expose. For those deeds which no human eye has ever beheld and which the sinner may believe to be most profoundly buried, he will be called upon to give an account in that day when the secrets of all hearts will be judged according to the Gospel of Jesus Christ. Cover your sins so that God cannot find them out; hide them where the keen glance of Omniscience cannot discover them, then and not till then you may expect to prosper.

2d. Listen to another reason. Sin, whether hidden or exposed, is such a pernicious leaven that it will be constantly exerting a deadly influence. We will admit that you have covered it up, and what is it then, that you have succeeded in concealing? Literally a mass of putrefaction and ruin. You have covered a mortified sore which will spread disease and corruption through the whole soul. You have hidden a foul pestilence which will distil its noxious vapors wherever it may be harbored. You have shielded a poisonous serpent eager to plant its venomous fang in the very bosom which warms and conceals it. You have smothered a flame which upon the very first opportunity will break forth with fresh fury and destruction. Such a sin which you have covered. And, think you

that any man can be prosperous who carries about him an enemy like this? Will he know what peace is when he harbors a foe which may at any moment rise up and murder his happiness? Can he be at ease when there is a worm gnawing at his vitals—a worm which, undestroyed, will ere long become the worm that never dies and which will fill him with eternal distress. No! depend upon it there is no peace to the wicked.

But whilst such are the nature and the consequences of hiding sin, he that confesses and forsakes it shall find mercy.

A word or two as to this confession. It must come from the heart. If mere verbal confession, a rehearsal with our lips that we are sorry for the transgression charged against us in the divine word, it is of no sort of value. It is the inward parts. Any other offering is an abomination.

Again, sin must be confessed as a great evil committed against God, "Against thee, and thee only have I sinned," said David, when he discovered his true condition. "I acknowledge my transgression," he adds, "and my sin is ever before me." Just now his sins were covered up, but now they are directly before him. Their ugliness and blackness constantly stare at him—they follow him in the retirement of solitude, and they are not absent from him in the busy scenes of life. Such is the feeling of every one who sincerely confesses and determines to forsake sin. He makes no father effort to cover it up. It is now before him and he is sensible of its criminality. With this confession comes a farther acknowledgement that his sin deserves the punishment denounced against it in the sacred scriptures. When covered he could see no justice in the penalty applied to transgression. But now he says,

"Lord, should thy judgments grow severe, I am condemned, but thou art clear."

He is now sensible that Jehovah would do right in delivering him to eternal wretchedness for his sins. With this acknowledgement he casts himself upon the mercy of God in Christ Jesus. He soon finds that mercy promised to every one confessing and forsaking his sins. He has scarcely finished his confession when the compassionate Savior meets him with proffers of forgiveness. A sense of pardoning grace speaks peace to his soul filling him with a joy dearer than any thing he had ever tasted. Happy they who thus confess and forsake their sins! They shall find peace. They shall be saved in the day of retribution.

"With them numbered may we be Now and through eternity."

THEOPHILUS.

### GOD SEEN IN HIS WORK.

(Taken from the German.)

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which as you travel on the western banks of the river, you may see lifting its ancient towers about as old as itself. About forty years ago there lived in that castle a noble gentleman whom we called Baron.

The Baron had only one son, who was not only a comfort to his father, but a blessing to all who lived on his father's land. It happened, on a certain occasion, that this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle, he began to talk of his heavenly Father in terms that chilled the old man's blood; on which the Baron reproved him saying, "Are you not afraid of offending God who reigns above, by speaking in such a manner?"

The gentleman said he knew nothing about God, for he had never seen him.

The Baron did not notice at this time what the gentleman said, but the next morning took him about the castle and ground, and took occasion first to show him a very beautiful picture hung on the wall.

The gentleman admired the picture very much, and said, "Whoever drew this picture, knows very well how to use his pencil."

"My son drew that picture," said the Baron.

"Then your son is a very clever man," replied the gentleman.

The Baron then went with his visitor into the garden, and showed him many beautiful flowers and plantations of forest trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron; "he knows every plant, I may say, from the cedar of Lebanon to the hyssop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village, and showed him a small neat cottage, where his son had established a school, and where he caused all young children who had lost their parents to be received and nourished at his own expense.

The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle, he said to the Baron, "What a happy man you are to have so good a son."

"How do you know I have so good a son?"

"Because I have seen his works, and I know that he must be both good and clever if he has done all you have shown me."

"But you have never seen him."

"No, but I know him very well, because I judge of him by his works."

"You do! and now, please to draw near

this window, and tell me what you observe."

"Why I see the sun travelling through the sky, and shedding its glories over one of the finest countries in the world; and I behold a mighty river at my feet, and a vast range of woods. I see pasture grounds, and orchards, and vineyards; and cattle and sheep feeding in green fields; and many thatched cottages scattered here and there."

"And do you see anything to be admired in all this? Is there anything pleasant, or lovely, or cheerful in all that is spread before you?"

"Do you think I was common sense? or that I have lost the use of my eyes, my friend?" said the gentleman, somewhat angrily, "that I should not be able to notice."

"Well, then," said the Baron, "if you are able to judge of my son's good character by seeing his good works, which are poor and imperfect, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of his handy work as now before you? Let me never hear you, my good friend again say that you know not God, unless you would have me suppose that you have lost the use of your senses."

From the Vermont Chronicle.

PATRIARCHAL RECORDS.

Our readers will recollect the notice by Bishop Doane, of interesting discoveries said to have been lately made in Arabia, which we published some time ago.

Bishop Doane has since received the volume containing the ancient inscriptions, with Mr. Foster's translation; and in reply to a letter of inquiry has published the following, dated "St. Barabas Day," which we believe is some time in June:

As the best way to comply with your request, I will state as briefly as I can the process which my friend pursued. He had lately resumed, what he had laid aside for many years, a treatise on Arabian Geography, the sequel to his ingenious work, "Mahomedanism Unveiled." In the meantime, in 1834, some officers in the East India Company's service, had discovered on the coast of Hadramaut, some ancient inscriptions, partly cut in the ruins of an old city, and partly in the living rock, in a language quite unknown. Copies of one of them had been sent to two of the most learned philologists of Germany; but with no result, beyond the ingenious and just conjecture, that they were written in the first person plural, and the translation of the first word, afterwards abandoned as erroneous. It was not till the summer of 1843, when his book was partly printed, that the inscriptions became known to him; in Wellsted's Travels in Arabia; together with the fact that they had been sent to Germany to be deciphered. He admits the "feeling of jealous concern for the national honor—a sense of somewhat painful regret, that any but British learning should be judged needful to unveil the mysterious monuments of Arabian Antiquity, first brought to light by British enterprise." At the first attempt, he found the inscriptions beyond his reach, and laid them down as hopeless. When turning for materials for his work, to a tract on ancient Arabian history, found up with his copy of Schultens' Monuments of Arabia, but so rare in England as not to be found in the library of the British Museum, he opened (as men call it accidentally) on a title and monument, which instantly struck him, "from the equal length of the two documents," (10 lines in each,) "and the apparent identity of their locality," (near Aden, on the coast of Hadramaut) as an Arabic version of the undecipherable inscription he had seen in Wellsted's travels. It would be too long, but of the deepest interest to trace the steps by which he sought to verify this shroud conjecture; and quite impossible to express the sensation with which he found his most adventurous hopes confirmed, and was enabled to lay open to the world a record, which has stood the test of time for 3500 years, (the age of Jacob and Joseph, and within 500 years of the flood,) and had been hidden for ages from all human ken. More than this, far more than any triumph of mere learning, "in the Adite monument at Hiss Ghorab, stands registered," to use his own words, the dedication of his volume to the Archbishop of Canterbury, his friend and patron, "the incontrovertible fact, that the oldest monument in the world contains, at once, the fullest and purest declaration of the great central truth of the Gospel: 'he preached to them Jesus and the Resurrection.' And I may venture to state, without risk of effective contradiction, that in the inscriptions at Hiss Ghorab, are restored to the world its oldest characters and language; that that language is inscribed upon a monument more durable than brass or marble—the living rock—which has withstood the storms of five and thirty centuries; and that this monument contains, 'graven with an iron pen, and lead, in the rock, forever,' an anticipated Gospel, in the primeval religion of mankind."

Although Arabic translation was the providential clue to the discovery, my friend soon got beyond his teacher. Errors were discovered and corrected, and securities were cleared up. Hidden beauties were brought to light. Not only the nation was ascertained, whose deeds its chronicles, but strange to say, the very names of the two men who cut the record in the rock were rescued and brought out. It is an inscription in three parts—out. It is an inscription in three parts—out. The longest of 10 lines, "engraved on a smooth piece of rock, forming one side of the terrace," at Hiss Ghorab. Then there are three short lines, "found on a small detached

rock, on the summit of the hill." Then, there are two lines, "found near the long inscription, lower down the terrace." They all relate to one transaction, an incident in Adite history. "The tribe of Ad," according to Mr. Sale, "were descended from Ad, the son of Awa, or Us, the son of Aram, the son of Shem, the son of Noah." The event recorded is the rout and entire destruction of the sons of Ad, an Arab tribe, by the Awa, the tribe of Ad whom they invaded. In Mr. Forster's book fac-similes are given of the inscriptions; the Adite and the Hissaritic alphabet; and a glossary containing every word in them, its derivation, and its explanation; with notes of copious illustration; upon every point which they involve. I can only give his translation. The story, in the Zenanas of this spacious mansion; our condition exempt from misfortune and adversity. Rolled in through our channel "The sea, swelling against our castle with angry surge; our fountains flowed, with murmuring fall, above

"The lofty palms; whose keepers planted dry dates in our valley; date-grounds—they sowed the arid rice."

"We hunted the young mountain goats and the young hares, with gins and snares—beguiling we drew forth the fishes."

"We walked with slow, proud gait, in need-worked many colored silk vestments, in whole silks, in grass green chequered robes."

"Over us presided kings, far removed from baseness, and stern chastisers of reprobate and wicked men." They noited down for us, according to the doctrine of Heber,

"Good judgments, written in a book to be kept; and we proclaimed our belief in miracles, in the resurrection, in the return to the nostrils of the breath of life."

"Made an inroad robbers, and would do us violence: we rode forth, we and our generous youth, with stiff and sharp pointed spears; rushing onward

"Proud champions of our families and wives; fighting valiantly, upon coursers with long necks, dun colored, iron gray, and bright bay."

"With our swords still wounding and piercing our adversaries, until charging home, we conquered and crushed this refuge of mankind."

The short inscription in 3 lines reads as follows:

"With hostile fate, the men of crime We assailed: onward rushed Our horses and trampled them under foot."

The 2 line inscription, which is under the long inscription, on the terrace, is as follows:

"Divided into parts, and inscribed from right to left, and marked with points, this song of triumph; Sarah Dzerahh.

"Transpierced, and hunted down; and covered their faces with blackness, Awa the Beni Ac."

"No words of mine," says Mr. Forster in his dedication, "could describe to your Grace the sensation of mind awakened by the fact certainly arrived at, that all my antecedent conjectures respecting this inscription were correct; that if it is the original, whence was rendered into modern Arabic the poetical inscription in 10 couplets, published by Schultens in his 'Monumenta' that this original is a contemporary record of the lost tribe of Ad; and that instead of an obscure chronicle of the private undertakings, the Pagan devotions, the intestine divisions, and the struggles against their warlike neighbors, we possess, in this Adite monument, a magnificent ode, rivaling in the loftiness of its flights and suddenness of its falls, the winged words of Pindar, combining with the majesty of Milton, the consummate skill of Pope; and embodying amidst its graphic and glowing descriptions of the luxury and splendor, the pursuits and pastimes, the very dress and carriage of the ancient Adites, the most precious truths of patriarchal revelation; the doctrine of miracles, the doctrine of the resurrection, the doctrine of the life to come. What Job, (who, living in the opposite quarter of Arabia, amidst the sands of the great Northern desert; had no lasting material on which to perpetuate his thoughts,) so earnestly desired, stands here realized." "Oh that my words were now written! Oh that they were printed in a book! That [like the kindred creed of the lost tribe of Ad] they were graven with an iron pen and lead in the rock forever! [For mine is a better and brighter revelation than theirs.] For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet, in my flesh shall I see God: whom I shall see for myself, and my eyes behold, and not another."

Thus, my dear friend, I have given you an account of this wonderful recovery of a lost alphabet and language, the key to open to us all the hidden treasures of full five and thirty centuries; there being, it is understood, numerous similar inscriptions along the coast of Hadramaut. And thus have I enabled you to share with Mr. Forster, the delight which every Christian heart must feel, in a new testimony to the "truth as it is in Jesus." Your inquiry as to the effect which these discoveries must have, in fuller confirmation of the faith, he answers himself.—

"But it is not the antiquity of these monuments, however high, which constitutes their value; it is the precious central truths of revealed religion which they record, and which they have handed down from the first age of the post-deluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of scepticism, and

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"Divided into parts, and inscribed from right to left, and marked with points, this song of triumph; Sarah Dzerahh.

"Transpierced, and hunted down; and covered their faces with blackness, Awa the Beni Ac."

"No words of mine," says Mr. Forster in his dedication, "could describe to your Grace the sensation of mind awakened by the fact certainly arrived at, that all my antecedent conjectures respecting this inscription were correct; that if it is the original, whence was rendered into modern Arabic the poetical inscription in 10 couplets, published by Schultens in his 'Monumenta' that this original is a contemporary record of the lost tribe of Ad; and that instead of an obscure chronicle of the private undertakings, the Pagan devotions, the intestine divisions, and the struggles against their warlike neighbors, we possess, in this Adite monument, a magnificent ode, rivaling in the loftiness of its flights and suddenness of its falls, the winged words of Pindar, combining with the majesty of Milton, the consummate skill of Pope; and embodying amidst its graphic and glowing descriptions of the luxury and splendor, the pursuits and pastimes, the very dress and carriage of the ancient Adites, the most precious truths of patriarchal revelation; the doctrine of miracles, the doctrine of the resurrection, the doctrine of the life to come. What Job, (who, living in the opposite quarter of Arabia, amidst the sands of the great Northern desert; had no lasting material on which to perpetuate his thoughts,) so earnestly desired, stands here realized." "Oh that my words were now written! Oh that they were printed in a book! That [like the kindred creed of the lost tribe of Ad] they were graven with an iron pen and lead in the rock forever! [For mine is a better and brighter revelation than theirs.] For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet, in my flesh shall I see God: whom I shall see for myself, and my eyes behold, and not another."

Thus, my dear friend, I have given you an account of this wonderful recovery of a lost alphabet and language, the key to open to us all the hidden treasures of full five and thirty centuries; there being, it is understood, numerous similar inscriptions along the coast of Hadramaut. And thus have I enabled you to share with Mr. Forster, the delight which every Christian heart must feel, in a new testimony to the "truth as it is in Jesus." Your inquiry as to the effect which these discoveries must have, in fuller confirmation of the faith, he answers himself.—

"But it is not the antiquity of these monuments, however high, which constitutes their value; it is the precious central truths of revealed religion which they record, and which they have handed down from the first age of the post-deluvian world, that raise them above all price. Viewed in this respect, they strike at the very root of scepticism, and

leave not even his own hollow ground beneath the feet of the unbeliever. For, if what the infidel vainly would bring into question, as originating with Christianity, stands here registered as the primal faith of mankind, there is an end at once to the idle sophistry of unbelief.

The 6th and 7th lines of the long inscription, if the date assigned and the translation are correct, are certainly remarkable; and the 5th line may show what was the "coat of many colors" given to Joseph.

Bishop Doane's first notice of this subject may be found in the Chronicle of May 1.—The date of the inscriptions is assigned on internal evidence, and is of course subject to much uncertainty. If the language is now lost, it yet appears from the translation of the long inscription in Schultens, that Arabic scholars were once acquainted with it; and

Arabic value that has escaped the notice of Arabic historians. The application of Mr. Forster's discoveries to the other inscriptions that exist in Arabia, will however be looked for with great interest; not that 'all the hidden treasures of full five and thirty centuries' are to be opened, but that they are of unknown historical and philological value, and are evidently of great antiquity.

RESOURCES OF FAITH.

Extract of a letter from a sick room: "I am sick and only able to move across my chamber, and by the assistance of others to ride out occasionally. I am therefore quite dependent upon my friends for the comforts and necessities of life. For my convenience and theirs, they have fixed several bells in the different apartments of the house, which may be rung by cords which hang upon the western wall of my chamber. The ring attached to each bell-rope is labelled with a small card informing which cord to pull in order to have any specific want supplied.

By faith in my friends I am thus relieved from all anxiety, feeling sure that the ringing of those bells will instantly bring some one of them to my relief in any given case. But as an immortal being and a sinner, I have wants which my friends are unable to supply; wants which oppress me and obstruct the progress of my recovery, and from which I find myself suffering more severely than those which they so cheerfully relieve.

I have therefore been assisted to suspend another set of bells, adapted to the necessities of my spiritual and fallen nature. These bells are hung near the mercy seat of God in heaven; and by the aid of a little fancy, I have brought their respective cords and rings into my chamber, where they make their appearance upon the south wall; and above them, as a running label to them all, I have written in large capitals—Ask, and ye shall receive; pull, and it shall be opened unto you.

Under the first ring I have caused to be written—The blood of Christ; cleanse me from all sin.

Under the second ring—All things shall work together for good to them that fear God.

Under the third ring—He is more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children.

Under the fourth ring—In my Father's house are many mansions; I go to prepare a place for you.

Under the fifth ring—Leave thy fatherless children. I will preserve them alive; and let thy widow trust in me.

Under the sixth ring—I will never leave thee nor forsake thee.

Having furnished myself with this second set of bells and ropes, and feeling a perfect warrant from the revealed will of God, to presume on a prompt attention to my wants in all these particulars, my mind is composed and I am happy. Yet my friends are kind enough to sympathize with me as though I were miserable. To see a young man pale and sickly, torn from the field of his usefulness, and likely to be removed from the wife and family he tenderly loves; listening to the dark grave and the mysteries of an unseen world, very naturally awakes their pity; but, alas! how few of them have lifted their eyes up to the bell ropes upon my south wall or seem capable of reading their cheering labels, which declare their several offices. But who could be miserable, being as I am; with every earthly want supplied by stepping or reaching to my western wall, and every heavenly desire gratified by touching the ropes on the southern. I enjoy two worlds, and feel that they will not listen and come when I ring for them, I am indeed unhappy; and doubting God's faithfulness to his promises in Christ, I am also wretched; and how can I be otherwise than filled with joy unspeakable and full of glory, confiding with childlike simplicity in both. God understands his different promises, and knows why I pull any particular bell-rope, far better than my friends do when I ring for them; and will he not fulfil his word as faithfully and tenderly as they? He will—and I have no reason to fear, except that my faith in Christ will fail me; and I have a sure remedy for this dreadful evil, by pulling my first and third ropes.

AN EXAMPLE FOR CHRISTIANS.—A Chinese, who one year ago was a worshiper of idols, and had never heard of the Gospel, has been present at the last seven monthly concerts for prayer, and has given one dollar each month. He gains his subsistence by working for twenty-five cents a day.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, August 31, 1914.

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. YARRINGTON, Special Agents.

All Baptist Ministers are requested to procure subscribers.

TO SUBSCRIBERS

confer a great favor upon us if they will send us in payment notes on specie paying banks. If this is not perfectly convenient, we trust they will not remit any thing worse than old State Bank Notes—especially such as they will make a heavy loss to us in discount. For instance, the Florence Bridge Company, Town Corporations, either in Alabama or Mississippi, although good at home, are valueless here.

Will the subscribers who are delinquent, pay up for the first volume. After all have paid, there will be a great loss upon the paper for the first year. Brethren help us.

NOTICE.

Will those who wish to remit by the Postmaster, inform him, that a letter is not franked unless the Postmaster's name is signed upon the outside of the same. We are obliged to pay here, in all cases where this is not done. The word "free," without the name of the Postmaster, is not a lawful frank.

TREASURER.

All persons writing for the Alabama Baptist will please recollect, that the Treasurer of the paper was not appointed to pay the postage on their letters. He will report no funds in the Treasury.

NOTICE.

Benevolent individuals are sometimes at a loss how to transmit the sums they may be desirous of giving to aid important objects. The subscriber hereby gives notice that he will cheerfully transmit to the Treasurer of the Baptist Missionary Convention, all monies placed in his hands for that purpose.

Address: JESSE CARTER, Perry Court House, Ala.

ALABAMA BAPTIST AND THE REV. G. PUNCHARD.

Returning to our post after an absence of a few days, we, "the Senior Editor," find in the Marion Herald of the 21st inst. an article with the above caption, in reference to the letter of the gentleman published a number or two back, in the Alabama Baptist.

Our friends of the Herald take us to task in terms sufficiently emphatic, for not publishing the whole letter. This is very strange, indeed, just as if it were not perfectly proper to publish such portions of any letter, document, address, or work of any kind, as we judge may interest our readers, omitting other parts.—We also frequently find passages in many of our selections, the sentiments of which we disapprove, and of course we omit such passages. Every editor does the same.

But we omitted to introduce a sentence where the writer speaks of "the bodies and souls of men and women as exposed to sale."—And why should we introduce it? In our opinion there is neither truth nor sense in the passage. Do not our readers agree with us? Why then should we insert it? Was it not entirely correct to publish those portions of the letter which were just and true, and complimentary to Marion and to Alabama, and leave out other portions which were either erroneous in fact, or uninteresting to us? We omitted almost one-half of the letter, as being inappropriate to our columns.

But we commend Mr. Punchard as a gentleman of fine taste. Had the zeal of the editors permitted them to take a second glance at our extract, they would have perceived, as doubtless all our readers noticed, that we alluded merely to his literary tastes, and to his beautiful description of the country.

But the Herald suspects Mr. P. to be an Abolitionist in disguise, and thinks he is the man who left Columbia, S. C. in hot haste, a few years ago. A friendly inquiry of the senior editor of the Baptist would have shown the suspicion to be groundless, and might have saved some paper and ink. The act is, Mr. Punchard never was in South Carolina in his life; nor was he ever in any slave holding State, till he visited Alabama, coming by sea from New York to New Orleans. And another fact is this, that "the Reverend rascal" is not an Abolitionist. In the objectionable passage which we did not think it worth while to parade before our readers, Mr. P. uses some of the cant phraseology, the senseless slang of abolition writers. We were sorry to see it, and omitted it; but would not on that account deny our readers the pleasure of perusing such portions of the letter as would gratify them.—No, though doubtless opposed to slavery as most Northern men are who know nothing about it, yet so far from being an Abolitionist is Mr. P. he has suffered more of

bitterest persecution from the Abolitionists because of his bold, unflinching opposition to their measures. N. P. Rogers, almost as notorious a fanatic as Garrison himself, was a member of Mr. Punchard's church, and was excommunicated for his abolition sentiments. The insinuations against ourself in the second paragraph of the Herald's article, "we think might as well have been left out." Our views of slavery are well known to the readers of the Baptist. We love the South, and as the Irishman said of America, if we live long enough in it, we expect to become a native! It is our adopted home—we expect no other, we desire none. Is it, and among its "peculiar institutions," we expect to live and to die.

The following note has been sent us by some unknown person, and as it coincides with our design to communicate our views of scripture when requested, we give place to it with cheerfulness.

GENTLEMEN: I send you the Baptist Banner and Pioneer, published at Louisville, Ky; and with it send you a few passages of scripture to work upon. "Christ has redeemed us from all unrighteousness, and he has purged unto himself a peculiar people, zealous of good works."—Also, for pasture, be so good as to examine Heb. 9th, and particularly the 19th verse, and if you will read impartially, (which I hope you will,) you will admit that sprinkling is as much baptism as immersion. Yours truly.

The meaning of Gal. 3: 13, can be determined by recurrence to a few passages of scripture. "Our Lord Jesus Christ gave himself for our sins, that he might deliver us from this present evil world," or rather, "from the evil of this present world;" Gal. 1: 4, which is in accordance with John 17: 15. "I pray not that thou shouldst take them out of the world; but that thou shouldst keep them from the evil." By assuming human nature Christ took the place of the transgressor and suffered in his stead. So saith the Apostle. "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes we are healed." 1 Pet. 2: 24. We are under condemnation, but Christ came to remove that condemnation by the sacrifice of himself, for "he was delivered for our offences, and raised again for our justification." Rom. 4: 25. "Through faith in Jesus Christ we are justified, and have peace with God. Though, "by nature, we are children of wrath," "having sinned and come short of the glory of God," "yet God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." Rom. 5: 8, 9. The wrath here spoken of is the curse of the law mentioned in the passage under consideration, and the being justified and saved in this last is the redemption mentioned in the other passage. So the Apostle could subsequently say, "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. 8: 1. In this way "Christ redeemed us from the curse," or condemnation, "of the law, being made a curse," or one condemned and suffering, "for us."

If the second passage mentioned by our correspondent prove that sprinkling is baptism, then we must require that "the blood of calves and of goats, with water, and scarlet wool, and hyssop," be used instead of pure water and the hand of the minister; and that "the book and all the people," good and bad shall be baptized. If we find the mode of baptism here because we happen to find the word sprinkle, then we shall find the subjects in the words "book and all the people!" We have no doubt that "Moses sprinkled the book and all the people, and the tabernacle and all the vessels of the ministry;" and at the same time we have as little doubt that Christ was immersed "in the river of Jordan," when the heavenly dove descended and lighted on him. We must have something more to the point than Heb. 9: 19, to convince us that sprinkling is as much baptism as immersion. We would ask our friend one question. Why is it that the Greeks, (who ought to know the meaning of their own language,) always have immersed, and still do so, in the performance of this ordinance? If we have not read the passage "impartially," we desire to do it. And we wish the same for our correspondent.

H.

FRUIT OF MISSIONS.—A letter from the Gold Coast in Africa, published in the Boston Mercantile Journal, pays the following tribute to a devoted missionary. Shall missions be given up? 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 leached on the oysters of the place, which are of an immense size, and obtained by diving, and plucking them from the rocks. We stopped a moment at Cape Palmas, and also a while at Berry. 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 sea shore, but somewhat back in the bush, for fear of another conflagration.

The croton water in New York city, in the year ending April 30, was tested to 6,855 dwellings, the rent amounting to \$32,625.

ON THE RESTORATION OF THE JEWS.

In a late number of the Baptist Advocate, I saw a notice of "the Circular Letter before the New York Association the present year," on the Restoration of the Jews. This is an important subject, and our views of it will materially affect our conduct. It also affords me much pleasure to learn that the celebrated author, maintains that the Jews will certainly return, and possess their land; and that "it must be accomplished, BEFORE THE EARTH CAN BE BURNED."

It has long been a decided point in my mind, that THE JEWS HAVE A PER SIMPLE TITLE TO PALESTINE.

This title was given to Abraham, by the Lord, the rightful owner. It is contained in the book of records of the Most High, and can be no more set aside than the record of his other gifts. It is contained in these words: "I am the Almighty God; walk before me, and be thou perfect. Thy name shall be Abraham, for a father of many nations have I made thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, on the land of Canaan, FOR AN EVERLASTING POSSESSION: AND I WILL BE THREE GODS." Gen. 17: 1, 5, 8. This grant is more than once mentioned. For instance, "O give thanks unto the Lord; call upon his name: make known his deeds among the people. He hath remembered his covenant forever, the word which he commanded to a thousand generations: which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same to Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Canaan, the lot of your inheritance: when they were but a few men in number, yea, very few and strangers in it." Ps. 105: 1-12. The Psalmist then recounts the dealings of the Lord. How the children of Abraham were sent into Egypt, and remained there a long time, yet "he brought forth his people with joy; and gave them the lands of the heathen; for he remembered his holy promise, and Abraham his servant." Ps. 105: 42-44. An absence of four hundred years did not destroy their title, because it was given for a thousand generations. The Israelites were carried to Babylon, but their temporary removal did not nullify their title. The ten tribes who have never returned since the dispersion still hold their title good, for it was given for a thousand generations.

It should be remembered that the grant which the Lord made of Canaan to Abraham, was the oldest which was made. It does not appear that the country was inhabited previously to this grant; and this grant was to hold forever. Canaan was entailed to the Jews. No subsequent occupancy by another people could render null and void the title which Abraham, and his seed after him, had in that land. That the country was generally unoccupied, when it was given to Abraham, is evident.

1. From the period: it being but four hundred and thirty years after the flood. The world could not, in so short a time, have been generally peopled by only three families; and after the flood the people went east, rather than west.

2. The country appears to be vacant from the course Abraham and Lot pursued as described in Gen. 13. Their herdsmen contended, and Abraham said "Let there be no strife, I pray thee, between me and thee, and between my herdsmen, and thy herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou separate to the right hand, then I will go to the left." Gen. 13: 8, 9. This intimates that the land was vacant. If then the land was uninhabited the title as to priority must have been unexceptionable.—And no subsequent possession by another person or nation, could render the oldest grant null and void. It was also given by one who had the right to give. It commenced with the expression, "I AM THE ALMIGHTY GOD," and closes with, "I WILL BE THREE GODS." And this is an everlasting possession. This title, then, can never be destroyed, or rendered null by any statute of limitation.

3. Though the land was given to Abraham, yet there were no settlements in it. These Abraham would not take without paying a fair price for them. When Sarah died, he wished to bury her in the cave of Macpelah, but it belonged to the sons of Heth, and Abraham would not take even a cave for a burying-place, without paying its worth, "four hundred shekels of silver, current money with the merchant." See Gen. 23d ch. So the few possessions which had been made, in that land, were obtained by fair purchase. This was about 50 years after the land had been granted to Abraham as mentioned, ch. 12.

Though the Lord threatened, that, if his people disobeyed his commands, he would scatter them to the ends of the earth, he never threatened to take away their title to their inheritance, but ever promised that whenever they should repent, and turn to him, he would bless them. And there are promises made which have not yet been fulfilled. For instance, "Behold, the days come, saith the Lord, that I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and I will plant them upon their land, and they shall make vineyards and olive trees, and shall be planted as a vineyard, and they shall be fruitful, saith the Lord thy God." Am. 9: 13-15. "Behold, the days come, saith the Lord, that the city (Jerusalem) shall be built to the Lord;

it shall not be plucked up, nor thrown down any more forever." Jer. 31: 38, 40. This must refer to events yet future. The city is yet to be built. The people of Israel are to be planted in their land, and to be pulled up no more out of their land. All this goes to establish the proposition that the Jews have a fee simple title to Palestine. No temporary absence, whether of one year, one hundred, or one thousand years, can destroy or weaken the title. That land is theirs now, just as much as it was in the days of Abraham, David, of Solomon. And though blindness in part hath happened to Israel, yet they are beloved for the fathers' sakes. The first promises made to that people have been fulfilled, which confirm our faith in the fulfillment of the rest: We are sure that the possession is an everlasting one, and that "their last days shall be their best days."

It is true that their dispersion has been long, and that their sufferings have been many, but this does not in the least affect their right to the land, which God gave "to Abraham and to his seed after him." It is still their land.

Perhaps the idea, that the title of the Jews to Palestine has become null and void, has led many persons to neglect effort, and even prayer, for their restoration. Perhaps, also, the difficulties which appear in the way of such an event have caused some to be sceptical on this point. But we should remember, that the deliverance of Israel from the land of Egypt, required the right hand, and the strong arm of Jehovah, to accomplish it; and that same arm "stretched out" is sufficient to bring the "scattered and peeled" from the four corners of the earth. He who said, "I have seen, I have seen, the affliction of my people which is in Egypt, and I have heard their groaning, and have come down to deliver them," will say again, "I will plant them upon their land, and they shall be no more pulled up out of their land." He, who has said it, will accomplish his word. Nothing shall be too hard for the Lord.

Having said this concerning the title of the Jews to the country of Palestine, we may hereafter examine the scriptures to learn more respecting this remarkable people.

JUDSON CONCERTS—REV. MR. WRIGHT.

MESSRS. EDITORS: In the last No. but one of the Baptist, I noticed a communication from the Principal of the Marion Female Seminary, in which you were requested to correct an inaccuracy in your report of the flattering compliment awarded by the Lady of the Principal to one of the Concerts of the young ladies of the Judson.

I did not intend, at the time, to make any reply to this communication; for the "compliment" referred to, as corrected, means precisely what I understood it, at the time, to mean. But circumstances which have since transpired, induce the belief that justice to you, Messrs. Editors, to Mr. Wright, and to myself, demands some explanation.

It has been intimated that Mr. Wright intended to charge you with a perversion of his language. This, however, I do not believe. But, as the compliment came through me to you, it becomes me to say that you reported the matter, word for word, as I understood it from Mr. Wright. The blame, therefore, of any misconstruction must rest upon me. But does Mr. Wright virtually deny one iota, (except in language,) of what he is reported to have said? I think not. The gentleman and myself were speaking of the two Female Institutions. He incidentally remarked, (as I understood him,) that he attended the Concert of the Judson on the previous night—that his Lady said it was the best Concert he ever heard in her life—which was also confirmed by a young lady in company, who I understood was a Music Teacher in the Seminary.

The only difficulty seems to be that Mrs. Wright is afraid of compromising her claims to a discriminating judgment if she is supposed to have pronounced the Judson Concert the best, without any qualification. But it seems incredible to me, under all the circumstances, (and I think a moment's reflection would convince both the Principal and his Lady of the same,) that the public could understand Mrs. Wright as referring to any other class of Concerts than those given in similar Institutions. I understand the remark to be equivalent to this: "It is the best Concert I ever heard in any Institution." It could mean nothing more, and Mr. Wright's correction certainly makes it mean nothing less.

With regard to Concerts in an Institution, the performers are pursuing a limited course of instruction in music, in connection with other studies. They are called upon, in some cases, to exercise their skill in public before having received a year's tuition. The pupils are generally young—some of them only seven or eight years old, and who cannot be supposed to have attained to any great degree of maturity in judgment or taste.—In regard to Concerts by amateurs and professors, the performers are those who have devoted the best energies of the best part of their lives to the mastery of a single instrument—or several successive years in the simple effort to train the voice. They are those who devote every power of mind and body to music, and to nothing else.

Now listen to a Concert of the young ladies of the Judson; composed, as it must necessarily be, of such pieces as are adapted to their various capacities and stages of improvement. Then listen to the individual or combined skill of Zeuner and Webb, in their admirable performances on the Organ and Piano—Gambali and Norton in their trial of strength on the common Trumpet—Pagnuina and Ole Bull,—Mons. Chouffé and Kendall, with the best vocalists which the best Operas can produce, and let them

exhibit their wonderful powers on the masterly productions of our greatest composers, and—enough. Can the two Concerts be compared? Alas! They cannot even be contrasted!—The one delights and astonishes the world.—The highest pretensions of the other, is to form a part of an annual examination! I am surprised, then, that Mr. Wright should have thought it necessary, in order to save his lady's "reputation as a musician" to alter the phraseology of the "compliment." And I am equally surprised that any individual can perceive any difference in the evident meaning of the language, before and since corrected. It appears to me, (and I say it in all humility,) to be a distinction without a difference—or "much ado about nothing."

"What mighty difference can there be? 'Twixt twaddle dum and twiddle dee!" I will just add that I have not here "set down aught in malice." Mr. Wright's object has, evidently, been misunderstood; and I have been trying to place him in a true position, as well as myself. And while I do not pretend to understand the precise "end aimed at," I am satisfied of one end which he did not aim at, viz, the denial of the force of the "compliment."

No one can entertain, personally, a higher opinion than myself of the character and worth of the parties. And it is particularly pleasant and gratifying to know, that while some of the friends of the rival institutions are so blinded by prejudice that they cannot discern the truth with regard to either, the high-minded Principal of the Seminary and his accomplished lady would scorn to speak of any other Institution except with candor and generosity.

D. W. CHASE.

PROFANE SWEARING.

"Gentlemen never swear." So said our immortal Washington, who, we believe, never allowed profane swearing in his presence or in his hearing while in command of the army of the Revolution. Swearing is inconsistent with the character of a true gentleman, and whoever he be, and whatever may be his claims to respectful consideration at other times, he who indulges in profane swearing forfeits, for the time being at least, all claim to be regarded or treated as a gentleman. An American gentleman traveling in Europe in one of his letters says, that swearing has gone out of fashion in London. We wish we could say as much for New York. It is unfortunately too true that profanity continues its fashion here. Go where you will, you hear very frequent and shocking violations of the Divine law against profane swearing. Persons who claim respectable character and appearance indulge in this habit, while those who profess to be particular in their conduct, do not indulge in this crime, for crime it is, but tax their ingenuity to contrive new methods of being conspicuous in their profanity.

There is something exceedingly vulgar and ungentlemanlike in it, which should of itself be a sufficient condemnation of the practice. That it is thought so, is evident from the fact that no persons ever swear in the company of respectable females, and if a voluntary restraint can be submitted to so easily at certain times, we see no reason why it cannot be continued still further. There are associations of all kinds in which men voluntarily submit to self-discipline and self-denial. Let it once be determined to abstain from vice, as intemperance, and it is found quite easy to do so. There can be no good excuse offered for profane swearing, except inability to refrain from it. And it is somewhat singular that among the benevolent and philanthropic plans in which men are engaged, they have not attempted a reform in this particular. Surely nothing better deserves their attention than this.

But apart from these considerations of decency, there are others which are still stronger. We all must admit our dependence upon a Supreme Being for existence and protection. Scarcely any one denies that. It cannot but be an offense against Him to use his name irreverently.

What would we think of a man, who when under constant obligations to an earthly benefactor, should habitually indulge in the most abusive epithets towards that friend, and should use his name disrespectfully and disgustfully. There would be but one opinion on the subject, and the ingratitude of the procedure would be universally condemned. Indeed, few are so hardened as to be guilty of such an offense. How much more reprehensible, then, is the constant violation of the respect due to that Creator, in whom we live, move, and have our being, and to whom we must one day give an account of our conduct. The idle words we have in this way uttered, may well come into the account against us at the day of final reckoning.

TALBOTTON, July 31st 1844.

Bro. Baker.—We have just closed a ten days meeting at County-line, at which meeting, we had a refreshing season, Seventeen were baptized, and many were made to feel the force of the divine truth, and cry out in the language of the Jailor, "Men and brethren what shall we do, &c." There is at this time also a meeting of an interesting character in Talbotton, and on last night I saw some thirty or forty come up for prayers deeply affected, while others were made to feel upon the subject of Religion. May the Lord carry on this meeting until scores shall be added to the church. The meeting will continue yet several days.

[Index.] JESSE CARTER.

SELF-EXAMINATION.—He that never examines his own heart, is like a captain of a vessel who never examines his ship to see if there is a leak; and without reformation, all such will finally shipwreck their souls, and be lost. Alas! what multitudes, who once upon a burning light, have perished for the lack of self-examination. Reader! art thou secure.

USE OF AFFLICTIONS.—Afflictions are the same to the soul as the plough to the fallow ground, the pruning-knife to the vine, and the furnace to the gold.—Jay.

CHINA—ITS RELIGIOUS ASPECT. HONGKONG, Feb. 1844.

The commencement of the new year is a fit occasion for sending you our Christian salutations, and communicating some particulars concerning our doings and Missionary operations during the past 6 months. You have heard of the sickness and mortality which, until recently, have so extensively prevailed on this island; and yet, in midst of all, every member of this mission has, under the blessing of an ever watchful providence, uniformly enjoyed good health, except Mr. Roberts who is occasionally indisposed. We have however been called upon to mourn the death of endeared brethren connected with us in church fellowship, though not in a mission capacity. Five brethren, foreign soldiers, members of the church under Mr. Shuck's care, have been consigned to the tomb during the past 6 months, all victims of the prevailing epidemic. We have reason to believe that these brethren died in the faith, and have gone to their reward. The apostasy of two others, one a foreigner and the other a native, members of the same church, was attended with circumstances of such an aggravated nature as to fill us with the deepest anxiety and grief. Mr. Shuck has continued to hold religious services in Chinese every day, twice on Tuesdays and Fridays, and three times on each Sabbath. Three of these services are held in the Bazaar Chapel. He preaches in Chinese regularly every Sabbath in the Queen's Road Chapel, at 11 A. M. to large and attentive congregations. Yang-seen-sang, who, however, has not yet been baptized, usually takes part in the services. His teacher, Leung Afat, has also preached with good acceptance a number of times in the Queen's Road Chapel during the last few months. Mr. Shuck has several interesting inquirers under his charge, two or three of whom, he has reason to believe, are really taught by the Spirit—and one of whom, Loh-seen sang, is now on his final trial preparatory to his being baptized. There is every prospect of his being unanimously received by the church in a week or two, and as he is an intelligent man, a fluent speaker, and a ready writer, much is hoped from him. At the close of the Chinese services on the Sabbath, Mr. Shuck makes it a point to place a tract or book in the hands of every person present. The English preaching is now conducted in the Queen's Road Chapel every Sabbath evening, and the services of the pulpit are shared with the brethren of all the Missions. The running expenses of the chapel are liberally defrayed by the members of the foreign community, in monthly subscriptions, in conjunction with the members of Mr. Shuck's church. A friend has offered to defray the salary of a teacher provided we could start a Chinese school of not less than 15 boys, and we are endeavoring to open a school of not more than twenty scholars if possible, in the brick school room belonging to the mission on this side of the Island. A similar offer has been made Mrs. Shuck for a girl's school, but it is at present doubtful whether it is practicable fully to carry out such a measure. Many visits have been made by different members of our mission to the mainland and to the surrounding islands.

The Tie-chew department of the Mission, under the care of Mr. Dean, affords increasing encouragement of good. Daily religious worship is held with a number of Chinese both morning and evening, a special prayer meeting on Saturday evening, the monthly concert on the first Monday of the month, and two services on the Sabbath are conducted in the dialect of this people. At the first of these held at the Bazaar Chapel, at 10 A. M., about 30 or 40 Chinese are in regular attendance, and at the second held at the Queen's Road Chapel, at 1 P. M., from 50 to 70, and sometimes 100 are present, who generally pay a respectful attention to Christian instruction. In conducting these services Mr. Dean is aided by Hokenk, a native assistant, who generally makes every alternate service. The members of the Tie Church, organized in Hongkong in May last, continue to walk worthy of their high calling, and afford evidence of a growth in grace; no additions have yet been made to the number of those which constituted the church, who have of their penury contributed during the past year \$32 for missionary purposes. Among those who have been brought under daily religious instruction are two who have for two or three months afforded us encouragement to believe that we should be authorized to grant their request to become members of the church. Weekly visits have been continued by the assistant to Ching-chew, Peny-chew and Tu-kian-wan, the latter a place on the mainland and the two former on some neighboring islands where the people speak the same dialect. A dwelling house has been commenced for the accommodation of this department of the mission. The people speaking this dialect are increasing on the island, and several shops have recently been opened by them.

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

Hongkong continues to increase in population and buildings, both foreign and native. The Mohammedans have built a mosque and the Chinese are erecting a temple. This temple will not be far from the Queen's Road

Chapel, and will afford a fine and shady place for holding friendly religious discussions with the natives in the hot season.

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

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

In December Dr. Macgowan visited Shanghai in company with Rev. Mr. Medhurst and Dr. Lockhart of the London Missionary Society, who have since located themselves in this city. Dr. M. represents Shanghai as a point of great importance, being probably the greatest commercial city in the Empire. It is the port for the great city of Hang-chow, and is connected with Nanking by the Yang-tze-keang and also by canals. Geo. Balfour, Esq. is the British consul at Shanghai.

Dr. Macgowan has recently returned to Hongkong, a free passage having been kindly given him by Captain Eyre of the Oscar, the first American vessel that has been to the port of Ningpo. Dr. M. is on his way to Calcutta, but hopes to return immediately to Ningpo, as his colleagues agree with him that that city should be adopted as the new station of this mission. In concluding these brief notices we may remark, that under the wise Providence of God the harvest in China is now emphatically great, and numbering the missionaries of all the Societies the laborers are very few. Our appeal is to the privileged disciples of our native land that they would join us in making unceasing prayer to Jehovah, the Lord of the harvest, that he would permit us at no distant day to greet more laborers to this great land of heathenism, those who shall come forth in the fulness of blessing of the gospel of peace.

In behalf of the American Baptist Mission in China. J. LEWIS SHUCK, Sec'y.

CLERICAL INTOLERANCE IN IRELAND.—We observe in the Londonderry papers the account of a transaction in which the high church bigotry was displayed in an offensive and unwarrantable manner. It appeared that Mrs. Gaston of Boncrana—a lady who had been a Wesleyan Methodist for 50 years—had, on her death-bed, requested that she should be buried in the graveyard at Bun-crana, and that the funeral service be performed by the Rev. J. Duncan, Wesleyan minister. On the day previous to the interment, a respectful notification of the wish of the deceased was made to the incumbent of the parish, Rev. Mr. Stewart; but just as the former arrived in the graveyard, a letter from Mr. Stewart was handed to one of his friends, stating that as he knew nothing about Mr. Duncan, he could not grant the request, but that he and his curate, Mr. O'Connor, would attend. Mr. O'Connor subsequently stated that the rector did not recognize Mr. Duncan as a minister at all. Under these circumstances, Mr. Duncan performed the services outside of the gate in the public street, the two clergymen remaining within in full costume. The body was then brought into the graveyard and the Rev. Messrs. Stewart and O'Connor, notwithstanding the remonstrances of the friends of the deceased, insisted on performing the church service over the coffin. The Londonderry Sentinel, although thoroughly a church organ, remarks in reference to this transaction: "The clergy of the Established Church have enemies enough already, without adding the Wesleyan Methodists who have heretofore been their fiercest and the number." The Londonderry Standard observes, that such men, "if permitted, would introduce the old Laudean system of the boot and the thumb screw."

GREEN CORN PUDDING.—An article in the season. A Louisville paper says, one of the very finest things ever brought on the table in the pudding line, is green corn pudding, prepared according to the following receipt: "Let every wife who would like to surprise her husband by a rare delicacy—try it. Take of green corn twelve ears, and grate it—To this, add a quart of sweet milk, a quarter of a pound of fresh butter, four eggs, well beaten, pepper and salt, as much as sufficient; stir well together, and bake four hours in a buttered dish. Some add to the other ingredients a quarter of a pound of sugar and eat the pudding with sauce. It is good cold or warm, with meat or sauce; but epicures of the most exquisite taste declare for it, we believe, hot, with the first service.—Amer. Agric.

D'AUBIGNES OPINION OF POPERY.

Few writers on the subject of Popery, and the adoption of the Papal system to the wants of the world, are better qualified to give a correct judgment than Dr. Merle D'Aubigne. Residing as he does, in the heart of Europe, and intimate, as he has made himself, with the history of Popery and the Reformation, he must be supposed to understand well the character of the system and its legitimate fruits. "It is singular to observe," says this learned historian, "many persons, impelled by a vague desire to believe in something settled, addressing themselves now a day to old Catholicism." He admits that Catholicism, originally, had in itself excellence and power. It rendered important services to the European nations, in the age of their formation,—at a period when itself was richly imbued with the gospel, and when Popery was only seen behind it as a faint shadow. But, says D'Aubigne, those times are past. And he proceeds to give the following discriminating views of what we may expect, or rather not expect, from a revival of the Papal power; views deeply interesting to the thinking Protestants of this country, and strikingly accordant with some of those contained in the Essays we have recently published.

But those times have past. In our day, attempts are made to reconnect Catholicism with Popery; and if Catholic and Christian truths are put forward, they are put as baits made use of to draw men into the net of the hierarchy. There is, therefore, nothing to be hoped from that quarter. Has Popery renounced so much as one of its observances, of its doctrines, or of its claims? The religion which was insupportable in other ages will be less so in ours. What regeneration has ever emanated from Rome? Is it from the priestly hierarchy, full, even to overflow, of earthly passions,—that that spirit of faith, of hope, of charity can come forth, which alone can save us? Can an exhausted system, which has scarcely strength for its own need, and its every where in the struggles of death,—living only by external aids,—can such a system communicate life and breath throughout christian society the heavenly breath that it requires?

ANOTHER BAPTIST MEETING HOUSE IN ALBANY.

DEAR BROTHER,—To-day the ground has been broken for the erection of another Baptist meeting house in this city, for the use of a people not yet collected and for a church not yet organized. The site is a very superior one, being on State street, opposite the capitol or State house, and in the midst of a most thriving part of the city. The erection of this house, which is done at the expense of five brethren of the Pearl St. church, proceeds not from discord in the church, but from a settled conviction, after prayerful deliberation, on the minds of those brethren, that duty to God and the souls of men requires the erection of another meeting house in this city another in which the gospel shall be announced in its own simplicity and purity, in which the ordinances will be administered as they were delivered to the saints, and which it is hoped thousands will find the way of life. As efforts are made in some places to discountenance 'evangelists,' it may be well to say to these five brethren, that two of them embraced religion in a 'protracted meeting' held by the Pearl St. church about one year and a half since, and two of them three years before in a similar meeting, and the other, though he has been a member several years in a 'protracted meeting man.' While we have such 'results' of 'modern Evangelism' we pray that they may be multiplied a hundred fold. Truly yours, &c. J. M. Albany, 17th July, 1844.

A WITNESS FOR THE TRUTH.

Let me lead you to Ava. See those dark, frowning walls, with no window. Enter the massive gates, and walk through those dismal halls. In this damp cell sits a man, pale and emaciated, surrounded by felons and murderers; yet how mild and tranquil! He knows you, and takes a little book from his bosom; it is called, "Extracts from the Bible." But who is he, and why is he here?—It is Ko-San-Lone; his wife and seven children are with him. The Governor enters, places an image of Gaudama before him, and says, "Ko-San-Lone, bow to that image, and you are free." "I worship the eternal God," is the reply. "Ko-San-Lone, you are a great fool; only bow to this image; you may worship what you please in your heart." "My Lord, I cannot deny my Savior, even in appearance." How came he imbued with such principles? He learned them in his little book. He looks on his chains, and his prison; he turns to his weeping wife and children; to him, however, that book is dearer than all things else.—Rev. Mr. Kincaid.

THE BLIND SHALL SEE.

One evening, about sun-down, I stopped at a city on the Irawaddy, I sat on the boat a short distance from the bank, and began to read from my tracts. The people sat down on the shore; some, however, went to the town to say that a foreign teacher had come. The crowd increased, and I read on. "Now, down! At length a tall young man came wading to the boat, and said, "Teacher, have you the Acts of the Apostles?" "Imagine my surprise at hearing such a question in that place," I replied, "Yes." He said again, "Teacher, have you the Gospel of John?" He was evidently well educated; I asked therefore, "How did you learn about these books?" He told me that long ago his grand-father had obtained them from Mr. Judson, but had lost them in a great fire; and now hearing of the foreign teacher, the old man had sent him in the hope of getting them again. I complied with his request, and he hastened away. A storm soon came upon us, and I removed my boat to the other end of the city, two miles distant. About eight o'clock in the evening, the young man came again; he had been searching all along the shore for me. On his re-

turn to his grand-father, the latter inquired if he had asked the teacher to stay with him, and he had now come to invite me to his house. I went and found the old man seated in the midst of his family. He put out his hand to feel for me, and I perceived that he was blind. His family had read to him, and he spoke of the comfort he had derived from John and the Acts. "The eyes of my body," he said, "are dark; but the eyes of my mind are opened."—Rev. Mr. Kincaid.

POPERY IN 1844.

A weekly meeting of Englishmen has, for some time past, been held in this city in the apartments of an Englishman of rank, for the purpose of reading the Scriptures and prayer, at which the Dean of Ardagh has presided; and Dr. Keith the water or prophecy, Dr. Harris of Geshunt, Mr. Ellis of the South Seas, several English clergymen, and persons from Germany and America, have been present. On one of these occasions the assembly was turned into a missionary meeting in behalf of the London Societies, and Lord Ganesborough took the chair. The Papacy however, which is making such an appeal to the principles of liberty in Ireland, and complains so loudly of the exclusion of the Jesuits by the Queen of Tabiti, have put a stop to the meetings. The landlord of the house in which the meetings had been held, was sent for and a 'process verbal' was drawn up, which he was compelled to sign, enjoining him not again to let his house to 'Methodists,' and not any more to hold a public kitchen in his house. The poor man did not care about the first part of the order, but applied to the government to relax the order about his kitchen. This they at once did, saying that their object had only been to stop the meetings, and if that object were effected, he need not be afraid to continue to furnish dinners. Of course this cunning policy succeeded, and the meetings ceased. But the order about 'Methodists' stands. They told him it meant 'those who want to reform their own religion;' and clearly it would not mean any particular body of Protestants, for the meeting included 'Protestants of several denominations.' The term is, 'persons of any nation whatever who are Methodists.' I trust you will take some use of this to draw forth an opinion from the Popish Liberals. It is high time they repudiated, in express terms, such bigotry, or gave up their profession of liberal principles, which in practice they violate where they have power.

POPERY IN ENGLAND IN THE NINETEENTH CENTURY.

A ceremony took place at Aston, a small village near Stone, in the county of Stafford, which is a novelty in this part of the country; namely, the carrying the host in procession, (on the 6th of June,) being Corpus Christi!

The procession was formed in the following manner: First in order was a young man, dressed in white, carrying a wooden crucifix, supported on either side by a middle sized boy, dressed in a similar manner, carrying a glass lamp, in which was a mould-candle burning. After these came a man bearing a flag, belonging to a friendly Society of the village. To him succeeded a number of aged and middle-aged women, (English and Irish,) dressed in a holiday costume, each carrying (as long as the wind would permit) a lighted candle, although it was then only a little after three, P. M. These were followed by about an equal number of men, each carrying a candle similar to theirs. Next in order came upwards of thirty small girls dressed in white, with caps and garlands of artificial flowers, encircling their heads, and each carrying a small basket of flowers, which they strewed in the way. After these about an equal number of boys, dressed in white. Next in order was a canopy, borne by four persons, on white poles, under which marched in grave and pompous order, two monks, one with a silver censer in his hand, the other with a crucifix of the same metal, and preceded by three fathers of the Romish Church, dressed in their priestly habits, the one in the centre carrying the consecrated host. The rear was brought up by a choir singing some of the hymns suitable to the occasion, and a number of male members of their communion. The procession being formed, as I have described, proceeded at the sound of a small bell, to what is termed the wilderness, a field adjoining and belonging to the monastery, and in which they inter a great number of their deceased members, where was a temporary altar, on which were placed six large (but not lighted) candles in candlesticks, under an artificial bower.

Arrived at their destination, one of the self-styled holy fathers ascended a platform erected close by, and preached a short sermon. This being finished, he descended. The members of the communion, as well as a great number of Protestant spectators, following their example, fell down on their knees when the monks proceeded to the saying of the mass. This being ended, they all arose, sang for a short time, and then returned, in the same order as they came, to the chapel, where, on the outside, Father Dominic addressed a discourse to them previous to their separation, enlarging on the superior privileges which the Spanish people enjoy over the English, by having (as he stated) such a procession every day.

PERILOUS VOYAGE.

An open boat with four men, says the Philadelphia Sun, arrived at Lewistown on Saturday, after a perilous voyage of 14 days from Bermuda. The frail bark that bore them is twenty-three feet in length, and only four tons burden. The voyagers experienced two tremendous storms in the Gulf stream, and being entirely open and ballasted with pig iron, their cockle-like craft was with difficulty kept from foundering. To add to their misfortunes their little store of provisions, and even their water, were destroyed by the hurricane, and they must have perished if they had not fortunately fallen in with a bark bound from New York to Charleston,

the captain of which kindly supplied them with biscuits and water. None of the four were sailors, or acquainted with navigation, and the only instrument on board the boat was a small compass.

They made the coast several days before they could effect a landing, and according to their calculations, sailed at least twenty miles along the shore before they made Hopen light-house. When they landed they were in a most destitute condition, not one of them having a hat to his head, and their clothes had been literally torn from their backs in battling with the ocean. They are not natives of Bermuda, three of them being Englishmen, and the other an Irishman; all were mechanics and working men, and they arrived at Bermuda some time since, in hope of "bettering their condition;" in this they were sadly disappointed; the well known calamitous drought and consequent stagnation of business left them without employ, and almost destitute. One of them on his arrival, purchased the boat for trading along the shore. He proposed to the others "to hazardous voyage to this country, which they have so providentially accomplished. Three of the adventurers arrived in Philadelphia on the steamer Stockton.

If heaven doth not enter into us by way of business, we shall never enter into heaven by way of happiness.

LAND FOR SALE.

I WILL sell on reasonable terms, either for cash or on credit, 250 acres of first rate bottom land, lying on the Cahawba river one mile above Pitts ferry. There are 125 acres cleared and under fence, with the usual improvements. Any gentleman wishing to purchase is invited to call upon me at my house, and I will with pleasure show him the premises. I also wish to sell 90 acres, lying within half a mile of Marion, well improved and watered, with about 25 acres cleared. NICHOLAS WELSH. Aug. 31, 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. Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music. Miss LUCY MOUTON ATKINSON, Regular Course, French, Drawing & Painting, Wax-work. Miss ELIZA DEWEY, Regular Course, French, Spanish, and Embroidery. Miss ANNETTEN. BOOTH, Vocal and Instrumental Music. Miss MARY ROCKWELL, Regular Course, Music, and Oil Painting. Miss ELIZA SEXTON, Regular Course. Miss HARRIET JANE SHANDLER, 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 JONKINS, PERCY and SIMONS 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 HABITS, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated. The Boarders never leave the grounds of the Institute without special permission from the Principal: They never make or receive visits: They rise at 6 o'clock in the morning, and study one hour before breakfast; they also study two hours at night under the direction of the Superintendent. They go to town but once a month, and then all purchases must be approved by the Teacher accompanying. They are allowed to spend no more than fifty cents a month, from their pocket money. Expense for washing, as given in watches, chains, pencils &c., must not be more. No accounts to be made in town. PERMANENCY. One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Let us be assured, 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 detaining of pupils at any season of the year, for fear of sickness; there has never been but one death, and almost no sickness, in the Institution.

RELIGIOUS DUTIES.

Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on principles of the most enlarged christian liberality, no sectarian influences being 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 this Institute as in any private family. Here young ladies have regular habits 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 to others less favorably situated.

UNIFORMS.

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 Check and White Muslin. Each pupil will require two green dresses, and four pink and two white. Materials for the Uniform can always be obtained at Marion, on reasonable terms.

Every article of Clothing marked with the name of the Institute.

SESSIONS AND VACATIONS.

There is but one session a year, in the Institute, and that of five months, commencing always about the first of October. On this plan, daughters will be at home with their parents, during the hot and unhealthy months of August and September, while 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. It is of great importance to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice of the arrangements of the Dormitories, Trunk Room, and Toilet-Cabinet.

RATES OF TUITION—PER TERM OF FIVE MONTHS. Regular Course, (English), \$80 00 Primary Department, 12 00 Music on the Piano and Guitar, (each), 15 00 Use of Instrument, 5 00 Ornamental Needle Work, 15 00 Drawing and Painting, 10 00 Translating, 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 fuel, bedding, &c., \$20 00 Fuel, per month, 15 00 Lights and washing, (extra), 1 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 and Government; its unrivalled advantages in Music and other Ornamental branches—it 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 EOLIANHARP, a new invention, containing in itself the power, grandeur, and sweetness of the Piano, the Organ, and Sphæricus united. No additional charge will be made for instruction on this Instrument. In addition to the Instructors connected with the Institute, a GOVERNOR 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 expenses. 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. L. GOREE, Treasurer. J. L. GOREE. J. LOCKHART. L. Y. TARRANT. Wm. N. WYATT. L. C. TUTT. August 10, 1844.

VALUABLE REAL ESTATE FOR SALE in and near Marion, Perry County, Alabama.

THE undersigned having been appointed by the Honorable the County Court of Perry county, Commissioners to sell the real estate, belonging to the estate of William E. Blasingame, deceased; hereby give notice, that having completed the survey and laid out said lands in lots of from 5 to 20 acres each, will offer the same for sale at public auction on the premises, on Tuesday the first day of October next (1844). A plat of said real estate can be seen at the store of Messrs. Wyatt & Houston, where one of the undersigned may at all times be found, who will take pleasure in showing the property to persons desirous of purchasing. We can say to persons at a distance, desirous of purchasing valuable property in and near Marion, that a more suitable occasion cannot again occur. Terms.—Third cash; third on 1st April, 1845, and third on 1st October, 1845, with interest from date and approved personal security. WILLIAM N. WYATT, JOHN LOCKHART, Com'rs. JOHN R. GOREE. Marion, August 10, 1844. 26,tds.

BAPTIST BOOK STORE IN NEW YORK, 122 NASSAU STREET.

THE subscriber has taken the store lately occupied by Barker & Thompson, and has opened a great variety of BOOKS AND STATIONERY, Comprising a general assortment of Theological and Miscellaneous books, such as are adapted to the libraries of Ministers of the Gospel, and of Students of Schools. Among them are, all the publications of the Baptist Publication Society at Philadelphia, and those of the New England Sabbath School Union; and generally domestic literature of private publishers. All the hymn books used by the denomination, are kept at this establishment. The Patron, which has received the highest commendation of those best calculated to judge in all parts of the land, can be furnished in any quantity, at the publishers' prices. Also, common School and Blank Books for the country trade. Orders from the country will be promptly and faithfully executed. Sabbath Schools can be furnished with additions to their libraries, by sending a list of the books now in hand, and specifying how they shall be sent. LEWIS COLBY, 122 Nassau St., New York. August 17, 1844. 6.

LEWIS COLBY, WHOLESALE AND RETAIL, Publisher, Bookseller and Stationer, No. 129 Nassau Street, New York.

August 1844. COMMISSION BUSINESS. THE subscriber takes this opportunity for returning his acknowledgments to his former patrons, and respectfully informs them and the public, that he will continue the Commission Business on his own account; and hopes by strict attention to business, to merit a continuance of their favors. LEMUEL CALLOWAY. Mobile, 7th, 1844. GEO. H. FAY, J. L. BLISS, J. W. G. STEWART, FRY, BLISS & CO. (Successors of Fry, McGraw & Allen.) WOULD return thanks to the citizens of Marion county generally, for the liberal patronage extended to them heretofore, and respectfully ask a continuance of their favors at their old stand No. 12 and 14, COMMERCE STREET, MOBILE. They will have on hand at all times, a large and well selected stock of Family Groceries, which they will offer at the lowest market rates. Mobile, August 1, 1844. t.1.007.

