

# ALABAMA BAPTIST.

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## TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an imperial sheet, with fair new type, and furnished to subscribers on the following terms:

Three Dollars, if paid within six months from the time of subscribing;

Four Dollars, if payment be deferred until after that period.

Letters on business connected with the office, must be free of postage, or they will not be attended to.

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

Any person sending \$15 in advance, shall be entitled to six copies of the 'Baptist' for one year.

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

## Wants of the Mission Board.

### CIRCULAR.

Dear Brethren:—Having been entrusted with the responsibility of conducting your missions to the heathen, we are constrained by a solemn sense of duty to spread before you an outline of our condition and prospects. Though it may be little more than a simple narration of facts, we most affectionately entreat you to give them a candid regard with reference to your personal duty.

It cannot be necessary that we attempt to impress on your minds a sense of the magnitude of the enterprise in which we are mutually engaged. Jesus Christ as the light of the world, we have selected, or more properly, the providence of God has selected for us several of the dark portions of the earth in which we are endeavoring to hold forth this heavenly Light to the benighted and perishing. These places embrace many tribes, and several entire nations.—The missionaries of this Board are translating the Word of God into more than twenty different languages and dialects. Exclusive of Europe and the vast empire of China now extensively thrown open to evangelical labors, our brethren are endeavoring to give the Gospel of the son of God to more than twenty-five millions of pagans. To some of these, as Burmah and Assam, with a population two-thirds of that of the United States, ours are the only Protestant missionaries. Who can contemplate the moral revolution which, in obedience to the command of Christ, we are attempting, with other than hallowed and profound emotion! To restore a pure christianity to some of the most ancient and time honored nations of Europe, where is a form of godliness without its power; pour into the wounds of the Indians of our Western forests—wounds inflicted by generations of unatoned wrongs—the balm of the Saviour's love; to convert to Christianity whole nations of heathen, degraded by ignorance and enslaved by the most absurd and debasing superstitions, is an enterprise, the vastness and impracticability of which would be equally obvious, had not Jehovah decreed and promised that the gods which had not made the heavens and the earth, and from under these heavens, and that all nations whom He has made, shall come and worship before him, and shall glorify his name.

Though our chief ground of hope for success in this undertaking, is still derived from the Word of God, we have, also, numerous visible proofs that our labor is not in vain. Seventy-five churches, embracing nearly 7000 living communicants, together with a still larger number of believers who, we trust, have entered through grace into their heavenly rest, are the fruits of this enterprise. It is with sentiments of humble but adoring thankfulness, that we record these displays of divine power and grace. Verily, God has honored his servants by putting the seal of his approbation to their labors.

But though these converts greatly exceed in number, we believe, the most sanguine expectations of the friends of missions, they can nevertheless be regarded in no other way than as "first fruits." In 1820, after six years of severe missionary toil, Mr. Judson baptized the first Burmah convert. During the year 1834, after a lapse of fourteen years, there were added to all the mission churches, 200; in 1837, 300; in 1841 487; in 1842, 780; in 1844, (exclusive of 1550 baptized, but not till recently reported,) 538, being more than an average of twenty baptisms to every ordained missionary. As much of the labor has, thus far, been preparatory, by which a foundation only is laid for the organization of Christian institutions, we may reasonably expect that this growing ratio of annual increase will be rapidly augmented. The numerous rivers now so beautiful, must soon become so many overflowing streams. And these streams are ever multiplying. The labors of our brethren among the heathen open every year, yea, every day, new springs of moral influence. We have not space to dwell upon the incidental, yet important blessings of the gospel to the heathen nations; of education, of arts, of civil freedom, and of social improvement, "turning the heart of the fathers to the children, and the heart of the children to their fathers; but our own minds as must be those of Christians, are filled with solemn delight at the idea that we are permitted to convey to the lost, everlasting salvation. He that reapeth, gathereth fruit unto life eternal.

While, however, these encouraging prospects are urging us, as managers, to press forward the cause of missions with increasing ardor, there exists other reasons equally constraining. At several of the points where our brethren are laboring, there is an imperative necessity of immediate reinforcements. More missionaries, and an increased outlay of funds, are indispensable. We do not speak now of the hundreds of millions for whose instruction in the gospel no provision is made by the churches, whose territories no missionaries have entered. At and around many of the stations of this Board, there are multitudes of the heathen who might, were there more preachers, be collected, often in large numbers, to hear the messages of mercy, but whom the few mis-

sionaries now in the field, are compelled painful as is the sight, to see living and dying without the knowledge of Christ. At a single station—Hongkong, in China—the missionaries of your board maintain thirty-three stated Chinese services every week, beside occasional ones, and their congregations might be indefinitely multiplied, were there more evangelical laborers.

There are stations where the work has, under the blessing of God, so far grown on the hands of the missionaries, that they are utterly incompetent to carry it forward in such a manner as to warrant the expectation of ultimate prosperity. A missionary at Tavoy wrote in 1843:—

"Could these lovely churches which God has raised up among the Karens, have efficient instruction, and there be a sufficient number of missionaries to superintend the education of the young and children, we have not a doubt, but we should soon see the churches beginning to stand alone with pastors and deacons able to guide them, with very little assistance either in time or money from the missionaries. But is the sustaining of these missionaries all that is to be done? The churches at home ought to know that the care of about 600 church members, (including those waiting for baptism) scattered far and wide in the villages, together with the translation of the scriptures, and the preparing of other books, educating the assistants and all the children who get an education, &c., &c., is full employment for two missionaries, and more, indeed, than they can do; so that who are to care for the souls perishing in the villages all around us, without the knowledge of a Saviour? Truly the harvest is great, but where are the laborers? O, my God, stay thy hand! Let not the curse of Merod go forth, because our dear brethren at home, enjoying so richly the blessings of the gospel, will not 'come up to the help of the Lord against the mighty.'"

There is danger that the unrequited harvest will return to the earth. Impressed with this consideration, the Board are endeavoring to reinforce this mission, is also true of others. The abundance of the divine blessings exceeds our ability to garner them.

At other stations, the fewness of the laborers, exposes the missions, in the event of the death of a single missionary, to peculiar peril. This is true of the Telooogo Mission, and of some of the promising stations at Assam. Especially is it true of the Siamese Mission, where so good a foundation has been laid for effective efforts in behalf of a large and heedy population. The missionaries in their annual report, communicated more than two years since, which appeals to our justice as well as our sympathies for assistance, say:

"It is difficult to tell how much the mission suffers for want of more laborers to engage directly in preaching, and teaching from house to house, and in spreading the truth in all corners of the land. Tracts lie useless on our hands, because we have not laborers to distribute them; we could publish with no more labor and trouble, and but little additional expense, three times the number we do. Our religious services are attended by but few, because there is none to invite them to come in. In short, all we can do in our present circumstances, can scarcely be expected to produce any important results—and we often feel that what has been done, and what is now going on, is almost useless, because the plans are not carried out with sufficient energy to render them successful. We, however, are willing to hold on a little longer, trusting that we shall not long be left in so embarrassing circumstances. We have had evidence of the anxiety of the Board to give us all the assistance in their power, and we know they were desirous to send additional laborers even before hearing of our mournful bereavement in the death of our dear brother Slafter. Since hearing of that event, we doubt not every proper means will be used for our speedy relief. May God be pleased to raise up men of the proper character, and dispose his people freely to furnish the means of their support, that these multitudes may not all perish for want of teachers to guide them in the way of life."

One station in Arracan, after several years of successful labor, is now left without a missionary or even a native preacher. The death of Mr. and Mrs. Comstock has taken from the city and island of Ramree, embracing a population of between 20 and 30,000 souls, and where the heaven of gospel truth had already begun to manifest its renovating power, the only means of salvation. The *zayat* is empty—the schools are broken up—and the children are scattered.

It is, to the Board of Managers, a painful consideration that so few candidates for missionary labor offer themselves. Very few of the young men now in a course of literary and theological training, have in view the foreign field. The Board know not where to look, except to the Lord of the harvest, for the men, good and true, who will go to supply the places of those who have fallen. Most earnestly would we invite to this subject the considerate and prayerful attention of candidates for the sacred ministry. Are you sure that it is not your duty to devote yourselves to this service? Are you certain that your Master requires you to expend your days and your energies on American soil? When you shall meet the unsaved myriads of the heathen at the bar of the crucified One, will you be able to say to Him and to them that you had carefully examined this matter and ascertained that neither He nor they had special claims upon you for personal consecration to this service?

It is due, however, to say that the few who offer themselves, the Board have not the means of sending abroad. One family, who have been for several months detained in this country, chiefly by deficiency of funds, have recently embarked for India. But it is with great solicitude that your Board incur even this additional responsibility. Another family have just been appointed to an interesting and suffering field, whose departure they feel bound to postpone until the darkness that now enshrouds their pecuniary condition shall have been removed. Encumbered by a heavy debt that occasions them profound anxiety; with a growing demand for the support of native assistants, as teachers and preachers of the gospel; the present is an interesting moment in our condition as a missionary institution; and you must not think it strange that we are oppressed with the tenderest concern.

Permit us to invite your attention to the table

of annual receipts given in the margin.\* By this it will be seen that during the first half of the last 20 years, the annual receipts of the Board increased twelve fold, while during the last half, that is from 1835 to 1844 inclusive, the increase was only two-fold. In the former half the causes of the great increase were two—the increase of the denomination, and the increase of the missionary spirit in the churches. In no 10 years in the history of the denomination in this country, has its growth been more rapid than during the last. The number of communicants has been doubled. So have the receipts, and no more. Has the missionary spirit obtained its maximum? Taking the whole body of the churches into consideration, it has remained stationary. We fear it has been worse than stationary; for, although by the special efforts of some of the churches, the receipts of the last year exceeded by several thousand dollars those of any former year, yet the amount received during the last 3 years is less than that of the preceding 3 years by nearly 3000 dollars. Whether the results of the last year, or of the last 3 years, are to be taken as the index of our prospects, we are unable to decide.

Is it not reasonable, dear brethren, that we should be afflicted with the deepest solicitude?—You have charged us with the duty of communicating in your behalf to the heathen. We have endeavored to discharge our trust with the strictest regard to economy, and to make your bounty as effective as possible. But we cannot communicate what we do not receive. In faithfulness to you and to the Master whom we serve, we cannot consent to incur obligations without a rational prospect of the means to fulfil them with exactness and promptitude. We, therefore, come with aching hearts, and devolve back upon our brethren a portion of this responsibility. We entreat the churches to inquire whether they cannot, by fixing higher than heretofore the sums which they will aim to raise for this and future years' support by a greater or less amount their annual contributions. We would affectionately inquire of the pastors, whether they cannot put forth a fresh influence in behalf of Foreign Missions.—We appeal to the rich, asking them in the name of our common Saviour, "who, though he was rich, for our sakes became poor," if they cannot enlarge their contributions to give the bread of life to the famishing. To the poor we also look, whose cheerful offerings Christ commends, and whose small contributions, accompanied by their prayers, have often been the best portion of our income. Will not the young men in our churches and congregations combine their influence to aid this cause? "We write unto you, young men, because ye are strong," and our enterprise needs and deserves the assistance which you are able to give. Will you, can you with a clear conscience, withhold it? We lay our cause before a half million of pious females in our churches—a class for whom Christianity has done more than to save their souls—and from whose ready charity the needy are never sent empty away. Will you not give heed to the wait of your sisters that comes loud and piercing from pagan shores, imploring the relief which it is in your power to afford?

As the servants of Jesus Christ—as the almoners of your beneficence—as your fellow-laborers in the noblest and purest undertaking in which the redeemed on earth can possibly engage, we make to you our fervent and solemn appeal. In behalf of the Redeemer, by whose sacrifice we have hope of glory; in behalf of the perishing myriads to whom a most significant Providence has given us full and free access, we invite your sober and prayerful attention to the facts and considerations which we have submitted, and we anxiously inquire if you cannot place at our disposal the means of doing what the exigencies of our missions so imperatively require? "Men of Israel, help!" O, help, while yet the door is open, and while help will avail to the most precious results. During the 30 years in which we have been devoted to this service, one whole generation of the unenlightened heathen have gone into eternity, and we shall soon follow them to the bar of our righteous Judge. In the short period that remains for labor, what will we do for the living millions who will soon have passed into the same dark and fearful futurity? If they also perish without the knowledge of Christ, whose will be the responsibility? Brethren in the faith of Jesus—fellow-heirs of the "purchased possession"—what will we do for the perishing heathen? "THE HARVEST OF THE EARTH IS RIFE." Shall we reap it? or shall we leave it to the devourer?

May we all so resolve and act, that whether the heathen are saved or not, the final Judge may say to each of us, *Thou hast delivered thy soul.*

That you may be aided to appreciate the force of our feeling with respect to this momentous subject, we solicit your perusal of the following communications from the Rev. Mr. Mason, of the Tavoy Mission, dated April 2, 1844, and also from the Rev. Mr. Howard, of the Maulmain Mission, July 29, 1844.

B. STOW,  
B. SEARS,  
R. E. PATTERSON, } Com'tee.  
Baptist Mis. Rooms, Nov. 15, 1844.

## Annual Receipts of the Board for the last 20 financial years.

1825	\$5186	'26	\$9409	'27	\$9246	'28	\$10639
1829	9158	'30	21622	'31	15266	'32	16556
1833	27600	'34	25941	'35	30747	'36	35047
1837	45567	'38	34583	'39	51289	'40	57781
1841	52398	'42	50706	'43	45883	'44	62062

## Hope for the Best.

Oh why should we ever be shading  
Monuments of pleasure with pain?  
Though the rose we have cherished be fading,  
Time will bring other roses again!  
Though Fate may our destinies sever—  
Though a brief season depress—  
Trusting in Providence ever,  
Still—let us hope for the best!

There is a star ever burning above us,  
Still shining for happier days;  
There is a spirit that ever will love us,  
Beaming beyond that star's rays!  
Though for a time we may suffer,  
Clasp this deep truth to thy breast—  
Trusting in Providence ever—  
Come what there may—IT IS BEST!

## Home Mission Society.

TRULY AFFECTING DESTITUTION.  
On Lake Michigan, just opposite Chicago, and at the mouth of the St. Joseph River, stands the village of St. Joseph. The Gazetteer says, that 5 years ago there were 12 or 1500 inhabitants within its narrow bounds. It is an extraordinary place. It has a good harbor—the best on that side of the Lake, and the United States Government are improving it. It is the outlet of a rich, a very rich valley, and will be a place of importance.

It has now 5 hotels, 15 places for retailing ardent spirits, several 10 pin alleys, and roulette and billiard tables I know not how many. Many roll 10 pins on Sundays as on other days, except that, for decency's sake, they muffle their boards, and they are not behind the times in the usual forms of vice. Very few keep the Sabbath as holy time, but the most as a day of pastime and amusement, or of their customary labor.

They have no district school, and I could not ascertain that there was any school, except a select one kept by a Mr. Hawley, who also preaches in the place once on the Sabbath. There is no organized church, of any denomination, in the place, and no meeting house. One poor little school house serves as a common place of worship. Besides Mr. Hawley, a Methodist circuit minister preaches once on the Sabbath.

There are 10 or 12 Baptists there, and not more than that number of any denomination.—They all seem to think that no man careth for their souls, and I fear they care too little for themselves.

While the population is constantly increasing, no good influences seem to spring up among them. These, if enjoyed at all, must come from other sources. I think an arrangement could be made by which a minister could be sustained to labor constantly in the place.

Unusual Liberality.  
The following note was translated to the Treasurer of the Home Mission Society a few days since by a gentleman, who stated that the author was a "Christian brother, not worth fifteen hundred dollars, but accustomed to do such things." Considering the amount of his property, it is an act of unusual liberality, and worthy of being imitated by all the disciples of Christ. Its imitation, on the principle of proportion, especially by able church members, would, immediately, unfetter all our benevolent Societies, enable them to plant the gospel in all the important points of our land, to send it to all the heathen nations and supply the world with Bibles. Lovers of the gracious Saviour, think of the example as those should think who have "much reason to be thankful to God for his blessings."

ROCHESTER, Oct. 17, 1844.

To the Treasurer of the Am. Bap. Home Mission Society:

DEAR SIR—Will you receive and apply the within (fifty dollars) for the benefit of the Society of which you are the disbursing officer, and my prayer to God is that it may be the means of helping on that cause which, I trust, is destined to bring many a poor wanderer, like me, to the feet of him who died for us.

Truly yours,  
P. S. I do not wish you to make any inquiry for my name—but receive the money as from one who has much reason to be thankful to God for his blessings.

All that he had.

The Rev. Charles Morton, our agent in Western New York, lately addressed the church and congregation in Scipio, upon the spiritual wants of the Valley of the Mississippi, and a liberal contribution was given him to aid our operations there. A little lad of nine years of age, present on the occasion, and an attentive and interested hearer, left the church while the contribution was being taken, and ran to his mother's residence, which was near by, exclaiming as he entered the door, O, mother, if I had twenty dollars I would give it to the minister for the missionaries at the West! The mother replied—my son, you have not got twenty dollars to give, but I owe you a small sum which I will pay you, and that you can bestow on the missionaries if you think proper. Having received this sum he returned to the church, approached the pastor, almost out of breath, and with a big tear glistening in his eye said, Here, sir, is all the money I have got, I wish you to give it to the minister who preached about the West, for the missionaries there.

He did not give so much as the widow mentioned in the gospel, but considering all the circumstances, was it not a precious gift?

## From the Morning Star.

Universalism the Step-Stone to Infidelity.—In a conversation with a Universalist, a short time since—said I, do you believe the Bible? "I do," was the prompt reply. And do you believe all will be saved? "I do," as promptly. Whether born of the spirit or not? "Yes, I believe all will be saved, whether they are born again or not." Will you please reconcile your belief of the Bible, with those words of our Saviour, "Except a man be born again he cannot see the kingdom of God?" "Ah! I did not mean to say that every item of the Bible is true."

M. H. A.

The Infidel in a Gale.—During the late gale on Lake Erie, the steamer Robert Fulton, among many other vessels, was wrecked:

"On board that boat, as was related by a passenger and published in the Religious Herald, was an infidel, with a box of books to distribute at the West. He was loud and clamorous in proclaiming his infidelity, till the gale came on—but then, like the rest, he was silent, and waited with trembling anxiety the uncertain fate of the ship. At length they drew near the shore, and attempted to throw out their anchors, when the whole forward part of the boat broke off, and the waves rushed into the cabin. At once the infidel was on his knees, crying for mercy—his voice could be heard above the raging elements, begging the Lord to forgive his blasphemies—till a heavy sea swept over the deck, and carried him and his books to the bottom."

Commodore Kearney, it is said, is to succeed Commodore Jones, as commander of the N. York station.

## Degradation of Heathen Africans.

Extract of a Letter published in the Christian Advocate.

While I was residing at the settlement of Greenville, at the mouth of the Sine river, about one hundred and thirty miles below Monrovia, I had a conversation with the principal King on that part of the coast, the most dignified and intelligent uneducated African that I have seen.—My object was, to ascertain, if possible, what were his views, and those of the natives generally, respecting a future state of existence. He expressed his belief clearly, in the existence of the soul or a principal in man which will survive the death of the body; a belief which seems to be universal among mankind—among all the different tribes of Africa, as well as among heathen tribes of every other part of the world, and, of course, among Christian nations. But in regard to the eternal existence or immortality of this principle he seemed to have no definite ideas.—He expressed his faith, very definitely, respecting the doctrine of future rewards and punishments; he stated that good people will go to God, and bad people to the devil. But he did not seem to have any idea of the employment of disembodied spirits, nor of the essential spirituality of the Deity. On the contrary, he stated that God possesses a material body; different, however, from the bodies of men. On being asked whether he had ever seen God, he replied in the negative, but asserted that his grandfather had seen him. He seemed to be perfectly aware of the fact, that God knows every thing that is going on in the world, and that he will reward the good, and punish the evil, after the death of the body, notwithstanding he could not possibly have any conception of the omnipresence of the Almighty—a Being to whom he attached the idea of materiality. On being interrogated in regard to his own prospects respecting the future, he expressed the belief that he merited salvation, on the grounds of his honesty and his friendship for the colonists, thereby, like too many whose minds have been more enlightened, founding his prospect of future happiness on self-righteousness.

His views respecting the original creation of man are very ludicrous, but from the impressive manner in which he expressed them, he seemed to be very sincere in his belief. He stated that, in the beginning, God created two boys—one black and the other white—that he gave the black boy a mug, and sent him to get some water from a spring, near which he had placed a book on the ground. The black went, as he was commanded, got the water, and brought it to his Creator; but he did not observe the book. After which, God gave the same command to the white boy, who, while getting the water, saw the book lying on the ground, and took it up, and brought it, with the mug of water, to the Creator. God suffered the white boy to keep the book, and hence, the great difference that has ever since existed between white and black people, the former having always been in possession of the book—that is, the power of knowledge, and the latter (to use their own emphatic expression) having always been fools, destined to live in the bush, "cut firm," sow rice, plant cassava, and never destined to be equal, in any respect, to white men. Although the views of the natives, respecting the creation of man, differ in some particulars, yet they all seem to agree in believing that two men were originally created—one black, one white—that the Creator gave them the choice of their own portion, giving the black the first choice, by which their present situation is rendered more degrading and hopeless, in their own estimation. I will mention one other account which I have heard, and which, if not more ludicrous, is certainly more ingenious, than that which the old king gave me. According to this account, a black and white man were made, and the Creator placed before them a book and a box of cloth. The former took the cloth, and the latter the book. They separated—the white man went into a far country, and from the book he learned the manner of making cloth, and after a while he brought the cloth which he had made to sell to the descendants of the foolish black man.

## A Child's Faith.

A beloved minister of the gospel was one day speaking of that active, living faith, which should at all times cheer the heart of the sincere follower of Jesus, and related to me a beautiful illustration, that had just occurred in his own family.

He had gone into a cellar which in winter was quite dark, and entered by a trap door. A little daughter only three years old, was trying to find him, and came to the trap-door, but on looking down, all was dark, dark—and she called, "are you down cellar, papa?"

"Yes, would you like to come, Mary?"  
"It is dark. I can't come, papa."  
"Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you drop yourself I will catch you."  
"Oh! I should fall, I can't see you, papa."  
"I know it," he answered, "but I am really here, and you shall not fall, or hurt you. If you will jump, I will catch you safely."

Little Mary strained her eyes to the utmost, but she could catch no glimpse of her father.—She hesitated, then advanced a little farther, then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms.

And now my dear readers, the Lord Jesus, is calling you to come to himself. Many of you I trust, have already obeyed his call, and chosen him as your portion, but he is still saying, "Suffer little children to come unto me, and forbid them not," and, "they that seek me early shall find me." Though like little Mary, you cannot see him visibly present, yet he assures you he is willing and waiting to receive you, and you have only to drop yourselves into the arms of his sovereign mercy, and he will as surely receive you now, as when, while on earth, he "took little children in his arms, laid his hands on them, and blessed them."

Beautiful is the love of a sister—the kiss that hath no guile, and no passion! The touch is purity, and bringeth peace, satisfaction to the heart, and no fever to the pulse. Beautiful is the love of a sister. It is moonlight on our path; it has light, but not heat. It is heaven, and sheds its peace upon the earth.



## THE ALABAMA BAPTIST.

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

HARTON, ALABAMA, DECEMBER 21, 1844.

### To Teachers.

We have on hand applications for several Teachers, with salaries offered from \$300 to \$600, and board. One of them is for a Lady.

### To Our Subscribers.

All who are indebted to the Alabama Baptist, will receive bills soon. Our friends will recollect that we are expending some \$70 per week, in sustaining the paper for their improvement and gratification, and that heavy loss must be the consequence of their failing to pay promptly.—Those who have taken the paper for three months, will receive a bill for Three Dollars—which, according to our terms, is the yearly subscription price, if paid within six months. All who are behind one year, or more, are charged at the rate of \$3 50 up to this time. Hereafter we shall abide by our present terms—which see. Get the Postmaster to send your money by Post-FREE, with his name signed to the letter, as Postmaster. A word of advice, brethren, to you all—it is best to PAY IN ADVANCE.

J. H. DE VOTIE, Treasurer.

**IMPORTANT CORRECTION.**—In the last number of our paper, in answering inquiries respecting the expenses of an English course at the Judson, we are made to say—"Tuition, books, and stationery, all amount to about \$180."—This was a sad blunder. We wrote—"BOARD and Tuition, books and stationery," &c.

And Tuition, will be perceived, the entire EXPENSES of a young lady pursuing the most extensive course of English studies, are only \$180 a year, including necessary books, &c. Leaving out of the estimate books and stationery, the amount will be reduced to \$130 or \$170 per annum.

### Have you paid your part towards your Minister's Salary?

At this season of the year, it is usual for the salaries of our Ministers to be collected. The query above should be seriously pondered by every reader. It assumes, what most persons readily admit, the obligation of every hearer of the gospel to do something for the preacher who labors for his good, in word and doctrine. This is the dictate equally of reason and of scripture. "For the scripture saith, they shall not muzzle the ox that treadeth out the corn. And the laborer is worthy of his hire." "Who goeth a warfare at his own charges?" "If we have sown unto you spiritual things, is it a great thing if we should reap your carnal things? Do ye not know that they which minister about holy things, live of the things of the temple; and they which wait at the altar, are partakers with the altar? EVEN SO HATH THE LORD ORDAINED, that they which preach the Gospel, should live of the Gospel." "Let him that is taught in the word, communicate to him that teacheth in all good things."

It is clearly an ordinance of GOD, that those who have the privilege of attending on the preaching of the gospel, should provide for the comfortable support and maintenance of him who breaks unto them the bread of life.

Every Christian reader, then, of this article, will at once acknowledge that he is under a solemn moral and religious obligation to do his part towards making up the minister's salary.

But, do you ask, what is my part? We reply, that is more than we can tell. You only can judge. It is well enough, however, to remember when you decide this question, 1. God sees you, and knows exactly how much you ought to give. 2. The heart is deceitful, and may persuade you that you are about to give too much, when the fact is, you are not intending to give half the amount it is your duty to advance. 3. Covetousness is idolatry, the sin most hateful in the sight of God. 4. There is no danger of giving too much. Few men need to be restrained for fear of excessive liberality. 5. Your share is greater than it would be, if all were to do their duty in this matter. But all will not do their duty—you, therefore, must give the more, or your minister will starve, or be compelled to labor for those who will sustain him. 6. God loves a cheerful giver. 7. You should give punctually and promptly. You can do it to-day, as well as at a future time. And if you have not now the cash in hand, give your note, on interest, and thus pay the claim the man of God has upon you.

Finally, non-professors should contribute towards making up the minister's salary. It is neither honest nor honorable for them to attend church, and avail themselves of the labors of the preacher, and make him no compensation. Do you want the minister to work for you, for nothing? You might as well ask the doctor or the lawyer, the merchant or the mechanic, to do so.

### Monterey.

Joseph Fletcher, Esq. London, has written the President of the Baptist College, Montreal, authorizing him to send a list of books wanted for the College Library, which Mr. F. will purchase to the amount of One Thousand Dollars. This is a noble gift. What brother in Alabama will give \$1000 to purchase books for the Library of the Howard College?

## Christmas.

There is an article in the Memorial for this month, by the Rev. T. T. Waterman, suggesting several cogent reasons against the observance of what is called Christmas. Though these reasons are very similar to the considerations which we submitted on the same point a year ago, we deem the subject of sufficient importance to merit our attention again this season.

The article states as the first reason against this festival—

"The day of the Savior's Nativity is not known." To sustain this, he quotes Dr. Adam Clarke, who remarks, "On this very ground, the nativity should be given up." Again the Doctor says, in regard to the time in which Christ was born, "not one hint is dropped except the chronological fact." And again, the learned commentator continues:

"Learned and pious men have trifled egregiously on this subject, making that of importance which the Holy Spirit, by his silence, has plainly informed them is of none. Fabricius gives a catalogue of no less than one hundred and thirty-six different opinions as to the year of Christ's birth; and as to his birth-day, that has been placed by Christian sects, and learned men, in every month of the year. The Egyptians placed it in January; Wagenseel in February, Bochart in March; others in April and May; Lightfoot in September; Scaliger in October; and others in November. But the Latin or Roman Church, supreme in power and infallible in judgment, placed it on the 25th December, the very day on which the ancient Romans celebrated the feast of their goddess Bruma!"

"Secondly, there is no warrant in the Bible for the observance of such a festival." The scriptures record the celebration of only two birth-days—those of Pharaoh, and Herod—both of which were of heathen origin. Christmas is a festival which has not the shadow of a warrant from the Bible.

"Thirdly, there is nothing in the observance of such a festival, which is not more emphatically signified in the divinely sanctioned sacrament of the Lord's Supper."

"The birth of the Savior, though essential, was not the consummation of his atonement and his triumph. It was but a part; the whole was effected in his death. . . . An assumed and unauthorized rite, which commemorates merely a part, is not only unnecessary, but derogatory to the honor of our Lord and our God."

"Fourthly, the observance of this festival is attended with a fearful amount of reckless mirth and impious feasting."

"I wish you a merry Christmas. A merry Christmas! What does this mean, as passed from the impenitent, and the debauched, and the profane? Nay, what does it mean in the lips of an ambassador of God, or a professed follower of Jesus? What does it mean? Why it means, what all will admit—a day of cakes and pies, and sumptuous dinners, and presents, and all that is of the earth, earthy!"

And we might add, here in the South, it means a day of drinking Egg-nogg!! Yes, we have known many persons who never make use of spirits at any other time, on this day drink freely, yes, to intoxication, of this sanctified beverage! Yea, professors of religion will drink this, to celebrate the birth of the Redeemer! The Savior of the world and egg-nogg! What an association! Yes, members of Temperance Societies will break their pledge for the sake of honoring (?) Jesus Christ, though they would scorn to violate it on any other day.

Away with religious associations, say we from such scenes! If a holiday is wanted, let it be given, but let it not be called Christmas—mas. Let no religious ceremonial be connected with Bacchanalian revels, and Popish orgies. Let it be purely a social celebration, without the slightest pretensions to a sacred character.

Fifthly, Mr. Waterman objects to the observance of this day, because it is claimed to be of human or Popish origin.

"The name marks the descent—Christ and Mass. And mass, every body knows, or might know, is defined, a service of the Romish church, or of Popery."

We conclude our remarks on this subject with two practical reflections.—

1. Though we do not, as many editors are accustomed, wish to our readers "a merry Christmas," yet we do sincerely hope they may be as happy as heart can wish, on the 25th.

2. Our readers will understand that we are not so heterodox in our views but we can enjoy that fat turkey, as well on the date above mentioned, as on any other day.!!

### Thanksgiving Day.

In Salem, Massachusetts, on this festival, turkeys sold for \$2 00 a piece. Milk was sold for one dollar a gallon! In Newburyport, it was as high as fifty cents a gallon.

### Baptist Church in New Orleans.

From the Record, we learn that the Rev. I. T. Hinton, of St. Louis, Mo., is about to settle in New Orleans, as pastor of the Baptist Church. His removal will be a source of deep regret to the denomination in Missouri and throughout the Far West, but he is about to enter a field which has long been waste and desolate, and where his piety, talents and learning, by the blessing of God, promise a rich harvest. May the great Head of the Church prosper the enterprise!

♣ We invite attention to the advertisement of Mr. S. WALTON, which appears in our paper to-day.

### Isaac Dean.

This man, a negro, is in jail at St. Louis, Mo., on suspicion of being an abolition agent, furnishing forged passes to fugitives, &c.

## Louisville Friendship Baptist Association.

We have before us the Minutes of the 6th anniversary. There are reported 15 churches, 6 ministers, 524 members, 13 baptized last year. Amount sent up by the churches in aid of Home Missions, \$148 15. The Executive Board state in their Report, that as much has been done to promote the interests of Zion in their bounds, as could be expected under all the circumstances. The following resolution was passed:

"Whereas it is of great importance that there be some organ of public communication through the press for the diffusion of Religious intelligence among brethren of the same faith and order, therefore,

Resolved, That the papers called "The Baptist," printed at Nashville, Tenn., "The Alabama Baptist," printed at Marion, Ala., and the "Christian Index," printed at Penfield, Ga., and they are hereby recommended to the patronage of the Pastors and Brethren of the Churches of this Association."

## The Baptist Preacher.

This valuable work has closed its third volume with stronger claims than ever on the patronage of the denomination. A little exertion on the part of the churches might greatly extend its circulation. Exertion in this case would be richly repaid. For one dollar, in advance, one may obtain twelve or fifteen of the best Sermons preached by eminent ministers; residing in various sections of the country. Many of these are delivered before Conventions, Associations, &c. and are eminently deserving of a wide circulation. We have published extracts from some which have appeared during the year just closing, and we feel assured our readers would have gladly seen the whole, where our space would allow only a part.

Let all who wish to subscribe, forward their money to this Rev. Henry Keeling, Richmond, Virginia.

## The National Protestant.

"No Peace with Rome." Edited by Rev. C. Sperry, 122 Nassau-street, New York.

This is a new work, published monthly at one dollar a year, in advance. Each number consists of 32 pages, four engravings, and is printed on fine paper. The number before us is got out in very handsome style. The Editor has devoted many hands to the subject of Popery in all its bearings, religious, civil, political and social. He is well qualified to conduct a work of this kind. The character of its pages may be inferred from the subjoined contents of the leading article in this number.

"Popery the Enemy of Freedom, and the Bane of National Prosperity—Destructive of Liberty—Civil and Religious—Intolerant and Persecuting."

## The Mother's Journal.

With the December number, the year 1844 expires. We call attention to this fact, in order that subscribers may forward their names for the next volume, commencing January, 1845. We trust none who now take this admirable work will think of discontinuing it. On the contrary, let those who know its merits, who have received instruction from its pages, now not only renew their subscriptions, but also try to obtain the names of others. Fifty copies ought to be taken in Marion, alone. And let every MOTHER who reads this paragraph, wherever the Baptist is circulated, remember this is her journal. Let her, either alone or with other Mothers, give her address and money to the Postmaster, and have him forward to L. Colby, 122 Nassau street, N. York.

Price, One Dollar, to be paid when the subscription is made.

## China.

By the kindness of our brother I. J. Roberts, we are favored with a copy of the Hong Kong Register and Government Gazette, dated July 16, reaching us in five months. This is a short time enough for travelling from the other side of the globe to the United States. The paper contains little news. A flood in the Canton river is spoken of as doing considerable injury to the city and to the country above. The Treaty concluded by Mr. Cushing, our Minister, is said to be more favorable to the United States than the English treaty to England. A party of twenty-nine Chinamen, thought to be pirates, or robbers, were recently seized by the Harbor Master of Hong Kong, but were liberated for want of evidence against them. A subscription has been set on foot in Calcutta to support a Medical Mission in China. It is proposed to establish hospitals, dispensaries and schools of medicine, where the native sick may find relief, and native healers instruction. The plan is expected to prove a powerful auxiliary to the labors of the missionary of the cross, by inspiring confidence in the skill and benevolence of Christians.

There has been a public sale of Sheep in New South Wales. The lot amounted to 26,383, and was sold at from 2s. 6d. to 3s. 6d. a head! The price is spoken of as extraordinary, affording great encouragement to growers of wool. Two months earlier, the sheep would not have brought nine pence a head!

## Dancing and Preaching.

The celebrated danseuse, Taglioni, is about to visit this country under a pledge of at least \$25,000 for her first benefit! A contemporary print remarks, that this woman has received more for the practice of her art during a few years, than thousands of Baptist ministers, unitedly during their whole lives! Verily there is reason to fear she hath her good things in this life.

## National Lord's Day Convention.

Agreeably to a notice circulated in the public prints, a large number of the friends of the Sabbath from different parts of the Union, assembled at Baltimore on the 27th ult. to confer together on means of securing the better observance of the Lord's Day. There were nearly eighteen hundred Delegates in attendance, from almost all denominations of Christians, many from distant sections of the country. JOHN QUINCY ADAMS presided. The Convention was in session two entire days. The only interruption to the perfect harmony which prevailed was occasioned by the attempt of two Campbellite gentlemen from Virginia to prevent the body from recognizing in any manner the Jewish Sabbath. "They also denied that there is any obligation on Christians to cease labor on the Lord's Day." The efforts of the gentlemen to produce distraction were signally rebuked by the body, and the multitude of members moved on harmoniously and nobly to the accomplishment of the objects for which they convened. Many important facts were brought forward illustrating the benefits of the Sabbath, and showing the progress of correct views in the community. The occasion elicited some of the finest specimens of argumentative eloquence, and a moral influence of the most salutary kind was produced on all who participated in the proceedings.

The following resolution was passed by acclamation:

Resolved, That the convention do hereby respectfully tender to such members of Congress as have heretofore attempted to prevent desecration of the Lord's Day, by the unnecessary extension of legislative action into the sacred day, its unanimous commendation, and further express the hope that similar efforts hereafter will be sustained by a majority of their honorable body.

## Case of the Rev. Charles Torrey.

After lying in jail several months, this gentleman has recently been convicted in the City Court of Baltimore, on three separate indictments, of enticing, persuading, and aiding three slaves to run away. The case has excited intense interest in Baltimore, as well as throughout the Northern States. It has resulted in a verdict of guilty, on each indictment. The offence is punishable by confinement in the penitentiary for a term not exceeding six years. A new trial is moved.

Mr. Torrey is an educated, and until this time a highly respected Congregational, or Presbyterian minister, and was formerly settled as a pastor in Providence, (R. I.) and in Salem, Mass. He is often rash and impetuous; and being an ardent Abolitionist, has thus been led to violate the laws of his country. His intelligence, education and high standing, are aggravating circumstances, which tend to enhance the criminality of his conduct.

Mr. T. was brought into court in irons, in presence of his young and beautiful wife, and her father, a distinguished clergyman of Massachusetts. The scene is described as most affecting. Mr. T. supported himself with great calmness, most of the time, and Mrs. T. evinced extraordinary composure, till the case was given to the jury, when she left the room deeply affected.

Reverdy Johnson employed his transcendent talents in the defence, without fee or reward—but the evidence against the accused was conclusive, and the majesty of the law must be sustained.

## North Carolina.

The Governor recommends, in his Message, the establishment of an Agricultural Professorship in the University. He also recommends a Geological Survey of the State. He further suggests the expediency of erecting a Penitentiary.

## Down with the Rates of Postage!

The New Hampshire House of Representatives have unanimously passed a resolution, instructing their delegation in Congress "to use their exertions to reduce the present exorbitant rates of postage."

We had an eccentric preacher in the early times of Kentucky, famous in the State's history, by the name of Old Joe Craig. He was a Baptist, and usually preached from a stand in the woods to great gatherings of the people. On one occasion his theme was the glories of heaven, and the horrors of hell. He made his contrast very striking by minuteness of detail, by rendering the invisible worlds he described palpable to the senses of his rude auditory, by assembling all the grand and beautiful objects of nature for one side of his picture, and the loathsome and horrible for the other. When he got through with his description of hell, he taxed his fancy to the utmost to give an idea of its gloomy king. In the midst of his rapt, vehement, and almost paroxysmal elocution, he stopped suddenly. After a solemn pause, and in a much altered tone, he said, "My brethren, in a much altered tone," then turning round and fixing his eye on a brother preacher who sat on the bench behind him, added—"The devil is a monstrous ugly, black, grim-looking fiend—just like brother Croucher."

**Simple Cure for Croup.**—We find in the Journal of Health, the following simple remedy for this dangerous disease. Those who have passed nights of almost agony at the bedside of loved children, will treasure it up as an invaluable piece of information.—If a child is taken with croup, instantly apply cold water, ice water if possible, suddenly and freely to the neck and chest, with a sponge. The breathing will almost instantly be relieved. So soon as possible, let the sufferer drink as much as it can—then wipe it dry, cover it up warm, and soon a quiet slumber will relieve the parent's anxiety, and lead the heart in thankfulness to the power which has given to the pure gushing fountain such medical qualities.

## Alabama Legislature.

Not much has been done during the week past, of general interest.

A bill was introduced to repeal the Act relating to Licenses, and to reduce the price of licenses from \$30 to \$15. To the credit of the House they refused the bill a second reading.

After considerable skirmishing, the following resolutions on REPUTATION were passed in the House unanimously:

1. Resolved by the Senate and House of Representatives of the State of Alabama, in General Assembly convened, That the preservation of national faith is the only guaranty for stable government; that its violation must dissolve the political compact;—and anarchy, which denies all obligations but such as force imposes, the great truth will be again proclaimed that a people, to be prosperous, must be virtuous.

2. Resolved, That, in the possession of a territory rich in mineral resources,—admirably adapted to the production of the great staple of the South—abundantly supplied with water power for all manufacturing purposes; provided in an extraordinary degree with the convenience of accessible markets, and blessed with every variety of soil and climate, the people of Alabama are not only willing, but able to maintain the high honor and credit which this State has always enjoyed.

Some twelve or fifteen divorces have been granted.

Resolutions have been passed on the great questions of national policy,—against touching the Veto power, the Distribution of the proceeds of the Public Lands, a Protective Tariff, the Tariff of 1842; in favor of the National Independence, and the immediate Annexation of Texas; against a National Bank, and another affirming the title of the United States to the territory of Oregon.

A joint resolution has passed legalizing biennial sessions of the legislature.

## Congress.

Our National Legislature has assembled. The President's Message is a long document, in many respects interesting. Our readers will find it at length in the political papers. It urges the annexation of Texas, by a joint resolution of the two Houses. Our relations with foreign countries are pacific and prosperous. We are much pleased with the following paragraph:

"There has been no material change in our foreign relations since my last Annual Message to Congress. With all the Powers of Europe, we continue on the most friendly terms. Indeed, it affords me much satisfaction to state, that, at no former period has the peace of that enlightened and important quarter of the Globe ever been, apparently, more firmly established. The conviction that peace is the true policy of nations would seem to be growing and becoming deeper amongst the enlightened everywhere; and there is no people who have a stronger interest in cherishing the sentiment, and adopting the means of preserving and giving it permanence, than those of the United States. Amongst these, the first and most effective are, no doubt, the strict observance of justice, and the honest and punctual fulfillment of engagements. But it is not to be forgotten that, in the present state of the world, it is no less necessary to be ready to enforce their observance and fulfillment, in reference to ourselves than to observe and fulfill them, on our part in regard to others.

Immediately on the opening of Congress, John Quincy Adams moved the rescinding of the famous 25th Rule, and carried his point by a majority of 28 votes, all the Southern members except two, voting in the negative.

The Rev. Mr. Tustin, Presbyterian, is re-elected Chaplain of the Senate. The Rev. Mr. Daily, Methodist, is chosen by the House.

Iowa asks admission as a State, into the Union.

Mr. McDuffie has given notice of a bill proposing the annexation of Texas.

Mr. Merrick has advised the House that he will present a bill to reduce the rates of postage. It will be similar to the one he introduced last session, and it is to be feared it will fail. The voice of the country, has not yet been heard, on that subject, as it should be.

**A GENEROUS ACT.**—A stranger viewing the desolation caused by the late great flood on the low grounds near the foot of Church street in this city, stopped in front of a small cottage which had been washed from its foundation, and kindly accosted the owner who was busy in making such repairs to his wrecked domicile as he was able, and inquired why he did not procure a room in a house near by, which seemed to offer a better shelter for a family of several small children—"Because I have no money to pay rent," said the sufferer. "But I will pay the rent," said the stranger. "That is very kind," said the poor man. "but this house is mine, and if I can repair it, my family can be made comfortable without further expense." The stranger drew out his wallet and handed the poor man thirty dollars, and before he could recover from his surprise the stranger had turned to go away, and upon being pressed to leave his name, he replied, "No, the money will do you just as much good without my name. Use it to repair your house." It is needless to add that materials for the repairs were quickly procured, and one family made comfortable and happy by the generosity of a stranger.—Buff. Com.

**A Yankee Duel.**—It is a little remarkable that the first duel fought in the United States, was in said sober New England, and still more, that the actors in this folly were servants. Two individuals of this description fought with swords—a lady as usual being in the case. Neither, however, being mortally wounded, the General Court, by way of example, directed them to be tied, neck and heels, and exposed for twenty-four hours to the ridicule and scorn of the bystanders.—Civ. Advocate.

Three men were at the polls in the town of Newburyport, at the recent election, and voted for Henry Clay, who voted for General Washington when he was chosen President. They were Benjamin Colman, aged 92; Silas Little, aged 91; and Aaron Rogers, aged 80.—[Newburyport Herald.]



## Matthew 16: 15-19.

"He saith unto me, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter; and upon this rock, I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

When Christ was on earth his miracles, and wisdom, attracted much attention among the Jews. Some said he was John the Baptist, who had been beheaded. Others said, he was Elias or Elijah the prophet. Others said, he was Jeremiah, or one of the prophets. Thus were the multitude divided in their sentiments, and the disciples heard these various sentiments. Then Jesus said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, I say unto thee, that thou art Peter; and upon this rock I will build my church; and the gates of hell shall not prevail against it."

What is meant by the words, "this rock?" Some suppose that Christ meant to designate Peter. Others suppose he meant himself, embraced in the expression of Peter, "Thou art the Christ, the Son of the living God."

That Christ meant to designate himself, and not Peter is evident from the following considerations:

1. The name of the Apostle is 'Petros.' He is never called 'Petra,' the word here translated rock. And if Christ designed to declare that the Apostle was the rock on which he would build his church, we should have expected him to say, 'upon thee,' or 'on this Petros'; but instead of this, he introduced another word, and one by which this disciple was never known. It certainly seems very strange that if Christ had this design, he should choose a term which is never so used by any of the inspired writers. It was not uncommon for persons to change their names to represent new characteristics, or developments of character. But no such change was made in this disciple's name. He was called Petros to the end of his life.

2. Christ is designated by the word *petra*, rock, frequently in the Scriptures. "And did all drink of some spiritual drink: (for they drank of that spiritual rock (petra) that followed them: and that rock, (petra) was Christ.) 1 Cor. 10: 4. As it is written, Behold I lay in Zion a stumbling stone, and rock (petra) of offence: and whosoever believeth on him shall not be ashamed." Rom. 9: 33. The same is found in 1 Pet. 2: 8. In that passage, while the Apostle himself is describing the character of Jesus, he calls him a stone of stumbling and rock (petra) of offence. In the sermon on the mount, Christ represents himself as the foundation on which the wise man builds to be a rock, (petra). And the house did not fall, for it was founded on a rock, (petra). Mat. 7: 24, 25. Luke, 6: 48. By reviewing the above, we perceive that the word 'petra,' (rock) was often applied to Christ, and never to Peter. It is, therefore, reasonable to suppose that the word is used in this sense in the passage under consideration.

3. Christ is in Scripture declared to be the foundation of his church. "Now therefore, are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2: 19, 20. Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." Isa. 28: 16. Christ is the person referred to by the prophet, as is evident from 1 Pet. 2: 6. Christ then is the foundation on which his church is built, and this foundation is sure and steadfast. He is the stone which was set at nought by the builders, which is become the head of the corner.

4. There is but one foundation for the Church. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved." Acts 4: 12. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1: 8. From these passages it appears that there can be but one foundation, and that that foundation is Christ. It follows, therefore, that the rock mentioned in our text, on which the Church is to be built; can be none other than Christ. "Christ, then, the Son of the living God," is the foundation of the Christian church.

By the term "gates of hell" is meant simply death. The Savior here declares that his church shall exist in all ages of the world. Death might sweep over the land and remove whole generations, yet the church should be perpetuated. Converts should be added, in spite of the opposition of men and devils. Though the enemy supposes that by persecution he can extirpate the Christian religion, yet experience has proved that the gates of hell shall not prevail against it.

By the term "keys," is meant knowledge of the kingdom of heaven. Christ here promises that this disciple, who had made so good a confession, and with him all the rest, should become acquainted with the whole plan of salvation; that they should know how to teach, and instruct; and that they should preach, and build up the church upon right principles. And as the Holy Ghost would come down upon them, they would be under such infallible influence, that their words would be according to the divine will. Thus whatever they should approve on earth, would be approved in heaven; and whatever they should condemn on earth, would be condemned in heaven. This promise was fulfilled on the day of Pentecost, when the Holy Ghost was poured out upon them, and they received the true knowledge of the kingdom of the Messiah, and taught the amazed multitude, the way of salvation through the blood of the cross. This promise was not confined to Peter, but was given to all the disciples, and was fulfilled in them all.

The explanation given above, to me appears natural, and entirely frees the passage from the difficulties presented by the other interpretation, and presents important religious truths. The exalted character of Christ, as the anointed Son of the living God; the author of eternal salvation; the foundation of the church, fixed and immovable; the inefficiency of opposition to destroy the cause of God; and the truth and certainty of the instructions of the Apostles—these are the important truths taught in this passage of the word of God. We are herein encouraged to put our trust in Christ, for he is "a sure foundation," an immovable rock; and in so doing we shall never be ashamed. Since Christ has the character here ascribed to him, well may this Apostle say, "Unto you, therefore, which believe, he is precious." 1 Pet. 3: 7. He is our Lord and our God. He will keep us by his grace through faith unto salvation. Though our enemies may be many, strong, and crafty, yet they shall never prevail. Jesus upholds his church—and until the foundation be destroyed, the building will stand. In view of this truth the Apostle Paul could say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." 2 Tim. 1: 12. We may also rest assured that in the instructions, which we have received is that which heaven approves, and will confirm. "We have a sure word of prophecy to which we do well that we take heed, as to a light that shineth in a dark place."

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The confession which Peter had made was not owing to any superior wisdom in him, but was to be ascribed to the divine influence. "Flesh and blood" that is, human wisdom, "hath not revealed this unto thee, but my Father which is in heaven." It is not likely that Peter understood fully the import of the words that he uttered, though they were the truth. On the day of Pentecost, when their minds were opened to understand the scriptures, then would he recollect that he had said this, and would understand what the words did signify.

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## Profane Swearing.

A LAY SERMON.

On my way to my office, a few mornings since, I passed the driver of a dray, who had considerable difficulty in getting his horse to obey his orders. He seized him, at length, by the head, violently enraged, and belabored him with his whip handle, interlarding his abuse with "God damn your soul! God damn you!"—and much other profane language of the sort.

I felt grieved, both for the horse and the driver, which last was still a mere youth—but knowing by experience what little it avails to address a maniac, whether he be so under the influence of passion, ardent spirits, or permanent mental derangement, I passed on, resolving to speak to the drayman on the subject, at a suitable opportunity, and meditating deeply on the scene.

Here, thought I, is a young man who believes his horse has a soul, and yet, probably, is ignorant he has one himself. A man who, perhaps, never prays at home, and yet prays publicly in the streets. A man who never asks a blessing at his meals, or on his repose at night, and who doubtless never prays, unless to supplicate a curse upon his horse, or some fellow-being. What a "bundle of inconsistencies" is human nature!

Other reflections suggested themselves to me in further meditating on the subject. Would this youth as willingly have asked, publicly, for blessings on his horse, or on himself, or his fellow-being? Did he ask in faith? Did he expect a favorable answer to his prayers? Was he aware that the damnation of the horse's soul involved the destruction of his body? Was he willing to lose his horse's service entirely and forever, on the present provocation? What a "tissue of absurdities" is human nature!

Following out the theme, I asked myself whether this was not a topic of rebuke to Christians, as well as profligates? How many religious people shrink from praying in public, even for blessings, while this poor fellow was so deeply engaged in invoking curses in a similar exercise. How far short in fervency is the most ardent prayer, I recollect to have heard lately, when compared with the earnestness of this drayman. Truly the "children of this world" are not only wiser; but frequently more in earnest than the "children of light!"

After all, there is an essential difference in prayer. The ploughing and the dray driving of the wicked is sin, and their prayer, however fervent, not being in a right spirit, and directed to right objects, avails nothing. It is the effectual fervent prayer of a righteous man, only, which availeth much.

And so I dismiss the subject for the present.—[Cist's Advertiser.]

## Ohio Penitentiary.

The clear profits of this institution last year, were \$18,101.17.

The Penny-Postage system in England is effecting much. In 1838 the number of letters sent by the mails was 75 millions.

## REVIVAL INTELLIGENCE.

## METHODIST MEETINGS.

From the Southwestern Christian Advocate.

On Carrollton circuit, Alabama Conference, we have had three camp meetings. Our first was held at Hargrave's camp ground, embracing the second Sunday in September. Brethren Poyas, H. M. Glass, I. Glover, and Josiah Barker were our principal workmen. They did the work of evangelists, and made full proof of their ministry, on this occasion. The very best order prevailed during the four days that the meeting continued. Christians were greatly blessed, backsliders reclaimed, and about thirty sinners were awakened and powerfully converted.

Our second meeting was held at a new camp ground, on Bear Creek. This meeting was got up by a small society in a Baptist community, by no means very favorable to Methodism in its doctrines or usages. The brethren labored under almost every possible discouragement; except that the promises of the gospel were in their favor. In the strength of Israel's God, the preachers and people met on the Friday Evening before the fourth Sunday in September. God met with us on the first night of the meeting, and filled the hearts of both preachers and people with his precious love. The work continued to increase, in interest until Monday evening, when such a shower of grace descended on the people that we were not able to get them together at the stand for the sacrament of the Lord's supper, until about nine o'clock. The power of God arrested many of our cold water Calvinistic brethren, which caused no little murmuring and opposition; but we could not take time to notice this, for we were doing a great work. This meeting was crowned with the conversion of at least thirty souls, which was a good work for the size of the congregation.

The third was held at Union Chapel. Here we had a considerable number of tenters. Our worthy presiding elder, Rev. E. Calloway, was with us, and other ministers from neighboring circuits, all of whom labored faithfully for their Master. Many of God's people were greatly blessed. So were many of the devil's; for they obtained what they came for—plenty of good eating, and an excellent opportunity of exhibiting their pretty faces and fine clothes. We had six whites and three or four colored converted.

We have received on probation about eighty whites and fifteen or twenty colored, during the year. I think I shall report \$150, at our next Conference, for missions. I take up all my collections for this object, with the distinct understanding that its application is to be directed by the Methodist E. Church, in the Slave States, in case that the separation takes place.

Yours, &amp;c., WM. A. SMITH.

November 19, 1844.

## Methodist Church in Marion.

From the South Western Christian Advocate.

Dear Brother McFerrin,—The Lord has been with us of late. We have had quite a pleasant year in Marion Station. About thirty-five have been added to the church this year in my charge; but the most interesting part, is the great desire among us for sanctifying grace. On one occasion while on a Pastoral visit, the family and friends retired to private devotion. After praying for some time the spirit of the Lord came down and filled the House, shouts and praises resounded in its every apartment. This was one of the most heavenly seasons I ever witnessed. I have no doubt but quite a number of our members enjoy the fullness of God in the soul. It requires much self denial and faith, amid the excitements of the day, to live at the feet of Jesus.

My dear Brother, commend us to the prayers of the church. Yours, J. P. PERHAM.

November 16th, 1844.

## A Singular Tale.

The celebrated Abbé Raynal tells the following singular tale describing an event which happened to a friend while travelling through Spain. "I have often," says Abbé Raynal, "seen priests go to prison, but never to execution."

"Being upon a long journey, and much fatigued, he arrived at a *Posada* (Inn) rather early, and after ordering his olio to be prepared for supper, he went to rest in a Convent hard by and intended also to confess. But having placed himself in the confessional box, he fell asleep—and did not awake till towards midnight, when he was alarmed by seeing two friars leading a female up the church, with a handkerchief tied over her eyes. Such a spectacle alarmed him too much on his own account as well as on the woman's, to make his appearance: but the confessional boxes are so pierced, that it is easy to see all that passes in the church, without being seen; and he saw to his utmost astonishment, a stone raised from the pavement, and the woman so led over it as to disappear instantly, without having even time to implore mercy or perhaps without having any knowledge that she was leading to certain death. The monks then re-laid the stone and disappeared, and the afflicted traveller was obliged to remain till the church doors were opened for morning prayers, when he got away without any one knowing where he had lodged. On his return to his inn he was beset by his host and hostess, with a serious charge of having seduced away their daughter. He pleaded innocence, and assured them that he had never spoke to her or even seen her, but that if they would be quiet and prudent he had reason to believe he could give them a sad account of her fate, and desired they would instantly attend him to the nearest magistrate, where he related what had passed under his own eyes in the chapel belonging to the Convent of."

The Magistrate wrote to the Prior, told him he had something of the utmost importance to communicate to him and his whole Order, and desired they might be all assembled as soon as possible in their chapel, when he would wait upon them at a fixed hour. They assembled accordingly, when the traveller related what he had seen, in the presence of the whole fraternity; but though he examined the persons, and the countenances of all the members, he was unable to fix upon the two guilty monks. The stone, however, was raised, the girl was found dead in a pit beneath, and as this Convent was her constant place of devotion, and she never confessed but to two particular Monks of that house, it is probable her confessors were the debauchers and murderers of the unfortunate girl. I have no doubt but accidents of this kind are very common, especially in the Southern parts of Europe; but such is the awe and fear of the commonality of the priests lest they offend; that there is no crime, however atrocious, which they may not commit with impunity."

## The Naturalization Law of Moses.

EXTRACT FROM PROF. WINES ON THE CIVIL GOVERNMENT OF THE HEBREWS.

"I proceed to an exposition of the provision of the Hebrew Constitution, in reference to the admission of foreigners to the right of citizenship. And, if I mistake not, we shall find it characterized by the same wise and patriotic foresight which marks all the other enactments of this admirable code."

"I sympathize, most sincerely, with an eloquent rebuke, administered by a distinguished Divine but a few weeks ago, in one of the pulpits of this city, of that mercenary patriotism which would repel from our shores the friendless and the oppressed of other climes. I say emphatically, Let them come! Let every ship that enters our harbors pour them by hundreds upon our soil. The first civilized men who settled as permanent residents on this continent, sought, in the then howling wilderness, among savages and wild beasts, a refuge from tyranny and oppression, a home where they could breathe the air of freedom, where they could think without a master, and above all where they could worship God without asking a titled and purse-proud hierarchy when, or where, or how. God forbid that civilized and christianized America,—America blessed with free institutions, and embellished with the trophies of science and religion,—should be more hard-hearted than America peopled with the wolf the panther, the buffalo, and the painted Indian! God forbid that my native country, whose boast it is to be free and happy herself, should ever cease to afford to the sons and daughters of sorrow, fleeing from the wrongs and miseries of European despotism, a hearty welcome and a happy home!"

"But are we, therefore, to permit these foreign refugees to overturn our liberties, and render the government under which we live so happily, as little worth as any of the worn-out and tottering dynasties of Europe? Have they any of that knowledge of our system, or any of that attachment to our institutions, which would make them at once safe depositories of political power? Are they qualified either by their education, habits, or sympathies, to exercise the most precious of a freeman's franchises, and march to the ballot box almost within the first 24 hours after their arrival upon our shores?"

"In my opinion, our American law-makers might profitably go to school to Moses on this, as well as on several other questions of public policy; and, if they should not carry the principle of his naturalization laws to the full extent that he did, it would at least be instructive to them to contemplate the procedure of a true patriot and an able statesman,—and one, too, under the guidance of a divine wisdom."

"Admission to citizenship was denominated by Moses, 'entering into the Congregation of Jehovah.' He ordained that this should never take place in the first or second generation. Some nations, as the Amorites and Moabites, for particular reasons, were not to be admitted to the tenth generation; that is, never. But the Edomites Egyptian, and probably foreigners of other nations could become Israelitish citizens in the third generation. That is to say, the grand children of those who had immigrated into Judea from foreign climes, could be admitted to the privileges of natives of the soil. Why this jealousy of foreign influence. The reason is plain. Moses was an intelligent and devoted lover of his country's liberties, and he was not willing that they should be lightly subjected to the peril of destruction, through the ignorance and recklessness of foreign voters. Hence, he required that foreigners should become, so to speak, naturalized in their sentiments, habits, sympathies and manners, before by a legal naturalization they should be incorporated into the body politic and invested with the rights and dignities of citizens. And, certainly, the principle of this enactment must commend itself to every sober understanding, as founded in the wisest policy and the most true-hearted patriotism; though, doubtless, the application of the principle need not, in all cases, be carried to an equal degree of rigor."

\*Rev. Dr. Bethune, of Philadelphia.

## The Mother of the Siamese Twins.

The December number of the Missionary Herald, contains the Journal of Mr. Hemenway, (a missionary of the American board) in Siam, and among other matters of interest furnishes the following account of an interview he had, with the mother of the Siamese Twins, who are at present married to two sisters, and residing in Wilkes county, North Carolina:

"Maklong (at the junction of Maklong river and Maklong canal, about two miles and a half from the mouth of the former,) is a city which is called by the same name. Its population is supposed to be about eight thousand."

"After breakfast we went out among the people, who live on the left side of the canal, for the purpose of making known to them the truths of the Gospel. In the course of our morning walk, we met a very respectable looking man, who informed us that he was the individual who conducted the Siamese Twins from this place to Bangkok, and delivered them to the captain who took them out of the country. He also told us that the mother of the Twins was still living on the opposite side of the canal. We determined therefore to pay her a visit before leaving the place."

"Early in the afternoon we went in search of the mother of the Siamese Twins, and were so happy as to find a man who conducted us directly to her house. On hearing that we had brought intelligence respecting her absent children, whom she supposed to be dead, she gave us a hearty welcome. We assured her that they were living when we last heard from America, and that they had recently married sisters in one of the Southern States. With this intelligence she was much gratified, and expressed much affection for them. As Mr. Buel's relatives live in the vicinity of her children, he offered to communicate, through them, any messages she wished to send to the Twins. She is of lighter complexion than most Siamese women, and has every appearance of having once had great energy of character. It seems that both her husbands were Chinese men, and that she herself had a Chinese father—so that the twins are in no sense Siamese, except as they were born in Siam."

The great public works of Pennsylvania are to be sold at public sale on the 20th of January next. They are divided into 200,000 shares at one hundred dollars each, making twenty millions of dollars.

## Wolff the Missionary.

It may not be uninteresting to our readers, to have some particulars of this remarkable man, who has lately attracted much public attention, from his volunteering to attempt the rescue of two Englishmen, who were imprisoned at Bokhara, and were in imminent danger of their lives. It is now many years since we met him on board the steamer which plied between London and Amsterdam. He had lately married Lady Georgiana Walpole, sister of the Earl of Orford, and niece, as we are informed, of that very eccentric person, Lady Hester Stanhope. The marriage was, as may be supposed, exceedingly against the will of the lady's high born friends. But she was one of those rare characters who prefer a life of usefulness, in a nominally lower station, to titled nothingness, however splendid.

Wolff is by birth a Jew, a native of one of the German towns on the Rhine. He stated to us, that as early as the age of ten years, he was convinced, by his own examination and enquiry, of the fatal error of the Jews, in the rejection of Christ. The first Christians to whom he applied for instruction and guidance, were Roman Catholics; and he was for many years a devoted and ardent adherent of that church. His talents were so promising, and his zeal so remarkable, at an early age, that his Roman Catholic friends were determined to secure them for the service of the church, and accordingly placed him in the Propaganda, at Rome. The same inquiring spirit which had brought him from Judaism to Christianity, still attended him at this celebrated school; and he found the doctors there entirely unable to meet his enquiries, and satisfy the ardent longings of his soul for truth. It was not, as we understood him, the lives of the ecclesiastics, but their teachings, with which he was so much dissatisfied, that he resolved on forsaking that form of religion. He subsequently embraced the Protestant faith; and although, after some years, he took orders in the church of England, the forms of that, or of any other church, were a matter in which he took very little interest. From the time of his conversion to Protestantism, he devoted himself with a zeal never surpassed, to the Christianization of his people; and in pursuit of this object, he has visited all parts of the world, where they were to be found, but especially the Eastern countries. No person ever exhibited, in conversation and manner, more entire absorption in the object he undertakes, or a more complete self-abandonment in the prosecution of it. The idea of danger or difficulty never seems to enter into his calculation, except to stimulate him to the undertaking. One of our first missionaries to the Levant, who was well acquainted with his efforts in Turkey, remarked to us, that he would perform more than any five men he knew; for his fearlessness and determination were such, that all, even the Turks and Janissaries, gave way before him.

He was for awhile, connected with the London Society for the Conversion of the Jews; but his movements have always been two erratic to allow him to follow out the plan of any organized society; and he has accordingly, for the most part, worked by himself. The power which his concentrated zeal gave him over individuals, was manifested by the fact, that, previous to his marriage, his needs for distant and expensive expeditions, were supplied by a gentleman of cold temperament, indifferent to religious objects generally, but holding his purse always open to his use. This last enterprise is full of difficulty and danger, and seems to be of an almost desperate character; but for this very reason, the more attractive to a spirit like Wolff's. We hope soon to hear more definitely of his safety.

The conversion of a sinner to God, is an event never to be forgotten. It is an era in eternity; it is registered in Heaven.—Robert Hall.

## MARRIED.

On the 10th inst., by the Rev. B. Hodges, Mr. Joseph R. SPARRS, of Perry county, to Miss FRANCES H. SHARP, formerly of Lowndes county, Mississippi.

## Receipts for the Alabama Baptist.

Alexander Moore,	2d. Vol.
B. P. Curry,	2d. "
Wm. Moncrief,	to No 25. Vol. 4.
O. L. Nash,	to No. 42, " 2.
David Buck,	to No. 40, " 2.
James A. Dozier,	Vols. 2 & 3.
Alfred Perry,	to No. 35. Vol. 3.
Samuel Hodges,	to No. 35, " 3.
Hzekiah Nettles,	to No. 31, " 3.
A. F. Bell,	Vol. 3.
Wm. A. Lacy,	to No. 20, " 2.
Rev. O. H. Welch,	Vol. 2.
S. Anderson,	Vol. 2.
P. Good,	No 41, Vol. 3.
L. Oliver,	Vol. 8.

J. H. DE VOTIE, Treasurer.

## S. WALTON,

Merchant Tailor & Fashionable Clothing Store. Next door north of Mr. Byrne's, and in the shop heretofore occupied by Dr. Johnson.

RESPECTFULLY informs the citizens of Marion and its vicinity, that he has located and is now opening a handsome assortment of FASHIONABLE CLOTHING of all descriptions, together with a variety of fancy articles, such as Gloves, Stocks, Suspenders, Satin Ties, plain and fancy Handkerchiefs, Bosoms, under Shirts & Drawers. Also, an excellent and superfine assortment of Cloths, Cassimers and Vestings, which he will make up to order in a fashionable and workmanlike manner, low for cash. S. Walton flatters himself, from his long experience in business, that he is competent to please all who may favor him with their custom. Marion, Dec. 21, 1844 45-46

## Boots, Shoes, Hats, &amp;c.

AT THE SIGN OF THE GOLDEN BOOT, 46 Water street, will be found a very extensive assortment of Boots and Shoes of every description, of their own manufacture.

## Also.

Hats of every description. Sole and Upper Leather, Lining Skins. Gun-Bar Leather, Thread, Lasts. Boot and Shoe Trees, Pegs for making boots and every article used in manufacturing. All of the above articles to correspond in price with the present price of cottons.

WILLIAM H. CHIDSEY.

Dec. 21, 1844

45-46



## Heaven.

Oh! there is a heavenly city,  
Far above yon azure sky,  
Whose streets are gold, whose gates are pearl,  
Whose sapphire walls are deep and high;  
And angels wait  
To welcome weary travelers home.

There, saints in robes of spotless white,  
With crown of light and glory,  
Sing to the thrilling harp of love,  
The ever new and pleasing story  
Of redemption,  
Purchased with Immanuel's blood.

There the "Tree of Life" is blooming,  
Pouring fragrance all around;  
There the crystal streams are gushing  
From beneath each verdant mound;  
And the dewdrops,  
Bright with radiance, shine like gems.

There, amidst encircling millions  
Of the heavenly hierarchy,  
Sits the great and glorious Saviour,  
Clothed in peerless majesty;  
While before him  
Bow the "princemoms, thrones and powers."

There the pilgrims sit forever,  
Leaning on the Saviour's breast,  
Telling all their toils and sorrows,  
Ere they reached that land of rest;  
And ascribing  
Their salvation to the Lamb.

Oh illustrious, happy city!  
Bathed in cloudless light and day,  
Thy sapphire walls unmoved shall stand,  
When monuments are swept away;  
And proud titles  
Perish in the general doom.

R. B. L.

London Baptist Reporter.

## Sabbath School Books, &c.

PERSONS wishing Sabbath School Books, published by the Baptist Publication Society, the Memoirs of Elder Jesse Mercer, or the Psalmist, published by L. Colby, can be supplied by applying to

THOS. P. MILLER, Mobile.

November 30, 1844. 42-9t

## NEW GOODS.

CASE & WILSON have just received, and are now opening and exposing for sale, a stock of Goods suited and selected expressly for this market, with prices corresponding with the times—among which may be found:

Chintz de Laine;  
Cashmere Chamelions;  
Oriental Chusans;  
Silk Warp Lustre;  
Alpacas;

Ladies' Dresses.

Figured Parraceines and Calicoes.  
Fancy, Cadet,  
Planters Grey;  
Buckskin & plain satinet  
Fancy French, Diagonal;  
Buckskin & Claret Casimeres;

For Gentlemen.

Valencia, Wool, Velvet,  
Tolienet & Silk Velvet  
Vestings;

Tweeds, Kentucky Jeans & Kerseys.

ALSO—A full assortment of Ready Made Clothing, for Fall and Winter use. Together with 3,000 pair Russel, lined & bound and Black Brogans; Gentlemen's Water-proof Fine and common Boots, & 20 cases Mud Boots.

To which may be added a splendid assortment of Crockery, composed of China and common Tea (in sets) Glassware, &c. These, added to their usual large assortment of goods, enable them to compete, in taste and price, with any or all.

Marion, Oct. 3, 1844.

SOON TO ARRIVE AND FOR SALE LOW FOR CASH.

2 PLANTATION WAGGONS, without bodies.

2 two horse Pedlar Waggon, with harness.  
1 Buggy, two seats, with harness.  
1 ditto, one seat, ditto.

Inquire of CASE & WILSON.  
Marion, Oct. 24, 1844.

NOTICE.—Those indebted to the firm of CASE, WILSON & CO., for the year 1842, and previous, by Note or Account, are requested to call on either of the subscribers and make payment of the same without delay. We have waited on you until our patience is exhausted; further indulgence is impossible.

SAM'L WILSON, Jr.

WM. HENDRIX.

November 7, 1844. 39-1f

## NEW CASH STORE.

I AM now receiving, direct from the city of New York, a new and splendid stock of Staple and Fancy goods. Also, a good assortment of Crockery, Hardware, Cutlery and family groceries; with a variety of new style Hats, Caps and Ladies' Bonnets. Also, a large stock of ready made Clothing, Boots, Shoes, &c., all of which I will sell low for cash. Those wishing to purchase, will do well to call and examine my stock, as I am determined to sell at prices to suit the hard times.

CHARLES SANFORD.

T. H. LOCKETT.

Oct 17, 1844

## FOR SALE.

THE House and Lot occupied by J. F. & W. Cocke, is for sale. If not sold by the 1st of January, it will be for rent for the year 1845. Apply to

Dec. 1, 1844—3w J. F. COCKE.

## FOR HIRE.

TWENTY VALUABLE NEGROES.—Among them are some good cooks and house servants.

Dec. 1, 1844—3w WM. STRONG.

## CHEESE.

30 BOXES PRIME GOSHEN CHEESE, this day received by

Oct 9, 1844. CASE & WILSON.

## DENTISTRY.

DRS. SHAW & PARKER, in returning their thanks for past patronage, respectfully inform the public that they are now well supplied with the best materials and instruments that can be procured; having also in their possession several late improvements in instruments and the mode of operating, &c. Teeth extracted almost without pain!—plugged and inserted on the most approved scientific principles. One of them (Dr. P.) has just returned to Marion, having had the advantage of visiting several of the most distinguished dentists in Baltimore, the emporium of dental science, flatters himself that he can not fail to give the most general and entire satisfaction.

Office over the store of Wm. Huntington & Son.  
November 14, 1844 23-1f

## THE COLUMBIAN

LADY'S AND GENTLEMAN'S MAGAZINE. EDITED BY JOHN INMAN.

And filled with contributions from the most eminent and accomplished writers of the country. THE motives which have led to the commencement of this undertaking may be briefly stated. It is believed by the proprietor, that there is in the United States, an immense provision of literary ability, for which as yet there is no adequate encouragement, or field of display; that besides the numbers of clever and successful writers whose publications are weekly, monthly and annually read with delight by thousands, there are yet greater numbers constantly arriving at maturity of power, who have only to appear on the stage of publication to receive a brilliant award of fame; and that the powers of those whose names are already pronounced with respect by lips of wisest censure, are capable of more and still higher exertion than has yet been called forth. It is believed, too, that the demand for literary production in this country, especially in the periodical channel, exceeds the supply in a very great proportion, and that new supplies have only to be presented of the right quality, and in the right way to secure a hearty welcome and profitable reception. No doubt is entertained of the American mind's ability to sustain itself—certainly on its own ground, if not abroad—against all the competition the intellect of other lands can bring to the encounter; and full assurance is felt that among the millions of American readers there can be, and is, a cordial welcome for all the American writers can produce of excellent and interesting.

From these premises, it is undoubtedly inferred that there is abundant room for another Magazine—notwithstanding the merit and success of those already in being; that there can be no lack of ability to fill its pages acceptably, within the reach of capital and liberal enterprise; and that such a periodical will not fail to be greeted as a welcome visitor by thousands upon thousands, who as yet have done little or nothing toward the support and development of American periodical literature.

Another and strong motive has been the feeling that New York, the first city of the Union, should be the home of a periodical owning no superior in either merit or success.

The Columbian Magazine will be published on the first of month. Its mechanical arrangements will comprise the best of paper, type and workmanship, that money can procure.

Its contributors will be sought for among the ablest and most popular writers in the country; and no efforts will be spared to secure the aid of the most distinguished, such as

John L. Stephens, W. C. Bryant,  
J. F. Cooper, J. K. Paulding,  
F. G. Halleck, N. P. Willis,  
H. W. Herbert, Nathaniel Hawthorne,  
H. T. Tuckerman, H. W. Longfellow,  
J. R. Chandler, C. F. Hoffman,  
J. C. Neal, H. F. Harrington,  
T. C. Grattan, T. S. Arthur,  
W. G. Simms, H. H. Weld,  
Epes Sargent, John Neal,  
Theodore S. Fay, Park Benjamin,  
R. W. Griswold, R. H. Dana,  
George P. Morris, Rufus Dawes,  
Seba Smith, R. M. Bird,  
Mrs. E. C. Embury, Mrs. "Mary Clavers,"  
Mrs. Ann S. Stephens, Mrs. Frances S. Osgood,  
Mrs. Seba Smith, Mrs. E. F. Elliot,  
Mrs. H. E. B. Stowe, Mrs. V. E. Howard,  
Mrs. L. H. Sigourney, Mrs. M. St. Leon Loud,  
Miss Eliza Leslie, Mrs. A. M. F. Annan,  
Miss C. M. Sedgwick, Mrs. Hannah F. Gould,

With many of these, arrangements have already been made, as well as with others whose reputation is sure, though yet to be established in the public regard. The proprietor entertains sanguine hopes of accomplishing an object to which he looks forward with pride—the secured co-operation of regular and occasional contributors, forming a list unequalled in this country.

In each number there will be two or more Engravings after such artists as Chapman, Ingham, Inman, Osgood, &c. engraved in mezzotint, line, and stipple, by H. S. Sadd, W. L. Ormsby, &c., besides a plate of fashions colored, and occasionally other illustrations, so that every subscriber will receive, in the course of the year, at least twenty-four elegant productions of the graphic art, which could not be otherwise procured at three or four times the annual cost of the whole Magazine.

In each number there will also be two pages of Music, original, or judiciously selected by a competent professor of the art. Proper regard will be paid to the current issues from the Book press; not so much, however, with a view to notice all the volumes that may appear, as to the expression of matured opinions concerning those which shall be deemed worthy of the public attention and confidence. The aim of the Editor will be rather to furnish judicious criticisms, on which readers and purchasers may rely for guidance, than to present a mere laudatory chronicle of new publications.

TERMS.—The Columbian Magazine, one year in advance \$3, two years in advance \$5; two copies one year \$5. Dealers in periodicals throughout the United States and the Canadas, who wish to become agents for the Columbian Magazine, will please apply to the publishers immediately. The usual discount will be made to them.

Editors who will insert this prospectus entire, and send a copy marked and addressed to the Columbian Magazine, shall have a copy sent to them for one year. Address, post paid, ISRAEL POST, Publisher, 3 Astor House.

THE following BLANKS just printed and for sale at this office. SHERIFF'S and CONSTABLES DELIVERY BONDS; JUSTICE'S EXAMINATIONS, STAY BOND & SUBPOENA. Aug 19.

## 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. 7t

## 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.

DAVID GORDON. EDWARD CURRY.

## GORDON & CURRY,

Commission Merchants, Mobile, Ala.

No. 6 St. Francis-street, Mobile, Ala.

References.—J. W. Kidd, Oakbowery.  
G. W. Gunn, Tuskegee.  
Dr. C. Billingsley, Montgomery.  
J. M. Newman, do.  
Caleb Johnson, Conecuh, co.  
William Johnson, Selma.  
J. H. De Votie, Marion.  
Bragg, Tolson & Co., Greensboro.  
James S. Morgan, Dayton.  
Basil Manly, Tuscaloosa.  
John E. Jones, Esq., Livingston.  
John Collins, St. Clair county.  
Dr. Wm. Dunklin, Lowndes co.,  
John Ezell, Esq., Mississippi.  
November 21, 1844 24-1y

George H. Fry, J. L. Bliss, W. C. Stewart.

## FRY, BLISS, & Co.

(SUCCESSORS OF FRY, MCNARY & 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. 35f

H. FOSTER. JOHN A. BATTELLE.

## FOSTER & BATTELLE,

successors to Griffin & Battelle.

## WHOLESALE GROCERS,

No. 34, Commerce Street, MOBILE, ALABAMA.

REFER TO REV. Alexander Travis, Conecuh Co.  
" Rev. J. H. DeVotie, Perry "  
" David Carter, esq., Butler "  
" Capt. John Fox, Monroe "  
" Judge Ringold, Marengo "

may 25, 1844. 16-1f

## BROADNAX, NEWTON & Co.

## COMMISSION MERCHANTS,

A. M. Sprague, } Mobile, MOBILE, ALA.  
R. Brodnax, } do.  
I. Newton, } N. Orleans.

## NEWTON, WINSTON & BROADNAX,

Commission Merchants,

No. 58 MAGAZINE STREET, N. ORLEANS.

I. Newton, } N. Orleans,  
A. A. Winston, } do.  
R. Brodnax, } Mobile.  
A. M. Sprague, } do.

## COMMISSION BUSINESS.

THE subscriber takes this opportunity for returning his acknowledgments to his former patrons, and respectfully informs them and the public, that he will continue the Commission Business on his own account; and hopes by strict attention to business, to merit a continuance of their favors. LEMUEL CALLOWAY.  
Mobile, March 1844.

## 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.

## HARRIS, CLAYTON & Co.,

Factor and Commission Merchants, MOBILE.

TENDER their services to their friends and the public. They have a large lot of Bagging and Rope at Marion, which they will dispose of, at very low rates, to their customers and friends, and which can be had by application to their authorized agent, JOHN HOWZE.  
June 20, 1844. 1f

## Mitchell's Warehouse.

I WILL still receive, store and forward all Goods that may be consigned to me, at 64 cents per barrel. A new and spacious Fire-proof building has just been erected at the lower Wharf, for the storage of up-freight.

I will also store and ship Cotton at 12 1/2 cents per bale.

Thankful for the unparalleled patronage a generous people has given me, I now extend my thanks to them, and hope to merit their further confidence by strict attention to business. All goods will be forwarded promptly to order.

W. A. TAYLOR.  
Selma, Sept. 28, 1844. oct 31-1f

## BOARDING HOUSE,

BY MISS LOUISA A. SCHNEIDER,

Southeast corner St. Louis and Claiborne streets, MOBILE.

MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, where she will be happy to accommodate all who may be pleased to patronize her. For information, apply to Messrs. Foster & Battelle, 34 Commerce street.  
November 2, 1844. 38-1f

## LEWIS COLBRY

Wholesale and Retail Publisher, Bookseller and Stationer.

No. 123, Nassau Street, New York.

## JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA.

Number of Pupils last year, one hundred & thirty.

## BOARD OF INSTRUCTORS.

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

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

Miss LUCY MOULTON ATKINSON, Regular Course French, Drawing and Painting, Wax-Work.

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

Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

Miss ANN JUDSON HATTWELL, Assistant Teacher in Music.

Miss ELIZA G. SEXTON, Regular Course.

Miss HARRIET JONES CHANDLER, Primary and Preparatory Departments.

## GOVERNESS.

Miss SARAH S. KINGSBURY.

Steward's Department.

Mr. and Mrs. LANGSTON GOREE.

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

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

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

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

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

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

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

The MANNERS, personal and social 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 then all purchases must be approved by the Teacher accompanying.

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

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

Permanency. One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a college, it is permanent in its character. Parents and guardians may place young ladies here with the confident expectation that they may happily prosecute their studies till they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness. There has never been but 1 death, and almost no sickness, in the Institution.

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

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

Uniform. To promote habits of economy and simplicity, a UNIFORM DRESS is prescribed. For winter, green merino; for summer, pink calico, small figure, for ordinary use and white muslin, for Sabbath. Bonnet, a straw hood, in winter, trimmed with green, in summer, with pink. Aprons, blue check and white muslin. Each pupil will require two green dresses, and four pink and two white.

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

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

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

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

RATES OF TUITION—PER TERM OF FIVE MONTHS.

Regular Course, (English,) \$20 00

Primary Department, 1st Division, 12 00

" 2d " 16 00

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

Use of Instrument, 5 00

Ornamental Needle Work, 15 00

Drawing and Painting, 15 00

Transferring shell & wax-work, 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., 3 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 fixtures 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 AEOLICORD, 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.

## BOARD OF TRUSTEES.

E. D. KING, President, J. LOCKHART,

W. HORNBUCKLE, Sec. L. Y. TARRANT,

L. GOREE, Treasurer, Wm. N. WYATT,

J. L. GOREE, L. C. TUTT.

August 10th, 1844.

## 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.

## HOWARD COLLEGIATE & THEOLOGICAL INSTITUTE.

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

Board, (including room, fuel & lights,) at from \$10 to \$11 per month; washing, from \$150 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