

# ALABAMA BAPTIST.

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FOR THE BAPTIST.

## Missionary Sermon.

BY THE REV. J. C. KEENEY.

Delivered before the Chickasaw and Columbus Associations, at their meeting near Aberdeen, Miss., on the second Lord's Day, in September, 1844.

MARK 16: 19, 20.—"So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

The Saviour appointed Jerusalem as the place where he would meet his disciples, for the last time before his ascension into heaven. The number of his followers was now multiplied, and he showed himself in Galilee to above five hundred brethren at once; at which time he announced this last memorable meeting; and on account of the great interest the occasion must necessarily have excited, it is presumed that nearly all the disciples then in the world assembled themselves together.

On the morning of the fortieth day after the Saviour's resurrection, they met in a spacious room in the city, where he met with them, and instructed them in things pertaining to the kingdom, and bade them tarry in the city till they should be endued with power from on high, by the special influences of the Holy Ghost. He led them out to the confines of Bethany, which reaches to the foot of Mount Olivet, conversing as they went, upon a subject of the most thrilling interest.

The solemn and affecting moment has now arrived, when those who had been his intimate companions in persecution and toil for so many years, were to receive his parting benediction, and to behold him taken away from their affectionate embraces—leaving them in a wilderness, world, amidst their enemies, to go to his native heaven. When arrived at the foot of the mount, he turned him about, and surveying the thronging disciples with pleasure and the most tender affection, he lifted up his hands and blessed them; while they beheld, he gradually ascended towards heaven; and before their astonished vision a bright cloud came, as a triumphal chariot, and received him out of their sight. While they stood gazing up to catch the last glimpse of their ascending Lord in his wondrous journey, two angels, detached from the heavenly convoy, stood by them in shining garments, reproved their delay, and announced his second coming, saying—"This same Jesus, who is taken up from you, shall so come in like manner as ye have seen him go into heaven." They return to Jerusalem, and abide together till the day of Pentecost, which came ten days after with all its wonders; at which time they were furnished for their work. They still tarried, however, preaching the gospel in Jerusalem with great effect, till after the death of the martyr Stephen. Then they went forth preaching every where, the Lord working with them, and confirming the word with signs following. Let us contemplate the wisdom manifested in the economy of grace, as manifest in the text.

I. In the ascension of our Lord; and, II. In the disciples going everywhere, preaching the word.

It was needful he should ascend—  
1. To manifest his conquest over the powers of darkness. He had borne all that was necessary, either for atonement, sanction, or example, and had drunk to the very dregs, the cup that was given him; and as the disciples had seen his foundations and sufferings, they are now to witness his exaltation. Only a few days before this, the devil and his emissaries appeared to triumph, supposing they had defeated the great plan of redemption by procuring the crucifixion of the Son of God; and if ever a day of jubilee was held in the dark and guilty world of despair, this was doubtless the period. "This was the hour and the power of darkness." But while his death procured your life, brethren, it gave the blow of final destruction to the enemy. Bright angels that sang his natal song upon the plains of Bethlehem, are now his convoy to the celestial courts, and as heralds before him, they cry, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in!" A response is heard—"Who is this King of glory?" The angelic choir reply: "The Lord, strong and mighty; the Lord, mighty in battle; he is the King of Glory." Then the two angelic bands, those within and those without the throne, unite in one grand, harmonious song, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." Thus as a returning conqueror, with ransomed millions, he enters heaven's everlasting doors, while love and infinite delight beam forth from the countenance of his Father, and heaven resounds with praise, while choirs of angels strike their golden harps answ, and the spirits of the redeemed their loud hallelujahs sing. Is this he who was a man of sorrows, and acquainted with grief, and had not where to lay his head? Is this he who was arraigned before Pilate's bar, condemned and crucified? Yes, it is He. Behold the scars of honor which he retains from the wounds he received upon the cross, and which he showed to the doubting Thomas, and which, after he had seen and felt, he exclaimed, "My Lord and my God!"

But the hand which was torn by the rugged nails now holds the sceptre, which he wields over a kingdom broad as the created universe, and lasting as the ages of eternity. That hand which wore a crown of thorns, now wears a diadem of glory. That brow, which was marked with sorrow and smitten with a reed, now shines as the sun in its full-orbed majesty, cheering all heaven with its matchless radiance, and is the light of the new Jerusalem. Could Pilate and the chief priests now behold him, what consternation would fill their minds! Would they not pray, like lost spirits that have sunk to Apollyon, for "rocks" and mountains to fall upon them, to hide them from Him who sitteth upon the throne, and from the wrath of the Lamb!"

2. As Mediator for his people, when the Jewish high priest, with the blood of the sacrifice, enters the Holiest of Holies, "standing at the altar of incense with a censer in his hand, making intercession for Israel," we behold a type of the more

illustrious antitype, Christ Jesus, the High Priest of our profession, entering heaven itself, not with the blood of a lamb, but with his own blood, "he entered once into the holy place, having obtained eternal redemption for us." And it is a thought of peculiar interest, which may well fill the soul of the believer with exultation and joy, that he carried our nature there, which shall be eternally united with his divinity. Being possessed of a human soul, and of a divine nature equal with the Father, he is well qualified to act as Mediator of the new covenant. He unites humanity with divinity—heaven with earth.—With one hand he grasps the interests of mortals, and with the other takes hold of the eternal Throne. Though your name may be seldom mentioned, a knowledge of it be confined to narrow limits, yet the Saviour is not unmindful of that humble name; he has it engraven upon his breastplate, as a sure pledge of eternal life. He enters heaven officially as our Mediator, and takes his seat on the mediatorial throne, in the name and as the representative of all his true disciples—and his acceptance there is a sure pledge of theirs. "Because I live, ye shall live also." "He ever liveth to make intercession for us." Could you draw aside the veil, and penetrate for a moment into the "Holiest of Holies," you might there behold the dear Redeemer, clothed in your nature, and as your glorious representative, managing your affairs for you with unwearied attention and unerring skill. "God is in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" man becomes reconciled to God; "mercy and truth have met together, righteousness and peace have embraced each other."

3. To send the Holy Spirit. "If I go not away," saith the Saviour, "the Comforter will not come unto you; but if I depart, I will send him unto you." The miraculous influences of the Spirit were of the utmost importance to give efficacy to the truth, and to enable the Apostles to withstand the violent opposition which they had to encounter. On the day of Pentecost the Saviour verified his promise, by sending down the Spirit in the consecration of the first fruits of the Christian church. This pledge is also redeemed in sending the Spirit "to reprove the world of sin, of righteousness, and of judgment." It is verified every time another of the fallen race of man is humbled and renewed by the Spirit of God; every time the believer is made to rejoice in having the witness of the Spirit that he is born from on high; and every time any one finds peace in believing, or grace to sustain him in the dying hour, I trust there are those here present who can testify that the Lord has not left you comfortless; that the happiest moments you have ever enjoyed, have been those you have spent in the contemplation of his character, and receiving the assurances of his love. He so intimately communes with his people by his word and spirit, and these so supply the less occasioned by his absence, that he declares "it is expedient for you that I go away." He departed to give way for the coming of the Holy Spirit, which was shed down with miraculous power only fifty days after the resurrection, when more persons were converted under one single sermon, delivered by Peter, than were during the whole of our Lord's ministry.

When a good man leaves the world, the church sustains a loss; but when Christ departed, tho' his presence was most desirable above all men, he conferred the richest boon of heaven, the gift of the Holy Ghost.  
4. To prepare a place for his people. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Some, when they are elevated, forget those who are beneath them with whom they formerly associated, and regard not the promises they have made. Even the mother may forget her nursing child, "that she shall not have compassion upon the son of her womb; yet, saith the Lord, will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." "I will come again, and receive you to myself, that where I am, there ye may be also." He will present them with a white robe, as an emblem of their purity through the blood of atonement, presenting them before his Father, saying, "These are they who have come out of great tribulation, washed their robes, and made them white in the blood of the Lamb." He will elevate them to the same throne with himself, and will put palms of victory in their hands, as tokens of the conquest they have obtained by the blood of the Lamb, and by the word of their testimony.—Well did Isaiah prophesy of him, that "he should bind up the broken-hearted, and comfort those that mourn: that he should feed his flock like a shepherd; that he should gather the lambs in his arms, and carry them in his bosom." And well may we exclaim, with an inspired Apostle, "O the depth of the riches, both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out!"

"O for this love let rocks and hills Their lasting silence break; And all harmonious, human tongues, Their Saviour's praises speak!"

Let us contemplate as proposed:

II. The economy of grace, as manifested in the disciples going everywhere preaching the word.

1. It was needful they should go everywhere preaching, as testimony of their confidence in their risen Lord. They not only believed, but their faith was of that practical, operative kind which led them to act out what they believed—"that all power in heaven and earth is given into his hands; that he has the keys of death and hell; that he openeth, and no man shutteth; he shutteth, and no man openeth."

The Saviour's death and ascension had prepared the way for their going abroad in the removal of the centre of attraction, his bodily presence. And moreover, a most fierce persecution soon arose. Stephen, a man full of the Holy Ghost, was stoned to death. Satan appeared to imagine he could now contend successfully against the Apostles, as they had no longer the personal presence and protection of their Lord, and that by dispersion, they and their cause would sink into inevitable ruin. By persecution it is true they were scattered abroad; but the

effect was like an attempt to extinguish a fire in the midst of a large city, by hurling the fire-brands hither and thither, and thereby greatly augmenting the flame.

The Apostles, with a holy influence burning in their devoted hearts, go forth and kindle a fire which inflames the world! Their zeal was not a sudden gust or ebullition of feeling, which soon abates; or like the mountain torrent which soon runs dry—but as a perennial stream of love and holy fervor which animated their souls, prompting them to go everywhere preaching the word; and they ceased not to advocate the cause of virtue and religion, till their heads were adorned with the crown of martyrdom; till they had sealed their devotion to their sovereign Lord with their blood; "till they had exchanged the church militant for the church triumphant."

Such, brethren, was the confidence, and such the faith, of those who had seen the Lord.—"Blessed are they who have not seen, and yet have believed!"

2. It was necessary they should go every where, preaching the word, because the gospel is adapted to the character and condition of all nations.

Take a retrospect of the past and see how the gospel has been propagated. Trace the Apostle Paul in his missionary tours. He did not confine his labors to Judea where the gospel was first preached; but being led on step by step, by vision after vision, he penetrated to the utmost boundary of Asia, where, in the far West, a Macedonian cry is heard, "Come over and help us!" Animated with holy courage, that noble minded Apostle, boldly overstepping the boundary of Jewish restriction, leaves the confines of Asia, and plants the standard of the cross in Europe; and he felt himself intrusted with the high commission of conveying to a lost world, the news of salvation. It was not more than six years after Paul preached the gospel in Jerusalem, before he carried it into Arabia; and not more than twenty before he published it throughout the whole of the Roman Empire. Worldly ease and human applause had no charms for him; wealth had no bribes; persecutions had no terrors.—He says, "None of these things move me, neither count I my life dear unto me, so that I might finish my course with joy, and the ministry I have received of the Lord Jesus to testify the gospel of the grace of God." He published the victories of the cross, and erected its standard in the strong holds of sin and idolatry, and proclaimed the name of Jesus in the very citadel of the arch-enemy.

With the torch of Divine truth in his hand, he goes to the most remote parts of the then known world, and kindles a fire here and there, so that the earth's population may the sooner behold the light. He deposits the gospel leaven in various parts, that the great mass of the inhabitants of the globe may be the sooner leavened.

It appears to be the dictate of reason, even if we had no express command, that we should "go every where preaching the word," and I appeal to you, not only as Christians, but as patriots and philanthropists to say, if you are not under moral obligations to aid in the use of these means, that the God of heaven has ordained for the conversion of the world?

To make this obligation more sensibly felt, let us take a short retrospect of the past, and contemplate a few of the many blessings we enjoy, which may be directly traced to the labors of others.

King James of England caused the Bible to be translated from the Oriental languages into our own; hence we "read of the wonderful works of God in our own language, wherein we were born." If we have never rendered any adequate compensation for this service, which has put us in possession of so great a treasure, shall we not open a liberal hand to supply the wants of others who are ignorant of the words of eternal life?

But this is not all. It was by missionaries that the gospel was published in Great Britain; and she has felt her obligations, and has responded to the calls of others. "A society for the propagation of religion in foreign parts, was formed in England more than a hundred and forty years ago; principally to impart religious instruction to the American colonies."

"This society sent its first missionary to Carolina in 1702. Its labors were continued in the colonies through a period of seventy-four years, during which time it expended \$1,128,981; and in the vicinity of Charleston alone \$56,453.—These missionaries distributed 2,000 volumes of religious books, and a vast number of tracts."

Under the reign of Charles of England, "the Baptists were greatly persecuted and prevented from doing any thing publicly for the spread of the gospel. But under the administration of Cromwell, God gave them a respite, and they were allowed to meet together and devise plans for the advancement of the Redeemer's kingdom."

In a Baptist Association which convened at Abergavenny, in the year 1653, (191 years ago), "collections were made and funds raised to send out missionaries." And, moreover, "at this association they passed a unanimous vote, that by sending out, and supporting missionaries, as they had done before the days of their persecution, they would revive the ancient order of things." (See Davis' History of the Welsh Baptists, page 85 &c.)

"Soon after the accession of William and Mary to the throne, the Baptists emerged from a long and bitter persecution, during the continuance of which, many of their ministers had ended their days in prison, and many others to escape a similar fate had hid themselves in different parts of England, and on the continent, especially in Germany." In 1689 our brethren assumed courage to meet in a great Association in London, in which one hundred and seven churches were represented by delegates. "On the 3rd day of their session, they resolved, 1st. 'to assist those churches that are not able to maintain their own ministry.' 2d. 'to send ministers to preach in the city and among the destitute, and to visit the churches.' It was further resolved, 'that the donation should be a free-will offering;' that it was the duty of every member of every Baptist church in England, to aid in this work, as his ability should enable him; and that 'ministers should show a good example.' (See Rippon's Register, apud Cross and Journal, vol. 4, No. 27.)

"In 1717 the Baptist churches in and about

London, united and sent two missionaries to the colony in Virginia;" whose names were "Thos. White and Robert Nordin." (Benedict's History of the Baptists, vol. 2, art. Virginia.)

"In 1753 the Philadelphia Association sent Rev. John Gano, as a missionary to the churches in North Carolina, which were soon after formed into the Kehukee Association. The next year, the association sent two other missionaries to assist him, elders Benjamin Miller and Peter P. Vaughan." (Hist. of Bap. vol. 1, p. 595.)

It is evident, therefore, that primitive Baptists were missionary in principle and in practice, and that the religious character of these United States is greatly indebted to missionary labor. It is through the instrumentality of enlightened minds, and devoted hearts, under the blessings of Heaven, that we are not this day heathen, offering worship to the hosts of heaven, or bowing before gods made with our own hands. It is because we have the Bible that these mothers are not offering their lovely babes in sacrifice to devils; or casting them into the jaws of the devouring crocodile; or drowning them in the waters of the Ganges, like the Hindoo mother, to appease the wrath of their gods. It is not because we are better by nature than others, that we are not making a pilgrimage to Mecca or Medina to pay our homage to the false prophet; or that we are not on a journey to worship the idol juggernaut, and to fall before its mazy wheels to be crushed to death, as many thousands of the human family have done. So numerous have been the pilgrims who have died on their journey to worship before this idol, that the sands for fifty miles round have become white from their disintegrated bones.—(See Buchanan's Researches in India.)

Shall we not, therefore, pay back into the treasury of the Lord, for the benefit of others, some portion of that which has been so liberally drawn out, from time to time, for us and our ancestors?

It is fit the gospel should be preached; 3rd. because the missionary enterprise is sure of success.

The final triumph of the gospel is no longer problematical. The broad seal of Heaven's approbation is stamped upon the grand enterprise of evangelising the world. The Great Head of the Church, who sits on high, superintending the affairs of His kingdom, will not suffer one promise to fail of its final accomplishment.

Contemplate a few moments the success which has attended missionary effort among the degraded heathen. Our brethren number, as the fruit of their labors, under the blessing of God, seventy-five lovely churches, containing about five thousand baptized believers. About one hundred native preachers and assistants have been raised up, and partly supported by those who were recently heathen, to publish to their countrymen the glad tidings of salvation. The wild men of the woods, the rude Karens, wandering in the rugged mountains of Burmah, are most readily embracing the gospel, and promise speedily to become a Christian Nation. They often travel long journeys to seek an interview with the missionary, and say, "sir, are you Jesus Christ's man? pray give us a writing that tells about Jesus Christ!" Other anxious inquirers come two and three months journey from the borders of China and Siam, and say, "sir, we have heard there is an eternal hell; we are afraid of it; pray give us a writing that tells how to escape it!" Others say, "sir, we have seen a writing that tells about an Eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die!" Such are the interesting inquiries made by heathen lips. And a mountain chief has recently erected a church for the worship of God, and with every demonstration of kindness and respect, has invited the missionary to his residence, to receive for himself and people, a knowledge of a crucified and risen Saviour.

God is evidently saying to the "North, give up, and to the South, keep not back." "The isles are waiting for his law."

But the amount of good which has been accomplished, is not to be estimated by the number of those who have been converted. The Bible has been translated into a variety of languages and tongues, and these are finding their way into many parts of the different kingdoms, sapping the strong holds of error with a secret influence, and when all the moral artillery of the gospel is brought to bear upon the false systems of religion, a succession of victories may be achieved with the rapidity of lightning; nations will be born in a day, and error and superstition will fall before the rising glory of Messiah's kingdom, as Dagon fell before the ark of God.

Though the church militant has been made to pass through many a fiery trial at different periods of time, and the blood of her sons and of her daughters, has been poured forth like a fountain of living waters; and the fires of persecution have been kindled around those who have worn the crown of martyrdom, and the smoke of the funeral pile has risen up in thick volumes of pitchy blackness towards heaven; yet the malice and rage of her persecutors could not achieve for them the victory; but their names stand in the archives of the nations, as monuments of perpetual disgrace; and these proud kingdoms, which were thought to be built on a solid basis that might defy the hand of time, have fallen into one common heap of smouldering ruins.

But the church is coming forth from the conflict "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." She has tolled the bell, and preached the funeral of kings and emperors who had published decrees for her destruction, and would gladly have sunk her to irrecoverable ruin. It is heart-cheering to contemplate the effect of the gospel, upon heathen minds, in the South Sea Islands. "Their enjoyment was vice; their worship, murder; their war, extermination.—Hideous images were the visible representations of their deities. In the erection of their temples each post was set in the body of a human victim, murdered for that purpose; and high over head, another murdered man was exposed as a sacrifice. Two-thirds of their children were killed before they were two years old. In war every hamlet was burned by the victors, and men, women and children, were massacred in cold blood. There you might see a chief tossing the unoffending babe in the air, and catching it, as it descended, on the point of his spear. Another would pierce their heads through and through,

string them on a rope and drag their bleeding bodies behind him in triumph. And after the battle you might see, (as was seen by a missionary,) human bodies piled transversely upon each other in a lofty stack, as a monument of victory. And at a little distance, a mother sitting by the side of a tree, her infant at her breast, both murdered and left to stiffen in that affecting attitude. The common intercourse of life was marked with blood. At seasons when the tender infant calls forth the deepest anxiety from the Christian mother, the mother of the South Sea proved a monster. When her babe was sick, instead of attempting to alleviate its pains, she pressed her hand upon its mouth to stifle its cries, hastened it away to a grave, and trampled to a level with her own feet the earth, beneath which her babe was struggling in the agonies of death." "These were the dark places of the earth, filled with the habitations of cruelty." While the people were thus groping in worse than Egyptian darkness, the missionaries carried to them the moral luminaries of this lower world, the Bible, and explained to them its sacred character. And although they labored for years without any apparent success, and were at times compelled to flee before the unrelenting hand of violence, while some fell victims to their rage and malice, yet God, in the plenitude of his mercy and grace, appeared for their deliverance, and these devoted servants of the Lord had the unspeakable joy of seeing their labors crowned with great success. The idol temples are demolished or changed into a sanctuary for the worship of the living God. The king and chief become converts to the faith; the immolation of human victims ceases; the gospel prevails; man is made happy, and God is honored. Who would not bear a part in an enterprise like this? Who would not desire to be "Jesus Christ's man," and bear the news of salvation to heathen lands; tell them of an "Eternal God," and the way to "escape an Eternal Hell!"

The Missionary to the heathen stands in a higher grade of moral dignity than any other man. He turns his back on all the pleasures of social life, with kindred and friends in his native country, to dwell among degraded heathen. With a full conviction of duty, he breaks asunder every cord that binds him to the pleasures of earth, and works a full dedication of all he possesses to the good of the church. Thus did the Rev. Adoniram Judson, our beloved missionary to Burmah. He gave his entire estate to the amount of \$4,000 into the hands of the Missionary Board to be disposed of as they should deem best, to spread the gospel in heathen lands. When a treaty of peace was concluded between England and Burmah, Bro. Judson was employed by the two nations as interpreter, for which service they gave him \$6,000. This sum also, he cast into the treasury of the Lord, for the same object as the former, not reserving a single dollar for his own use. And what is still more, he gave himself, with all the energies of his great mind, to the most arduous and indefatigable labors in preaching the gospel, and preparing a grammar and a dictionary for the Burmese, and in translating the Bible into their language.

In view of the great work accomplished by this man, a certain writer observes: "I have often thought (and if I were a painter, I would paint it,) that the pious and devoted Judson presented a most sublime, moral spectacle, when with an emaciated form, a pale and haggard countenance, an eye bedimmed with close and protracted study, he bowed down at the hour of midnight with the two last leaves of the Burman Bible in his hand,—the translation of which he had just completed, and with tears of joy, returned thanks to God, that he had granted him strength to complete his arduous enterprise."

Did not the Great Head of the church look propitiously down upon his humble devoted servant, and give him an approving conscience in having faithfully translated the whole Bible from the original into the Burman language which was spoken by more than fifteen millions of human beings!

4. The Gospel should be preached among all nations, because it is the command of Christ.

Under the most solemn circumstances, within one step of the eternal throne, just ready to take his final leave of the dear disciples, he gives them the great commission; "Go ye into all the world and preach the gospel to every creature." The Apostles evidently felt the force of the parting injunction; for our text declares, that "they went forth and preached every where, the Lord working with them, and confirming the word with signs following."

As the last will and testament of our Lord has never been abrogated, ministers of the sanctuary are bound by the high authority of Heaven to go every where preaching the gospel of the kingdom, and his promise for their encouragement is, "Lo! I am with you always, even to the end of the world."

I trust there are those in this assembly whose hearts have been touched with hallowed influence, and who most ardently wish to be clad with the gospel armour, that they may go into the missionary field, either in our own country or in foreign lands, to tell the good news of salvation. Think of the noble example of the Apostles and reformers in whose holy footsteps we profess to walk; the perils and unflinching zeal of a Paul and a Barnabas; the dauntless courage of a Luther and a Calvin; the persevering industry of an Elliot and a Judson—and then say, shall not we imbibe their spirit, partake of their labor, and share with them in the rich inheritance of the saints in light. And as our missionaries are putting their lives in jeopardy and falling, one after another, who shall step forward to fill their places, to complete their unfinished labors? As these Elijahs are ascending to heaven, shall we not most devoutly pray that their mantles may fall upon us!—that the Lord God of Elijah may, through our instrumentality, convert the nations who are now "sitting in the region and shadow of death?"

Let us step forward with holy courage, with an expansive benevolence which acknowledges no limits but the circle of the earth,—a benevolence co-extensive with the ruined family of man. Let us act with a wise reference to the day of final retribution, when the actions of men shall undergo a strict, scrutinizing review, and each one [CONTINUED ON THE FOURTH PAGE.]



## THE ALABAMA BAPTIST.

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

JACKSON, ALABAMA, OCTOBER 19, 1844.

**IMPORTANT SUGGESTIONS.** We invite attention to the interesting letter of our esteemed brother Reeves. He has forwarded a number of names for our paper, and others might do much if they would adopt the plan pursued by him. The humble acknowledgments in the closing part of the letter, coming from a devoted servant of our Lord, are deeply affecting. Let us imbibe his spirit and emulate his zeal and activity.

"No More Room."

So say some of our kind friends, in regard to the Howard and the Judson. But we beg to inform them, and all others interested, that any number of young gentlemen, desirous to enter the former institution, can be pleasantly accommodated in the best families among our citizens. And in reference to the Judson, we hereby give notice, that we can receive 200 young ladies, and provide for them every comfort, and extend to them all the superior advantages now afforded to the 125 pupils at present on the ground.

**Brother Keeney's Sermon.**

We are sure our readers will pardon us for occupying so much of our space, this week, with this able and eloquent discourse. We had the pleasure of listening to it; and throughout the vast auditory of three thousand persons, we saw but few tearless eyes, as the speaker arrayed his facts, urged his arguments, and pressed home his appeals, in "thoughts that breathe, and words that burn." Let those who read this sermon place it in the hands of their neighbors, who may be hostile or indifferent to the claims of Missions.

**Trunktown Association.**

This body met at Spring Hill Meeting House September 14, 1844—William S. Meek, Moderator; John Thomas, Clerk. Number of Ministers, 22; Churches, 33; members of churches, 1877; baptized, 126.

The Circular Letter, prepared by the Rev. Dr. Manly, is on the subject of Election. It is the most lucid, complete and scriptural exposition of the doctrine, which has come under our notice. As it is too long for the columns of a religious paper, we would suggest to the Publication Society, that they could not do better service to the cause of Truth, than to procure the consent of the distinguished author to permit them to issue it as a Tract, for general circulation.

**Membership in the Convention.**

Having before us the Minutes of 1842, we made a mistake, last week, in speaking of the terms of membership. We annex the article relating to this, from the Minutes of last year:

"Any Church, Association or Society, as prescribed in the first article, contributing any sum, through the Convention, to one or more of the objects specified in the 9th article, may be represented in this body as follows: Each Association may have ten delegates, and each Church or Benevolent Society five."

### Camp Meetings.

"How do you like Camp Meetings?" is a question which has been frequently propounded to us this season. Well, we are not exactly prepared to say. We have attended several of them, within a few months, and have been highly pleased with many things connected with them. Some things we have also noticed, the expediency of which, seems questionable. To one, we rode twenty-five miles, under a hot sun, bearing a letter of introduction, (it was not a Baptist meeting) to one of the chief tent-holders. We arrived about dinner hour. The letter was presented; we were politely received, asked to sit down outside the tent, and there left, tired and feverish, and a stranger, to our own hungry reflections! Towards the going down of the sun, we gladly accepted the invitation of an acquaintance whom we met, to ride six miles for a hearty supper and a good bed. Returning Sabbath morning, we found several hundreds of persons in attendance. Before commencing preaching, the principal preacher announced the "regulations of the camp." An ordinary regard for decency, would have suppressed the publication of one of these.

The preaching during the day was fervid and vociferous, and so "scattering," that it ought to have hit somebody. Groups of persons were standing about the arbor during service, and others promenading the grounds. At noon some young men were swapping horses. One was expressing his disappointment, at not meeting another, to see whom, he had rode twenty miles, with a view of effecting some business arrangement. Not receiving an invitation to dinner from any of the brethren, we were fain to accept one on the credit of our friend above alluded to. Accompanying him to the carriage of his host, we found about twenty of the wildest bucks of the county, assembled about a log, on which was spread a magnificent cold collation. The first dish brought forward was a bottle of BRANDY! This being tendered to the oldest of the company, with whom we happened to be conversing, he remarked: "Seeing we have a Parson among us, I think it should be offered to him first!" We replied, we will excuse you from any such respect to the cloth since we drink nothing but cold water. We soon finished our repast, and took our leave of our young friends, though not till another party near us had invited some of us to join them in a whisky drink!—At four o'clock, we left the ground, having lost nothing save a new umbrella, which a negro fellow appropriated to his own use.

Of the results of this meeting, we cannot speak, except that up to Sabbath evening, no "mourners" had made their appearance when invited forward. On Saturday night, a row occurred at the altar, some fellows of the baser sort having carried whisky among the colored people, who were then holding service.

At another meeting, several horses were stolen. The principal disorders were connected with the gallantry of the young gentlemen, whose assiduity on these occasions appear to promote any thing but devotion among the fair objects of their attention.

A third meeting was held in connection with an Association, and while nothing of an objectionable nature occurred, it was apparent that little good is likely to be accomplished when the meeting is made to hold a subordinate place in the thoughts and affections of ministers and people.

At a fourth meeting, order and propriety were observed in all the arrangements. The sole aim of all Christians in attendance seemed to be, the salvation of souls, and the consequence was, many were converted to God.

We add a reflection or two.

1. Camp Meetings among the BAPTISTS are novelties; we should be cautious how we encourage them. We like the "old paths," and would not recommend the introduction of new things without strong considerations urging us thereto.

2. With our present impressions, we must say, we prefer to have the congregations assemble in the meeting house, and there have every thing done decently and in order. Worshipping in the house of God, manifold temptations to levity and disorder are withdrawn.

3. It is not desirable to concentrate at a single point such numbers that a church of ordinary size would not accommodate them. Better distribute ministers and people at different points through the country, than to collect them in large masses. It economizes the strength, and saves the health and the lives of ministers, and it renders the congregations more accessible to the truth.

4. If there are districts in which no houses can be had for congregations of ordinary size, then let camp meetings be held; but under such regulations as shall protect the sacred spot from the intrusion of the sons of Babel, whose only object is to dishonor religion.

**Baptist Board of Home Missions.**

A few weeks ago, we saw it stated, in our exchanges, that an application had been made to this Board from Georgia, requesting the appointment of a certain brother as a Missionary, in that State, it being distinctly stated that the said brother is a slaveholder. Next, we saw it stated, as hearsay, that the Board had refused the appointment. Again, it was conjectured, by another paper, that this could not be true. Various surmises and speculations were afloat respecting the matter, and some of the papers were getting like Knickerbocker's patriotic Dutchmen, "brimful of wrath—and cabbage!" when it suddenly appeared all parties were at fault. From a semi-official source, it is now ascertained, that the appointment will not be refused, and if action upon it is deferred, it will be simply because the relations of this Society to the South are now in the hands of a committee, to report at the next Triennial Convention. The truth is, the constitution of the Society gives no power to the Board to withhold an appointment because the nominee is a slaveholder. Of course there is no discretion permitted in the case, other things being satisfactory. If our warm-hearted brethren, throughout the land, would keep a little more cool, it would save a vast expenditure of wordy valor and inky heroism.

### American and Foreign Bible Society.

From the Periodical Paper of September, we clip the following, premising that the receipts from Alabama, from April 16, to Sept. 1, are \$257 20; from Mississippi, \$390 78.

"Alabama, though a young State, has placed herself among the foremost of her neighbors in her efficient support of this Society. In no part of the country have we more generous friends. The average contributions to this object for the last three years, have been \$1012 per annum—and the last year this sum was exceeded by more than \$100. There is a good beginning now made in the work of home supply. The agent appointed by the State auxiliary at their last anniversary declined, and another was subsequently selected, from whose operations we have not yet heard, but trust they are vigorous and successful. Much more should be done for this holy cause; and if properly solicited, we are satisfied that the willing offerings will not be withheld. Life Directors, 17; Life Members, 29; Auxiliary Societies, including the State Society, 4.

"Mississippi stands among the earliest and most decided friends of the Society. Her average contributions to the cause for the last three years, amount to \$20 dollars per annum. The amount last year is considerably below that of preceding years, owing, doubtless, to the lack of systematic efforts among the churches, and of a suitable agency in this behalf; none having been employed in this field for the last two years, except that of the Rev. E. C. Eager, of Yalobusha county. He has rendered much valuable aid to the Society. But as his labors are wholly gratuitous, they were necessarily restricted, and far less productive than they would have been, could he have devoted his whole time to the work.—One auxiliary has lately been formed by his instrumentalities, making the whole number in the State, four. The number of Life Directors is 6; Life Members, 18. The 20,000 Baptist communicants in this State, possessing, as many of them do, the means as well as the disposition to aid this cause, would, we are confident, do much more for the home and foreign dissemination of God's word, if their churches were visited by a suitable agent, new Bible Societies formed, and correct information communicated concerning the principles and objects of the American and Foreign Bible Society."

For the Alabama Baptist.

Kemper county, Miss., Sept. 16th, 1844.

### Misrepresentations Corrected.

My attention has recently been called to an article in your paper, dated 13th May last; and which is headed, "Gratuitous Colportage in Alabama, Gainesville, Ala." It appears to be a copy of a letter written by J. L. Kirkpatrick, to the Secretary of the American Tract Society; and it is calculated to convey the idea to those living at a distance from the scene of action, that the church at Gainesville—(Presbyterian) with which the writer is connected—had made such progress in grace and knowledge, and had become so conspicuous in advancing the cause of religion in her own county, that the American Tract Society justly expected an account of her further effort to enlighten the regions beyond! And, that the services of an intelligent, judicious and pious man had been procured, who, in discharge of his duties, had travelled into Kemper county, Miss., where he found a poor, ignorant, and destitute people, surrounded with superstition and delusion—without any thing like an adequate supply of the means of grace; and with such preaching, to a great extent, that it is not calculated either to elevate or instruct; and where very many families are without any religious books. Hence, the necessity of the continued effort of the American Tract Society, and the Gainesville Presbyterian Church and Minister, that the trouble they (Mr. K. and his friends) receive from the "other forms of ignorance, superstition and delusion," may be removed.

A large majority of the citizens of Kemper would heartily rejoice in the advancement of the Redeemer's Kingdom, either in their own county, or in any other part of the world, and are truly thankful for every addition to their means of grace; but are really distressed when any account is given, or report circulated, that has a tendency to undervalue the grace they have already received, or misrepresent and slander their own character.

Many have complained, that the article above alluded to, will have that tendency; and have also requested, that I should give a correct account of the character and condition of the citizens of Kemper county, so that any erroneous opinions that may have been formed about them, through incorrect and inconsistent accounts and statements, may be removed.

I removed to this country before it was organized into a county, and have remained in it ever since, it may be supposed, therefore, that I know something about the inhabitants and institutions.

There is but very little of real poverty to be met with, or seen in Kemper county; and the large portion of the citizens, are not only above want, but possess a sufficiency of the bounties of Providence, to render them truly comfortable; and a more kind and hospitable people is not easily found.

Kemper county, notwithstanding it has not existed in its organized state quite ten years, yet ranks far above mediocrity with the counties of Mississippi.

I have before me a table published by the Southern Reformer, printed at Jackson, Miss., which shows the productions, population, and state of education in the various counties of our State, from which I find that among our fifty-six counties, seventeen have more common schools than Kemper, and thirty-eight have less; ten have more scholars, while forty-five have less; eighteen counties are more populous, thirty-seven are less; and thirteen counties have larger productions, and forty counties have less. The table does not state in relation to religious privileges; but I am satisfied that not more than ten counties in the State have as many Ministers, members of Christian churches, or places of public worship as Kemper. If we compare Kemper county, Miss., with Sumter county, Ala., we will find the former possessing more ample means of grace, and a decided advantage in Ministers, according to population. In regard to population, territory, production and richness of land, Sumter county, has considerable advantage, though the soil of Kemper is equally adapted to the growth of (our staple) cotton.

There are as many, if not more, poor and illiterate, and families destitute of religious books in Sumter, as in Kemper. The number of preachers in Kemper, when the article alluded to was written, was 3 Presbyterian, 4 Baptist, 2 anti-Missionary Baptist, and 2 Methodist local preachers, and fifteen or sixteen places of public worship—giving to each meeting-house about 200 whites, above five years old; and about 270 white people above five years old, to every preacher. In Sumter county, they have about 3 Presbyterian preachers, 6 Baptist, 3 anti-Missionary Baptist, and about 5 Methodist local preachers. The Methodist itinerancy and Choctaw Baptist Association's Missionaries, supply the destitute poor in Sumter and Kemper, and are not numbered with the above. The citizens of Sumter county may have a few more preachers among them; however, if they have I am not aware of it; and even should this be, their population, I think, is more than double.

In relation to anti-missionary sectarists, (as Mr. Kirkpatrick is pleased to call them) there are more in Sumter than in Kemper; but why it is more remarkable for these people to treat a fellow man with kindness, Mr. K., when he pleases, may, if he can, show. In acquirements, talents, zeal, or piety, the Kemper ministry would not lose much, compared with the Sumter. If this statement is nearly correct, what does the writer of the offensive article mean, and what object can he have in view, by saying, "The preaching they (in Kemper) have, to a great ex-

tent, is not calculated to instruct, or elevate?"

The number, and kind of preachers in Kemper is given above; and surely, Mr. K. will not say his Presbyterian brethren preach such stuff! If not, then the Baptist and Methodist's preach to that "great extent," and must bear the blame.

But I intended only to correct mistakes, and not to impugn the motives of the writer. I will charitably presume that in making these statements, respecting Kemper, Mr. K. did not intend either injury or insult to the citizens in general, or to Ministers in particular. He has recently come among us, and this may be an apology.

A CITIZEN OF KEMPER.

For the Alabama Baptist.

### Perseverance.

Will every one who is converted, or born of the Spirit, persevere, and be finally saved? In other words; Will any one who is a real Christian, whose sins have been forgiven, fall away and be finally lost? We state the question thus explicitly, that there may be no danger of misapprehension. I express my firm belief that all Christians will persevere, and be ultimately saved.

1. The character of the Christian proves this point. He is "born of God." John 1: 13. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Pet. 1: 23. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ." Rom. 8: 14, 17. "He that believeth on the Son hath everlasting life." John 3: 36. "Therefore 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.

These passages, with many others of like import, prove that the Christian has an unchanging character. They show that he who is once a Christian will continue to be such forever.—They also prove that he who does not continue in well-doing, is not, and never was a true believer, according to the following passage. "They went out from us, but they were not of us; for if they had been of us, they would not doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 Jo. 2: 19. The permanency of this character is presented as evidence of its reality. Simon showed his want of this character by his "wickedness." Had he been a true believer he would not have committed the sin of "thinking that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." Ac. 8: 20, 21. That the idea, that he never had been truly converted, is correct, appears from this scripture. "Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: Whosoever doeth not righteousness, is not of God." 1 Jo. 3: 9, 10. Hence, the character of the Christian proves that he will persevere.

2. The means provided for his wants also prove the doctrine of perseverance. The Christian is alive, and the living require food. Spiritual food is provided. Christ says, "I am the bread of life. If any man eat of this bread, he shall live forever. Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Jo. 6: 48—58. These terms are too strong for the supposition that there is uncertainty respecting the final state of the righteous.

As the Christian may be wounded by the shafts of the adversary, there is "balm in Gilead" for his recovery. As he is called to contend with an enemy;—as he must fight; as he must "wrestle against principalities, against powers, and against spiritual wickedness in high places," the direction is, "Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." See Eph. 6: 10—19. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make a way to escape, that ye may be able to bear it." 1 Cor. 10: 13. "There is no condemnation to them which are in Christ Jesus." Rom. 8: 1.

Thus every thing is provided which is necessary for the continuance of that life which is begun in regeneration. So that they are spoken of as saved. And the Lord added daily the saved to the church. Therefore, we conclude that those who believe will persevere to the end, and be saved.

3. The promises of God also establish the same point. "He that believeth on me hath everlasting life, and shall not come into condemnation; but hath passed from death unto life." Jo. 5: 24. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all, and no man is able to pluck them out of my Father's hand." Jo. 10: 27—29. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." Jo. 6: 40. The promises contained in the above quotations are positive, and unconditional. Life, eternal life is clearly promised to every one that believeth. Such unequivocal promises could not have been given if there was any

doubts whether the believer could persevere. If there was any uncertainty respecting this subject, such uncertainty should have been expressed, else there is room for misapprehension.

But as the scriptures are full on this point, and as they are our only evidence, we will mention a few more passages. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. 1: 3—5. "Being confident of this very thing, that he which hath begun a good work in you will perform it unto the day of Jesus Christ." Phil. 1: 6. Nevertheless, I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1: 12. I will mention one passage more which is so full to the point, and, at the same time, so precious, that my reader will excuse me for introducing it.—"Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, as it is written, for thy sake we are killed all the day long, we are counted as sheep for the slaughter. Nay in all things we are more than conquerors through him that hath loved us. For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 33—39.

The promises of God are yea and amen, and will surely be fulfilled. And such promises as the above lead to the most unwavering conclusion, that the Christian will persevere to the end.

When we add together the character, promises, and promises, which are found in the word of God, we feel as if we are standing on unshaken ground, and that all the consolation which the doctrine affords may be safely enjoyed by those, who have fled for refuge to the Saviour Jesus Christ, and have laid hold on the hope set before them in the gospel.

Though there may be some passages, which taken separately would seem to teach a different sentiment; yet when viewed in connexion with their context, they are all easily interpreted consistently with the doctrine here inculcated.—Therefore, the conclusion of the whole matter is, That those who have been truly converted, will persevere in holiness to the end and inherit eternal life.

\*H.\*

For the Alabama Baptist.

### Exposition.

John, 10, 11, 12, 13.—I am the good shepherd, the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is a hireling, and careth not for the sheep.

This parable is taken from a very common employment among the Jews, and was intended to exhibit the difference of conduct between the true Messiah and the false Christ, in the first place, and in the second, the difference between the true minister of the gospel and the false one. Here Christ compares himself to the good shepherd, his followers to sheep, and Satan to the wolf. The wolf approaches: the good shepherd, the owner of the sheep, throws himself between the flock and wolf, engages the wolf and at length loses his life, but saves the sheep: thus did Christ and thus did not the false Christ.

In the second place, the true minister, who has the good of the flock at heart, stands by them and labors for their weal; nor does he forsake them in times of difficulty and persecution. Whereas, the hireling preacher, at the approach of danger and persecution, seeks his own safety, but takes no care for the welfare of the sheep.

Some find great difficulty in disposing of the word *them* in the latter part of the 12th verse. "The wolf catches them and scattereth the sheep." They conclude that the word *them* refers to the hireling shepherd, and say that "the devil catches the hireling shepherd and scattereth the sheep." But this construction is contrary to the nature of language; a pronoun in the plural number cannot have for its antecedent a noun in the singular number. Moreover, pronouns in the Greek, as in other languages, are required to agree with their antecedents in gender and number. *Mitotes* (hireling) is in the singular number and masculine gender, and *probata* (sheep) is in the plural number and neuter gender. So, also, *autes* (them) is in the plural number and neuter gender. Now it is quite easy to determine which is the antecedent to *autes*. I find on a critical examination that *autes* is a doubtful word, i. e., it is omitted in some Greek copies and retained in others. It is not necessary to the sense; its omission would add strength to the sentence. The wolf catcheth and scattereth the sheep.

The writer is aware that many object strongly to the above interpretation; but he is bound to interpret language in accordance with its own laws, and not to violate the rules of grammar in



order to sustain any hypothetical or fanciful ex-  
position of scripture.  
The reason why this interpretation is so ob-  
jectionable is, the wolf catching the sheep is ap-  
plied to the eternal condemnation of the Chris-  
tian. This is presented by the death of Christ  
in the first sense of the parable, and consequent-  
ly is not applicable in the second case to the  
church under the care of a hireling, ungodly  
preacher. The hireling fleeth because he is a  
hireling, and careth not for the sheep. This  
parable is fully illustrated by the conduct of hire-  
ling priests in England, in times of persecution,  
during the several reformation which took place  
there. From Catholics they turned Protestants;  
turned Catholics, and turned Protestants again  
in order to escape persecution; but left their flocks  
to the wolf, (persecution). Some to be taken  
and killed, and others to flee for their own safety  
to distant lands. Thus the wolf catcheth and  
scattereth the sheep.

DAVID PEEBLES, JR.  
For the Alabama Baptist.

**Justification.**  
Mr. Editor: In looking over an old book I  
find the following on justification. If you think  
it worth publishing, you can do so.  
"That a man is not justified by works, is a po-  
sition most clearly demonstrated, and a doctrine  
most zealously inculcated by St. Paul. That faith  
is a work not exerted by the human mind, is equally  
certain. 'This is the work of God that ye be-  
lieve on him whom he hath sent.' Jn. 6: 29. Paul  
declares that the ground of his own comfort,  
the cause of his own justification, was not the  
grace of faith, but the 'righteousness which is of  
God by faith.' Not the act of believing, but that  
ground and glorious object of a sinner's belief,  
the Lord our righteousness."  
"Abraham believed God and it was counted  
unto him for righteousness." Just as the win-  
dows are reckoned (are counted) the lights of  
your house. Why? Because they illuminate?  
No; but because they afford a passage to the  
illuminating rays. Through them, the best of el-  
ements is diffused into all your habitation. So we  
are saved by grace through faith; by grace im-  
puting, through faith accepting, the righteousness  
of Christ. When our Lord declares to the dis-  
ciple woman, 'thy faith hath made thee whole,'  
how are we to understand his words? that the  
patient's belief, and not the agency of Christ,  
wrought the cure? To suppose this, would be  
extremely derogatory to the power of our great  
Physician. And if we ascribe justification to the  
act of believing, this will be equally derogatory  
to the obedience of our great Mediator. In both  
cases faith is only the eye to discern, or the hand  
to receive the sovereign good.  
"We read of the righteousness which is 'by  
faith,' which is 'of faith.' This form of expres-  
sion puts an apparent difference between the  
evangelical faith, and the evangelical righteous-  
ness. Since whatever is by another and of an-  
other, cannot be reckoned that other. If faith  
were the cause of our acceptance with God, then  
we should be justified by a righteousness which  
is confessedly imperfect. For who has ever at-  
tained to the highest degree of this virtue? or  
whose faith is not mixed with unbelief? Christ  
is likened to clothing; and believers are said  
to 'put on Christ.'  
"We therefore conclude, it is not faith itself,  
which justifies; but that righteousness, which  
faith continually views; which faith delightfully  
apprehends; and on which it finally terminates.  
"We are justified by faith in the same man-  
ner as we are fed by the hand, or as we are said  
to drink of a cup. Neither the one or the other  
is the cause of our sustenance, but only the in-  
struments; the one of conveying, the other of  
receiving it.  
"If an apostle affirms, 'we are justified by  
faith,' faith itself declares, 'In the Lord I have  
righteousness.'"  
HARVEY.

FROM ZION'S ADVOCATE.

**"The Church."**  
We had supposed that the Baptists claimed to  
be the only church, unless perchance they would  
allow the Greeks and some of the Orientals also  
to be churches. How is it?—[N. Haven Church  
Chronicle and Recorder.  
Baptists think that the word church in the Bi-  
ble, like almost all other words in human lan-  
guage, is used in more than one application. It is  
sometimes applied to a company of Christians as-  
sociated together upon the principles of the gos-  
pel, to keep the Christian ordinances, to maintain  
public worship, to obey the laws of Christ, and  
to hold up the light of Christianity to the world.  
This, Baptists think, was the state of things in  
"the churches of Galata," in "the seven  
churches" of Asia Minor, in "the church of God  
at Corinth," and "everywhere in every church."  
See Gal. 1: 2 Rev. 1: 20. 1 Cor. 1: 2 & 4:  
17.  
But a second application of the term church.  
Baptists regard as very common in the Bible. It  
is applied to the whole family of true Christians  
on earth. Baptists understand the Bible to teach  
that Christians are a "peculiar people," that  
they are born of the Spirit, that they "have  
the Spirit of Christ," and are "led by the Spir-  
it"—that they are "not of the world, but chosen  
out of the world." See Titus 2: 14, John 3:  
6 & 15: 19, Rom. 8: 9 & 14.  
Baptists understand that all the millions of  
such persons scattered through the earth, are re-  
ferred to when it is written, "Christ loved the  
church and gave himself for it."—"Christ is  
head of the church." "He is head over all  
things to the church." "By the church," is made  
known the manifold wisdom of God. Eph. 1:  
22, & 3: 10; 5: 23 & 25.  
In this latter sense of the term church, none  
but true Christians can by any possibility belong  
to "the church," and no true Christian can by  
any possibility, be out of "the church." This is  
only saying that the term church includes all true  
Christians, and none else, or that the term is ap-  
plied to the whole family of true Christians in  
distinction from all others.  
But perhaps the editor of the Chronicle will  
admit this account of the apostolic church, and  
yet may still ask where do Baptists expect to find  
such a church in the present day? We answer  
scattered the world over, among Baptists, Con-  
gregationalists, Methodists, Presbyterians, Epis-  
copalians, &c. &c.  
Baptists often use the phrase "the church,"

in application to a particular company of Chris-  
tians in a particular place, just as the apostle  
spoke of "the church of the Thessalonians." But  
they seldom if ever speak of the general  
body of their own people in distinction from other  
denominations, as "the church." We under-  
stand Episcopalians to do this, and to this we ob-  
ject.

**Persecution in Madeira.**  
Dr. Kallej states, in a letter published in the  
London Record, that Maria Joaquina is still in  
prison, and that other enormities are perpetrated  
by the Papists against those suspected of favor-  
ing Protestant doctrines. Dr. K. says—  
"Another woman is condemned to six months'  
confinement by the same judge, and her crime,  
so far as I have heard, is that she declared she  
loved the saints in heaven, but not the images on  
earth, and will worship only God.  
"Another had her house entered into by vio-  
lence at night, and was beaten with extreme vio-  
lence. She now is in my hospital, still in dan-  
ger. I have described her condition officially to  
the authorities, and have along with some friends  
offered one hundred dollars' reward for the con-  
viction of the offenders; but it is generally be-  
lieved that they belong to the police, and there  
has not been any judicial examination of her, or  
any one respecting her.  
"There were two police officers at my door  
last Sabbath morning, beating two poor women  
who were coming to my house. I went to com-  
plain and seek such protection as should prevent  
a repetition of violence, but am not aware of  
any investigation having been made, or any steps  
taken to preserve the peace.  
"It is currently reported that the authorities  
are pleased with these outrages, and that it is  
intended to urge them on, and then complain of  
me to our Government, as exciting disturbances  
in the country, in order to have me sent away.  
But as all the violence has been committed by  
my opponents, and in every case but one, so far  
as ascertained, by the police; and as the au-  
thorities have not adopted any measure against  
the disturbers of the peace, it is to be hoped that  
this scheme will prove as futile as it is cruel and  
base.  
There is rarely a Testament asked for now,  
but I believe that better use is made of those a-  
mong the people than formerly. Some interest-  
ing cases of religious awakening have occur-  
red."  
With reference to Maria Joaquina, the Record  
says—  
"We do not believe that the poor woman will  
be put to death, because this punishment (even  
for murder) being almost unknown in the Island,  
her judges will not dare to execute her publicly.  
But a more cruel and lingering death, perhaps,  
awaits her. She will probably be sent to the  
coast of Africa, where, far from all the ties of  
home, and friends, worn by hard labor, she will  
fall a victim to the pestilential climate, and add  
one more to the list of those whom Rome has  
sacrificed for maintaining God's truth as taught  
in Scripture.  
"The same spirit which dictated the above  
sentence, continues to manifest itself in the cruel  
persecution of those who go to Dr. Kallej, or re-  
fuse to attend confession. Several persons have  
been beaten almost to death, and, at the present  
moment, an old man and a young girl are receiv-  
ing protection in the house of an English clergy-  
man, whither they had fled from the blows, and  
still more fearful threats of their fellow-country-  
men."

**Exam the Banner and Pioneer.**  
**Cheering News from the Indians.**  
Since the Indian Mission department of our  
paper was made up, the Corresponding Secre-  
tary received another most interesting letter from  
Elder Dyer; the following extracts from which  
will be read with thrilling interest, by all who  
pray for the salvation of the Indians.  
The unparalleled success of brother Dyer, as  
a missionary among the Indians, calls for de-  
voutest thanksgiving on the part of the society,  
and of the friends of the mission, and affords the  
best guarantee that God approves the enterprise.  
PEASANT BLUFFS, CHOCTAW NATION.  
September 4th, 1844.  
Dear Brother:—Your favor enclosing an ad-  
dress to the Choctaw Council, was received  
yesterday. I shall endeavor to attend to the sub-  
jects named, as directed. In my letter of the  
13th inst., I apprised you of the indisposition  
of myself and wife. She is still very low. I was  
confined about ten days. My little daughter Au-  
gusta, has again been reduced to the brink of  
the grave; but the Lord has had compassion on  
us, and given us hopes that she will recover.  
It has been very sickly here. Every family  
has been afflicted, and in some, three or four  
have been prostrated at once.  
There is a very interesting state of feeling at  
this place. Several are anxiously inquiring  
"what they shall do to be saved." I feel en-  
couraged by the Choctaws; although sickness has  
nearly broken up our meetings. We shall com-  
mence a school as soon as the health of the place  
is somewhat restored; probably about the first  
of October.  
On the 30th ult., I again visited the Creek  
nation. As nothing had been said by the oppos-  
ing Chiefs, to our former meeting, we concluded  
this time to hold our assembly in the nation.  
Accordingly a place was prepared about eight  
miles from the Canadian River. Here we had  
a two days' meeting, commencing Saturday the  
31st of August. We had a very large assembly  
and a most interesting time. The Creeks, not-  
withstanding the persecution to which it sub-  
jects them, seem in earnest about religion. Some  
had come the distance of sixty miles. Our camp  
formed a most interesting spectacle—some five  
or six hundred horses, a large number of tents,  
and a numerous concourse of people, rendered  
the grove in which our meeting was held, a scene  
of more than ordinary interest, which was great-  
ly increased when these sons of the forest united  
in devoutly worshipping the God of the universe.  
I have not now time to describe, as I wish to do,  
this holy convocation. Suffice it to say, that a  
deep solemnity pervaded the whole; and we have  
every reason to believe that the spirit of God was  
with us. I. C. M. was present and wept like a  
child. He said he hoped "he would get to the  
light soon." On Sabbath I baptized forty-four;  
of this number, thirty were added to the North  
Fork church; of these sixteen were Indians, and  
fourteen were blacks. There had also been ad-  
ded to that church one by letter and one by bap-  
tism. So that, though formed but six weeks ago,  
it now numbers fifty-four. The remaining four-  
teen baptized on this occasion, were from Tuck-  
er-batches. They had come to receive baptism,

and had brought with them, the articles of faith  
etc., of a church constituted in the old nation (as  
they term it) in 1817, by Rev. Thomas Mercer,  
and others, and called, the "African church of  
the Creek Nation." They stated that, though  
they had none of the ordinances administered  
among them since their removal, they had never-  
theless kept up their organization. The last  
mentioned number, consisting of thirteen blacks,  
and one native, were added to that old church.  
I could not ascertain how many old members  
were remaining; the brethren promised to find  
out, and report to me as soon as possible. As  
there are other natives who wish to unite with  
that church, it was thought advisable to change  
its name from "African," to Tuck-e-batches.  
Respectfully yours, &c.  
SIDNEY DYER.

**From the Western Christian Advocate.**  
**Romanism in Washington City.**  
DEAR SIR,—An occasional notice of the state  
of the churches, the progress of religion, togeth-  
er with other et ceteras pertaining to this great  
political emporium, may not be unacceptable to  
the numerous readers of your valuable period-  
ical.  
This ten miles square, called the District of  
Columbia, is the common property of the na-  
tion. Influences are felt here which vibrate over  
the Union. Every thing occurring, therefore,  
may be communicated with expectation of awak-  
ening interest. Unhappily, those influences a-  
bove named are mostly adverse to the progress  
of a spiritual religion. Of these, Romanism pre-  
dominates. A leading feature of this hierarchy  
is her idolatry. We need only to read the Old  
Testament histories, and unite therewith the de-  
nunciations of the New Testament, to learn  
that idolatry is one of those sins against God,  
which in no age, under no dispensation, has or  
can be excused.  
The revealed word says, "Judgment must first  
begin at the house of God." Until the Church,  
(of which Romanism constitutes by far the larger  
part,) shall be purged of her idolatries, there  
is no probability of those signal outpourings of  
the spirit by all allowed to be necessary for the  
world's conversion. How earnest should be the  
prayer of the pious, in the closet and in the sanc-  
tuary, for the suppression of error, the removal  
of idolatry from the Church, and the triumphant  
establishment of truth. Great pains are taken  
to appoint priests of learning and popular abili-  
ties to the Romish churches of this city. There  
is policy in this. The Jesuit knows that the  
population is largely transient—collected from  
all sections of the country—many of them pub-  
lic men, wielding considerable influence at home.  
The power of Romanism exerted here is felt  
throughout the land. Many gentlemen of Pro-  
testant families and education, are drawn to their  
churches by the fame of their orators. The first,  
a sentiment of disgust, because of their absurd-  
ities and mummeries, in course of time is so far  
obviated by Jesuitic sophistries, that they become  
converted to be their apologists, and in some ca-  
ses identify themselves with the Church. One  
of the priests recently reported their membership  
at five thousand. Add to these full five thousand  
more, who side with them, and of a population of  
twenty-seven thousand, you have nearly one half  
Romanized. Romanism is ever aggressive in  
its character. Those are sainted who make two  
or three proselytes. Accordingly, there are per-  
sons of that faith who pass from door to door  
with an assiduity unwearied, distributing books  
and tracts, and perseveringly laboring, where not  
directly repulsed, to make converts to the church.  
The considerations urged are numerous and in-  
genious. To those alarmed because of sin, they  
say, "Commit yourself to the keeping of the  
priest, who will stake his soul on your salvation."  
To the sick and dying, "If you die out of the  
Church, you are inevitably damned;" thus work-  
ing on the fears of the sufferer. To those ad-  
dicted to cupidity, rapaciousness, pleasure-taking,  
&c., they propose a faith which, if embraced,  
will tolerate their enormities, and allow an ex-  
pectation of blessedness in another life, provided  
the priest be well fed to pray the soul out of pur-  
gatory.  
Where such gross abuses are current under  
the garb of religion, it were to be expected there  
were to be found much of profanity, impiety and  
open infidelity. The intelligence of man revolting  
at the progress of the imposture, is not con-  
tent in allying the error with the substitution of  
the truth found in the mean, but leaps to the ex-  
treme of utter indifference or outright hostility.  
Voltaire and his condutors, in the work of ex-  
terminating Christianity from France, received  
their impulse from the disgust occasioned by the  
frauds and extortions of the priesthood.  
Washington City embraces in her population  
an alarming proportion of those who disregard  
the sanctity of the Sabbath, who uniformly ab-  
sent themselves from all religious services, and  
who abandon themselves to intemperance, gam-  
bling, and the other forms of licentiousness.—  
Very many have also been lured here from the  
hope of living by speculation on the Government.  
These unprincipled harpies are ever seen hover-  
ing round; and unfortunately for us, they meet  
with a sufficient share of success to invite others  
of the same class, as so many scions from the  
Upas tree, whose breath is pestilence. Morality  
and religion feel the blight occasioned by the  
congregating of these corrupters of public virtue.  
It may well be imagined that the Protestant  
Church has an arduous task to breast so many  
opposing influences; also, that the character of  
their piety is not so elevated, nor their hold on  
this population so extensive, as would be expect-  
ed otherwise in the centre of a Protestant Re-  
public.  
Washington City, Sept. 12, 1844.  
Mr. Boardman and Mrs. Judson. Messrs.  
Gould, Kendall & Lincoln have issued new edi-  
tions of those well known and excellent works,  
the biographies of Mr. Boardman and Mrs. Jud-  
son. We are gratified to know that there is a  
continued demand for them, notwithstanding the  
large numbers which have been sold. Every  
young person, especially, should possess these  
inestimable works. They have also issued a  
cheap edition of "Jewett on Baptism," for wide  
and general circulation. Those who are desir-  
ous to spread abroad light on this subject, should  
purchase these by the dozen, and scatter them  
far and wide. It is perhaps the best work on  
the subject to meet the wants of inquirers.—  
[Christian Watchman.

**Registration of the Indians.** MacInnac, the  
kingly isle of our Mediterranean, has recently  
been literally encompassed by savages. Some  
3500 of the different bands of Chippewas assem-  
bled there to receive their annual stipend from  
the General Government, and their lodges and

bark canoes arranged along the silvery beach  
presented a fine view of an extensive Indian en-  
campment. Previous to receiving the payment  
a registration of the numerous families of the  
tribe takes place, and a correspondent of the  
Chicago Journal thus notices the Registration at  
MacInnac.  
In the registration of the Indians, it is an ob-  
ject for them to make their families as numerous  
as possible, being paid per capita. Baredness  
falsehood and every species of cunning were  
resorted to to enable them to count. Children  
were lent and borrowed—accomplices corrobo-  
rated each other's statements and endorsed each  
other's falsities—but all to very little effect. The  
very efficient officer of the Government in al-  
most every instance detected the deceit and dis-  
covered the truth. A smile from the whole as-  
sembly greeted a failure in any of these attempts  
at deception.—[Cleveland Herald.  
**Case of Conscience.** Messrs. Waite, Pierce  
& Co. received, on the 20th ult., the following  
note, enclosing one hundred dollars:  
"My conscience will not let me keep this;—  
\$80 I took from your drawer two months since.  
May God and you forgive me. Ten dollars is  
for D. S. King, I believe.  
"That you may not suspect the innocent, I  
would say I was never employed by any one in  
I. Cornhill.  
Yours,  
—[Boston Morning Chronicle].  
The corner stone of the First Congregational  
Society in Somerville, is to be laid with religious  
ceremonies, this afternoon, at 4 o'clock.—[Au-  
rora.  
Having laid the corner-stone of the Society,  
we hope they will go to work and lay the corner-  
stone of a Church.—[Daily Mail.  
We hope not. The corner-stone of the Chris-  
tian Church was long ago laid, and other can-  
no man lay.  
The Mail seems to have forgotten what Paul  
wrote to the Church at Ephesus: "Ye are built  
upon the foundation of the Apostles and Proph-  
ets, Jesus Christ himself being the chief corner  
stone."  
Perhaps a corner-stone for their meeting-house  
might be appropriate.—[Chr. Watchman.  
**Millerite Meeting.** The Millerites have erec-  
ted in our city, on the corner of 7th and Chesnut  
streets, a large tent, capable of accommodating  
a large concourse; and they have been lecturing  
in it twice a day since Friday last. Large crowds  
we are informed attend their lectures, and they  
propose to continue for several days to come.  
The tent is fixed up with seats and a pulpit,  
they take public collections for expenses, &c.,  
professing to have no desire to obtain means  
beyond present necessities.  
We have not, as yet, attended upon their lec-  
tures, but we are told that the lecturers are from  
the eastern States, perhaps one from Cincinnati.  
They acknowledge that their calculations are out,  
but insist on their correctness. They say they  
are in daily expectation of the coming of the  
Lord, and intend to continue their present course  
of procedure, until he makes his appearance.  
They pass high encomiums upon the civility of  
our citizens; and seem to entertain sanguine ex-  
pectations that they shall not have to remove  
their tent until their expectations are realized, in  
the consummation of all things; which they  
(some of them at least) think will surely take  
place this present month.—[Banner & Pioneer.  
**Gross Inhumanity.** On Saturday of last week,  
a German named Monk, from Herkimer county  
in this State, appeared at the State Prison in  
Sing Sing, and presented a pardon for his daugh-  
ter Catharine Monk, who had been imprisoned  
upwards of two years, on a charge of larceny.  
On examining the pardon, it was found to be dat-  
ed September 24th, 1842, having been granted  
by Governor Seward, on the representation of  
the Judges and the Jurors before whom she was  
convicted, as she was almost an idiot. This par-  
don the unfeeling father had actually kept back  
for two years, and probably would not have used  
it at all but for the fact that Mrs. Farnham, the  
matron of the prison, writing to him that his  
daughter's term was nearly out, and stating that  
some one ought to come and take care of her, as  
she was unable to provide for herself. She had  
only eleven days to serve when the pardon was  
presented, and the affectionate father had by this  
means had his daughter supported by the State,  
instead of providing for her himself, as he must  
have done if he had presented the pardon when  
granted. We challenge the annals of prison  
statistics to produce a parallel case.—[New Y.  
Courier.  
**A Guilty Conscience.**  
We learn from the St. Louis New Era, that  
while the steamboat Boreas on her passage from  
that city touched at one of the landings in Iowa,  
a man came on board with a very fine horse, and  
engaged deck passage for himself and horse to  
Keokuk, and registered his name as Jastera.  
Shortly after the boat had gotten under way din-  
ner was announced in the cabin, and almost the first  
person who helped himself to a seat at the table  
was the deck passenger. The officers of the  
boat not liking the idea of a man's paying deck  
passage and enjoying all the privileges of the  
cabin, politely requested him to retire, which he  
did with a great deal of reluctance. His defeat  
at an attempt to dine in the cabin, reaching the  
ears of his more modest and gentlemanly fellow  
passengers on deck, they at once commenced  
tantalizing him for meanness, and among the  
thousand jokes cracked and questions asked at  
his expense, inquiry was made as to how he came  
in possession of the horse which he had brought  
on board; this was a subject on which he ap-  
peared not disposed to say much, and it was soon  
discovered by his tormentors, which caused their  
suspicions as to his right to the horse. A plan  
was laid accordingly, that one of them should  
take him aside and tell him in a friendly manner,  
that if he had stolen the horse he had better be  
trying to make his escape; for he was suspected  
and would not doubt be arrested as soon as the  
boat reached Hannibal. The hint was sufficient.  
The next thing heard was a plunge into the wa-  
ter, and the conscience stricken wretch arose to  
the surface several yards astern of the boat,  
making every exertion for the shore; the boat's  
headway was stopped, the rawl lowered, and  
pursuit made, but the gallant knight of the horse  
succeeded in reaching the shore and hiding him-  
self in the bushes before his pursuers had fairly  
gotten under way. The horse was taken to  
Quincy, where he was immediately recognized  
as belonging to a farmer in that neighborhood,  
who had missed him for a week or ten days.

**Death of a Bride.**—A most distressing death  
under the peculiar circumstances of the case,  
took place on Saturday the 17th of August, in the  
township of Darling. It appears that on Friday  
evening, Elizabeth Cameron had been united by  
marriage to a person named Peter Barr, a far-  
mer in that township. That night was a  
night of joy and gladness to the bridal  
party—music and dancing was kept up till three  
o'clock on Saturday morning, when the bride-  
groom had danced a good deal during the night—  
complained of illness and shortness of breath.—  
She gradually became worse, and the friends  
who had assembled to witness the marriage cer-  
emony, were also witnesses to its awful disolu-  
tion by the grim hand of death. About 9-1-2 o'-  
clock that evening she breathed her last, and  
those countenances which beamed with joy and  
gladness the evening before, were made sad.—  
Their laughter was turned into mourning. The  
bride's cake was made with her own hands;  
but little did she think when doing so, that it  
would be used at her funeral, and handed round  
to those very persons who had partaken of it at  
her marriage festival—yet so it was—and it was  
a melancholy reflection to them. The young  
woman, we are told, was not in good health, and  
had been consumptive for some time previous to  
her death.—[Bathurst Courier.

**Melancholy Accident.**  
A painful occurrence took place at Niagara  
Falls on Saturday, the 24th ult., in the death of  
Miss Martha K. Rugg, of Lancaster, Mass. A  
correspondent of the Commercial Advertiser gives  
the following particulars:  
"She came down this morning from Buffalo, to  
visit the Falls, in company with John Long, Esq.,  
of Detroit, a gentleman connected in business  
with the deceased's brother-in-law, who (if I  
understand correctly) is named Howe.  
"At 12 o'clock they sat opposite to me at lunch,  
and soon after walked down toward Table Rock.  
When near the Museum, walking near the brink  
of the precipice, she remarked 'I will pluck  
that shrub.' She attempted it, and stooping for-  
ward to do so, lost her balance, and crying out,  
'Save me!' she was instantly lost to sight. Sev-  
eral persons who saw her fall, or heard the cry,  
ran down the stairs a short distance from the  
spot, and were soon by her side. I conversed  
with the first person who reached her. She had  
then one hand placed upon her breast, and was  
breathing faintly.  
"A young gentleman, a physician, was soon  
on the spot, and applied the lancet. As soon as  
arrangements could be made, she was placed in  
a boat and brought to the Clifton House.  
"Three physicians were in attendance, and  
every thing done that could be, but the internal  
injury was too great to admit of her recovery.  
She must have broken the fall by striking against  
some bushes on the way down, or the body would  
have been greatly mangled on the rocks on  
which she was found. One of her ankles was  
dislocated, and her face is somewhat bruised,  
and also one of hands.  
"The ladies who have seen her, inform me  
that she appears to be about 18 years of age, and  
one of the most beautiful girls they ever looked  
upon. I understand that she had a very superior  
mind, and was highly educated. Mr. Long is  
in a most distressed state of mind, and has faint-  
ed three times since the accident occurred."

**Breach of Promise Case.**—The case of Miss  
Elvira Hight vs. John Ware, both of Athens, in  
Somerset Co., Maine, was tried before Judge  
Tenney, at the present session of the S. J. Court  
Norridgewock. About 25 witnesses were exam-  
ined, and the trial occupied three days. The  
case was submitted to the Jury at about 6 o'clock  
on the evening of Monday, who, after a consulta-  
tion of a few hours, returned a sealed verdict,  
which was announced on Tuesday morning as  
follows, viz:—one thousand dollars damages to  
the plaintiff.—[Portland Advertiser.

**Extraordinary Circumstance.**—A daughter of  
Mr. Ephram B. Irish, of this place, aged about  
twelve years, who has been subject for the last  
twelve months to spasmodic complaints, has had,  
within a few days, ten pins and needles taken  
out at different times from one of her heels, and  
it is supposed some yet remain. She has no  
knowledge how the pins and needles came there,  
and it is supposed she must have swallowed them  
while unconscious of the act.—[Newport Mercury.

**Receipts for the Alabama Baptist.**  
James F. Aldridge, vol 24  
J. W. W. Cook, to No. 37, vol 3d  
John Daugdrill, to 49, vol 2d  
Dr. Wm. Fluker, to No. 26, vol 3d  
Henry Gulley, vol 1st  
Thomas Jones, to No. 37, vol 3d  
Jesse Jones, to No. 26, vol 3d  
R. Leachman, to No. 1, vol 3d  
S. R. Leachman, to No. 17, vol 3d  
Neil Kennedy, vol 2d  
James McKay, vol 2d  
J. Noble, to No. 35, vol 3d  
Wm. B. Oliver, to No. 33, vol 3d  
S. M. Nored, to No. 35, vol 3d  
E. T. Pistole, to No. 35, vol 3d  
Wm. Perkins, to No. 35, vol 3d  
Ruffin Pleasants, 13 Nos. vol 2d  
Miss S. S. Kingsbury, to No. 33, 3d vol  
Gen. N. B. Whitfield, to No. 35, vol 3d  
John R. Willingham, to No. 28, vol 3d  
Samuel Williams, vol 2d  
J. H. DE VOTIE, Treasurer.

**GORDON & CURRY.**  
Commission Merchants, Mobile, Alabama.  
REFERENCES: John Ezell, Lowndes co., Miss.  
Bazil Manly, Tuscaloosa,  
Calab Johnson, Conecuh, co.  
Capt. John Martin, Montgomery,  
J. M. Newman, do  
Wm. Johnson, Selma.

**Mobile, March, 1844.**  
GEO. G. HENRY  
COMMISSION MERCHANT—TALL.  
G. G. H. begs leave to say to those who may  
favor him with their custom, that any orders  
which may be given in relation to their Cotton  
will be rigidly obeyed; and when sales are sub-  
mitted to his judgment, he will exercise such dis-  
cretion as is afforded by the most extended infor-  
mation he is procuring of the state of the mar-  
ket, consumption and crops, as well as that of a  
long experience as a Merchant in Mobile.  
Oct. 17, 1844.

**LEWIS COLBY**  
Wholesale and Retail Publisher, Bookeller and  
Stationer. No. 122, Nassau Street,  
aut 1844. 1y. New York.



[CONCLUDED FROM THE FIRST PAGE.]  
be "judged according to the deeds done in the body."

When the Holy Ghost addressed the church at Antioch, saying, "Separate me Barnabas and Saul for the work whereunto I have called them, they fasted and prayed and laid their hands upon them, and sent them away." This was done by order of the church, whose individual members were most zealous for the conversion of the heathen. Long before they had been greatly encouraged to make a regular and united effort on account of the conversion of Cornelius and his household, to whom Peter preached; and on whom the Holy Ghost descended—demonstrating to Peter, that "God is no respecter of persons," but that in every nation, "he that feareth God and worketh righteousness shall be accepted of him." And when some contended with Peter because he had been preaching to the heathen, he rehearsed the whole matter unto them, and told them, that when "he began to speak unto them, the Holy Ghost fell upon them as upon us at the beginning; and as God had given the like gifts unto them as unto us who believed on the Lord Jesus Christ, who was I, that I could withstand God?"

No sooner had Peter made his defence to the brethren at Jerusalem than "they held their peace, and glorified God, that repentance unto life was granted unto the Gentiles also." Would to God, that the opposition of the present day could be so readily overcome! Paul and Barnabas also obtained the hearty sanction of the brethren in their foreign missionary tours, as Paul declares, (Gal. 2: 9,) that "when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision." The Holy Ghost selected the highest order of talent for the missionary work; and although the church greatly needed their labors at home, yet in obedience to the command of high Heaven, they said, "go." They sent out their most devoted men,—men of ardent piety and of cultivated minds to instruct, and "to weep over the wreck of immortal souls."

The missionary spirit that pervaded the church at Antioch is not only worthy of imitation, but is designed as a model for all other christian churches while time shall endure. God employs human instrumentality to accomplish his purposes of mercy and grace; and we are not to look for miracles or visions to convince us of our duty. The time was, when God gave to his ministers by miraculous power, a knowledge of different languages, to qualify them to preach to the edification of persons of different tongues; but now that knowledge is acquired only by close and protracted study. The time was when God fed his people with manna from heaven; and at one time commanded the ravens to feed his prophet. He afterwards imposed that duty on a poor widow, who had but a handful of meal and a cruse of oil; and although she was preparing the last morsel for herself and son, before they should lie down and die with hunger; yet at the request of the man of God, she provided for him, and they three fed on these "for many days," ("about two years,") and the meal and the oil did not fail till the Lord sent rain upon the earth. The same Lord has now made it your duty to provide for his ministers while they break the bread of life to a perishing world; and he has said, that for all the losses you shall sustain for the gospel sake, "you shall receive seven fold more in this present time, and in the world to come, life everlasting." "The Lord loveth a cheerful giver, and the liberal soul shall be made fat." Zeal for the universal spread of the gospel, produces an enlargement of the mind, and has a reflex influence upon the churches at home; and your bounty and prayers, liberally extended to others, will return with increase into your own bosoms. "He that watereth shall himself be watered." These who are the most zealous supporters of foreign missions, of Bible, Tract and Temperance Societies, have the greatest number of revivals in their own churches. They are more liberal than others, also, in domestic missionary operations. They look after the scattered fragments of our churches and rebuild their broken down walls. But the man, who is most ready to complain of the waste of property in sending the gospel to the heathen, is the very individual who gives sparingly for the support of his own pastor, and little or nothing for the spread of the gospel in his own country.

Withering, mildew and blasting, have come into those churches which have opposed the spread of the word of life. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." They who sow sparingly shall also reap sparingly.

Who! in the name of conscience, who can oppose the dissemination of these "leaves which are for the healing of the nations?" Who will not assist in sending abroad this most precious treasure, which is given as a grand directory to glory, to immortality, and eternal life?

Two prominent and kindred objects have received, and still claim the patronage of this Association—the Domestic, and Foreign Missionary cause. Hitherto, our efforts have been too limited. We want to multiply missionaries who shall penetrate into our Western settlements, where, according to our recent statistics, multitudes are growing up who have no religious advantages, and are unable to read. Their habits are now forming, and unless they receive a knowledge of the Scriptures, and imbibe correct moral sentiments, they will be led by the sophistry of error and superstition into the most fatal delusions. And I am confident you cannot turn a deaf ear to the plaintive, heart-thrilling and soul-stirring cry from Burnham, "Come over, ye bright sons and daughters of America! come over and help us, for we are sinking into hell!"

A few words by way of conclusion, and I have done.

Our Lord has ascended on high; but though he has gone from us in person, he is here by his Holy Spirit, of which you, brethren, are made the happy partakers. And now, while he is sitting on the circle of the heavens, superintending the affairs of his kingdom, he looks down upon you with the same tender regard as he did upon those who were his escort to the mount of Olives at the time of his ascension into heaven. And sure I am from the great interest here manifested, and the deep solemnity pervading this large audience, that the Saviour is in the midst of you. And it is a thought of most thrilling interest, that he will come again in person, in glorious majesty as he was seen to go into heaven. O may it be with the same benign aspect and blood-stained garments as when he made the cherub his car

and the clouds his pavilion! If angels sung his advent into the world when he put on frail mortality, saying, "glory to God in the highest," in what superior notes of praise will they strike their golden harps anew, when they come to escort him down from yonder heavens the second time, "to be glorified in his saints, and to be admired in all them that believe!" I hail you who "love his appearing," as the highly favored of the Lord! After a few more days of toil in your Father's vineyard, you will mount up to meet the Lord in the air at his second advent, and be transformed into his glorious likeness! O what a scene of glory will that day present before our astonished vision, when we shall not only behold the King in his beauty, but be made like unto him, and dwell with him forever!

What a day of awful scrutiny will that be, when the Judge shall descend, and the books shall be opened, and each one shall stand before the dread tribunal! How this world, with all its charms of wealth and honors, will fade from our view, when the records of the great day shall be unfolded! Eternity shall disclose all the happy results, arising, instrumentally, from your most fervent prayers and liberal donations. You may employ the means, which, under God, may "save souls from death, and hide a multitude of sins." In view then, of these momentous concerns, I trust you will cast liberally into the treasury of the Lord out of your abundance, "that the wilderness and the solitary place may be made glad thereof, and the desert may rejoice and blossom as the rose."

#### For the Alabama Baptist. A Prayer Meeting—Pastoral Visits.

Beloved Brethren: I am still a sharer in the heart cheering results of your toil, and in return, am doing what I can to procure subscribers. If all our ministering brethren would carry the paper with them in their pastoral visits, and read it, and present its merits to the families within the limits of their charge, and make its utility the subject of conversation for a short time, and then solicit subscriptions,—hundreds of our brethren would take it who are now ignorant of its instructing and soul elevating contents. And if there is a people under the sun, who ought to be industrious in propagating their principles it is the Baptists.

Dear Brethren, you will, I trust, cheer the hearts of God's dear children, by inserting the following record in your interesting paper:

On the evening of the first Sabbath of this month, several brethren in company with myself, went from Bethel Church, some three or four miles to hold an evening meeting, at a Schoolhouse where the Rev. D. Perkins had, for some months previously, been conducting a prayer meeting, for the benefit of the neighborhood.

The following ministering brethren united in the meeting, viz: Elder Solomon Perkins, John Talbot, Obadiah Perkins, and Henry D. Perkins, together with myself; and when we commenced our exercises, we had striking manifestations of God's presence amongst us. We continued our labor until some time in the night—opened a door for the reception of members, and some came forward and gave a reason of their hope in Christ; there was then a proposition made to the congregation, to know whether the meeting should be continued or not; and a wish for its continuance was unanimously expressed; and the meeting was according continued until Friday evening. The results of the Lord's peculiar blessings on the labors of his servants during the meeting, were nineteen joined the church and were buried with Christ in Baptism, and went on their way rejoicing and others, with deep sighs and flowing tears, are enquiring the way to Zion. May the Lord soon impart delivering grace. Seven of those who found peace were orphans. I make this remark to encourage the disconsolate widow to commit her fatherless children to the Lord, and he will preserve them alive, and to encourage the orphans to cast themselves at the feet of mercy, and they will find a protector and friend, who will never forsake them during the changing scenes of life, and who will support and comfort them, even while passing through the dark valley and shadow of death, and will then receive them into everlasting habitations. When my father and mother forsake me, then the Lord will take me up. Efficient members of our order, and especially ministers of the gospel who persevere the above, will, I hope, be encouraged to keep up prayer meetings in their respective neighborhoods, and endeavor to bring into union all who love the Lord, in this laudable and scriptural effort, and when union is effected, and this effort is general, I believe the saints themselves will be astonished at the result. And now, I pray you, beseech God that he will be gracious unto us.

Let each one begin at home, using David's language, "O Lord I beseech thee, deliver my soul," and then gather around the cross and unite your prayers for the general outpouring of mercy upon our guilty race, and though you open your mouth wide, God has promised to fill it; and I trust you will remember the mourners in Zion. And before I close (although I feel unworthy of public notice) I do most earnestly solicit the prayers of my brethren that I may have grace sufficient to perform the duties of my station. I feel grieved at this humiliating reflection, that I have omitted some of the most important duties of a pastor, viz: visiting the families of my congregation, and conversing with them on the great subject of religion, and praying with them. Neither have I paid that attention to the sick, the fatherless, and the widow which their peculiar conditions required. I have also been too remiss in conversing privately with individuals on the subject of their souls' salvation. I mention my omissions for the benefit of my young brethren who have just engaged in the delightful work of winning souls to Christ. And I found my excuse in the fact, that I was compelled to labor for the support of my family. This I state, as a caution to the churches, lest they be accessory to similar heart-rending omissions; the natural tendency of which, is to blight the fair prospects of the church. "A word to the wise is sufficient." I beseech you, to consider what I say, and be ready to every good word and work. And the grace of our Lord Jesus Christ be with your spirits—Amen.

Jeremiah Reeves.  
Marion county, September 27th.

NEW EDITION. JEWETT ON BAPTISM, comes out in a new and improved dress. This is a most valuable little manual, sells rapidly, and does great good in guiding the inquiring and candid mind to scriptural views of this precious ordinance of our Savior. The Society is jointly interested in this edition, and we hope to have calls for thousands of copies. [Baptist Record.]

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

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

H. FOSTER, JOHN A. BATTLELL.  
**FOSTER & BATTLELL,**  
successors to Griffin & Battelle.  
**WHOLESALE GROCERS,**  
No. 34, COMMERCE STREET, MOBILE, ALABAMA.  
REFER TO Rev. Alexander Travis, Conecuh Co.  
Rev. J. H. DeVotie, Perry  
David Carter, esq., Butler  
Capt. John Fox, Monroe  
Judge Ringold, Marengo  
may 23, 1844. 16:tf

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 under which we act. Titles will be perfect.

**LARKIN Y. TARRANT,** Commissioner.  
**FELIX N. TARRANT,** Sioners.  
Marion, Perry county, Oct. 1st, 1844. 34:td

**LEWIS COLEY**  
Wholesale and Retail Publisher, Bookseller and Stationer.  
No. 122, Nassau Street,  
a1844. 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.

**DAVID GORDON,**  
COMMISSION MERCHANT,  
No. 6, ST. FRANCIS STREET, MOBILE, ALABAMA.  
REFERENCES: John Ezell, Lowndes co., Miss.  
Bazil Manly, Tuscaloosa,  
Caleb Johnson, Conecuh, co.  
Capt. John Martin, Montgomery  
J. M. Newman,  
Wm. Johnson, Selma.  
Mobile, March, 1844. 1f

**Dr. E. R. SHAWALTER,**  
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. a17, 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 INSTITUTION. TERMS OF ADMISSION.** Each one, who wishes to enjoy the advantages of this Institution is required to present his License, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the gospel ministry. Likewise, he will undergo an examination by the executive committee, on his christian experience and call to the ministry, and if the examination be satisfactorily sustained, he will be received, and directed to such a course of study as the case and circumstances may demand. No literary qualifications are prescribed. Each one will be aided according to his particular need, and no more. Those who may defray their own expenses will undergo the same examination; but no charge will in any case be made for tuition. **JESSE HARTWELL, President**  
a20, 1844. Ala. Bap. State Convention.

**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

**HOWARD COLLEGIATE & THEOLOGICAL INSTITUTION.**  
THE Fall term of this Institution has commenced under very favorable circumstances. The inconvenience attending the loss of the building 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. LEA, Secretary. [of Board Trustees.]  
October 5, 1844. 34:tf

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

In order to meet the current 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.

**THO. 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:tf]

**George H. Fry, J. L. Ellis, W. G. Stewart.**  
**FRY, BLISS, & Co.**  
(SUCCESSORS OF FRY, McCREARY & 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 COMMERCE STREET, MOBILE.

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

**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 Greensborough, Eutaw and Selma. Physicians and Dentists supplied with Teeth, Gold Foil, Plate, &c., at their office, over the store of W. H. Huntington & Son.  
N. B. Ladies waited on at their residence. Customers and patients supplied with tooth washes, powder, brushes, etc. etc. mar20, 1844. 28:tf

**JUDSON FEMALE INSTITUTE.**  
MARION, PERRY COUNTY, ALABAMA.  
Number of Pupils last year, one hundred & thirty.

**BOARD OF INSTRUCTORS.**  
Professor **MLO P. JEWETT, Principal,** and Instructor in Ancient Languages and in Moral and Mental Science.  
Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.  
Miss LUCY MOULTON ATKINSON, Regular Course French, Drawing and Painting, Wax-Work.  
Miss ELIZA DEWEY, Regular Course, French, Spanish, and Embroidery.  
Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.  
Miss MARY ROCKWELL, Regular Course, music, and Oil Painting.  
Miss ELIZA G. SEXTON, Regular Course.  
Miss HARRIET JONES CHANDLER, Primary and Preparatory Departments.  
**GOVERNESS.**  
Miss SARAH S. KINGSBURY.  
Steward's Department.

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

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

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

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

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

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

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

The MANNERS, personal and social, and the MORALS of the young ladies are supervised by the eye of the Teachers, from whom the pupils are never separated.

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

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

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

They are allowed to spend no more than fifty cents a month, from their pocket money. Expensive jewelry, as gold watches, chains, pencils, &c., must not be worn. No accounts 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 on the Sabbath, parents and guardians attending 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 even 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 two 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 usual months, the golden season of study, will be spent at school.

The next session will commence on Wednesday the second day of October. It is of great importance, to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice of the dormitories, trunk rooms, and toilet-cabinets.

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

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

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

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