

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

THE AMERICAN, AND THE AMERICAN

AND FOREIGN BIBLE SOCIETY.

The following statements will interest those who recollect our notice of the application of the American and Foreign Bible Society for a charter, last winter.

Several years ago the American Bible Society applied for an act of incorporation. The Methodists were then conducting their Bible operations by themselves, and did not love the American Bible Society, as well as they do now. Alas! how friendships change as circumstances and occasions vary! A Methodist in the House opposed the application; he insisted that it was a Presbyterian or Calvinistic Bible Society, and should be so named or have no charter. The application of course failed.

Three years ago last winter the American and Foreign Bible Society applied for a charter. To say nothing of the unkind newspaper articles which appeared against us, an anonymous communication, (Mr. Brigham perhaps can state, if he pleases, who wrote it,) expressing to some of the prominent members of the Legislature, the objections of the friends of the American Bible Society, found its way to Albany; and our application was thereby defeated.

The very next winter the American Bible Society again applied, and several Baptist members of the Legislature and other friends remembering how we had been treated, wrote to me to know whether it would not be an act of justice to defeat the application, which they could easily do as it required a two-thirds vote? I wrote to our friends in Albany without delay, urging them to aid the American Bible Society to obtain a charter, and by no means to throw the least obstacle in their way; if they need the facilities of a charter by all means let them have it; and I took occasion then to add my wish that the American Bible Society had the ability to circulate a thousand Bibles where they now circulate one. My request was complied with, and it is clearly susceptible of proof that, in consequence of it, and by the aid and influence of our particular friends the act of incorporation was secured.

Last winter we made our second application. It was met as the former had been by anonymous opposition. A long written document, (Mr. B. knows from whose hand,) without any signature, and for whose writer, when it was met by Dr. Babcock, corresponding secretary of our society, before the committee of the Legislature, it was impossible to get a responsible endorser; drawn up with not a little art and imbued with frequent appeals to sectarian feeling against our claims was the honorable form which this Christian opposition assumed. Though this document embraced all the reasons Mr. B. now urges for the change of our name, a high-minded committee, four-fifths Paedo-baptists, after considering them all, unanimously reported the bill as we desired. No sooner was this known in Nassau street than a special convocation of certain managers of the American Bible Society was held; and in rapid succession, one amiable and excellent secretary of that society (not Mr. B.) and an agent (a Rev. Dr. quite celebrated for his address in managing difficult cases,) made their appearance in Albany with printed circulars and other helps to move all hearts and hands against our bill. By these and other influences, the delay and ultimate defeat of our application was compassed.

Just before the end of the session, (perhaps to enable Mr. B. to say, as he does in the communication, I am replying to, that the American Bible Society did not prevent the new society from receiving an act of incorporation,) the mutilated, altered charter, with a new, objectionable name, was passed. And now Mr. B. though you may lay 'the flattering unction to your soul,' and say you and your friends did not prevent the American and Foreign Bible Society from receiving an act of incorporation, do not forget, and for the truth's sake never again deny that the friends of the American Bible Society did prevent our obtaining such a charter as we desired and solicited. My statement, therefore, was neither 'groundless nor unjust.'

But we can bide our time. It remains to be seen whether the representatives of a free people, regarding as in duty bound the equal rights of all, will either spurn or neglect the application of more than half a million of the inhabitants of New York for an act of plain and simple justice. SPENCER H. CONE. N. York, July 23, 1844.

A CHRISTIAN.—A Christian is like the firmament, and it is the darkness of affliction that makes his graces to shine out. He is like those herbs and plants that best effuse their odors when bruised.

THE BELIEVER'S CONSOLATION.

A man shall be as 'rivers of water in a dry place, as a shadow of a great rock in a weary land.' While the 'rock' in climates and countries such as we have alluded to, shadows forth the strength and protection which the Lord Jesus Christ offers to his people, 'rivers of water,' beneath a burning sun, and on a burning soil, equally shadow forth comfort and consolation.

In passing through the world, however, the people of the world, surrounded by its joys, courted by its friends, backed by its good opinions, may be enabled to delight in it, but to the children of God it is oftentimes 'a dry and barren place.' There are so many causes, externally and internally, to make it so. There are times when trials, and afflictions, and anxieties, press closely upon us; when those we love are laid upon beds of sickness or followed to an early grave; when our prospects are darkened by disappointment, or marred by adversity; when the world, at all times destitute of the real consolations of the Christian, becomes more barren, and more desolate than the wide and waste howling wilderness itself. At times like these whether can the child of God bethink himself? You look not to earthly success; it is vain to look, for all those whom you love are perhaps plunged in the same calamity, borne down by the same trials as yourself. How blessed, then, to feel that there is one who visited this world of ours, and lived as we are now living; who carried about with him a body of infirmity and death, who grieved for the same losses, and wept over the same afflictions over which you are weeping; and is presented to you, in the Word of God, as man that you may feel assured of his sympathy, while he is also presented to you as God, that you may feel certain of his power. Does your soul, then, in these dry places, thirst for consolation and succor? That man is proclaimed in the text to be as 'rivers of water in a dry place;' that man in the days of his flesh, 'stood and cried, if any thirst, let him come unto me and drink,' and 'the water that I shall give him, shall be in him a well of water springing up into everlasting life.'

Here then is your consolation; as your safety is to be found in Christ, so also is your comfort. He shall be to you not only a covert from God's wrath, but a river, may more rivers, to show the abundance of his consolations, 'rivers of water,' when you are fainting under the trials, or anxieties, or distresses of the world. Now, brethren, do you know any thing of the blessedness of this source of consolation? It is not enough that the river is running at our feet, but you must know that it is there, you must drink of its water, or they will not assuage your thirst. Recollect a beautiful illustration of this in the history of Hagar, when driven from the tent of Abraham. You will remember that when she was cast out into the wilderness with her child, and had looked in vain for a supply of water, when all that was in the bottle was spent, when the streamlets were dry and the clouds promised no rain, she sat down in utter hopelessness and helplessness, having cast the child under one of the shrubs that she might not see it die. And we are told that as she lifted up her voice and wept, the angel of the Lord called to her out of heaven and said, 'What aileth thee, Hagar? fear not; and God opened her eyes, and she saw a well of water, sufficient, amply sufficient, for the need both of the mother and the child, during their whole sojourn in the wilderness.—How beautiful an instance of the mercy and the power of God! How apt a type of the Christian's situation here below. You may at this moment be sitting by 'the river of water' of which I am speaking, and yet be as ignorant, as practically ignorant, of its existence as Hagar was; as little benefited, and as little blessed as if its healing waters were still a sealed fountain, which had never been opened, or a river locked in everlasting ice, and whose streams never poured forth their rich abundance at your feet. What aileth thee, that thou seest it not? Pray to him who alone can open your eyes. Pray to God for his dear Son's sake, to allow you the well which stands beside you, forever flowing, and of which, if any man drink, he shall never thirst. Beseech him to reveal to you the Son of his love, as a full and sufficient Saviour; one who will not only bear all your sins, but all your sorrows, and not only be your strength and your salvation, but your joy, your peace, your strong consolation.—*Blunt.*

A CLEAR EXPERIENCE.—During the gracious revivals in this city three years ago, a mother noticed that her little daughter appeared very sad and unhappy. She asked her the reason. "O mother," said the little girl, "I have sinned against God, and I am afraid he does not love me." Her mother told her to go into her room alone, and ask God's forgiveness, for Jesus' sake, repeating over to her at the same time, some of the promises. The little girl went by herself and prayed. A little while after, her mother observed her face covered with smiles and that she appeared unusually happy. Fearing that her tender impressions had worn away, as they are wont to in young and lively hearts, she addressed her quite solemnly.—"My dear, you seem to have lost your anxiety very soon. Have you forgotten the displeasure of God, which you so much feared a short time ago?" "O no! no! mother, but we've made up." I asked God to forgive me as you told me to, and he has forgiven me. That is what makes me so happy." Dear children can you say as did the little girl.—"We've made up now. Does God love you?"

FROM ZION'S ADVOCATE.

A DYING MAN'S TESTIMONY.

The testimony to which I here allude, is that of Mr. Caleb S. Swain, who died in South Reading, Mass., Sabbath evening, July 21, 1844, aged 27. Mr. Swain's disease was pulmonary consumption, which confined him to his bed, principally, near eight months previous to his death. He was supposed to be a believer in the universal salvation of all men, and was claimed as such by that sect. Mr. W. the Universalist minister in this place, called upon him frequently—spoke of him as a firm believer in the 'glorious doctrine,' and about to die in its triumphs. Some two months however before his decease, he began to view himself—under the teaching of the Divine Spirit, I have no doubt—a lost sinner, and saw that his prospects for eternity were dark and forbidding. Mr. W. calling in early after, and finding him thus anxious about himself, endeavored to soothe his feelings, and said to him, "you know that beyond the grave all will be well with you." With the solemn realities of eternity in full view, the sick and dying man replied, "Your doctrine may do to live by, but it will not do to die by." It was indeed poor consolation to a soul pressed with sin and guilt. About two weeks after this, he entertained a trembling hope that he had been 'born of the Spirit' and obtained the forgiveness of his sins. He was now desirous to have Christians converse and pray with him, but did not fully develop his feelings. The friends who attended him having little or no sympathy with experimental religion. His evidence however grew brighter and brighter, and he began to converse freely about his hopes and prospects. The visits of Mr. W. now became disagreeable to him, and he requested that he might not be invited into his room. He wished to see me and I was accordingly sent for. I visited and conversed with him, and found him in a peaceful, resigned and happy frame of mind. 'The joy of the Lord' seemed indeed 'his strength.' Without detailing facts, I will simply say that his views of sin, of the justice of condemnation, of justification alone by faith in Christ, were scriptural and satisfactory. There was no doubt in my own mind that a saving change had been wrought in his soul by the power of divine grace, and each subsequent interview with him afforded the most pleasing evidence that such was the fact. On Sabbath morning previous to his death in the evening, he called those of his friends to his bedside who were professedly of that belief, and most faithfully and affectionately warned them against the 'delusion and dangerous' tendency of Universalism, and besought them with all the pathos of expiring love, to prepare for the dying hour and the solemn scenes of the judgment. He remained perfectly calm and even triumphant in his feelings, till so far paralyzed by the hand of death, as to lose all consciousness of surrounding objects. At 8 o'clock on Sabbath evening I stepped in to see him, but he no longer knew me, nor could he speak.—We watched for a few moments the spark of life so rapidly waning, and then knelt down and commended to God his departing spirit. Soon after, one long and gentle breath drew us closer to him, but the spirit had fled.—That one long breath was the sighing farewell of the soul to the shattered and wasting tenement of clay. Thus while the quiet sacredness of the Sabbath evening yet lingered, that released spirit soared heaven-ward, and rested, we have no doubt, in the bosom of God. The funeral services were performed the following Tuesday afternoon in the Baptist meeting house.

Surely 'a dying man's testimony' ought to be heeded, for who can so well tell what will do to die by as the man who is actually dying. P. S. A.

FOREIGN LETTER.

Extract from Mrs. Edmund's letter to the Christian Reflector:

"We took a walk through Bunhill's Field Cemetery one morning to visit the tombs of Bunyan and Isaac Watts, whose dust is there interred. They were very plain and we had some difficulty in finding them. On Bunyan's was simply engraved, 'John Bunyan, author of Pilgrim's Progress; and this is enough for the name of him whose relics moulder below is engraven upon the hearts of thousands, and will be for ages to come; the pious pilgrim has long ago entered into the celestial city, and many are now following him thither directed by the waymarks he left behind. The inscription upon the tomb of that eminent poet and divine, Isaac Watts, is one he himself furnished, desiring it should be engraven thereon. His happy spirit is chanting now with angelic choirs the praises of that God he here on earth so devoutly sung, and there seems to come a voice from the tomb where his little dust reposes, saying in the language of one of his own sweet hymns—

"My flesh shall slumber in the ground Till the last trumpet's joyful sound— Then burst its chains in sweet surprise, And in my Saviour's image rise."

We saw in this cemetery the tombs of many other good and eminent men, but none to us were so attractive as those of Watts and Bunyan. Their names had been familiar with us from childhood, and there seemed to be a sacred charm around their graves, which prompted us to linger.

We paid a visit to Hon. Edward Everett, our American minister, the other day, having a letter of introduction from Gov. Briggs, and were much pleased with the interview. Having expressed to him our desire of gaining an admittance into the Houses of Parliament, he kindly handed us his card and seal

which he said 'would doubtless gain an access to the House of Lords for Mr. Edmund but he feared their lack of gallantry might exclude his lady.' Nevertheless we both went, and upon announcing ourselves as foreigners, Americans, we had the good fortune to obtain from both permission to enter, of which we gladly availed ourselves, and were soon in the presence of the august assembly. Arrayed in their heavy, powdered wigs, falling down upon their shoulders, and their black, flowing robes, they were quite imposing to the eye accustomed only to republican simplicity. The theme of debate was a writ of error in O'Connell's case. Lord Lyndhurst, chief judge, occupied the chair, and the attorney general of Ireland was addressing the house. We saw among others of the nobility the venerable Duke of Wellington and Lord Brougham, whom we had much desired to see. They both spoke upon another case, and with a considerable degree of eloquence. The Duke of Wellington is beginning to be somewhat infirm. Great respect and honor are paid to him—an equestrian statue made of the cannon taken at the battle of Waterloo, and which was begun by Chantrey, but in consequence of his death, completed by another artist, has been erected in front of the New Royal Exchange, and called the Duke of Wellington's statue.—We went to Buckingham Palace the other day expressly to see the queen, as she should ride out towards Hyde Park, but though we waited a long time, her majesty very impolitely saw fit to disappoint us, and also many of her subjects whom the same curiosity had attracted to the palace gates. She has now gone to Windsor, but we shall probably see her on our return to London.

Aristocracy prevails here with its associate pomp, to what I call a ridiculous extent. So much has it amused me, that I have even presumed to laugh in the very presence of the great ones, at their numerous liveried attendants, and their supercilious airs, and stateliness of demeanor. But merriment gave place to serious reflection when I thought how valueless was all the wealth, honor and pomp of England's nobility, compared with the salvation of one immortal soul, and how few of the number ever bestow a thought upon this truth.

We have visited many other interesting places in and around London, but I must defer an account of them now. Mr. E. and myself desire an interest in your remembrance and prayers.

With much regard and esteem,
I remain yours, &c.,
AMANDA M. EDMOND.

POPERY UNVEILED BY ONE OF ITS VICTIMS.

Rev. Henry Lewis Oxley, long a distinguished Roman priest in England, a member of the order of Dominicans, for some years priest of the Roman church in Leeds, afterwards chaplain to a monastery in Leicestershire, has formally and publicly renounced the errors of Popery. Though matter of sorrow, it was not of surprise, that the character of this gentleman should be most maliciously assailed, and the charge of his religious sentiments ascribed to the most unworthy motives. Mr. Oxley, in defending himself against such imputations, uses the following language:

"I have abandoned the communion of the Church of Rome forever, because I most conscientiously and firmly believe, and from sad and painful experience have abundant reason to know, that some of the principal or leading doctrines of the Church of Rome are not only opposed to the unerring written word of God, but are moreover fatally destructive to the peace, happiness, and morality even of thousands of her own deluded votaries. The Savior, before whose awful tribunal I must soon appear, knows that I lie not when I assert, as I do most emphatically—

"1. That the celibacy of the clergy, I will not say has been, but I declare before God, is the frightful cause of monstrous crimes.

"2. I equally assert, and with the same confidence, that the confessional is, and not unfrequently, the scene of great enormities.

"3. I believe that the monasteries and convents are institutions inimical to the religious liberty and freedom with which Christ has made us free, and I think that it is a grievous sin in bishops and other ecclesiastical superiors to recommend, or even to permit, young and inexperienced persons to take those solemn vows of poverty, chastity, and obedience for life; and I am sure that all sincere Christians, Roman Catholics, as well as Protestants, would unanimously coincide with me in opinion, that the monastic vows should be forever and ever where forbidden, if they knew as well as I do, in how many instances they have been and are the cause of regret, fruitless tears, and unavailing sorrow.

"4. I believe there is no authority whatever in the word of God, or any rule of faith, for the doctrines of the Church of Rome respecting the sacrifice of the mass, communion under one kind, indulgence, and praying for the dead. I therefore leave the Church of Rome."

A Good Example.—The man who labors to please his neighbor for his good to edification, has the mind that was in Christ. It is a sinner trying to help a sinner. How different the face of things, if this spirit prevailed,—if dissenters were like Henry and Watts and Doddridge, and churchmen like Leighton.—Cecil.

FROM THE N. Y. OBSERVER.

A HEALTHY DISCIPLE.

It is real comfort to see one, for they are quite scarce about these days. I had seen a good many disciples, and there were so many indications of spiritual diseases as to make the soul sad. At least, my eyes fell upon one in excellent health, and the gladness of my heart was such as to inspire the benevolent desire of making others glad by some account of it. Hence this description of him.

1. He looked well. A good conscience had given him a placid countenance. An animating Christian hope gave him a bright eye. The conviction of religious integrity and uprightness gave him a firm step and manly deportment. Righteousness was the girdle of his loins, and his feet were shod with the preparation of the gospel of peace. And he looked well. He was none of your pale, feeble, sickly looking beings that totter along on the border of spiritual death. He had the hue of health, and a comfort it was to look at him.

2. He had an excellent appetite. He liked that strong meat of the divine word which was provided for men of strength. I have seen him at that weekly spiritual banquet which the Lord of the Sabbath held in his neighborhood, when it was clear that he hungered and thirsted after righteousness. And I was specially struck with the fact that those public festivals which he relished so much and where he ate so heartily, did not seem to abate but rather increased his relish for private opportunities of spiritual refreshment. This I rejoiced at, for I had seen it otherwise with many a disciple; a proof of their poor health.

3. He was a very strong disciple, which was another token of health. I had seen great many that were weak, very weak.—Faith was weak, love was weak, hope was weak, conscience was weak, and in fact there was nothing religious about them but what was weak. They were weak all over, and it was painful to see it. If they walked, it was painful to see how they stumbled. As for running the Christian race, that would never do, weak as they were. And if they fell, it took the longest time for them to get up again. Indeed, some that I saw down, I believe are not up yet.

But the disciple in question was of another description. His faith laid a powerful grasp upon eternal things. His love took such strong hold of the worthy objects of it that people could not but wonder. As for his hope, it was a chain cable—and he was strong in prayer, and strong in the Scriptures, strong to rebuke iniquity; and the devil knew he was strong, and the church knew he was strong. And it was to look upon him as one whose strength showed that he was a healthy disciple.

4. And another proof that he was such was the fact, that he could endure hardships well. He had many a buffetings of Satan, and many a conflict with the wicked, and many a battle with the evil passions of his own heart, and often had the passion been heavy upon him, of self-denying duty; but so far from his making inroads upon his spiritual health, he seemed to look, and was in fact, the more robust for it all. The vigorous exercise of his powers and graces, in the painful conflicts and laborious duties of his life, actually increased their vigor. The spiritual machinery worked the better for being kept vigorously at work. It gave him health and the force of it was upon him when I saw him.

5. And he was in excellent spirits, which also testified that he was well. It is the darkest day of December, two-thirds of the time, with many of the disciples. They are almost all their life-time subject to bondage.—They are floundering in the Slough of Despond, with their harp upon the willows that grow upon its margin. They have no faith, love and zeal enough to clear off the mist and darkness that brood over them.

But this disciple was not among the drooping. How could he be low-spirited? He had not time to attend to that. He was too busy in Christ's service. He could not stop. Besides there was every thing to give him excellent spirits, he thought; and I fell in with him. The Savior was kind. The Spirit was accessible. Ten thousand sweet promises shot their bright radiance upon him. Prayer opened an avenue to the throne of grace, and faith and love travelled that way so often, and came back with such blessings, that the disciple could not but be in excellent spirits. And it was a pretty good sign of good health, I thought, and I shall alter my mind only with a very good reason.

How he came to have such good health and how he kept it when so many are sick, I may relate, if any are interested to know, hereafter.

From the Morning Star.

AVOID BAD COMPANY.—Some professors of religion are too fond of light, vain and trifling company. Even some associates with the wicked and profane. There is little need of this. It may be necessary, however, to have communication with our fellow-beings. It is right to exhort them to repent of their sins and to live better lives. But is it right to associate with the wicked for amusement? Do the Scriptures approve this? No. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." 2 Cor. 6:17. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5:11. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Prov. 13:20.

PATRIOTISM AND PIETY.

UNITED IN THE WORK OF HOME MISSIONS.

[Extract from the Rev. Dr. Dr. Wm. A. Brown on the Spiritual Wants of Pennsylvania.]

NEHEMIAH II. 3.—"Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?"

Nehemiah had been retained in the Persian court, as cup-bearer of Artaxerxes, while most of his brethren had returned to the land of their fathers. Having heard, from some of his brethren, who had come to the Persian capital, to solicit aid against the enemies of Jerusalem, that the walls of their city were broken down, and its gates consumed with fire, and that the remnant of the captivity, that had returned, were in great affliction, exposed to the insults of their enemies, and interrupted in the solemnities of their worship, he sat down and wept and mourned certain days, and fasted and prayed before the God of heaven. The sorrow of his heart was expressed in the sadness of his countenance, until the king himself became concerned to know the cause. "Wherefore the king said unto him, Why is thy countenance sad, seeing thou art not sick? This is nothing but sorrow of heart. And Nehemiah said unto the king, Why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" At his own solicitation he was permitted to return to Jerusalem, to rebuild its ruined walls, and restore its ancient worship. To this object he devoted, with untiring diligence, the remainder of his life, and his care and toil were amply repaid by the success that attended his efforts.

We have here, my brethren, a beautiful illustration of the combined influence of patriotism and piety—of the love of country, controlled and directed by the love of God. It was the place of his fathers' sepulchres—his own native country—endeared to him by the most tender and sacred associations. It was his own people—his kindred according to the flesh, whose condition excited his pious sympathies; and called forth his unwearied efforts for their spiritual welfare.

The love of country is one of the instinctive social affections of our nature, mercifully preserved amid the ruins of our apostasy, to restrain and control the absorbing selfishness of the human heart. Religion does not repress, much less destroy it. It sanctifies and consecrates it to its own hallowed purposes. It renders it subservient to that active and enlightened benevolence which seeks the spiritual and eternal welfare of its object.—This, brethren, is the spirit of Home Missions—the love of country, of home, of kindred, sanctified by the grace of God, and devoted to their highest interest. It has the sanction of the Savior's example, who came to his own,—to the lost sheep of the house of Israel, though they received him not. It was incorporated in the commission given to the disciples, which required that repentance and remission of sins should be preached to all nations, beginning at Jerusalem. It was a striking characteristic of the great Apostle of the Gentiles, whose heart's desire and prayer to God for Israel was, that they might be saved; and who, in the intensity of his sorrow for their unbelief, could wish himself "accursed from Christ, for his brethren, his kinsmen according to the flesh."

We do not hesitate, therefore, to claim your warmest sympathies for the spiritual welfare of your country, and your active co-operation in supplying their spiritual wants. We would not have you love the heathen less, but your country more. And while we place the claims of your country at large, before the heathen world, for the same reason they make the claims of your own commonwealth paramount to both. In doing so we plead the cause of the heathen themselves, for we believe it can be demonstrated that this economy of operation is most efficient in accomplishing the purposes of God for the salvation of the world.

SAVING TIME.—A clergyman, who had considerable of a farm, as was generally the case in our forefathers' days, went to see one of his laborers, who was plowing in the field, and he found him sitting upon his plough resting his team.—"John," said he, "would it not be a good plan for you to have a stub scythe here, and be having a few bushes while the oxen are resting?" John, with a countenance which might well have become the divine himself, instantly returned.—"Would it not be well, sir, for you to have a swinging-board in the pulpit, and when they are singing, to swing a little flag?" The reverend gentleman turned on his heel, laughed heartily, and said no more about hubbing bushes.

THE WISE COURSE.

"Pitch thy behavior low; thy project high; So shalt thou humble and magnanimous be. Sink not in spirit: who sineth at the sky. Shows higher much than he that seems a tree: A gain of glory mixed is bumblebee. Crawl both a fever and lethargic."—Mansur.

"If heaven be my home, and Christ my way, I will learn to know my way, ere I come to travel to my home. He that runs hastily in a way he knows not, may come speedily to a home he loves not. If Christ be my way, and heaven my home, I will rather endure my painful walk, than want perfect rest. I more esteem my home than my journey; my actions shall be led by knowledge, my knowledge be followed by action. Ignorance is a bad master to devotion, and idleness a bad servant to knowledge.—Warnick's Spare Minutes.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, September 7, 1844.

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

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

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

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All Baptist Ministers are requested to procure subscribers.

TO SUBSCRIBERS.

The subscribers to the Alabama Baptist will 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—inasmuch 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 HARTWELL,
Perry Court House, Ala.

CAMP MEETING.

A Baptist Camp Meeting is appointed to be held at the Methodist Camp Ground, near Livingston, Sumter county, Alabama, commencing on Thursday, 19th September, 1844. Brethren Brown of Gainesville, and De Votie of Marion, have promised (God willing) to attend; and all ministering brethren who can are earnestly solicited to come and give their aid in the cause. The public is respectfully invited. Ample preparations will be made for all who may attend the meeting.

The Sumter County Whig and Gainesville Pilot will please copy.

HEALTH OF MARION.—We thankfully record the fact, that our town continues to enjoy uninterrupted health.

JUDSON INSTITUTE.—There is a prospect of a larger number of pupils in this Institution, next year, than has ever before belonged to it. Its large number of students in former years, its ample endowments, the number of teachers employed, being larger than in any other Seminary in the South, and the high reputation it has constantly enjoyed for the last five years, give it a position which will command an extensive patronage.

It should be remembered, that it is greatly for the advantage of pupils, to enter at the very beginning of the session, which will be WEDNESDAY, OCTOBER SECOND.

THE HOWARD.—This Institution offers to young men fitting for College, or pursuing the studies of the Freshman or Sophomore Year, every facility which can be desired. The healthiness of the location, the absence of all temptations to vice, the elevated tone of society in Marion, unite to give to the Howard superior claims to public confidence.

We are requested to state, that the Rev. W. C. Morrow was not the author of an article on Temperance which lately appeared in our columns, dated "Monroe Springs."—Nor had Mr. M. any knowledge of said article, till he saw it in the Baptist.

M.—Our readers will do well to read carefully the suggestions of this writer on Justification.

Why will not *M.* favor us more frequently with the productions of his able pen?

PLUNDER OF FRIENDS IN GREAT BRITAIN.—The yearly report of the Society of Friends in Great Britain for 1844, says:—"The amount of the sufferings of our members in the support of our testimony against ecclesiastical demands, including the expenses of distant, is upwards of eleven thousand one hundred pounds," or over \$55,000.—This is the plunder which the English State Church makes in one year from the Friends alone. It plunders all dissenters in the same way.

For the Alabama Baptist.
ELECTION.

As the doctrine of election has been the subject of much debate and long controversy, and as it is worthy of a serious examination, to see if it be true, I will endeavor to speak the things which become sound doctrine.

As God is omnipotent, omnipresent, and omniscient, will it not be admitted, he is eternal, infinite, universal, extending to all places, times and things, and knows all events by his own essence, independently, distinctly, infallibly, and perpetually? Isa. 46: 9. "I am God, and there is none like me." 10: 6. "Declaring the end from the beginning, and from the ancient times, the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure;" and called things that are not as though they were. Ps. 139: 16. "Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." And as God is that sovereign being, who made all things by the word of his power, determined to create man in his own image, and leave him to the freedom of his own will, possessing holiness, and elevated faculties, and large capacities for enjoyment, was designed to answer his eternal purpose. Nor was the entrance of the subversive of his great design, but made subservient to it in various ways. It was impossible such an event as sin should bring confusion into the plan of divine operation, or eternal counsel which the trinity had formed; yet man sinned. God, foreseeing man would certainly fall, chose his elect in Christ before the foundation of the world, out of the fallen race of Adam, which he did ordain or predestinate into eternal life, to be saved by the merits of Christ, in the dispensations of time; as it pleases him they should have their existence in this world by faith in Christ, who was virtually a lamb slain from the foundation of the world; and in the fullness of time, he was actually slain for the sins of the people, which I will prove by the words of holy writ.

Isa. 53: 8. "He was taken from prison and from judgment; and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken." 10. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days; and the pleasure of the Lord shall prosper in his hand." 11. He shall see of the travail of his soul, and shall be satisfied by his knowledge, shall my righteous servant justify many; for he shall bear their iniquities." 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; he bare the sins of many, and made intercession for the transgressors."

It is very plainly shown in the above quotations of the prophet, that the sufferings of Christ should be for the sins of the people, or his elect. As he was stricken for the sins of his people, and speaking of his justifying many, "and he bear the sins of many," which words cannot be understood to mean, all or every person.

Again, I will refer to the words of Christ, in proof of this doctrine. John 6: 37. "All that the Father giveth me shall come to me, and he that cometh to me I will in no wise cast out." 38. For I came down from heaven not to do mine own will, but the will of him that sent me." 39. And this is the will of him which sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." The Jews then murmured at him. 43. Jesus therefore answered and said unto them, Murmur not among yourselves: 44. No man can come to me except the Father which sent me draw him, and I will raise him up at the last day." 45. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." John 10: 11. "I am the good shepherd: the good shepherd giveth his life for the sheep." Christ is a shepherd of his Father's appointing and sending, to whom the care of all his sheep, or chosen, ordained or predestinated ones, was committed; and under the character of an affectionate shepherd, he died for them, and according to the determinate counsel, arose again, and is a complete intercessor for every one of them. Yes, Christ laid down his life freely for the sake of the sheep, in their room and stead, as a ransom for them, that they might be delivered from death and have eternal life, and to dwell in his presence to praise him through all eternity.

13. As the Father knows me, even so know I the Father, and I lay down my life for the sheep." The Father knows Christ as his own Son, and loves him as such, and has given him power over all flesh, that he should give eternal life to as many as the Father has given him; and as Christ laid down his life for the sheep, proves him to be the good shepherd. 26. "But ye believe not, because ye are not of my sheep." On the contrary, this text proves that they were not given to him by his Father; if they were, they would have believed on him. They were not the chosen of God (predestinated) unto eternal life; for as many as were ordained to eternal life believed; but these not being the elect of God, had not the faith of God's elect given to them. 27. "My sheep hear my voice, and I know them, and they follow me." 28. "And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." It is evident from this text, the gift of God is eternal life to his people. Yes, Christ is made unto them wisdom, and righteousness, and sanctification and redemption. As it is written, "he that glorifieth, let him glory in the Lord." Although they were lost in Adam, and in a perishing condition in themselves during their state of unregeneration, in which condition they see themselves to be when convicted by the Spirit of God, and come as persons ready to perish to Christ as a Savior, resolving if they perish, they will

perish in his feet. Great God! thy everlasting love has drawn them to the feet of Jesus, and none can perish there, but is freely pardoned for Christ's sake. Yes, the saints are a crown of glory in the hand of their God; they are a signet on his right hand, that shall never be plucked off; they are engraved upon the palms of his hands, and their walls are continually before him. 29. "My Father, which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." Is it not surprising, that this doctrine will not be believed by many who say the Lord has sent them to preach the word of God? 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That is, God the Father delivered him according to the determinate counsel and foreknowledge, into the hands of wicked men, into the hands of justice, and to death itself, not for all men individually, (to be called by grace, justified and glorified, or in other words, in a saving sense, of the righteousness of Christ imputed to them,) for all men do not come to Christ, nor do all men receive the gift of grace, and all things freely with Christ, nor do all men receive Christ, nor are all men delivered from condemnation and death by him. If he was delivered up for all men, individually, by the determinate counsel, he must be delivered in vain for some, which would charge God with derangement in his eternal purpose and counsel; but for us all, whom he foreknew, predestinated, called, justified, and glorified, according to his own good will and pleasure, without any thing in the creature; for God is not moved thereunto by any thing in them, or performed by them. Rom. 9: 11. (For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth.) In this text it is plainly shown, that God viewed all mankind by nature alike, and in a deplorable and most wretched condition, when as yet he had not made man, consequently, they had not done any good or evil, yet the eternal counsel and purpose of God, according to the scriptures the effect of God were chosen in Christ before the foundation of the world. 13. "As it is written, Jacob have I loved, but Esau have I hated." By this text the apostle proves God's eternal love to his people, by referring to God's revealed love to God, and his hatred or rejection of Esau. Although Jacob and Esau were brothers by nature, yet it pleased God that Jacob should be ruler over his brother Esau, and in preference to Esau Jacob was chosen as the lot of God's inheritance, as it is written concerning Jacob, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." Again: "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." Which plainly shows that Jacob was not loved and saved by any condition that he performed, any more than his brother Esau that was hated or rejected. Mark (God's words to Jacob. "But thou hast been weary of me, O Israel; thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins; thou hast wearied me with thine iniquities." After such a complication of charges exhibited against Jacob, who could expect but the next word would flash vengeance and denounce utter destruction

For the Alabama Baptist.
JUSTIFICATION.

Mr. Editor:—In the number for August 24th is an article on this important subject, signed *H.* Does the author mean to deny that the righteousness of Jesus Christ is imputed to believers, and that this is the meritorious ground of their justification? Does he mean to assert that faith is our justifying righteousness? The spirit and general drift of that article seem to be good; but are all its statements properly expressed and guarded? I intend no controversy; but I would call the attention of sound thinking men to the important subject. Whether faith is a righteousness at all, may well admit of doubt, as the author seems to allow. Can it then be the righteousness mentioned in Rom. 10: 3? Where justification is attributed, in the scriptures, to grace, to the blood of Christ, to faith; there is neither ambiguity nor inconsistency. All are indispensable, each in its appropriate relations. It may be said, with equal truth, that without his free grace we could not be justified; without the mediation of Christ we could not be justified; without faith we could not be justified. A simple analogy may illustrate. A man is drowning; a benevolent individual on the shore throws him a rope. By firmly grasping which he is drawn to shore, and saved. It may truly be said, in this case, that but for the benevolence of the spectator, the drowning man could not have been saved; also, without the aid of the rope he could not have been saved; and, without his laying hold of the rope he could not have been saved. Each mode of expression describes the efficacy and necessity of a different part of the arrangement for saving the drowning man; all appropriate and true. Has faith any other efficacy or necessity in justifying a soul, than as a hand;—a receiving apprehending instrument, to lay hold on the mediator and merits of the Lord Jesus Christ, who is our Righteousness? What would faith be, without that?

If faith be considered, counted, a righteousness, it is by a figurative use of language; as when the receiver is taken, by a figure, for the thing received.—the container, for the thing contained. Else, what hinders but we fall into the old anti-scriptural error, of seeking to establish our own righteousness, and of being justified by works. It was not the purpose of other acts or works of ours, capable of being taken as a righteousness sufficient for our justification. Rom. 4: 5. For, faith will be a work, and the rule, or principle, according to which it is exercised would be a law. But the scriptures exclude works in general. Eph. 2: 9, Rom. 11: 6, and law is general, Gal. 3: 21, as being opposed to the Gospel scheme; that boasting might be forever excluded, Rom. 3: 27. That faith is not the justifying righteousness is manifest from Rom. 3: 17; where the two are expressly distinguished. See also, Rom. 3: 22, Phil. 3: 8, 9.

Faith is unlike all other graces, merely receiving. The righteousness of Christ justifies us; He is our righteousness. Faith receives him. Thus it may be said we are his by faith, as it may be said of a professional beggar, that he lives by begging. Not by the act, certainly; but by what is communicated and received through it in the case of justification, "by the righteousness of God through faith." What it was that Jesus Christ did to constitute our righteousness, it is perhaps not worth while curiously to distinguish. Such distinctions as your correspondent animadverts on, the writer of this article does not defend. But that the obedience of Christ is as necessary to the end of making us righteous as his suffering and death, will scarcely be denied in view of Rom. 5: 19. Both are joined together in one expressive sentence, "Obedience unto death." Phil. 2: 8. What particular function is performed by each apart, or whether any, the scriptures have not taught us, and we do not well to enquire; but to separate either from his mediation, and that righteousness which justifies us, which vindicates the character and government of God and declares his righteousness in justifying the un-

godly, seems contrary to the tenor of God's word.—"In the ground of Christ's perfect work, in living and in dying, God reckoneth us as righteous; that is, imputeth to us righteousness, Rom. 4: 6; a righteousness received by us, not wrought or performed. Faith does not work or perform this righteousness, no more than it constitutes it, for in the very passage, where it is said to be counted for righteousness, it is expressly opposed to the idea of a work. Rom. 4: 5. And justification is not in reward of faith; but of the righteousness of God, (Christ,) which is apprehended by faith.

Any other view, it appears to me, would confound the work of the Holy Spirit, who produces faith in us, with the work of Christ concerning us,—furnishing that on which faith rests. I am not sure whether your correspondent, *H.*, would dissent from this view.—They appear to me to be according to the scriptures of Truth.

For the Alabama Baptist.

CALL TO THE MINISTRY.

Extracts from an Essay read before the Ministers' and Deacons' Union, June, 1844, by Rev. John Talbert:

Dear Brethren.—We have reason to believe that the time is not far distant, when God will replenish his vineyard with faithful laborers. He hears and answers prayer, and as a number of our brethren have, for several months past, been giving evidence that they were not forgetful of the command of the command of the Saviour, "Pray ye the Lord of the harvest to send more laborers into the harvest," we may look for this prayer to be answered. I have chosen as the subject of my essay, the Call to the Ministry, thinking that in view of the foregoing remarks, a few observations on this subject would not be wholly inappropriate.

Some deny a special call to the ministry, though all admit it in the case of the apostles. I would as soon deny the special call of the apostles, as to deny that men are now specially called to the work of the ministry; for it would be unreasonable to suppose that Christ, having a work to perform which would not be accomplished until the end of time, would establish laws for the government of his people—would appoint officers to promote the observance of these laws, and to administer the ordinances of his house—and yet should appoint no officers to fill their places when they should be removed by death. Our country would present a sad state of confusion if, when the terms of those now in office should expire, there should be none appointed to fill the various offices.—And to suppose that Christ would at one time specially call men to the office of the ministry, and when they should die, that he would leave it to the choice of men whether this office were filled or not, would be offering an insult to the wisdom and gracious character of the divine Redeemer. I cannot, therefore, give in to the idea that Christ leaves men to consult their own interest and convenience, whether they shall become watchmen on the walls of Zion to warn the people of impending danger, or not; whether they shall sacrifice their time, talents and worldly interests for the good of immortal souls, or lavish them in idleness. If it were left to the will and interest of men, who would not shrink from the sacrifice? There would be none to whom the language of the prophet would be applicable, where he says "If the watchman see the sword coming and warn not the people," &c. Though the sheep might wander and starve in the wilderness, no obligation to "feed" them would rest upon any. All might neglect to carry the news of salvation to the heathen, they might perish in their idolatry and sins yet none would be accountable. But I believe that the work of evangelizing the world must and will go on, and that God specially impresses the minds of men to engage in this work, and that he will continue to do so until the influence of the gospel shall be seen and felt in every nation, until the head-stone shall be brought forth with shoutings: grace, grace unto it; when the watchmen shall be all called from their stations on Zion's walls, and the laborers shall all "return rejoicing and bearing their sheaves with them."

But what is a call to the ministry? We do not expect to hear the Redeemer saying to us as he did to some who were fishing, "come follow me, and I will make you fishers of men." We do not expect to be smitten to the earth, hear

THE POSITION OF ROMISH PRIESTS.

The developments of Popery witnessed in our country during the last twelve months, have placed the Romish priesthood before the public in a new attitude. Their position is regarded by many as a novel one. Yet it is not new. Long have they occupied it; but so wary have been their incipient efforts in our country, that the public were not aware of their position. Thousands of our citizens were slow to believe that Romanists of the present age were Bible burners—that they 'abhor and detest the Holy Scriptures,' which Protestants use, and that they were prepared for the commission of every enormity, whenever they have the prospect of impunity.

The priests, by keeping their people distinct from other citizens in their temperance movements, as well as in their religious ceremonies, have preserved them as a *separate clan or caste*. The foreign papists among us have little or no intercourse with other citizens. Their spiritual leaders, by keeping them thus organized and distinct from all others, can most readily cherish and perpetuate their foreign prejudices, and hold them in readiness to vote *en masse* with the party that will the most liberally reward them.

For instance, in Philadelphia, in the city proper it is understood that they have voted *as a body* with the Whigs, who have given them their reward in various offices which they hold under the city government. In the districts in our city, they vote with the other political party, which has been enabled by their votes to secure the election of their candidates. It has been often stated, without contradiction, that the High Sheriff of this county was elected by Irish Catholic votes—that he holds a few in a Roman Catholic Church—that his first Assistant in office is a Roman Catholic—and that more or less of his posse are of that communion. Many of the inferior offices of the city and county are also filled from the ranks of foreign Romanists.

The very accents of the watchmen, as they cry the hour of the night, remind us of the manoeuvre practised by leaders in the political parties of the day. Our good citizens repose more confident in Romanists than Pope Gregory himself. His palace and life are guarded, whether waking or sleeping, by *Protestants*—soldiers hired for the purpose from Switzerland; while our streets are patrolled, when we sleep, and our palaces guarded, if guarded at all, by Romanists!

The facts stated in the preceding paragraph, will enable our distant readers to understand why no vigorous efforts were made to arrest the murders that shot down our citizens in the streets of Kensington, last May—and why bricks and mortar and wooden crosses, were regarded as more sacred than human life; and why the civil authorities permitted St. Phillips Church and others to be armed, contrary to law, on the 5th of July—and why many of the people have apparently little confidence in those appointed to see that the authority of law is maintained. And it may also be seen in the light of facts referred to, why the conversion of churches into armed forts created alarm and disturbance among the people—any why they think that those in authority are disposed to overlook the blackest crimes, if perpetrated by men of a particular party.

The success of Romanists, in thus gaining political influence by their votes, under the agency of their priests, who are the efficient actors in the drama, has led them to overrate their strength and importance. Hence their premature efforts to reform the schools of New York, of Newark, and of this city, as the first step in the work of revolutionizing the institutions of our country. Hence the position they have been emboldened to assume on political questions, and the development of their hostility to the Word of God, and their appeals, not to the tribunals of our country—but to Rome—to a foreign tyrant, to settle the litigated questions that rise among themselves.

These movements have brought the foreign Romanists before the political world, and fixed upon them the eyes of the people. And in our cities ten thousand are roused, as they were never roused before, to guard our institutions and government against an influence more pernicious and dangerous to the rights and interests of the community, than any hostile force which the most powerful kingdom of Europe can bring in array against us. It is well for our country and the world that these developments have been made; that the public are aware of the acts which Romish priests have enacted to gain influence for their sect—and that the people are rising, with the strength of a giant, to withstand their encroachments and restore an impartial administration of justice and conserve the great interests of the country.

There is a conflict at hand. The infidel and scoffer in the coming conflict will be leagued with the Roman Catholics. This was long since predicted by a distinguished man whose sagacity enabled him to foresee the movements of parties in more than one instance. Let the Christian in the prospect of coming events inquire what the interests of religion and of his country require him to do.

WRITTEN SERMONS.—Much has been said of late against written pulpit discourses. The evil felt by the community, is, we think, not in the writing of sermons; but in the awkward and dull use, sometimes made of them in the pulpit. We have seen in some exchange paper an essay on the subject, in which the writer, Rev. W. Balkam, says:

Henry Melville is the most popular preacher in London. He prepares and preaches but one sermon in a week, which he always writes twice, very often three times. Prof. Park in his eloquent Memoir of the late Mr. Hooper, communicates the following facts. "The editor of Massillon's Lent Sermons, regards it as a prodigy that he finished a discourse in so short a time as ten or twelve days. This eminent preacher sometimes wrote a single sermon fifteen or even twenty times. A distinguished scholar in our own land rewrote the most useful of his sermons, thirteen or fourteen times, and labored in

connection with a literary friend two whole days on as many sentences. A living divine who has been called the prince of our pulpit orators, spent a fortnight on a single discourse, which has already accomplished more good than 4000 sermons which were written by another of our pastors, at the rate of two a week. On the blank leaf of one of Dr. Griffin's manuscripts, it appeared that his discourse had been preached ninety times. Thus it had been touched and retouched, reviewed and rewritten, till so far as the author's power availed, it was perfected."

BEWARE OF IMPATIENCE.

There's many a pleasure in life which we might possess, were it not for our impatience. Young people, especially, miss a great deal of happiness, because they cannot wait till the proper time. A man once gave a fine pear to his little boy, saying to him, "The pear is green now, my boy; but lay it by for a week, and it will then be ripe, and very delicious." "But," said the child, "I want to eat it now, father." "I tell you it is not ripe yet," said the father—"it will not taste good; and, besides, it will make you sick." "No it won't, father; I know it won't, it looks so good; do let me eat it!"

After a little more teasing, the father consented, and the child ate the pear. The consequence was, that, the next day, he was taken sick, and came very near dying. Now, all this happened because the child was impatient. He could not wait, and, accordingly, the pear, that might have been very pleasant and harmless, was the occasion of severe illness. Thus it is, that impatience, in a thousand instances, leads children, and pretty ones too, to convert sources of happiness into actual mischief and misery.

There were some boys once who lived near a pond, and, when winter came, they were anxious to have it frozen over, so that they could slide and skate upon the ice. At last there came a very cold night, and in the morning the boys went to the pond to see if the ice would bear them. Their father came by at the moment, and, seeing that it was hardly thick enough, told the boys that it was not safe yet, and advised them to wait another day before they ventured upon it. But the boys were in a great hurry to enjoy the pleasure of sliding and skating. So they walked upon it; but pretty soon it began to crack—crack—crack! and down they were all plunged into the water. It was not very deep, so they got out, though they were very wet, and came very near drowning; and all because they could not wait.

All these things, though they may seem to be trifles, are full of instruction. They teach us to beware of impatience, to wait till the fruit is ripe; they teach us that the cup of pleasure, seized before the proper time, is turned to poison. They show us the importance of patience.—*Merry's Museum.*

DAUGHTERS.—Let no father impatiently look for sons. He may please himself with the ideas of boldness and masculine energy and moral or martial achievements; but to one he will meet with little else than forwardness, recklessness, imperiousness, and ingratitude. "Father, give me the portion which falleth to me," was the imperious demand of the prodigal prodigal who had been indulged from his childhood. This case is the representation of thousands; the painter who drew his portrait painted for all posterity. But the daughter, she clings like the rose leaf about the stem to the parent home, and the parental heart; she watches the approaching smile, and deprecates the slightest shade on the brow; she wanders not on forbidden pleasure ground, wrings not the heart at home with her midnight absence; wrecks not the hope to which early promises have given birth, or paralyzes the mind that doats on the chosen object. Wherever the son may wander in search of a fortune or pleasure, there is the daughter within the sacred temple of home; the vestal virgin of its innermost sanctuary, keeping alive the flame of domestic affection, and blessing that existence of which she is herself a part.

Anon.

SUBDUING THE TURBULENT TEMPER OF CHILDREN.—Fenelon, a French Archbishop, took in hand a difficult case, and pursued the following course, it is said with success. The Duke of Burgundy, grandson of Louis XIV, and heir to the crown, a spoiled child, of an outrageous temper, about fourteen years old, who had got the better of all his tutors, was committed to the Archbishop, with full powers to do as he pleased; and he tells us how he proceeded: "When the young prince," says he, "gave way to those fits of passion and impatience to which a temper naturally hot, made him but too subject, the tutor—the master—all the attendants and servants of the house were instructed to keep the most profound silence in his presence. They were not permitted even to answer his questions. If they served him, they turned away their eyes, as if afraid to approach a creature whose passion had overpowered his reason. Any attention they paid him was no more than what was necessary to preserve his existence, and that as in compassion to a person deranged. His lessons were suspended—his books were put aside as if no use to one so wild, and he was left to himself—to his reflections—to his sorrow—to his remorse." These are the feelings which a parent ought to put in action whenever he has to deal with passions of any kind: and the earlier the better.

TOMATO CATSUP.—Bake your tomatoes, ripe and peeled, in a brown earthen pan, in a cool oven; then press out the juice and pulp through a sieve. Next, to each quart of pulp and juice, add 1 lb. of salt, 2 oz. of eschellotes, (or onions,) 1 oz. of ground black pepper, 1/2 of an ounce mace, the same weight of allspice, ginger and nutmeg. Pound the spices together and boil them with the tomato pulp half an hour; then pass the mixture through a sieve, and when cold bottle it. This will keep good for years.

SHALL THE FEMALES VOTE IN CHURCH MEETINGS?

Dear Bro. Sands:—There seems to be a difference of opinion amongst good brethren, whether females shall have a vote in church matters or not. The Bible says, "they shall not speak nor usurp authority." There is a church divided about the continuance of their pastor. The majority of the church are in favor of his continuance—the majority of the male members are opposed to it. Now, if the females are permitted to vote, will they not overrule the males, and therefore usurp authority? And is not this contrary to Scripture? Your views on the above, considering the instance quoted, will greatly oblige many subscribers.

There is a difference of opinion in the practice of our churches, on the right or propriety of females voting on church matters, but not, we think, to any great extent. The general usage of the Baptist denomination, confines the right to the male members. As far as we can ascertain, such was the case in primitive times. The secular business of the churches was attended to by the male members. Indeed in many cases of discipline, the presence of the female members would be improper.

We know that in the churches in the city where the querist resides the practice has been to permit the female members to participate in the ordinary business of the church. But the practical effects have been frequently injurious, and have convinced us that the business would be more speedily and more judiciously transacted by the male members. Whilst as a general principle, we think that the ordinary business should be confined to the male members, in the choice of a pastor, in which all are equally interested, in which, frequently, a large portion of the salary is raised by the female members, they ought to be allowed to vote. In most of our churches, the females far exceed the male members. Sometimes a church of 100 members, will not have more than 15 to 20 males. In the choice of an under shepherd, of one who is to be the spiritual guide and instructor of the church, the female must be as deeply interested, as the male members, in the choice of a suitable man, and we think that may justly claim the right of voting, at least in this instance. In many of the Baptist churches in this country, whilst they are debarred from attending at the regular business meetings, they are permitted to vote at the election of a pastor.—*Religious Herald.*

SIMON THE SORCERER.

Simon was an impious man, and set himself in opposition to Christ, ascribing to Him no honor, but declaring that he himself was the great power of God. He was a Samaritan by birth, and studied philosophy at Alexandria, and as was common in those times, became a professed magician. He was quite successful in his arts, and imposed upon people by pretending to predict future events by the position of the stars, and to cure diseases by incantations; and by these means he drew great crowds after him.—Luke says,—"To whom they all gave heed from the least to the greatest, saying this man is the great power of God." He astonished and bewitched the people with his sorceries.

But after a time Philip entered Samaria, preached Christ and him crucified. And the people, believed Philip, abandoned Simon, and were baptized, and joined themselves to the Lord. And what did Simon do? Acts the hypocrite most adroitly. He wonders at the miracles, pretends to reform, offers himself for baptism, and joins the church. His real motive soon comes out.—"When Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, give me this power, that on whomsoever I lay hands, he may receive the Holy Ghost." This man had a grand speculation in view. If he could get the power of working miracles and of imparting to others the gift of tongues, it would be more profitable than all his incantations had been, and he was willing to pay pretty largely for the gift. Peter was shocked, and rebuking Simon sharply, told him his heart was not right, and that he had no part nor lot with God's people. And he warned him to repent, and pray God, that the thought of his heart might be forgiven him. Simon appears to have been somewhat startled, and asked Peter to pray for him, but he gave no evidence of repentance, and authentic history informs us that he returned to his old course of sorcery.

The short and sad career of this impostor shows, that a man's sincerity and goodness cannot be estimated by the number of his followers. It has been a prevailing fact, that false teachers have gained the most disciples at least for a time. Saul of Tarsus had more followers than Paul the prisoner of Jesus Christ, and Simon Magus drew after him the whole populace; and every one knows what crowds tread upon the heels of every strolling worthless religious impostor that comes about.—There is more craft than wheat in the world, and it is much more easily stirred and blown from place to place.

Simon has illustrated another point, viz: that a man who is ruled by the love of money, has no security against the worst of crimes.—No one can tell what he will do, neither does he know himself. His ruling passion fits him for any thing. He will sell ardents, in defiance of the woes and wailings that come up into his ears. He will sell Christ, and buy the gift of the Holy Ghost. He will betray confidence, sport with the interest of neighbors, and sell his character and his soul, for money. He who would not be dashed upon some of these rocks, must see to it that the lust of gain does not become his tyrant.

Men incur the curse of God, by wicked thoughts. Simon did not carry out his plans, but he thought to do it, and he was directed to pray that this thought might be forgiven him. It is in vain for one to make the outside clean, if he does not at the same time cleanse his heart of wicked desires and intentions.

Especially we are reminded that it is impossible to keep all hypocrites and deceivers out of the church. Philip could not know the heart of Simon. He appeared well for a time, perhaps as well as those who were truly converted, and there was no visible reason why his application should be refused.—Such cases occur now, and what shall be done? Shall none be admitted, or none but such as we know are Christians. This would end in becoming no church. If then the church acts with the utmost possible caution in admitting, shall her motives be impeached when she is found to have misjudged? Was Philip a hypocrite because he admitted Simon to the church? Were Paul and Peter no Christians because they admitted to Christian fellowship some over whom they had caused afterwards to weep? And are ministers and churches to be charged with corruption, because compelled to weep over fallen brethren? Is it so, that an associated body must forfeit all confidence the moment one of its number falls? Were there no patriots in the Revolution, because some deserted to the enemy? Was Washington not true to his country, because he had an Arnold among his generals? Can there be no virtue in a family after one child has taken to vicious courses? Such a rule of judgement is most unrighteous. An associated body, whether for religious or other purposes, is responsible for retaining and fellowshiping wicked members, but not for the simple fact of their apostasy; and those who stigmatize the whole church for the fault of a few, should know that they are actuated by no friendly feelings towards religion, and they may well take to themselves the warning which Philip addressed to Simon,—"Thy heart is not right in the sight of God. Repent, therefore, and pray God, if perhaps the thought of my heart may be forgiven thee."

DISTRESSING DEATH.

We are pained to record the death of Mr. John Skillman, partner and son of A. T. Skillman, Esq., of Lexington, who was lost overboard from the steamer Rhode Island on her passage from Stouington, Connecticut, to New York city. He went to Boston some time since on business, and whilst there was taken sick and showed some signs of mental derangement. His father went for him and they were returning at the time of his death. They were occupying the same room, the father the upper, and the son the lower berth, and in the morning the father when he awoke missed his son and could not find him in any part of the boat. It is supposed that in a moment of mental derangement he threw himself overboard. He was an amiable and interesting young man of unblemished character, and, if we mistake not, a member of the Presbyterian Church, in which his father is an elder. The agony of the father is said to have been indescribable when he discovered his loss. To the friends of the deceased we offer our deepest sympathies.—May He who has indicted this heavy stroke bind up the hearts which He has thus pierced, and pour into them the oil of consolation, and may this affliction be sanctified that it shall produce in them the peaceable fruits of righteousness.—*Priest and Herald.*

THE CHRISTIAN'S PORTION.

"Augustine's prayer was 'Lord, give me thyself!' And in this spirit the believer is ready to exult, 'Whom have I in the heavens but thee, and there is none upon earth that I desire besides thee. The Lord himself is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places, yea, I have a goodly heritage; I will bless the Lord, who hath given me counsel.' Surely the whole world cannot weigh against the comfort of being able to let go, and look up.—'Thou art my portion O Lord.' For unless his perfections should moulder away, and leave him a destitute and indigent God, it is impossible that his people can be impoverished. This portion, however can ever be enjoyed, even by a child of God, unless He who is the essence of it be supreme in the soul—not only above all, but in the place of all. Other objects may be subordinately loved; but of none but himself must we say, 'He is altogether lovely.'"

Rev C. Bridges.

QUITE LIKELY.—The reason why most people think more of their stomachs than they do of their souls is, because their stomachs are a confounded sight the larger of the two.—*Bos. Cov.*

J. L. McKee & Brother,

NO 40 WATER-STREET.

ARE now receiving and offering for sale at the lowest prices, a fresh and fashionable stock of Staple and fancy Dry Goods; consisting in part of the most beautiful

Plains and fig'd Silks;
Plains and fig'd Satins;
Splendid Cashmere d'Ecasse;
De Louisa Siye Chinties;
Paris Cach d'Ecasse;
Embroidered and plain Cardinals;
Paris Scarfs and Gravats;
Alpacas; Merinos; Bombazines;
Alpaca and Lustras and Chuanas;
De Organde Ginghamis;
Highland Plaids;
Moulines; Balzarines;
French, English and American Prints;
Linen Cambric and Cambric H'd'f's;
Velvets and Ribbons;
Flowers, &c., &c.

ALSO.

Kings, Linsey Plains, Jeans, Stripes, Checks, Tickings, Cottonades, Shirtings, Sheetings (bleached and brown) Georgia, Virginia and Lowell Unshing, Broad Cloths, Cassimeres and Satinets.

TOGETHER WITH

Negro Shoes, Mud Boots, and Wool Hats—all of which they would be pleased to receive orders for, or the visits of their Perry county friends and customers.

Sept. 4, 1844

THE HOWARD.

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

August 17, 1844

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 Cahaba 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 60 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 Instruction.

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

Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.

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

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

Miss ANNETTEN BOOTH, Vocal and Instrumental Music.

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

Miss ELIZA SEXTON, Regular Course.

Miss HARRIET JANE CHANDLER, Primary and Preparatory Departments.

Governess.

Miss SARAH S. KINGSBURY.

Steward's Department.

Mr. and Mrs. LANGSTON GOREE.

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

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

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

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

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

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

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

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

The Boarders never leave the grounds of the Institute without special permission from the Principal: They never make or receive visits.

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

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

Expensive Jewelry, as gold watches, chains, pencils, &c., must not be worn. 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. Like a COLLEGE, it is permanent in its character. Parents and Guardians may place young ladies here with the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no detaching of pupils at any season of the year, for fear of sickness; there has never been but one death, and almost no sickness, in the Institution.

RELIGIOUS DUTIES.

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

BOARDING IN THE INSTITUTE.

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

UNIFORM.

To promote habits of economy and simplicity, a Uniform Dress is prescribed. For winter, Green, Merino; for summer, Pink, Calico, small figure, for ordinary use and White Muslin, for Sabbath, Bonnet, a Straw Hood, in winter, trimmed with green, in summer, with pink. Aprons, Blue 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 in Marion, on reasonable terms.

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

SESSIONS AND VACATIONS.

There is but one session a year, in the Institute, and that of ten months, commencing always with 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 Rooms, and Toilet-Cabinet.

RATES OF TUITION.—PER TERM OF FIVE MONTHS.

Regular Course, (English), \$30 00
Primary Department, 1st Division, 12 00
" 2d " 10 00
Music on the Piano and Guitar, (each) 25 00
Use of Instrument, 5 00
Ornamental Needle Work, 15 00
Drawing and Painting, 15 00
Transferring, Shell, and Wax-Work, per lesson, 1 00
French, Spanish, German, and Italian, (either or all,) 20 00
Latin Greek, and Hebrew, (each), 10 00
Board, per month, including bed, bedding, &c., 9 00
Fuel, per month, 1 00

Lights and Washing, (extra).
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 place 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 coun-

try 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 enclose those spacious grounds, agreeably to their original plan.

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

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

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

BOARD OF TRUSTEES.

E. D. KING, President.
Wm. HORNBUCKLE, Secretary.
J. GOREE, Treasurer.
J. L. GOREE.
J. LOCKHART.
L. Y. TARRANT.
Wm. N. WYATT.
L. C. TUTT.

August 10, 1844.

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. Blansingame, 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,
JOHN R. GOREE, } Comrs.

Marion, August 10, 1844.

26td.

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 Sabbath 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 denominational literature of private publishers.

All the hymn books used by the denomination, are kept at this establishment. The Psalmist, 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 wanted, and specifying how they shall be sent.

LEWIS COLBY,
122 Nassau-st., New York.

August 17, 1844

6t

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, March, 1844.

Pathetic; it is also Polytheistic, inasmuch as it suggests or represents that every thing that exists is part of God. (Hear, hear.) It recognizes the works of nature as a specific development of the Godhead, and it worships them as such. (Hear, hear.) In consequence of this, the Hindoos worship the sun, the moon, the stars, the great mountains, the wide-spreading valleys, the ocean, the rivers, and the lakes. In consequence of this they worship, more particularly, the Brahmins, whom they hold as having come from the superior parts of the Godhead, while other men have come from the inferior parts. The office of the military class is to protect the Brahmin, and the office of the mercantile class is to provide wealth for the Brahmin. The office of the Shodras, who come from the feet of God, is to render service to the Brahmin. But while the Hindoos worship the works of nature, they also worship what they believe to be the attributes of God. They believe there are many personifications of the Divine attributes, that are to be recognized and treated as real existences. The Hindoos worship gods, whom they consider, like men, to be emanations from the Supreme Spirit. They are thus Polytheists in the most comprehensive sense of the term. They are also idolaters; they worship the elements of nature, of which they suppose the world consists. They construct for themselves idols of gold and silver, and brass and stone, and wood and clay. They believe they have it in their power to summon the Divine Spirit into these idols after they are created, and after they have fashioned them according to the ideas they have of particular gods. There is a passage in the Shaster respecting the power they are supposed to possess. "All the Universe is under the power of the gods; the gods are subject to the power of the mantras; the mantras are under the power of the Brahmins; the Brahmins, therefore, are our gods."

The Hindoos believe that the idol is the omnipotent god—they believe that God residing in their idols, these idols can hear and answer their requests.

Such is a mere glance at the theology of the Hindoos. It was said, by an illustrious person connected with your communion—I mean the late Rev. Robert Hall—that "where there is a lax theology there is a lax morality." We find this particularly exemplified in the case of the Hindoos. There is not a single commandment of the Decalogue which is duly respected by the Hindoo Shaster. After what I have said, I need say nothing respecting the first and second commandments. Taking the name of God in vain is quite common among the Hindoos. A man believes that he may be saved, by accidentally taking the name of Vishnu on his dying bed. The holy days or festivals of the Hindoos, are not days for holy rest and refreshment, but days for unbridled revelry and iniquity. During the holding of the Holi, or vernal festival of the Hindoos, obscenity is sanctioned by the Shaster. During the Holi, or great autumnal festival, gambling is directly sanctioned. With regard to the preservation of life enjoined by God, the Hindoo Shaster in many cases recommends suicide. They recommend many to terminate their lives when they are involved in distress, or when they wish to make a quick transit to heaven. They recommend widows to practise the right of Suttee; the poor widow is to offer herself as a sacrifice on the funeral pile along with the body of her husband. They tolerate infanticide in certain circumstances. With regard to licentiousness, they have no reverence to chastity. I shall not say a word upon that in this place; for there are things not to be spoken, or by name alluded to. With reference to the commandment with regard to the right of property, it is written in the Hindoo Shaster, that "A Brahmin may, without hesitation, take the property of a Sudra. He (the Sudra) has, indeed, a thing of his own; his master may, doubtless, take his property." (Hear, hear.) With regard to the eternal claims of truth on which it has been said the universe is founded, we find it thus written: "A giver of false evidence, from a pious motive, even though he know the truth, shall not lose a seat in heaven. Such evasive men call Divine Speech. In the case of falsehood, of marriage, of food eaten by cows, of food for sacrifices, or benefit in protection, or giving to a Brahmin, there is no sin in an oath."

These are specimens of Hindoo morality, not characterized by me as an excited speaker, but characterized by the sacred books themselves, from which I have literally translated the passages I have now read.

HORATIO HAYDEN.

Who is that boy, sitting in a garden with a book in his hand? It is Horatio. He said, when he went out, that he could not join the other boys in play, until he had studied his lesson.

Now you know the secret of his always being one of the best in his class. Also, you know why he always enters the school-room with a light step, happy heart, and smiling face.

You never see him lagging along to school, and stumbling over the pavements, as some boys in school stumble over their lessons.

Not that! Off he trips, with his books in his satchel, and his lesson safe in his mind, and ready at his tongue's end whenever it shall be called for.

No, do not suppose that he is a dull boy at play, because he is a good student. You would not think so, if you could see him run and jump, and drive hoop, and play ball.

Besides, he is always cheerful, and in good temper, because every thing goes right at school. And then he has the advantage of the dunces, out of school, as well as in.

Yes, Horatio understands how to get along in the world, though he is but a boy. And I doubt not that, if he grows up, he will become a respectable man.

Not respectable because he may be rich, but because he is industrious and diligent in his business.

I hope he will be a very good man; for if he be not good, nothing in all the world could make him truly happy. I am sure of that.

(Bumstead's Second Reading Book.)

The following were the contents of a hawk's nest on a large pine tree, nearly one hundred feet from the ground, on the farm of Liberty Partridge, in Westminster, Mass.:—"One black snake, 3 1/2 feet in length; two large adders; two green snakes; one striped racer snake; five striped snakes; six chickens; five sparrows; one striped squirrel; two mice; one toad; one frog; two young hawks nearly half grown!"

There are ten species of scorpions, mostly venomous, and some large.

BATTLES ON THE SABBATH.
The anniversary of the battle of Waterloo, which resulted in the downfall of Napoleon, was commemorated with the usual pomp and splendor, at Apsley House, the residence of the Duke of Wellington, the 18th of June. The day was a hundred nights, the Duke of Wellington, who, in princely style, the officers who fought under him on the memorable occasion. This great battle, which threw half of Britain into mourning, was fought on the Sabbath. Napoleon, who began this terrible conflict with the armies of the Allied Powers, might not have been defeated if the battle had been commenced and fought on any other day. But he was defeated on the Sabbath. It was Sabbath-breaking on a great scale, but none the more justifiable because nations and armies were engaged in it. Great men, and military men, of whom it has been said of the latter, they know no Sabbath, are no more justified in violating the Sabbath on a large scale than on a small one—no more than the most humble in the land.

The battle of Waterloo was fought on the Sabbath, and Napoleon, who began it, was defeated. The battle of New Orleans was also fought on the Sabbath, in which the British army, who began the battle, were defeated, although composed of veteran soldiers—and were defeated with terrible slaughter. The naval battle fought by Com. McDonough with the British fleet on Lake Champlain, took place on the Sabbath. The British began the attack, and were defeated, although their force was greatly superior to that of the American. The difference was so great, that it was a matter of wonder that a small American force should have been able to capture a force so greatly its superior. Here, then, are three battles, not to name more, which were fought on the Sabbath, and in each case the force which began the attack were defeated.—The coincidence is striking, however it be accounted for.—[N. Y. Evangelist.]

JESSE BUSHYHEAD.

The Cherokee mission has experienced a severe loss in the death of brother Jesse Bushyhead. He died at the Cherokee station, in the Cherokee Nation, in July. For some time he has filled the responsible office of Chief Justice of the Supreme Court of the Cherokee Nation. He possessed much influence with his nation, especially the Christian portion. Previous to the removal of the Cherokees from Tennessee, his labors had been instrumental to the conversion of a large number of his brethren according to the flesh. His influence was exercised with happy effect in reconciling the Nation to the necessity of removing to their new abode; and during the long and tedious journey from Tennessee to the Indian territory, as one of the leaders his efforts were unceasingly directed to mitigate the hardships of the journey, and to minister to the wants of the emigrants. He was a valiant and active minister, possessing considerable native eloquence. As a Christian, he maintained an unblemished character. As the conductor of Elder Evan Jones, he rendered essential service to the mission. Bro. Bushyhead possessed talents of a high order, and his life was devoted to the noblest objects.

THE LATE DR. GRANT.

Very few men of modern times have made so deep an impression on mankind as the late missionary, Dr. Grant. His courage prevented the thought of danger, when benevolence pointed him to the ignorant and degraded. Without seeking to do it, he commanded the respect and admiration of those who hated his goodness. The Korah laid down his gun when the man approached, whose courage had penetrated to his castle, and whose medicine had cured him when he was sick. In his own person, or was a host for the protection of the oppressed. Dr. Armstrong made the following concise and touching statement at a missionary convention recently held at Syracuse, as reprinted in the Evangelist:—

"Dr. Grant was born in Marshall, Oneida county, New York, and made a profession of religion in 1827, being then about 20 years of age. It was not till near the close of 1834 that he seriously considered the question of his personal obligation to labor among the heathen. But he did not continue long undecided; and in the following May he embarked for Oronookah, and in October arrived at his first field of missionary labor. His history since that period is familiar to the friends of missions. Few have died at the age of thirty-six who have been more extensively and favorably known.

It is gratifying to know that in his last sickness he had the benefit of the medical skill of Doctor Smith, who reached Mosul on the 20th of March. His disease was typhus fever. He was delirious from the moment the disease assumed a threatening aspect, and, with momentary intervals of doubtful sanity, he continued so to the last.

His death excited a very deep and general sympathy among the people. People of every rank, men of all sects and religions, watched the progress of his disease with the most earnest anxiety. The French Consul, though a Catholic, visited him almost daily. The Turkish authorities sent to inquire for him; some came in person, and one who arrived immediately after his decease, could not restrain his tears when he heard it. One of the leading Jacobites remarked that all Mosul was weeping, excepting the missionaries; and another said there was no one who did not sympathize with them. Mar Shimon, the persecuted, exiled patriarch of the Mountain Nestorians, who is now at Mosul, said, "My country and my people are gone, now Dr. Grant is taken, and there remains nothing but God."—[Jour. of Com.]

KEEPING THE TEMPER.

There are few things more difficult, none perhaps more necessary, than to preserve upon all occasions an untroubled temper. There is no doubt great constitutional difference, in different individuals in power of maintaining the command over their passions, but few indeed are they, who do not upon certain occasions allow their feelings to overrule their judgment. The parent is incensed at some act of thoughtlessness, or carelessness on the part of his child, and under the impulse of that sudden feeling, inflicts punishment of uncalculated severity, which, when too late he repents of. If he apologizes he loses the respect of his child, and either way he loses his self-respect, both of which he might have preserved, had he kept his temper. A man in dealing with his neighbor sees him disposed to encroach upon his rights, his passions rise and a lasting enmity is the result. Now here as in the former case, had he kept his temper the calamity might have been avoided. Again, an in-

dividual may suppose himself injured by his friend and instead of stopping to reason upon the supposed injury, or considering the circumstances connected with it, he allows passion to usurp the throne of reason, and in his turn injures his friend, thus making the injury instead of lessening it—enemies are made, and friends become enemies. Now this arises from the fact that he did not keep his temper.

Such is the constitution of the human mind that the exhibition of any feeling in one individual excites the same in others. Hence if a man becomes incensed at his neighbor, and exhibits it either in words or actions, the same feeling is excited in his bosom. Like a flame anger kindles every thing in its reach. But as this passion excites its like in those to whom it is directed, so a mild and conciliatory spirit produces reciprocal sentiments in the breasts of others. A calm deliberative course of conduct will often quell the fiercest storm of anger. But it is perhaps more difficult to restrain our passions, when an individual becomes angry at us, than under any other circumstances. For here we have the power of sympathy to fight against, and most likely to endure with calmness, the abuse we may receive from our excited friend. But this here of all places to be most desired. If we maintain a cool untroubled demeanor, we may succeed in quieting our friend by showing him he has no cause of complaint, or if we have really injured him, by apologizing and offering to make due reparation. This course, though difficult, is the course every Christian should feel himself under obligations to adopt. But if we catch the flame from him, instead of restoring every thing to its proper order, we commit one sin in losing our own temper, another in unnecessarily augmenting his, and the result of it all is a lasting rupture.

In our associations with mankind we must expect to meet with much calculated to irritate. Selfishness is the controlling motive with the mass of the community. And in our course of life we shall often find ourselves placed in circumstances where our interests will clash with those of our competitors. It is evident that in such a state of things we need to place a double watch over ourselves to prevent our baser passions from becoming our masters. But in all cases the only safe course is to "keep cool." A man may lose fortune, friends and reputation and still be guiltless, but he can never lose his temper without blame. SIGMA.

Williamsburg, May 29, 1844.

SCRIPTURE ILLUSTRATED.

Romans 6: 17. "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto you." There are some who believe that the apostle, in the text, thanks God that the church at Rome were once the slaves or servants of sin! But this cannot be, inasmuch as sin is dishonorable to God, and injurious to the creature. That God will ultimately overrule sin for the promotion of his glory, is a sentiment I am not disposed to controvert. But that it is right to thank God that men are, or were sinners I greatly doubt, not only from the reasons already mentioned, but because it would contradict the whole spirit of the Bible. The ground of the apostles thanksgiving appears to be this: That although the church at Rome were once notorious sinners, yet they had now obeyed from the heart the gospel of Jesus Christ; in other words, great sinners had been moulded in the image of God by the power of the gospel, and become his obedient devoted children.

To be thankful for this, is in accordance with the example of Christ, and the whole spirit of that revelation, he has been pleased to give us. This too is ground of rejoicing worthy of enlightened Christians. For

1st. Every soul is of infinite value. "What shall I profit a man if he gain the whole world and lose his own soul?"

2. Every soul that is converted, glorifies God and honors the vicarious sacrifice of Christ.

3. When men are converted it is the design of God, that through their influence, others should embrace the truth. Math. 8: 16.

4. This would be the case in an eminent degree with them, as inhabitants of the metropolis of the Roman Empire. Rom. 1: 8. The sense, then, of the passage is, But God be thanked that although ye were the servants of sin, &c. This is the view of both Barnes and Wesley. A. H. H.

Christian Observer.

Plymouth, July, 1844.

Boundary Monuments. Ninety-nine castings, in iron were landed yesterday from on board the Boston packet brig Acadia. They were consigned to Mr. Wier, to be forwarded to Canada, for the purpose of marking the long disputed Boundary line between Her Majesty's possessions and those of the United States, as concluded by the late treaty. Each casting is about six feet in length, of a square form similar to that of the Bunker Hill Monument, and having the following inscriptions on the four sides: "Treaty of Washington, Boundary, August 9, 1842." "Lieut. Col. I. B. B. Escount, H. B. M. Commissioner." "Albert Smith, U. S. Commissioner." The Monuments have been reshipped on board the schr. Mary Ann, for Quebec.

[Halifax Herald.]

It is said a Mormon has arrived in St. Louis, who reports that Joe Smith has risen from the dead, and has been seen at Carthage and in Nauvoo, mounted on a white horse, and with a drawn sword in his hand. He says that as Joe is thus restored to life, every thing will go on prosperously with the Mormons.

The Oldest Survivors. The oldest graduate at Harvard University now living is Dr. Ezra Green, of Dover, N. H., who was born on the 17th of June, 1740, and graduated in 1765. He was therefore ninety-eight years old on the 17th of last month. The next oldest survivor is Judge Timothy Farrar, of Ipswich, N. H. He was born on the 11th July, 1747, and graduated in 1767. He is exactly twenty years older than John Quincy Adams, who was born on the 11th of July, 1772, and he graduated the very month Mr. Adams was born.

An aged clergyman, in Baltimore, states that during the long time he was chaplain to the Maryland Penitentiary, he took great pains to ascertain from the convicts what was the commencement of their downward career—and that the testimony of about ninety-nine out of a hundred was, that their career of wickedness commenced with Sabbath-breaking.

The little animal which makes rapid circles on water is the gyrenus or water flea. When disturbed they dart into the water.

A HINT TO MINISTERS.

There was a husbandman that always sowed good seed, but never had good crops. At last a neighbor came to him and said, "I will tell you probably what may be the cause of it. It may be," said he, "you do not steep your seed."—"No, truly," replied the other, "nor did I ever hear that seed must be steeped."—"Yes, surely," said his neighbor, "and I will tell you how it must be steeped in prayer." When the party heard this, he thanked him for his counsel, reformed his fault, and had as good crops as other persons.

May not this little anecdote afford a useful hint to those whose office it is to sow good seed of the divine word? Too frequently it is found that but very little good fruit is produced within the limits of their exertions. What can be the cause? Alas! the seed which they sow, although of the best quality, even of heavenly origin, is not steeped in prayer. To the want of scrupulously attending to this practice, may be traced that barrenness of our favored land. Let then the spiritual husbandman in future be more diligent in his attention to that important duty, and then may he hope to see the vineyard committed to his care abounding in all the fruits of righteousness.

Gothick, the most ancient characters under this name, are attributed to Bishop Uplilas.

MEDICAL NOTICE.

DR. B. P. CURRY tenders his thanks to the citizens of Marion and its vicinity, for past favors, and respectfully solicits a continuation of their patronage. He has removed his office to the room adjoining H. F. Godden's Drug Store, and will devote his undivided attention to the duties of his profession. He may be found at all times at his office in the day, and at the residence of J. R. Goree at night, unless absent on professional business. His charges will be as follows: Visit during the day, \$1, and \$2 (in town) at night; mileage, 50c. in the day, at night \$1. Other charges in proportion. feb7 '44 22

H. FOSTER, JOHN A. BATTELLE.

FOSTER & BATTELLE,

successors to Griffin & Battelle.

WHOLESALE GROCERS,

NO. 34, COMMERCE STREET, MOBILE, ALABAMA.

REFER TO REV. ALEXANDER TRAVIS, CONEYH CO.

"Rev. J. H. DeVotie, Perry "

"David Carter, esq., Butler "

"Capt. John Fox, Monroe "

"Judge Ringold, Marengo "

may 25, 1844. 16-1f

DAVID GORDON,

COMMISSION MERCHANT,

NO. 6, ST. FRANCIS STREET, MOBILE, ALABAMA.

REFERENCES: John Ezell, Lowndes co., Miss.

Basil Manly, Tuscaloosa,

Caleb Johnson, Conecuh co.

Capt. John Martin, Montgomery

J. M. Newman,

Wm. Johnson, Selma.

Mobile, March, 1844. 1f

DR. SHAW & PARKER,

Resident Dentists, Marion Alabama.

WOULD respectfully inform the public that they have associated themselves together in the practice of Dental Surgery, and solicit their patronage. All their operations are warranted to be performed equal to any in the United States. They will visit Greenborough, Eutaw and Selma. Physicians and Dentists supplied with Teeth, Gold Foil, Plate, &c., at their office, over the store of W. H. Huntington & Son.

N. B. Ladies waited on at their residence. Customers and patients supplied with tooth washes powder, brushes, etc. etc. mar20, 1844. 28-1f

CHEAPER THAN EVER.

JOHN K. RANDALL,

NO. 44, WATER STREET, MOBILE.

OFFERS to purchasers a large and well selected assortment of books and stationery with which he has replenished his store, and which he confidently assures them is second to none in the State for variety and cheapness. Possessing the most favorable facilities for procuring frequent supplies at the lowest possible rates, and being determined to content himself with small profits and quick sales, he is enabled to dispose of every variety of articles in his line of business, at prices which cannot fail to ensure the success of his plan. His assortment embraces School Books in every branch of learning, and of the latest and most popular editions; among which he would call particular attention to some prepared expressly as "Southern school Books."

Classical, Theological and Historical Works, with all new publications, as soon as they can be received after they issue from the press.

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Mobile, February 1, 1844. 1y

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JESSE HARTWELL, President

ap20, 1844. Ala. Bap. State Convention.

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67 A Journeyman Printer wanted immediately at the office of the Marion Telegraph.

67 The readers of the *Alabama Baptist* are requested to accept the paper in its present form this week. Circumstances have occurred so as to render any other issue impracticable. The reasons will be made known in due time. Subscribers need be under no apprehension concerning the paper, as they will receive it in regular succession. We, therefore, request the readers to wait patiently for further information.

67 The article on "Justification," by "M.," which appeared last week, was so much mutilated, that we have thought it expedient to present it again in its proper form. It will be found on our first page—and the attention of the reader is invited to a careful perusal of it, as it is an important subject.

Our correspondent "Rellu" will perceive that the letter of Br. Cone, concerning the A. & F. Bible Society, appeared in our last number—which supercedes the necessity of publishing his communication. Will our brother favor us frequently with the fruit of his pen, and occupy our columns for the general good?

The senior Editor being absent this week, some communications must necessarily await his return. We hope all the correspondents will wait patiently. It is but reasonable that he who is confined closely for ten months, should be allowed a few days' recreation during vacation, to invigorate his exhausted system. In a short time he will be returned to his post, and resume his duties in the editorial chair.

ORDAINED.—At the Centre Ridge Baptist Church, Dallas County, Alabama, Br. D. R. Williams McIver, to the work of the Gospel ministry, on Monday, Sept. 2, 1844. The examination, (which was perfectly satisfactory) was held on the Saturday preceding. Br. J. H. DeVotie, of Marion, preached the Ordination sermon. Br. W. Kirven, of Centre Ridge, made the ordaining prayer. Br. J. J. Sessions, of Fellowship, gave the right and of fellowship. Br. J. Hartwell, of Marion, gave the charge—and the candidate made the concluding prayer, and gave the Benediction. The services were solemn and interesting.

"How it is, or why it is, I cannot tell, but one fact I know, which is this—the Alabama Baptist comes to my office about once a month. If matters are not altered by the time I come to the Convention, I intend to pay up and quit."

In answer to the above, we would say that we endeavor to have the Baptist regularly wrapped and directed to each subscriber, and carefully lodged in the Post Office. We regret that there should be any failure, as we well know the feelings of our readers.

FOR THE ALABAMA BAPTIST.

Messrs. Editors.—It may be that the Baptists of Alabama, and especially those who are interested in the Convention, have forgotten the alteration of the constitution at the last meeting with reference to those who are entitled to seats in that body. If it be so, it may be seen by reference to the last minutes, that no person can have a vote but those who represent some church, society or association.

Yours, &c.,

W. B. J.

Society Hill, Sept. 7, 1844.

67 The remarks above ought to be noticed, from the fact that the time is at hand for societies, &c., to elect their delegates to the next Convention, which meets at Marion, Saturday, before the third Sabbath in November. In those parts of the State where there are brethren who are favorable to the objects of the Convention, whose associations will not co-operate with it, I do think brethren in such circumstances ought to make a strong effort to form societies—draw them up a constitution, make collections and elect some of their members, who can, according to the constitution of the Convention, (15th art.) represent them in the coming meeting. A. B.

In addition to the above, I would here insert the articles of the Constitution which relate to membership in the Convention:—

"ART. 1. This body shall be known by the name of 'The Baptist State Convention of Alabama,' and shall be composed of delegates from Baptist Associations and Churches, and from missionary or other benevolent Societies composed of members of Baptist Churches in good standing."

"ART. 15. Any Church, Association or Society, as prescribed in the 1st article, contributing any sum, through the Convention, to one or more objects specified in the 9th article, may be represented in this body as follows: Each Association may have ten delegates, and each church or benevolent society, five."

The objects specified in the 9th article are—"Foreign and Domestic Missions; the education of such ministers as may have been licensed by the Churches to which they respectively belong; Bible translations and distribution; Sunday Schools; Religious periodicals; Tract and Temperance Societies—as well as all other objects warranted by Christ in the Gospel."

It will be seen by the above, that the article in the old constitution allowing any Baptist to constitute himself a member by his own contribution, has been changed so as to make it necessary for a member to be appointed by some Church, Association, or society. No definite sum is specified—but it should be held in mind that the objects of the Convention cannot be carried into effect without liberal contributions. If

Beneficiaries are received, they must be supported: Bibles are given to the poor, they must be paid for by some one: if Tracts are distributed, somebody must meet the expense of publication; and who can do a portion of these things better than the Baptists of Alabama—to whom God has given a genial sky, and fruitful fields?

We would urge upon the Brethren the importance of immediate and efficient action on this subject. We invite the brethren generally to consider the objects of the Convention, and act as an enlightened conscience and benevolent heart may dictate.

Let it be recollected, that the Baptist State Convention of Alabama is appointed to be held at MARION, PERRY COUNTY, on the THIRD SATURDAY IN NOVEMBER NEXT.

JESSE HARTWELL, Pres't.

FOR THE ALABAMA BAPTIST. EXPLANATION.

Acts II. 1-4. "And when the day of pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them; And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

This is the long expected fulfilment of an important promise. John, the forerunner of Christ said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire." Mat. 3: 11. When Christ had been with the disciples, and had been "seen of them forty days, and had spoken of the things pertaining to the kingdom of God, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he ye have heard of me." Acts 1: 3, 4. He then referred to the words of John in which the promise was couched. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." V. 5. This baptism with the Holy Ghost and with fire, was the sign by which they, and all men should be made sure that they were the apostles of the Lord. "The Jews require a sign, and the Greeks seek after wisdom." 1 Cor. 1: 22. From the time that the Lord said, "I do set my bow in the clouds, and it shall be a token (or sign) of the covenant," Gen. 9: 13, the Lord was pleased to give signs, and when the sign appeared, then the word was confirmed. Moses was encouraged by signs. 1 Sam. 10: 7. The prophets confirmed their messages by signs. The angel said to the shepherds, "This shall be a sign unto you, ye shall find the babe wrapped in swaddling clothes, lying in a manger." "And they came with haste, and found Mary and Joseph, and the babe lying in a manger." Luke 2: 12, 16.

The sign announced to the disciples was the promise of the Father, "He shall baptize you with the Holy Ghost and with fire." This promise had not yet been fulfilled,—this sign had not yet appeared. The disciples were expecting it, and the Saviour now said, it should happen "not many days hence."

The disciples were directed to remain at Jerusalem, till the wished for sign should appear.—They waited only ten days. On the seventh day after the resurrection, the disciples were all with one accord, in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. The disciples therefore were immersed therein. Thus they were baptized with the Holy Ghost. Here is a complete immersion: the house was full, and they were in the house, consequently, they were buried in the Holy Ghost. This was one part of the promise. The other follows. "And there appeared unto them cloven (or rather distinct) tongues, as of fire," that is, distinct or separate flames of fire, "and it (the fire) sat upon each of them." V. 3. These flames are called tongues from their shape, as it is so called in Is. 5: 24 (marginal reading):—*Fire issued from every part of the persons of the Apostles, and ascended, and arose in a distinct flame, and rested on each of them.* Thus were they immersed in the flame,—they were baptized with fire. So that the sign, which had been promised, was given, and now both the Apostles themselves, and others were satisfied that their commission was from God.

Here was performed that which was given as the sign of their Apostleship, and this occurred at no other time, except on those in the house of Cornelius. These are the only instances mentioned in the Testament of persons being baptized with the Holy Ghost, and with fire. The sign was evident, miraculous, and appropriate. It distinguished them from all others, and they were endued with power and knowledge above all others. They were the divinely authorized expounders of the divine will. They were set as lights in the world. They were authorized to set in order the things that remained, and upon them the church was to be built, Jesus Christ himself being the chief corner stone.

When God was about to establish his former dispensation through the mediation of Moses, he appeared to him in a flame of fire in a bush.—So when he was about to establish the Gospel dispensation through the hands of the Apostles, he appeared to them in distinct flames, which sat on each one of them. Hereby intimating, as in the former case, that the church might be

caused to pass through the fire of persecution, yet it should not be destroyed. The Lord will deliver his people out of the hands of their enemies.

We may further add, that the word translated *cloven* signifies, *separate, or distinct*, showing that the fire did not fill the whole house, as the sound did, but there was a separate flame enveloping each of the Apostles. Also the word *sat* signifies, *remain*. So that there was not a sudden flash like lightning, which appeared to stream above their heads, but a steady flame remained on them for some time, till all beholders might see, and be satisfied. When Jesus was baptized the sign which had been promised was presented. The Holy Spirit like a dove descended and remained on him. How long the dove remained, or how long the flames of fire continued, we are not informed. And it is of no consequence, provided it be long enough to give all beholders time to examine and be satisfied of the fact.

Such a miracle was performed as was quite satisfactory. The disciples no more looked for the promise of the Father,—they no longer remained in the cloister,—they no more waited for power, but they went forth and began to speak with other tongues, as the Spirit gave them utterance. They preached boldly in the name of Jesus Christ, multitudes were converted, and asked with anxious solicitude, "Men and brethren, what shall we do?" V. 3. Then Peter said unto them, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. "They that gladly received the word were baptized, and the same day there were added (together) about three thousand souls." This is the gospel church.

The miracles of the memorable morning of the pentecost were such as were suitable for the events of that remarkable day, and put the impress, and the sanction of the Deity upon those great transactions. And the Apostles went forth with their appointment received and confirmed by signs from heaven in the most satisfactory manner. They had been baptized with the Holy Ghost, and with fire, and proceeded to begin the great work of preaching the gospel to all nations,—to every creature. "And they went forth and preached every where, the Lord working with them, and confirming the word with signs following." Mark 16: 20.

"H."

SUMTER COUNTY, BELMONT, Sept. 2d, 1844.

Dear Brother Jewett.

Sir: It is always gratifying to the friends of Zion, to hear of her prosperity: I have thought it my duty to inform you of two highly interesting protracted meetings I have held in two of the congregations in which I labor. The first, with the Friendship Church in Greene county, near Forkland, which lasted twelve days; during which time, I was assisted by our beloved brother B. Hodges, who labored with his usual zeal and energy, and not without effect. I may truly say that the Gospel was felt by many; to be the power of God unto salvation, while the rich and poor felt that its fruits were to them immortality and eternal life. About twenty-five or thirty professed faith in the savior; among which were some of the first citizens of the county. Nine, upon a profession of their faith, were buried with Christ in baptism: some are halting, but are yet expected to unite with us or some other Christians. May the Lord direct them aright.

The church at this place, and all Christians present were greatly revived. Truly, it was a time of rejoicing in the cross of Christ. I left that place on Tuesday for Gaston, Sumter county, to our church in that place, made up principally of faithful, affectionate, good brethren, though in a crippled condition, from the bad management of two or three ambitious Baptist preachers, a spirit against which we should certainly guard. However, we commenced our protracted meeting in that place, on Friday before the 3d Lord's day in August, and succeeded in uniting the christian energies of that place and neighborhood. The Baptist, Methodist and Presbyterians seemed to be set for the Salvation of God; and truly it came to the comforting of God's people, and not only to their great comfort but to the awakening and conviction of sinners; and though I have been for many years in the work, and have been permitted to pass through several seasons of refreshing. Never did I feel more like the brethren and sisters had hold of the altar, than at that meeting; and truly did sinners realize the converting power of the grace of God! About twenty-five converts, many of which were truly bright—and I believe I also baptized nine at that place. Some others have joined, but not yet baptized. I had the assistance of Br. Mason, a zealous, affectionate Methodist Brother; and also our young brother Prescott, who labored acceptably and successfully. May they Lord take care of the youth! Permit me to say that there are surely some of the precious ones of the Lord about Gaston.

Yours, in Christian love,

THOS. WILLINGHAM.

CAMP MEETING.

A Baptist Camp-meeting is appointed to be holden at the Methodist Camp Ground near Livingston, Sumter county, Alabama, commencing on Thursday, 19th September, 1844. Brethren Brown, of Gainesville, and De Votie, of Marion, have promised (God willing) to attend; and all ministering brethren who can, are earnestly solicited to come and give their aid in the cause.—The public is respectfully invited. Ample preparations will be made for all who may attend the meeting.

67 The Sumter County Whig, and Gainesville Pilot, will please copy.

FROM THE WATCHMAN.

DON'T BE OFFENDED.

An Article for the Unconverted Reader.

BY REV. JOHN DOWD.

So he turned, and went away in a rage. And why did Naaman go away from the prophet in a rage? What was it that so grievously offended him, as to lead him to act thus rashly and foolishly?

If you have a Bible, turn to the second book of Kings, 5th chapter and 12th verse, and you will see what it was. Naaman was a great and honorable man at the court of Syria, a mighty and victorious General, and a favorite of the King; but there was one thing that embittered all his enjoyments, and rendered all these distinctions comparatively useless—he was afflicted with a most distressing and loathsome, and (by human means) incurable disease—he was a leper. In compliance with the advice of a little captive Jewess, who waited on his wife, Naaman had travelled from Syria to Samaria, to be cured of his leprosy by Elisha the prophet. The King of Israel to whom Naaman first applied, upon reading the letter written to him by the King of Syria, at first, supposed that the design of Naaman's master was to embroil him in a quarrel by requiring him to do a thing which was beyond the power of man, and then finding fault with him for not doing it.

Elisha the prophet, however, who soon heard of the King's distress, relieved him from his embarrassment, by requesting him to send Naaman to him, and because he had faith to believe that God would enable him to do this miracle, he added—"and he shall know that there is a prophet in Israel."

Now Naaman, being a great, wealthy, and proud man, thought that it was an act of condescension in him to wait upon the prophet at his own dwelling, and probably expected that when he arrived there, great attention would be shown by Elisha on account of his rank and station.

Instead of this, however, in order to show Naaman, that in the sight of God, the rich and the poor are on a level, and that no wealth can avail to purchase those blessings which are to be obtained only in answer to prayer, Elisha simply sends a messenger to him as he stands before the door, directing him to go and dip himself seven times in Jordan, and promising him, that, upon so doing, his flesh should come again to him, and he should be clean.

Then it was that Naaman was wroth, and went away, and said, Behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean?

So he turned and went away in a rage.

1. The directions of the prophet, and the manner of conveying them were mortifying to his pride, and therefore Naaman was offended. Had it been the poorest servant of my household, thought Naaman, with no retinue, no rank, and not a shekel of silver to call his own, he could not have been received with less distinction, and would have been equally able to procure a cure upon such terms as these. Are all my wealth and honors, then, to pass for nothing? His pride could not endure the thought. He turned and went away in a rage.

2. The directions given were entirely different from his preconceived notions of obtaining a cure, and therefore he was offended. Behold, says he, I thought, he will surely come out to me, &c. He had made up his mind that he was to be cured like a great man, and he had brought with him his talents of silver and pieces of gold to pay for it. But no, instead of simply standing still and receiving his cure from the hands of the prophet with an unhumiliated heart, he must lay aside all his lofty notions, and do an act, which should prove that his heart was humbled and his pride subdued. He must go and wash seven times in Jordan. "And what peculiar virtue is there in this river Jordan? Are not Abana and Pharpar rivers of Damascus, better than all the waters of Israel? If I am not to be honored in the way of obtaining this cure, may not the rivers of my own country share the honor? may I not wash in them and be clean?"—so he turned, and went away in a rage.

3. If Naaman was displeased with this mode of cure, there was no alternative presented, and therefore he was offended. He must either go and dip himself seven times in Jordan, or he must live and die a leper. Surely, he thought, Elisha might come out and listen to me, that if I should object to this way of cure, he might tell me of one more congenial to my feelings. So he turned, and went away in a rage.

Ah, says my reader, but this was very foolish conduct of Naaman, to reject for such reasons the means of escape from so dreadful a disease.

Bear with me, my dear impatient reader, while I say to thee as Nathan said to David:—THOU ART THE MAN! You are afflicted with a disorder, worse than the leprosy of Naaman—that disorder is the leprosy of sin, and unless you are healed by the only means which Christ the good physician has prescribed, the result will be not the death of the body merely, but the eternal ruin of the never dying soul. Now, as Naaman was told by Elisha how to be cured of his leprosy, so have you been told that there is no other name under heaven given among men, whereby we must be saved, but the name of Jesus Christ. Acts 4: 12. You have been told that God so loved the world as to give his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.—(John 3: 16,) and that while he that believeth on the Son hath life, he that believeth not the Son, shall not see life, but the wrath of God abideth on him. John 3: 36. And while you have heard the only way of salvation faithfully proclaimed, and the consequences of neglecting it solemnly pointed out, perhaps like Naaman, you have been offended and gone away in a rage. And that too for the very same reasons as those which offended Naaman.

The terms of the gospel are mortifying to the pride of the natural heart. "What!" say you, "though I am a rich man and an honorable man and a learned man, cannot I purchase salvation with my money or my fame, but must I come and crave it upon the same terms as the poor beggar?" or, if neither rich nor learned, you have said—"What! though I am an honest man, a sober man, a respectable man, a moral man, must I come upon the same terms as the thief, or the drunkard or the prodigal?" And while you have been told that all your respectability, all your morality, all your self-righteousness can avail nothing in the matter of justification; that

the blood of Jesus Christ, and that alone, can cleanse from all sin, and that you must believe in this remedy for sin, and that you must have a poor miserable leper for ever, you are offended, and like Naaman, gone away in a rage.

Now if you will read the 12th verse, you will find that Naaman had prudent servants, who reasoned with him kindly and gently. When he was turning away in a rage, they said to him, "M' 'her, if the prophet had said to him, 'do some good thing, wouldst thou not have done it? how much rather when he saith to thee, 'wash and be clean?' Happy for Naaman that he was blessed with those kind advisers, and that he did not the folly to reject their advice. He followed the directions of the prophet and was healed of his leprosy, so that his flesh came again to him, and he was clean, and he was clean." Then, to expostulate with thee, my dear reader, as these servants did with Naaman, may God grant that the attempt may be followed with the same blessed result—that thou may go to Jesus, wash in the "fountain filled with blood," and be at once healed of the leprosy sin.

Let me affectionately enquire, why like Naaman wouldst thou turn away in a rage? O brother, my sister, my father, if thou wert commanded to do some great thing, wouldst thou do it to obtain eternal life, how much rather when it is only—wash and be clean—believe and be saved—give up doing that thou mayest have salvation, and simply believe that Christ has died—all that his atonement and obedience hath secured, and sufficient ground of hope and dependence for thee, a poor perishing and guilty sinner.

But perhaps you are still offended; dear reader, let me ask with whom, and why? Is it with the writer? O let me assure thee that he loves thy soul; he was once as much offended with salvation by grace as thou canst be, till he saw that his best deeds were defiled by sin, and that if saved by free grace manifested through Christ the Saviour, he could not be saved at all. He is not offended then, if he urge and entreat thee by all that is momentous in eternity and heaven and hell, to fly to Christ for mercy, that thy precious soul may be saved.

Is it with that once dear relation you are offended?—that wife, or sister or daughter, who has left you alone to tread the road ye have travelled together, the road that leads to death? Oh do not be offended. If you will destroy your own soul by rejecting the only way of salvation, do not require her to do the same. Be content to go down to hell alone, without requiring one who was once dear, to be your companion in that doleful journey. But you need not be separated—accompany that dear friend in the road that leads to heaven. Trust in the same precious Saviour, and you shall meet in the same heaven at last.

Is it with the doctrine, you are offended? the doctrine that you are, by nature, a lost and guilty sinner—that except you repent you must perish—that salvation, if obtained at all, must be, not through your own merits, but the merits and sufferings of another, and that the honor of that salvation shall belong not to you, but to Christ, who gave his life a ransom for many? I am aware that these truths are as unpalatable to the natural man, as were Elisha's directions to the proud Naaman, and many who hear them, like him, go away in a rage. But O my dying fellow-sinner, do not be offended, these are Bible truths, whether you believe them or whether you reject them with disdain; and remember that your unbelief of your anger does not alter their nature, they are truths still; and if you do not believe before, you will find them to be truths when it is too late to avail yourself of that knowledge. O solemn, solemn words, and yet they are the words of Christ—he that believeth not shall be damned. Mark 16: 16.

Finally, I ask, is it with the Lord Jesus Christ you are offended? From the evident unwillingness to hear his name mentioned displayed by some, no less than from the open enmity exhibited by others to Christ and his religion, it is alas too manifest that there are many who are offended with Christ himself. But why offended with the precious Saviour who left his throne to suffer and agonize on the cross to provide a way of salvation, for thee, poor sinner? O why be offended with him who shed his precious blood to open a fountain for sin and uncleanness. O do not be offended with my blessed Master. Rather come to him as a poor, weary, heavy laden sinner, crying for mercy, for he has invited thee on those blessed words, "Come to me all ye that labor and are heavy laden, and I will give you rest."—Mat. 11: 20.

Remember one thing, however, and with this I close my appeal. If after all, you like Naaman go away in a rage, yours will be the ruin and the loss. Suppose Naaman, had had no faithful servants to expostulate with him, and had finally left the prophet in a rage; who would have been the loser? Without doubt, Naaman would have lived and died a poor miserable leper. So my fellow-sinner, will it be with thee—If thou be wise thou shalt be wise for thyself, but if thou scornest, THOU ALONE shalt bear it. Prov. 6: 12.

FROM THE BOSTON RECORDER.

HUNGRY FOR PREACHING.

There is such a thing as is referred to in the caption. There is nothing very painful and distressing about it, either; certainly nothing dangerous; and there is nothing unkind in desiring to make as many people as possible hungry in the same way. If I can say any thing to bring this to pass, it will appease quite a strong appetite of my own in relation to the matter.

1. The hunger I now notice, induces a thankful recognition of the Sabbath some time before it arrives. It is well to be on the look out for such a friend as the Sabbath, and a hungry hearer will discern the beauty of it through the mists of the week. Hungry people have thought of their dinner hour before it overtakes them; and it is nothing strange, that one hungry for the word, should have pleasing anticipations of the feast-day.

2. And he is not going to be late at public worship. Hunger for food, especially when it pinches, drives one up about promptness. You will not have to ring for that man often—not will the dinner be likely to cool by delaying for him. So the hungry hearer will hasten to his seat. He has an excellent appetite, and will lose no part of the feast; hence the untimely uproar of the church and pew door will not give notice of his arrival at the sanctuary.

3. And you will not catch the hungry hearer drowsy. Hunger and drowsiness are not often in each other's company. When one is present, the other is generally missing. A hungry hearer sleeps! Not he. He does not go to church to sleep. He goes to satisfy a craving appetite.

That appetite makes divine truth sweeter than honey and the honey-comb. It would not look like a man drowsy at his dinner. It does well to see a man as well as that, to see one so at the spiritual banquet.

4. And the hungry hearer will not be over-awed about the kind of dish in which the food is served. There are hearers who will not accept of anything much short of angels to feed them, and it must be from a "lordly dish," and the food itself must be prepared in the very nicest style of cookery, else they will not eat. Well, they are not hungry—that is the reason. They have been surfeited, or they are sick. Something or other has carried off their appetite. Not so with the hungry hearer. He has such a keen relish for his food, that he would be thankful for it even if ravens brought it. He is after the message, not the man. He cannot tell whether the preacher be in plain or splendid apparel. The dish—what does he care for that?—The food is what he wants. He was asked if the preacher was a fine speaker; if he made graceful gestures; if he wore a white or black cravat; if his hair was properly trimmed. Poor man! he was so hungry he could not tell. The least was so refreshing that he forgot all about the cook.

3. The hungry hearer's attention is not easily diverted. As for other hearers, they can prick up their ears at any other sound sooner than that from the pulpit, and send their eyes in all other directions more easily than in the right one. If a romping dog trot through the aisles he must be looked up at. If there be a sound of the wheel of the passing Sabbath-breaker, he must be peeped at. Each of the members of Squire Looter's family must have a glance, as they severally make their untimely entrance. But the hungry hearer—his ear is fixed—his eye is fixed—and all because his heart is fixed. He wants to be fed. He came for that purpose. And he is not going to lose his errand. There must be high times in the sanctuary before his attention shall be diverted.

6. Nor is the hungry hearer quarrelsome about the varieties of the truth, served up for him. Some hearers want all bones, as if they were hyenas; it must be all doctrines, or they have no ears for it. Others will not touch a bone—it must be all meat. And milk—others must have that, and they will have nothing else. Each must have his own savory dish, or all the fat is in the fire.

But a keen relish for truth will make all sorts of well—bones, meat, milk; law, gospel, promise, threatening—it is all good; hunger does not stop for the savory dishes, and turn the nose up at all the rest. A good appetite is a most excellent thing to bring to the sanctuary. You will not see him disappointed that brings it. He is going to get something to eat, come what may. If there is any truth in the Lord's house, he is going to find it, and be fed.

7. Nor is the hungry hearer easily frightened about the weather. Those that have poor appetites for the word, are easily put into consternation. If a cloud or two happens to scowl for an hour or two about the sky, it does them up for the day. If it should actually drizzle, mercy on them, how could they venture out! And the wind has got to keep all the weathercocks in a particular trim, if it would not alarm them into an exile from the sanctuary.

But the hungry hearer broke caste with all that trifle some time ago. His hunger for the word has tossed all his fears about the weather overboard. Boreas must steam it up well, to shut him up in his house; and the sky must be a watering-pot on a pretty large scale, to give him any other home on the Sabbath than the house of prayer. He is hungry. That is the great fact, and the elements must be terribly by the ears to cut him off from public worship and house him up at home.

So much about being hungry for preaching. And in view of it all, I would add only one thing, as the old divines say, "by the way of improvement."

Preachers themselves can do much toward making their people hungry for preaching, viz: by preaching in the best manner possible. If they would study diligently—pray most fervently—put as much well-digested and compacted thought as possible into each sermon, and pour on as much as possible of the unction of holy love, they will spread a most tempting banquet. And people will love to go where they can find such a feast. The idea of it will sharpen their appetites. They will not be able to help being hungry—and they will be fed with the fatness of God's house, and drink of the rivers of his pleasures. And happy shall be the preacher, and happy the people.

PASCAL.

Worth Having. The largest diamond in the world, it is said, belongs to the Emperor of Brazil. It is still uncut and in its rough state, and weighs 1,680 carots—equal to about two ounces and two-thirds—and according to the jeweller's rate, it must be worth the enormous sum of £5,644,800, about \$28,000,000! It could, however, be probably bought for the sum of \$3,500,000—no small sum for a rough stone weighing only about two and a half ounces! It was found at the bottom of a river by one of the Emperor's slaves, who obtained his freedom for it.

A Curious Case. A gentleman of Salem, Mass., was suddenly seized with a paralysis of the left arm. A few weeks ago he went to Ipswich for recreation and exercise, and while there, becoming much fatigued, he found a resting place upon the sandy beach. During his siesta, his hand became imbedded in the sand; very shortly a violent pricking and twitching sensation commenced. Receiving encouragement from this unexpected return of action in the part, he excavated a place in which he put his arm, and covering it up soon fell into a quiet sleep, and so remained about an hour. On arising, he found to his surprise and delight that he had entirely recovered the use of his arm, and he still has perfect use of the same. The question arises, Was there any benefit from merely covering the limb with the sand, or was it merely an effort of nature, which happened at the time the hand became covered?

An Old Spaniard. There is now in Madrid, says the Castellano, a man named Manuel Colar, aged 136! His habits are simple and regular. He rises every day with the sun and takes a long walk before breakfast. He has all his teeth except the molar, and nearly all his hair, only it is perfectly white. He is very erect, and every thing about him indicates extraordinary vigor. He knew all the dynasty of the Bourbons—Philip V., Ferdinand VII., Charles III., and Joseph Bonaparte. He does not smoke, and wears spectacles only to read and write. His appearance is that of a man of 70.

FROM THE BOSTON RECORDER.

A WORD FITLY SPOKEN.

Some eighteen months since, an individual whose religious views were of the character called "liberal," was by a reverse in his fortunes, thrown into a pious family in a neighboring city, where he availed himself of an opportunity of attending a series of religious services upon a special occasion. Here he was called to a serious reflection upon the concerns of the soul. At this period he was under a matrimonial engagement to a lady in Maine, and in correspondence with her, asked her, as if only half in earnest, "what her feelings would be, should she hear of his conversion?" Her reply was, "If you have one religious emotion, cherish it!"

Not long after, the spirit was striving with that individual, and conscience was urging and entreating him to make his peace with God; while Satan was holding up the short-lived and guilty pleasures of the world, to induce him to remain in sin. He saw in imagination kindred and friends reproving and deriding—companions deserting him. He faltered. He turned one thought to the loved one who had won his affections. That word of encouragement coming from one who had his dearest interests at heart, decided the important question. He sought, and trusts that he found a Saviour. Shortly afterwards she too became pious, with many of their relatives and friends.

This happy pair have been united in marriage; and when the morning and evening prayer is offered for health and strength to perform the duties devolving upon them, and for the spread of the Redeemer's kingdom, they do not forget to thank God, with truly grateful hearts, for having called them from nature's darkness to behold this marvellous light.

Reader, eternity can alone unfold the glorious results which will have sprung from the sentiment of that young lady's generous heart, uttered in virtue's cause:—"If you have one religious emotion, cherish it!"

HOWARD.

THE FAMILY ALTAR.

Mr. Editor:—I recollect that when a lad, on reading I Sam. 4: 18, I wondered why it was that Eli seemed to be more affected by the news that the ark of God was taken, than by the death of his two sons. I was reminded of the circumstance in conversing with a Christian friend whom I met a short time since, and who has been severely afflicted by the death of the companion of his youth, to whom he was much attached. By this affliction his family has been broken up. In speaking of his trials, he observed, "I feel very much the loss of one thing; and while I was conjecturing to what worldly loss he particularly alluded, he added, 'it is my FAMILY ALTAR,' and remarked, 'I used to sit on the hour of family devotion come, when dismissing the cares of life, I could take the precious Bible, read a chapter in my family, and with them around me, kneel and implore Heaven's blessings upon us. It used to do my soul good!'—and, as he uttered the last sentence, tears started in his eyes—and they started in my eyes too. I thought how few heads of families feel like that. How few comparatively can say, 'we love to have the hour of family devotion come,' and feel it to be among their greatest blessings to officiate as priests before their hearthstone.

O for a closer walk with God!

[Christian Reflector.]

THE BEST LIQUOR.

"Give us a glass of your best liquor," said a toper the other day as he entered a shop.

The keeper gave him a glass of pure water. The toper, without weakening it, dashed it down his throat at a swallow. He soon began to taste, and taste, seemingly not exactly satisfied.

"What's the matter?" said the keeper, "wasn't it good?"

"Why, yes, it was good enough; but 't seems to me it was n't very strong. What kind of liquor was it?"

"Cold water was the reply. 'That's the best liquor we have in the shop, and I believe it's the best in town. As for any other kind, we have not got any, for I left off selling some time ago; so you've saved your three cents, and you'll feel better for it afterward."

"Well, I'll be coddled," said the toper, "if this is n't a regular suck-in; but I believe you're half right, for all that. And as you don't charge any thing for your liquor, I'm a good mind to be your customer, and see if I can't get rid of my head-ache and sore eyes."

The shopkeeper encouraged him never to drink any thing but the "best liquor!"—and he departed.—[Temperance Herald.]

FROM THE BOSTON RECORDER.

CHRISTIANS, DON'T NEGLECT THE PRAYER MEETING.

And why?

1. The prayer-meeting needs you. No others will carry it on, if you do not. No others will attend, if you do not. Christians are indispensable to the prayer-meeting. It must die, if they do not attend.

2. You need the prayer-meeting, on many accounts. You need it to exercise your gifts. They will grow rusty if not used. And the prayer-meeting affords excellent opportunities for using them to good purpose. And when we so often complain of our "small capacity," and "feeble influence," it is a pity that we should not use heartily what we have. This is the way to enlarge and strengthen the one and the other. Try it thoroughly, Christian. You need the prayer-meeting to keep your heart right. You need every possible help to this difficult work. You will not succeed too well, if you use all accessible means. The heart is like an onion—take off one coat of depravity, and another fresh and new appears.

You need the prayer-meeting that your example may be right. These social means have a great influence on the walk, if they are well employed. And is your example so good and beneficial that it cannot be improved? Many eyes are upon you—some for good, and some for evil. Many professors dishonor the worthy name of their Redeemer. You are weaker than a bruised reed. Can you afford to live without the prayer-meeting?

3. The Church needs the prayer-meeting. Many of its members seem to have but a name to live, and need to be recovered, if they have been converted at all. Many seem to be backsliders, and need to be reclaimed. Many, many neglect the prayer-meeting altogether. How can the Church have a prayer-meeting if you do not attend? The church cannot thrive without a good, stirring, spirited, spiritual prayer-meeting. It ought to have at least two every week—one public, and the other for the sisterhood.

4. The world needs the prayer-meeting. Its wants and woes, temporal and spiritual, defy all compensation or computation. They cannot be spread before you, but they stand out full in the view of Christ, who bids you "pray for all men." Will you attend the prayer-meeting? Will you? It needs you, and you need it. Earth needs it; Heaven does not—but its unfilled mansions, and untuned harps, and unoccupied thrones, bid you forget not the prayer-meeting. Will you remember?

I counsel you—

1. To calculate on attending the prayer-meeting. Let other things go—visiting, business, friends, whatever may interfere. If you mean to attend, you can usually do it.

2. Never wait to learn if others will go.—Do your duty.

3. Go to do good, and to get good. Don't sit stupid and silent, when you should speak or pray. Don't freeze up your brethren or sisters by heartless prayers or exhortations. Be alive! Get your heart right at Jesus' feet before you go, and you will have a good prayer-meeting. Will you awake and try?

D. D. T.

The Changes in China. The Rev. Dr. Abee is says: "The China I knew a few years ago, is not the China in which I am now residing. We can no longer say to the churches at home, 'ye are straitened in us.' The fields, the villages, the jungles, the shops, the crowded streets, the numerous temples, are all open to us. Hundreds of thousands are accessible. We can with difficulty escape them. If we have no leisure to visit them, they come to us. Many a time have I retired, wearied and exhausted, but their voices have rung in my ears, and I have found little or no relief." And yet he fears the hearts of the churches are not prepared to send the men and means necessary.

The Gospel. The Gospel does what was never effected by any other system. It dethrones sin from the heart; it restores the impress of Deity upon the soul; it reconciles man with his Maker; it bears up its possessor under a weight of affliction; it converts a dungeon into a sanctuary; it makes martyrdom joyful; transforms death into a welcome friend; silences the thunders of Mount Sinai; gives a title to Heaven! Life and immortality are brought to light by the Gospel.

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

NO ROYAL ROAD TO HEAVEN.

We are very desirous of believing that we can live at ease, and yet gain that experience which other men gathered only by conflict and prayer. We should like to possess the powerful experience of faith which Luther possessed, and which in general characterized the age of the reformers; but we are not willing to undergo that intense, soul-trying, spiritual discipline, which he had to pass through in gaining it. It is the mistake of this age to make of religion a thing of comfort and ease, instead of self-mortification and labor. We forget that in its very essence, religion is a thing of discipline, self-mortifying discipline, and that the principle of vicarious suffering is the one by which the world is to be converted to Christ, just as certainly as it is that in which was laid the very foundation of the world's redemption. Hence the church that draws back from the baptism of suffering, is not the church that can be instrumental in this world's regeneration; and if the church in our age be doing this, self-indulgence be the mark of our piety, it is as clear as noon day that not to us has the glorious commission been vouchsafed of accomplishing the promises of God, and not to us will the glory ever be granted of ushering in this consummation. It was the beautiful language of the poet Cowper, wrung from his own experience of anguish,

The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.

We believe that this must not only be the experience of every individual Christian in getting to heaven, but that the church by which the world's regeneration shall be accomplished, will be a church baptized with suffering, or what will answer the same purpose, distinguished for voluntary self-denial. If we reject this, it is no wonder, that our piety is destitute of originality and vital power; we are rejecting that which, in a world of fallen beings, constitutes, in the very nature of things, the only source of power.—Death, said Mr. Coleridge, only supplies the oil for the extinguishable lamp of life. This great truth is true, even before our mortal dissolution; that death to self which trial produces, constituting even in this world, the very essence of strength, life, and glory.—[Cheever.]

FROM THE BIBLICAL RECORDER.

IMPRISONMENT OF BR. MÖNSTER.

Persecutions Thicken. Recent intelligence from Br. Gucken under date of June 12, 1844, gives the following account of the imprisonment of Br. Münster, on the 13th of May. He says in his letter to Br. Oncken, "the ways of the Lord are strange but always the best, he gives me and my wife and daughter, patience in the midst of our troubles."

The reason of Br. M.'s imprisonment is, that he, "poor sinner, is the sole cause of the considerable increase of church members, most of them having stated before the court, that Münster's preaching had produced the change in their sentiments." To this may be added the numerous attendance of hearers at their public worship, "which is as a thorn in the eye to the ministers of the State church; for their places of worship are partly empty; and hence they have influenced the authorities to new persecutions." "A law suit," he says, "will now be commenced against me, and perhaps several members of the church, which may last for years; whilst they cherish the desperate hope to silence and destroy the church during this time; forgetting that as long as they cannot arrest our Lord, all labor will be lost." A letter from Sr. Münster to Br. Oncken says, "that the measures against her husband are much severer than before the assemblies had been dispersed by the police, and every attempt had been made to obtain information from M. about the church and its members." Br. O. subjoins, "I really do not know what can be done for our brother, we can do nothing at Hamburg but sympathize and pray for him; but your Board, (that is our Foreign Mission Board) may, probably make another remonstrance in behalf of our oppressed brethren."

This does not strike us as a momentary whim, but as a principle, or primitive example. We think application might be made by the English Board and the churches in this country, to a higher authority than the sovereign of Denmark—to the Sovereign and Head of the Church—with far greater prospects of success. Indeed, a petition offered in our prayer meetings could not fail of success, if offered in faith.

The course we have pursued, both in regard to Br. Oncken and Br. Münster heretofore, has been little going down to Egypt for help. We have made a deal of effort to send over to Hamburg and Denmark petitions signed by members of the Board and other citizens of this republic, and we have even solicited and obtained the interposition of those in the highest political stations in our country in our behalf; and Her Majesty, the Queen of Great Britain, has not been left out in the mighty combination which was brought to bear on these persecuting powers.—And what did it all effect? Why, a little company of Baptists in Jerusalem, in more serious circumstances, were far more successful. When Peter was delivered to four quarters of soldiers, and bound between two of them, in a seemingly hopeless dungeon, and Herod had not a doubt but that he should see him executed the next day, they addressed their petitions to their father in Heaven for part of a night only, and he surprised them with the speediness of his release—and his persecutor and guards were left in utter amazement. How much more consistent it would be for Baptists in the present calamity to look at this example and copy it, than to resort to another effort at secular influences where we stand positively rebuked by the previous experiment.

The Lord Jesus has not approved of the course; of this we are confident. It was a laborious and humiliating one—charged with infidelity—a reproach on the love and faithfulness of the Master—and we hope it will never be tried again. Let prayer be made in faith in behalf of Br. Münster and his companions in tribulation, by their fellow-disciples in this country, and their release is as certain as Peter's was in Jerusalem. Or if that should not be deemed best, we shall hear of mightier results from the gospel seed already sown in that kingdom, than was ever before reported. If we should not be surprised by the announcement of some Rhoda of Br. M.'s liberation, we shall be astonished by something quite as cheering—either that some of his prominent persecutors were arrested, or that the word was growing exceedingly, and multiplying over all the land.

VORTIMER, made king of Britain 447; forced to make his son Vortimer a partner in his government, 445; Vortimer died, 475; Vortimer deposed by Ambrosius, 475; burnt, with his queen, in a castle in Wales, 485.

The finest bread hath the least barn, the purest honey the least wax, and the sincerest christian the least self-love.

FIGHTING.

Oh, 'tis indeed a dreadful sight,
When children swell with rage, and fight;
Such tempers none but Satan please—
'Tis he that prompts to acts like these.

What! wish another child to main;
To make him blind, perhaps, or lame;
To kick and strike as if you would
Do all the injury you could.

You in such passion hardly know
Where, or where not, you strike a blow;
What if a blow had stopped his breath,
And hurried him to sudden death?

Or, had this happened then to you,
As well it might, for aught you knew:
Where had you gone in haste to dwell—
In heaven? or in the depths of hell?

God! give my child a better heart,
Nor let him act a murderer's part:
Teach him to love and to forgive,
And henceforth in sweet peace to live.

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA.

Number of Pupils last year, one hundred & thirty.

BOARD OF INSTRUCTORS.

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

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

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

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

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

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

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

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

the absence of the young ladies are formal under the eye of the Teachers, from whom the pupils are not separated.

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

They never make or receive visits:

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

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

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

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

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

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

Uniform. To promote habits of economy and simplicity, a UNIFORM DRESS is prescribed. For winter, green merino; for summer, pink calico, small figure, for ordinary use and white muslin, for Sabbath. Bonnet, a straw hood, in winter, trimmed with green; in summer, with pink. Aprons, blue 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 in Marion, on reasonable terms.

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

Sessions and Vacations. There is but one session a year, in the Institute, and that of TEN 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 dormitories, trunk rooms, and toilet-cabinet.

RATES OF TUITION—PER TERM OF FIVE MONTHS.

Regular Course, (English), \$20 00

Primary Department, 1st Division, 12 00

" " 2d " 16 00

Music on the Piano and Guitar, (each) 25 00

Use of Instrument, 5 00

Ornamental Needle Work, 15 00

Drawing and Painting, 15 00

Transferring shell & wax-work, pr lesson, 1 00

French, Spanish, German and Italian, (either or all,) 20 00

Latin, Greek, and Hebrew, (each,) 10 00

Board pr month, including bed, bedding, &c. 9 00

Fuel pr month, 1 00

Lights and washing, (extra.)

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 the 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 enlarge 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 EOLICHORD, a new invention, containing in itself the power, grandeur, and sweetness of the Piano, the Organ, and Seraphine united. No additional charge will be made for instruction on this Instrument.

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

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August 10th, 1844.

To the Editors of the Alabama Baptist:

Dear Brethren—Permit us, through your paper, to appeal to the ministering brethren of Union, Cahawba, and other neighboring Associations, in behalf of the cause of Christ in this region. The Baptist Church at Eutaw, though the very least of Christ's flock, both in numbers and in strength, and though deficient in the wealth of the world, which always carries with it a powerful influence, we hope, nevertheless, has been planted by God's own hand, and will ere long be watered by the dews of His heavenly grace, to sanctify and cleanse us, and prepare us for a close and more joyful communion with Him.

We endeavor to keep the unity of spirit in the bonds of peace, and to hold fast to the faith once delivered to the saints—and these we will do, God being our helper; but we lack the ministrations of His word, and the holy sacrament of the Lord's Supper, which so sensibly and effectually reminds us of His death and sufferings; and are compelled to grope along through the wilderness of this world with what little food we can find on the way, and with what faint light gleams on our path from the direction of other wayfarers.

We are very poor, not able to purchase the bread of Eternal Life, but if our brethren will come amongst us, we will endeavor to find for them a shelter, a couch, and the bread of temporal life. Through the kindness of our brother Manning, who has labored with us once a month without the prospect of pecuniary reward, we have been blessed with a small share of the droppings of the Sanctuary; but we have not seen him in some time of late, and know not whether he will continue with us or not.—Through the liberality of the citizens of our town and the vicinity, we have reared a good and substantial house for the worship of God, but this is too often closed. We have heretofore made two attempts to have a protracted meeting, but most signally failed, for the want of ministerial aid. We intend making one more attempt; and our object in writing now is, to ask brethren to meet us here for that purpose, the Friday before the first Sabbath in October next.

Brethren, hearken to this Macedonian cry; and may God come with you, and inspire your hearts properly for the work, to the building up of His Church, the salvation of sinners, and the glory of His own name.

THE BAPTIST CHURCH AT EUTAW.
September 2, 1844.

FOR THE ALABAMA BAPTIST.
THE TRUE POSITION OF THE GOSPEL MINISTRY.

The concurrent testimony of historians, philosophers and statesmen from time immemorial, has placed the administrators and exponents of religious opinions upon a point of transcendent importance. The intelligence of all ages has conspired to ennoble the ministers of religion, and extend their influence. Tradition and revelation have each inspired in man, whether learned or unlearned, pagan or civilized, Mahometan or Christian, Jew or Gentile—a glowing, deathless hope of immortality. Leaving the dead Past to bury all its secrets, Man looks to the Future—the wide, the long, the never-ending Future—to catch, if he can, the gleamings of celestial glory. Saturated with the evanescent pleasures of this transitory state; cloyed in his spiritual and intellectual appetite; he would burst these earth-born fetters, and mounting on eagle's pinions, scan the immensity of Him who must be, and who rules! Planted so deep in his very nature are many eternal longings, that it cannot be remarkable that he should give earnest heed to those who profess to study the arcana of the spiritual world, and drawing from its mysteries, the consolations of truth and peace, would bid man be happy in their enjoyment. Dreadful responsibility! thus to hold man's temporal happiness—that which results from the control of heart and mind—in subjection to the mystical power of religious teaching. In all the Past, it is most evident that the power of religious rulers was superior to the physical power of temporal sovereigns. The first government of which man has any knowledge, was a theocracy—a government of religious rules and motives, and after which every government, not now subjected to the power of mere animal nature, is beautifully patterned, and through all whose many laws are interspersed the simple principles of the Mosaic statutes. The Governments of Egypt and Persia, China and Hindostan, Greece and Rome, from this time back to that period of which the memory of man does not now wot, may be brought forward to add their testimony to those evident and irrefragable declarations. How little, indeed, do we know of all that has happened in the Past, except as occurring in connexion with Religion! How few are the mighty men of mind whose names are familiar to us, except as they are related to religious ministers! Philosophy has willingly conceded the conservative power of mind over matter, to Religion, sublime and never-changing in its influence. Indeed, all the ancient Grecian and Roman philosophers were but seekers after the reasons for, and workings of, religious truths. Socrates was a philosophical teacher of Religion; Cicero, the orator and the statesman, when become a philosopher, discoursed of the "nature of the gods." Each admitted the overpowering influence of Divine truths. And how little do we know of those men who lived contemporaneously with them, governed by pious states, and made small harangues before the ignoble multitudes whom they ingloriously led!

But how small, in comparison with the influence of Christian truth, has ever been the power of Pagan or Mahometan teachings! And yet the mass of men are so wotfully ignorant of the past history of the world, of its present condition, and the bearing of principles upon human action, as actually to place a lower estimate upon the calling of Gospel ministers, than upon all other classes of men in society. Shame on their ignorance! Pity for their delusion! Not so think the Broughams and the Macaulays, the Guizots and the Villamares, the Websters and the Adamases, the Jacksons and the Frelinghuysens of our times. High above every class, pure in heart, clean of hand, single of purpose, they are placed above the mercenary motives of worldly ambition—above the paltry strifes of small partisans—mediators between man and man, and pleading with the Mediator between

man and God. If the Church is the palladium of Liberty, the ministers are the best, the surest, the most successful supporters of government. Law, in all its rigors of sheriffs and constables, jails and penitentiaries, chains and gibbets, exercises not a little of the influence over the opinions and actions of the body politic in restraining vice; in curbing licentious ambitions; in checking man's wayward tendencies; in elevating his feelings; in refining and chastening his sentiments; in directing his energies to proper objects of pursuit, which one godly man exercises over a community. His very presence and religious walk preaches solemn, emphatic truths, to the eyes and minds even of those who never hear his voice. Who would live in a community where houses of worship and ministers of religion were wanting? How long would such a community be a fit abode for intelligent and virtuous citizens? Even infidels and heaven-daring sceptics have intimated, not only their disinclination, but the terror which has chilled their hearts when they have been compelled to remain but a limited period among people who despised religion, and forbade its worship, its worshippers and its teachers presence and an audience among them. Politicians agree that the perpetuity of the Union depends mainly upon the proper decision of a great and vitally important question by the religious bodies to which our fellow-citizens throughout the Union are attached. Is not this an admission that the influence of the ministry voluntarily established, and under whose sway men are not forced to go, but voluntarily and cordially are induced to live and labor, is even superior to legal enactments? Were it not so, the Christian religion would have failed in some measure in its objects. While it seeks no alliance with governments, it would make governments feel that they are unstable and transitory without its powerful aid. What mean those alarming reports of violence and bloodshed in the beautiful City of "Brotherly Love"? The angry commotions of kindred citizens? Whence were they originated? Go and ask the priests of the true Cross of Christ, and then interrogate the teachers of the Papal delusions. While no influence can better elevate and improve man, and render him happy, than Christianity in its purity, it may as safely be said that no influence for evil is so tremendous upon the popular mind, as Christianity in its impurity. The history of the Church of Rome, through all its meanderings, will attest this as clearly as the light of noonday indicates the meridian glory of the sun. What constitutes the difference between civilized and uncivilized countries? The prevalence of law and order, the emanations of genuine spiritual christianity. If all these things be true, who can compute the real importance of the Gospel ministry? How inadequate are all our powers properly to estimate their true position! The moral renovation of the world; the transmission of pure truth down to distant and latest times; the general amelioration of all the woes of society, depend upon the ministry. I have no language, fully to express the solemn nature of the great responsibility, as well as the high and almost inconceivable delicacy of the varied duties, devolving upon him, who ministers in sacred things.

The literature of the world has always been in the hands of the Gospel ministry. Who are the men, whose names will go down to latest ages, hallowed in the hearts of the virtuous and the good? Who are the men, whose silent and unobserved studies, have revolutionized the world! Luther and Calvin, Zuingli and Melancthon! What name, among all the great Knights, who shivered a lance in the days of chivalry, for heroic grandeur; for moral intrepidity; noble daring of men and devils; visible and invisible powers, is like to that of Martin Luther, a poor priest! Who knows who lived as the governor of this or that province in his time; the ambassador of this or that court; the general of this or that army? They are forgotten. Even Frederick the Great, Alexander, Caesar, and Napoleon, occupy no such place upon the imperishable records of mind, as Martin Luther. What are Kings and Princes to such a man? What are even the Wellingtons and the Peels, in comparison with the tinker, John Bunyan? What was George the Third to Robert Hall? What was even William the Conqueror to George Whitefield? We assert, without fear of successful contradiction, that the men, who will, two hundred years from now, be studied by our descendants, proud of their country's former history, will not be the Tylers and the Van Burens, the Casse's and Polk's, Buchanan's and Johnson's, Crittenden's and Preston's, Clay's and Webster's; if these men leave no memorials of high forensic power, and literary genius; but they will be the Channing's and Beecher's, Edwards' and Dwight's, Stuart's and Roberson's, Barnes' and Wayland's, rather, at any time. Let the man of deep sense be Albert Barnes, than John Tyler; Francis Wayland, than Henry Clay. Who patronize the arts of design? Who are preserving with eager and watchful tenacity the relics of classic antiquity? Who are striving to render science attractive, by its association with the pure and beautiful of all nature? Who are the originators of Colleges and the best supporters of education? Who are the advocates of woman's rights, and the chief defenders of her unsullied purity? The ministry of Jesus Christ. To save man's soul and body, who peril most, devoting every power and taxing all energies, as the one object of life? Who but the faithful, humble, self-denying, cross-bearers of Christianity?

In another article we will show how this true position of the Gospel ministry is to be maintained.

W. C. C.

FOR THE ALABAMA BAPTIST.
JUSTIFICATION.

Mr. Editor: In the number for August 24th is an article on this important subject, signed "H." Does the author mean to deny that the righteousness of Christ is imputed to believers, and that this is the meritorious ground of their justification? Does he mean to assert that faith is our justifying righteousness? The spirit and general drift of that article seem to be good; but are all its statements properly expressed and guarded? I intend no controversy; but I would call the attention of sound thinking men to the important subject. Whether faith is righteousness at all, may well admit of doubt, as the author seems to allow: can it then be the "righteousness mentioned in Rom. 10: 3?" Where justification is attributed, in the scriptures, to "the blood of Christ," to faith; there is neither ambiguity nor inconsistency. All are indispensable, each in its appropriate relations. It may be said, with equal truth, that without his free grace we could not be justified; without the mediation of Christ we could not be justified;

without faith we could not be justified. A simple analogy will illustrate. A man is drowning in a benevolent individual on the shore throws him a rope, by firmly grasping which he is drawn to shore, and saved. It may truly be said, in this case, that but for the benevolence of the spectator, the drowning man could not have been saved; also, without the aid of the rope he could not have been saved; and, without his laying hold of the rope he could not have been saved. Each mode of expression describes the efficacy and necessity of a different part of the arrangement for saving the drowning man; all appropriate and true. Has faith any other efficacy or necessity in justifying a soul, then as a hand;—a receiving apprehending instrument, to lay hold, or the mediation and merits of the Lord Jesus Christ, who is our Righteousness? What would faith be, without that?

If faith be considered, counted a righteousness, it is by a figurative use of language; as when the receiver is taken, by a figure, for the thing received—the container, for the thing contained. Else, what hinders but we fall into the old anti-scriptural error, of seeking to establish our own righteousness, and of being justified by works. It was not the purpose of the mediation of Christ to render faith, or any other act or work of ours, capable of being taken as a righteousness sufficient for our justification. Rom. 4: 5. For, still, faith would be a work, and the rule or principle, according to which it is exercised would be a law. But the Scriptures excluded works in general, Eph. 2: 9. Rom. 11: 6, and law in general, Gal. 3: 21, as being opposed to the Gospel scheme; that boasting might be forever excluded, Rom. 3: 27. That faith is not the justifying righteousness is manifest from Rom. 1: 17; where the two are expressly distinguished. See also, Rom. 2: 22. Phil. 3: 8, 9.

Faith is unlike all other graces, merely receiving. The righteousness of Christ justifies us; he is our righteousness. Faith receives him.—Thus it may be said we live by faith; as it may be said of a professional beggar, that he lives by begging. Not by the act, certainly; but by what is communicated and received through it: in the case of justification, by the righteousness of God through faith. What it was that Jesus Christ did to constitute our righteousness, it is perhaps not worth while curiously to distinguish. Such distinctions as your correspondent adverts on, the writer of this article does not defend.—But that the obedience of Christ is as necessary to the end of making us righteous as his sufferings and death, will scarcely be denied in view of Rom. 5: 19. Both are joined together in one expressive sentence, "Obedience unto death," Phil. 2: 8. What particular function is performed by each apart, or whether any, the Scriptures have not taught us, and we do not well to inquire; but to separate either from his mediation, and that righteousness which justifies us, which vindicates the character and government of God and declares his righteousness in justifying the ungodly, seems contrary to the tenor of God's word. On the ground of Christ's perfect work, in living and in dying, God reckoneth us as righteous; that is, imputeth to us righteousness, Rom. 4: 6; a righteousness received by us, not wrought or performed. Faith does not work or perform this righteousness, no more than it constitutes it; for in the very passage where it is said to be counted for righteousness, it is expressly opposed to the idea of a work, Rom. 4: 5. And justification is not in reward of faith; but of the righteousness of God (Christ) which is apprehended by faith. Any other view, it appears to me, would confound the work of the Holy Spirit, who produces faith in us, with the work of Christ concerning us—furnishing that on which faith rests. I am not sure whether your correspondent, "H.," would dissent from these views. They appear to me to be according to the Scriptures of truth.

M.

FROM THE CHRISTIAN INDEX.

Bro. Baker: As the Baptists of Georgia are making vigorous efforts for the establishment of a Theological Seminary, I have thought that the following historical sketch might prove interesting to your readers. It is taken from the learned work of Prof. Knobel of the University of Breslau, entitled, "Der Prophetismus der Hebräer." I have translated freely, omitting some portions of the original and abridging others. Yours,

J. L. REYNOLDS.

THE SCHOOLS OF THE PROPHETS.

With respect to the origin, design, arrangements, and duration of the so called schools of the prophets, there are, to be found, in the Old Testament, scarcely any precise and circumstantial notices, from which a full account of the institution might be obtained. There are, however, some incidental hints and observations, from which we may form some conjectures concerning it; but it will be difficult to explain fully this part of the prophetism of the Hebrews.

In this inquiry, we shall first examine the name or designation of the subject before us, that we may thus be led to clearer conceptions of the thing itself. The members of the prophetic institutions were generally called sons of the prophets. This name, however, occurs only in the history of the life and times of Elijah and Elisha, and is, doubtless, of the same import as scholars of the prophets. (1 Kings 20: 35; 2 Kings 2: 3; 5, 7, 15, 4; 1, 39, 5; 22: 6; 1, 9; 1, 4.—the passage in Amos 7: 14, does not belong here.) For, as between teacher and scholar, a relation subsists similar to that between father and son, these terms may be, appropriately, interchanged. Among the Hebrews, the scholar called his teacher, father. (1 Sam. 10: 12; 2 King 2: 12; Matt. 23: 8; 1 Cor. 4: 15.) and this was the title with which he was generally addressed by others. (2 King 6: 21, 13; 14; of 8: 9; Acts 7: 2.) So also the teacher called his scholars, sons. (Prov. 1: 8, 10, 15, 2; 1, 11, 21, 4; 1, 10, 20, &c.) Similar expressions are found in the New Testament, employed by masters and teachers, to designate their disciples and scholars. (Matt. 12: 27. 1 Pet. 5: 13. Mark 10: 24. 1 Cor. 4: 17. 1 Tim. 1: 2, 18. 2 Tim. 1: 1. 2 Philim. 10. Jno. 18: 35. Gal. 4: 19. 1 Jno. 2: 1, 12, 28. 3: 7, 13. 4: 4: 5: 21.) Hence we are to understand, by some of the prophets, those who were instructed and trained to the prophetic office, by others. These were young men—as may be inferred from the nature of the thing, and the circumstance, that the sons of the prophets are designated as young men. (2 Kings 5: 22. 9: 1, 4.)

The term prophets, also occurs as the appellation of the sons of the prophets. (1 Sam. 10: 5, 10-12. 19: 20, 24. 1 Kings 18: 4, 13, 19; 14, 22: 6.) Both terms, prophets, and sons of the prophets, were interchanged. Thus, 1 Kings 20, the individual who is called in v. 35, one of the sons of the prophets, is denominated in v. 38,

41, a prophet. This circumstance is easily explained. The disciples of the prophets were obliged, from the nature of their situation to engage in prophetic employments, and might, therefore, be called prophets.

2. In examining, further, the external relations of the schools of the prophets, we find that the sons of the prophets lived in societies. There were large communities of prophets. Multitudes, collections of them, are mentioned, in the times of Samuel, Elijah and Elisha. (1 Sam. 10: 6, 10, 19: 20.) King Shab, when he was about to engage in the war against Syria, gathered together four hundred prophets, to solicit their counsels, with respect to the enterprise; (1 Kings 22: 6, 2 Chron. 18: 5.) and the governor of his house, the pious Obadiah concealed, upon a certain occasion, one hundred of the Lord's prophets, to save them from the blood-thirsty Jezebel. (1 King 18: 4, 13.) Moreover fifty of those disciples of the prophets, who lived at Jericho, accompanied Elijah and Elisha, (2 Kings 2: 3.) The whole number of scholars, at this place, must have been much greater, since they were in a condition to send fifty of their number in search of Elijah. (2 Kings 2: 16.) Finally, a hundred other disciples of the prophets, whose residence was at Gilgal, are mentioned in the time of Elijah. (2 Kings 4: 43.) These seem to be merely round numbers; and are not, perhaps, to be understood definitely; but it is clearly implied in these passages, that the sons of the prophets were very numerous, and that they formed societies or communities, among themselves.

Such colonies of prophets were the following places: Rama, where Samuel lived; (1 Sam. 19: 19.) Bethel (2 Kings 2: 3.) Gibeon (1 Sam. 10: 5.) Jericho (2 Kings 2: 6,) and Gilgal (2 Kings 4: 38.) v. d. 2 Kings 5: 22, 6: 1. Whether the disciples of the prophets possessed a separate region, in these places, or lived among the inhabitants in general, cannot be precisely ascertained. In favor of the supposition, we may mention the following circumstances. A certain place is referred to,—Naijoth, in Rama, where the disciples of the prophets pursued their studies under the direction of Samuel. This may have been a remote part of Rama, which was situated beneath the city (which was on the mountain,) but belonged to it, and was inhabited by the scholars of the prophets. Although Samuel lived here, he may often have visited the city, where his presence was frequently necessary. (1 Sam. 9: 12.) In confirmation of this view, it may be added, that the sons of the prophets are distinguished from the other inhabitants of certain regions. (2 Kings 2: 15, 19.) Possibly, the disciples of the prophets may sometimes, have had entire places to themselves, for we are informed that the sons of the prophets found their residence, too strait for them, and removed to Jordan, for a place of greater convenience. (2 Kings 6: 1.) They might support themselves, partly by agriculture, which they appear to have followed. (2 Kings 4: 39. of 1 Kings 19: 19.) and partly by the generous presents which they received. (2 Kings 4: 42.)

The supervision of these companies of the prophets was confided to the older and distinguished prophets, who, as superintendents, arranged and conducted their relations, occupations and exercises; and were treated by them with respect and obedience. That this was the case is apparent from 1 Sam. 10: 12, where it is said that one, who saw Saul and the prophets prophesying, inquired: where is their father? i. e. their instructor or president. Such appears to have been Samuel; since it is said of him that he was "standing as appointed over" the prophets. 1 Sam. 10: 20. So also Elisha; for it is stated in reference to him: "the sons of the prophets were sitting before him." 2 Kings 4: 38. 6: 1. The expression, to do any thing before a person, signifies to do it under his superintendence; and to sit before a person is the business of him who expects direction and instruction from one placed over him in a spiritual capacity. Num. 8: 22; Zach. 3: 8; Ezek. 8: 1. 14: 1, 20: 1, 33: 31. This subjection of the disciples of the prophets to distinguished prophets is exhibited in these passages, in which mention is made of the respect and obedience, which was accorded to the latter, by the former. Elisha sends away one of his disciples, with a commission, which he, accurately fulfills; (2 Kings 9: 1 seq.) the sons of the prophets, at Jericho, asks permission of Elisha to go in search of the missing Elijah, and do nothing without his consent; (2 Kings 2: 16 seq.) those at the Jordan apply to Elisha for leave to change their place of residence, &c. 2 Kings 6: 1 seq. Further, the disciples of the prophets accompany the departing Elijah; 2 Kings 2: 7-15, offer their respect and reverence to Elisha as soon as they know that the spirit of Elijah had fallen upon him; address him with the honorable title of master, and call themselves his servants. 2 Kings 2: 15, 16. 4: 1. 6: 3-5. Finally if the servants, who accompanied distinguished prophets, were disciples (of which there is scarcely any doubt,) this fact confirms the opinion, which we have expressed, of the relation which subsisted between them. The supervision of the prophets over their young disciples had reference, principally, to their prophetic training, but extended, also to their external relations, and general welfare. We see Elisha accompany the young prophets to the place where they felled the trees for their new habitation; and it is not improbable that he directed the whole affair; 2 Kings 6: 1 seq. we see him provide the means of sustenance for them, during a time of famine; 2 Kings 4: 42-44; and go to the relief of the widow of one of the disciples, who was pressed by her creditors. 2 Kings 4: 1 seq. We must not, however, infer too much from these circumstances.

3. The information afforded by the scriptures concerning the internal arrangement of these schools of the prophets, is still more scanty than that which respects their external relations. It

*Knobel remarks in vol. 1, p. 78: "The prophets, especially, those who devoted themselves, exclusively, to the duties of their office, were aided by young prophets, or servants, whom they employed in certain menial offices, as well as in the appropriate business of their vocation. 1 Kings 19: 3, 19. 2 Kings 3: 11. 4: 12 &c. How would our young theologians like this? Tr.

These prophetic institutions seem to have been the first manual-labor schools. The system obtained a transient favor, in the first monasteries, but was soon abandoned, especially by the monks of the West—and that too, notwithstanding the grave assurance of Jno. Cassianus, that "a working monk is pestered by only one devil; whereas a lazy fellow is haunted by a crowd of them." The devil of laziness is, indeed, multitudinous; his name is Legion. But will manual-labor schools cast him out? Tr.

may be inferred, however, from the above, that the younger prophets, those who were not yet trained to the prophetic office, were to be trained by the older prophets, and support of the theocracy, as well as of the prophetic office. In what manner the prophetic education was conducted, we cannot certainly affirm. It is probable that the prophets imparted to their disciples, as well as upon the theocratic law. The knowledge of the law was indispensable to the prophets; since it was their aim and duty to uphold the theocracy, and its relations. This instruction may have been, principally, although not exclusively, to the nature of the law; for the external arrangements of the theocracy were sustained by the prophets. In addition to the above, the prophets gave instructions respecting the manner in which the disciples should defend the theocracy, and discharge the duties of the prophetic office, in actual life. These directions were drawn by the older prophets from their own experience, and might be of great service to their younger, and less experienced and circumspect brethren. It is not improbable that the young prophets received instruction in the art of speaking, since this was indispensable to the successful exercise of the prophetic office. In short the prophets imparted to their disciples whatever information and advice they deemed of value to them, in the actual discharge of their duties. We are not to suppose that this education of the prophets was of a formal and systematic character. It was rather the free and spontaneous influence of the older prophets upon the mental development of the younger, by which their intellects were quickened, their views enlarged, and they themselves thoroughly imbued with the spirit of their noble calling.

As the design of the prophetic institution was the support of the theocracy, it was necessary that a theocratic spirit should be awakened and sustained among the sons of the prophets, and, through them, diffused among the people. For this purpose, religious music was employed; and it, therefore, formed a special subject of instruction, in the schools of the prophets. The scholars were trained to be religious singers; and, probably, for the most part, composed their own songs. 1 Sam. 10: 5. 19: 20. This matter was afterwards managed by the priests, who undertook the entire supervision of religious worship; and the prophets were confined to the delivery of their prophetic instructions and messages.

This investigation leads us to the following view of the sons of the prophets. They were bodies of young men, who were educated for the religious instruction of the people, in general, and the maintenance of the theocracy, in particular. They dwelt in large companies, in particular places; and supported themselves by the spontaneous productions of nature, agriculture, cattle-raising, and the gifts of the pious. In addition to the exercises which had special reference to the prophetic calling, they carried on the ordinary employments of life. In both these they were under the direction and supervision of older and celebrated prophets; who either lived among them, as Samuel at Naijoth, or visited them in their travels, as Elijah and Elisha. Admission into the society was open to any one who had a desire for the prophetic calling. Many may have remained among them for life—as may be inferred from the fact that there were married scholars; 2 Kings 4: 1, and many on the other hand, may have left them, to lead a more independent life, and devote themselves to the prophetic office.

BRAHMINISM.

The following graphic description of Brahminism, the Pantheistic religion of India, is taken from a speech of Rev. Dr. Wilson, of Bombay, Missionary of the Free Church of Scotland, as reported in the London Patriot.

This religion is a vast and spacious system of superstition. I am greatly afraid that at our missionary meetings we take far too easy a view of this gigantic power of iniquity. The Hindoo religion is essentially Pantheistic. It maintains that there is only one being that exists, and that is God. It maintains that the Divine Spirit is first found in a state of absolute rest, and in so small dimensions that it cannot be penetrated by a needle's point. It maintains that, after a lapse of ages which I cannot express in our numerals, that Divine Spirit becomes possessed of self-consciousness, and exclaims, "I am Brahman!" At this time, three qualities, truth, passion and goodness, which are supposed to be inherent in the Divine Spirit, begin to be moved—the Godhead begins to expand—all that we call the material universe is merely the expansion of God. The spirit of men, and the spirit of brutes, and the spirit of vegetables, (for they, too are supposed to be possessed of spirits) are merely emanations from the supreme mind, as sparks from the fire, or vapor from the ocean. The whole universe is represented as the Godhead.

This morning I copied from the Hindoo Shaster one or two passages, which I will read: "Heaven is his (Brahma's) head, and the sun and moon are his eyes; space is his ears; the celebrated Vedas are his speech; air is his breath; the world is his intellect, and the earth is his feet—for he is the soul of the whole universe." "A wise man, knowing God as perpetually residing in all creatures, forsakes all idea of duality—being convinced that there is only one real existence, which is God." "The spiritual being acts always and moves in Heaven; preserves all material existence, as depending upon him; moves in space; resides in the air; walks on the earth; enters like a guest into sacrificial vessels; dwells in men, in gods, and in sacrifices; moves throughout the sky; seems to be born in water as fishes, &c.; produced in earth as vegetable on the tops of mountains; rivers, and also members of sacrifices; yet he is truly pure and great!"

The Veda says: "All that exists is indeed God; i. e., nothing bears true existence excepting God; and whatever we smell or taste is the Supreme Being."

These are a few extracts from the Hindoo sacred writings. I have others in my hand. You will observe that this view of religion lays the axe to the root of all religion, properly so called. While these are the dicta of the sacred Shaster, it must appear that any consciousness of responsibility on the part of man is not to be expected. In fact, it is expressly stated in the Hindoo Shaster, that any man may at any time view himself as God. "Every one, on having lost all self-consideration in consequence of being united with divine reflection, may speak as assuming to be the Supreme Being." "The soul is a portion of the Supreme Ruler; the relation is not that of master and servant, ruler and ruled, but as that of whole and part."

I have spoken of the Hindoo religion as being

The Great Secret out at Last!
Bishop Hughes' Civil and Religious Liberty—as the Pope understands them.

The Freeman's Journal has at last ventured to speak of the Pope's Bull, (doubtless through the consequences of remaining silent) and justifies it all. Bishop Hughes has the credit of being the editor, and of course these must be his sentiments. If not, let him deny them.

He tells us now that he still advocates "Civil and Religious Liberty," and the "right to read the Scriptures;" but he does not understand those terms, as the Christian Alliance, the Bible Societies, and Americans in general. This is an important declaration—rather a surprising one—frankly and honestly stating those terms in public controversy for ten or twelve years, and making loud professions of the greatest devotion to the principles they express. It is rather late to talk about defying them—but better late than never. Every antagonist he has ever had has made vain attempts to bring him to this confession. We all know his insincerity as well as we do now—at we have not before enjoyed the satisfaction of exposing his Romish and Jesuitical heart, by publishing his own words. He says:

"His Holiness prebends no doctrine with regard to the reading of the Bible, except that which the Catholic Church has always held."

Now, the Bull commands all his bishops—my Lord John of New York among the rest—to let all persons they can of so much of their property as is invested in Bibles—in whatever language, authorized versions, and all. He invites the Bishops of Italy to aid Italian Bishops with their civil power—that is to seize all Bible importers, printers, vendors, owners, and readers, and chain fast send them to Rome, to be put into the furnaces which Bishop Hughes lately assured his hearers in Philadelphia, is now the only one in the world!

And Bishop Hughes says:

"As Supreme Pontiff and Temporal Prince, he [the Pope] with his hands and condemn a combination of forces to establish religious liberty in Italy, because their religious liberty means an indifference to all religion, and the destruction of the faith and morals of the people; and because this same religious liberty is certain to engender violence and bloody disorders in the State."

In this the Pope tells us he does nothing with which the greatest of all can quarrel; and he of course makes no objection to it, but evidently reserves of it.

Now the Christian Alliance propose to introduce the Bible into Italy. The Pope declares that the Bible is the hands of the people, will lead to introduce religious liberty first, and then the Bible. Therefore he calls for an united effort against the Bible. Bishop Hughes is determined to act as a Bible oppressor, and a spy in all New England, adding and stating that as such, and the Bishops and princes are ordered to aid the Catholic Bishops with the police, the army, the fleet, and the Inquisition, in this new crusade against the Word of God, the liberty of conscience, and the rights of man. Pope Gregory XVI. calls for the return of the system of the 16th century, (the papal days of Charles V. and Philip II.) and Bishop Hughes says that "His Holiness prebends no new doctrine;" there is no blow struck against American Liberty!—the letter from an abomination of the Spiritual Head of the Catholic Church to the Bishops and faithful under him!—the clamor raised is unbounded. His Holiness "prebends" to do it all!

Thus the secret is out. Discussion is at an end! The confession is made! Bishop Hughes, the Catholic Expositor, and all the side Catholics in the United States, not "protesting" against this bold and impudent avowal of subversive principles—"are as good friends of Bible reading, liberty of conscience and civil freedom, as ever;" but as the Pope understands them.—[Prot. Vindict.

Nicholas of Russia.

According to all accounts, this Monarch is a very fine looking man. An English work entitled "Letters from the Baltic" contains this picture of the Czar:

"A towering plume moved, the crowd fell back and framed in a vacant space stood a figure of which there is no second in Russia, if in the world itself—a figure of the grandest beauty, expression, dimension, and carriage, uniting all the majesties and graces of all the heathen gods—the little god of Love alone, perhaps, excepted—on its simple and symmetrical proportions. Had this nobility of person belonged to a common mortal instead of to the Ascenter of all the Russians, the admiration could not have been less, nor scarcely the feelings of moral awe. It was not the monarch who was so magnificent a man, but the man who was truly imperial. The person of the Emperor is that of colossal man, in the full prime of life and health, forty-six years of age, and six feet two inches high, and well filled out without any approach to corpulency; the head magnificently carried a splendid breadth of shoulder and chest, great length and symmetry of limbs, with finely formed hands and feet.—His face is strictly Grecian—forehead and nose in one grand line; the eyes finely lined, large, open, and blue, with a calmness, coldness, a freezing dignity, which can equally quell an insurrection, daunt an assassin, or paralyze a petitioner; the mouth regular, teeth fine, chin prominent, with dark moustache and all whiskers, but not a sympathy on his face! His mouth sometimes smiles, his eyes never. There was in his look that which no Monarch's subject could meet. His eyes seek every one's gaze, but none can confront his."

Converted Jew.

I am a native of Great Glogau; my parents gave me a liberal education, and sent me to the most renowned Jewish schools, that I might become a rabbi. I became acquainted in those schools with the system of rationalism, which at last led me into the dark recesses of infidelity. I had studied my studies. My parents, seeing their fondest hopes disappointed, brought me, by their persuasions so far that I chose the office of preacher to various synagogues. My state of mind was completely wretched. At last, I felt so disgusted with myself that I was near despair. I became a Deist, and began to feel somewhat comfortable.

For a considerable time I had to teach religion; but why do I say religion? I should say some heathen system of morality. Alas! the people committed to my charge—a blind leader of the blind—would have it so; they even loved me. I soon got some property, and with the increase of this, I became anxious to inquire into the truth of Christianity. The further I searched, the shallower my own system of religion appeared to be.

After some time, I felt the truth that the Messiah must have come, and that Jesus Christ was that Messiah. Although I was a will and confused chaos within me, having none to teach me, I determined to give up my office as teacher and to become a merchant; the thought of becoming a Christian was not quite ripe yet. As a merchant, I was at the commencement very fortunate, and as my mind had been habituated to dwell upon Christian truth, I became, without being aware of it, stronger in faith in the Lord Jesus Christ. Unforeseen misfortunes broke in upon me, which instead of driving the nearer to Christ, drew me more completely away from him. I ascribed all my misfortunes, which came upon me in torrents, to my intention of becoming a Christian. My creditors came upon me. I was seized and thrown into prison, where I have now been eleven months waiting for a final sentence. I am in the midst of the most abandoned characters, in a large cell; my sufferings at first were beyond description. You see that I am suffering under an asthma; but I have other terrible complaints, hence, I am so drawn together; but these my sufferings, (his eyes and features) expressed a soul quickened to eternal life have been sanctified by the Lord Jesus Christ. My fellow-prisoners, when they at first noticed my seriousness, mocked and treated me ill; but they noticed my patient suffering, and they began to feel respect, and even listened to my admonitions. Do not think, dear sir, that I tell you all this to excite your pity, or that you should try to deliver me from this wretched abode. No; I am dead to the world, and do not desire her charm; and besides this, I know you cannot help me. The only thing I beg is, that you would visit, instruct, and further me in the truth, and prevent my dying unbaptized.—Jewish Intelligence.

Luther's Last Letter to the Pope, Leo, X.

"To the Most Holy Father in God, Leo, X, Pope of Rome, all happiness and prosperity in Jesus Christ our Lord—amen."

"From the midst of this violent contest, which for these three years past, I have waged with abandoned men, I cannot refrain from sometimes turning my eyes towards you, O Leo, Most Holy Father in God! And although the madness of your impious parasites, has compelled me to appeal from your sentence to a future council, my heart has never been turned away from your holiness; and I have never ceased by prayers and sighs, to pray to God for your prosperity, and for that of your pontificate."

"I have attacked, it is true, some Anti-christian doctrines, and I have inflicted some deep wounds on my adversaries on account of their impiety. I cannot regret this, for I have in this, Christ for an example. Of what use is salt if it hath lost its savour—or the sword, if it is not cut? Cursed be he who doth the Lord's work evilly. O most excellent Leo, far from having conceived any evil designs against you, I wish you the most precious blessings for all eternity. One thing only have I done. I have defended the word of truth. I am ready to give way to every one, in everything, but as regards the Word, I will not—I cannot abandon it. He who expects otherwise of me, mistakes me."

"It is true that I have attacked the court of Rome; but neither yourself nor any man upon earth can deny, that the corruption of that court is greater than that of Sodom and Gomorrah, and that there is no hope left of curing its impiety. True, I have been filled with horror, beholding that in your name the poor of Christ's flock were deceived. I have opposed this, and will continue to oppose it; not that I dream of effecting any thing in this Babylon of confusion, against the opposition of sycophants; but I am debtor to my brethren, that if possible some of them may escape these terrible outrages."

"You know that Rome, for many years past, has inundated the world with every thing destructive to the soul and body. The Church of Rome, formerly pre-eminent for sanctity, is become a den of thieves, a scene of open prostitution, a kingdom of death and hell—so that Anti-Christ himself, if he were to appear, could not increase its iniquity. All this is as clear as the light of day."

"And you, O Leo, are all this while as a lamb in the midst of wolves; or as Daniel in the den of lions! Unaided, how can you resist these monsters? Perhaps there may be three or four Cardinals uniting virtue with learning—but what are these among so many! You will be taken off by poison, even before you will be able to apply a remedy. There is no hope for Rome; the anger of God has gone forth and will consume her. She hates reproof, and dreads reform; she refuses to restrain the madness of her impiety, and it may be said of her as of her mother: 'We would have healed Babylon, but she is not healed, but let us forsake her!' Men looked to you and your cardinals to apply the cure to all this; but the patient laugh at her physician, and the steed will not answer to the reins."

"Full of affection for you, most excellent Leo, I have ever regretted that, formed as you are for a better age, you have been raised to the pontificate at such a period as this. Rome is not worthy of you, or of any who resemble you; she deserves no other ruler than Satan himself, who reigns in that Babylon. Would to God, that laying aside the glory which your enemies extol so highly, you could exchange it for a single pastorate, or subside on your paternal inheritance; for none but Judases are fit for such state. What end, dear Leo! is served by you in this court of Rome; unless it be that execrable men should, under cover of your name and power, ruin men's fortunes, destroy souls, multiply crimes, and lord it over the faith, the truth, and the whole Church of God? O Leo! Leo! you are the most unfortunate of men, and you sit on the most perilous of all thrones! I tell you the truth, because I wish you well."

"Is it not true that there is nothing under heaven more corrupt and hateful than the court of Rome? It exceeds the very Turk in vice and profligacy. Once in the gate of heaven, it is become the jaws of hell itself!—distended and kept open by the wrath of God, so that when I behold so many poor creatures throwing themselves into it, I must needs cry aloud in the midst of this tempest, that some may be saved from the frightful abyss."

"Thus, O Leo, my father, is the reason why I have inveighed so strongly against a See which dispenses death to its adherents. Far from cursing against your person, I have felt that I was laboring for your safety, in boldly attacking the prison, or rather the hell in which you are confined. To do the utmost to destroy the court of Rome, is but to discharge your own duty. To cover it with shame, is to honor Christ; in a word, to be a Christian, is to be anti-Roman."

"However, seeing that I was losing my time in succoring the See of Rome, I went to her my letter of divorce, saying: farewell Rome, that is unjust, let him be unjust still; and he who is filthy, let him be filthy still! And then in silence, and retirement, applied myself to the study of the Holy Scriptures. Then it was that Satan stirred up his servants, John Eck, a great enemy to Jesus Christ, to challenge me again to descend into the Arena. He sought to establish his own primacy, not the primacy of Peter! And with this purpose to conquer Luther, and lead him in triumph to Rome, upon him must lay the blame of the defeat which has covered Rome with shame."

Luther here relates what had passed between himself and De Vio, Miliz, and Eck; he then continues:

"Now then I come to you, most holy Father, and, prostrate at your feet, entreat you to restrain, if possible, the enemies of peace. But I cannot retract my doctrines. I cannot consent that rule of interpretation should be imposed on Holy Scripture. The word of God, the source from whence all liberty flows, must be left free."

"O Leo, my Father! do not listen to the flatterers who tell you that you are not a mere man, but a demi-God, and that you may rightfully command whatever you please. You are the 'servant of servants,' and the place where you are seated is of all places the most dangerous and the most miserable. Put no faith in those who exalt you, but rather in those who would humble you. I may be bold in presuming to teach so sublime a majesty, which ought to instruct all men. But I see the dangers which surround you at Rome; I see you first driven one way, then another, on the billows of a raging sea; and charity obliges me to warn you of your danger, and urge you to provide for your safety. I commend myself to the remembrance of your Holiness, praying that the Lord Jesus Christ may ever preserve you! Amen!"

Thus wrote the great and fearless Luther to Pope Leo X. Conscious that he was right and that God was on his side, he knew no fear. May God be pleased to raise up many more of Luther's spirit and learning in these days, to disseminate the knowledge of Christ among those led in darkness by the Pope's evil designing emissaries in this western world.

Defect in a Mill.

A faithful minister, who knew that a miller in the neighborhood, who was proud of his business and machinery, prosecuted his calling on the Lord's day, as many millers still do, called upon him and fell into conversation respecting his mill. "A fine mill," said he, "one of the very best I have ever seen." This was nothing more than was true, and the miller had heard as much many times before; but his skill and judgment were gratified with this new testimony, and his feelings were of course conciliated. "But ah!" continued the minister, after a moment's pause, "there is one defect in it." "What is that?" carelessly asked the miller. "A very serious defect too." "What is it?" repeated the miller. And will no doubt one day ruin the owner too! "And can't you say it out?" cried the impatient, half-alarmed, and half-angry miller. "It goes on the Sabbath!" exclaimed the minister, in a firm and solemn, and monitory tone. The astonished man stood blank and silent; and when the minister went on with remonstrance and exhortation, in which the danger of his state and practices, and the call to repentance and faith were urged upon him, he listened with respectful submission, and promised to turn from his ways of sin, and especially from his violation of the fourth commandment.

The All-seeing Eye of God.

If there were a Being who could follow you wherever you went—who could behold you in public and in private, in light and in darkness—whose eye should behold every action you performed, every exertion you made—who moved when you moved, who stopped when you stopped—who haunted you wherever you were—whose eye was never for one instant withdrawn from you, and who knew not only the outward actions and conduct—who heard not only every word that fell from your lips, but whose keen and penetrating glance pierced to the inmost recesses of your heart, and was conscious of all the unuttered thoughts that passed there—would you feel at ease with such an attendant? Could you indulge in depraved thoughts, in sinful words, and unholiness with impunity? Could you abide the piercing glance which beheld all your wickedness?—And is there not such a being? Is there not one who sees and knows all your thoughts, and words, and ways? Aye, there is an eye that sees you in public, and there is an eye that is fastened upon you in private; there is an eye that sees you in light, and there is an eye that beholds you in darkness; there is an eye that marks your conduct and your words; and there is an eye that searches your hearts and tries your reins.—It is the eye of GOD! No covering can veil you from Him; no clouds are too thick for that eye to pierce; no night too dark for that eye to penetrate! "All things are naked and opened to the eyes of Him with whom we have to do."

Among the deepest shades of night,
Can there be one who sees my way?
Yes; God is like a shining light,
That turns the darkness into day.

When every eye around me sleeps,
May I not sin without control?
No; for a constant watch he keeps,
On every thought, of every soul.

If I could find some cave unknown,
Where human feet had never trod;
Yet there I could not be alone;
On every side there would be God!

He smiles in heaven—the frowns in hell—
He fills the air, the earth, the sea;
I must within his presence dwell,
I cannot from his anger flee!

Yet I may flee—he shows me where—
To Jesus Christ he bids me fly;
And while I seek for pardon there,
There's only mercy in his eye!

How many times have you said in thought,
though perhaps you have not dared to utter it in

words, "How doth God know? Can he judge through the dark cloud? Thick clouds are a covering to him that he seeth not." Yes, but he does know—he does behold; and be ye sure, that if you judge in sin, that sin will one day find you out! However secretly performed, however aggravated, however numerous your transgressions may be, they are beheld by the eye of omnipotence.—The last day will reveal them before assembled worlds. Then, where will be your thoughts so secretly indulged that God doth not know them—that the Almighty doth not regard them? Know then, this solemn, this impressive truth, that nothing can veil you from the eye of God; for he seeth in the dark night, as well as in the bright sunshine!

O that I could persuade you, my young friends, to act as under the impression of this solemn consideration! O that I could but awaken you to a sense of the perilous situation in which you stand!—You are slumbering upon the brink of eternity—you are asleep on the verge of the precipice from whence you may be dashed in a moment, into the abyss of everlasting destruction. O! then listen to the voice of Wisdom, to the words of instruction; hear, and your soul shall live. Turn unto the Lord your God, and seek him early; seek him earnestly—seek him importunately—and you shall assuredly find him. O seek after a Saviour, as the only satisfying portion of your immortal souls!—[Friend of Youth.]

Bahamas—Persecution.

Persecution has broken out in the Bahamas. The prime mover is a Clergyman. He will find it difficult, we should think, to prove that his proceedings are warranted by "apostolical succession." The particulars are contained in a letter addressed to the Rev. W. Knibb, of Jamaica.

NASSAU, N. P., BAHAMAS, May 27, 1844.

My Dear Brother Knibb: You will be pained to learn that the "Colonial Church Union of Jamaica" has extended itself to these once peaceful shores, and that we are afflicted by seeing our poor dear people hated, scorned, fined, whipped, and imprisoned, and for no other reason whatever but that they are Baptist.

At Exuma, an island said to be 180 miles from Nassau, on the 5th instant, a clergyman, Rev. R. Davies, from America, employed here as an agent of the Bahama Church Aid Society, went into our chapel at Stephenstone, a settlement on the above island, where we have a church of from sixty to seventy members; and just as the leader, a young man of colour sent from Nassau, was about to commence public worship, demanded of him if the Bible before him belonged to him; and receiving an answer in the affirmative, and that he intended using the same that day, having been sent from Nassau to do so by the Baptist missionary, the Rev. gentleman observed, "Then I'll fix you;" and going to the door, beckoned to three constables to enter the chapel, who, when they came in, said to him, pointing to Cleghorn Fowler, our agent, "Take that fellow into custody." This was done; and he was dragged out of the chapel as a felon. For an hour and three quarters he was a prisoner, then set at liberty until the morrow. These constables, be it remembered, were brought by this godly preacher to the settlement on the Saturday, that they might be ready for their work on the Sunday.

After Mr. R. Davies—for it is disgusting mockery to call him Rev.—had filled this settlement with amazement and terror, he rode to his lodgings, the house of H. E. Cartwright, a stipendiary magistrate, and gave out that the people met to riot.

On the Monday, nineteen armed constables came to the settlement to take Mr. F., and three of the members, but the legal instrument they brought was a summons requiring them to appear at eleven o'clock, A. M., and was not presented until eleven o'clock, A. M.

While another was being obtained, or rather a warrant, they escaped to Nassau. They there indicted the constable for an assault committed on the 5th instant—the day before mentioned.

A few days after, a warrant was sent down to take them and commit them to jail, which was executed. The day following, brother Ryecroft and myself bailed them out.

On the day of the above parties leaving Exuma to Stephenstone and bound two men and one woman. Security was given for their appearance on the next Thursday before the magistrates; when three women were fined, and one committed to jail for twenty days. One man was sentenced to receive thirty-nine lashes and then be committed to jail and hard labor for two months. Three others were committed to jail, and whose crime is that they are Baptists, and would not go to hear the clergyman, Mr. Davies.

The matter is in the hands of a lawyer, but we have no hope of justice.

Would that you could pay us a visit and help us in our distress. Our mission here will have to struggle for existence.

Had we an independent lawyer to conduct our case, it would be an infinite mercy to us.

One tenth part of the daring outrages that have been committed against our Liberty I cannot make you acquainted with.

The case comes on July the 10th. We are poor, distressingly so; and I really wish you could send us help.

In great haste, yours sincerely,

H. CAPERN.

Mr. Ryecroft, another missionary adds: On the 13th ult., several of our female friends were pinioned, and taken before the magistrate, who fined them nine dollars and a half each, and made them sit down and see their friend and brother tied to a post and whipped. Thirty-nine lashes were inflicted in the most brutal manner, and it is doubtful whether he recovers from this cruelty.

Stated Prayer. There is no religion without prayer. Have stated times for devotion. At the least, begin and end every day with God. Take time from sleep, rather than want time for prayer. Watch against formality in your devotions. It is heart-felt prayers that are alone acceptable to God. Besides your intercourse with God at stated seasons, often be looking up to Him; and ever go to Him in the name of Jesus. Go into your closet, or down upon your knees for prayer, with as much reverence as if you beheld the great and blessed God. You require to be often reminded of this. For whether in childhood, in youth, in manhood, or in old age, we are all too apt to have a wandering heart in prayer, and repeat an outward form with the lips, but with a heart, alas, far from God. Oh! pray against this heartlessness, as one of the most powerful temptations of your spiritual enemy. Could you

ascend into heaven every morning and evening, to offer your devotions to the Most High, and then return again to earth, what a life of holiness would you lead! What fervent prayers and thanksgiving would you offer! Consider, that "the eyes of the Lord are in every place, beholding the evil and the good," and that "all things are naked and open before him with whom we have to do."

"Thine happy souls, who, born from heaven,
Though yet they sojourn here;
Humbly begin their days with God,
And spend them in his fear."

"So may mine eyes with holy zeal
Prevent the dawning day,
May I devoutly read thy word,
And praise thy name and pray."

Moses and Antiquity Consistent.

In the last century, the Books of Moses were often attacked, and their authenticity impugned, because they mention the existence of vineyards, grapes and consequently of wine in Egypt, for Herodotus expressly declares there were no vineyards in Egypt, and Plutarch, avers that the natives of that country abhorred wine as being the blood of those who rebelled against the gods.—This authority appeared conclusive, not merely to the sceptics who impugned the veracity of the Pentateuch, but even to the learned Michaelis, who concluded that the use of wine was enjoined in the sacrifice for the purpose of making a broad distinction between the religious usages of the Israelites and of the Egyptians. The monuments opened by modern research have decided the controversy in favor of the Jewish Legislator. In the subterranean vaults at Elithyia, every part of the process connected with the dressing and tending of the vine are faithfully delineated; the trellises on which the vines were trained, the care with which they were watered; the collection of the fruit; the treading of the wine press, and the stoving of the wine in amphorae, or vases, are there painted to the life; and additional processes of extracting the juice from the grape are represented, which seem to have been peculiar to the Egyptian people. Mr. Jomard adds, that the remains of the amphorae, or wine vessels, have been found in the ruins of old Egyptian cities, which are still encrusted with the tartar deposited by the wine. It is necessary to account for the error into which Herodotus has fallen. He wrote long after Egypt had been distracted by civil wars, and then subdued by the Persians; calamities quite sufficient to account for the disappearance of such highly artificial cultivations as that of the vine must have been in Egypt. His statement is most probably correct, if it be limited to the period when Herodotus wrote; and, thus viewed, it becomes important evidence for the superior antiquity both of the Bible and the Egyptian monuments.—[Taylor's Nat. Hist.

Dr. Beecher's Dream.

The importance of individual action and value of the unit constituting large sums, is very faithfully and eloquently illustrated in the annexed dream, which, at a meeting in Ohio for the promotion of the cause of Education, Dr. Beecher related:

"He said he had a dream, which, like other dreams, did not wholly explain itself, and in which some of the natural objects had the power of speech. He was travelling near the sources of the Monongahela, and in passing over a rough country, at every short distance he met a little stream which he could step over—but all of them were going the same way. At last, he asked one where he was going? Why, replied the little rill, I am going to New Orleans. I heard the people there wanted a great canal a thousand miles long and fifteen hundred feet wide, and I am going to help make it. And pray what can you do? I don't know what I can do, but I shall be there." And so saying, it hurried on.

"He came to another, and asked the same question, and received the same answer. All were hurrying on to make the grand canal, on which the steamships of the West with their heavy burdens were to be transported. On the heads of the Allegheny, the Scioto and the Mississippi, he found thousands more of little streams hurried on by the same impulses, and which while he yet spoke to them, hurried out of sight. None knew what he could do, but all were determined to do something. He passed on to the mighty Mississippi, and there he found the canal was made. The noble steamship rode proudly on its surface, and as its waters diminished, they were again replenished to the brim, by every mountain spring and every stream. Thus do the little rills make the stream, the stream the river, till the united waters of the whole pour on their way rejoicing to the glorious ocean. So is man to the mass, and the mass to the grand tide of human affairs. Each little mortal, weak and weary though he be, can do something in making up the mighty stream of human events, as it rolls to the ocean of eternity."

This is beautifully said, and is alike applicable to benevolent action as to the other concerns of human existence. No one individual knows in what or how far his exertions, influence and money may modify or control great missionary results; but if in his appointed sphere each resolves to be faithful as duty calls him, and "weat and weary though he be," to do something towards making up the issue—his weight cannot be unfelt or unimportant.

A Cuisinier. We yesterday had an opportunity of reading a manuscript letter written by William Penn, in Philadelphia, on the 30th July, 1682. It is in excellent preservation, the style of penmanship is bold and easy, and the tone Christian, benevolent and cheerful, in an eminent degree. We annex a passage, which will afford the reader some idea of our city in the olden time:

"I have laid out a town a mile long and two deep, on each side of which is a navigable river, the least of which is as broad as the Thames at Woolwich. We have eighty houses in our town, and about three hundred farms near it to supply it with provisions."

What a change has taken place in our city since the above was written!—[Phil. Inq.

Apple Trees live to a great age. There is a tree on Peak's Island, in Portland harbor, that has been known to bear fruit every season for more than a hundred years. There are apple trees in Plymouth county, Mass., nearly two hundred years old. They continue to bear good fruit.

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 moneys placed in his hands for that purpose.

Address: **JESSE HARTWELL,**
Perry Court House, Ala.

Notice. The exercises of the Howard Collegiate and Theological Institution will commence on Wednesday, October 2d.

FOR THE BAPTIST.

Remission and Baptism.

When is sin pardoned, and on what, as it respects man, does it depend? Does it depend on any bodily act, or on a mental exercise? Some say, that remission of sins depends upon the act of baptism; others, say, that it depends upon the exercise of faith only. Man is, by nature, a sinner, unjustified, and continues such till a certain time, and from that time is a saint, justified. Every person is either the one, or the other. There is no interval between them. Is there any one act, either bodily or mental, which may be denominated the turning act? Or, is there any one thing, which is necessary, absolutely necessary, in order to obtain pardon, remission or forgiveness? (These words I use as synonymous.) If there is, what is it? This is the question.

My answer is, that faith is that act of the mind, which God has appointed, as the converting act, and that every one who believes is forgiven, independently of any other act, or circumstance whatever. Every one who believes is justified, and every one who does not believe is not justified.

1. The Apostle says, "Be it known to you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye would not be justified by the law of Moses." (Acts 13: 38, 39.) Our Saviour says in his emphatic manner, "Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5: 24.) Again, "Whosoever believeth that Jesus is the Christ, is born of God. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5: 1, 4, 5.) "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ." (Rom. 5: 1.) In these passages faith is evidently considered as the converting act. The believer is justified.

2. Let us now examine a few instances recorded in the Scriptures. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12.) These persons believed before they were baptized. Again, "The eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8: 36, 37.) Here while they were coming to the water, the eunuch heard, believed, and making his profession, asked for baptism. It is clear that he believed before he was baptized. But he that believeth is justified; consequently this person was justified before he was baptized. Believing is then the converting or justifying act.

3. In the Gospel we read, "And behold, they brought unto him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said unto the sick of the palsy: Son, be of good cheer, thy sins be [are] forgiven thee." This man had not yet been baptized, but was still lying on the bed. He was not healed till some time after this, as appears from the conversation between Christ and the Scribes. (Mat. 9: 1-7.) Jesus seeing their faith, said, thy sins be forgiven thee. Again, "And he (the believing malefactor who before had reviled the Son of God, but now became a penitent and believer: see Mark 15: 32,) said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise." (Lu. 23: 42, 43.) This is another instance of justification by faith: For "no man can say that Jesus is the Lord, but by the Holy Ghost." (1 Cor. 12: 3.) In these cases faith is considered the converting act.

4. Faith is the only thing which is indispensably necessary for salvation, and, consequently, for justification. "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.) He that believeth, and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 16.) The latter part of this verse shows what of the former part is necessary to salvation. It cannot be that Jesus intended to make baptism necessary to salvation, when he had just before saved one without baptism, and inspired his disciples to declare that he "that believeth is justified," and he himself had said "he that believeth is passed from death unto life." We do not contradict the Commission, by what we have said above for if the believer is justified and saved, this does not deny that the baptized believer shall be saved. Baptism is one of the acts of obedience required of believers. Obedience cannot surely be the condition of accept-

ance, because it is the act of one who is already accepted. Before any one can perform an act which is acceptable to God, he must believe. "For without faith it is impossible to please him." (Heb. 11: 6.) Therefore, faith is the converting act.

5. The process is definitely marked in Acts 10: 44-48. "While Peter yet spoke these words the Holy Ghost fell on them which heard the word. And they of the circumcision which believed were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost: For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Were those who had received the Holy Ghost, spoke with tongues, and magnified God, unpardoned sinners? surely not. But they were not yet baptized; consequently baptism is not the converting act. As these persons were pardoned before they were baptized, and as none would do what they did without faith, we may safely conclude that faith was their converting act.

Having thus proved that faith is the converting act, it may not be amiss to say a few words respecting the great importance of baptism. Some persons say, If baptism is not necessary for salvation, then it is of no importance, it is non-essential. But is nothing important except that which is necessary for salvation? Is no act of obedience necessary, because every act is not necessary for salvation? Obedience to God is important, though salvation does not depend on our own works.

God has established a church in the world and appointed baptism as a prerequisite to church membership. No one can belong to the church on earth unless he be baptized. A man may be a believer, and so may be saved without being baptized, but no one can be a member of the church without this ordinance. It may be said, that more is to be required to enter the church than is required to enter Heaven. It is true, it would be no objection, for the Lord may make such prerequisites as he pleases, for the church, and for Heaven. But it is not true. Baptism is not more than faith, or a change of heart. Many enter the church who are not converted, as Simon and others. They professed to believe and were baptized, and were in the church, but they had no part nor lot in the matter, so they could not be saved. Was the disobedience of Moses of no importance, because it did not exclude him from Heaven? The importance of baptism does not arise from its saving power, but from the command of our Saviour. He has made it necessary to the enjoyment of church privileges. There are blessings which even Christians can enjoy only by obeying the divine word. All the commands of God are important and he who can knowingly transgress, shows that he is not a Christian. "Jesus answered and said unto him, If a man love me, he will keep my words. He that loveth me not, keepeth not my sayings." (John 14: 23, 24.) "This is the love of God, that we keep his commandments; and his commandments are not grievous." (1 John 5: 3.) Such being the importance attached to baptism, no one should neglect it. It is necessary in its place, and for the object designed. It is designed to show our love and obedience to the Saviour, not for the purpose of obtaining remission of sins. This is freely given to every one that believeth. * * *

From the Montgomery Advertiser.
Howard Collegiate Institution.

The annual examination of this Institution commenced on Tuesday, July 23d, and continued for four days. Ample opportunity was thus afforded to the friends and patrons of the school of testing its merits, together with the skill and efficiency of its instructors. The examination was conducted in the most unrestricted and comprehensive manner. The teachers seemed anxious to avoid even the appearance of endeavoring to make a wrong impression on the public mind by anything like extra display, or the mere tinsel of special and laborious preparation. Where the arrangements of the text-books would allow it, the audience were requested to assign the students their respective parts in the exercises. And every one of them, as far as it was practicable, was cast on his own resources, and stood or fell by his own merit. Each pupil of every class was required to explain fully the subject assigned him—so that it might be seen by the spectators whether he had acquired a mere smattering, or a deep and thorough knowledge of what he had been learning. All the classes had to pass through this ordeal: and never, in the examination of our most favored colleges, have I seen an equal number of young men endure similar tests of scholarship, with fewer failures. It is not too much to say, that the young gentlemen acquitted themselves nobly—especially in Grammar, Latin, Greek, Arithmetic, Algebra, Geometry, Natural Philosophy and Chemistry.

The examination in the Mathematics was very satisfactory—take Geometry as an illustration. The propositions were selected by gentlemen in the audience, after which the teacher assigned them to the individuals of the class, by giving to each merely the book and number of the theorem or problem to be wrought. He was then required to go to the black-board and draw his diagram, and explain his proposition from memory. The members of the class demonstrated or solved, in this manner, four theorems or problems each—and the work was done, if I remember correctly, without a single failure. It must be further stated, and I think greatly to the credit of the young gentlemen, that this additional effort of memory was voluntary on their part.

The examination in the languages was not at all inferior to the above. On the contrary, if the amount read, and the thoroughness with which it was done, be taken into the account, it was decidedly superior.

On Friday evening, after the examination was closed, a large audience assembled in the Baptist

meeting house, to witness a display of youthful oratory, in the delivery of original orations, which the young gentlemen had prepared for the occasion. I was compelled to be absent from that exercise, but was assured by competent judges who were present, that the orations were excellent, and in perfect keeping with the examination.

The Trustees of the Howard have been highly favored in securing the services of Professor SHANNAN, under whose enlightened auspices and untiring efforts—aided, as he has been, by the able and cordial co-operation of his coadjutors—the School has attained its present established character. I am persuaded that an institution of such acknowledged merit and eminent usefulness, cannot fail to secure from an enlightened public, a liberal and unflinching patronage.

H. T.

Judson Female Institute.

The examination of the Judson commenced on Monday, July 29th, and closed on Thursday evening following.

What has been stated above of the examination of the Howard—both as to the manner of conducting and the results—is equally applicable to the examination of the Judson. The whole exercises were in the highest degree interesting, and merited a marked public commendation. The examination of last year was excellent, and could hardly be surpassed. I think, however, as a whole, that of this year was much better. Although the weather was excessively warm, the large public room of the Institute was crowded with the aged and young of both sexes. All exhibited the liveliest interest in the exercises, and seemed to be highly entertained. As far as I could learn, all were pleased, and went away acknowledging themselves well repaid for any inconvenience they may have experienced from the oppressiveness of the weather. In fact, the examination was such that it could not fail to delight all, and win golden opinions for the Judson, from every unprejudiced mind.

But what struck me with great force was, the peculiarly happy and tasteful arrangement of the exercises. It was calculated to give interest and variety to the whole. As soon as it might be supposed that the spectators were becoming weary of any exercise, and before they gave any manifestations of that weariness, their attention was relieved by the reading of a chaste, well-written essay, or the really skillful performance of a beautiful piece of music. *Utile cum dulced* would have been an appropriate motto for the whole entertainment.

I was highly gratified to perceive that this elegant blending of the useful with the pleasant, is eminently characteristic of the entire course of studies pursued in that excellent Institution. The minds of the students must and will become wearied, and greatly need the relief of this agreeable alternation—and Prof. JEWETT and his assistants merit the thanks of a grateful public for the pains they have taken to furnish it to their pupils. The results of this enlightened system are seen in the fact, that whether the merits of the Judson be determined by the proficiency of its pupils in the solid branches of knowledge, or in the elegant departments of female education, it might safely challenge comparison with any similar institution in the country.

On Tuesday and Wednesday evening, concerts of Music were given in the Baptist Meeting House, and, except when the performers were amateur singers, they were decidedly the best I ever attended. The exercises closed on Thursday evening with a Concert of Sacred Music, and the reading of original essays by the young ladies of the Graduating Class. The subjects of these essays were well selected, and the composition of them graceful and spirited. Nothing was wanting but these chaste and finished productions, to complete the favorable impression made by the previous examination.

Prof. M. P. Jewett is too widely known and appreciated to need the praises of any man, especially of an obscure individual like myself. I trust, however, that without incurring the charge of presumption, I may be allowed to add that he possesses in the highest degree, those indispensable qualifications which should always characterize the Principal of a Female Seminary. Those who place their daughters under his instruction, may rest assured that they will receive every advantage which his diversified attainments, untiring industry, and exalted principles can bestow.

I beg leave to mention one additional reason which renders Marion the most desirable place for the education of young persons of either sex, with which I am acquainted. I allude to the excellent state of its public morals, and in consequence, the peculiarly happy influences under which young persons are there brought. Thus parents may send their daughters to the Judson and their sons to the Howard with this two fold prospect of receiving them again, all that a parent's heart can desire.

H. TALBIRD.

P. S. The schools will commence their first term the first of October.

Rich Man and Lazarus: Not a Parable.

BY N. HALE SMITH.

The scripture recording the death and the destiny of both the rich man and Lazarus, (Luke XVI. 17-31) is not a parable. The following reasons seem conclusively to prove that the Saviour when relating those fearful truths, was talking facts and not fictions.

1. The scripture in question is destitute of those marks by which every parable, spoken by the Saviour, is distinguished. Most of them begin, "And he spake a parable"—or, "The kingdom of heaven is likened." And so general is this, that the most unlettered man need not err. Not so with the passage referred to. Christ does not assert that he was speaking a parable. He likens it to nothing. Nothing is likened to it. He explains no general truth by it. In no part of the Bible, at any time, is it alluded to as a parable. On the contrary Christ most solemnly affirms "that there was a certain rich man," that there was also a "certain beggar, named Lazarus," that both died—that one after death lifted up his eyes being in torments—and that the other was conveyed by angels into Abraham's bosom, a confidential seat in heaven. And it indicates no common presumption to deny this affirmation and assert that such men did not exist—that such a destiny did not await each after death.

11. If such scripture is a parable, no man ever did know, no man ever can know, without a special revelation, what it was intended to teach. Many of the parables spoken by our Saviour, convey most momentous truths. He has not left men to make the application, but in most cases has minutely explained them. See the par-

ables of the sower: the wheat and tares, as an illustration.

But in what place has Christ explained the parable of the rich man, if it be a parable? To what has he referred it? What does it teach? If it was necessary so minutely to explain the parable to the sower, was it not as necessary to explain the passages before us? Christ has not done so. Either, then, it was a relation of what actually transpired, or it is to us an unmeaning scripture one, that we cannot understand.

111. A parable differs from a fiction in this: that an actual event or circumstance is made the medium to communicate, or illustrate some other truth. While a fiction is an event that never transpired; a case supposed, or invented, which never existed in fact. Christ spake parables, but not fictions.

It was a truth that men went forth to sow; that women put leaven into meal; that men in journeying from Jerusalem to Jericho, had fallen among thieves. And known facts were selected by the Saviour to enforce the truth which he preached. He employed no fiction. There was no necessity for his doing thus. There was truth enough in the world to illustrate the gospel and Christ knew all truth.

If the rich man and Lazarus is not a history, neither is it a parable, it is a fiction. It proves that for once guile was in the mouth of the Son of God. It stands alone; spoken, so far as we are concerned, without purpose. What event this side of the grave compares with, or answers to it? Who have ever so lived or so died? Who have ever been so circumstanced as to seek relief in this life, and have it denied on the ground that in their lifetime they chose their portion with the lost? If this scripture is not a history, it is a fiction unexampled, without meaning.

IV. Those who call this history a parable, to escape the truth it contained, can offer no explanation that will bear the test of examination. It is said to be a description of the Jews and Gentiles. If this be true, then as the Gentiles exchanged places with the Jews, one of them only died; while the other being already morally dead came forth to life. But the fact is, that both the rich man and Lazarus were alive at the same time. Both died. The one went to a place of torment, the other by angels was carried to heaven. In no age have the Jews ever sent such a request, as the rich man makes, when he said, "Send Lazarus that he may dip the tip of his finger in water and cool my tongue."—Nor if they had, in those words, asked for spiritual blessings, could they have been refused on the ground that there was a "great gulph fixed." The Jews can if they wish, reach the kingdom of God, and Christians can go to the Jews to carry the blessings of salvation, and to relieve.

Nor can the "gulph" be unbelief. That can be passed. Jews have been converted, and Gentiles have apostatized, showing either that the gulph is not unbelief, or that there can be passing from the one world to the other over it. If the rich man be a type of the house of Israel, then could he have no father's house, to which Lazarus could be sent, nor any brethren exposed to that place of torment, as all must have been with him in that condemnation.

V. The imagery found in this history does not destroy the truth illustrated. In no case does the embellishment destroy the thing embellished. The descriptions of heaven, found in the Bible, are clothed with drapery. We read of the walls of heaven; its gates; its streets of gold—its trees and its rivers.—No reasonable man would call such descriptions a parable, because around them such drapery was flung. No one can be ignorant of the fact that in the time of the Saviour the Jews believed in endless punishment. The figures here introduced were such as the Jews employed to express their faith upon that subject. Christ added to their opinion in the anguish of the rich man. The Jews thought that Hades was a place of endless silence and gloom, but he taught that it was a place of exquisite torment. The Jews also thought that no Jew could be exposed to that doom. But the Saviour removed this notion by taking one of their number, whom Abraham acknowledges to be a son, places him in the realm of despair, and assures him that relief and escape are both impossible.

VI. The doctrine taught in this history is chiefly this—that beyond the grave are two worlds, heaven and hell; that men are in their lifetime fitting for the one or the other; that at death they will enter upon the joy of heaven, or the woe of hell, as they have or have not done good; that the destiny of men is fixed at death; that all that anguish, pain, and torment, is to the body, the punishment of hell will be to the soul; that all who are cast into hell, will find no relief, no escape; and that all the work we have to do, must be done in this life. The blessed god not from heaven on an errand of mercy to the lost. The lost pass not from their dreary abode, to the regions of the blessed. "And besides all this, between us and you, there is a great gulph fixed; so that they which would pass to you cannot; neither can they pass to us, that would come from thence." Let him that readeth understand.

FROM THE RELIGIOUS HERALD.

The Baptism of the Apostles.

The question is often asked, Who baptized the Apostles? I know not why it is asked, unless it be to undervalue the ordinance of baptism, and as they say, no explicit mention is made of their baptism, therefore it cannot be of great importance, and we may live in the neglect of obedience to this law of the kingdom. So far as my recollection serves me, we only know the name of one whom John baptized, or rather the name of one only is expressly mentioned in connection with baptism, and that is the Lord Jesus. But can we not establish the fact, that an individual has been baptized, without knowing his name? It would seem to me, that there is no difficulty upon this point. Suppose I ascertain the fact, that an individual is a member of the Baptist church, without knowing his name, do I not at the same time obtain positive evidence of his baptism? Assuredly, because it is the established custom, never deviated from, either to gratify the rich or please the poor, that baptism must be submitted to, before connection with the church can be enjoyed. Now, let us apply facts to the case of the Apostles, and we shall find that they were baptized by John, or during the continuance of John's ministry.

The fact that they followed the Lord, is evidence that they had been John's disciples. Will a man receive the Lord before he is made ready or prepared for it? If not, then these individuals were prepared for the coming of the Lord by John. This was the very design of John's ministry. We find it so recorded in Luke 1: 17, "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers

to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." If the Saviour did not choose from the fruits of John's labor, it would seem that he did not comply with the appointment of heaven.

2. Did the Saviour approve in another, what he could not approve in himself? Here is an appointment of heaven. John is commissioned by God to preach and baptize. The Saviour came to do the will of God. Could he then, as our teacher, by example, pass by this institution of heaven? We see he could not; for when objection is made, he overcomes it with, thus it becomes us to fulfil all righteousness; it is proper in you, and in me, and in all, to observe the appointments of God. If the Saviour selected from those who had not been baptized, would he not act in direct opposition to his own reasoning? Would he not give countenance to disobedience in others, when he could not disobey himself? Take in connection with this, what the Saviour says about John's baptism in Luke 7: 29, 30, and the conclusion is inevitable that they were baptized, or that he chose for his Apostles wicked men, enemies to God. "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." Would the Saviour receive as his Apostles those who openly rejected the counsel of God? Then let us learn obedience.

In the next place, we have the names of some of the Apostles, who are known to have been John's disciples. John 1: 35-49. "Again, the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. And Jesus turned and saw them following, and saith unto them, what seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon, the son of Jonas; thou shalt be called Cephas, which is, by interpretation, a stone. The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, follow me. Now Philip was of Bethsaida, the city of Andrew and Peter, Philip findeth Nathaniel and saith unto him, we have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph. And Nathaniel said unto him, can any good thing come out of Nazareth? Philip said unto him, come and see. Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathaniel answered and said unto him, Rabbi, thou art the son of God; thou art the King of Israel." In this history we have no less than five of the Apostles brought to our view as waiting upon the ministry of John. They were of Galilee, but yet we find them at the Jordan waiting upon the ministry of him who was to make ready a people for the Lord. Five of his disciples—John, the writer of this account, is one, as he generally omits his name when writing of himself, Andrew, Simon Peter, Philip, Nathaniel or Bartholomew, for it is generally admitted that they are one and the same person. He who was an Israelite indeed, would surely submit to the counsel of heaven. The readiness with which they followed, implies that they were prepared to receive him, and John and Andrew are said to be John's disciples.

Lastly, the Apostles themselves, assembled together, acknowledge themselves to have been John's disciples. See Acts 1: 21, 22. The Apostles were assembled together, and when assembled, Peter spoke about the propriety of supplying the place of Judas, who by transgression, fell from the apostleship. From what people must his place be supplied? The answer is—Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out amongst us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. They date their present association from the baptism of John, and none but those who submitted to this institution were qualified for the place. Did the Apostles require more of another than was to be found in themselves? If not, it is an acknowledgement from their own lips of their individual baptism. Let none therefore say, baptism is a non-essential, since Jesus, who had no sins to wash away, has marked out the path of obedience as fulfilling all righteousness, since the Apostles acknowledge their own submission to this ordinance, and declare, in the election of one to fill the place of Judas, that none but the baptized are qualified to enjoy all the privileges of the kingdom of grace. A. B. S.

A Banker asking Prayers.

The incidents below are extracted from the journal of Dr. Dwight, missionary at Constantinople, and show the presence of the Spirit among the Armenians.

A brother called to-day, saying that he had some good news to communicate. A brother-in-law of his, a banker—hitherto perfectly worldly, and even an opposer—was present in a family two evenings ago, where the Scriptures were read and prayer was offered. He was deeply affected, having been entirely unaccustomed to such scenes, and yesterday he requested his brother-in-law, a very evangelical and pious young man, to come and spend the night at his house. The young man had often been ridiculed and opposed by this same banker for his religion; but he went cheerfully, not knowing for what particular purpose he had been invited. The banker managed to get his family early to bed, and then took the young man to a private room and said, "Now I want you to pray with me." "Very well," said the young man, not a little surprised at the request. He arose and was about to commence, according to the custom of the Armenians, in an erect posture; "No," said the banker, "let us kneel and pray." "If you prefer it," said the young man; and he knelt with the banker, and poured forth his soul in confession and prayer. "When he arose, the banker said to him, weeping, 'I am lost, lost, lost: what shall

The young man entered into conversation with him, and found that he was deeply convinced of sin, and apparently not far from the kingdom of heaven. He sat down and read to him the Scriptures, and continued to do so until eleven o'clock at night. This was on the evening of the monthly concert for prayer; and our young friend said to the banker, "This is the day in which many Christians, in different countries, meet together for prayer for the outpouring of the Holy Spirit; and behold, while they have been speaking, the Lord has heard and granted his Spirit."

"Rat Soup" and "Cat Broth." In Lock Haven, Pa., Whiskey is now called "Rat Soup," from the fact that an old distiller, but now a teetotaler of the place, stated in a temperance meeting that he had taken one hundred and seventy dead rats, at a time, out of one of his whiskey runners! With much more propriety may the Ale and Strong Beer from the Albany breweries be called, as they often are, "Cat Broth," from the fact that dead hogs and horses, garbage from several slaughter houses, and dead cats, almost equal in number to the live ones that were supposed to be in the "seven sacks" of each of the "seven wives" that were once coming from "St. Ives," were always found in a state of dissolving putridity, floating about, smothered in the green mantle of that standing pool, from which the water, as appears by the testimony of many witnesses reported in the celebrated case of the Albany Brewers vs. E. C. Delavan for slander, was dipped up, carted and poured into the Beer-making vats, (cat-broth cauldrons) of the breweries aforesaid.

Rat soup, and cat broth! Guzzle it down, gentlemen, from spoon, tankard and ladles—smacking your lips at the taste of the delicious compound, and smiling with complacency at the thought, that like the scavenger hogs in the streets of New York, and the turkey-buzzards in the suburbs of New Orleans, you are contributing something to the purity of the air, and of course to the chances of continued health to those of your fellow-men more refined and fastidious in their habits and tastes, by thus humanely depositing in your sepulchral maws, the liquid, fed and pestilential remains of many a carrion carcass. —[Waterfall.]

Conflagration of the Kentucky Penitentiary.—On last Friday night, at half after nine, a fire originating in one of the central workshops of the penitentiary, burst out with great fury. The night was calm, no breath of air stirring when the fire commenced. The prisoners were all abed in their cells, a building cut off from the area embracing the workshops by a high and thick stone wall. The workshops run round three sides of the area and one wing ran through the center, like the tongue of the letter E. The buildings were filled with the most inflammable, combustible materials, oils, paints, seasoned timber, hemp, &c. In such a place, it was impossible to arrest the flames, though the whole population turned out. Every thing that could be safely attempted was done. The wagons and a few other manufactures were saved. But every thing else, shops, machinery, tools, unfinished manufactures, were utterly consumed. The prisoners were unharmed. They were not turned out of the building containing the cells, though the Governor was on the ground, ready to bring them out under a strong guard, had the fire advanced to the cell buildings. But, fortunately, this was prevented. Not a being was harmed and not one escaped.—Com.

The Brave Boy.—Two boys of my acquaintance were one day on their way from school, and as they were passing a corn field in which there were some plum trees full of ripe fruit, Henry said to Thomas, "Let us jump over and get some plums. Nobody will see us, and we can send along through the corn, and come out on the other side." Thomas said, "I am afraid. I do not like to try it. I would rather not have the plums than steal them, and I guess I will run along home."—"You are a coward," said Henry, "I always knew you was a coward, and if you don't want any plums, you can go without them, but I shall have some very quick." Just as Henry was climbing the fence, the owner of the field rose up from the other side of the wall, and Henry jumped back and ran off as fast as his legs would carry him. Thomas had no reason to be afraid. So he stood still, and the owner of the field, who had heard the conversation between the boys, told him he was very glad to see that he was not willing to be a thief; and then he asked Thomas to step over and help himself to as many plums as he wished. The boy was pleased with the invitation; and was not slow in filling his pockets with the ripe fruit.

Which of these boys was brave, the one who called the other a coward and runaway himself, or the one who said he was afraid to steal, and stood his ground?—Penny Gazette.

The Philadelphia North American says that on Saturday last, the locomotive engine United States, brought down from Pottsville to Richmond on the Reading Railroad, a train of one hundred and fifty coal cars, laden with five hundred and sixty four tons of coal—weight of the cars three hundred and forty tons—total weight nine hundred and four tons. This engine was built by our esteemed friend Baldwin & Whitney, and is the greatest performance ever made by a locomotive. In this department of business Philadelphia has no competitor either in the old or new world.

Comet.—A comet has been visible, we learn from Manila and Singapore, since the beginning of last month, but during almost all which time the weather here has been so continually overcast, that it was first beheld here on the night of the 28th. The comet itself is barely visible to the naked eye, but its tail is of great extent, say about forty degrees, and quite straight. At present it sets about half past ten in the southwest, and when first seen, disappeared soon after night fall; it is probable, therefore, it will remain visible a long while. We believe this to be a comet hitherto unknown. As may be supposed, the Chinese are in great consternation about it, believing it forebodes evil.—Canton Press, April 1.

A Startling Fact.—A valuable statistical work published some years since, states the number who have lived upon the earth, as about 27,000,000,000,000, or twenty-seven quadrillions. This sum, he says, when divided by 27,864,000, the number of square miles of land, gives 1,314,522,076 to a square mile—about 1283 to a square rod, and five to a square foot! Suppose that a square rod is capable of being divided into twelve graves, every grave would contain a hundred persons, so that the earth has been one hundred

times dug over to bury its inhabitants, supposing they had been equally distributed. Were the bodies laid upon the surface they would cover the land to the depth of many feet. What a rebuke to pride, vanity, and ambition!

Romance in Reality.

A romantic and thrilling adventure lately happened to a bridal party, visiting the Mammoth Cave, Kentucky. The party consisted of the bride and groom, the bridesmaid, the brother of the groom, and a guide. After entering the cave and traversing that portion of it most frequented, which occupied many hours, a violent storm arose, accompanied by heavy showers of rain. There are several rivers in the cave, which rise rapidly and overflow, and they, unaware of this circumstance, got into a boat for the purpose of crossing one of the rivers. By some accident the boat was upset, and they precipitated into the stream; and, as if to render their situation more terrifying, the torches were extinguished and the matches wet. Surely nothing but the interposition of Divine Providence could have extricated them from a situation of such imminent peril. The groom proved himself a hero: the thought of parting with his wife, to whom he had been only that morning united, nerve him to exertion. Action and enterprise flag, if there be no object dear to the heart to which they are directed. He succeeded in rescuing his bride and her bridesmaid from deep water, and then stood on a tottering rock, holding with one hand to a projection above to steady himself, and supporting his wife with his other arm. He had in the meanwhile consigned her companion to the care of his brother. The groom remained in this painful situation some time, with the water rising upon them. The guide (a colored man) deserves much credit for his exertions. He reached the opposite bank, righted the boat, and rowed across to them, steered by their voices, and thus managed to land them safely on dry ground. They had not yet however, escaped all dangers, but were cold, wet, and shivering, with the prospect of remaining in this situation. It was impossible they could find their way out of this intricate labyrinth without lights, and they had no reason to expect assistance from without, it being customary for parties to remain a day within the cave. Fortunately for them the people at the hotel situated at the mouth of the cave, knowing the danger of the rivers rising, and fearful of imprudence on their part, sent additional guides with torches. This aid arrived most opportunely, for their sufferings and fear had induced them to persuade the guide to land the way out in the dark, by creeping slowly on the ground while they followed in a line, holding on to each other. When the lights reached them they were discovered approaching a precipice, and but a few yards distant from it. The fortune of the bride is worthy of commendation, and doubtless she was consoled by the reflection, that if she were doomed to perish, it would be with him to whom she had devoted her life and her affections for life. How much there is in a woman of decision and strength of character, which only requires time and opportunity for development!

With the exception of fatigue and hoarseness, they all escaped uninjured.—[Germantown Adv.]

God in the Tempest.

Such a dazzling flash of lightning! And instantly a peal of thunder, which told with powerful emphasis of the wonders of electricity! Can these things be produced by chance?

The infidel saw the bright flash, and heard the roar of Heaven's artillery. He did not dare to scoff at the Deity, for it is a terrible thing to deny the author of the elements when they are out in their strength. The rain ceased to fall, the moon came forth in beauty; the stars kept peaceful vigils over all who slept. The infidel was looking out on the lake. Bright satellites reflected in that vast mirror, seemed as diamonds scattered on a sabbath path. He who rejected God before, dared not in his solitude to rail at the Deity, for an impious thought to deny the power of the Almighty when the winds and waves are hushed to bidding.

Street Smoking.

The abominable nuisance of street smoking is increasing to an extent truly disgusting. It is impossible to walk through Broadway or any of the principal streets without being assailed on every side, by the dead fumes of wretched segars, ejected from the sepulchral jaws of filthy animals in pantaloons, who ought to know better, or if they don't, at least should be made to do better. The abuse is becoming perfectly outrageous; and in behalf of decent men and women, who wish to walk the streets without being made sick with tobacco smoke, we cry aloud to the authorities to do something towards checking the evil. These fellows have no right to constitute themselves walking nuisances and abominations in the midst of a civilized and Christian community.—N. Y. Tribune.

"Give me thine Heart."

—Feel it, my dear young friends, to be your duty to be religious. If you acknowledge the sacred obligation to "obey your parents," do you not owe equal obedience to that Father in heaven, whose command is, "Give me thine heart?" It is of immense importance that religion be secured in youth. Those years which so easily take stamp and coloring from surrounding objects, impress their own likeness upon a series of other years. They may determine the character through life and the destinies of eternity.—Mrs. L. H. Sigourney.

Russian Cruelty.

A late European paper, the Cologne Gazette, contains an account of the punishment inflicted on 5 Russian deserters, who were apprehended when close to if not upon the Prussian territory. They received 1500 strokes of the knout: it is very seldom the victim survives the thousandth blow. Notwithstanding the death of the five in question; the executioner proceeded to inflict the last lash prescribed by the sentence. With worse than Chinese barbarity, the parents and families of the condemned were forced to witness the punishment from beginning to end.

Do you Honor your Parents?

I knew a little boy at school, whose father was dead. He was one day writing a copy in his book, "Honor thy father and mother." He wrote a few lines, and then laid down his pen and began to weep. He began again, and wrote a few lines more; but his memory was at work, recalling to his mind the happy days he had passed with his dear deceased father, and he wept anew. He could not go on, but sobbed. "What is the matter, my boy," said his teacher. "Oh, Mr. Blake, I can-

not write this copy, for father is dead. Please give me another page, and cut this leaf out. I cannot write it."

My young reader, do you honor your parents?

Read This, Ladies!

"Let your ear-rings be Attention, encircled by the pearls of Refinement; the diamonds of your necklace, Truth; and the chain of Christianity; your breastpin Charity, ornamented with the pearls of Gentleness; your finger-rings be Affection, set around with diamonds of Industry; your girdle Simplicity, with the tassels of Good Humor. Let your thicker garments be Virtue, and your drapery Politeness; let your shoes be Wisdom, secured by the strings of Preservation."

A strict observance of the above advice will set off your charms, not only for a day, month or year, but for and during your natural life. Adopt them, they are the prudential maxims of former times, and as such, should be held up to admiration, and be regarded with veneration by every American lady.

To be Remembered and Practised.

All Christians have great need to heed the following passage—but it should be especially remembered and practised by the ministry:—"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; seeketh not her own; is not easily provoked; thinketh no evil."

A new musical instrument, invented by a young man of New York, was exhibited in the city of New York on Thursday last. It is a combination of the piano and organ, and is said to be most delightful in the effect it produces.

The Secret.

"Mother," said a girl ten years of age, "I want to know the secret of your going away alone every night and morning?"

"Why, my dear?"

"Because it must be to see some one you love very much!"

"And what leads you to think so?"

"Because I have always noticed that when you come back you appear to be more happy than usual."

"Well, suppose I go to see a friend I love very much; and that after seeing him and conversing with him, I am more happy than before, why should you wish to know any thing more about it?"

"Because I wish to do as you do, that I may be happy also."

"Well, my child, when I leave you in the morning and evening it is to commune with the Saviour. I go to pray to him. I ask him for his grace to make me happy and holy. I ask him to assist me in all the duties of the day, and especially to keep me from committing any sin against him—and above all, I ask him to have mercy on you, and save you from the misery of those who sin against him."

"O, that is the secret," said the child "then I must go with you."—[Watchtower.]

A Very Easy Thing.

To get yourself into such an attitude towards your neighbor that you can neither do nor say any thing for his edification, nor be for yours, is the easiest thing in the world.

When, under the influence of excited feeling, he craves some hasty expression which may be construed to an injurious reflection upon you, just keep it at a distance from him and turn it over in your mind, till, like a snow-ball, it has swelled to an enormous insult. Then whisper about it to one friend after another, that is, tell it as a matter which you do not wish to spread abroad, until you have yourself circulated it all over town. Your friends will follow your example, and communicate it confidentially to their friends, till the whole community is filled with the hum of scandal.

Your neighbor will soon hear the report, in an exaggerated form, of course, and will, in turn, utter harsh words against you—and these will come to your ears in a still harsher form. In a word you will find yourself involved in a hot quarrel, and with you at the head, instead of being a peaceable, open, unassuming, and unassuming member of the community.

You will have placed yourselves in an attitude in which you cannot help, but must greatly hinder each other's piety and usefulness; and it will be well if your private quarrel does not poison the whole atmosphere of the community.

All this mischief might have been prevented by a little Christian magnanimity and frankness. An explanation of five minutes would have set every thing right, and you would have parted good friends and fellow-workers in the Lord's work.—[O. Obs.]

Following Christ.

We are directed in the Scriptures to follow Christ—to walk in him, to abide in him. These directions, varying in expression, signify the same. Christ is our pattern—our wisdom—our spiritual life. How then may we walk in his footsteps? how, estrayed from him as we are, can we be made like him?

Let a rude child be taken to dwell in a well-disciplined and regulated family; and it will not be so much by set rules and restrictions that he will become like the members of this family, as by the power of example which he shall see and feel in them. It is not bearing Christ preached, in reading of his deeds—in being called by his name; it is not by abstractly considering the rules of Christianity, or our duty to observe them because we have been so commanded; it is not thus that we are to become Christians. No; it is by keeping so near the Saviour in the exhibition of his character—dwelling so much where his spirit abounds—feeling its influence bearing us onward, not by constraint, but with a willing mind. It is thus that we gradually become like him—it is thus that we are changed into his image, and reflect this image in our minds.—[Gospel Teacher.]

Are your Children ashamed of You?

At a monthly concert for Sabbath Schools, in Philadelphia, the following circumstance was related: A family had removed from the neighborhood where their little girl had long attended the Sabbath School and church of God, but another school was founded, where she still received the instructions of a pious teacher. From this school, however, she returned home at the hour of church worship, to which she had not been accustomed, and which gave occasion to the mother, who never attended the house of God herself, to ask,

"Why did you not remain?"

"There are no seats for the children," replied the little girl.

"Then you should have asked your teacher to give you a seat," said the mother.

"And so I did," replied the child; "when she told me to go and sit with my mother—and, mother, I was ashamed to tell her you did not come to church."

That gentle and affectionate reproof reached a mother's heart; she sought the house of God, and now rejoices in hope of eternal life. Are your children ashamed of you?

Exceptionable is strong drink.

Xasperating tea, Xcitabile in I think, Xcess it leads us to.

Xeruciating pain 'twill cause, Xtirpate human life, Xposing drunkards to the laws, Xehanging peace for strife.

Xpensive too it is indeed, Xorbitant for food, Xert ourselves till from it freed, Xped it too, we should.

Xcite it may a few short hours, Xtravagant health, Xhaust it will our nature's powers, Xtinguish them in death.

Xamine it whoever will, Xcuse it as we choose, Xtremely useless, it should still Xcluded be by us.

Sensation of a Mother.

The Cincinnati Enquirer gives the following instances of the heroism of a mother, in the endeavor to save the life of her child, which in this case unfortunately was not successful:

"A little girl about three years of age, while playing upon the deck of the India's cabin, fell overboard just above North Bend. Its mother saw it fall, and in an instant jumped over to its rescue. She could not swim, of course, and getting into the water was as helpless as the child. No one on board saw the girl fall, or the mother leap into the river, and the boat passed on, without any knowledge of what had occurred. Fortunately, the accident happened near the shore, and their perilous situation was seen by a man and a boy, who were fishing close by. The mother, by dint of struggling and an endeavor to swim, succeeded in reaching the spot where the child sank, and as it came up a third time she grasped it by a little handkerchief that was around it, but the knot untied, and the little unfortunate sunk to rise no more. In the meantime, the man who was skating rowed his skiff up in time to save the woman from the same fate. She was taken ashore a good deal exhausted, but in a short time was entirely restored. Her name is Mrs. Emily Todd, and she got on board at Harrod's Creek, with the purpose of visiting her friends in Ripley. She returned on the mail boat, inconsolable for her great loss. It was her only child."

Doctor's Visit.

A singular old gentleman was waited upon with his doctor's bill for medicine and visits. After cogitating for some time on the contents, he desired the young man to tell the doctor that the medicine he would certainly pay for, but as for the visits he had charged, he should return them again.

I endeavor to walk through the world as a physician goes through Bedlam: the patients make a noise, pester him with importunance, and hinder him in his business; but he does the best he can, and so gets through.

A safe way to determine who is in the wrong when there is a difference between two.

The offender is always the hardest to be reconciled.—Would he be the first to seek peace, he would have to confess his sin; and rather than do that, he will remain hostile. The offended seeks reconciliation. We may see this exemplified in the conduct of God and man. Man was in the wrong; and such was his hostility to God that he never would have sought his favor. But God who was the offended, sought our friendship when we were enemies.

The Magnetic Telegraph.

Many of our readers may not know the principle upon which the magnetic telegraph is made to communicate across a river without a connecting wire. We have received from a correspondent the following description of the process, at once curious and simple:

On each side of the river, under the water, is placed a mass of steel, gilded to prevent rust; to these the telegraphic wires are connected, and by the action of the galvanic batteries one of them is negatively and the other positively electrified; that is to say, one of them has less than its natural quantity of the fluid in it and the other more. The natural result of this is that the surplus electricity of the one passes through the water, which is a good conductor, to the other, in fulfillment of the law of nature which provides for an equilibrium in all things. It might never happen that any other body, (being as near to the negative mass, as the positive mass of steel is) would have any electricity to spare, and consequently the supply will almost entirely pass along the line of the telegraph.

It is even hoped that a telegraphic communication may be made with Europe, and at no very great expense. The steel magnets, however, would require to be very large and powerful, to counteract any small currents of electricity that might be passing in other directions. I believe that experiments are now making, or are soon to be made, that will test the practicability of this.—Journal of Com.

The new comet may be seen with the naked eye, under favorable circumstances.

A very weak telescope or an opera glass, magnifying but four or five times, is sufficient to show it distinctly.

Reverence for the Aged.

A gentleman was once passing through a village, and happened to see a poor, feeble old woman let her stick fall, and stand a moment in perplexity, not knowing whether she dared to stoop to pick it up or attempt to reach her home without it. Just by the spot where the accident happened, a group of boys were playing at marbles; some of them took no notice, others rudely marked the poor old woman's distress; but one kind-hearted lad threw down his marbles, ran to her assistance and helped her into her house. She thanked him, and said, "God Almighty's blessing be upon you, for your kindness to a poor old woman!" The gentleman saw and heard the whole, and made in-

quiry after the lad, in whom he felt deeply interested. He found that he was already in the Sunday school, and, in all probability, had there learned the scriptures, that inculcate reverence to the aged. From that time he had his instruction in writing and accounts at an evening school; when old enough assisted in apprenticing him and in course of time had the satisfaction of seeing him a respectable and flourishing tradesman.

I recollect his mentioning the circumstance to his wife as soon as he came home; he then said he thought that boy discovered the rudiments of a good character, and that he should be greatly disappointed if he did not turn out one whom it would be a credit and satisfaction to have put forward in life; after years fully proved that his opinion was correct. This, and some other circumstances led the gentleman to make many remarks on the treatment the aged should receive, which deeply impressed my mind, and which I endeavored to preserve.—L. paper.

Horne's Introduction to the Bible.

If any of our clerical readers, or any students of the Scriptures, are still without the great work which we have just named, we would, in all sincerity, advise them to obtain it without further delay. We know of no books more useful to the successful and critical examination of the Holy Scriptures; none that combine so great a variety of information, extending to almost every department of biblical investigation, none that will so save the student's time, and so satisfactorily supply his wants at every turn in the course of his reading; and in addition to all this, the work was never offered at a form at once so convenient, cheap and attractive, as in the edition published by Robert Carter. The two large 8vo. volumes are sold in handsome muslin covers for \$4 50, an half muslin \$3 50.

Vanity.

The vanity of young men in valuing themselves by their fine clothes and fashionable dress, is one of the most childish pieces of folly that can be, and the occasion of great and often lasting injury to young men. Avoid singularity and too much expensiveness in your apparel. Be plain, decent, cleanly—not curious nor costly in your dress: it is a sign of a weak head, piece to be desirous of adopting every new fashion, or to think himself the better in it, or the worse without it.—[Portland Amer.]

Boston Liberty.

The Trustees of the Boston Hospital recently applied for \$50,000, to enlarge their institution. They obtained \$62,550 from two hundred subscribers, viz: six of two thousand each, nineteen of 1,000, thirty-three of \$500, three of \$300, six of \$250, fourteen of \$200, seventy-eight of \$100, two of \$75, thirty-seven of \$50, and two of \$25. And it may be remarked, that out of this sum more than \$60,000 was contributed by citizens of Boston.

Jesus Christ demands the faithful and vigorous efforts of all his people, in the great work of evangelizing the world.

That our feelings may be aroused, and our efforts called forth and wisely directed, these five things especially are requisite:

1. That our minds be well-informed on the subject.

2. That our hearts be enlisted in the cause.

3. That our prayers be constantly offered.

4. That our contributions be liberal and constant.

5. That our influence be exerted to interest others in the cause.

Thickness of the Crust of the Earth.

The first investigation of importance that presents itself, is the thickness of the crust on which we dwell. We have seen that this ought to be continually increasing, though with increasing slowness, and that there was a time when it was so thin as to be almost in a state of fusion. We have stated that the increase of temperature is about one deg. Fahr. for every fifteen yards of descent. In all probability, however, the increase will yet be found in geometrical progression, as investigation is extended; in which case the present crust will be much thinner than we have calculated it to be; and should this be found to be correct, the ingenious theory will become a subject of more importance, in a geological point of view, than we are at present disposed to consider it. Taking, then, as correct, the present observed rate of increase, the temperature would be as follows:

Water will boil at the depth of 2,430 yards.

Lead melts at the depth of 8,400 yards.

There is red heat at the depth of 7 miles.

Gold melts at 21 miles.

Cast-iron at 74 miles.

Soft iron at 97 miles.

And at the depth of 100 miles, there is a temperature equal to the greatest artificial heat yet observed—a temperature capable of fusing platinum, porcelain, and indeed the hardest substances we are acquainted with. These temperatures show that the earth is fluid at the depth of 100 miles, and little more than the soil on which we tread is fit for the habitation of organized beings.—[Selected.]

The celebrated Dr. Rush was once asked by a student what per cent. he thought had been added to the period of human life by the skill of practitioners of medicine?

He answered, "If by 'practitioners of medicine' you mean to include old women and nurses, I think the increase has been considerable. but if you exclude them, very little."

Did you ever see a knave who was not parsimonious and oppressive?

An upright tree, nine feet high, has been found in the coal mine of St. Helen's, near Liverpool.

DIARY.

On Sunday evening last, Sept. 15th, at 4 o'clock, of congestive fever, at his residence, in Noubex county, Miss., Rev. JOHN ARMSTRONG, formerly Pastor of the Baptist Church in Columbus. Mr. Armstrong was a man of great distinction and usefulness.

We are pained to announce the death of WILLIAM, eldest son of Mr. J. F. Cocke, of this place.

He died after a short attack of fever, while at school about 20 miles north of this, in his ninth or tenth year. He was followed to the grave here, on Tuesday evening, by a large concourse of citizens, friends and acquaintances of the deceased. He was a remarkably intelligent and interesting child. Truly may it be said of the young and promising, as well as the aged and infirm, "in the midst of life, we are in death!"—[Marion Telegraph.]

FROM THE BAPTIST ADVOCATE.
The Christian's Hope.
Lines suggested by hearing a pious lady remark
that she felt as though all earthly ties
were broken.

Yes, there are moments when we feel
As if all earthly ties were broken,
But then how sweet it is to kneel,
And pray for God's all glorious token—
That when our spirit's pass away,
They'll live in realms of blissful day.

The Christian's hope, the morning star,
That fades away in Heaven's own light,
To our poor souls is dearer far
Than circling wreaths of honor bright—
Than all the wealth that India knows,
Or fame which this vain world bestows.

Then talk to us no more of earth,
Our hearts are fixed on joys above,
Away with pomp, and power, and mirth,
They only mar the peace we love,
And soon would drag our spirits down,
And rob us of our heavenly crown.

Henceforth our greatest care shall be
To keep our Christian armor bright:
Faith, Hope and Love, these blessed three,
Shall aid us upward in our flight,
Till earth shall claim the dust it gave,
And yield us to a peaceful grave.

September 4, 1844. C. S. V.

Berkshire Jubilee.
Berkshire is the name of a large country embracing the mountains and hills in the Western part of Massachusetts, with a population of some forty thousand. Shut out from intercourse with the rest of the world by these barriers of nature, her sons and daughters cherish in early life a strong attachment for home. Many of them during the last fifty years have found new homes in various parts of the United States. Her sons occupy important and useful stations in different portions of our country. Some months since, under the influence inspired by early associations, a committee was appointed in New York to call for a Family Gathering—and bring the sons and daughters of old Berkshire to their early homes; and the 22d and 23d of August was the time fixed upon for the Jubilee. Due notices were sent through the land.

Accordingly on the 22d, thousands of these emigrant children from the hills, were found in Pittsfield, where arrangements had been made to give them a warm reception. Every house, and table, and chamber, was open to receive them. They were invited to call on all the citizens without ceremony. A Register was opened, in which their names, residences, &c., were recorded. A stand and seats were prepared for a public meeting on a beautiful hill west of the village. The Rev. Dr. Hopkins, President of Williams College, was appointed to preach a sermon to the returning sons, and the Hon. Joshua A. Spencer, of Utica, N. Y., to deliver an oration. The occasion was one of affecting interest. Not less than 5,000 people gathered amid the hills of their youth. Eighteen different States were represented in the meeting, by the sons of Berkshire! Some were there, who, after an absence of fifty years, sought in vain for the friends of their childhood, and turned to the hills and mountains, and found them the same as in their early years—all else had changed. A single family, not one of whom survives in the county, had twenty-five to represent it from the four corners of the land. What meetings of old friends! How varied the chapters in their lives! What changes had they witnessed and felt since they went out from their native home!

On Thursday, thousands convened at the stand to attend the religious exercises. Just as they were commenced by the Rev. Dr. Shepard of Lenox, rain began to fall, and Jubilee Hill was forsaken by the vast assembly. Rev. Mr. Todd's church was opened, and the discourse by President Hopkins, of Williams College, was there delivered. On Friday, about 11 o'clock, the rain ceased, and an assembly numbering over five thousand, gathered about the speaker's stand on Jubilee Hill. Gov. Briggs presided. Joshua A. Spencer, Esq., of Utica, delivered an address which presented a historical sketch of the early settlement and growth of old Berkshire.

The oration was followed by the singing of the following Ode, by four male voices:

Tune—"Come to the Sunset Tree."
WRITTEN FOR THE OCCASION BY A LADY.

Come to the old roof tree,
To thy childhood's happy home—
To the hearts which beat for thee—
Beloved wanderer, come!

Come ye of the unbowed head—
Ye of the joyful breast;
Come where your feet have sped
In Childhood's sweet unrest:
Come to the purring stream—
Come to the pebbly shore;
Come, for the sunny beam
Laughs brightly, as of yore.
Come to the old roof tree,
To childhood's happy home;
To the hearts which beat for thee—
Beloved wanderer, come!

We know that on many a heart
Sorrow hath left its trace;
We know that care hath robbed
The bloom from many a face:
But come to the father's door,
Come to the mother's love;
For here is joy once more
Meet for the blessed above.
Come to the old roof tree, &c.

Perchance the grave is green
Of those you held most dear;
But come where their love hath been,
For their spirits linger near!
Come to the sacred mound;
"Twill raise the heart above
To the better home they've found
With the pure and true above.
Come to the old roof tree, &c.

Come, though the grey-haired sire
Sleep 'neath the coffin lid;
Come, though the mother's grace
To thy longing gaze be hid;
Come to the old roof tree,
And bend the knee in prayer—
Thou shalt go forth more pure,
For having worshipped there.
Come to the old roof tree,
To thy childhood's happy home;
To the hearts which beat for thee,
Beloved wanderer, come!

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

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

Rates of Board. Board and lodging per month for adults, \$25; children and servants half price; per week, \$8; per day, \$1.50; single meal 50c; lodging 25c. Horse per month, \$15; per week \$4; per day 75c. We further pledge ourselves to spare no pains on our part to give all our guests entire satisfaction. **RILEY & MORROW.** Monroe Springs, Alabama.

This may certify that I have witnessed some of the beneficial effects of the Monroe Springs, and am satisfied, from the properties of the water, that it will prove effectual in most chronic diseases. **Wm. H. ROGERS, M. D.** Pineville, Monroe county, Alabama.

Having resided only a few weeks in the neighborhood of the Monroe Springs, I am unable to speak of the medical qualities from personal observation; but from the relation of various cases wherein the use of the water has produced such happy effects in eradicating disease, I feel no hesitancy in remarking, in my opinion, they possess properties well adapted for the removal of many of the chronic affections, originating from climate, bad habits and imprudence. **JOHN G. SCULL, M. D.** Turnbull, Monroe county, Ala. m4 1844:13tf

LEWIS COLLEY Wholesale and Retail Publisher, Bookseller and Stationer. No. 123, Nassau Street, n1844. 1y. New York.

COMMISSION BUSINESS. The subscriber takes this opportunity for returning his acknowledgements 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, March 1844.

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Dr. E. R. SHOWALTER, WHOLESALE and retail dealer in drugs, chemicals, Thompsonian medicines, paints, oils, dye stuffs, window glass, glassware, perfumery, spices and patent medicines. Has always on hand at MARION and UNIONTOWN a large and fresh assortment of genuine articles in his line. Call and see prices and qualities. ap17, 1844.

CUNNINGHAM & CLOCK, COMMISSION MERCHANTS, NO. 60, COMMERCE STREET, MOBILE. T. & J. Cunningham, Wm. R. Cunningham, D. Clock. (27 Agents of the Augusta Insurance and Banking Company. n25, 1843.

THEOLOGICAL INSTITUTION. TERMS OF ADMISSION. Each one, who wishes to enjoy the advantages of this Institution is required to present his License, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the gospel ministry. Likewise, he will undergo an examination by the executive committee, on his christian experience and call to the ministry, and if the examination be satisfactorily sustained, he will be received, and directed to such a course of study as the case and circumstances may demand. No literary qualifications are prescribed. Each one will be aided according to his particular need, and no more. Those who may defray their own expenses will undergo the same examination; but no charge will in any case be made for tuition. **JESSE HARTWELL, President** ap20, 1844. Ala. Bap. State Convention.

HAYNES, GREER & Co. COMMISSION MERCHANTS, OFFICE NO. 4, COMMERCE STREET, UP STAIRS. Thomas Haynes, John H. Greer, MOBILE, ALABAMA. A. L. McCoy. (Rev. Elias George, Perry co. References: Rev. Abthelston Andrews, Dallas, Rev. James Barnes, Noxubee co.

JESSE HARTWELL, Factor & Commission Merchant, Mobile. RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the summer at MARION, PERRY COUNTY, ALABAMA, will be promptly attended to. He will remove to Mobile early in October. July 25, 1844. 7tf

CHEAPER THAN EVER. JOHN K. RANDALL, has the honor to announce, that he has received from the publishers, a large and well selected assortment of books and stationery, with which he has replenished his store, and which he confidently assures them is second to none in the State for variety and cheapness. Possessing the most favorable facilities for procuring frequent supplies at the lowest possible rates, and being determined to content himself with small profits and quick sales, he is enabled to dispose of every variety of articles in his line of business, at prices which cannot fail to ensure the success of his plan. His assortment embraces School Books in every branch of learning, and of the latest and most popular editions; among which he would call particular attention to some prepared expressly as "Southern school Books."

Classical, Theological and Historical Works, with all new publications, as soon as they can be received after they issue from the press.

Law and Medical Books, in every department of these professions, and from the pen of standard writers of eminence and research.

Bibles, Common Prayer and Psalms, and Hymn books, together with other Devotional and Religious works for all the various denominations of Christians.

Prose and Poetical Works, from the pens of the most celebrated novelists and poets of our own and foreign countries.—Plain and elegant editions, in every variety and style of binding.

Stationery, for the Counting-House, the School room and the study, comprising almost every article in that line.

Law and Mercantile Blanks, of every kind and description.—Mortgages, Deeds, Leases, Cheeds, Notes, Receipts, Bills Lading, Bills Exchange, &c. &c., all printed on fine paper.

Blank Books, from the smallest Memorandum-book up to the largest size for Banks and other corporations made of the best materials, and bound in every variety of style by the most accomplished workmen.

Paper ruled to any pattern in superior style.—Writing and Letter Paper. Tissue Paper, Bristol Boards, Tinted Paper, Wrapping Paper, Perforated and Fancy Paper, Bonnet Boards, Note and Envelope Paper, &c.

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

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

Mobile, February 1, 1844. 1y

DR. SHAW & PARKER, Resident Dentists, Marion Alabama. WOULD respectfully inform the public, that they have associated themselves together in the practice of Dental Surgery, and solicit their patronage. All their operations are warranted to be performed equal to any in the United States. They will visit Greenborough, Eutaw, and Selma. Physicians and Dentists supplied with Teeth, Gold Foil, Plate, &c., at their office, over the store of W. H. Huntington & Son.

N. B. Ladies waited on at their residence. Customers and patients supplied with tooth washes, powder, brushes, etc. etc. mar20, 1844. 28:tf

MEDICAL NOTICE. D. B. P. CURRY tenders his thanks to the citizens of Marion and its vicinity, for past favors, and respectfully solicits a continuation of their patronage. He has removed his office to the room adjoining H. F. Godden's Drug Store, and will devote his undivided attention to the duties of his profession. He may be found at all times at his office in the day, and at the residence of J. R. Gorde at night, unless absent on professional business. His charges will be as follows: Visit during the day, \$1, and \$2 (in town) at night; mileage, 50c. in the day, at night \$1. Other charges in proportion. Feb 7 '44 22

JUDSON FEMALE INSTITUTE. MARION, PERRY COUNTY, ALABAMA. Number of Pupils last year, one hundred & 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 MOULTON ATKINSON, Regular Course French, Drawing and Painting, Wax-Work.

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

Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

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

Miss ELIZA SEXTON, Regular Course.

Miss HARRIET JANE CHANDLER, Primary and Preparatory Departments.

GOVERNESS. Miss SARAH S. KINGSBURY, Steward's Department.

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

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

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

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

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

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

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

The HANDBOOK, personal and spiritual, and the message of the young ladies assembled under the eyes of the Teachers, from whom the pupils are never separated. The Board never leave the grounds of the Institute without special permission from the Principal.

They never make or receive visits: They rise at 5 o'clock in the morning, and study one hour before breakfast: they also study two hours at night under the direction of the Principal.

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.

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

Permanency. One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a colt, 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 ever tolerated.

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

Uniform. To promote habits of economy and simplicity, a uniform dress is prescribed. For winter, green merino; for summer, pink cotton, 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 in Marion, on reasonable terms.

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

Sessions and Vacations. There is but one session a year, in the Institute, and that of ten 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 dormitories, trunk rooms, and toilet-cabinet.

RATES OF TUITION.—PER TERM OF FIVE MONTHS. Regular Course, (English), \$20 00 Primary Department, 1st Division, 12 00 " " 2d " 16 00 Music on the Piano and Guitar, (each) 25 00 Use of Instrument, 5 00 Ornamental Needle Work, 15 00 Drawing and Painting, 15 00 Transferring shell & wax-work, per lesson, 1 00 French, Spanish, German and Italian, (either or all), 20 00 Latin, Greek, and Hebrew, (each), 10 00 Board per month, including bed, bedding, &c. 9 00 Fuel per month, 1 00 Lights and washing, (extra.)

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 the 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 Institute 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 enclose these spacious grounds, agreeably to their original plan.

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

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

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

BOARD OF TRUSTEES. E. D. KING, President, J. LOCKHART, W. HORNBUCKLE, Sec. L. W. TARRANT, L. GOREE, Treasurer, W. N. WYATT, J. L. GOREE, L. C. TUTT. August 10th, 1844.

Man is not taught any thing to purpose, till God becomes his teacher; and then the glare of the world is put out, and the vamps of the soul rises in full view. A man's present sentiments may not be accurate—but we make too much of sentiments. We pass a field with a few blades, we call it a field of wheat; but here is no wheat; no, not in perfection—but wheat is sown, and full ear may be expected.

Contrivers of systems on the earth are like contrivers of systems in the heavens—where the sun and moon keep the same course, in spite of philosophers.

I endeavor to walk through the world as a physician goes through Bedlam: the patients make a noise, pester him with impertinence, and hinder him in his business; but he does the best he can, and so gets through.

A man always in society is one always on the spend; on the other hand, a mere solitary is at his best but a candle in an empty room.

If we were upon the watch for improvement, the common news of the day would furnish it.—The falling of the tower in Siloam, and the slaughter of the Galileans, were the news of the day which our Lord improved.

The generality make out their righteousness by comparing themselves with some others whom they think worse: thus, a woman of the town who was in the Lock Hospital, was offended at a minister speaking to her as a sinner, because she had never picked a pocket.

Take away a toy from a child and give him another, and he is satisfied; but if he be hungry, no toy will do. Thus, as new-born babes, true believers desire the sincere milk of the word; and the desire of grace in this way, is grace.

One said that the great saints in the calendar were many of them poor sinners. Mr. Newton replied, they were poor saints indeed, if they did not feel that they were great sinners.

A wise man looks upon men as he does upon horses, and considers their caparisons of title, wealth and place, but as harness.

Revivals at Sea. While a spiritual dearth has been prevalent throughout most of the churches, during the present year, it is remarkable that God has richly blessed the efforts made for the conversion of seamen. There have been repeated revivals at sea. Never (said Mr. Spaulding at a late public meeting) have the seamen been more blessed than during the past year.

Improvements in Clocks. A new principle in clock-making we have seen announced, by which clocks are made to run for a year or more without winding up. They are represented as simple in construction, easily adjusted and regulated, and may be fitted up in any style required. For banks, churches and other public buildings, they will be very desirable. One that will run four years without winding up, it is said, is about to be presented to the next President—so that he may be reminded that the time for its being wound up is also the period for the winding up of his arduous duties.—[Albany paper.

Explosion of a Locomotive.—A terrible accident happened last Monday evening about 8 o'clock, on the Reading Railroad, about two miles above Reading. The Locomotive "Richmond," built by Wm. Norris & Son, had been on trial about ten days, during which time she behaved remarkably well, and has conveyed as many as a hundred empty carts up the road. She had only 88 empty cars attached to her at the time of the accident, when the dome of the fire-box gave way, by which the boiler was blown from the frame and wheels over the fence into an adjacent field. Four men, the engineer, conductor and two firemen were instantly killed. The engineer was named James Ward, the conductor James McCabe, and the names of the firemen we have not learned. Their bodies were thrown in different directions for considerable distances.

Go straight forward in the way of your duty. Providence will take care of the rest.

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

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

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

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

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

If but little can be raised in any place, let that little be immediately forwarded, and let none withhold, because he can give but little. We earnestly entreat that this circular may be read and answered by our brethren generally, that we may know how to direct our operations. In Christian love, **JESSE HARTWELL,** April 17th, 1844. Chairman of the Board.

FROM THE BOSTON RECORDER.

Tahiti—Conduct of the French.

Foreign papers, by the *Hibernia*, contain very full accounts of the French outrages in Tahiti, from which we publish the most important facts. The following letter from the *Leeds Mercury*, dated Tahiti, March 23d, is from an Englishman, some time resident in Tahiti, but not connected with the missionaries:

The letter, says:—"We are now under martial law. The French have thought proper to declare this place, Papeete, the capital of Tahiti, a state of siege, and all the lands back are to be confiscated to the King of France. And for what? Because the chiefs will not deliver themselves up to be done with as others have been served—sent on board a ship of war, and detained there as prisoners, because they were favorable to their Queen. The consequence is, the natives have taken to the mountains, men, women and children, to the number of 5,000 or 6,000, well armed with muskets, bayonets, powder and shot, determined to defend themselves and support Queen Pomare. Were she now to say 'fight,' they would rush fearlessly to the slaughter. The Queen claimed protection under the British flag, about six weeks ago, for herself, family and suite; which was immediately granted by commander Hunt, of the English war-ship *Basisk*, of six guns, where they have remained ever since in the face of all the French forces—viz: from 800 to 1,000 men on shore, 1 ship of war of 64 guns, one frigate of 44 guns, two corvettes of 32 guns each, and one war steamer carrying six large 32 pounders. Think of the little ketch in the midst of their fleet, holding them at bay, and saving the Queen from imprisonment, and every chance of the restoration of her sovereignty by the different powers! How laughable it is to see the French grin at 'the flag that has stood the battle and the breeze,' wave its colors in protection of royalty in the person of an innocent female! We have many jokes among ourselves, but I assure you martial law is no joke. If I go out after dark, I carry a lantern in one hand, a good cudgel in the other, and a pass from the Governor in my pocket, meeting every ten yards with a salute, 'Qui vive?' I tell them who I am, and pass on."

"I have no doubt you have heard of the arrest of George Pritchard, Esq., our consul here, for exciting the natives to rebellion. Mr. P.'s sole exertions were to keep them from it. I hope England will do her duty in rectifying the wrongs and insults that have been unworthily heaped upon one of the best and most active men in the island. Particulars relating to him would take some sheets; and I have only time to say, that he supplied two places of worship, preaching every Sunday in the English chapel, besides one or two sermons in the native church. I hope every good christian minister and hearer will call for justice to their injured countrymen and insulted flag. Mr. P. belonged to the London mission. Besides being consul, his labors were extreme, and his attention in case of sickness in-

From the *Rev. C. Barff, dated*
Papeete, (Tahiti), March 22, 1844.

"Having heard of the distracted state of Tahiti, I came up with Captain Park, of the *Favorite*, to see and sympathize with our esteemed brethren in Tahiti. I arrived yesterday, just at the time when the brethren were assembled to deliberate upon the best means of preventing bloodshed, and preserving peace, until a final answer comes from England. The particulars of the above-mentioned deliberations will be communicated to you as soon as possible."

"Tahiti is now considered in a state of siege. I was obliged to go to the French Governor in person, to get a permit to sleep on shore. About 4,000 natives under arms have assembled at Hidiata. The French have a thirty-gun ship and two hundred soldiers at the isthmus, to cut off the communication between Tahiti and the Peninsula. Hitherto the natives have retired before the French troops, and no blood has been shed; and the missionaries have gone to-day to Hidiata to exhort the natives to peace, without, however, sanctioning what the French are doing."

"What gave rise to the present commotion was this: Three chiefs were sent for by the French Governor, to be put in confinement during his pleasure, for having read a letter sent to them by Pomare; but their people refused to give them up, and have since retired with them to Hidiata. Mr. Pritchard was suddenly arrested before I arrived, or, as the proclamation expressed it, 'put under reprisal for the good conduct of the natives.' He is on his way to Valparaiso in an English steamer. The captain of the steamer demanded him as a British consul."

"Unless some equitable arrangement between England and France prevent it, the *Leeward Islands* also will be shortly occupied. The French flag was hoisted at Moorea on the 20th and 21st of this month."

From the *Rev. R. Thompson, dated*

Tahiti, March 25, 1844.
"I embrace the opportunity of the return of an English whaler, to inform you of the present unhappy position of the poor Tahitians. You are aware of the arrest and consequent removal of Mr. Pritchard from Tahiti. The natives fled from Papeete in every direction, but soon returned, and things are quieter now in that direction."

"On the other side of the island, war, I regret to say, has broken out. Blood has been spilt on both sides. The cause of this unhappy affair has been the severe and intolerant measures of the French authorities towards the chiefs of Tahiti. Four chiefs, in and about Papeete, were required to come and submit to the Governor; this they refused to do. The steam frigate went round to compel obedience. The chief and people retired to Taravao, (the isthmus which connects Tairarahu with Tahiti). There they were joined with numbers from Tairarahu. Then the French pursued them to Taravao, and the people quietly retired to Taanone, on the east coast of Tahiti."

"The French have been building a battery upon Taravao. I went there last Friday week, hoping to meet Mr. Johnston, and take him down to Hidiata, to attend the quarterly meeting. A soldier took me before the commander, who in-

quired of me my business. I told him, and he replied, 'I shall not allow him (Mr. J.) to pass.' Presently he said, 'I shall write to the captain of the frigate, lying at the other side of the isthmus, and consult with him as to whether I may allow him to pass or not.' I had to remain two or three hours, when the letter came with the following reply: 'Tell Mr. Thompson that he may leave; but, if ever he return here again, he will not be permitted to leave.' He then delivered a letter belonging to me, which the French had intercepted."

"I returned home, and next day proceeded to Papeete, to consult with the brethren. We called a meeting at Papeete, and anxious to save the shedding of blood, wished to mediate between the French and the people. We waited upon the Governor, and then proceeded to Hidiata, but found it was too late; hostilities were begun—some are killed upon both sides. The brethren, finding that they could not now interfere, returned. Mr. Howe and I went to Tautia, and assisted Mr. Jesson in the removal of his family. No one would pull the boat, and that fatiguing duty devolved upon ourselves. On our way back, we saw the French steamer coming round. When abreast of Hidiata, she commenced firing grape-shot upon the helpless women and children. She kept firing all along the coast, and came to anchor abreast of Taravao. We pulled passed her, in the dark—her coast was covered with lights, the people retiring to the mountains. The Governor is on board the steamer. Very few people now remain at Papeete: only two or three with Mr. Ormond, and three or four at Mr. Jesson's place. All are collected at Hidiata. The consequences of the affair will be awful. I think of returning soon to Hidiata. All the missionaries are safe."

"How much Romanism, the sworn and bloody foe of Protestantism and liberty, has had to do in bringing on this state of things in Tahiti, may be gathered in part from the following remarks of Dr. Hamilton, chairman of a great meeting at Leeds, called to deliberate upon the conduct of the French authorities. He observed, upon taking the chair, that 'for more than a year, the christian churches in this country had been agitated and distressed by the gloomy tidings which had been received from the churches established in the island of Tahiti. Looking upon that fair scene, there was a communion thirsting for the blood of the saints; they descended on it, persecuting their churches, their pastors and their converts. The whole island was at that time strictly Protestant, and therefore Romanism envied it. They came to the Queen with threats, telling her that the fire of their ships of war should visit the island, unless she paid some a. u. c. The Queen hesitated; she was placed in a position of difficulty. Then the French came and offered their protection. Protection, forsooth! Such protection as the vultures gave to the doves, or the tigers to the lambs—protecting them and then devouring them. The question was not a political one. It was not a question as to whom the crown of Tahiti should belong. The question was, whether the Protestant religion should be involved in destruction by Romanism? and on this question he hoped the meeting would fearlessly speak out—not as the advocates of war, for he knew their feelings too well on that subject—but as the friends of everlasting peace, and of simple justice. It was the policy of the French King to appear neutral on this question. If they were true to their country and to Protestantism, they would speak out, not in whispers, but as a people knowing their principles, and the value of those principles; and, knowing their principles, dare defend them. The London Missionary Society was open to all classes of christians, but it was principally supported by the Dissenters. The missionaries at Tahiti were supported by the London Missionary Society, and were consequently Dissenters. If it had been an Episcopal mission, the strong arm of power would have been bared long ago for its support. But they were Christians, and Downing street must hear their voice. They were Christians, and the House of Parliament must hear their voice; aye, and in the shades of Windsor there was one who would hear their voice, too. Tahiti's monarch was attacked at a moment to her and her subjects, or as much innocent as that which then awaited our beloved Queen; and when she became acquainted with this, a sympathy would be excited in the mind of our gracious and benevolent Sovereign."

"At the above meeting a memorial to the Queen was prepared, and measures were taken to have it signed and sent off to the directors of the London Missionary Society for presentation. The Rev. Thomas Scates, in seconding the adoption of the Memorial, remarked, that 'he did not know that it had ever been his hap, in the course of all his reading of history, to light upon any thing more thoroughly disgraceful and odious than the conduct upon which they had met that evening to animadvert. The French had been wont to pique themselves on their gallantry and politeness and the English had slavishly submitted to learn from them gentility and the modes; but he thought that few nations were more remote from real refinement of manners, and he deemed it high time that the English should look out for a better school; and hoped at least, that they would never follow the fashion they had set them at Tahiti. Time was when even the Catholics of France refused to submit to the sway and dictation of Rome; but now the court, the camp, the chambers, as well as the priesthood of France, seemed to be among the readiest tools of the Romish Church; and not only were superstition and slavish submission to priestly domination gaining ground throughout Paris and the provinces, but the French nation was lending itself to the schemes of that grasping and ambitious ace, and girding itself for the battle against Protestantism and pure evangelical christianity, in all parts of the world."

"The conduct of the French in Tahiti has been made the subject of debate in Parliament, but with no important results."

"We have given more space to this subject than we usually devote to foreign intelligence, only because we deemed it of great interest, and believed that our readers would agree with us in regarding it as worthy of an extended notice."

The Jesuits. Boileau said of the Jesuits, that they were men "who lengthened the Creed, and shortened the Decalogue."

"Part of the best has crossed the ocean, and part are crossing now."

About six years ago I was travelling on the borders of the Hudson, and on the most beautiful portion of that noble stream, where its waters seem to rest against the highlands of Fishkill, and from the Newburgh Bay. I was riding on the western shore, dotted with elegant country seats, and so elevated as to command a fine view of the opposite county of Dutchess. Passing a substantial mansion, I observed carriages standing round the entrance, and a hearse that plainly indicated the occasion of the gathering. It was something more than curiosity, it was the dictate of natural sympathy, that induced me to stop and mingle with the multitude."

It was easy to learn from the first whom I addressed, that a young man, the son of parents now advanced in life, was to be buried. The clergyman in attendance was just closing his remarks as I stopped at the door; and after a short but eloquent pause in the service—for silence is always eloquent in the house of mourning—the afflicted father rose, and overcoming the emotion with which he struggled, spoke a few words to the friends that surrounded him. It was unusual, to me altogether singular, for a parent thus to obtrude his grief upon the ear of the multitude; and the effect was therefore, on my mind, unfavorable. But a moment dispelled the feeling as he spoke not of his sorrows, but of the consolation which a kind Providence had mingled with the bitterness of grief. He had a family of sons growing up around him, and said he, "a few months ago one of them removed to the other side of the river, and resides on the shore in view of the spot where we are assembled. And now I find my thoughts are over there far more frequently than they were before. I had friends there whom I loved, and I had interest in the people, but I had no son there. But since that child has been a resident beyond the river, my heart is there often—and loves to be there. So it has been with me during the few days that have passed with me since this other son crossed the river of death, and, as I trust, has entered into Heaven. My thoughts are often there now. True, I had friends there before—a father there—but I had no child. Now, I have an interest in heaven; such I never felt until one of my own children went there to live."

It was a sweet thought. As I left the door and walked down the avenue, I looked across the water, and the fields in the freshness of opening spring were smiling in the rays of the declining sun—and it struck me that that must be a pleasant spot for a father to look upon as the dwelling place of his son; and then it was natural, after what I had heard, to say:

"Sweet fields beyond the swelling flood,
Stand drest in living green;
So to the Jews old Canaan stood,
While Jordan rolled between."

The attractions of heaven! Who that has ever read can forget the beauty of those conceptions with which the mind of Dr. Nevins was filled after his wife was taken to glory? We all thought his mind was much on heaven before. He often spoke of it, and wrote of it; but when one whom he loved so tenderly was introduced into his society, he thought there were attractions in heaven of which he had no previous comprehension. He had such an interest in it he had not felt till then."

The husband of Wilhelmina's sister, in a letter to that great and good man, years after her decease, speaks of the return of the day on which she entered heaven, as a day of peculiar joy to the spirits that welcomed her to their bright company. He seemed to think that heaven must be a happier place for angels since one so lovingly had joined them. Certainly he loved Heaven more, and so must they."

But there was something in the thought of the bereaved father that touched my heart, and made an impression not to be effaced. It was a similar thought that the Saviour gave to his disciples when he said, "I go to prepare a place for you, that where I am, there ye may be also." The thought of reunion should comfort them while asunder; and the fact that Jesus was in heaven, should be its chief attraction. So to every believer the presence of Christ is the crowning glory of heaven—and not the least among the anticipated joys, is the meeting of those who have gone before."

"Oh, talk to me of heaven! I love
To hear about my home above;
For there doth many a loved one dwell,
In light and joy ineffable."

"O weep not for the friends that pass
Into the lonesome grave,
As breezes sweep the withered grass
Along the restless wave:
For though thy pleasures may depart,
And darksome days are given,
And lonely though on earth thou art,
Yet bliss awaits the holy heart,
When friends rejoin in heaven."

The Quaker and the Lawyer.

"Friend Broadbrim," said a servant to a rich Quaker, who lived, no matter where, "we have no meat for dinner to-day."

"Why not?" asked the good Quaker.

"Because lawyer Foxcraft's dog stole it, and eat it."

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

"Yes, I saw it with my eyes, and it was Pinch'em."

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

The lawyer laid down his pen.

"Suppose, friend Foxcraft, that my dog had gone into my neighbor's pantry and stolen therefrom a leg of mutton, what ought I to do?"

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

"Know, then, friend Foxcraft, that thy dog, Pinch'em, has stolen from my pantry a leg of mutton, of the value of four shillings and sixpence, which I paid for it in the market this morning."

"Well, well then it's my opinion that I must pay for it;" and having done so, the worthy Friend turned to depart.

"Tarry a little," cried the lawyer; "thou owest me nine shillings for advice."

"Then I must pay thee. I have touched pitch and been defiled."

From the *Hanger Gazette*.

The friend who copied out and handed us the following beautiful lines from Montgomery, will accept our thanks, not only for thus calling our attention to the poetry itself, but to the interesting sentiments so well enforced by the beauties of song. The subject thus illustrated shall be the theme of our Saturday thoughts—a theme which we trust will be interesting and profitable to our readers."

Sonnets of Prayer.

Come to the morning prayer;
Come let us kneel and pray—
Prayer is the christian pilgrim's staff,
To walk with God all day.

At noon, beneath the Rock
Of Ages, rest and pray;
Sweet is that shelter from the heat,
When the sun smiles by day.

At evening, shut thy door,
Round the home altar pray;
And finding there the house of God—
At Heaven's gate close the day.

When midnight veils our eyes;
Oh! it is sweet to say,
I sleep, but my heart waketh, Lord,
With thee to watch and pray.

To have no "seasons" for prayer, is to live without prayer; and to live without prayer, is to live without purpose, without happiness, without any desirable end. In a world like this, dependant upon and accountable to, a righteous God; full of infirmities, surrounded by temptations, constantly exposed to disappointments, afflictions and to death itself; creatures of time, yet immortal, and rapidly approaching, with a certainty of reaching, an eternal state of existence, the destinies of which are in the hands of God, and are to be meted out to us by Him with whom we have to do—by him who has said, "Ask and ye shall receive, seek and ye shall find, knock, and it shall be opened," who can endure to live without daily audience and converse with God? Who that reads the sacred records of the past—the histories of the holy men

"Who lived and walked with God," can be unmindful of blessedness they found in daily communion with Heaven? Patriarchs, prophets, apostles, and the innumerable company of the redeemed on earth, now sanctified in heaven, have left to us, as the richest legacy they could bestow, the simple history of what they attained by calling on the name of the Lord. These poor men cried, and the Lord heard them and delivered them out of all their troubles."

But with all these inducements, all these encouragements, all these examples before them, how many live without prayer! How many who recognize it as a duty, acknowledge its efficacy, and seem sensible of its absolute necessity, yet live without it! They rise in the morning, and go forth to their business, to encounter the temptations of the world, without bowing the knee, or opening the lips, or lifting the heart to their Father in Heaven? How many, with all their sins upon them, lie down in their beds at night and sink into the image of death, not knowing but ere the morning dawns, the image may become the reality, without a word of confession, or a prayer for forgiveness! How many, the daily recipients of the kindest bounties of Heaven, offer no thanksgivings, morning, evening or at noon! How many parents, with all the responsibilities of rearing children for Heaven, have no evening offerings to God—whose children never listened to one prayer from parental lips, and have never been taught to lift one petition to God! And, alas, that it is so! not a few of those who profess to be the children of God, are little better than others in this respect!

Would that men might reflect upon these things—that they knew and felt the worth of prayer—the importance of daily and hourly having that sense of God's presence before the mind which is only attained by humble prayer—by daily approaches to the throne of grace where God vouchsafes to manifest himself to all who seek him in sincerity. It is that preparation we need for our daily duties. It is that preparation we need for life's trials. It is that preparation we need for the afflictive dispensations that await us all. It is that preparation we need for the approaching hour when we must enter the real presence of Him who has made us, and has commanded and invited us to pray."

The Great Wall of China.—B. C. 204.—It was with the view of securing his empire against future attacks of those formidable tribes that Chehrwangle undertook the completion of the great wall, a stupendous work, surpassing the most wonderful efforts of human labor in other countries, and upon which twenty centuries have exerted but little effect. The largest of the pyramids of Egypt contains but a small portion of matter in this wall, the solid contents of which—not including the projecting mass of stones and brick, which alone contain as much masonry as all London—are supposed to exceed in bulk the materials of all the dwelling houses in England and Scotland.

The vastness of the mass may be better appreciated by considering that it is more than sufficient to surround the circumference of the earth on two of its greatest circles, with two walls, each six feet high and two feet thick. Walls had been already erected by some of the petty princes in the north, to exclude the barbarians from their states. About a century back, the provinces of Chih-le, Shen-se and Shan-se, formed the three kingdoms of Tsin, Chao, and Yen which adjoined modern Mongolia. To protect his territories from the Turk and other tribes on the borders, the king of Tsin built a wall from the source of Lin-tau-foo, at the western extremity of Shan-se to the Hwang-ho, Ken-gan-foo. The prince of Chao also constructed a wall from the Hwang-ho to the present frontiers of Bih-le. The king of Yen continued the wall from the north of Shen-hwa-ro to Leach-tung. The emperor directed his general Mungtoen, who had completed the campaign against the

Hwang-ho, to survey the walls built by these princes, to complete the union, and to continue the great barrier from Ken-yuh-ro to the place where, at a subsequent period, Wang-ha-low was built on the shore of the eastern sea, a space of about fifteen hundred miles, over deep valleys and mountains of great elevation. The foundations of this prodigious work were laid in the early part of this year. Enormous numbers of men, some say millions, being a third of the inhabitants of a certain age, were collected from all parts of the empire, and set to work on the structure. Its superintendence was entrusted to Mungteon, who had under him an army of three hundred thousand men. Vessels laden with iron were sunk at the sea-shore, where the wall began, to make a buttress for it.

Large arches were built for the passage of rivers; along the walls at certain distances, were built for garrisons; gates were made at convenient places for traffic, passages of troops, etc.; and its width was so great that, in some parts, seven horsemen could walk abreast at the top of the wall. The work was completed in the short space of ten years, in the second year of the usurpation of Pawang, (B. C. 205) so that neither Chehrwangle or any of his race had the satisfaction of seeing this great undertaking accomplished.—Thornton's History of China.

Arrival of Missionaries.—The barque *Stamboul* arrived at Boston on the 15th inst, from Smyrna, having on board Rev. Daniel Temple and wife, late of Smyrna; Rev. Nathaniel A. Keyes and wife, late of Beirut, and Mrs. Hobaness and Misses Eliza and Abigail Goodell, daughters of Rev. William Goodell of Constantinople. Mr. and Mrs. Temple return to this country because the mission of the Board among the Greeks has been for the present suspended. Mr. and Mrs. Keyes return on account of seriously impaired health. Mrs. Hobaness has come to this country to improve her education. Her husband has for sometime past been pursuing his studies here, with ultimate reference to a mission among his countrymen. Miss Eliza Goodell comes as an adopted daughter of Rev. Dr. Hawes of Hartford, and Miss Abigail Goodell to join the Mount Holyoke Seminary at South Hadley.—N. E. Puritan.

KEEPING COWS. The keeping of cows is much like the cultivation of land. If the crop does not reach a certain amount, there is a loss to the farmer, or the crop may precisely equal his expenses, the year leaving him as it found him; but above all this is profit, and the more he can increase this balance, the greater his gain. So with a cow; if she does not give a certain quantity, she does not pay for her keeping, and the more such cows a man has, the worse off he is. On the contrary, all beyond a given yield is clear profit, and the farmer or dairyman has every inducement to increase this amount as high as possible.—(Albany Cultivator.)

A Ground of Steadfastness. If I were not penetrated with a conviction of the truth of the Bible, and the reality of my own experience, I should be confounded on all sides—from within and from without—in the world and in the church.—[Cecil.]

Arrival of the Britannia.

Eleven Days Later From Europe.

The Royal Mail Steamer *Britannia*, Captain Hewett, from Liverpool, arrived at Boston on Tuesday morning between twelve and 1 o'clock, having made the passage in twelve day and six hours.

FRANCE, ENGLAND AND TAHITI.
The London Times, of the latest date, says: "We beg to congratulate the country on the truly gratifying intelligence of a probable arrangement of the Tahiti question, and the termination to all fears of a rupture between ourselves and France. The question appears to have been settled in a way equally honorable to both countries. The indignity of England has been cancelled without the smallest loss of dignity to France: we have got every concession that we could justly demand, and France has only given what she could not in justice withhold."

The above remarks refer more particularly to the misunderstanding respecting Tahiti. The *Morning Herald* of August 24th, has the following, which it heads, "Settlement, by Anticipation, of the Tahitian Question."

"Our private letters from Paris, state that the embarrassment created between the two governments, by the Tahitian affair, has been favorably disposed of in a most unexpected manner. Capt. Bruat, to whom Admiral Dupetit Thouars had delegated his authority, not approving of the arrest of Mr. Pritchard, and particularly of the informal manner in which it was executed, thought proper to reprimand M. D'Aubigny, and to suspend him until the pleasure of the French government was taken in his regard."

"This timely interposition of Captain Bruat, it is hoped, will settle the question between the two cabinets, and relieve the Earl of Aberdeen from pressing M. Guizot on a point where the sensibility of the French nation is, though erroneously, much excited."

The visit of Louis Philippe to England has been postponed until October; and doubts are entertained on both sides of the Channel whether it will take place at all.

Her Majesty and Prince Albert would embark on board the royal yacht on Monday or Tuesday, (10th inst.) immediately to proceed to Scotland on a visit to Athol.

The Minister of Great Britain at Madrid had proceed directly to Morocco, and had effected a settlement of the Spanish quarrel with that empire.

It is said that the riots at Philadelphia caused Father Matthew to abandon his Temperance mission to the United States.

The weather in England has been highly favorable to the farmer. The crops are over an average.

A general recruiting is ordered in Russia.—The western provinces are to furnish five men for every thousand of the population.

In Spain and other parts of the Continent, the belief is general that the affairs of Morocco will lead to a war between the great Powers; and in Germany it is even rumored that an alliance offensive and defensive against France has already been formed between Great Britain and Russia.

EXPULSION OF THE SISTERS OF CHARITY FROM RUSSIA.

We find the following in the Westphalian Mercury: Several sisters of charity have lately arrived at Berlin, having been expelled from the frontiers of Prussia, on their convent at Wilna, in Russia, which has been suppressed. They are young women of education and good families, and will return to their principal convent in France. They were put under the charge of Cosacks, of whose treatment the make severe complaints.

FRANCE.

The Prince de Joinville has followed up the bombardment of Tangier by the bombardment and occupation of Mogador on the 15th. After the destruction of the town and forts, he took possession of the island and port. On this occasion, the Moors do not appear to have awaited the attack of the French, but to have fired upon them before they could bring their guns to bear; and the consequence, according to the French accounts, is, that seventy-eight men, of whom seven were officers, have been killed and wounded.

RUSSIA.

In the latter part of May and beginning of June, the Russians lost in combat with the Circassians nearly 10,000 men, ten important fortresses, several small forts, a number of cannon, and some very important positions; besides, several tribes, hitherto neutral, have joined the Mountaineers.

EGYPT.

Resumption of Power by Mehmet Ali. The surprise produced by the announcement of Mehmet Ali's abdication had scarcely subsided, when information was received of his equally sudden resumption of power. It is now believed that his retirement originated in displeasure at the opposition offered by Ibrahim and the council to a measure on which the Pasha had resolved, and that he was induced to return only by the withdrawal of that opposition. [Baptist Advocate.]

Need of more Missionaries.

In glancing at the report of the Board for 1842, our eyes rested on a succession of passages like the following, which are enough to pain the heart of any one not callous to the condition of the heathen.

Mr. Clarke, of the Basra Mission, says, "We need more help. I hope, at least, that one or two missionaries will be sent to our aid."

Mr. Kincaid, in behalf of the Arracan Mission, says: "I have long thought of writing the Board, on the importance of sending out more men to Arracan."

Mr. Abbott, of Sandoway, who is devoted to the Karens, and who has baptized so many hundreds, says, "In many new districts the people are calling for some one to come and live among them, and preach the gospel."

Mr. Mason says, "I am astonished at the apathy of American Christians in respect to the Karens. We ought to have six more missionaries at this work among them at this moment in these provinces alone."

Another missionary in the same field, says, "What kind of Christians will those (the Karens) be, who know nothing of the word of God but what they hear from the lips of one solitary missionary who has the care of three churches, and who has to hasten from one place to another, during the few months he dares to stop in the jungle, attending to their temporal as well as spiritual concerns? Need we say that we feel disappointed, discouraged, disheartened?"

The condition of the missions remains to this time not essentially altered. [Magazine.]

I Don't Know How.

A little girl once lived in the same house with me. She is now away at school. She had no father. He died when she was a babe. Her mother was kind to her, and tried every way to make her happy. Maria (for that was the little girl's name) had one very bad habit. If she did not like to do what she was told, she used to say, "I don't know how." She had her patch-work one day, and it had been nicely fitted by the seamstress who was at work in the house. After sewing a little while, she heard a man playing upon an organ in the street, and ran to the window. Her mother called her back to her work. By and by a woman called with some berries to sell, and Maria threw down the work to run into the kitchen to see them. Her mother called her back again, and she began to fret and cry. Then she could not thread her needle;—then her thread broke; and, finally, she put her work into her lap, and said she could not make the pieces fit. Her mother told her she had done it, and must do it again, or go without her dinner. "But, mother, I don't know how."

"Well, my dear, you can at least try; and if I am satisfied that you do as well as you can, you shall not suffer for not doing that which you do not know how to do."

Maria cried and fretted. By and by the clock struck twelve. She had wasted one good hour in crying and fretting. And now she thought she should surely lose her dinner. All at once the thought came into her mind that she should have the work to do, at any rate, and she might as well do it pleasantly as not. So she brushed away her tears. Her needle was threaded without any trouble. The thread was strong enough; the work fitted as well as the work need fit; and just as the dinner bell rang her last stitch was taken—and she went to dinner with such a pleasant face, that her brother never suspected what had happened.

The next Sunday she received from the Sunday School library a little book, the title of which was, "Susan Brooker; or, When there's a Will, there's a Way." It was exactly the book she needed—and I really believe it cured her of saying that she did not know how to do any thing that it was proper and suitable for her to do.

HOWARD COLLEGE & THEOLOGICAL INSTITUTE.

The Fall term of this Institution has commenced under very favorable circumstances. The inconvenience attending the loss of the building is in a great measure remedied, by the promptness with which citizens open their houses to the accommodation of students.

Board, (including room, fuel & lights,) at from \$10 to \$11 per month; washing, from \$1 50 to \$2 00 per month.

Tuition—PER TERM.
Classical Department, \$25 00
Higher English, 25 00
Preparatory, \$12 to 16 00
Fuel, 1 00

The above embraces all charges, except for books and stationery, which can be procured on reasonable terms. E. D. KING, President.
H. C. LEE, Secretary. [of Board Trustees.]
October 5, 1844. 344

THE BAPTIST.

"Jesus Christ himself being the Chief Corner-Stone."—[Ephesians, 2, 20.]

HARRISON, ALABAMA, OCTOBER 5, 1844.

Our communication of "M. A." on "Justification," is unavoidably postponed until next week.

Our Satisfaction.

After an interval of several weeks, we are happy to find ourselves once more seated in our sanctum, ready to resume our pen as "Senior Editor," and to pay our respects to our kind readers. With many of them we have had the pleasure of mingling, within the last two months, and the acquaintance thus formed has greatly endeared them to our hearts. Wherever we met a reader of the Alabama Baptist, there we were sure to find an intelligent, warm-hearted, devout Christian brother, whose hand, and heart, and house are wide open in every good cause. It has been most gratifying to us to find our excellent brethren warmly approving our course as conductors of a religious journal. We are resolved boldly to maintain the fundamental doctrines of the Gospel, with unwavering fidelity to adhere to our denominational peculiarities. We will resist to the last extremity any infraction of the rights of the churches from any section of the country, from any party or body of men whatever. At the same time, we desire to cultivate and manifest a spirit of Christian charity and brotherly love; to study the things that make for peace; to let our moderation be known to all men. Though not constantly sounding the alarms of war, we trust we shall ever be found at our post, watchful, and ready at the earliest moment of danger to call our brethren to the field. There are evils abroad in the land, which threaten great calamities to our Zion; and not one of the least of these, is a spirit of distrust and suspicion—a jealous, restless, disorganizing spirit. We should be glad to believe this spirit is confined to particular portions of the country. Wherever it exists, we have no sympathy with it; we would rebuke it, and drive the demon far from us. But we will not pursue these thoughts in this place.

OUR PAPER. Reference has been made in another place, to the reasons for removing the publication of the Baptist from the office of the Marion Herald. This will explain the cause of the diminished size, changed appearance, &c. &c. of the last few numbers. We are now happy to inform our patrons that arrangements have been made by which the Baptist will soon appear in its original size, and greatly improved in its mechanical execution. A new Press, with entirely new and elegant type, has been ordered from New York, which will enable us to issue, in a few weeks, a sheet so much improved in every respect as shall render the temporary interruption a great advantage to its patrons, rather than cause of regret.

Meanwhile we feel grateful for the patience of our friends hitherto, and encouraged by the fact that at no time, since the establishment of the Baptist, has the rate of increase been so great as at present.

We hail this as an intimation that the warm approval and hearty co-operation of our friends will equal, at least, any injury which may possibly result from the hostility of enemies.

Meetings, Baptisms, &c.

Camp and protracted meetings in this vicinity have been attended with the happiest results. A camp-meeting was attended near Livingston, Sumter co., commencing on the 16th ult., at which, it is believed about twenty persons embraced the Savior. On the following Wednesday, ten were baptized by the Rev. J. H. De Votie. A church will probably soon be constituted at Livingston. Measures are in progress for the erection of a neat and commodious meeting-house. The brethren present at the meeting were Messrs. J. L. Barnes, Chilton, De Votie, Brown, Connella, L. and Wm. Callaway, and Jewett.

The camp-ground was kindly tendered for the meeting by our Methodist brethren, a number of whom were in attendance on the occasion, and manifested great interest.

At Brush Creek church, under the care of brother B. Hodges, a glorious work of grace has been witnessed. Between twenty and thirty were baptized on the last Sabbath day. On the same day, twenty-one were baptized by brother Ford, at Royston's ferry, on the Cahawba.

The meeting of the Union Association, in Pickens co., was attended with the Divine blessing to the people attending the services. Preaching was continued with success for several days after the adjournment of the Association.

Brother Jesse Lee informs us, that, at a meeting at New Bethel, Lowndes co., commenced on August 31st, brother McWilliams baptized fourteen persons. On the 3d Lord's day, brother Lee baptized three individuals at Repose. This church has been much blessed. It was constituted in November, 1841, with nine members, seven of whom were baptized at the time. It now contains sixty members, and there is, at this time, much interest in the congregation.

Brother Forrester sends us cheering accounts from the churches of which he is pastor. At Mt. Hebron, Green co., ten were received as candidates for baptism. Br. Haggard assisted at this meeting. At Bethesda church, thirty-five persons presented themselves for baptism. Brothers Thompson and Summers aided in conducting the meeting.

OUR INSTITUTION. The session commenced both in the Howard College and the Judson Institute, on Wednesday last.

On the first day, the Howard opened with thirty-two students, and there were present in the Judson many teachers and numerous pupils. The highest number present at the opening of the Institute at any former session, was sixty.

Publication of the Alabama Baptist.

Messrs. LOVELL & DIXON have ceased to be the publishers of the Alabama Baptist. The circumstances under which their connection with the paper has been terminated, will appear in the following statement of facts:

In the Baptist of August 17, we copied from a New Hampshire paper, an extract of a letter from the Rev. G. P. Churchard, who had visited the South for his health—giving an account of the country between Gainesville and Marion, and containing complimentary notices of Eufaw, Greensboro and Marion. We introduced this notice, by remarking that Mr. Churchard was a highly esteemed Presbyterian pastor, a gentleman of fine taste, and an accomplished scholar. The extract sent to the office contained a line or two of very objectionable language respecting slavery. Over these words we drew our pen, not to conceal them, but simply that the printer might understand they were to be omitted. In the Herald next succeeding our paper, an article appeared containing the expressions we had omitted, and expressing surprise that we should copy any thing from the writings of such a "Rev. racial" and abolitionist—suggesting that Mr. P. had once been driven from South Carolina for his Abolition views, and calling on us for an explanation. Though we considered the article as an unprovoked and gratuitous attack on the senior editor of this paper, and as adapted to inflict a serious injury on the Baptist, yet, as it was unexceptionable in its style, we did not hesitate to make to it a candid and temperate reply. In this we referred to our object in publishing the extract—which was simply to gratify our readers by the flattering notice of a "gentleman of fine taste, and an accomplished scholar." It was our right and our duty to omit passages which were uninteresting, or otherwise objectionable. We never endorsed or commended Mr. P. as a gentleman in the sense of the word used by the Herald, but spoke of him simply as a writer of fine taste, and a scholar—at once capable of highly enjoying the beauties of the country through which he travelled, and of giving an interesting description of them. As to his being the man who was once compelled to leave Columbia, S. C., "in hot haste," we stated that he was never in South Carolina in his life. And in regard to his being an Abolitionist, we denied the charge, believing him to be merely an anti-slavery man—as most Northern men are, who are ignorant of the South: and in proof of our statement, we remarked—"He has suffered years of bitter persecution from the Abolitionists because of his bold, unflinching opposition to their measures." We also stated that Rogers, almost as notorious a fanatic as Garrison himself, was once a member of Mr. P.'s church, and had been excommunicated for his abolition sentiments.

In the Herald of the 4th ult., our reply appeared, followed by two and a half columns of editorial, every line of which was black with venom. We were absent, as we also were when the first attack was made. But this latter assault excited one general burst of indignation; not among the supporters of the Alabama Baptist and of the Judson Institute alone, but among all candid and reflecting men. The friends of the Baptist felt that a most uncalculated, most malicious attack had been made on the principal editor—that one of the publishers, as editor of the Herald, had aimed a fatal blow at the Baptist; that thereby the contract between the publishers and proprietors was really and wantonly violated by the Publishers; that the Proprietors could no longer have any connection with men whose course indicated deadly hostility to those interests which they had devoted their time and their money to sustain. Under these circumstances, the Baptist was withdrawn from the Herald office. A candid public will decide whether the Proprietors were not absolutely compelled to take this step.

The spirit and language of the last attack of the Herald, were such, that due respect to our readers, and a proper regard to our own position as conductors of a religious journal, and as a Minister of Christ, would not permit us to notice it. In the Herald of the 3d inst., we have three columns more of the same character, which we must treat in the same manner.

The remarks subjoined will show the true position of the senior editor, in regard to this whole subject.

1. Our object in publishing the extract. It was only to gratify our readers with the favorable mention made of our town and vicinity.
2. A man may be an Abolitionist, and still be a gentleman of taste and a scholar.
3. When we copied the extract, we had no suspicion of Mr. Churchard's being an Abolitionist, and therefore we were innocent of any crime in introducing him to our readers.
4. We have no concern with the question whether Mr. P. is, or is not, imbued with Abolition sentiments. If he be proved an Abolitionist a thousand times over, it is nothing to us. We have never "endorsed" him, or "commended" him, as such.
5. Our readers will find our views of slavery in the columns of the Baptist, especially in vol. I., Numbers 38 and 50, and vol. II., No. 11. Our actions will furnish a satisfactory comment on these views, as we are now shareholders and have been for several years past.

With the above, we leave the subject forever, committing the whole matter to the judgment of impartial and sensible men.

Our readers should judge for themselves of the propriety of the course pursued.

Brother Forrester gives an interesting account of the conversion of an aged father, through the faithfulness of a pious son. He had felt no interest in the exercise, although his venerable consent and a pious son were deeply anxious for his salvation. At length the son arose, and in the presence of his father, earnestly requested special prayer for his unconverted parent. The father could not remain unmoved at this request, enforced by the tears of his weeping companion. He left the house. Prayer was immediately offered up to Almighty God on his behalf. The Holy Spirit followed him in his attempt to escape from the sacred influences which surrounded him, and trembling under the overwhelming conviction of sin, he returned and presented himself as a mourner before God's people. On the second day following, he was made to rejoice in the unspeakable love of God.

Commencement near Aberdeen, Mississippi.

We copy from the Tennessee Baptist brother Crane's account of the meeting at the Columbus and Chickasaw Associations, and of the meeting held in connection with these bodies. We had the pleasure of being present three or four days, and truly it was, to us, a season of deep interest. We shall long remember the cordiality and kindness of the welcome extended to us by the beloved brothers and sisters whom we there met. May God reward them!

The ministers connected with the above named Associations, are men full of faith and of the Holy Ghost—zealous, active, self-denying laborers in the vineyard of the Lord. Their hands are held up, in many instances, by intelligent and devoted lay brethren, who heartily co-operate in every good work.

The portion of Mississippi occupied by their bodies is a rich and beautiful country, destined to be very populous. The settlers are generally substantial men, in good circumstances; many of them fathers of large families, who have emigrated thither for the benefit of their children. The Baptists are numerous and influential.

Minutes.

We have before us the minutes of the 7th anniversary of the Columbus Association. The Rev. Micajah Bennett was elected Moderator; D. Ferguson, Clerk. The introductory sermon, by Rev. Samuel McGowan; Missionary Sermon, by Prof. J. C. Keeney. Amount of collections and subscriptions for Foreign and Domestic Missions, on the Sabbath, \$337 50.

Number of members, 1858; baptized last year, 253.

Resolutions were passed recommending to the churches the Tennessee Baptist, the Alabama Baptist, the Howard College, the Mercer University, and the Western Theological Institute. Also, establishing a Book Depository at Columbus. Brethren Crane, Keeney and Mallett were appointed a committee to act as "an Educational Board to examine the claims of ministerial gifts," and recommend candidates for the ministry to the appropriate institutions.

Justification.

This week we have the last article on this subject from our respected correspondent, "M. A." We apprehend there is, in fact, little difference between him and "H." The form of expression in Scripture is that stated by "H.," but another mode of explaining these terms may be preferable. No one more heartily receives Christ as our substitute; no one would more promptly repudiate the idea, that the object of the death of Christ to render faith and other virtuous exercises of evangelical obedience acceptable as a righteousness.

Secret Circular.

While attending the Associations at Aberdeen, we were informed that brother Buck, editor of the Banner & Pioneer and compiler of the "Baptist Hymn Book" (so called) is circulating among brethren supposed to be favorable to the project, a proposal to establish a Book and Tract Publication Society, in opposition to the American Baptist Publication Society!! We would believe our informant to be mistaken in this matter. We cannot, for a moment, admit the thought that such a project has been set on foot by a brother hitherto in the confidence of the churches, and zealous for the honor of the denomination. We wait for light.

The Index—The Publishers.

During our late absence, we were told that the able and respected editor of the Index had given us an awful castigation; and our shoulders began to feel quite sore under the infliction, some time before we saw the article alluded to. Returning, we find, in the paper of the 6th inst., the scourging of which we were forewarned. And in all humility and sadness, we admit we do feel severely pained on reading this article—not because we are conscious of the "ill nature" attributed to us, nor because we can for a moment allow that we have ever intentionally "misrepresented" our brother's views on any subject—but we are grieved because the conductor of a religious paper, more extensively circulated and more influential than any other in the South, appears determined to pursue a course of action which tends only to jealousy and division, to discord and disunion. We forgive the acrimony and violence with which he assails us, and our only aim is, that he might be persuaded to employ his talents, experience and power over the

churches, in healing rather than wounding—uniting rather than separating.

In another column we give brother Baker's entire notice, followed by his remarks on "H.," who will speak for himself. We do not mean to recede from the grounds taken in our former article, and we now add but two or three remarks in reference to the strictures of the Index.

We do not think that "The Index stands in the way of our paper." We gratefully acknowledge the kindness of brother Baker, in various commendatory notices of the Baptist.

Convince us that by recommending the Index we give popularity to Baron Stow as an Abolitionist, and we will be in the front ranks of those who resist its introduction into our churches.

We decline discussing the merits of the Index in our columns, because we think we can supply our readers with matter of greater interest and profit—not because we are "conscious of being in the wrong" on this subject.

The threat with which the article closes is altogether superfluous.

In conclusion, we say again to our readers do not frightened out of the exercise of your own independent judgments, by the din of controversy. Get the Baptist, AND JUDGE FOR YOURSELVES—regardless alike of the denunciations on the one side, or of the commendations on the other.

PAY YOUR POSTAGE. A Mr. D. of Tusculum sends us a defence of Romanism for the Alabama Baptist, and makes us pay twenty cents postage. This, we suppose, is Catholic property. We have not had time to look over the article, but will give it due attention, at an early day.

FOR THE ALABAMA BAPTIST.

WETUMPA, Sept. 12, 1844.

Dear Br. Jewett: As you have had a previous intimation of the recent gracious revival at Tuskegee, you will probably expect some more detailed account of it for the gratification of the readers of the Baptist; and, therefore, without detaining you with a minute history of the various little incidents of the past Summer, however interesting they may have been to us, as tokens of what we have enjoyed, I will simply say, that on Thursday before the 4th Sabbath in August, our protracted meeting commenced, which continued for twelve days. We were assisted much by brethren Talbird, F. Calloway, Britton and Culbertson, some of whom remained all the while, and one of whom preached every day of the meeting to a large, attentive and solemn audience. There have already been received into the church, from that meeting, about forty-five persons, thirty-four of whom by baptism. Besides those received, several others have professed conversion, and will probably join us hereafter; and quite a number remain yet in an anxious, inquiring attitude. Almost all of those received are among the most intelligent and influential of our society; and may therefore be esteemed exceedingly valuable acquisitions. This may be said also, of those who bid fair to unite with us hereafter.

On several accounts this has been one of the most interesting occasions I ever witnessed. First, among those baptized, were to be seen, at one time, the mother, and daughter and granddaughter, descending into the water together; in a different direction, were to be seen the old lady of 74 years, and the young lady of 14, taking upon them the vows of the Lord in baptism. But the most interesting, and probably one of the most imposing spectacles ever witnessed in East Alabama, was that connected with the immersion of eight gentlemen. If you would form any tolerably correct idea of the scene, fancy yourself standing beside the baptistery, at the base of a high hill, rising in almost all directions, with a smooth and regular acclivity, in the form of an amphitheatre, and literally covered with horses and carriages and people. Just at the moment when all is still as the grave, and not less than a thousand souls—with every variety of emotions, such a revival of four weeks (for such it had been in connexion with the two churches) is calculated to inspire—are seriously contemplating the scene before them. Turn your eye up the side of the hill, and behold eight tall, fine-looking, newly converted and happy men descending in a line, with slow and dignified step, clad in long white robes extending to the feet, and without a vest approaching you; and now you have the scene which was beheld by more than one thousand eyes. They had erected a tent for the purpose of preparing for baptism, some fifty or more paces from the font; and at the time, and in the manner directed, descended to the liquid grave, where, with their Lord and Master, they were buried together. The effect of that scene is indescribable. I confess I never had such feelings in my life, and probably never shall again, until I am really visited by an angelic band from on high. Many eyes overflowed with tears. Oh that God may bless his own ordinance.

Before I close, I will merely add, that our Methodist brethren had an accession to their numbers of some fifty persons; but as they receive all that will, (even seekers) I cannot say how many are converted. The meeting has closed with good feelings between both churches; which I look upon as one of the best reflections I can make, especially when I remember how prone we are to identify our own denomination with the cause of God.

I am, dear brother, yours in Christ Jesus.
A. W. CHAMBLISS.

So. Editors:—I arrived home yesterday from the Liberty Association, which was held at the Central Stand, (a camp-ground fifteen miles north of Lafayette). I have been blessed with the privilege of attending every meeting of this body since '39; and I can truly say the present session was the most interesting I have ever witnessed. There were several circumstances which made it so. The harmony and brotherly love that characterized all the proceedings in the Association—and indeed important subjects were discussed touching the interests of the Zion of our God—and especially the spirit of missionary operations which seemed to pervade the most entire Association. We have had two domestic missionaries riding the past year, and they have been blessed in the Lord especially in establishing churches in those distant parts, where they found a sufficient number of Baptists, and have thereby laid the foundation for greater usefulness hereafter. But in nothing was there a greater manifestation of the presence of the Lord, than in preaching the word from the stand. The spirit of the Lord was upon his ministers, and the word preached was made the power of God to the salvation of sinners. I left the meeting going on. I say no more at present; but I herewith send the report of the committee on Education, and I intend to send you a copy of the minutes, so soon as they come out:

"Your committee on Education beg leave to report—We rejoice to see the increasing interest that is now felt on the subject of Education generally, for truly a new era in the history of our denomination has arrived—for already we see schools of a high character, and colleges, springing up yearly under the direction of our brethren, which promise increasing usefulness in almost every part of our land;—and the Baptist now stands on a level with other denominations in point of literary attainments: therefore,

"Resolved, That we recommend to the patronage of our brethren the Howard College, at Marion, and particularly the Theological Department, under the direction of Br. Hartwell; and the Judson Female Institute, under Br. Jewett.

"Resolved, further, That we recommend with pleasure to our brethren the Brownwood Institute, near Lagrange, Ga., under Br. O. Smith; and the Female Academies at Lagrange and Newnan, Ga., (the former under Br. Bacon, and the latter under Br. Fleming) as institutions worthy of the patronage, and as holding out high inducements to brethren in Eastern Alabama."

W. B. Q.

Society Hill, Sept. 26, 1844.

Dr. Daggs—Mercer University—The Index.

EXTRACT OF A LETTER PUBLISHED IN THE CHRISTIAN INDEX.

"I am glad to learn that the prospects of the Mercer University are brightening. We ought to have constantly 100 students in College. The Presbyterian College, at Midway, has some 50 students—and this from a denomination not a tenth part of our own, and with a faculty (if your correspondent may be allowed to express an opinion) not immeasurably superior to the Faculty at Penfield. If there is another man in Georgia better qualified than the Rev. Dr. Daggs to impart sound learning, I have not the pleasure of his acquaintance. I do not know that our brethren in the State, generally, are aware that the President pro tem. of our University was the immediate successor of the Rev. Dr. Staughton, as pastor of one of the largest Baptist churches in Philadelphia. He gave the highest satisfaction in a position which had been vacated by one of the most eloquent men of his age. With Dr. Daggs at its head, and with an endowment of \$175,000, (more than any College in the State) when the Manual Labor Department shall have been abolished, and when the Preparatory Department shall have been removed to Cave Spring, so that young gentlemen in College shall not be obliged to associate with boys learning the rudiments—I shall be disappointed if Mercer University does not become one of the most thriving literary and Theological Institutions in the Southern country.

Your correspondent last week expressed the opinion of subscribers, in this vicinity, that the Index had undergone a very considerable improvement under its present administration. It appears that they are not alone in their opinion, as will be seen from the following sentence, which occurs in an editorial paragraph in the Christian Watchman of last week. The editor says: "This paper (the Christian Index) has been much improved since it came into the hands of its present editor, both in its appearance and the talent and enterprise with which it has been conducted."

THEOPHILUS.

Augusta, August 26, 1844.

FROM THE TENN. BAPTIST.

Baptist Camp-meeting, near Aberdeen, Monroe County, Mississippi—Columbus Association and Central Association.

On Thursday 5th ult., the exercises at the Baptist Camp Ground, two and a half miles south of Aberdeen, were commenced. The place of meeting is highly eligible. All the arrangements during the period of encampment were excellent and resulted in the most perfect order and good feeling.

In attendance upon the Associations were Professor M. P. Jewett, Principal of Judson Female Institute, Marion Alabama; and Rev. J. C. Holt of Tenn. We were especially gratified in meeting, bro. G. B. Waldrop, one of our first acquaintances in Geo., and very many with whom we were pleasantly associated in Alabama, besides some others whom we knew in Virginia. Nothing could be more grateful to our feelings, than to meet these old friends.

Results of the Camp-meeting. Preaching was kept up, from Thursday evening until the next Wednesday, and when we left the ground Tuesday, one had joined the church; seven had professed conversion, and quite a number were anxious, for their soul's salvation. This was the second meeting of the sort, which we

over attended, and we confess that our former prejudices were greatly removed by the manner in which this one was conducted. On Sabbath, there were probably between two and three thousand persons on the ground, to whom, by arrangement of a committee appointed by the Associations and the tent holders, discourses were delivered. Rev. W. H. Holcombe and Rev. J. C. Keeny, preached in the former part of the day, the latter a Missionary Sermon, followed by an address, by W. C. Crane. A subscription and collection was taken up and resulted in obtaining \$687 in pledges and money, to be appropriated as designated either for Foreign or Domestic Missions, and to be equally divided between Chickasaw and Columbus Associations. Professor M. P. Jewett and W. C. Crane preached in the latter part of the day.

Chickasaw Association.

This body convened on Friday 6th, Rev. W. H. Holcombe was chosen Moderator and Samuel R. Spight, Clerk. Interesting reports were presented upon the Bible cause, Temperance, Foreign and Domestic Missions, etc. The brethren of this body are a zealous, hardworking band of Christians and have been much blessed of God. Resolutions were passed in favor of this paper, the Alabama Baptist, Howard College, and Judson Female Institute, Marion, Alabama. Among the lay brethren active in this body were Hon. R. H. Boone and Judge Adams. When we obtained the minutes, we will notice the proceedings. Our engagements in the Columbus Association prevented constant attendance upon this body. It adjourned Monday afternoon.

Columbus Association.

On Saturday morning, Rev. S. McGowan preached the Introduction Sermon. In the absence of Rev. John Armstrong, brother McGowan acted as Moderator pro tem. After reading the letters, Rev. Micajah Bennet was elected Moderator and bro. David Ferguson, Clerk. Four new churches were received and seven dismissed, to join the Central Association, and some one in Alabama, it we mistake not. Among the most important things transacted were, the location of a Depository of Books at Columbus, and a subscription of \$1500 to carry out the project. The Churches were requested to take up collections, for this object within six months. Ten brethren also pledged themselves to raise \$400 during the year to support a missionary among the heathen. A Committee on Education was appointed, consisting of Messrs. Crane, Keeny, McGowan, Mallett and Bennet, to whom applications for beneficiary education, should be referred for examination and recommendation. The Howard College, Alabama; Mercer University, Georgia; and Western Baptist Theological Institute, Covington, Kentucky, were recommended to the Churches. This paper, and the Alabama Baptist were also commended to patronage. There was much other important business transacted. A Domestic Missionary is constantly employed. A special committee on Education, consisting of Messrs. Keeny, Crane and Blewett, were instructed to report a plan of operation at the next meeting. The Association adjourned Tuesday morning to meet next year at Salem Church, Oktibbeha county.

Central Association.

Some Churches from the Columbus Association, and others from the Chickasaw Association convened on Monday and formed a new body, with the above name and adjourned to an early day this fall for the first annual meeting; bro. W. H. Holcombe was Moderator, and brother James E. Harrison, Clerk. It is questionable whether this multiplication of Associations increases the moral power of the denomination; nay it is not certain by as much as force is concentrated it is efficient and vigorous. We wish this new body abundant success. Looking upon the cause as equally important, for labor and zeal, everywhere, we deprecate any local, sectional or jealous feeling, and trust this new organization will succeed in avoiding every erroneous policy. May we suggest to these brethren, that their name is not applicable. Are they the centre of the State, or of a particular and definite region of country. An Association situated in the North East of Mississippi, at the source of the Tombigbee river, can hardly be central with reference to geography or any relations to other bodies. Be the name what it may, God speed you brethren, in every good word or work.

Committee to arrange preaching.

We suggest to these brethren at Association meetings, they should select their preachers and let them arrange the order in which they shall preach.

Mississippi State Convention.

The Convention held its eighth Anniversary at Palestine, Hinds county, June 28th and days following, Rev. Lewis B. Holloway, of Jackson, was chosen President, and Wm. Jordan Denson, of Vernon, Secretary. Many subjects of great interest seemed to have engaged the attention of the brethren, among them the Bible Publication, Foreign and Domestic Mission, the Education, and Indian Mission Causes. Reports were made upon these branches of Christian benevolence. The Sabbath School cause, the proper observance of the Lord's day, and the proper instruction of the colored population likewise attracted favorable notice. The list of Ministers gives the names of about 190 Baptist preachers in the State. The sum of \$503 07 was received during the Session for specified objects. Whole amount received by Treasurer \$805 20. From able of Associations, we learn that \$3406 02 were contributed to the Associational treasures for religious purposes. The highest contributor for 1843, was the Choctaw, \$781 41; the next highest, the Union, \$511 78; the next, the Columbus, \$495; the next, the Zion, \$356 43 and so on. Four Missionaries were employed, during the year. Among the brethren participating in the proceedings, were our old classmate, N. N. Wood, of Vicksburg; our old fellow students, W. H. Anderson, Natchez; E. C. Eager, Oakland College; G. W. Dorrance, Raymond; H. B. Hayward, Preston, besides others of our Virginia acquaintances.

The next session will be held at Grenada, Yalabusha county, on Wednesday before the last Lord's day in June, 1845.

Baptist Book Depository.

The Convention of Mississippi has established a Depository in Vicksburg, under charge of Martin L. Ranney, Watchmaker and Jeweller, two doors South of Woodman's Drug Store, Washington street, "where at all times may be found an assortment of Denominational books and tracts, together with a choice selection of works in Theological literature and from the valuable religious publications of the day. A supply of Bibles and Testaments of every variety, and the Psalmist, of every size and in every variety of binding, constantly on hand."

Friedrich Christian Index.

The Alabama Baptist.

We exceedingly regret the necessity imposed upon us of assuming what may appear to some an unfriendly attitude towards the editor of this paper—for whom we have long cherished both Christian affection and profound respect. Some time since, we, both of us, simultaneously, and without any knowledge of each others sentiments, on the subject, expressed our views relative to public facts. It happened that we differed in our views of the subject. The editor of the Baptist, subsequently, controverted our views, and misrepresented both our views and the facts in the case. The friendly relations we had always sustained in relation to each other, would not allow us to suppose that the misrepresentations were intentionally made; we therefore determined to let them pass unnoticed, being unwilling to come in open collision with one whom we esteemed as a friend and brother—an ally and co-laborer in the same field. But in the last number of the Baptist received, (No. 27,) he has come out with what we conceive to be a very ill natured notice of our remarks in reference to the Psalmist. We feel that further forbearance in us would not be a virtue, but a fault. He alludes to the course pursued by the Herald, the Banner and the Recorder, in reference to this hymn book; but seems to direct his displeasure principally against us. Why is this? Does he imagine that we stand in the way of his paper? Sure we are that no one more sincerely wishes success to it than we do. We have repeatedly noticed it favorably in our columns; we have also frequently copied from it, and would have done so more frequently had it come to us more regularly. Our Convention last year recommended several periodicals—The Alabama Baptist was overlooked. At our suggestion it was included in the recommendation. It was again recommended at the last meeting of our Convention, by the Committee on Publications. But the editor seems to be displeased that we have so much to say on the subject of abolition, speaks of us as "blustering, raving &c." and speaks of our course as "unwise, unkind, unchristian." This, we suppose must be received as evidence of the editor's wisdom and christian kindness. But we did not take up our pen to reflect on the editor, but merely to afford specimens of his misrepresentations.

We stated that "we object to the Psalmist, 1. On account of the influences on which our Northern brethren rely for its introduction in our churches in the South."

The Baptist represents us as objecting, "First. He dislikes the Psalmist because a brother in Virginia likes the work, and thinks 'every Northern pastor in the South will introduce it.'"

The second objection is correctly stated. The editor asks, "Does that prove it is an inferior work?" We did not refer to that fact as evidence that the work was an inferior one, but as one reason why we were not disposed to patronize it. Were brother Jewett to proscribe and denounce all who did not think proper to patronize his school or his paper, we apprehend that neither would be much patronized by the churches in Alabama, whatever might be their real merits. He gives weight to our objection and confirms the truth of our statements, relative to the course pursued by the advocates of the Psalmist.

Our third objection was thus stated, "3. We object further, that the Psalmist was adopted contrary to the indications of the will of the denomination generally." In the Baptist it is stated, "Thirdly. The Publication Society ought to have published it independently of all connexion with any body else."

Our fourth, "4. We object, in the fourth place, that the adoption of the Psalmist indicated an entire disregard for the feeling of brethren in the slaveholding States."

The Baptist has it, "Fourth objection. 'One of the editors of the Psalmist had rendered himself obnoxious to the South by favoring the agitation of the slavery question.'"

Again he says, "Lastly, it is objected, that several hymns are not adapted to be sung in the worship of God. Brother B. does not cite these to give his readers opportunity to judge for themselves. He appears to prefer to think for them."

We certainly did refer to two hymns as specimens of those that were not adapted to be sung in the worship of God, and he noticed one of our references in a previous part of his article!!!

The editor will find references made to several others, by one of the members of the Board of A. B. P. S., in an article which appeared in our last number. We think our brother's intellect or conscience, one or the other of them, must have been asleep when he penned the article noticed above. We commend to his notice the spirit of the Christian Watchman. He seems to have adopted that of the Reflector. Both of these papers are published in Boston, and both are, of course, opposed to the course we have pursued in reference to the Psalmist; but they are not influenced by the same spirit.

We did not confine ourselves to Watts, or the authors of hymns, but extended them to the authors of compilations. The name of Nettleton and Rippon is as much endeared to many as the name of Watts.

There is much more, in the editors article than we have noticed, that is objectionable; but we wish not to provoke strife unnecessarily—especially with one who is united with us in cultivating, to a considerable extent, the same portion of the Lord's vineyard.

The question about the Psalmist, which should be answered, is simply this: Can you give popularity to the Psalmist without giving popularity and influence to Barrow Stow, one of the most wily and consequently one of the most dangerous of the Abolitionists? That question should be maturely considered by every one in the South, before he adopts the Psalmist.—Watts and Rippon is an excellent selection, and it is highly recommended by many brethren whose standing in the denomination is as high as that of those who have recommended the Psalmist. It is, however, in some respects, vastly superior to the Psalmist.

If the editor of the Alabama Baptist will publish the last of the preceding paragraphs in his paper, and forward his account for so doing, we promise to pay it promptly.—We will not require the re-publication of the whole of our article; for that would subject the editor to punishment more severe than we are willing to inflict. But, if he is willing, we will begin, de agro, and discuss the merits of the Psalmist in both our papers. We will publish in the Index all that he has to say in its favor, if he will publish in the Baptist all that we have to say against it. Can any proposition be more fair? If bro. Peck's answers to us are so "entirely satisfactory," we should think the

editor ought not to fear to engage in this discussion. But, should our words, after writing against us in two columns, nearly be left back again.

These counsels of being in the wrong, will seldom risk the consequences of a free discussion. P. S.—The Baptist editorials bro. Fish as well as our own. He represents that the hymns in the Psalmist were "carefully examined" by the "large and intelligent committee," without an exception.—Bro. P. admits, with special reference, we presume to the Southern and Western members of the committee, that all did not "examine as carefully and critically the proof sheets of every hymn as some have done." Who will confide in the editors recommendations, after discovering that he has made representations so very incorrect, as are those we have pointed out? Whether the head or the heart be in fault, such inaccuracies will certainly invalidate one's testimony.

Query.—As the editor adopts the assumption of bro. Peck, and as bro. P. has neglected to enlighten us on the subject, though requested so to do, will he be kind enough to inform us what is the "figurative" meaning of an address to a dead brother? We objected to the Psalmist that several of its hymns were addressed to the dead, and were therefore not suited to be sung in the worship of God. To this it is responded in Philadelphia, and re-echoed in Marion, Ala., that these hymns are figurative. We ask again, what is the figurative import of addressing our songs to the dead, while professing to sing to the praise of God? We are surprised, astonished beyond measure, that any evangelical christian should justify such a Popish practice!!!

A writer in the Alabama Baptist, in the number immediately succeeding that in which our views were editorially perverted, joins with the editor—in what?—not in setting forth the merits of the Psalmist, nor in any train of reasoning to expose what he may conceive to be incorrect in our article, but in condemning our views, sans ceremony, and issuing his own dogmas in profession.

If Reliuf (alias Fuller, we suppose) will come out and avow his real name, we promise to give him the facts for which he calls; and if he will insure the publication of our rejoinder in the Baptist, we will insert his article in our columns entire. If he is ashamed to own the authorship of his article, it cannot be considered strange that we should be ashamed to notice further that of which the author has himself become ashamed. We are filled both with surprise and regret at the unfair and disingenuous manner in which we have been treated in the Baptist. Such treatment we would not have expected even from Northern Abolition editors, with one or two exceptions. We are truly mortified that those claiming to be Southern editors should evince such a spirit. If the Baptist persists in such gross perversions, without allowing us to answer through his columns, we shall resort to other means to let the Baptists of Ala. know what we have said and still say.

What the Christian would do.

Oh, cries one, if I were only in a different situation, how easy it would be to live near to God! Ah, cries another, if I were in the place of this or that happy individual, how easy it would be to adorn my profession! Every thing in my very circumstances would lead me to it! Oh, exclaims another, if I had the health of such an one, how easy it would be to rise above my difficulties and walk with God! And I, complains another, if my occupation did not so absorb me, could be as godly as I ought to be! Oh, if I were in the place of my minister, how holy I would become!

Ah! I would, and I would, and I would if it were so, and if it were so, and if it were only so! Here dear friend, is the very plague of your own heart revealing itself. You are discontented with your situation. You are not submissive to the trials God has laid upon you. The plague is in your heart and not in your circumstances. Prosperous circumstances might, it is true, hide that plague; in a different situation it might have been concealed from yourself, but would that be any gain? Would you really be any the better for that? The revelation of the evil might only be deferred till it should work your ruin. How much better it is to know it in season, and be humbled before God, though it be at the cost of ever so much offering.

And remember that those whose happy lot you, under the influence of this envious plague in your heart, deem so desirable, if they are really living near to God, where they are, would also have been very holy in your situation. Take Mr. Wilberforce for example, a christian in a sphere of life in society, in all respects desirable and delightful in regard to this world, and living in that sphere to the glory of his Saviour. Now you may perhaps think if you could only change situations with such a man, O, how easy it would be to conquer the plague of your own heart; how little should you feel it, how easy it would be, in such a conspicuous situation, with all your wishes gratified, to shine to the glory of your Redeemer. You could do it, you think, and it would cost you no self denial at all. But in your present situation it is a hard thing to be a living Christian. Now remember that if a man like Mr. Wilberforce could change situations with you, he would be a very holy and happy man where you perhaps are vexed and discontented, and you in his place, might be a very worldly and ambitious man, where he was humble and prayerful. Be assured, it is not place and opportunity, nor circumstances that make character or minister grace, but is rather character that makes circumstances, and grace that makes place.

So the next time you detect your heart under the influence of the plague that is in it, saying to you like a concealed devil, O if I were in such or such a ones place, how much good I could do, or how holy a person I could become, just think of some eminent saint, and say, if that person were in my place, how much nearer he would live to God than I do, how many opportunities that I waste he would use for his Masters glory, how he would fill my little sphere, that now is so dark, with brightness and happiness! And you, if you will, may do the same.—Cheer on Pilgrim's Progress.

Receipts for the Alabama Baptist.

Jacob Allison,	vol 2d
Lawrence Adkinson,	to No. 17, 3d vol
Franklin Armstrong,	to No. 22, 2d vol
W. J. Bolling,	vol 2d
U. H. Ballard,	vol 2d
Wm. Barlow,	to No. 35, 2d vol
Thomas Blewett,	to No. 35, 2d vol
Parks E. Ball,	vol 2d
Maj. A. P. Bush,	vol 2d
James Brownles,	to No. 24, vol 2d
James Bonner,	to No. 33, vol 2d
R. Barrow,	for 17 Nos. vol 2d
James M. Berry,	to No. 20, vol 2d

John C. Cant,	for 17 Nos. vol 2d
Samuel Curry,	to No. 17, 3d vol
John Curry,	to No. 17, 3d vol
W. L. Crawford,	vol 2d
R. H. Chalm,	to No. 31, vol 2d
L. D. Drummond,	to No. 43, vol 4th
Daniel Dumas,	to No. 35, vol 2d
William Edwards,	to No. 5, vol 2d
James Fugitt,	vol 2d
Charles M. Fort,	vol 2d
Washington George,	to No. 24, vol 2d
Wright Gasham,	for 17 Nos. vol 2d
John H. Gary,	to No. 31, vol 2d
Isaac Hawkins,	vol 2d
Wm. T. Hatchet,	vol 2d
Rev. Wm. Hale,	to No. 30, 3d vol
Dr. Burrell Huggins,	to No. 30, 3d vol
Robert L. Hardy,	to No. 37, 3d vol
O. Jones,	to No. 14, vol 3d
John Jackson,	to No. 31, vol 3d
J. J. Lee,	vol 2d
James Land,	vol 2d
John Luke,	to No. 25, vol 2d
J. R. Larkin,	to No. 25, vol 2d
Mrs. T. M. Lyon,	to No. 5, vol 2d
Wm. Moncrief,	to No. 35, vol 3d
Wm. D. Morgan,	to No. 30, vol 3d
John H. Moseley,	to No. 14, vol 3d
Jonathan P. May,	to No. 25, vol 3d
Malachi Nettles, (Pra. Bluff),	to No. 26, vol 2d
Stephen Stone,	to No. 25, vol 3d
Elizabeth Stewart,	to 17, vol 2d
Isaac Spinks,	to No. 41, vol 2d
Dr. Joseph Spruill,	vol 2d
John T. Slinson,	vol 3d
C. S. Shannon,	to No. 30, vol 3d
George H. Sheldon,	to No. 31, vol 3d
D. B. Sullivan,	vol 2d
Sims Taylor,	to No. 17, vol 3d
Rev. T. S. Thomas,	vol 2d
Rev. J. H. Taylor,	vol 2d
E. G. Wagner,	to No. 30, vol 3d
L. Watkins,	vol 2d
T. W. C. Wingate,	vol 2d
Rev. R. Wilkins,	to No. 26, vol 3d
Benj. F. Ward,	to No. 31, vol 3d
T. J. Watts,	vol 2d
Nathan Yarborough,	vol 2d

JAMES H. DE VOTIE, Treasurer.

NOW IS THE TIME!!!

Great Sale of Town Lots, in Marion, Perry

COUNTY. The undersigned commissioners,

herby give notice, that on the second Monday in November ensuing—which will be during the sitting of the regular term of the Circuit Court, for Perry county, they will offer for sale, at public auction, before the court house door, in the town of Marion, eighteen lots in said town, which by a decree of the Honorable Chancery Court, have been laid out from the lands occupied by Mrs. JULIA A. BARNETT. These lots are in a desirable part of the town, and are choice spots for family residences. They contain a fraction less each, than two acres—and are conveniently situated as regards streets and alleys. The sale will be on a credit of one and two years—but the terms will be more particularly made known on the day. A plat of the said lots may, at any time be seen at the office of the Register in Chancery—or by calling on either of the undersigned commissioners, who will also take pleasure in going upon, and pointing out the lots to any one desirous of seeing them, up to the day of sale. The many inducements which MARION holds out to purchasers, we need not enumerate. For its health—its schools—its morals—and above all its churches, it is already proverbial—and nothing we could say, would strengthen its claims. On the day of sale, we shall exhibit the decree of the Chancellor under which we act. Titles will be perfect.

LARKIN Y. TARRANT, } Commis-

FELIX N. TARRANT, } sioners.

Marion, Perry county, Oct. 1st, 1844. 34td

HOWARD COLLEGE, THEOLOGICAL

DEPARTMENT.

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

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

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

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

References may be made to Rev. D. P. Bestor, Treasurer of the Convention, Greensboro—or to W. N. Wyatt, Treasurer of Howard College, Marion.

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

Nov 17th, 1844.] Chairman of the Board.

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 moneys placed in his hands for that purpose.

JESSE HARTWELL,

Perry Court House, Ala.

