

## American Baptist Board of Foreign Missions.

BIOGRAPHICAL SKETCH OF REV. WILLIAM G. CROCKER.

When a pious and useful servant of Christ dies, there is a natural desire to review his history. The curiosity is awakened to know by what steps he arrived at the degree of his final attainments. There is also something sacred in the memory of one who, having run well, has finished his course; and when, having been faithful over a few things, we believe to have been made ruler over many things. And, besides this, as in the death of a useful man an instrument has been broken, a desire is felt to turn the solemn event to account, and to perpetuate his influence by an exhibition of him as an example to others. The law of economy dictates here, as elsewhere, to gather up the fragments, that nothing be lost.

## Nativity—Early Religious History.

WILLIAM G. CROCKER, the subject of this notice, was born in Newburyport, Mass. We are ignorant of his childhood. If, however, during that early period, his character was as simple and his spirit as gentle as in after life, (and much of these traits appeared to be constitutional) his yet surviving parents must derive no little comfort from the recollection of his juvenile days.

At the age of fourteen he was the subject of religious exercises, which, whether justly or not, resulted in a temporary hope of divine mercy. So great was his anxiety in view of his condition and prospects as a sinner, that he more than once thought of "praying all night, hoping thus to obtain the favor of God." But the hope then obtained, though attended with considerable peace, was of short continuance.

For the succeeding six years, he describes his soul as "restless." His interest in public worship and religious duties generally subsided, till they gradually became burdensome. "At times, however," he observes, "I would be quite serious; but my serious feelings were like the morning cloud, and the early dew. As I grew in years, my heart seemed to grow harder."

Though his aversion to the practical duties of a Christian continued, he was unable to enjoy the "pleasures of sin." Disquieted by his conscience at the time of indulging in sinful amusements, these were invariably followed by disappointment and disgust.

When about twenty years of age, his attention was a second time arrested to the claims of religion. For this he was unable to account. A secret but powerful influence, he says, "operated on my mind, leading me to serious reflection." He became more and more anxious, till his mind was altogether absorbed in the concerns of his soul. The remembrance of his former awakenings and relapses filled him with the most distressing fears, lest he should again become careless. Like multitudes of other awakened sinners, he sought in his own strength, to render himself a subject of the forgiving mercy of God. Nor could he make incessant prayer that God would increase his apprehension of his own guilt, but, he says, "I diligently attended upon every means of grace; read the most solemn books that I could procure, together with the Bible; but all was in vain. I thought that my heart grew harder and harder. I felt that I had sinned against a holy God, and that I ought to repent; but I could not bring my heart into a penitential state. I lay awake at times, greatly distressed. I dreaded the idea of becoming again careless, and endeavored to guard up my mind to deep feelings—so that I would not wake up. Many a time have I gone along the street saying to myself, 'I have no religion.' I had some idea that my sins were great, beyond expression, and I prayed God to show them to me, while, at the same time, my body has trembled lest I should not survive the disclosure."

In this state of mind, being instructed to look to Christ, he found himself utterly unable to do so. Not only did it seem to him inconsistent that Christ should bestow mercy on one who was impenitent, having still a proud and unyielding heart, but he discovered in himself the want of faith. He found it as difficult to believe in the Saviour, as to repent of his sins. "Thus," he says, "I went on for several months. My heart appeared to grow in hardness, and I to be farther from salvation." But, "one day, after being much tried with the obstinacy of my heart, I gave up as unable to help myself. I felt that I could not lift a finger toward saving my soul. I was also willing that God should do the whole work for me. This produced peace and calmness of soul. The idea of being in the hands of God, was exceedingly pleasant. I thought that I was in prison, and had the presence of God, I could be happy."

This peace, however, was soon interrupted. Something was still wanting to complete the foundation of the soul's assurance. "I had not as yet," he observes, "a distinct view of the Saviour as an atoning sacrifice." This, however, was in due time obtained; and delighted with a view of the purity of the Saviour's character, and his adaptedness to the sinner's condition, he says, it was easy to believe. "Now, when I prayed, the flaming sword which had barred my approach to the mercy-seat, was removed. I felt a spirit of adoption."

We have been thus particular in showing the progress of his mind in obtaining ultimate peace, not only because the operations of the spirit, where distinctly traced, are always interesting to the Christian, but also, that it might be seen what that spiritual preparation was, which enabled our deceased brother to accomplish his work as a servant of God. The same thoroughness and earnestness characterized his character as a Christian. Few have so happily united the cultivation of the devotional exercises of the heart, and great diligence in discharging the active duties of a Christian life. The view which we have just represented him as having obtained of the character and sufferings of Christ, as an atoning sacrifice, was "the point of his departure." It shaped his future character. He no longer looked to Christ for mere pardon, but for strength and for a model, and to inspire his soul

with holy and powerful motives. He had great confidence in the grace of Christ to fit him for his work, while it was his comprehensive view of a suffering Saviour which gave him the impulse so manifest in his diligence as a student; that carried him twice to Africa, and sustained him amid his extraordinary hardships and self-denials, while laboring as a missionary on that burning and sickly soil.

## Views of Duty to be a Missionary—Studies—Departure for Africa.

Early after having made a public profession of his faith in Christ, the attention of Mr. Crocker was turned to the work of the Gospel ministry, and nearly at the same time to some foreign field. These questions he settled with his usual deliberation and conscientiousness. His final determination to preach Christ to the heathen, seems to have been as distinctly "the fruit of the spirit," as his conversion. This question, however, appears not to have been fully settled till near the close of his theological studies. But, resolved on preaching the gospel in some land, and with a resolution to hold himself in readiness to go on a mission if the Providence of God should so indicate, he spent three years in classical studies, and then entered the Theological Seminary at Newton, Mass., where he completed the prescribed course. During these six years of study, he was distinguished for his diligence, and his attainments were highly respectable. But above all, the simplicity of his manners, and his uniform religious ardor, rendered always lovely by his large common sense, and by the sweetness of his temper, won the respect and affection, both of the professors and the students. He was a blameless man. He offered himself, and was accepted, as a missionary of the American Baptist Board of Foreign Missions, in 1835, and immediately sailed for Western Africa.

## His Labors and Trials as a Missionary.

Few can appreciate the nature of the enterprise of a mission to Africa. We know of scarcely any thing that can put to a severer test a man's natural fortitude, his faith in God or his love to his race, than the life which, in prospect, opens to the view of a missionary on his arrival on that benighted shore. With a scarcity of comforts, in a sickly climate, with few facilities for personal intellectual improvement; deprived of the alleviations of social intercourse with cultivated friends, he begins the study of an unwritten, meagre language, as destitute of moral ideas as the degraded people are who speak it. Through this medium he soon endeavors, with a stammering tongue, to communicate to minds unused to thought or moral feelings, some of the sublimest doctrines ever contemplated by angels. But upon this work our departed brother entered with firm purpose and a holy zeal. He selected the Bassa Tribe—a people with a population of 125,000, living in and adjacent to the colony of Liberia. He early chose a station somewhat distant from the colony, in a native village where nothing was spoken but the language of the country. He associated constantly with the natives, and soon made such progress in acquiring the language, that he could not only speak freely to the people on the doctrines of the Gospel, but he engaged successfully in the preparation of books for the tribe. He translated portions of the New Testament, and made several elementary books for the native schools. His industry was very great, too great, and his success was of the most promising character. Had Mr. Crocker been permitted to labor as many years in Africa as some missionaries have, he would, without doubt, have done a great work for that long injured and neglected people.

But nothing led him to overlook the spiritual welfare of the people for whom he had left his native land. He was fearless, plain, affectionate, and impressive in his discourses with them, whether in public or private. His journals and letters, which have been published in the Missionary Magazine, have always been read with interest. They show a sound mind and an earnest heart in the work of missions.

At first, the mission had no suitable buildings, and especially while back from the colony, he suffered great privations on that account. Many of the natives live in miserable bamboo huts, often only six feet in area, and not exceeding five feet in height, designed merely as shelters from the rain or from the power of the torrid sun. For several months, and during his severest mental labor, his only dwelling was one of these frail and comfortable coverings.

There is no means of travelling in Africa except on foot or by canoes up and down the rivers; either of which courses expose the traveler alternately to the burning sun or to the chilling damps of night. From these result incessant languor, frequent sickness, and often the fatal fever. The missionary finds himself, as did Mr. Crocker, often obliged to travel with a feeble body—a parched tongue, an aching head, and all that without medical advice, or that tender care which all when sick, deem above price.

If we add to the intensity of his labor in that debilitating climate, and to the physical sufferings which were unavoidable in his condition, the fact that he often abridged even these comforts by appropriating a considerable portion of his annual allowance as a salary to employ in the mission native assistants and to procure other facilities for the work not furnished by the Board, we shall obtain some idea of what our brother endured for Christ and for Africa; and discern also the probable cause of his premature death. The example of Mr. Crocker is set forth for admiration, not for imitation. The spirit we approve, for it was like his Master's. But less labor and less suffering would, in all probability, have allowed a much longer, and, apparently, more useful life.

## Marriage—return to this Country.

Mr. C. went out a single man, and continued so till 1840, nearly five years, when he was united in marriage to Miss R. Warren, a female of unusual worth, who had gone out to Africa the year previous, as a teacher. This lady died in less than three months after their marriage. Frequent attacks of the fever of the country had so far enfeebled the health of Mr. C. that he was compelled to return to his native land. He remained in this country about two years, during the first of which his life was almost universally despaired of by his friends. He lay on a sick bed anticipating with a peaceful assurance, for successive months, his departure for a better

country, even a heavenly. From his sick room many a pious visitor has gone away with his spirit refreshed by the devout and heavenly conversation of one who seemed to have but one earthly tie, and that was Africa.

## Second Marriage—Return to Africa, and Death.

But, contrary to all expectations, his disorder abated, and he sufficiently recovered to warrant the hope of a return to Africa. After having travelled through several of the Southern States, he offered himself a second time, for missionary service. He was married to Miss Mary Chadbourne, of Newburyport, in this State, and sailed for his much longed for field of labor, January 1st of the present year. After a pleasant voyage of fifty-four days, he reached Monrovia on Saturday, preached on the Sabbath, and died at 10 o'clock, P. M., on Monday, of hemorrhage. Thus terminated the earthly career of one who had been tried and found faithful. His associates during the voyage, those who heard his last sermon, and those who attended him on his dying bed, all testify to the purity and fervor of his piety. Mr. Crocker was a distinguished Christian, and an eminently useful missionary. He has exchanged a world of toil and suffering for one of rest and glory. It is for Africa that we grieve.

## The Necessary Endowment of a Minister.

The following is an extract from the sermon preached before the Stonington Union association, at its last session, by Rev. A. G. Palmer.

When Christ ascended up on high, he gave gifts unto men; that is, he endowed them with special influences, for the work which he called them to perform. He gave some apostles, some prophets, some evangelists, some pastors, some teachers. These gifts, though not miraculous, are yet supernatural and essential to the work of the ministry. Whatever natural or acquired capabilities a man may possess, still he cannot be a minister of Christ, without divine endowment. Paul could not until he could say, "unto me is this grace given, to make known among the Gentiles the unsearchable riches of Jesus Christ." These several gifts have reference to one work—the work of the ministry, and are granted for one purpose,—the edifying of the body of Christ. The possession of some one of them, therefore, can alone qualify a man for this work: \*

A ministry unendowed of Heaven, though combining literary attainments with many moral excellencies, is nevertheless necessarily, to say the least, but the ministry of the Church, and not the ministry of Christ. However religious in many respects it may seem to be, it will always be found to be destitute of that peculiar unction, which has ever distinguished an evangelical ministry, a ministry called and anointed to its work by the Holy Ghost. Literary acquirements for the sake of a rigid mental discipline, are doubtless valuable, and should always in some way, be sought and secured to an extent which providential circumstances must dictate; but should never be regarded as the radical, vital essentials of the gospel ministry, much less as the basis and mainspring of its efficacy. Far distant be the day, when the Baptist Church shall regard the literature of the schools in any other light than that of an auxiliary to the work of the ministry, and equally far distant be the day when it shall not thus regard it.

## The Jesuits.

Jesuits, a monastic order, instituted by the Pope of Rome, in the year 1539—Ignatius Loyola being at that time head of the fraternity. While other Monks spent their time in cloisters, these were remarkable for their activity and free intercourse with the world; and none were admitted into the order but persons of superior cunning and parts. The Jesuits, by their subtle arts and intrigues, had obtained immense influence in all the Popish kingdoms. To them was generally committed the education of the children of the princes and nobility. They were consulted in all important matters of church and of state; they were sent abroad as missionaries; they carried on a lucrative trade in South America and the East Indies; and being always united among themselves, and seeking incessantly the aggrandizement of their order, without regarding means, they became a most powerful and dangerous body. In the year 1762, the Government of France demanded of the Jesuits the rules of their order, which they had hitherto carefully concealed. That mysterious book was found to contain maxims subversive of all governments, and even of the fundamental principles of morals. In consequence of that discovery, they were banished the kingdom. They had been banished from England in 1604; from Venice in 1606; from Portugal, in 1750; they were expelled from Naples in 1768; and in 1775 the order was abolished by the Pope. It revived in Russia in 1783.—[Historical Dictionary.]

The Psalmist. We regret, exceedingly, to see the articles with which the Baptist press in the south, and south-west, is teeming in relation, pro and con, to the Psalmist. We think them wholly unnecessary. Their only important effect will be, we apprehend, to injure the Publication Society, an institution indispensable to our prosperity, and which we certainly all ought to cherish carefully, and support with zeal. Brethren of the press, pause, we entreat you; be calm; think; waste not your strength in conflicts against yourselves; unite your arms, and turn them against the common enemy.

The warmest friends of the Psalmist will not contend that it is perfect. In many things it may, and doubtless, in future editions, will be improved, and made, to every brother, as unexceptionable as possible. As it is, few, very few Hymn Books, belonging to any denomination, can be compared with it in excellence. We, and our people, use it exclusively, and greatly prefer it to any other we have yet seen.—[Tennessee Baptist.]

France. In many villages in France, the population generally is awakening to the claims of the Protestant faith. Government notices more favorably petitions for religious freedom, than heretofore. The Roman Catholic population seeks light, and increasing numbers attend on Protestant preaching. In Paris there are 35,000 Protestants; and among them are many men highly respectable for talent and intelligence. So says the Rev. E. E. Adams, in the Congregational Journal.

## Observance of the Sabbath.

FROM THE MORNING STAR.

The institution of the Sabbath is founded on the divine benevolence in view of the wants of man. Both man and beast need the rest of the Sabbath: they will perform more labor, and perform it better with this rest than without it. This fact is capable of abundant proof. Dr. Warner, of Boston, in a recent letter, says: "The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature. So far as my observation has extended, those persons who are in the habit of avoiding worldly cares on the Sabbath, are those most remarkable for the perfect performance of their duties during the week. The influence of a change of thought, on the Sabbath, upon the minds of such persons, resembles that of the change of food upon the body. It seems to give a fresh spring to the mental operations, as the last does to the physical. I have a firm belief that such persons are able to do more work, and do it in a better manner, in six days, than if they worked the whole seven. The breathing of the pure and sublime atmosphere of a religious Sabbath refreshes and invigorates the spirit. It forms an epoch in our existence from which we receive a new impulse, and thus constitutes the best preparation for the labors of the following week."

Facts in abundance could be cited to the same point. Says Rev. J. Edwards: The experiment was tried in a large flouring establishment. For a number of years, they worked the mills seven days in a week. The superintendent was then changed. He and those employed by him observed the Sabbath, and the same men, during the year, actually ground thousands of bushels more than had ever been ground, in a single year, in that establishment before. The reason was that their dissipation diminished; they became more clean, healthy, and moral, and so were better prepared both in body and mind, for their work. A similar experiment with the same result has been tried in the manufacture of salt. It has also been shown in numerous instances, that fishing vessels that rest on the Sabbath, take more fish on the average than Sabbath breaking vessels. A man who kept 120 horses, and worked them for years, seven days in a week, found they died so fast that he must change his custom. He allowed them to rest on the Sabbath, and was not obliged to replenish them one fourth as often as before. Several cases might be referred to of travellers and drovers, who have been satisfied that a long journey can be performed quicker and better by resting on the Sabbath than otherwise.

The mind needs a periodical relaxation from its ordinary employment, and variety in its exercise. Incessant toil has in numerous cases resulted in insanity. This has been exemplified in numerous business and professional men. Says a distinguished financier who did immense business during the pecuniary embarrassments of 1836-7: "I should have been a dead man, had it not been for the Sabbath. Obligated to work from morning till night, through the whole week, I felt on Saturday, especially Saturday afternoon, as if I must have rest. It was like going into a dense fog. Every thing looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On Monday it was all bright sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in the grave!" Says a British writer: "We never knew a man work seven days in a week who did not kill himself, or kill his mind." The influence of Sabbath breaking on morals is awfully pernicious. A distinguished gentleman says he never knew the instance of a capital offence in which the criminal was not a Sabbath breaker. Of 1653 convicts in the Auburn State Prison previous to 1840, only 29 had kept the Sabbath. Finally, we have reason to believe that God visits the violators of his holy day with special judgments. An aged gentleman in Boston remarks: "Men do not gain any thing by working on the Sabbath. I can recollect men who, when I was a boy, used to load their vessels down on Long Wharf, and keep their men at work from morning to night on the Sabbath day. But they have come to nothing, and their children have come to nothing." A profane man in the State of New York, spent the Sabbath in getting in his grain, and then boasted that he had cheated the Almighty out of one day. On Tuesday the lightning struck his barn, and burned it. Many other incidents on these points might be given. People will never be gainers by Sabbath breaking; nor will they lose any thing in body or soul, in this world or the next, from the proper observance of God's holy day. J. J. B.

## Points of a Horse.

It was formerly said that a horse should have three qualities of a woman, three of an ox, three of a mule, three of a deer, three of a wolf, three of a sheep, three of a fox, three of a cat, and three of a snake. Mr. Hooper of the Western Farmer and Gardener, gives the following interpretations of this, from Denton Offutt, the animal manager:

"Three of a woman, deep chest, full bosom, long hair. Three of an ox, eye, nostril, joints. Of a mule, hoof, strength, perseverance. Of a deer, head, legs, hair lays well. Of a wolf, breast, loin, lope. Of a sheep, face, patience, mildness. Of a fox, ear, tail, foot. Of a cat, walk, action, leap. Of a snake, sight, memory, and moulting."

Offutt, whose name is mentioned above, we are told, is much distinguished in Kentucky, for his success in taming animals. His rules, (as given in the Farmer and Gardener), seem to be simple and rational. His first object is to confine the animal in a small space. Then approach them slowly and quietly—induce them to eat salt from the hand—rub them all over with the hands always moving the hand with the direction of the hair—speak softly and soothingly to them, rubbing them at the same time about the face and head. Feed them only moderately, so that they may be always ready to take food and water. Never strike them a blow.

To prevent a horse from lying down in harness, he says, "tie him down with a rope so that he cannot get up, and keep him so ten hours. Then let him get up, and work him for an hour. Give him water from your hand, and feed him; this tends to make him like you, removes fear and restores confidence."

## Baptized at the Eleventh Hour.

FROM THE NEW HAMPSHIRE REGISTER.

We had the privilege last Sabbath of repairing to our Enon to witness the ordinance of baptism. The individual baptized is the oldest female in town. She is in her 96th year. She has been a member of the Congregational church for 30 years. She has for a number of years been convinced that sprinkling was not baptism, but for certain reasons she did not feel it to be her duty to leave those with whom she first united, and join the Baptists. She was satisfied that in a very short time she would be called to give an account to God for the deeds done here in the body; and feeling that it was her duty to be buried with Christ by baptism, she rode nine miles to meet the church to relate her christian experience and ask for baptism. In the presence of a large and solemn assembly she "went down into the water," and was immersed in the likeness of her divine Master; she came up out of the water and went on her way rejoicing. Among the number who witnessed this soul refreshing and heaven approving scene, was her husband in his 97th year, two children, the oldest being 73: ten grand children, the oldest being 46—also a large number of great grand children and great great grand children. Two of her children belong to the Baptist church in this place, 8 grand children, and 3 great grand children. She has now living 5 children, 52 grand children 72 great grand children and 6 great great grand children. I believe that I never baptized any individual that appeared more composed than she did—she enjoyed her mind far better, and her health is as good, if not better than before she was baptized. I would say to all and especially to those who have for a long time neglected the duty of being baptized "Go thou and do likewise." Nothing will harm you if ye be followers of that which is good." Yours in christian love, D. CAGE.

Washington, Aug. 28, 1844.

## A Truly Great Man.

A few years since, a gentleman travelling in Virginia, at the close of the day, stopped at a public house to pass the night. He had but just alighted, when an old man arrived in his gig, with the apparent intention of becoming his fellow-guest. The courtesies of plain honest strangers passed between them, and they entered the tavern. Soon after, an addition of several young gentlemen was made to their number. As soon as they were a little rested and refreshed, the conversation was turned by one of these to an eloquent harangue that day made at the bar. It was replied by another of the young men, that he witnessed the same day an exhibition of eloquence no doubt equal, but that it was from the pulpit. Something like a sarcastic rejoinder was made to the eloquence of the pulpit; and a debate ensued, in which the merits of the Christian religion were very freely discussed. Meanwhile the old gentleman listened with all the meekness of a child; as if adding new treasures to the stores of his own mind; or perhaps with patriotic emotion reflecting on the future destinies of his country, and the rising generation upon whom these destinies must devolve, when he should be sleeping with the honored dead. Or, most probably, with a sentiment of moral and religious concern and benevolence, he was adjusting an argument, which (characteristic of himself) no sophistry would be able to resist. The traveller first named remained a spectator taking no part in what was said.

At length one of the young men, remarking that it was in vain to combat with the prejudices of early education, wheeled round, and with an air of familiarity exclaimed, "Well, my old gentleman, what think you of these things?" He says the traveller, a flash of lightning from heaven had come upon them, their amazement could not have been greater than it was with what followed. Such an overwhelming strain of calm, affectionate, clear and dignified eloquence, as proceeded from the old man, he and probably his young companions had never before heard. Every argument which had been advanced against Christianity, was fully overthrown. Hume's sophistry on the subject of miracles was, if possible, more completely answered than it had been by Campbell. And in this timely lecture of the old man there was so much of honest simplicity and energy—such affectionate pathos and sublimity, that not a word in reply was uttered.

It was now matter of deep curiosity and wonder who this old gentleman could be! The first impression of the traveller was, that it must be the preacher from whom the pulpit eloquence had been heard. But no, it was not he—nor the blind preacher of Virginia, so eloquently described by Wirt—it was JOHN MARSHALL, CHIEF JUSTICE OF THE UNITED STATES!

The Order of Odd Fellows.—Some curious statistical details, illustrative of the present state of this extensive fraternity, were laid before the Grand Metropolitan Lodge, at its late anniversary meeting. It appears that on the first of April last, when the returns were made up, there were in England and Wales, 3,940 lodges, and 325,000 members, showing an increase of 450 lodges and 23,000 members over the previous year's return. The subscriptions for this year amounted to 352,583 lbs.; the expenditure to 300,000 lbs.; leaving a balance of 52,583, in favor of the association. The total amount of property belonging to the order (including pictures, flags, banners, lodge paraphernalia, official apparel, and various insignia) was established at 790,000 lbs. Amongst the enrolled members are, 130 members of parliament, 629 ministers of religion of various denominations, and 9,000 honorary members who make no claim upon the funds. If each member were to contribute only one half penny each, it would amount to 34,126 lbs. a year. If they were to walk two and two one yard asunder, the procession would extend 72 miles and 390 yards. If they walked three miles an hour it would take 30 hours and 14 minutes to pass any given spot—19,214 passing every hour. The chief item of expenditure consists of the charge for medical aid afforded to the sick and indigent of the order.

Antimony and chloric gas form butter of antimony.

\*The facts here given of Mr. C.'s early religious history, are learned from a manuscript account of them found among his papers at his death.



# THE ALABAMA BAPTIST.

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

MARTIN, ALABAMA, OCTOBER 20, 1844.

**HELP, BRETHREN, HELP!!!** Many of you are still indebted for the Baptist. Can you not pay us? Laboring day and night for your benefit, having the printers to pay, and getting nothing but your kind wishes (some comfort, to be sure,) we must starve, if you do not come to the rescue.

The Meeting of the Convention will furnish a favorable opportunity to remit funds. Will Ministers please collect all dues from members of their churches, and bring on the amount.

**POSTAGE.** We are happy to state, that the omission to pay the postage, noticed in last week's paper, is not to be attributed to "Mr. D." but to an oversight of the Post Office, in neglecting to mark the communication, "paid."

The Bethel Association has appointed ten delegates to the Convention.

**DALLAS ACADEMY.** We are happy to see by the Selma Free Press, that this flourishing institution opened the present session with 100 pupils Male and Female.

**OUR SEMINARIES.** The Howard now has eighty students, and the Judson one hundred and fifteen. Some twenty-five young ladies former pupils of the Judson are yet to return, and we know as many new pupils who intend to enter.

## The Convention.

Our readers will remember, that the Baptist State Convention meets at Marion on Saturday preceding the third Sabbath in November.

The most important matter which will come before the body will be, we suppose, THE EDUCATION OF YOUNG MEN PREPARING FOR THE MINISTRY. This is the great subject which has claimed the attention of the Convention for several years past. In establishing and endowing a Theological Professorship and filling the chair with a brother who enjoys the confidence of the denomination, much has been done. But much remains undone. The convention should devise some plan for keeping the subject of an Educated Ministry constantly before the churches; the churches must become more deeply interested in the matter; they must feel the necessity of making greater efforts to call out the gifts which God has sanctified within their respective limits; they must meet the responsibility of sustaining indigent young brethren who are anxious to prosecute their studies, but have not the requisite funds. Plans for united and systematic action must be fixed upon at the approaching meeting.

**The Attendance of Brethren Important.** If any thing is to be accomplished by the Convention, Ministers and Lay Members **MUST BE PRESENT.** Let no brother stay away, because he deems his presence of no importance. How much might be accomplished for the interests of our Zion, in Alabama, if representatives from all the churches would assemble to deliberate and act in reference to the great interests which will come before the Convention. In the multitude of counsellors, there is safety, and in the case before us, there is also wisdom, and strength, and energy. Come up, then, brethren—come one, come all, to the great congregation.

### Conditions of Membership.

Brethren will remember, that the Convention is composed of "Delegates from Baptist Associations and churches, and from Missionary or other Benevolent Societies." Every church, &c., may send one delegate for every ten dollars contributed to any of the objects supported by the Convention. Where churches or associations refuse to send up money to the Convention, let a few brethren who are interested, form themselves into a Benevolent Association, and choose their Delegates.

## Proscription.

There seems to exist a determination on the part of some Southern Editors to denounce and proscribe every man who happens not to agree with them in rejecting the Psalmist. Especially is this proscription to be hurled at brethren who are so unfortunate as not to have the honor of having been born South of the Potomac. If a man thinks the Hymn Book in question to be a good compilation and deserving the favorable regard of the churches, it is instantly suggested, "He is a New England man!" "I thought he must be a Yankee." And one editor, in an article that "smells strong" of any thing but the savor of brotherly kindness, speaks of the editor of the Alabama Baptist as one who, he thinks, "is but a short time since, from the land of 'onions and codfish.'"

Now, with all due deference to the superior wisdom of our brethren of the press, we do not exactly perceive either the logic or the candor, of this strain of remark. The Book may be a good one notwithstanding it is published at the North. It may be perfectly unobjectionable to Southern churches, though one of the compilers is an Abolitionist. It makes nothing either for or against its merits, that Abolition religious papers, as well as anti-Abolition papers, recommend it. And it is submitted to the common sense of our readers, whether "a New England man," who has been ten years from the North and who is a slaveholder, may not have a just regard to our peculiar institutions, while commending to the notice of the churches, a Book endorsed by some of the most eminent ministers of the South, such as Brantly, Johnson, Taylor and Howell.

F. S. Since writing the above, the Index, of his powers, in the name of his firm, and No. 40 is at hand, and we take pleasure in transcribing a remark or two on the subject for a brother. These expressions indicate the predominance of kind feelings where we thought we had reason to fear those of a different character had gained the ascendancy.

"No man esteems more highly than we do, Northern brethren who have settled among us. No one in Georgia, probably, has encouraged and assisted more Northern brethren in settling in the South than we have."

"Our prejudices are not founded on sectional lines, but on *acis* like those of Foster, Chaplin, Beeman, and the Southern correspondents of abolition papers at the North."

## Baptist Anti-Slavery Convention.

We find in the Free Missionary an account of the organization of this body, at Albany, N. Y., Sept. 4th. The meeting was attended by very few ministers, and certainly presents a "lean and beggarly account of empty boxes."

This body is constituted of men who think it a sin to have any companionship with slaveholders, in any way whatever. They will not preach with them, nor pray with them; they will neither commune with them, nor baptize with them. These things they solemnly eschew, for fear of expressing an implied approbation of slavery. We wonder if they wear cotton shirts, or eat brown sugar! To be candid, they can never taste, touch, or handle any thing, which may possibly have been produced in the slave-holding States. But we will not inquire too closely into their consistency.

We rejoice in the step these zealous brethren have taken. They have relieved the Triennial Convention from their presence. They will no longer be in it to harass and insult, and provoke those who do not chance to think pious Southern men worse than thieves and robbers. Since they could not permit their money to go forth in the same channels with ours to bless the world, we are glad they have devised some other plan. We hope they will now labor more earnestly than ever for the conversion of the heathen.

Again, notice; these men have broken off from the Convention—we of the South have not done it. Let us stand fast, by the Constitution which is consecrated by the memory of Staughton and Rice and Furman. If our denomination is to be sundered, let it be by the unholy hands of others, not by ours. If the Convention shall ever be dissolved, let the responsibility rest on the North—the North alone.

## Interesting.

We have an interesting communication from the Rev. J. P. Thompson, of Tuscaloosa county giving an account of various meetings attended by him with great interest. At Zion church, five were baptized, and the members much revived. At Liberty church, where were present brethren Burns, Oswald and others, sixteen were baptized. Brother Thompson gives the following statement which will be read with interest.

"A little girl professed a hope in Christ and was received by experience as also were her sister and brother. Their parents (who were members of the church) thought it best for them to wait and not to be baptized till the next meeting in course, that they might mature the matter. I asked the little girl, which she had rather do wait till the next meeting to be baptized, or be baptized now? She replied, since the Lord has been kind to convert our souls, I think we had better be baptized now—and pray for others. I affected the whole congregation, and the little girl followed her Lord into the watery grave."

Brother T. attended a meeting in Greene Co. at which thirty-five were received into the church.

**THANKSGIVING.**—The Governors of Kentucky and South Carolina, have issued their Proclamations naming a day for Public Thanksgiving, in their respective States. Will not Governor Fitzpatrick do the same?

**GOOD MEN.**—Messrs. Peck & Co., merchants at Lahaina, Maui, Sandwich Islands, have bought the only license granted on the Island for the sale of ardent spirits, paying for it \$1310. Their object is "to lay it on the shelf," and, if possible, suppress the sale of the article altogether.

**RAIL-ROAD TO MOUNT SINAI.**—A rail-road from the Red Sea to the River Nile is soon to be completed. The distance from the Nile by Cairo to Suez, is 84 miles—67 in a straight line.

## Notices of Publications.

**The Christian Review** for September. This is a very interesting number. The subjects treated of, are discussed with candor and ability. Several of them are of great importance, and we are sure, that a mere inspection of the contents will awaken a desire to obtain the work. We subjoin the contents.

- I. The Moral Forces of Christianity.
  - II. The Personality of Satan.
  - III. The Power of Illustration.
  - IV. The Great Awakening—A History of the Review of Religion in the times of Edwards and Whitefield.
  - V. The Highlands of Ethiopia.
  - VI. Church Discipline.
  - VII. Infant Church—Membership.
  - VIII. Literary Notices.
  - IX. Literary Intelligence.
- Published by Wm. S. DAWKINS, Boston. Agents in Alabama—M. P. Jewett, Marion, and Dr. A. B. McWhorter, Montgomery.
- Carson on Baptism.** Hardly was it announced to the American Churches, that the distinguished Author had completed his great work on the Mode and Subjects of Baptism, before the steamer brought across the Atlantic the melancholy intelligence of his death! Cut off in the vigor

of his powers, in the midst of his family, and in the town Council of Edinburgh on the subject. He expired on the 10th inst. at the age of 60. The Government of Lisbon had not at the time received any information of the circumstances, and that he received every assistance from the Minister of Foreign Affairs; that such a case was impossible, for the Sovereign alone has power in that country to sanction capital punishment; and that no member of that Government, could contemplate, for an instant, recommending such a measure.

There is further proof of the fallacy of the charge, but I deem it unnecessary to give them believing, as I do, that the good sense of the American people, will no longer require elaborate arguments to disprove the unjust attacks made on the Catholic religion by fanatics of our day.

With a hope, gentlemen, that the cause of truth and justice, will find ready admission into your columns, I remain yours, &c.,

JUSTICE.

In regard to the above, we remark, that we hope always to be found ready to advance "the cause of truth and justice," in all ways within our power. We have no reason to question the sincerity of "Justice," he being a stranger to us; but we may well question the correctness of his views of what, in the present case, is truth and justice.

His reference to the illustrious names of Kosciuszko, LaFayette, &c., is altogether irrelevant. These were noble spirits that could rise superior to the degrading bondage of Romanism, which chains down the mass of the people to a servitude more galling than negro slavery. If we would know whether Popery is friendly to LIBERTY, let us look at those countries in which Popery prevails, as Italy, Spain, Portugal, Ireland, South America. Compare these with England, Scotland, and the United States.

It is the glory of our National Constitution, that it secures freedom of conscience and equal rights to all our citizens; but this gives no power to the followers of the Pope of Rome to go into our Public Schools, and forbid the reading of the Bible!

We are surprised, that any gentleman of ordinary intelligence, though a Catholic, should deny that the Romanists forbid the circulation of the Scriptures among the people. The fact is notorious, and at least three instances have occurred within a twelve-month, in which Catholic priests have burned the Bibles which they found in the hands of their people. No Catholic DARES read any copy of the Book of God, except it be approved by the priest! Is this allowing the Bible to be circulated? The Lord deliver us from such liberty as this!

"The Catholic church collected and preserved the Scriptures." Yes, when it was pure, but as soon as Popery began to prevail, then this same church corrupted the Scriptures, and made the Word of God of none effect by their traditions.

"The Reformers received the Sacred volume from her." We wonder where would have been the Reformation, if Luther had not accidentally stumbled on an old, dusty copy of the Bible, lost in the cells of a cloister. Popery had no use for the Bible, and their monks and priests knew nothing of it. Read D'Aubigne's History of the Reformation.

The translation of Gregory's Bull is correct; we have compared it with the original Latin.

The Portuguese woman was condemned to death, and nothing was wanting but the royal sanction, to have her burnt!

We abhor Popery, but are personally acquainted with many Catholics whom we esteem and love. There is an error of the head only.

For the Alabama Baptist.

## The Christian.

The character of the Christian, as described in the Scriptures, is truly desirable. No man can object to it on account of its nature. He is a born of the Spirit; and that which is born of the Spirit is spirit. The character relates to the soul, not to the body. The natural character of the soul is described in Gal. 5: 19-21. "Now the works of the flesh are these: adultery, fornication, idolatry, witchcraft, hatred, variance, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revilings, and such like." How different is the Spiritual character: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—v. 22, 23. No wonder that the Apostle, in viewing this change, should say: "If any man be in Christ, he is a new creature; old things are passed away, behold, all things are become new."—2 Cor. 5: 17. Old habits, old opinions, old desires, old customs, old actions and old pursuits are passed away, and new ones have come in their stead. "They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded, is life and peace."—Rom. 8: 5, 6. Though it may be the case that a person may not know the moment, or the day, when he is born again, yet so different is the natural from the spiritual nature, that, by an impartial self-examination, a person may arrive at good evidence concerning himself. "They are the sons of God, who are led by the Spirit of God." And the sons of God "receive the spirit of adoption, whereby they cry Abba, Father."—Rom. 8: 14, 15. Any one may decide after a short period, whether he is led by the flesh, or by the Spirit. And it is by such evidence protracted, that any one may arrive at the full assurance of faith and hope.

There are some terms used in Scripture, stronger than those above mentioned, to express the Christian. "And you hath he quickened, who were dead in trespasses and in sins."—Eph. 2: 1. Here the contrast is death and life. And if we

consider the difference between eternal death and eternal life, with all their consequences of misery and happiness, we shall be able to estimate what it is to be a Christian. And to unite with this eternal life, that belongs to the child of God, we may in truth claim, "The Christian is the highest of men."

The Christian, likewise, partakes of the divine nature. The Apostolic language is, "Wherefore, holy brethren, partakers of the heavenly calling."—Jeb. 3: 1. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him."—1 John. 3: 2, 3. The child partakes of the nature of his father; so does the Christian, who is a child of God. His mind and heart, his understanding and affections are renewed, and changed. He perceives the character of holiness, and when he discovers the path of obedience and walks therein with great delight. And he distinguishes, and pursues the right way. He that does not love holiness, is not a Christian. God loves holiness, and he that is born of God loves holiness also.

The Christian has no desire to be saved from his sins. Sin is that abominable thing which he hates. In earnest he can pray with the Psalmist, "Create in me a clean heart, O God; and renew a right spirit within me."—Ps. 51: 10. He expects that a Christian will be holy, just as much as it is that a child will grow, or a good tree bring forth good fruit. "If any man has not the Spirit of Christ, he is none of his."—Rom. 8: 9.

As the water descends the inclined plane, so the soul, born of God, will walk in the way of his commands. And as the water descends, not by any inherent power, but by the power of gravitation, so the Christian cleaves to God, not by his own power, but by the power of the Holy Ghost acting on it, and drawing it in the way of holiness. The Christian may be overtaken in a fault; but it is according to his spiritual nature to repent and forsake it. And if he is born of God he will do it. It is not, and never will be, according to his carnal nature to repent and forsake sin; but it is according to his spiritual nature.

There is a constant struggle. "For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other; so that ye cannot do the things that ye would." But if ye be led by the Spirit, ye are not under the law."—Gal. 5: 17, 18. The Christian knows something of this inward warfare. "It is many times very severe, and the enemy seems to get the advantage, so that he cries out in the language of David, when pursued by Saul, 'I shall now perish one day by the hand of Saul.'—1 Saml. 27: 1. But when through the Spirit he obtains the victory, he will triumph and say, 'Though an host should encamp against me I will not fear.'—Ps. 27: 3. 'What can man do unto me?'—Ps. 118: 6. 'One shall chase a thousand, and two put ten thousand to flight.'—Deut. 32: 30. 'Though by the assaults of Satan he is led astray, yet by the indwelling Spirit he is restored."

"The adversary, the devil, like a roaring lion, goeth about seeking whom he may devour," and with many stratagems aims to entangle and draw away the children of God, and lead them to sin; but instructed by the Spirit, the Christian is not ignorant of his devices, and so will find the way of escape, which is provided in every temptation. The children of God will always come off conquerors, and more than conquerors, through him that hath loved them and given himself for them. They may then "thank God, and take courage."

How affecting and emphatic is the language of the Apostle, addressed "To the saints and faithful brethren in Christ, which were in Colosse." Col. 1: 1. He says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."—Col. 3: 1-4. Thus the paradoxical language of the Apostle Paul is emphatically true: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."—Gal. 2: 20.

Such being the nature, the life, and the hope of the Christian, we may say as at first, the character of the Christian is truly desirable. Let us live the life, and die the death of the true Christian, and "let my last end be like his!" Holiness is his portion, and eternal happiness his precious and glorious reward.

For the Alabama Baptist.

## Revival.

WETUMKA, Sept. 26th, 1844.

**My Dear Bro. Jewett:** It has been but a week or two, since I gave you an account of the glorious revival at Tuskegee, in which some upward of forty persons were added to the church; and you will now permit me to add to the pleasure of that information, the intelligence that at Co-bachic also, (another of the churches, which it has been my privilege to supply the present year,) the good Lord has graciously poured out his Spirit in the conversion of many souls, and in the refreshing of his saints. Our meeting at that place, (which is about 15 miles from Tuskegee) have been uniformly interesting during



the summer; but our last visit to them, did we think it necessary to protect our meeting. On Saturday before the 3d Sabbath in the present month, it became obvious, that the Spirit of the Lord was powerfully at work with the hearts of the people; and although we had thought to hold a meeting of several days, commencing to-morrow, it was concluded to continue the one then in progress. We did so, and great has been the result. Yes my brother, had we, with God's assistance made forty worlds in the last week, all would have said it was a great work. But so long as it remains true, that the loss of a soul is more than the loss of a world; or so long as the conversion of a soul, is more than the creation of a world; so long will it remain true, that the results of that meeting were great. True, forty were not added to the church at that time; but we have reason to believe, that more than that number will be, from that meeting. We have already received thirty-seven, thirty-three of whom by experience and baptism; whilst there are probably from six to twelve converts yet remaining, who will hereafter connect themselves with the church upon profession of faith in Christ. I speak of those only with whom I have had conversation, and who have given me satisfactory evidence of faith in Jesus.

This revival—in the labors of which, I had the assistance of brethren Britton, Talbird and Dock (a Presbyterian)—has been characterized by the plainest preaching of the doctrines of grace, I almost ever heard; and on the part of the people, by the deepest and most powerful convictions that I remember to have seen, where the work was so general. Almost every individual was driven to a state of complete despair, which was manifest sometimes by expressions of "no hope, no hope;" "lost, lost, I am lost;" and sometimes by a wretched stillness, whilst perspiration in large drops would be seen falling to the floor from the trembling sinner. As a consequence of such deep and pungent convictions, I have rarely ever seen so many converts, who arose from their death in sin, with such inexpressible joy. It would have done your soul good, my brother, to have heard the thirty-three experiences that were told the church, between the morning of the 31 and the evening of the 4th Sabbath in September.

All will be rejoiced to hear of this revival at Cahabachie, when they have known the character of this church. Probably there is not a country church in Alabama, where so much has been done for the cause of benevolence, especially, if we take into the account the size of the church. There is one man now in that church of only moderate means, and who was converted and baptized during the revival, who has paid the present year more than \$150 for the preaching of the gospel in different fields—among the negroes—throughout the Association—and in foreign fields. I need not mention the character of our beloved brother Brunty, whose hand is in every thing good; nor do I single out these save as specimens of that church and congregation. I know of no church in the country, which like that, purchases the *Messenger* and the *Macedonian*, for gratuitous distribution. I know of no country church, which like that, is first "in every good word and work." Thanks be to God, they are reaping the reward of their pious labors, in the conversion of their children, their servants and their neighbors. The church now numbers about 120 members, probably two-thirds of whom are whites.

Before I close permit me, my dear brother, with deep humility, to present my thanks to almighty God in this public way, for the great goodness, which he has shown to the churches which I serve; and for the great blessings which have crowned my labors in Alabama. During my short residence of four years in this State, it has been my happiness to have been connected, in some prominent way, with the reception of more than four hundred precious souls into the church of God on profession of faith. Of that number, about two hundred have been added to the churches which I have served as Pastor. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

In the best of bonds, I am, dear Brother,  
A. W. CHAMBLISS.

For the Alabama Baptist.

**Justification.**

MR. EDITOR.—The answer, marked 1, of your correspondent "H" is perfectly satisfactory. That marked 2, is not satisfactory to my mind: is it not inconsistent with itself? It seems to assert that "faith is our justifying righteousness;" yet, that "faith is not righteousness." When your correspondent asserts that "faith is not a work of law," that "faith is not obedience to the law," I doubt if I understand him. Faith, in its general meaning, is a conviction of the truth of a proposition. It must mean this at least, whenever it is used. Can there be any obedience without faith? Every act of obedience, whether to law or gospel, supposes faith. Sin originated in not believing the truth of the proposition "in the day thou eatest thereof, thou shalt surely die." All disobedience is to be traced to the same general cause—the want of faith; and all obedience implies faith. Now, if faith be taken in the gospel sense, what is it but a reliance on the truth of this proposition, that we are "justified freely by his grace, through the redemption that is in Christ Jesus?" Is it then, the act of reliance which is counted to us for righteousness? Or is it the righteousness of Christ, in living and dying for us, which is counted, or reckoned as if it were ours, through our believing the great truths of redemption? If it be the act then are we "justified by works?" If it be the great fact to which this act relates, then are we freely justified by his grace. Is faith any thing separate from the fact or truth, believed? It cannot exist at all, in such separation. If, by saying that "faith is counted for righteousness," it be meant of the act of believing, it appears to me to express a great anti-scriptural error. If it be meant of faith, as separate from the facts in the mediation of Christ on which it rests, it appears to me to express nothing; since we cannot even conceive of the existence of faith under such circumstances. When "H" says, that "the scriptures nowhere assert that the righteousness of Christ is imputed to believers;" if he means that these very words are not to be found in the scriptures, he may be right. But the truth contained in these words is what I understand to be asserted all the time when it is said that faith is counted, or imputed for righteousness. And the sense appears to me this: that a righteousness, which is not properly ours, viz., that of Christ, is counted or reckoned as if it were ours, and is made available for our justification before God, by our believing in Christ, and resting upon Him. I would suppose that "H" does not believe any thing contrary to this. If he does not, I think his expressions are liable to great objections—and might lead in the unwary, to serious and fatal error in this vital question. I cannot do your readers a better service than to refer them to the following papers of Andrew Fuller:

Conversations on imputation and substitution works, (Edition of 1833, in 2 vols.) Vol. 1, 651.

Discourses on Genesis (15: 1-6 works, Vol. 1, 768).

Miscellaneous tracts, essays, &c., works, Vol. 2, 818-827.

As I do not suppose I can make my views any plainer than in what I have written in these two short articles, I now take my leave of my friend "H."

FROM THE MARION TELEGRAPH.

AN ADDRESS Delivered in the Baptist Church before the Marion Temperance Society, by N. L. FAIRIS, Oct. 7, 1844.

MR. PRESIDENT, LADIES AND GENTLEMEN:

I stand appalled at the bare contemplation of the evils we have met here to deplore and to remedy; I shrink back at the picture my own imagination has drawn! Did I say my imagination! Would to heaven we could lay ourselves down and sleep upon this subject, and waking, say, "twas all a dream!" Would to God this appalling spectre could be dispelled with all its hideous train of attendant and inevitable ills, along with the other ghostly phantoms of the heated brain, which the demon of Intemperance continually conjures up to frighten her votaries from reflection!

I know there are those who believe—or affect to believe—that all these local societies and local efforts are superfluous and entirely useless; that because a Mathew, a Marshall, and hosts of other great and shining lights, of both hemispheres, are in the field in mighty opposition to this insidious and triumphant enemy of man—nothing that we can do will be of any avail;—a mere skirmishing of the outposts—a random shot or two—but leaving the enemy in full and complete possession of the strongholds, and of the great citadel itself! Let, Sir, the two-and-thirty thousand such opposers turn back, if they will, but let us be among the "three hundred" who shall go up and smite this Midianish camp! And, Sir, to those who deem this evil exaggerated—who cry "peace! peace!"—I would answer in the words of the immortal Henry, on an occasion hardly more momentous, "there is no peace," while a drunkard, or a grog-shop, or a distillery, can be found in all the land!

I am not ignorant, Sir, of the fact that in every community the cause of Temperance—that cause which advocates the total abandonment of vinous and fermented liquors, and which thereby lays the axe to the root of so many fond and fancied enjoyments—has its opposers; sometimes many, and sometimes few; and that, by such, its advocates have been called enthusiasts, idealists, and sometimes named by harsher epithets than these. But let this never deter the real friends of humanity—those who look from cause to effect, from steadily pressing forward, yea, with redoubled energy, toward the great end proposed by your association. Similar endeavors have been used to suppress every movement which the philanthropist and the Christian have set on foot for the amelioration of our depraved race, since the world began! And then there are capers and malicious persons never wanting, to impugn the motives of that individual who may engage in any such crusade, and to misconstrue his every thought and action. And especially is this the case when, as now, a movement is on foot calculated to affect their interests, or to root out an evil through the existence of which they have been peculiarly benefited. The cause of Temperance, Sir, is a cause which men will always be found to oppose, so long as the tenure by which society is held together remains the same that it now is; so long as man's passions, and appetites, and feelings remain unchanged—and especially while the predominant passion of selfishness continues so important a constituent part of our nature.

The sacred Scriptures attest, that on a certain occasion there was a great outcry against the preaching of the Apostles, inasmuch that an infuriated mob was upon the point of sacrificing the lives of those holy men—and all for what? Not that those furious zealots cared a farthing for the difference in creed between the Christians and the worshippers of the heathen goddess Diana; but because (disinterested souls!) they knew that the mighty weapon of truth, wielded by the Apostles in all the spirit and fervor of inspiration, was fast bringing heathen gods and goddesses into disrepute, and toppling false idols into the dust—and as they were "cunning and skilful workers in the metals which adorned those images," they looked soon to be out of employment; in other words, their "craft" was endangered—they would lose money—they would be ruined in business by the operation!

So it is, Sir, in this holy crusade against Intemperance. All men know that the cause we are engaged in is a good cause, a humane, a just and glorious cause; but begin to pull at the pillars of this bloated edifice—this structure built upon the tears of the widow and the cries of the hapless orphan—begin to probe and cauterize this festering and ulcerous gangrene, which is putrifying the very atmosphere of society—and the cry is instantly raised, from a thousand livid lips and parched and swollen tongues, "Great is Diana of the Ephesians!" Yes, from the dark and murky caverns of the distillery, from the jug

of the laborer in the harvest-field, and from the more pleasing and tempting array of shining bottles and decanters in the "fashionable" coffee-house, the deafening cry comes up—"Great is Diana of the Ephesians!"—"Great is the distillery!" Great is the four-gallon jug! Great is the bottle of the magnificent cognac!"

Oh, Sir, shall the sordid calls of interest set aside this great work? Shall it be alleged of any community in our land, that her members might all have been happy, contented and prosperous, but that the too refined sensibilities of those who managed her municipal affairs revolted at the idea of controlling by just (though manyhap rigid) legislation, all within their juridical borders?—Shall it be said of any community, that a traffic was permitted in her midst, which, while it furnished forth but a meagre and uncertain subsistence for a single family, spread a fetid moral atmosphere throughout the entire social circle?—Never! Rather let her citizens rise up, in firm and united singleness of purpose, and by the irresistible power of public opinion, banish the Juggernaut of Intemperance, (which drinks the blood of her thousands of victims annually) with all its horrid paraphernalia, from out their midst forever!

The frequency of the evil of Intemperance lessens its appalling hideousness of feature, by close contact and constant familiarity.

"Vice is a monster of such frightful mien, That, to be hated, needs but to be seen; Yet seen too oft, familiar with her face, We first endure, then pity—then embrace!"

I acknowledge, (and with deep feelings of heartfelt gratitude to the Disposer of events) that in the little, quiet and happy community in which my lot is now cast, the eye is not daily blasted, nor are the feelings hourly wounded, by the polluting presence of the drunkard. Citizen of Marion! how happy is thy lot! It is for him whose intercourse (at that period of life when the heart is most susceptible of impressions) has been daily with the intemperate, fully to appreciate all the blessings of a community so highly favored as this! It is for him who has quaffed the Circcean draught to the very dregs, to feel the depth and breadth of the blessedness of the transition from that dark recoil, to the invigorating atmosphere of a new social existence. It is for him who had almost forgotten his "first love," who had well-nigh departed from the deeply-instilled precepts of childhood; whose feet already began to stumble among the "dark mountains;" whose star of Hope had almost become shrouded in gloom; it is for such an one to feel, in all its sweet and balmy blissfulness, the consciousness that his lot is once more firmly fixed upon a rock! And may the memory of by-gone scenes, and the hope of meriting and receiving the approving smiles of the gentle, the wise and the virtuous, forever keep him there! Inspiration teaches us that "every heart knoweth its own bitterness;" and the reclaimed throughout the land, we humbly believe, would far exceed their present number, did a little more charity, and less bigotry and exclusiveness than we sometimes see exhibited, teach us to acknowledge and appreciate the beauty and the loveliness of that great effort—that sublime moral struggle—which has manfully resisted, though that resistance may not yet have fully overcome.

"Who made the heart, 'tis He alone Decidedly can try us: He knows each chord, its various tone; Each spring, it's various bias. Then, at the balance let's be mute— We never can adjust it: What's done, we partly may compute, But know not what's resisted!"

It is the form and manner in which Intemperance sometimes exhibits itself, as well as its gradual and insidious progress, which lessens its effect upon the outward senses, and wings the fatal shaft with an almost certain aim. A few years ago, the brandy-bottle was as sure an ornament of the hospitable side-board, and as certain a precursor of friendly feeling and intent, as the significant "bread and salt" of the Arab to his wandering guest. These things have now, we hope forever, passed away. It is not now considered a pre-requisite in social etiquette, that we should do our neighbor a deadly injury, in order to convince him we are his best friend! The absence of poison from the social circle is not now considered as a total want of hospitality. And the significant touch of the wine-glass, once such an essential desideratum of politeness, has now become, in the most favored sections of country, an "obsolete idea," we hope never to be revived!

It is not only the form and manner, as well as the triteness of the popular custom of drinking intoxicating liquors, but the temporary hilarity and social feeling it engenders, which blind many to its consequences until, alas! it is fatally too late. This is every where exemplified. The sword hath slain its thousands, but strong drink its tens of thousands! And it is to this seductive quality of the bowl which may be attributed in a most appalling degree, the fearful and wide-sweeping influence of the demon of Intemperance.

"The hectic fever which precedes decay!"

This treacherous calm, is but the prelude to the swift-gathering storm! And when the day of life has advanced—when the star of hope has culminated, paled and gone down—then is heard the low, but awfully distinct mutterings of that thunder which precedes the "blackness of darkness" forever!

And here a remark might be added, most pertinent in my poor thought, to this part of the subject. To you, young gentlemen of Marion, I now beg leave particularly to address myself. There is hardly a young man in any community,—probably not one under the sound of my voice at this time—who does not possess certain hopes, expectations and aspirations, all tinged, more or less deeply, with the hues of ambition—a desire to become noted or eminent, in proportion as the circumstances which surround him, or the peculiarity of his temperament, may affect his condition or prospects in life. Then how very important, my dear young friend!—whatever your present condition, or your projected futurity may aim at—how very important now—here, "upon this very shoal and point of time,"—that you at once determine to "touch not, taste not, handle not, the unclean thing!" A moment's hesitation—me glances—and your prospects in life may be ruined! These are not idle words. Many, many, even in our highly favored land, now tottering on the verge of a miserable existence, and a drunkard's grave, and whose prospects at one period were perhaps more brilliant than your own—can date their downfall from the first jovial glass. Turn with me and look at the wise, the gifted Bledson, of Kentucky! A perfect Aelii-

us in intellect; possessing originally few advantages, save his indomitable genius, perseverance and energy of character, already had he filled the highest offices the admiring people of his own beloved State could bestow—his restless, unsated and aspiring mind grasping even at the symbols of the sacred desk—and bid fair, (none fairer) at no distant day, to climb the dizzy heights which human ambition may attain:—when—

"In evil hour, forth reaching his rash hand," delicious with fame, and maddened with success he snatched the fatal bowl—and all was lost! Fell, prostrate and at once, all the beautiful creations of his fancy—all the fine-drawn fret-work of that gorgeous—

"—dome of thought, the palace of the soul," and with them all the high and fondly-nurtured hopes of his friends and his fellow-countrymen! He died, a miserable outcast from society—a vile and loathsome drunkard!

The example of this august, this abject man, is that of thousands. Then, my dear young friend! whatever your condition in life—whether abounding in wealth, or "steeped in poverty to the very lips;"—remember this; one glass, in itself, may do no hurt; but the taste once indulged in, the advance of the destroyer is no insidious, and his steps so stealthily and imperceptible, that it may with truth be said, the first glass hath undone the man! Therefore, avoid it! Touch it not! Dash it from thee! Let neither the jeers and ridicule of enemies, nor the boon companionship of (so-called) friends, ever deter or dissuade you from this determination. Remember, that by yielding to this temptation, many a great man hath fallen, many a strong man been smitten down! And could you but see the picture of that gifted one, writhing and struggling to be released from the coils of this fatal vice—struggles which make the writhings of the fabled Laocoon appear feeble when placed in comparison—you would be constrained to admit the wisdom of that voice which would cry out "Hold!" "Look not upon the wine when it is red, when it giveth his color in the cup!"

Yonder squalid, miserable wretch, now crawling to a loathsome, dishonorable grave, was once young, gifted, profuse in intellect, and high in hope. Between that period and his present condition—

"Oh, who can tell what days, what nights he spent Of tideless, waveless, sailless, shoreless woe! And who can tell how many, glorious once, Of promise to themselves and others full, Conducted to this pass of human thought— This wilderness of intellectual death— Have wasted, pined, and vanished from the land, Leaving no vestige of memorial there!"

The Good Book contains, scattered through its pages, frequent and strong admonitions against Intemperance:—"Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes?—They that tarry long at the wine—they that go to seek mixed wine!—Look not thou upon the wine when it is red—when it giveth his color in the cup—when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—"Be not among wine-drinkers—among riotous eaters of flesh—for the drunkard and glutton shall come to poverty."—"If these earnest and heartfelt appeals were elicited from the inspired penman as a warning to desist from the use of wine in his day—long before, it is reasonable to suppose, either of the thousand and one drugs and "villainous compounds" which now exist had found their way into its composition; O with what a fearful denunciation, against the touch of that demon of evil, would the "wise man" have lifted up his voice had it been as wide-wasting as in our day! How awfully dear, and distinct, and frequent and powerful, would have been the persuasive warnings falling from the lips of the "Preaching king!" And yet, the present generation have been, from season unto season, and from day unto day, warned, and exhorted, and begged, and implored, and entreated, to save themselves from this evil—to turn aside from the paths of the destroyer! They have been told that their "way was the way to hell, going down to the chambers of death!" To apply here what was used in a different sense—Wisdom, with her sweet and persuasive tongue hath cried without, and she hath uttered her voice in the streets!—she hath cried in the chief place of concourse, in the opening of the gates—in the city she uttereth her words, saying—

"How long, ye simple ones, will ye love simplicity!—and the scorners, delight in scorning and fools hate knowledge? Because I have called, and ye refused; I have stretched out my hand, and no man regarded;—I also will laugh at your calamity, I will mock when your fear cometh—when distress and anguish cometh upon you!" And when these moving words, falling from the lips of Wisdom herself, have been disregarded, judgments have overtaken the people! The practical results of this great evil have, like the appalling plagues of Egypt, been visited upon us! We have seen the strong man bowed down in his strength—we have seen the mighty man smitten! We have seen the glorious image of God, transformed into that of a brute! We have seen the brow where intellect in her majesty once sat enthroned, become wrinkled, shallow and shrunken—bearing all the too evident and appalling marks of premature decay—or exhibiting fearful indications of the progress of incipient insanity! We have "heard his father mourn—his mother weep," when the infuriated youth first turned a listening ear to the siren—

"For none returned who went with her! She wove the winding-sheet of souls, and laid them in the urn of everlasting death!"

Yes, we have seen this sight! We have gazed, tearfully, upon a sadder sight!—We have watched the young and blooming partner of his life—the fond partaker of his joys and his sorrows—his first love—she who had left father, mother, brother, sister, home and friends, to "cleave unto him!"—She,

"Who never moved, but such a grace did stir That it did seem her native atmosphere!"

When—

"To paint that being to a grovelling mind, Were like portraying pictures to the blind!" "Twere needful even infection to feel Her temper's fond, and firm, and gladsome zeal; To share existence with her—and to gain Sparks from her love's electrifying chain, Of that pure pride, which, lessening to her beast Life's ills, gave all its joys a treble zest. Before the mind completely understood That mighty truth—How happy are the good!"

These have been but a few of the scenes and scenes which have been witnessed in this city and its vicinity. A little Heaven, above discerneth's reach!"

Such a picture have I gazed upon—and then turned to contemplate that once lovely, happy and contented being, when the gaunt figure of Want has protruded upon her vision. When into this blooming Paradise the serpent of Intemperance "more subtle than all the Leasur of the field," has crept. Into this atmosphere, redolent of health, and joy, and perfect happiness hath been emitted his noisome and pestiferous breathings!—and on this beautiful mosaic of domestic bliss, may be with shuddering seen the filthy slime of his scaly folds! When the Lures and Perils of the social circle have been shivered around the hearthstone of her dwelling—when the light of her day has gone out—and when the last warm drop that animated her pure being, was fast receding from the citadel of Life!

Yes, these things I have witnessed! And having seen these things, are we to be told that the evils of Intemperance are exaggerated?—Are we to be told that there is an unnecessary excitement on this subject? O, if one of the least of the evils of Intemperance could become embodied—could assume a natural and palpable form—and could be seen, daily, torturing, blotting and disfiguring the "human face divine" by the application of some baleful and poisonous gum! If this monster, thus let loose upon Society, were allowed to destroy from among us the young, the gifted and the beautiful—how poignantly would the most callous man among us all feel the blow! With what a thrill of horror would the great pulse of society beat, from one end of our Union to the other! How sudden, and mighty, and universal, would be the effort throughout the whole land, to rid the country of this second, and more terrible hydra!—But, because this evil is not thus embodied—because it is unseen and stealthy in its advances, and insidious in its attacks—because we shut our eyes to the often fatal consequences of its actual presence—because these reasons is the voice of Friendship despised—the persuasive accents of Wisdom disregarded—until the cheated and infatuated victim hath sunk lower than the grave!

It has been eloquently and (it is believed) truly observed, that where you behold a great and striking example of the results of the labor, ingenuity and physical energy of man—such as the pyramids, ancient palaces of Despotism—or even some modern mansions of the pampered sons of luxury and refinement—there, in that very atmosphere of Plenty and Profusion, and Grandeur, you may as certainly look for a corresponding degree of poverty, and misery, and squalid wretchedness! If this be indeed true, (and it does seem to be founded in sound philosophy and a correct estimate of the nature and attributes of man) how much more justly may it be observed of those glowing gateways to the mansions of Death—the modern Coffee-houses! Rest assured that, wherever you see one of these gaudily, elegantly and profusely furnished—decked out, flaunting and glittering in all the sumptuousness of marble, mahogany, mosaic, matchless mirrors and incalculable cut-glass—even there, in that very vicinity—yes, on the self-same square—you may turn and look—and what do you behold?—an image bearing the figure of a man, now prone, and haggard, and bleated—a fit associate for the beasts that perish—a wife, a sister, a mother, heart-broken—children squalid, and starving, and beggared!

In view, then, of all these mighty, and prominent, and palpable evils, the question naturally and involuntarily arises in the breast of every humane member of the community—WHAT IS THE REMEDY? Let no man be disheartened at the magnitude of the evil, or cast down because of the inadequacy of any prospective antidote.—The rightful, the practicable, the only certain remedy is, the one you have here adopted—as a *sociated action*. Let this great evil, like all others of a similar kind, though less in magnitude, be put down by the irresistible force of individual example and combined moral suasion! And, if I might be pardoned the liberty, I would now most earnestly, but respectfully, call upon the gentler sex—upon our fair countrywomen—of all grades and conditions of life—the wise, the sedate, the aged; the young, the beautiful, the gifted—to aid us in this great work—this work worthy of them! I know (and gratefully acknowledge) that their whole heart and soul is wrapped up in a cause which demands so much of the kinder sympathies of our race—but sometimes their native and innate modesty, (which is often, I am aware, their greatest ornament) forbids a word—may even a look—which would oftentimes, in our sterner natures, prop up a tottering resolution, and save, perhaps, a soul from death! Yes, Ladies of our glorious, our would-be happy land! To you we turn—implore in this our greatest need!—To your smiles, and sympathy, and encouraging countenance and support, we are prone to turn for assistance when every other help fails! You have been with this glorious reformation, "cheering, aiding, animating all," from its incipency—from its first dawn—down to the present moment. We have seen your gentle, noble sex, at large city meetings, for the express purpose of aiding this cause, outnumber, seven-fold, our own! To you we now turn!—Marion has thus far done nobly—achieved wonders—in this work! Much yet remains to be done, to consolidate the structure you have raised. To you, fair daughters of our land, let us entrust its completion. If you but persevere in this great work, you will ere long have erected in the moral world an edifice which will far outlast the crumbling structures of marble or of granite—and have achieved that for which Humanity will bless you, down to the "last syllable of recorded Time!"

THEO. CHILTON,  
Attorney at Law and Solicitor in Chancery.  
RESIDENCE—MARION, PERRY COUNTY, ALABAMA.

WHERE he will thankfully receive professional business, and pledges himself that every thing committed to his charge shall be promptly and faithfully attended to. [Oct 10th 1844. 45¢]

George H. Fry, J. L. Bliss, W. G. Stewart.  
**FRY, BLISS, & Co.**  
(SUCCESSORS OF FRY, MCCLARY & BLISS.)  
WOULD return thanks to the citizens of Marion and country generally, for the liberal patronage extended to them heretofore, and respectfully ask a continuance of their favors at their old stand No. 12 and 14 COMMONS street, MOBILE.

They will have on hand at all times, a large and well selected stock of FARMY GROCERIES, which they will offer at the lowest market rates.  
Mobile, October 12, 1844. 35¢



## Withdraw thine icy hand, oh Death.

BY MRS. F. H. SMITH.

I am not willing yet to die—  
The earth is green, the sky is fair,  
The waters murmur gently by,  
Music and light are every where;  
The evening breeze, rich with the breath  
Of summer roses, fans my brow:  
Withdraw thine icy hand, oh Death!  
Some other time,—not now—not now.

I am not willing yet to die—  
Autumn has spread such glory round,  
Painted our valley gorgeously,  
And every hill with splendor crowned;  
Thrown o'er each cliff a crimson wreath  
Reflected in the lake below:  
Withdraw thine icy hand, oh Death!  
Some other time,—not now—not now.

I am not willing yet to die—  
Our fire-side is a joyous one;  
And while the wintry storm sweeps by,  
More tender is each loving tone.  
I cannot leave this glowing hearth,  
To lay me down mid frost and snow:  
Withdraw thine icy hand, oh Death!  
Some other time,—not now—not now.

I am not willing yet to die—  
Oh! look upon the laughing Spring,  
While her fair sponsor, Hope, stands by,  
And pledges life to every thing;  
All nature weaves a fragrant wreath  
Of early flowers, to twine her brow:  
Withdraw thine icy hand, oh Death!  
Some other time,—not now—not now.

I am not willing yet to die—  
Alas! my time would never come;  
Each changing season adds a tie,  
To bind me to my earthly home.  
Thou, who didst die on Calvary,  
Oh! make me willing by thy power;  
Trusting, but weak, I rest on thee—  
Thine be the way—Thine be the hour.

## Hints to House Owners and Builders.

No portion of a house is so important to its preservation as a good roof; and yet, strange to say, although a poor uncivilized Indian can, with common bark, cover his cabin or wigwam so effectively as to prevent a leak, the generality of "modern roofers," with the aid of a choice of materials—tin, copper, zinc, &c.—seldom are found ingenious enough to prevent a roof from leaking. The leaks most common to newly built houses are found about the chimneys, or wherever the material of which the roof is made comes in contact with the brick work. This arises from not properly covering the edge of the roofing. In tin roofs, the usual custom is to carry the sheets of tin some foot or six inches up along side the brick work, and to putty, or plaster, or cement the seam; but after a short time, either by shrinking of the rafters and other wood work of the roof, or a settling of the chimney, this putty, cement, or plastering, is found to show a crack, by the tin being drawn from its position, and the water enters and runs down under the tin. In other cases the upper edge of the tin is bent and inserted in the brick work, but the shrinking and settling above alluded to, produce the same result; the tin is drawn from its position and a leak is sure to follow. This causes more putty and plaster, and "paint skins" are also resorted to, but after a few showers and hot days they all prove ineffectual. Ask a roofer, and he will tell you "these leaks can't well be prevented"; it always has been so and always will be as long as wood shrinks or chimneys settle.

Now a simple plan cannot fail to prove a complete protection against leaks. When the chimney is built, let the mason be instructed to insert between the second and third tiers of bricks, above the roof, a strip of sheet lead, say six inches wide, leaving about four inches projecting outward, the other two inches being firmly masoned in the brick, and leave it there. Then the roofer, when he is completing his work will carry the sheets of the roof up the side of the chimney nearly to this lead, which he will then bend down over the upper edge of his work, and batter it smoothly and snugly down. There must be no soldering or nailing the two together. With this arrangement the shrinking of the wood work of the roof may draw the tin or other metal of which the roofing is composed, or the chimney may settle, but no leak can occur there in consequence. If this plan is to be applied to houses already built, the hood of lead can be inserted in the brick work of the chimney by cutting out the pointing and plastering of the brick; and securing the lead with new cement.

Any man who builds a house and desires to have a tight roof, should insist upon having this lead hood inserted firmly in the work that rises above the roof, so that when the roof is put on there is a covering ready to bend down over the roof work, when it joins the brick or stone work of the house.—[New York Com. Adver.]

## If we could have him for our Minister.

Well, suppose you could, what then? Why we should get a large congregation, an able society, and good revivals all the time. And pray who is it that would bring such wonders and do so much better than your old, staid, godly pastor? O, the new minister that came along and preached for us last Sabbath; how graceful his manners, how sweet his voice, and how graceful he talked. He is much better every way, than our minister. If we could only get him to be our pastor. Now, let us soberly inquire who this wonder is, that, as it would seem, has wandered away from the upper regions and condescended to occupy, for a time, a house made with hands. Why, it is some itinerant or occasional speaker, who has got some half dozen stereotyped sermons, the best he ever preached or ever will, and half of which, perhaps, were borrowed from others, and who has been about with them for years, making the people stare, and think him a wonderful smart and talented man. Now, we mean no disrespect upon the itinerancy, nor upon any one for preaching his best sermons when among strangers; but we would severely and sharply rebuke the blindness and imprudence which characterize those who believe that every part, or even every good preacher that comes along, is better calculated to discharge the varied and multiplied duties of a pastor, than their own well-tried and faithful minister. Such hasty conclusions have been the means of breaking up many a pastoral relation, and of bringing about the sudden settlement of those who, by their skill brought over to their favor the less considerate

and thinking; but who lack that very essential ingredient in a minister's character, the ability to use a common term, to wear well; that is, to meet every occasion with something appropriate, or, in other words, to say something to-morrow not said to-day.

How is it, we ask, that so many seem able to judge at first sight of the qualifications of a man to go in and out before them and break to them the bread of eternal life? Why do they gather from a single sermon or a few occasional discourses evidences of the speaker's internal piety, godly life, zeal for Zion, ability to break from Sabbath to Sabbath the bread of life, to edify the Church, to convince sinners, to discipline offenders, to soothe the fainting spirit of the sick and dying, to pour consolation into the riven hearts of the bereaved, and to mete out to each and to all, a portion in due season? Less changes, we think, would occur in the ministry, if there were no imprudent and premature settlements. If you have a man of undoubted piety, one apt to teach, able to instruct, studious in his habits, sound in doctrine, holy in life, approved of God and good men, why do you impose upon yourself by supposing every fluent speaker who chances along, is just the man for you, and propose in mind at least, to turn your own faithful pastor out of doors, and place in his stead the new comer, who, in all probability, will wear out in six months, and be sent, with a hearty good will, after his predecessor?

These things ought not to be.

Rec. Charles T. Torrey. It is generally known to our readers that Mr. Torrey is confined in Baltimore jail, charged with aiding slaves in their escape from their masters. He has lately made an attempt to break jail. He had been provided with saws, chisels, powder and bullets. Mr. Torrey and two of his fellow prisoners have been heavily ironed and confined in close cells. The Baltimore correspondent of the Atlas says, "Mr. Torrey's case had excited a good deal of interest here, and particularly at the North. He has made a great mistake in his effort to break jail, and those who advised him to it are bad counselors."

Notice. Benevolent individuals are some times 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.

## NOW IS THE TIME!!!

**Great Sale of Town Lots in Marion, Perry County.** The undersigned commissioners, hereby 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. BARRON. 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 Chancery Court under which we act. Titles will be perfect.

LARKIN Y. TARRANT, Commis.  
FELIX N. TARRANT, Sioners.

Marion, Perry county, Oct. 1st, 1844. 34td

## HOWARD COLLEGIATE & THEOLOGICAL INSTITUTE.

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,  
April 17th, 1844.] Chairman of the Board.

**MONROE SPRINGS** are slightly situated in the upper part of Monroe county, in a healthy region as South Alabama affords, three miles from Nathan Coker's, at Midway, on the main Western stage line, 100 miles from Mobile and 80 miles from 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 retreat, during the sickly season cannot be found in all South Alabama, than the Monroe Springs. There will be preparations made for all innocent amusements. Gaming prohibited.

**Rates of Board.** Board and lodging per month for adults, \$25; children and servants half price; per week, \$8; per day, \$1.50; single meal 50; 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 COLBY**  
Wholesale and Retail Publisher, Bookseller and Stationer. No. 122, Nassau Street, au1844. 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.

H. FOSTER, JOHN A. BATTELLE.  
**FOSTER & BATTELLE.**  
Successors to Griffin & Battelle.  
**WHOLESALE GROCERS,**  
No. 34, COMMERCE STREET, MOBILE, ALABAMA.  
REFER TO REV. ALEXANDER TRAVIS, Concur. Co.  
" Rev. J. H. DeVotie, Perry "  
" David Carter, esq., Butler "  
" Capt. John Fox, Monroe "  
" Judge Ringold, Marengo "  
may 25, 1844. 16:tf

**DAVID GORDON,**  
**COMMISSION MERCHANT.**  
No. 6, ST. FRANCIS STREET, MOBILE, ALABAMA.  
REFERENCES: John Etzell, Lowndes co., Miss.  
Basil Manly, Tuscaloosa,  
Caleb Johnson, Conecuh, co.  
Capt. John Martin, Montgomery  
J. M. Newman, "  
Wm. Johnson, Selma.  
Mobile, March, 1844. tf

**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. Agents of the Augusta Insurance and Banking Company. n25, 1843.

**THEOLOGICAL INSTITUTE. 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.

## HOWARD COLLEGIATE & 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. LEX, Secretary. [of Board Trustees.  
October 5, 1844. 34:tf

## 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 assumes them in 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 Psalm, 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

**Drs. 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 Fills, 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

## JESSE H. NAVE.

**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. 7:tf

## 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 MOUTON 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.**

**GOVERNRESS.**

**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 HARMONY, personal and social manners, and the morals of the young ladies are deemed of more importance than the mere acquisition of knowledge.

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

They are to make or receive visitors.

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 once a month, and then all purchases must be approved by the Teachers.

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 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 and 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 Sabbaths. 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 new 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 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 Aeolian, 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 GOVERNRESS has been engaged, who will devote all her time to the superintendence of the young ladies, in regard to their manners, habits, health, dress, recreation, and expenses.

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

## BOARD OF TRUSTEES.

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

August 10th, 1844.