

# ALABAMA BAPTIST.

Edited and Published by an Association of Brethren.]

MARION, ALABAMA, OCTOBER 26th, 1844.

Vol. 2—No 37.

## Influence of Infant Baptism.

The following sound views we copy from an article which appeared in the last number of the Christian Review, in reference to "the Great Awakening," in the time of Whitefield, Edwards, &c. This article is written with uncommon power, and contains many remarks on the subject of revivals of religion, which are of great practical importance, and worthy the serious and attentive consideration of Christians and Christian ministers. We shall present some further extracts from this article in future.

The Puritans landed on these shores, a body of professed Christians. All were members of churches; and all who had arrived at adult age believed themselves to be, in the language of the Scriptures, "renewed in the spirit of their minds." The church and the state,—the church not in name only, but in reality, and the civil society, for the first time on earth, in this strict sense,—consisted of the same persons. Every freeman was believed to be a valid church-member. The assembly of the citizens for public business had nothing to do but appoint another moderator, and open another book of records, and they were a church, met for the transaction of ecclesiastical business.

It is not surprising, that, under these circumstances, they lost sight of the wide, the actual difference by which these meetings were separated. We need not wonder that these same men did not perceive that, acting in these two different capacities, their powers, their authority, and their limitations were widely dissimilar. Men are slow to perceive the distinctions of principle, especially when they are rendered obscure by convenient, visible arrangements, which overspread and seem to obliterate them.

There were, by consequence, important principles overlooked in the fundamental laws of the Puritan polity. Here were men of real piety, proper and veritable members of the church.—They had a right to govern each other according to the laws of the New Testament, in things merely ecclesiastical. Here were the same men, members of civil society, having power to govern each other in things civil only, in accordance with the social laws of man. The principles by which they were to be governed in these two relations, were exceedingly unlike. But, so long as precisely the same persons were both the legislators and the subjects under both forms of government, no practical inconvenience was felt, and none was apprehended. They therefore formed their civil polity on the principle of the union of church and State. They allowed no man to hold office, or to exercise the right of suffrage, unless he were a Christian upon a credible profession of his faith. This was the original notion of our Puritan forefathers.

But so monstrous a theoretical error cannot long exist in practice, without discovering its mischievous fallacy. It was soon found that there were many citizens who gave no evidence of piety, and who were too honest to make a profession, which their own consciousness would testify to be hypocrisy. It seemed manifestly unjust to exclude them from the right of citizenship. They were among the best families of the colony, men of high integrity, sound discretion, and large possessions. Their number was rapidly increasing; and it was manifest that the government could not be carried on successfully, if they were excluded. What then must be done? The principle on which the colonies were established must be abandoned, and all men of suitable social qualifications admitted members of the body politic; or else the doors of the church must be opened wide enough to admit to its fellowship all those who were entitled to the rights of citizenship. The latter alternative was, of course, adopted. The church has always been made the victim when worldly policy has demanded a sacrifice as a peace-offering. Persons were admitted as members in part, if they were of upright life; the sacrament of the Lord's supper was considered a means of grace, and thus, very soon, every respectable citizen became a member of a Puritan church.

The result of all this may be easily told. The church visible was composed of men who had no conviction of their relations to God, who knew nothing of true repentance, or of faith in Christ. Christianity became a matter of forms and observances. The ministry sank to the level of the people. Experimental piety ceased to be insisted on as a qualification for the clerical office.—The great doctrines of the reformation were rarely exhibited. Sermons became pleasant essays on questions of ethics, or manners, or things in general. The church and the world were no longer divided by any perceptible line. Any respectable man might become a member of the church, if he chose; and he of course chose it, that so he might become entitled to the privileges of citizenship. To this state had Puritanism arrived at the time of Edwards. It seemed as though vital religion had fled hither to the wilderness of America, to find a grave, instead of a joyous and ever-enduring home.

We do not say, of course, that such a condition of things was universal. By no means. In the hour of the deepest declension of Israel, God had reserved to himself "seven thousand men, who had not bowed the knee to Baal." This is it always. God, in the darkest day of formalism, does not leave himself without a witness. There were, at this very time, among the Puritans, men of thorough piety, of vast learning, of unquestioned love to the cause of true religion. We speak merely of the general fact, and the obvious course of things. These excellent men were sadly biased and hampered by the error of their fundamental principle. Commencing with false admissions, they could not act with consistent energy. Taking the church as they found it, and as they supposed that of right it ought to be, they could not but conform themselves to its condition. We need no stronger proof of all this than the fact, that Dr. Stoddard of Northampton, the predecessor and grandfather of Jonathan Edwards, was himself the great defender of this very laxity of church discipline, to which we have been alluding.

And here we must leave to speak, as Burke once said, "with the freedom of history, and we hope without offence." There is one cause of this wide-spread declension, which Mr. Tracy

has not observed. We believe it to be Infant Baptism. Concerning the tendency of this institution to produce such an effect, we ask leave to offer a few cursory suggestions.

The essential element of the prosperity of the Christian church is its holiness, its piety, its penitence, and faith in the Redeemer. It is composed of a peculiar people. It is a nation of priests. It is designed to be the light of the world; and the more brilliantly this light shines amidst the surrounding darkness, the more commanding will be its influence, and the more rapid its extension.

The only qualification to membership of this church, is personal religion; the renunciation of sin; sincere love to God, honest obedience to all his commandments, and reliance for acceptance, not on our own works, but on the righteousness of Christ. He who has these tempers of heart, is a child of God; or, which is precisely the same thing, is a member of that church which is "the body of Christ." The sole qualification of membership is a moral qualification. "They are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The true theory of a church is, that it is a body composed of precisely such persons and no other. True, we are unable, in all cases, to detect hypocrisy. The apostles themselves were sometimes deceived in the character of their converts. But this is no reason why we should abandon our principle. Because we cannot render the church as pure as we might wish, this is no reason why we should neglect the care of its purity altogether. We are sometimes deceived by counterfeit coin; but this, surely, is no reason why we should take indiscriminately every coin that is offered to us, and thus render spurious money the general rule, instead of the exception.

Now, if this be so, it is evident that the purity, the power, the efficiency of the Christian Church will depend on the principles which she adopts in the admission of members to her communion. So long as membership is made to depend solely on moral qualification, faith in Christ, and a right temper of heart towards God manifested in a correspondent conduct, the Church will be "a light of the world, a city set upon a hill." As soon as any other qualification is blended with the moral qualification, so soon as a man may be admitted to the communion of saints for any other reason than that he is really a child of God and an heir of heaven; just so soon will the church and the world become inseparably commingled. Her light will burn dimly, and it will in the end become extinguished. For where two sorts of qualifications are admitted, the one involving a change of heart, and the other depending upon something disconnected with it, the latter mode of admission will, in the end, inevitably predominate. Men are desirous of entering heaven by any other means than by holiness of heart. The church is considered the gate of heaven. Such it ought to be. If they can enter the church, they generally consider themselves safe; and if they prefer this mode to any other.

Now this is precisely the place where infant baptism comes in, and furnishes a qualification for membership aside from holiness of heart.—Before he knows the distinctions of right and wrong, the child is admitted to an ordinance of the Christian church. He has been baptized in the name of the Father, and the Son, and the Holy Ghost. By almost all who practice this ordinance, he is considered to be, at least, in a more salvable state than those who have not been thus consecrated. He is under special covenant with God. By far the greater part, however, of the Paedo-baptist churches in Christendom, believe that some special grace is actually communicated in baptism; that "the child is received into the congregation of Christ's flock, and is regenerated and grafted into the body of Christ's church." Now, when this is believed and carried out into practice, its effect upon the purity of the Christian society must be manifest. Its tendency is inevitable to a national, or at least to an hereditary church. It renders membership dependent, not on spirituality of life, but on the accident of birth, and the performance of an ordinance, at a time when the human being himself had not yet received a single moral impression.

It by no means abates the force of these considerations, to be told that many Protestant churches do not believe in baptismal regeneration, or baptismal grace. We ask, why then do they profess it? Or, we ask again for a scriptural and explicit account of the meaning of infant baptism. Where is it taught? What does it signify? To whom is it to be administered? What change does it effect in the relations of the subject? We must be allowed to express our opinion that if it really means any thing whatsoever, that thing, be it more or less, will be found to have precisely the effect which we have ascribed to it; to open a door of admission to the Christian church, aside from the qualification of holiness of heart. Such we believe to have been its tendency in the Romish, the Greek the Armenian, the Lutheran churches, the established church of Great Britain, and in our own Puritan churches of New England.

We are far from saying that the churches which renounce the baptism of infants are pure from error of doctrine, or even in practice. All we claim for them is, that they are free from this source of error and impurity. They may err from fanaticism, or formalism; but they have not adopted this source of error as one of their principles of action. This we claim for them—and no more.

\* We are gratified to perceive that the Rev. Dr. Baird, a most intelligent and competent witness, in his late work on "Religion in America,"—a book, by the way, which we take this opportunity strongly to commend,—holds sentiments on this subject similar to our own. He ascribes the change from the Calvinism of the puritans to the Unitarianism of their descendants, to this very cause. In chapter 3, book vii., under the head, "Unitarianism," page 273, we find the following passage:—"The system (that of making church membership a condition of citizenship) appears to have been adopted in 1648, with a degree of unanimity; but, as the number of unconverted adults increased, both by immigration and by the growing up of children without piety, there was an increasing dissatisfaction with it. By the year 1662, such a change of opinions had

been wrought, that what was called the "half-way covenant" was introduced by a recommendation of the General Synod. According to this new system, persons baptized in infancy were to be considered members of the church to which their parents belonged, though they were not to be admitted to the Lord's table, without evidence of regeneration. Such persons, on arriving at maturity, understanding the doctrine of faith, and publicly professing their assent thereto, not scandalous in life, and solemnly owning the covenant before the church, wherein they gave up themselves and their children to the Lord, and subject themselves to the government of Christ in the Church, had a right to baptism for their children. It relieved the applicant for church membership from the necessity of furnishing evidence of his piety, and obliged the church if it would exclude him; to prove that he was heretic in his opinions, or scandalous in his life. One step more remained to be taken. In 1704, "the venerable Stoddard" of Northampton, avowed his belief that unregenerate persons ought to partake of the Lord's supper; and in 1707 he published a sermon in defence of that doctrine. He maintained that the Lord's supper is a means of regeneration, and that unregenerate men, regarding themselves, and being regarded by the church as such, ought to partake of it as a means of procuring that desirable change in their own hearts." We fully agree with Dr. Baird, and we believe that the precise tendency of infant baptism—a tendency the stronger and the more irresistible, the more consistently it is administered as an ordinance of the Christian church—is to obliterate the line which separates the church from the world, and introduce that state of religious opinions, which, in New England assumed the form of Unitarianism.

## The Way to Ruin a Son

What I am going to write is true, and the persons concerned live only a few doors off from my house. There is a neighbor of mine whom I will call Mrs. Boulder; she has a son about twelve years of age. Tom is by no means a fool, and under right training might become a valuable man; but as things are now going, I shall not be surprised if he comes to the gallows. You will say does his mother teach him how to be wicked? O no! she leaves that to himself, and he finds abundance of instruction. The mother teaches him nothing. He has been a little to school, but I believe Mrs. Boulder did not pay the teacher, and now Tom is taken away. He has not been put to any trade, and has all his time to himself. Most of his days and many of his nights are spent in the streets. If there is a funny song common in the town, Tom is sure to know it, and I often hear his voice under my window. I seldom see him except with the idlest companions. If there is a parade or a gathering Tom is sure to be there. If a poor crazy man or a drunkard is to be vexed and hooted at, Tom is always among the foremost. In church, he sits where he pleases, and disturbs both people and minister with his noise; he has been publicly reproved, but is so hardened that it does him no good. Tom will be a young man before long, but he will know nothing useful and will have bad habits, and bad companions. If he is left a little longer to himself, he will become a drunkard and a bully, perhaps a thief or a robber. Truly, a child left to himself bringeth his mother to shame.

## Religion Prostituted to Politics.

At a late political meeting, the opening prayer was offered by a Methodist preacher. A writer on the same side with him in politics, speaks of him as "giving God a lecture in theology" in his prayer, and closes his account of the prayer in the following language:

"This prayer was the most extraordinary that I have ever heard delivered to a human assembly. It timed so well with the feelings of the hearers that it was with difficulty they could refrain from cheers and clapping of hands, and many did even clap their hands and cry out 'amen.'"

Alas! how do ministers degrade themselves, even in the estimation of their own political party, when they stoop from the dignity of their high station to mingle in the strife of party politics. The very men who encore their sayings in their presence, pity or despise them in their hearts. We have heard, even in Georgia, politicians speak sneeringly of ministers of their own party, who had rendered themselves conspicuous as party politicians. They are contemned by those whom they vainly imagine applaud their course!—Index.

## Board of Foreign Missions.

By a slip issued by the Board, we perceive that the unfortunate misunderstanding which occurred between the Foreign Secretary and the devoted Missionary, brother Kincaid, at the late meeting of the Triennial Convention, in Philadelphia, has been satisfactorily explained and amicably adjusted, before the Committee appointed to institute an inquiry into the affair.

We subjoin the closing remarks of the Committee:

"Thus it appears that neither bro. Kincaid nor the Secretaries were in fault in what passed in the Convention; and the Committee are happy to say that the examination has resulted in the perfect satisfaction of all parties.

In conclusion, the Committee beg leave to say, that, although the occurrence which gave rise to their appointment was attended with unpleasant consequences for a time, they believe the God of missions will overrule it for good. It has been the occasion of a strict investigation of the manner in which the Secretaries have discharged their onerous and important duties; and this investigation has resulted in the firm belief that they are justly entitled to the entire confidence of the denomination.

All which is respectfully submitted.

SPENCER H. CONE,  
DANIEL SHARP,  
G. S. WEBB,  
BARNAS SEARS,  
R. W. CUSHMAN."

## Controversy.

From the letter of an unknown correspondent, over the signature "A Friend to Religion," we take the liberty to copy the following just reflections respecting controversy:

"There are numbers of persons (and some of my acquaintances too) who, when they engage in controversy, enter into it resolved to carry their point, right or wrong. Even if they become convinced they are in error, they have not the generosity to own it. Such a course, I think unkind and unnecessary; for, if we do not profit by controversies, what is the use of them? Had we not better let them alone entirely? I think so. Now, I am not in favor of those warm debates which produce ill feelings between Christians, or between others who argue on any subject: such debates usually do more harm than good."

## Interesting from the Mormons.

Sidney Rigdon has been cut off. His trial is published in the Nauvoo Neighbor.

Trial of Elder Rigdon. On Saturday, the 8th inst., Elder Sidney Rigdon was tried for unchristian conduct. Fellowship had been previously withdrawn from him by the quorum of the Twelve, and he notified to attend and make his defence on the above day. The oldest bishop of the church, at the head of twelve high priests, according to the doctrines and covenants of said church, acted as the tribunal, while the other quorums in order, and between six and seven thousand members, with the Twelve presiding, patiently investigated the matter for five or six hours. Elder Rigdon and his party held a private meeting in the morning, and sent word to the stand that he should not attend the trial or pay any attention to it.

After the meeting was opened by singing and prayer, Elder Young proceeded to lay the specifications against Elder Rigdon before the church both verbally and written, which plainly exposed a secret plan to divide the church, by false prophecy and false pretences; blessing the church and people while on the stand before them, but secretly cursing the authorities, and the present course of the church, and many other matters derogatory to men of God.

Elder Phelps made a few remarks, and read a revelation concerning Sidney Rigdon, given in 1833, in which it seems he was "to bow down under the yoke like unto an ass that crouched under his burthen, but would yet rejoice on account of him that putteth forth his land and lifteth him up out of deep mire."

Elder Kimball continued the testimony, setting his face against Sidney Rigdon's iniquity and false revelations, declaring them par with Gladden Bishop's, adding that Joseph Smith shook him off last fall, but through the mercy of brother Hyram, the saints agreed to try him a spell longer. Elder Taylor (the editor of this paper) laid the matter open in a masterly manner, and was listened to with great attention. After a few remarks from some others, Bishop Whitney in a very candid manner, gave his decision that Elder Sidney Rigdon be cut off from the church of Jesus Christ of Latterday Saints, and the twelve high priests sanctioned the decision by a unanimous vote. The congregation, also (excepting some few whom Sidney had ordained to be prophets and kings among the Gentiles) sanctioned these proceedings by a unanimous vote.

Fellowship was then withdrawn from his followers; especially Samuel James, Jared Carter, Samuel Bennett, Leonard Soby, George Morey, Joseph H. Newton, and John A. Forgeous, were cut off from the church.

## Jews.—The Talmud.

First come the Talmudists, called also Rabbinists. They compose the mass of the Jews in all parts of the world; but their number decreases continually, and as light spreads among the people of Israel, they become more feeble and more despised. These Talmudists are almost all ignorant, stupid Jews, engrossed in petty traffic, and who are blindly submissive to the rules of their teachers. They have borrowed their name from the Talmud, a word which signifies doctrine or science, because the books of the Talmud contain the traditional doctrine of their nation.

I have neither inclination nor time to give you long details on the Talmud. It is proper to remark merely that the spirit of pharisaism is faithfully preserved in this composition. The authors of the Talmud and their disciples, like the papists in this respect, exalt tradition above the Bible itself. They say that the holy Scriptures are like water, and tradition like good wine, or that the law of Moses is like the sun's heat, and the Talmud like pepper. They maintain boldly that he who violates the commands of Moses may be absolved, but he must be punished with death who disobeys the commandment of the doctors. One of their Rabbins asserts that the foundation of religion is not in the ancient written law, but in the new traditional law; and in accordance with these false notions, some doctors say: "Turn off your children from the study of the Bible, and led them to the feet of the authors of the Talmud!" Do we not seem to hear a popish priest exclaiming from the pulpit: "Read not the Holy Scriptures; study the Church Fathers and the Pope's letters!" And what wonder! are not they who stray from the path traced by the band of God doomed to fall into the abyss, and to dash themselves against the same rocks?

The Talmud is a vast collection of which cases of conscience are solved! No question so puerile, so strange, or even so improper as not to find place here; and the doctors always take care, in the solution they give, to assign great authority to the Rabbins.

The Talmudist Jews have thus lost almost entirely the spirit of piety. Full of superstitions, enslaved to outward forms and observances, they think to please God, like their ancestors, when they have cleansed the outside of the cup and platter, while within it is full of dead men's bones and all uncleanness. (Math. xxiii. 25.)

Soft words turneth away anger; but grievous words stir up strife.

Bro. Meredith of the Biblical Recorder, alluding to the notice in the Reflector of the application of our Ex. Committee to the Home Mission Society, submits the following proposition, which we hope will be accepted.—[Indica

## A Proposition.

"As we have had occasion to remark heretofore, we have not a doubt as to the course which the Board ought to pursue in the present emergency—not can we, as it seems to us, without impeaching either the integrity or the good sense of the Board, entertain a doubt as to the course, which they will pursue. Beyond all doubt, they can have no more to do with the subject of slaveholding, agreeably to the Constitution under which they act, in the appointment of missionaries to supply the Southern field, than they can have with that of holding property in houses, or lands, or factories, or mills, or any thing else. We are fully aware, however, of the delicate, and responsible, and of course, trying situation, in which, by the present application, under existing circumstances, the Board must be placed. We think we cannot but see the sequences too, which must follow decisive action, especially should such action be unfavorable to the claims of the South.

Under such circumstances, and especially as the question of union has in some sort been confided to a committee yet to make report, we beg leave to suggest the following expedient:

Let the slavery and abolition questions be fairly and fully discussed, and the discussion printed and circulated both at the South and at the North, and let the parties abide the result.

The following we could suggest as conditions:

1. Let three or more anti-slavery or abolition men be selected at the North, and let as many of opposite sentiments, be selected at the South, and let them conduct the discussion in such manner, and under such regulations, as may be hereafter mutually agreed on.

2. Let the questions be:
  1. Is slave-holding justifiable on gospel principles?
  2. Is proscriptive abolitionism justifiable on the same principles?or questions of similar import.

3. Let the discussion be conducted on Bible principles, and confined strictly to Bible arguments.

4. As soon as such discussion shall be concluded, let it be printed in book form, bound in a volume, and circulated through the land.

Our belief is, and has been, that such a discussion, candidly and respectfully conducted, and generally read, would soon quell the abolitionism which rages at the North—correct manifold errors and misrepresentations respecting the South, and eventually remove every cause of hindrance which now seems to threaten the unity of our general institutions.

We offer the above as a concession, and as an expedient for the preservation of union in the denomination. We offer it as an individual—as a Southern man—and as a Southern editor. We shall be pleased to learn how it will be received by moderate men at the North.

## Populousness of China.

If the cities of Boston, New York, Philadelphia and Baltimore were situated in a valley forty miles long, and ten or fifteen broad, and the intervening country were so thickly covered with villages that a man should never be out of sight of one or more of them—still the population of that valley would not be as great as is the population of that part of China, of which the preceding pages speak. At seven o'clock, A. M. we were at Amoy; by two o'clock, P. M. we had passed Haeteng and Cho-bey, and were anchored at Chang-Chow. Here were four cities, any one of which would be a city of the first size in the United States, and around these four cities, there must be at least two hundred villages and towns; and this is not all, for within thirty miles of Amoy, in another direction, is the city of Tung-an, said to be twice as large as Amoy, with, I know not how many towns and villages in its neighborhood. The mind is overwhelmed, to think of this immense population, numerous as the sands of the sea-shore, and all so closely together, and so easily reached, by water communication, for in a boat you may go to any one of these places in less than a single day. Now, it is worthy of remark, that Amoy is the very smallest of all the ports opened to foreigners. The population of Amoy may be stated at 200,000—that of Ning-po is probably one half larger—Shang-hae and Canton are each, at least, three times as large, and Fun-Chow is four or five times larger. If the country around each of the other ports is as populous as we now know that around Amoy to be, and the probability, from all I can learn is that it is quite as populous—then what fields are here for Christian efforts! I am astonished and confounded, and even, after what I have seen, can scarcely believe the half of what must be true respecting the multitudes of people who live in China—and the multitudes who are perfectly accessible to the efforts of the missionary.—[Missionary Chronicle, Rev. Walter M. Lowrie's Report.

For the Alabama Baptist.

## Good News from a far Country.

DEAR BROTHER JEWETT:—The Ministers and Deacons' Meeting of the Tuscaloosa Association, met with the Big Creek Church on Friday before the 5th Sabbath in September. The meeting continued seven days, and, as the result, about forty persons were hopefully converted. Twenty-eight persons have united with the Church by baptism, and five backsliders restored. Brethren Adams, Dotson and Atkins assisted in the preaching.

For the encouragement of Ministers and Deacons' meetings, I can say that the two which have been held at this place, have been abundantly blessed.

Our next will be held with the North Tuscaloosa Church, commencing on Friday before the 5th Sabbath of this month.

Your brother in the Lord,

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## THE ALABAMA BAPTIST.

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

MAISON, ALABAMA, OCTOBER 26, 1844.

### Gracious Intentions.

There is, at the present time, rather an interesting state of things in the Baptist church, in this place. Among those who have presented themselves, from time to time, for prayer, are a number of the students of the Howard and the Judson. We earnestly beg an interest in the prayers of pious parents, having children in these institutions.

### New Arrangement.

It should have been mentioned, last week, that the Association of Brethren concerned in sustaining this paper, have made an arrangement with Messrs. Sheffer, Farris, and Maples, of this place, for the regular publication of the same at its own office. As soon as possible, a new and improved press will be procured, together with other necessary materials, and the Baptist will appear on an Imperial sheet, in a style not surpassed by any religious paper in the United States.

**Query for the Alabama Baptist.**—Why is it more criminal for Brother Buck to circulate, in a private manner, proposals for a Western Publication Society, than it is for Brother Peck to issue, in a like manner, a pamphlet against Bro. Buck and ourselves, at the expense of the denomination? If there be a rumor of the one, has there not been more than a rumor of the other?—[Index.]

We have no difficulty in answering the above. A proposition affecting the entire Baptist denomination, ought to be brought forward openly, to be canvassed by all the members of the denomination.

Again; if brethren Baker and Buck make an attack on the Publication Society, it is the duty of the Secretary, bro. Peck, to defend the Society—to defend it officially, and he may do it, "at the expense of the denomination."

### Missouri.

Our brethren in this State have abandoned the design of founding a College. They speak of establishing a Theological Seminary, for the benefit of licentiates needing the advantages furnished by such an institution. It is probable, Dr. Jewell, who offered \$10,000 to aid in founding a College, will devote the same sum to the proposed Seminary.

**THE EVENING MIRROR.** Gen. Morris and N. P. Willis, well known as the talented editors of the New York Mirror, have issued the first number of the EVENING MIRROR, a daily paper, to be devoted to intelligence, commerce, &c.—This is rather a new department for these gentlemen, but we doubt not they will sustain themselves with ability and spirit. A novelty connected with this enterprise is, that it makes literature a feature of a Daily Newspaper. It will contain the news of each morning, and note the changes in the markets and the operations in the funds, on the day of publication. The commercial and shipping news department will be full and complete. It will be neutral in politics, yet will boldly point out abuses, by either party, of the freedom of press and speech, means or influence. Price, six dollars per annum.

**HONOR TO MISSIONARIES.** Messrs. Bridgman and Parker, American missionaries, have been appointed by Mr. Cushing, our Ambassador to China, as Interpreters to the legation. Dr. Bridgman also officiates as Chaplain to the embassy, religious services being performed at the legation every Lord's Day.

It will be recollected, Dr. Judson was Interpreter for the British general, during the war between England and Burmah. These are instances of involuntary respect paid by the world to the learning and integrity of those devoted servants of Christ, who have consecrated their talents and attainments to the preaching of the cross on heathen shores.

### Young Ladies have an Influence.

While attending school, Miss — had joined a Total Abstinence Society. Having received her Diploma, she returned home, by her virtues and accomplishments, to shed an additional lustre over a family circle already bright and joyous in its superior intelligence and refinement. Being in company, one evening, a gay young gentleman, taking a glass of wine, said to her: "Miss Mary, permit me to drink your health, in this glass of wine." In a glass of cold water, if you will, she replied. "No, but I will drink it in this wine." Not by my permission, sir. "Oh, don't be so foolish; I insist on the pleasure of doing it with the wine." Never, with my consent. Perceiving she was in earnest, the gentleman replaced the glass, untasted.

Let no young lady reading this say, she has no influence. If the female sex would take the decided stand Miss — assumed, thousands of wretched young men would be saved from ruin.

### Education at the West.

Hundreds of thousands of dollars have been given by the people of New England, within the last twenty years, to aid in the establishment of literary institutions in the Great Valley of the Mississippi. These funds have, in most instances, been judiciously applied, but cases have occurred, in which the most chimerical and impracticable schemes have been encouraged, and the money drawn from the benevolent has been worse than thrown away. On the other hand, the failure of educational enterprises which once promised fair, has discouraged the liberality of the

friends of the West, and they have sometimes refused to lend their assistance to plans which were really worthy of encouragement. To remedy these evils, to enable all the patrons of learning to act intelligently and efficiently, a Society has been formed, in New York city, for promoting Collegiate and Theological Education at the West. That aid derived from the Eastern churches may be more available, systematic, and effective, there will be an annual presentation to the churches of the great subject of COLLEGIATE EDUCATION in its various relations to the intellectual and spiritual well-being of our new settlements.

The Society has a Board of Directors who decide on all applications for aid, and make appropriations according to their discretion. They will not appropriate funds to permanent endowments, or to the payment of debts. They will give only to the support of instructors and the purchase of libraries and apparatus. The Directors are enabled to scrutinize the location of every institution asking assistance—to examine its plans, expenditures, system of instruction, and pronounce upon its fitness to receive aid and on its claims to the funds of the Society. By this arrangement, the East will be delivered from swarms of hungry Agents from the West, which, in past years, like clouds of locusts, have overshadowed the land. The people will be protected from imposition, whether proceeding from the head or heart.

Last year, the Society raised over seventeen thousand dollars.

### "A False Presentation."

Under this caption, our brother of the Index has some remarks which require a brief notice. We are perfectly willing to submit to the readers of the two papers, the course which we have taken towards brother Baker. We hope always to be just; to be generous, our brethren will seldom give us an opportunity; and we would show our magnanimity, not in professions alone. We shall always feel at liberty to expose the unsoundness of views which appear to us to be erroneous; and, while we desire to conduct every discussion with perfect fairness and good temper, we give no pledge as to the length or the brevity of our arguments.

We apprehend, brother Baker forgets his Bible, when he speaks of "the way we (himself and others, 'by the grace of God,' born South of Mason and Dixon's line,) treat opponents in the South"—and when he talks of "the rule of honor which the custom of Southern editors has established." Now, in our humble opinion, this constant harping upon the South, Southern editors, the North! the North! and the like, is any thing but "magnanimous, generous, or just"—it savors not of the things that be of God, but of the things that be of men. It is worse than the spirit that said, I am of Paul, and I of Apollos, and I of Cephas. For ourselves, we desire "no rule of honor," other than the WORD OF GOD—no "custom," but what CHRIST has established. Let the men of this world, political demagogues, hireling editors who pander to a morbid sensitiveness in the public mind—men who think it better to reign in Hell, than serve in heaven; men who never profess to be influenced by any motive purer than the love of party—let such men fan the embers of sectional jealousy, sow the seeds of discord and disunion, and seek to promote their own selfish aims without regard to the general good. Let such men follow worldly maxims and worldly customs. But never let it be said, that the DISCIPLES OF CHRIST imitate them, in these things. Let not CHRISTIANS, either in the North or in the South, whether editors or others, practice such treason against their Lord. "BE NOT CONFORMED TO THIS WORLD." If we are true Christians, we have but one Master, even Jesus Christ. And "if any man have not the spirit of Christ, he is none of his." That is a spirit of humility, meekness, gentleness—a spirit of peace, and of universal benevolence. It loves all the churches of Christ, all the members of his body, wherever they are found. It ever strives to preserve "the UNITY of the Spirit in the bond of PEACE." May the meek and lowly Saviour abundantly impart to all his people of this spirit! May our hearts, and hands, and pens, ever be under its influence! Thus with singleness of purpose shall we seek to advance the cause of God, and promote the interests of the Redeemer's kingdom.

### Where did she Get the Money?

Mr. and Mrs. Wade, missionaries of our Board, have declined further assistance from the Baptist Board of Foreign Missions, lest they should be supported, in part, by funds the proceeds of slave labor. This is well enough, if they choose so to do. If they prefer to derive their support from the friends of missions in a particular section of country, they have an undoubted right to that preference. If they do not want our money, we shall most cheerfully bestow it upon those missionaries who thankfully receive it. But there is another point in the case, on which we should be glad of some light.—From recent statements published in the Free Missionary, it appears, that Mrs. Wade has forwarded to this country, since 1842, One Hundred and Fifty one dollars eighty one cents, to be applied by the Abolitionists, to assist fugitive slaves to escape into Canada!! Now, we beg to be informed, Where did Mrs. Wade get this money? Did she save it from the salary paid her by the Board? Does she take money contributed by Southern Christians for her support as a missionary to the heathen, and send it to this country, to help run-away slaves go into Canada? These questions have been urged on

us, and we know not what answer to give. Will some member of the Board enlighten us, in regard to a matter of so much interest to Southern churches?

### For the Baptist.

### Justification.

As my friend \*M.\* is not satisfied with the latter part of my last disquisition on this subject and not only thinks that I "express a great anti-scriptural error," but also thinks "that his (my) expressions are liable to great objection—and might lead, in the unwary, to serious and fatal error on this vital question," I feel disposed to add a few words more, and hope that they will be profitable to the readers of your paper.

Your correspondent \*M.\* says that the answer marked 1. is perfectly satisfactory. In that I said, "all the meritorious ground of our justification is Jesus Christ and him crucified." Let this be kept in mind, for in this we agree.

In the part marked 2., I said, "faith is counted for the righteousness by which we are justified." This I called "our justifying righteousness." Whether this last term be admissible or not, since I explained definitely what I meant by it, it could mean no more nor less than the definition. I will not, however, contend for it, as the definition is all that I want.

The question now is, Is the expression "faith is counted for the righteousness by which we are justified," anti-scriptural? "Abraham believed God, and it was imputed to him for righteousness." "To him that worketh not, but believeth on him that justified the ungodly, his faith is counted for righteousness." Rom. 4: 3, 5. Mr. Fuller, in the passage referred to by \*M.\* says, I do not think that faith here means the righteousness of the Messiah, for it is expressly called *believing*. Works, I. 652. And "it (faith) is manifestly the same thing, in the account of the Apostle Paul, as *believing*, which is very distinct from the object believed in. Works, I. 769. The Apostle says, "It (faith) shall be imputed to us also, if we believe on him who raised up Jesus our Lord from the dead." Rom. 4: 24. "Therefore, being justified by faith, we have peace with God." Rom. 5: 1. The reader now can judge whether my definition "expressed a great anti-scriptural error."

My friend M. acknowledges that "when \*H.\* says that the scriptures nowhere assert that the righteousness of Christ is imputed to believers," "if he means these very words, he may be right." If I am right, why intimate that my expressions might lead to fatal error? If I have used the words of scripture, I have spoken, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2: 13.

Further \*M.\* says, that "the righteousness of Christ," that is, "that a righteousness which is not properly ours, viz: that of Christ, is counted or reckoned as if it were ours, and is made available for our justification before God, by our believing in Christ and resting on him." Is this scripture? My friend \*M.\* acknowledges that these words are nowhere found in the scriptures. The nearest that he can find is in Jer. 23: 5.—"This is the name by which he shall be called 'The Lord our righteousness.'" But it should be remembered that in Jer. 33: 16, it is written, "and his is the name wherewith she shall be called 'The Lord our righteousness.'" I leave \*M.\* to explain these passages according to his system. I have no difficulty with them.

Now, if the Apostle, when he used *faith* in this connexion, "all the time meant the 'righteousness of Christ,'" why did he never tell us what he meant? His direct object was to show the Romans how they were to be justified, and he told them that "faith was counted for righteousness," and that they were "justified by faith." But \*M.\* says "the truth contained in these words" (the righteousness of Christ) "is what I understand to be asserted all the time when it is said that faith is counted or imputed for righteousness." The Apostle in the Epistle to the Romans, uses this, or a similar expression about 12 times, and in his Epistle to the Galatians 6 times, and in James at least once—but in neither place, nor any where else in the Bible, have they told us that they meant any thing else than what they said. And I really think it quite unreasonable to suppose that a word of so much importance as *faith*, should be used so many times, and never in its ordinary sense, nor any where defined.

I believe unhesitatingly that "we are justified freely by his (God's) grace, through the redemption that is in Christ Jesus." Rom. 3: 24. But "to establish the doctrine of justification by the righteousness of Christ, it is not necessary to maintain that the faith of Abram means Christ in whom he believed. Nor can this be maintained: for it is manifestly the same thing as *believing*, which is very distinct from the object believed in. The truth appears to be this: It is faith, or believing, that is counted for righteousness; not, however, as a righteous act, or on account of any inherent virtue contained in it, but in respect of Christ, on whose righteousness it terminates." Fuller's Works, I. 769.

I do not know whether \*M.\* means to deny that faith is an act of the mind, or not. He appears to maintain that if faith is an act of reliance, then we are justified by works. I do not know what may be his metaphysical notions, but I suppose that to believe is as much an act of the mind as to love, or to hate. If believing be an act of the mind, then one may believe, i. e., may act, without working the works of the law.—"But to him that worketh, (i. e., obeyeth) not, but believeth, (i. e., performeth the act or work of believing) on him that justifieth the ungodly,

his faith is counted for righteousness." I ask \*M.\* to read this passage, and supply what he supposes is meant by the word "*believeth*," in its place; for belief and faith mean the same thing, as is evident by comparing Rom. 4: 3, 9. I confess I cannot make any sense of it, if I supply "the righteousness of Christ" in place of the word "*believeth*." And then, what is the meaning of the word *his*, *his* faith? Whose faith? Why, certainly the faith of him that worketh not, but believeth. Faith, then, cannot mean "the righteousness of Christ."

The reader will be able to determine whether I have advanced an anti-scriptural error, or whether I have spoken according to the oracles of God. If I have adhered to the word of truth, there is no danger of misleading others into serious and fatal errors.

Again, if faith mean the righteousness of Christ, why is it said, "Abraham believed?" Why did Christ say "believe the gospel?" Why did Philip say, "If thou believest with all thy heart?" \*M.\* says, "if faith be taken in the gospel sense, what is it but reliance on the truth of this proposition, that we 'are just freed freely by his grace, through the redemption that is in Christ Jesus.'" It faith is "a reliance on the truth of this proposition," how can it be, at the same time, "the righteousness of Christ?" Certainly my friend will not say that these two expressions mean the same thing. Which is it? He further asks, "Is it then the act of reliance which is counted to us for righteousness?" "If it be the act, then we are justified by works." Now, if faith, taken in a gospel sense, be a reliance on the truth of the proposition named, then that reliance is that which is counted for righteousness; for surely it is *faith in a gospel sense* which is so counted. \*M.\*'s own definition drives him to the conclusion that justification is of works. But this sentiment is evidently wrong, and he leaves it and presents another definition of faith, by which he avoids the sad dilemma. This last definition is such, that I am utterly unable to introduce it into the passage quoted, in the place of the term defined, and make any sense at all. I am therefore compelled to reject the last, and adopt the first, viz: faith is a reliance, &c. I also avoid the conclusion that justification is by works, by making a distinction between the acts of the mind merely, and "the works of the law." By the words of the law shall no flesh be justified in his sight; but faith, which is the act of reliance upon the truth of the proposition that we are justified freely by his grace, &c., is accounted for righteousness.

I have, therefore, clearly established the proposition that "*faith is counted for the righteousness by which we are justified*;" and this is neither anti-scriptural, nor erroneous. Thus, to the enquiry, "What shall I do to be saved?" I can answer, "Believe in the Lord Jesus Christ, and thou shalt be saved." \*H.\*

### Hon. Levi Farwell—Extracts from an Obituary Notice in the Memorials.

Mr. Farwell was one of the most prominent and influential laymen, in our denomination. He was for many years, a member of the Senate of Massachusetts, and, at the time of his death, a Representative from Cambridge. He became pious when about seventeen years of age, and at twenty united with the Old South (Pedo-baptist) church, in Boston. While confined to his room as an invalid, for some two years, his reading of the Scriptures, says the notice, led to a

### Change of Views Respecting Baptism.

During his confinement, much of his time was spent in reading the Bible. He resorted to the word of God as the source of his comfort, and as furnishing a test of Christian character. Whether he was laying the foundation of character and influence for future life, or making solemn preparation for a speedy exit from the world, he knew not. In either case, he desired a familiar acquaintance with what was taught in the oracles of divine truth. In the course of his reading and investigation, he was incidentally led to inquire what the scriptures taught concerning baptism. He has frequently said that he was surprised and disappointed in the first reading of the New Testament, as he prosecuted this inquiry; but he supposed the fault was in himself. He read again with Doddridge and others to aid him. Still he was disappointed at the small number of texts which sustained by any interpretation the pedobaptist view of the subject, and dissatisfied with the interpretation given a large portion of them by the authors whom he consulted. He was almost fearful that he had not acknowledged his Saviour in the way of his appointment. He was in difficulty; and acquainted his pastor with his investigation and disappointment. He endeavored to relieve him from difficulty and to soothe his feelings. They had frequent conversations, and Mr. Farwell read treatises on the subject of Baptism, which he recommended, and re-perused the scriptures. The result was, he was painfully convinced that he had not been baptized; he determined to obey the teaching of the word of God, and follow the dictates of his conscience on the subject. Accordingly, in September, 1811, he was baptized by Dr. Thomas Baldwin, and joined the church then under his pastoral care. So important did he deem this investigation that he left a record of the process and its results. It is now before me, attached to the inside of the cover of a blank book in which he recorded the texts which were the themes of the discourses which he heard on the Sabbath.

This record indicates a very careful, patient, and thorough examination of the subject, so far as a mere English reader can prosecute the investigation.

### Efficiency as a Member of the Church.

"From this time his energy and influence were devoted to the advancement of evangelical religion in Cambridge. He was ready to make any sacrifice, or perform any labor which the cause seemed to demand. The first pastor of the church (Rev. Bela Jacobs,) was not in good health for several years of his ministry. Deacon

Farwell seldom allowed a day to pass without calling on him and inquiring if any thing was needed for his comfort, or a supply for the Sabbath. While the pastor did what his health would permit in visiting the church and congregation, that there should be no lack in this respect, Mr. F. spent much time in visiting the sick and others connected with the congregation. He acquired a peculiarly happy manner in these offices of christian kindness, and rendered efficient aid to the cause of religion in this way. His cares multiplied with his years, but his arrangements were always made to give room and time for the performance of his duties to the church. His punctuality in his business engagements was proverbial; but he was no less constant and prompt in his attendance on all the social meetings of the church, than in his secular arrangements."

### Love of the Scriptures.

"From its first establishment, he was a teacher in the Sabbath School, and for many years acted as superintendent. During the week he sat in council with the Senate of the Commonwealth, and on the Sabbath took his place before his little class in Sabbath School. Nor did he trust to his general knowledge of the scriptures, or his superior talents as a sufficient furnishing for the work; but made special and thorough preparation for it. Before engaging in the business of every day, he almost uniformly sat down to prepare for the Sabbath. This was his habit for years. It was thus he became one of the best teachers in this department of religious education; and it was thus his words of instruction had great weight with those who listened to him. Much of the extensive and excellent religious influence which he exerted should be ascribed to this habit of searching the scriptures daily."

### Prof. Bush on the Resurrection.

Messrs. Wiley and Putnam, of New York, have in press a new work from the pen of Prof. Bush, which will, no doubt, awaken deep interest on the subject of the Resurrection. In a notice of the forth coming work, the Editors of the New World, who have had the perusal of it in advance, remark that—

"Prof. Bush brings to the test of reason and revelation the accredited doctrine of the Resurrection of the Body. Assuming this to be, in some sense or other, the positive creed of Christendom, he enters upon the consideration of it upon physiological grounds, and aims to show that the admitted fact of the constant flux of particles in our present bodies throws an insuperable bar in the way of the resurrection of the same bodies, in as much as the very idea of *sameness* is precluded by the evanescent nature of the subject. The conceded fact, moreover, that the constituent elements of our bodies are incessantly passing into new and multifarious combinations, animal and vegetable, presents another objection, which he affirms, though often urged, has never been answered. The difficulty lies in establishing a conceivable relation between the body that dies and the one that is raised. This, he maintains, on the common view, is impossible, without the actual re-gathering and re-constitution of the dispersed relics in the original structure; and this, if it were effected, would constitute a material and not a spiritual body, which revelation affirms to be the body of the resurrection. This point is argued with the greatest acuteness and ingenuity. The learned Professor displays in this portion of his work an aptitude for metaphysical speculation which we were scarcely prepared to expect, even from the power he has already shown as a Biblical critic.

After a chapter devoted to the consideration of the identity of the present and the future body, in which he maintains an all-important distinction between the identity of the body and the identity of the person, the author proceeds to the development of his own theory, which is that of the *elimination at death of a spiritual body by a natural law*, as truly as the butterfly is developed from the chrysalis of the caterpillar. This transition from the one organization to the other, constitutes the essential truth of the resurrection, which cannot possibly be viewed apart from the *real process*. He here enters a field of absorbing interest, and carries his reader irresistibly along with an unbroken chain of argumentation, to the main conclusion.

Thus far the rational argument. Prof. B. then proceeds to the scriptural testimony; and here the learned author is completely at home. We have seldom, if ever, seen a finer specimen of logical power applied to the elucidation of scripture. He contends, in the first place, that the term "*resurrection*" itself, rightly interpreted, conveys no intimation of the revival of the dead body, but indicates the great fact of *future life of immortality*; and then enters upon a critical examination of all the important passages in the Old and New Testament, touching upon the doctrine in question. The grand result to which he comes, is, that revelation affords as little countenance to the doctrine as reason—and that we are really shut up to the conviction, that the resurrection state ensues immediately upon the abandonment of the gross tabernacle of the flesh. The objection to this view, which might be urged from the relations of this dogma to the cognate topics of the Judgment, the Second Advent, &c., he handles with equal ability—sweeping away the very foundations on which the popular delusions of Millerism are built.

We have given above but a very imperfect sketch of this most original and able work. It is replete with new ideas, and with the most cogent and conclusive reasoning. It must inevitably, if its positions be sound, put a new phase upon the exhibition of the great sanctions of religion, while, at the same time, there is not the slightest detracting from the moral power of the doctrine as usually held. He leaves the great truths of *Resurrection and Retribution* in their integrity, and aims to present both in such a light as to clothe them with new efficiency in the machinery of human motives.

**FRENCH COLONY IN AFRICA.**—The present possessions of France in Africa cost her from two to three millions sterling a year, and require 100,000 men. This is surely "paying too dear for a whistle."

An Anti-Slavery Convention, composed of the ministers and members of the Old School Presbyterian Church, lately met in Hamilton in this State, (Ohio) to consult on the subject of Slavery in reference to its existence in the Presbyterian Church. Dr. Bishop was chosen Chairman. Measures were taken to establish a religious paper, whose columns shall be open to discuss the Slave question.—[Cross & Journal.]



## Highly Important.

AMERICAN BAPTIST HOME MISSION SOCIETY.  
New-York, Oct. 7, 1844.

The Executive Board of the American Baptist Home Mission Society, having examined the application of the Executive Committee of the Georgia Baptist Convention for the appointment of Elder James E. Reeve, feel it their duty to state that, in addition to the information required of applicants, this communication contains a statement that Mr. Reeve is a slaveholder, and that act is offered as a reason for his appointment, in the following terms: "We wish his appointment so much the more, as it will stop the mouths of gainsayers. I will explain. There are good brethren among us, who, notwithstanding the transactions of your society at Philadelphia, are hard to believe that you will appoint a slaveholder or a missionary, even when the funds are supplied by those who wish such an appointment." The application, therefore, is an unusual one.

At the last anniversary of the Society, the following Preamble and resolutions were passed:

"Whereas, the question has been proposed—whether the Board would or would not employ slaveholders as missionaries of this Society; and whereas it is important that this question should receive a full and unequivocal answer, therefore Resolved, That as the Constitution of the Home Mission Society clearly defines its object to be the promotion of the Gospel in North America, and as it is provided by such Constitution that any auxiliary Society may designate the object to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries, according to such funds, and select the field where such missionary or missionaries shall reside.

"Therefore, 1st: That to introduce the subject of slavery or anti-slavery into this body, is in direct contravention of the whole letter and purpose of the said Constitution, and is, moreover, an unnecessary agitation of topics with which the Society has no concern, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed.

"2d: That the Home Mission Society—being only an agency to disburse the funds confided to it, according to the wishes of the contributors, therefore, our co-operation in this body does not imply any sympathy either with slavery or anti-slavery, as to which societies and individuals are left as free and uncommitted as if there were no such co-operation."

We disclaim attributing to our Georgia brethren a design to disturb the deliberations of the Board by introducing the subject of slavery through the medium of their application, but such, evidently, is its tendency. In the opinion of several members of the Board, the application seeks the appointment, not in the usual manner, merely of a missionary, but of a slaveholder, and is designed as a test whether the Board will appoint a slaveholder as a missionary, and thus (in the language of the Society's resolution) "in direct contravention of the whole letter and purpose of the constitution," introduces the subject of slavery. They, moreover, believe that if the application were entertained by them it would, consequently, introduce a discussion on the admissibility of a missionary of the Society being a slaveholder from which they are restricted by the vote of the Society which declares it to be a topic "over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed." To such an alternative they should not be driven. The Constitution, the "Circular" of the Board, published in 1841, the Resolutions of the Society at its last anniversary, and the harmony of the Board, all forbid it.

The appointment of missionaries, constitutionally regulated, and recommended according to the established rules, without the introduction of extraneous considerations, calculated to disturb our deliberations, is the Board are, during the period of their appointment, sacredly bound, in equity and justice, to make to the extent of their pecuniary ability—keeping in view a fair distribution throughout the field, of the funds committed to their trust. But when an application is made for the appointment of a slaveholder, or an abolitionist, or an anti-slavery man, as such, or for appropriations to fields when the design of the applicant is apparently to test the action of the Board in respect to the subjects of slavery or anti-slavery, their official obligation either to act on the appointment or to entertain the application ceases; therefore

Resolved, That in view of the preceding considerations it is not expedient to introduce the subjects of slavery or anti-slavery into our deliberations, nor to entertain applications in which they are introduced.

Resolved, That taking into consideration all the circumstances of the case, we deem ourselves not at liberty to entertain the application for the appointment of Rev. James E. Reeve.

Resolved, That the Corresponding Secretary transmit a copy of the foregoing views and resolutions to the Chairman of the Executive Committee of the Georgia Convention.

By order of the Executive Board,  
BENJ. M. HILL, Cor. Sec'y.

We have perused the above document with profound grief and mortification. In our last number, referring to this subject, we spoke as follows:—

"From a semi-official source it is now ascertained, that the appointment will not be refused, and if action upon it be 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."

But from the Circular, we now learn, our expectations have been disappointed—the appointment of Mr. Reeve has been refused. By this act, we believe the Executive Board has violated the Constitution. They virtually decide that the "Constitution forbids" the appointment of a slaveholder! To our minds, this is a most flagrant misconstruction of that instrument, and the Board have greatly transcended their legitimate authority, in adopting such an interpretation. If an Auxiliary claims the appointment of a certain missionary, and the individual named is "constitutionally eligible," in other respects, the Board has no right to inquire whether he be a pro-slavery or an anti-slavery man—they must make

the appointment, without any reference whatever, to the subject of slavery. Failing to do so, they are unfaithful to the sacred trust reposed in them by the churches, whose agents they are, "to disburse the funds confided to them, according to the wishes of the contributors."

What course shall Southern churches pursue, in reference to the Home Mission Society? We reply, DROP ALL CONNECTION WITH IT. To this we are driven, by the action of the Executive Board. The fact stands out boldly before the world, that this Board has refused "to entertain the application for the appointment of Rev. James E. Reeve," because he is a slaveholder. We must then, hereafter, refuse to entertain their appeals to us for our funds.

## Messrs. Stow and Turnbull at the Boston Association.

As Mr. Stow has been represented as "a friend to the South," by the advocates of his new hymn book, the *Psalmist*, we think proper to apprise our readers of some of his doings at the recent meeting of the Boston Association, that they may be furnished with the necessary evidence of his friendship. To save time and labor, we extract from the Reflector the following account of the proceedings on the subject of slavery at the meeting of the Association.—[Index.]

"During the forenoon session of Thursday last, the Rev. Baron Stow requested the privilege of presenting a resolution—a resolution, he said, which, but a few years since, might have been deemed a firebrand, and its mover an incendiary. But it was not a firebrand, nor was he an incendiary. He had no doubt but it expressed the sentiments of the Association, and he hoped it would pass without discussion. He then read the following resolution.

Whereas the circumstances of the times seem to us to require that we should make clearly known our sentiments on the subject of slavery, therefore,

Resolved, That we regard American slavery as a system of aggravated wrong, which we cannot by any means approve or countenance, and we would most affectionately and earnestly request all professors of religion, who are connected with this system, to separate themselves from it as speedily as possible.

The Rev. Mr. Turnbull, immediately seconded this resolution, with the remark, that he should be gratified if it could pass without debate. Dea. K., an aged brother now residing in Brookline, rose to express his dissent, but before he had uttered his first word, the Moderator was calling for the yeas and nays; and from the whole body hands went instantaneously up in favor of the resolution; but not one was raised against it. Dea. K. went on and stated his entire dissent; on which the Moderator inquired if the motion should be put again. Several members nodding assent, he immediately called for the yeas on the resolution again; and again there was a forest of uplifted hands; he called for the nays, and the hand of the venerable deacon arose, 'solitary and alone!'

Our readers, south as well as north will observe that this action was taken by forty ministers of this city and vicinity, with other delegates from the several churches, with such promptitude and unanimity, that they seemed all to rejoice in the opportunity for giving such an expression. We are happy to know that the action was approved by the Moderator, and by many members of the Baptist Board of Missions who were present. The motion was made and seconded by members of the Board, and if some eight or nine who were present did not all vote for it, not one voted against it."

"Though advocates of the *Psalmist*, we have never represented Mr. Stow as 'a friend to the South.' Others may have done so.—[ED. ALA. BAPTIST.]

An Incident and a Warning. A few days since, two prisoners, convicted in different counties, on their way to the Auburn (N. Y.) State Prison, met, and instantly recognized each other as old friends, associates, and class-mates in Dartmouth College! One of them (Delaney) was expelled, and the other (Nichols) absconded. They both followed the bent of their inclinations and both are felons, suffering a felon's doom. It is no small part of their suffering to reflect what they were, what they might have been—and what they are.—[Northampton Gaz.]

## Interesting Statistics of France.

The following calculations are extracted from a French statistical work. Out of every 100 persons accused, 61 are regularly condemned. Out of the whole population, 1 in every 5,460 inhabitants are accused. In every 100 crimes 25 are against the person, 75 against property. Experience shows, that the number of murders is nearly the same every year, and it has been observed that the instruments or means employed are also in the same proportion. It is stated that the inclination to crime is at its maximum in men about the age of 25; in women five years later. The proportion of males and females brought to trial is four to one. It seems the seasons have an influence on crime. In summer, more crimes are committed against the person, fewer against property; the reverse in winter. The development of the inclination to crime agrees very perfectly with that of the passions and physical strength; and, on the other hand, the development of reason tends to restrain the inclination. The greatest physical strength of man is developed between the age of 30 and 35, and the greatest mental powers between the age of 45 and 50. At this age, the greatest number of *chefs d'œuvre* of the French theatre have been produced; and, it is a singular fact, that at this age mental alienation is most frequent, and most difficult to remove.

The calculations relative to suicides in Paris are curious. From 9000 judicial reports, the following classification is made: It is said that philosophical, or premeditated suicide, takes place during the night, or a little before daybreak; that accidental or unpremeditated suicide, takes place during the day, because it is then that the occasional excitements occur, such as quarrels, drunkenness, losses at play, bad news, &c. It is said that at every age man chooses particular modes of suicide. In youth he has recourse to hanging, which he soon abandons for pistol or poison. None but the *canaille*, or lowest class, resort to drowning as a means of self-destruction. Gaming is considered to be the principal cause of suicide amongst the male sex, and disappointments in love affairs amongst the female sex. Self-destruction from poverty, though felt to a great extent, is not considered to bear a relative proportion to the other causes enumerated.—[London Patriot.]

## The Mormons.

Correspondence of the St. Louis Republican.  
WARREN, Ill., 30th Sept.,  
4 o'clock, P. M.

The Governor arrived here yesterday with 500 troops. This morning he opened a negotiation through the mediation of Gen. Hardin and E. D. Baker, with Messrs. Sharp and Col. Williams and Jackson, for whom warrants were issued for the killing of the Smiths. Messrs. S. and C., together with others, had retired to Churchillville, where they were amusing themselves with a squirrel hunt. About noon the treaty was concluded and signed, in form, by the Governor, Messrs. Sharp, &c. It is stated that they may go to Quincy and undergo their preliminary trial, before Judge Thomas, and in no case are they to be committed to jail, but shall be permitted to give bail for their appearance at the next term of court, and if they are not then ready for trial, to be deferred till next Spring. No more arrests to be attempted while the troops are in the country. They leave to-morrow morning. If ever there was a man who deserved a straight jacket, I think it is Gov. Ford—none except a few head-eaters defend him; he is an object of ridicule and contempt to all acquainted with the circumstances of this expedition. I would observe that Gen. Demming is to have no control over Sharp, &c. This was expressly stipulated in the negotiation. I have neither time nor paper to add more.

ON BOARD STEAMER GALENA,  
Sept. 30th, 1844.

Gentlemen: The war is ended, and the troops are en route for home. This day the Governor held a treaty with the individuals against whom writs had been issued for being engaged in the killing of the Smiths, and after some considerable negotiation, the matter was finally settled, to the satisfaction of all concerned. Col. Williams and Thomas C. Sharp, Esq. agreed to surrender, if they could be taken to Quincy for their examination. This was agreed to on the part of the Governor. Further, they were to have an escort to protect them while in the custody of the officer. If sufficient evidence was adduced to warrant the Judge to commit for trial, the prisoners were to give moderate bail for their appearance at court. If an indictment is then found, they are to have a continuance and a change of venue. This all might have been accomplished without calling out twenty-five hundred militia, if the Governor had taken the proper steps in the first place.

I look upon the whole matter as a most ridiculous humbug. The cost to the State will be about \$150,000, and this is no small matter to us in our present circumstances. The citizens of Hancock did not wish, and indeed they would not, resist the officers and men in the discharge of their duty; but if the Governor will place himself at the head of the Nauvoo Legion, he will find a different result. The prisoners will have their examination before Judge Thomas tomorrow or next day. I will send you the result as soon as known. I may, after the examination is over, send you a copy of the terms of capitulation, signed by his Excellency the Governor. Quincy is in sight, and I must close this, as I shall remain there to see the finale.

Respectfully, &c.

## The Liberal Man.

A liberal man will not discard an old friend for a new one, neither will he refuse to extend his friendship to a second or a third because he has extended it to one. These remarks will be illustrated by the following extract from a letter, which the writer was careful to inform us was not designed for publication, but we feel very sure he will pardon us for making this extract:

"To show you how highly the Index is estimated in my family circle, in which there are four persons who regularly read it, I will just state, that when the papers arrive from the office, the first enquiry is, 'has the Index come?' and it is generally the first paper read, notwithstanding we take the Alabama Baptist, the Memorial and the Baptist Record; not but that we esteem these highly—and desire that every family in the land took a copy of each, but the Index is an old visitor, and always comes freighted with good news from some that we personally know."

The writer of the above removed from this State; it is therefore very natural for him to feel peculiar interest in the Index; but we are pleased to see that he sustains the paper in the State in which he now resides, and others also. We commend his example to our brethren in Alabama generally. The Alabama Baptist is ably edited. The editor (though he has struck a blow at us that we do not think was kindly done) is generally judicious, and we know that he has placed the Baptists in Alabama under lasting obligations to him. We will strive to do him justice whether he does us the same or not.—[Index.]

THANK-YOU, brother Baker: you here do us more than justice. Honest differences of opinion cannot produce coldness, when there is a mutual desire to do justice.—[ED. ALA. BAP.]

Papery and the Bible. "Wherever the Pope reigns," says Col. Tronchin, a Swiss veteran in the cause of Christ, "the word of God is severely proscribed. In Piedmont and Italy, it is one of the books most strictly forbidden. Dramas, novels and licentious works are better, in the eyes of the governments of those countries, than the Bible." This testimony does not lie. It declares what is the spirit of Popery everywhere. "The word of God is the terror of the Romish clergy."

The Millerite Meeting—Another Victim. The Millerite meeting in Juliana street, was crowded to excess last evening; and in consequence of apprehensions of individual safety and the public peace, the Sheriff cleared the house. Meetings in the evening are therefore to be discontinued there. A young man, an apprentice to Mr. Caldwell, who attended the meeting last evening, was taken home under serious mental excitement, and this morning we learn he is a raving maniac.—[Phil. Gaz.]

## MARRIED.

On the 17th inst., by the Rev. Solon Lindsley, EDWARD A. BLUNT, Esq., of this place, to Miss MARY ORR, of Dallas county.

WANTS A SITUATION.—A Graduate of a Western College, who can furnish satisfactory recommendations, wishes to engage in teaching an English and Classical School. Address Mr. Durant Waterman, Walnut Hills, Ohio.

Oct. 26, 1844.

## Calls to the Ministry.

The following extract from the September number of the Christian Review merits the serious attention, alike of our churches and those who aspire to the work of the ministry.

We pass to notice the manner in which the ministers of Christ are to be introduced into their sacred work. In the first place, the candidate must have a strong persuasion in his own bosom, that he is called of God to preach the gospel; in the next place, the church to which he belongs must obtain good evidence of the same. No church has a right to urge a man into the ministry, contrary to his convictions. On the other hand no man has a right to urge himself into the ministry, contrary to the convictions of his brethren. However strong his own desires for the sacred work, he should hold himself in doubt of his divine call, unless he is sustained by the concurrent convictions of his brethren. We have frequently heard young men complain that they were anxious to commence a preparatory course of study for the ministry, but that they could not obtain the recommendation of their church. They have not scrupled to ascribe this to some unjust prejudice; and have seriously inquired whether they ought not to ask a letter of dismission, and unite with some church more likely to favor their wishes. In such case, a young man has reason to distrust his own feelings. He ought to wait, and pray that the same God who, he trusts, has led him to desire the ministry, would dispose his brethren to encourage him to enter the sacred work. He has no authority for leaving the church for such a reason; and we question whether any other church has a right to receive him for such a reason. A young man carries with him but a poor recommendation, when he represents himself as standing much higher in the confidence of God, than he does in the esteem of his brethren.

But where an individual is himself convinced that God has called him to the work of the ministry, and the church receives the same conviction, it is as much the duty of this church to encourage him, as it is his to enter upon the work; for this is one main design for which churches are organized—that they should search out, and send into the ministry, and sustain, those who give evidence of being divinely called for this purpose. It is of little importance how such conviction first came to take possession of the candidate's mind; it may have originated in his own meditations, or in some season of prayer; or some brethren in the church may have first communicated to him their own convictions as to his duty; or the attention of the pastor may have been directed to him, as one whom the Lord seemed to be preparing for his work, and he may have pressed the young man to a serious consideration of the subject: this would be perfectly proper; it is one of the important duties of the pastor to seek out and bring into exercise all the gifts with which God is blessing the church. All that is necessary is, that the candidate himself, and especially the church to which he belongs, should have good reason to believe that he is called of God. Then, after he has been properly instructed, there is a divinely sanctioned mode by which he may be appointed to this work, and officially invested with authority to discharge all the duties of the sacred office. This is usually denominated *ordination*.

[From the Banner and Pioneer.]

## A Grievous Burden.

Among the wonders of this day, I regard as not the least, that America's continuance to submit to the oppressive "tariff" of our letter postage. Rates established before the Revolution, when the number of letters was few, and the expense of carrying the mail, over horrid roads was great, are continued, now that letters are innumerable, and roads, railways, and steamboats are found everywhere.

Why is it, that with the example of England before us, and our necessities urgent, we submit to this abominable tax! Friendship, love, business, literature, are all taxed to the amount of millions of dollars annually, levied upon a few. Lower the rates, and a larger revenue will accrue; for the multitude will then send letters by mail. Charge but 5 cents for all letters, whatever the distance, and what an impulse would be given to trade, manufacture, learning and morality! What thousands would then receive frequent letters from loved ones away, who now can rarely enjoy the pleasure! In England all letters, whatever the distance, are now ONE PENNY. And since this reduction, the Post Office revenue is greatly increased.

Why should vile periodicals be forwarded all over the land, almost for nothing, while letters of scarcely any weight, should be almost excluded? Why should four-fifths of our countrymen be debarred from partaking of the benefits of the Post Office? Why should a system be continued which was adapted to other times, and is now grown to be an intolerable nuisance? Why should the revenues of the Post Office, continue to be inadequate in its wants, when, if the system were made right, and the accommodation increased, the revenues would transcend its expenses?

Let us attend to this business, fellow citizens. Let us make our voice heard through our representatives. Let us throw off a chain, a thousand fold worse than England ever attempted to impose upon us. Let but American freemen speak, and it is done!

H. MALCOM.

A difficult point settled. Christians have often been perplexed with doubts in reference to their spiritual state. Even the best of men have sometimes been uncertain whether or not they are truly the children of God. A writer in the "Churchman" of last Saturday has relieved the church from all further anxiety on this subject. He is finding fault with the following verse from one of the hymns in common use:

"Lord my God, I long to know,  
Oft it causes anxious thought;  
Do I love thee, Lord, or no,  
Am I thine or am I not?"

He objects to this verse as being in "disagreement with our Catechism, which says that in Baptism we are made 'members of Christ, children of God, and inheritors of the kingdom of heaven,' and therefore leaves no doubt, 'no anxious thought,' 'am I thine or am I not.'"

Now is not the "Churchman" entitled to the universal gratitude of all doubting "Churchmen," in all time to come? To determine whether you have been converted or not, you must go to the parish Register, not to your Bible and closet! If you have been baptized by somebody that the "Churchman" thinks is in the right line, there is no doubt about it. Make yourself easy.

[N. Y. Obs.]

Southampton was the birth-place of Dr. Watts. And it was the place of a congregation of Independents (Congregationalists) that his inimitable psalms and hymns were first composed. This congregation has existed here since the time of Charles II. It is now greatly increased, and appears to be highly prosperous. It has a new and beautiful house of worship, which will seat 12 or 1400 persons. Beneath the chapel there are commodious school-rooms. The Church has under its care eight Sunday schools in the town and different villages around, in which nearly 800 children are instructed. A sort of circulating library of books in theology and other useful knowledge, is connected with the chapel—altogether indicating a degree of energy in the Society, and a desire to be useful, together with corresponding prosperity, which are extremely interesting and encouraging in a country like this, where a love of lifeless forms and empty ceremonies is so prevalent.

The neighborhood of Southampton was a favorite resort of the poet Cowper, who spent many of his early days here. At a short distance from the town, in the church of Millbrook, lie the remains of the celebrated Robert Pollok, author of "The Course of Time." In plain sight is the "New Forest," once the most extensive and interesting royal hunting grounds in the kingdom. It is nearly fifty miles in extent. It was set apart by William the Conqueror, (or, as some English historians choose to call him, William the First) and for many years was the favorite resort of those English monarchs who were attached to the pleasures of the chase. In the midst of this immense forest stands a stone, which is said to mark the place where Edward, surnamed Rufus, received his death-wound from the glancing of an arrow, shot by one of his attendants at a passing stag.

Roman Catholic Honor. We find in the London Patriot the following anecdote, which bishop Burnet declared he had from the mouth of William the third. A Catholic's oath is probably worth as much now as it was then, and those who are disposed to trust the interests of republicanism to pledged or sworn Romanists, may perhaps profit by the wisdom of King William.

"At the end of the seventeenth century, King William and the elector of Brandenburg, Frederick William, meeting together to confer about the state of European affairs at that juncture, lamented the little dependency they could have on treaties, as they knew not how to trust Catholic princes. On this the Elector said to the King, that he would communicate to him a remark that he had made, which was, that in making treaties with princes of the Roman Church, it is better to keep them to their single promise, than to let an oath intervene; because, in the first case, they will sometimes pique themselves upon their honor, and seek to pass for honest men; but if an oath is added to it, their ecclesiastical cognisance of it, and never, or but seldom, fail to absolve them from it. Let those who imagine they have secured the allegiance and fidelity of Roman Catholics by oaths, or who think that, without any tie upon their honor, they may be depended on, let such, and all such, calculate on being deceived, unless the Catholic should run a greater risk by the adoption of perfidy than by that of honor and honesty."

Lord Aberdeen however seems not to be at all suspicious, for he has gone out of his usual course and selected Mr. Peire, a Roman Catholic, to watch over the interests of protestant England, at the court of the Sovereign Pontiff. So says the Dublin Mail.

An Incident. During the Sing Sing camp-meeting we had occasion to leave the ground for one day, and return again by the afternoon boat. It was on Thursday, two days after the sad catastrophe by which a family of five orphan children were deprived of their only remaining earthly guardian. A little company had joined us at the wharf, consisting of part of the Allen-street choir, and some others. The weather was unusually fine; the waters of the noble Hudson were peculiarly calm; and the sun had descended below the western horizon just as we came to the place where our beloved brother Andrews was drowned. We had been singing some choice pieces, with the words and music of which the passengers seemed greatly delighted, when, as we came to the spot, as nearly as could be ascertained, a solemn pause ensued; and then a scene took place which it is impossible to describe as it is to forget—a female voice, clear, sweet, and peculiarly pleasant, struck a few notes of that beautiful melody called "Long Ago," in the following words, in which she was instantly joined by the choir—

"Shed not a tear o'er your friend's early bier,  
When I am gone—when I am gone;  
Smile, if the slow-tolling bell you should hear  
When I am gone—I am gone;  
Come, at the close of a bright summer's day;  
Come, when the sun sheds his last lingering ray;  
When I am gone—I am gone."  
[Christian Advocate.]

"GREAT NEWS, OF NEWS OF THE GREAT."—Under this heading, the saucy Examiner says: "We have reason to be grateful to the daily papers for the particularity with which they inform us of Court movements. In the account of the Royal progress down the Thames, we are told—

"As soon as Prince Albert was informed of the Lightning being in sight, his Royal Highness left the alcove and mounted the bridge connecting the two paddle-boxes, where he remained until the arrival of the Lightning boat, when he descended on the quarter-deck and personally questioned the officer who came on board respecting the safe landing of the Prince of Prussia and the incidents of the voyage."

"How glad one is to know that Prince Albert left the alcove, and mounted the bridge, and remained there till the arrival of the boat, and then descended, &c. &c. &c. What follows is still more important and interesting:—

"His Royal Highness Prince Albert almost immediately after his arrival on board the yacht changed his hat for a naval dress cap with the gold band around it, which he wore during the day."

"What a blank would there have been in the world if it had remained in ignorance that Prince Albert had changed his hat for a cap with a gold band round it! Why do not the reporters tell us when and how Prince Albert blows his nose, and picks his teeth? Such particulars would be as interesting as the others."



## The Arsenal at Springfield.

BY HENRY W. LONGFELLOW.

This is the Arsenal. From floor to ceiling,  
Like a huge organ, rise the burnished arms;  
But from their silent pipes no anthem pealing,  
Startles the villages with strange alarms.

Ab! what a sound will rise, how wild and dreary,  
When the death-angel touches those swift keys!  
What loud lament and dismal Misere,  
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,  
The cries of agony, the endless groan—  
Which through the ages that have gone before  
us,  
In long reverberations reach our own.

On helm and harness rings the Saxon hammer,  
Through Cimble forest roars the Norseman's  
song;  
And loud, amid the universal clamor,  
O'er distant deserts sounds the Tartar gong!

I hear the Florentine, who, from his palace,  
Wheels out his battle-bell with dreadful din,  
And Aztec priests upon their teocallis,  
Beat the wild war-drum made of serpent's skin.

The tumult of each sacker and burning village;  
The shout that every prayer for mercy drowns;  
The soldiers' revels in the midst of pillage;  
The wail of famine in beleaguered towns!

The bursting shell, the gateway rent asunder,  
The rattling musketry, the clashing blade;  
And ever and anon, in tones of thunder,  
The diapason of the cannonade.

Is it, O man! with such discordant noises,  
With such accursed instruments as these,  
Thou downest nature's sweet and kindly voices,  
And jarrest the celestial harmonies?

Were half the power that fills the world with  
terror,  
Were half the wealth bestowed on camps and  
courts,  
Given to redeem the human mind from error,  
There were no need of arsenals and forts.

The warrior's name would be a name abhorred;  
And every nation that should lift again  
Its hand against its brother, on its forehead,  
Would wear forevermore the curse of Cain.

Down the dark future, through long generations,  
The echoing sounds grow fainter, and then  
cease:  
And like a bell, with solemn, sweet vibrations,  
I hear once more the voice of Christ say—  
"Peace!"

Peace!—and no longer from its brazen portals,  
The blast of War's great organ shakes the  
skies!  
But beautiful as songs of the immortals,  
The holy melodies of Love arise.

### Minutes.

We have the Minutes of the Union Association convened at Pleasant Ridge Meeting House, Sept. 21st and 23d.

Moderator, W. R. Stansel; Clerk, J. H. Taylor; Churches, 23; ordained Ministers, 11; Licentiates, 6; Members, 1493; baptized, 46.

Ten Delegates were appointed to attend the Convention.

The following resolutions were passed:

**Resolved**, That we recommend to our respective Churches to take under consideration the obligations that the owners of servants should feel themselves bound under by the word of God, to read, or have it read to them, at least every Sabbath.

**Resolved**, That at our next association a sermon be preached by elder F. B. Teague, at 11 o'clock, A. M., on the Sabbath, for the purpose of taking up a collection in aid of Foreign Missions.

**Resolved**, That we recommend to the churches of our body, to have a sermon preached in their respective places of worship, on Benevolence, and take up a collection for the same, to be forwarded to our next association.

**Resolved**, That this association establish a book depository, within her bounds, for the selling of the books of the A. B. P. Society, and other good books; and that A. M. Hanks be, and he is hereby, appointed depository agent, whose duty it shall be to procure funds, voluntarily contributed, for the purchasing of the said books, and offer them for sale, and report annually to this body the amount raised, and also the amount sold—and that he shall receive no compensation for his services.

**Resolved**, That we recommend the brethren in the respective churches of our Association, and the friends of the Baptist denomination in general, to patronize the "Alabama Baptist."

**Interesting Facts in Brief.** Out of every thousand men, twenty of them die annually.

The number of inhabitants of a city or county is renewed every thirty years.

The number of old men who die in cold weather, is to the number of those who die in warm weather, seven to four.

The men able to bear arms, form a fourth of the inhabitants of a country.

The proportion between the deaths of women and that of men, is one hundred to one hundred and eight.

The probable duration of female lives is sixty; but after that period the calculation is more favorable to them than men.

One half of those who are born die before they attain the age of seventeen.

Among 3,125 who die, it appears by the registers that there is only one person of one hundred years of age.

More old men are found in elevated situations than in valleys and plains.

**Seducer Arrested.** A man named Josiah Rodenbaugh was arrested on Thursday night, under a bench warrant, charged with having seduced and enticed away from Warren county, New Jersey, a girl less than 16 years of age. The prisoner left behind him in New Jersey a wife and two children. The father of the girl followed him to Baltimore, and she was given into his hands and taken home. The seducer himself is in jail, awaiting a requisition from the New Jersey authorities.

**Influence of the Press.** Bishop Hopkins remarks, that "the bishops, in theory, are indeed the governors of the church. In practical effect, however, on the minds of the majority, the editorial chair stands far above them."

**Ministers' Account.** At a meeting of Ministers, an aged servant of God represented the Judge as calling upon those who had been preachers of his word to render up their final account, and proceeding in this manner: "To the first—'What was your inducement to preach my word?' He replied, 'To secure a good living.' 'Stand by,' said the Judge, 'you have received your reward.' To the second—'And what did you preach for?' 'To display my learning and eloquence, and gain popularity.' 'Stand by,' you have received your reward." To the third—'And why did you preach?' He humbly replied, 'To make known unto men salvation by the cross, and win souls to thee.' 'Room, saintly room, angels! said the Judge; let my faithful servant enter into the joy of his Lord!'

The ministers retired from the meeting with great searchings of heart.

**A Keen Retort.** A learned clergyman in Maine was accosted in the following manner by an illiterate preacher, who despised education: "Sir, you have been to college, I suppose?" "Yes, sir," was the reply.

"I am thankful," rejoined the former, "that the Lord has opened my mouth to preach, without any learning."

"A similar event," replied the latter, "took place in Balaam's time; but such things are of rare occurrence at the present day!"

**Conversion to Romanism in Boston.** Amongst the passengers in the Hibernia, says the Boston Pilot, "we notice Mr. Shaw, son of Robert G. Shaw, Esq., one of the most eminent of Boston's Merchant Princes. Mr. S. has been a convert to our Church and goes to Rome—leaving wealth, friends, society, every thing which could attract a young mind, to study for the Priesthood in the Eternal City. A striking feature in the Catholic conversions in New England, is the number of young, highly educated, and wealthy persons who brave reproach and temptation for the faith delivered to the saints."

**Gross Superstition.** The Cathedral of Treves is in possession of a vestment without seam, said to have been worn by Christ. This precious garment is exposed to the faithful only once in every century, except when the Pope grants an express permission. This permission has been accorded by his Holiness for this year—and the relic will be exhibited from August 18th to September 30th. The last regular exhibition was in 1809.—[Galignani.]

**The Materialist.** A Materialist, who had written a thousand absurdities to prove that we have got no souls, inquired of a lady, with a triumphant air, what her opinion was of his philosophy? "It appears to me, sir," answered she, "that you have employed much talent and ability to prove you are a beast!"

**Hum-m Life.** Hope writes the poetry of the boy, but Memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise Providence of God. The cup of Life is sweetest at the brim—the flavor is impaired as we drink deeper, and the dregs are made bitter, that we may not struggle when it is taken from our lips.

**Hypocrisy Singularly Proved.**

A preacher perceiving, on one occasion, among his hearers, an individual, who was known in the neighborhood as a ringleader of infidelity, was induced to hope that some alteration had taken place in his views. To ascertain whether such was the fact, he called upon him the next day, and told him how happy he had been to see him at the house of prayer the previous evening—the more so, as he had been given to understand that he did not believe the gospel.—"Nor you either," said the unceremonious skeptic. "What!" he exclaimed, "do you mean, sir, to call me a hypocrite?" "I call you no ill names, sir, he coolly replied, "but what I mean to say, is, this—you have known of my infidelity for years; and though I have lived all the while within a short distance of your dwelling, you have never before attempted to enlighten me as to these matters—a thing which, to do you justice, I must believe you would have done, had you thought them as important as your creed would make them. Indeed, I can hardly fancy that you would see me going to hell, and never try to save my soul."

My informant was unable to tell me what the minister said next. What could he say? Perhaps he mused in silence on the patriarchal confession: "We are very guilty concerning the blood of our brother"—and then retired to his study to prepare a sermon from the twenty-fourth chapter of the book of Proverbs, the clever: h and twelfth verses.—[Lon. Bap. Magazine.]

**Sound Doctrine.** What a different aspect would the cause of Christ at the present day present had all ministers of the Gospel carried out the views expressed in the following remarks by the late Bishop Griswold.

"I have from my youth determined to be of no party in politics or sectarianism. In regard to the former, it is in my judgment better for the clergy, and for their parishes, and indeed for their country, that they should leave civil government and the management of public temporal concerns to the laity. The history of the world shows that politics and state affairs have seldom been well managed when in the hands of priests. Their business is with a kingdom, which is not of this world, and they are engaged in a warfare, whose weapons are not carnal."

**Dancing.** To decide nothing about the morality of promiscuous dancing parties; it is enough for us, that it is acknowledged by all sober minded persons, to be unbecoming any grown up gentleman or lady. Swift called it "voluntary madness!"—The Chinese seem to think it useless fatigue; for when Commodore Anson was at Canton, the officers of the Centurian had a ball upon some court holiday; while they were dancing, a Chinese who surveyed the operation, said softly to one of the party, "Why don't you let your servants do this for you?"

Sure enough! such drudgery—and such foolish, senseless drudgery too—is not befitting any person who has the means to pay others for doing it.

**GEO. G. HENRY**

Commission Merchant—Mobile.

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 submitted to his judgment, he will exercise such discretion as is afforded by the most extended information he is procuring of the state of the market, consumption and crops, as well as that of a long experience as a Merchant in Mobile.

Oct. 17, 1844.

## GORDON & CURRY,

Commission Merchants, Mobile, Alabama.

References: John Ezell, Lowndes co., Miss.  
Basil Manly, Tuscaloosa,  
Caleb Johnson, Conecuh, co.  
Capt. John Martin, Montgomery  
J. M. Newman,  
Wm. Johnson, Selma.

Mobile, March, 1844.

**LEWIS COLLEY**  
Wholesale and Retail Publisher, Bookeller and Stationer.  
No. 122, Nassau Street,  
New York.

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

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

**FOSTER & BATTELLE,**  
successors to Griffin & Battelle.  
**WHOLESALE GROCERS,**  
No. 34, Commerce Street, MOBILE, ALABAMA.  
References to Rev. Alexander Travis, Conecuh Co.  
Rev. J. H. DeVotie, Perry  
David Carter, esq., Butler  
Capt. John Fox, Monroe  
Judge Ringold, Marengo  
may 25, 1844.

**NOW IS THE TIME!!!**

**Great Sale of Town Lots in Marion, Perry County.**

Whereby 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 Chancellor under which we act. Titles will be perfect.

**LARKIN Y. TARRANT, & Co.**  
**FELIX N. TARRANT, & Co.**  
Marion, Perry county, Oct. 1st, 1844. 34ds

**THE** subscriber takes this opportunity for re-turning his acknowledgments to his former patrons, and respectfully informs them and the public, that he will continue the Commission Business on his own account; and hopes by strict attention to business, to merit a continuance of their favors.

**LEMUEL CALLOWAY.**

Mobile, March 1844.

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

**CUNNINGHAM & CLOCK,**  
**COMMISSION MERCHANTS,**  
No. 60, Commerce Street, MOBILE.  
T. & J. Cunningham, Wm. R. Cunningham,  
D. Clock. Agents of the Augusta Insurance and Banking Company.  
n25, 1843.

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

**JESSE HARTWELL, President.**

ap20, 1844.

Ala. Bap. State Convention.

**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.

**HOWARD COLLEGIATE & THEOLOGICAL**

**INSTITUTION.**

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

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

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

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

**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 dependant on the exertion of the brethren and churches. As the friends of education have been liberal in endowing the Professorship, it is hoped their zeal will be still further manifested, by providing for the support of those for whom the Institution has been established.

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

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

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

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

If but little can be raised in any place, let that little be immediately forwarded, and let none withhold, because he can give but little. We earnestly entreat that this circular may be read and answered by our brethren generally, that we may know how to direct our operations. In Christian love.

**JESSE HARTWELL,**

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

**THEO. CHILTON,**

Attorney at Law and Solicitor in Chancery.

RESIDENCE—MARION, PERRY COUNTY, ALABAMA.  
WHERE he will thankfully receive professional business, and pledges himself that every thing committed to his charge shall be promptly and faithfully attended to. [Oct 10th 1844.] 45tf

**George H. Fry, J. L. Ellis, W. G. Stewart,**

**FRY, BLISS, & Co.**

(SUCCESSORS OF FRY, M'CHARY & 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. 35tf

**Drs. SHAW & PARKER,**

Resident Dentists, Marion Alabama.

**WOULD** respectfully inform the public that they have associated themselves together in the practice of Dental Surgery, and solicit their patronage. All their operations are warranted to be performed equal to any in the United States. They will visit Greenborough, Eutaw and Selma. Physicians and Dentists supplied with Teeth, Gold Fill, 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. 28tf

**JUDSON FEMALE INSTITUTE.**

**MARION, PERRY COUNTY, ALABAMA.**

Number of Pupils last year, one hundred & thirty.

**BOARD OF INSTRUCTORS.**

Professor **MILO P. JEWETT**, Principal, and

Instructor in Ancient Languages and in Moral and Mental Science.

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

Miss LUCY MOULTON ATKINSON, Regular Course

French, Drawing and Painting, Wax-Work.

Miss ELIZA DREW, 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.

**GOVERNESSES.**

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 HABIT, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated.

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

They never make or receive visits:

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

They go to town once a month, and their 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 to be made in town.

**Permanency.** One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a college, it is permanent in its character. Its rents and guardians may place young ladies there with the confident expectation that they may happily prosecute their studies till they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness. There has never been but one death, and almost no sickness, in the Institution.

**Religious Duties.** Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on principles of the most enlarged christian liberality, no sectarian influences being entertained.

**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 student. Otherwise, the highest advantages of the Institution cannot be realized. Board is as cheap in the Institute as in any private family. Young ladies are always under the inspection of the Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated.

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

Aprons, blue check and white muslin. Each pupil will require two green dresses, and four pink and two white.

Materials for the uniform can always be obtained in Marion, on reasonable terms.

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

**Sessions and Vacations.** There is but one session a year, in the Institute, and that of five months, commencing always about the first of October. On this plan, daughters will be at home with their parents, during the hot and unhealthy months of August and September, while the winter months, the golden season of study, will be spent at school.

The next session will commence on Wednesday the second day of October. It is of great importance, to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice of the 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 " 10 00

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

Use of Instrument, 5 00

Ornamental Needle Work, 15 00

Drawing and Painting, 15 00

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

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

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

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

Fuel per month, 1 00

Lights and washing, (extra.)

Board and Tuition will be payable, one half in advance, for each Term of five months; the balance at the end of the Term. For fractions of Terms, each week will be computed at one-twentieth.

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

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

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

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

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

**BOARD OF TRUSTEES.**