

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians II, 20.

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TERMS.

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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. DeVotie, Treasurer of the Alabama Baptist.

From the Christian Reflector.

Pay your Migister.

By Mrs. Helen C. Knight.

'Has Mr. Scott's bill been sent over lately?' asked a grocer, gruffly.

'Yes sir, I take it every time I go a dunnin,' answered the boy.

'Well, what does he say?'
'That he has the money; that's what he always says.'

'Well, go again,—these ministers are salaried men, and they ought to pay,—wonder what they do with their money—practice before precept, I say—I want no better religion than to pay my debts!—a smirk of satisfaction played over his hard features—'here, take this bill, I'll drive him till I get it,—give him a touch of the lay—yes—no—go, Bill.'

'He won't pay it, I know,' muttered Bill, walking off.

A knock at Mr. Scott's door; Mary answered its summons.

'I want to see Mr. Scott,' demanded the boy. Up flew Mary to the study door; gently opening it, and on tiptoe peeping in—

'Papa, please come down, a boy wants you; and as he put aside his pen and slowly arose, Mary jumped in and nestled her little hand in his. 'I'll lead you, father,—it is Mr. Cook's boy.'—An! Mary little dreamed how dearly the information fell upon her father's ear.

'Is it?—he stops,—perhaps, then, you had better go down and ask him to send up his message, for I am busy.'—he hesitates—no, Mary; stop, I will go myself—these are exigencies I must meet,' he added to himself, pressing his lips firmly together, lest an impatient or repining thought might seek an utterance.

'Here's Mr. Cook's bill, and he says he wants the pay now,' was the familiar greeting that Mr. Scott met at the door; alas, too familiar had the poor man become with messages of a similar character.

'Yes—yes—Mr. Cook's bill,' taking the bill in one hand, and thrusting the other into his pocket, more from habit than the expectation that it could come in contact with any thing else but the two keys which constantly resided there, and which he sometimes jingled together, in the pleasing allusion that they sounded like change. 'I believe I am quite out of money now, but tell Mr. Cook I will try and send it over soon.'

'How soon?' asked the boy, impatiently; 'that's what you said before.'

A deep flush passed over the pale and care-worn countenance of the minister, as he humbly answered, 'Just as soon as I can,' and experience told him too plainly that his 'soon' had no very definite boundaries.

The boy departed.

'Come, my little girl, I want you to go on errand; ask mother to put on your things,' said Mr. Scott, trying to be cheerful.

'Mother's laid down a little while; I can dress me,' and away she skipped.

Mr. Scott returned to his study and wrote an urgent request to the treasurer of his society, soliciting some payment of the long and unpaid arrears of his last year's salary.

'I'm ready, father, said Mary, at his elbow, just as he had finished.

'My dear, you will be cold; have you nothing to wear on your neck but this?' said the father, taking a corner of the thin 'kerchief' in his hand; why, it's November, and it's very cold out!

'Mother's got the shawl; I've been down in the kitchen, and am warm; it's very cold up here, father—why don't you have a fire in the study, where you sit and study so much; don't your fingers freeze, father?'

'I should be very glad to have one,' said the minister, with slight despondence in his tone, 'but we cannot have every thing we want in this world, Mary.'

'We shan't want fires in heaven, shall we, father?'

'Thank God, no, Mary; and he hastily brushed away the starting tear. 'Carry this note over to Mr. Goodwin and wait for an answer; run and you will be warmer.'

Away the child sped. The minister took a few turns in the narrow precincts of his study, rubbed his hands, buttoned up his thread bar coat, and then resumed his chair and pen; but with every gust that whirled the dead leaves against the window, a chill and a shiver swept through his frame.

Half an hour, and back came the little messenger; at the patting of her feet upon the stairs, hope and fear, and fear and hope, rose and fell in his bosom, and as he turned

round and beheld her happy, rosy face, a bright vision of bank bills flitted before him.

'So you have got it,' he said, cheerfully and thankfully.

'No, father, he says he's very sorry, but he has not got a dollar for you yet; he says he hopes he shall soon, and he's very sorry.'

Who that has not been similarly situated can describe the heart-sinking which follows such an announcement? 'He says he's very sorry,' added Mary, again, as if fearing her father needed consolation.

'O, very well, thank you my dear, now run down and help mother.'

'I'm going to get dinner if mother is not well enough to get up,—she will let me.'

'See what a fine dinner you can get,' and the minister could not have restrained a sigh had he suffered himself to count the probabilities of future dinners; but then he remembered the lilies of the field and the fowls of the air, and a trusting love stole into his bosom, and he felt that he was in a Father's house, and under a Father's care.

In due time came the dinner hour. 'Mother don't feel well enough to get up, but she wants you to sit down with us children,' father, said Mary, again presenting herself at the study-door.

Mr. Scott proceeded to the bedroom. 'Are you no better, Sarah?' he asked, tenderly taking the thin hand of his wife, upon whose arm lay a sickly, purple, infant, of five weeks; 'you ought not so soon to have tried to do the work, the weather is cold, and you have exposed yourself too much, I fear.'

'Ought not are hard words,' answered the wife, faintly smiling; 'I hope I shall be better soon, for we cannot afford to hire. If we only had that flannel, dear, I could be sitting up, making that, while I am too feeble to do much about house. I am afraid you suffer for your waists; I think flannel would strengthen me. If you could let me have a little money,' continued the wife, feebly, 'I don't know but Mary could get it, she went with me to look at it.'

'Mother, Polly Marden's at the door,' said Mary, 'she says she wants to speak to you a minute; can she, mother?'

'I suppose she wants the pay for making your pantaloons, dear,' said the wife, addressing her husband; can you let her have it? Ask her into the kitchen, Mary.'

'Sarah, I have not a cent in the world, and have not had one these five weeks; quarter after quarter passes away, and my salary is not paid, and now winter is coming with cold and debts, and perhaps hunger staring us in the face, and the poor minister, quite overcome by the accumulation and clamor of debts and necessities, felt unnerved in spite of himself. Fearing to distress his wife, he hastily arose and retired to his cold comfortless study, there to betake himself to the Lord, and cast all the burden of his cares upon him who careth for him; through many a season of hardship and sore distress had his strength been renewed and his heart encouraged at the throne of mercy.

Consecrated to God in infancy by pious parents, he early became the subject of renewing grace; and resolved to devote himself to the ministry. To reach this, fifteen years he had struggled through amazing difficulties. His collegiate and theological course would have borne witness to watchings and self-denials, which nothing could have sustained but a deep and intense love for his blessed work. Thoroughly trained for his high and responsible calling, he entered upon his duties with a heart filled with his Master's love for the souls of his fellow-men. Single-hearted, full of hope, ready to make any sacrifice for others' good, he became settled in the ministry, expecting at least to receive a sufficient return for his labors of love to enable him to prosecute the arduous duties of his profession, free from immediate want. Like his, the lives of many devoted clergymen are clouded by anxiety about the maintenance of their families. They labor, and preach, and study, and watch, and pray; they sacrifice health, bodily ease, and personal comfort, for the good of souls under their charge; and what poor returns do they often receive; how wretchedly and reluctantly paid for their blessed ministrations. The profession, exalted as it is, commands an average pay, no ways equal to any other business; and when clergymen are ready to receive, with humble satisfaction, a small compensation, how grudgingly it is oftentimes bestowed; month after month, and quarter after quarter pass by, and the minister's bill is long in arrears; he cannot get his just dues, while the debts and necessities of his little family are fast accumulating.

Shall not such a laborer be suitably rewarded? Shall he be kept above a painful sense of want? Shall he be a reproach among religious men because he is denied the means of paying his just and necessary debts? Shall his mind be turned from his great and solemn duties by the fearful foreboding, how will the two ends of the year meet? O, shame on the Christian church and Christian communities that this should ever be the fact! Let every individual, who enjoys the exalted privileges of an intelligent Christian ministry, look to it that he is not remiss about granting it an adequate support. Let every individual behold the distinguished blessings, temporal, intellectual, and spiritual, of an intelligent gospel ministry; and be instant in season to pay his minister.

CONGREGATIONAL VISITER.

True merit consists in our not being conscious of it ourselves. Vanity eclipses the lustre of our virtues.

From the Morning Star.

Bro. Burr.—In the following authentic narrative, which I extract from the writings of the Rev. Eliakim Phelps, is an exhibition of the fearful consequences of procrastination. I send a copy for publication, hoping that it may be a seasonable alarm to some, who are risking their all on this dangerous ground.

F. MOULTON.

The Fatal Resolution.

'Lydia Sturtevant was the name of an amiable young lady of my acquaintance who died at the age of sixteen. She was the daughter of respectable and pious parents, in one of the New-England States. On the cultivation of her mind considerable attention had been bestowed. Buoyant in spirit and beautiful in person, she was the pride of her parents, the ornament of her circle, and the admiration of all who knew her.

To what extent her mind had been imbued with religious truth in childhood, we have not been able fully to learn. It is certain that from her earliest years she had regarded religion with respect, and had entertained the expectation of becoming a Christian before she died. It is not known however, that she was the subject of special religious impressions until the summer of 1824. During the months of July and August of that year, her mind was solemnly impressed, and she felt that it was unsafe to live in the neglect of religion any longer.

One morning, especially, the first impression she awoke was, that she must embrace religion then; and that her soul was in imminent danger of being lost if she delayed. She saw herself, as she expressed it, 'to be a great sinner, in the hands of the God of justice'—saw that there 'was no hope but in Jesus Christ—that in Christ there was a full and complete salvation—that he was ready and willing to receive her then, and that delay would probably be fatal to her soul.'

She deliberated; she reasoned; she prayed, and finally made up her mind to the deliberate resolution, that she would repent and accept the offer of salvation, before the close of 'that day.'

She did not actually repent then, but resolved that she would do it that day. This resolution was, as she believed, the solemn and deliberate purpose of her soul; and she felt a degree of satisfaction in the thought, that the question of her eternal salvation was so near a final and favorable adjustment. But the day had its cares and its pleasures; business and company filled up its hours; and the night found her as thoughtful, almost, as she had been for many months.

The next morning her religious impressions were renewed and deepened. She saw, more clearly than before, the danger of her condition and the necessity of immediate repentance. She now appeared more exceedingly sinful; she reproached herself for violating the resolution of the previous morning, and in an agony of soul, better conceived than described, from another resolution, as she expressed it, 'to begin religion before the close of that day.'

And with this the anxiety of her mind again subsided. The violated vows of the previous morning gave her some uneasiness; she felt not quite the same confidence in herself that she did before; but she had now formed the resolution so firmly she was fixed in her purpose, that she considered the issue could hardly be any longer doubtful; and the agony of her soul gave way to the soothing reflection that she should soon be a Christian. She had now taken, as she imagined, 'one step'—had formed a solemn purpose, and had given a pledge to repent that day. She felt, as she expressed it, 'committed,' and hardly had a doubt as to the accomplishment of her purpose. This day also passed away as before. She did indeed several times during the day think of her resolution, but not with that overwhelming interest she had felt in the morning, and nothing decided was done.

The next morning her impressions were again renewed and she again renewed her resolution; and it was dissipated as before; and thus she went on resolving, and breaking her resolutions, until at length her anxiety entirely subsided, and she relapsed into her former state of unconcern. She was not, however, absolutely indifferent; she still expected and resolved to be a Christian; but her resolutions now looked to a more distant period for their accomplishment, and she returned to the cares and pleasures of the world with the same interest as before.

About this time she went to reside in a neighboring village, and I did not see her again for about three months, when I was called at an early hour one morning to visit her on a bed of death. Her last sickness was short—of five days continuance. So insidious was its progress, that no serious apprehensions were entertained as to its issue until about eight hours before her death; and no anxiety for her salvation up to this hour appears to have occupied her mind. About day-break on the morning of the day she died, she was informed that her symptoms had become alarming, and that her sickness would probably be fatal. The intelligence was awfully surprising. It was an hour of indescribable interest to her soul. A solemn stillness reigned around. It was at the early dawn of day, just about the hour which she formed what she emphatically called, 'THE FATAL RESOLUTION,' a short time before. The opening twilight, the chamber in which she lay, every object around, brought to mind her former resolutions, and in a moment all the horrors of her situation filled her soul. She saw now her self a hardened sinner, in the hands of God—she saw her situation—without hope—at the very gate of death—her Savior slighted, the

spirit grieved and gone, and the judgment with its tremendous retribution just before her! For a moment, dear reader suppose her case your own. Time that was given her to prepare for eternity, was gone! Health, strength, flattering hopes, were gone! The insidious disease had made such rapid inroads, that her blood was already beginning to stagnate, and her lungs to fail in the work of respiration. Feeble and faint, and reeking with pain, just sinking in death—what could she do for her soul? And do she must, now or never; for in a few short hours, it would be forever too late. At one time her distress became so intense, and her energies so exhausted, that she was forced to conclude her soul lost,—that nothing could now be done for it, and for a moment she seemed as if in a horrid struggle to adjust her mind to her anticipated doom. But O that word LOST! It was a living scorpion to her deathless soul. Her whole frame shuddered at the thought. She struggled again for life—raised her baggard eyes, and seemed to summon every effort to pray. O what agony did that prayer express! She implored for mercy, until her weak frame gave way and she sunk into a partial swoon.—A momentary delirium seemed then to distract her thoughts; she appeared to dream that she was well again, and spoke wildly of her companions, and her employments, and her pleasures. But the next moment a return of reason dissipated the illusion, and forced back upon her the dread reality of her situation—just trembling on the verge of the pit—just sinking, as she several times affirmed, to an endless hell.

At this awful thought her soul again summoned strength—again she cried for mercy with an agony too intense for her weak frame, and again she fainted. It was now nearly noon.—Most of the Morning had been employed either in prayer at her bedside, or in attempting to guide her to the Savior; but all seemed ineffectual: her strength was now nearly gone, vital action was no longer perceptible at the extremities, the cold death-sweat was gathering on her brow, and dread despair seemed ready to possess her soul. She saw, and we saw, that the fatal moment was at hand, and her future prospect one of unmingled horror. She shrank from it. She turned her eyes to me, and called on all who stood around her to beseech once more the God of mercy in her behalf.

Turning at one time to her distressed father, as he sat beside her, watching the changes of her countenance, she said, with a look, such as parents alone can understand, 'O, my dear father, can't you help me—can't you keep me alive a little longer! O! pray for me—pray for me.' We all knelt again at her bedside, and having once more commended her to God, I tried again to direct her to the Savior; and was beginning to repeat some promises of grace, when she interrupted me, saying, with emphasis, she 'could not be pardoned—it was too late—too late.' And again alluding to that FATAL RESOLUTION, she begged me to charge all the youth of my congregation not to neglect religion as she had done; not to stifle their conviction by a mere resolution to repent. 'Warn them—warn them,' said she, 'by my case'—and again she attempted to pray, and swooned again. Her voice was now becoming inarticulate, the dimness of death was settling upon her eyes, which now and then in a frantic state told of agonies that the tongue could never express. The energies of her soul however seemed not in the least abated. The same effort to pray was manifestly still continued though it was indicated now rather by struggles and expressive looks and groans, than words.—She continued thus alternately to struggle and faint, every succeeding effort becoming feebler, until the last convulsive struggle closed the scene, and her spirit took its everlasting flight.

And thus the heart-breaking scene closed. It remains for the 'judgment' alone to demonstrate the awful result of procrastination, in the too common case of LYDIA STURTEVANT.

F. M.

From the Baptist Advocate.

Ministerial Education.

Number I.

Some Popular Objections to the Thorough Education of the Ministry Considered and Answered.

It is truly gratifying to observe the increasing interest among Baptist in relation to the subject of ministerial education. This subject seems at last to be assuming somewhat of its just importance in view of a large portion of the denomination. The mists of prejudice and misconception which had so long and unhappily surrounded it, have been in a measure dissipated, and it begins to stand out before the denomination, a distinct and acknowledged object of their prayerful attention and fostering care. One of the most pleasing evidences of the great advances in improvement which the Baptist have been making for the last quarter of a century, is doubtless the interest they are beginning to see in this important subject—an interest unequivocally indicated by the establishment and growing prosperity of the present number of Literary and Theological Institutions under their auspices.

Certain it is, that this interest is one of the best auguries as to their future advancement. Indeed, the maintenance of their present elevated position might well be despaired of, and a rapid retrograde movement confidently anticipated, if this interest was very considerably less than it is. It is a cause of sincere congratulation that it is so great, and yet, to an intelligent Baptist, who takes a comprehensive view of the momentous bearings of this subject upon the interest of the Redeemer's kingdom in general, and upon those of his own denomination in particular, seems far from occupying its proper place in the minds and hearts of his brethren. It is clear to him that this place will not have been gained, until the subject shall have come to be regarded as among the most cherished objects of the care, the prayers and beneficence of the church—when proper attention to it shall be considered a great and indispensable duty, that can no more be waived

than attention to missions, or to any of the great benevolent enterprises in which God has called her to embark in the present day. Why should not this be the case? Does not the success of the missionary cause depend, under God, upon an enlightened ministry? And how can the vast and complicated machinery of our benevolent institutions be managed, save by men of strong comprehension and disciplined powers—men trained to the business of thinking, as well as of acting—of thinking not superficially and composedly, but profoundly and clearly, comprehensively and discriminatingly.

But it is not the purpose of the writer to go into an elaborate argument to prove the value and importance, to the church and the world, of an enlightened ministry.

In the present state of public sentiment, this would perhaps be superfluous, especially as a number of able treatises and articles have been recently given to the public through the press, exhibiting the subject in a light so clear as to produce conviction, it would seem in every candid well disposed mind. It is believed that at present, right impressions in respect to this subject are extensively prevalent in our denomination. What is now needed is, that these impressions should be followed up until they result in systematic, efficient and continued action, to promote the cause of ministerial education. What avails the prevalence of right views, if they do not excite to useful action? It matters comparatively little, whether our views on any subject are right or wrong, if they do not awaken an interest so deep and lively, as to prompt to well directed and effective effort.

The subject of ministerial education is one that will not take care of itself. The church must see to it—must cherish it kindly and pray over it much and perseveringly. Surely no subject can have a stronger claim upon her tender guardianship and nursing care—none which should call forth a deeper solicitude, and excite to more earnest prayer and to more constant vigilance.

The design in the following remarks is to consider some objections to the present arrangements for promoting the education of the rising ministry, and, if possible, remove them or to reconcile those who feel embarrassed by them to the necessities of the case.

Objection 1st. Too much time is made necessary to obtaining an education.

That seven or eight years of the youthful vigor of the rising ministry should be consumed within the walls of a seminary, in preparing for this work, seems to some a great hardship.

In view of the wants of the many destitute churches in our own land, and of the moral condition of a perishing world, now 'white to the harvest,' and importunately crying for laborers to thrust in the sickle and gather the ripened grain, it is inquired, How can it be the duty of those whom God has called to preach his everlasting gospel, to spend so long a time in the business of preparation merely? This is no captious question. We acknowledge its pertinency, and feel the force of the sentiment it expresses. We know it comes from some of the best hearts in our churches, and those, too, really interested in the cause.

We desire, so to state the objection, as to give it its full force, and freely concede, if it cannot be removed by good and substantial reasons, then it ought to be influential in effecting a modification in the arrangements objected to and in appreciating the period of preparation. We think we can enter fully into the feeling which originates the objection. It is among the holiest and most benevolent feelings of a renewed heart, expanding and glowing under the influence of a savior's love. We would not for the world, say any thing to repress this feeling, or to abate its ardor. Would to God, that it might go on deepening and rising until the whole church, as one man, might be impelled, under its irresistible constraint to embark her all, in her peculiar and glorious work of 'preaching the gospel to every creature.'

Felling this common sympathy with the objector, we hope we shall have his candid attention, which the propriety and necessity of the present arrangements, for educating the ministry, involving the protracted period objected to, are maintained.

This statement must be reserved for a separate article.

G. W. E.

Hamilton, January 27, 1845.

Intelligence from Asam.

[Extracts from a letter recently received from the Rev. Cyrus Barker, Missionary at Gwahatty, in Asam.]—[Macedonian.]

I am now commencing a school among the fishermen (Doornas) who are numerous. Many of them were originally from Jorhat and the vicinity of Nibragor. This was suggested by Major Jenkins who has kindly offered to support it. The Doornas are a low class of people, and do not appreciate education; besides they complain of not being promoted to offices under government when they are qualified; so we expect with this, as well as with all things undertaken here for the good of the natives, to have trouble; but the Lord is our trust and confidence. This school is to be in the west end of the town, and one and a half miles from our house.—The English department in the government schools at Gwahatty and Nibragor has been abolished; and Mr. Robinson, who has been appointed inspector of all the vernacular schools in Asam, of which there are about 60. They are, however, very inefficient;

from the want of proper teachers and the daily and constant supervision of some qualified person. Bengali is being taught in these schools, and an effort is being made to supply them with teachers from among the Siamese; but this is found very difficult, as there are very few who have sufficient knowledge of Bengali to qualify them for this work. That you may judge of the character of these schools as they have been conducted, I will introduce one fact for the purpose. There are about twenty five schools in the vicinity of Gwahatty. All these teachers were examined by Mr. Robinson, but no one of them did he report favorably; yet they were all appointed. The government school in this place formerly numbered 400; but there are now about 150 scholars, and this number will not be likely to attend since Mr. Robinson's daily supervision is withdrawn. We shall now have more confidence in teaching the vernacular tongue, and our prospects of retaining scholars under direct Christian influence will be more hopeful.

We are desirous of having these two schools; the one among the Doornas, and the one in our compound, under our constant supervision, and I hope they will be crowned with the approbation and blessing of God. Should you send Miss Hathaway, which I hope you may, I trust you will on no account consider her our supply. We have now been in the field four years, and we have no one to help with us in this great work. Should ill health require me to leave, or should I be called to give up the account of my stewardship, and the work here be suspended for the want of another laborer, it would be a serious evil to our mission in Asam.

*An English Baptist minister, formerly a missionary, now superintendent of the schools in Asam.

From the National Intelligencer.

Mr. CLAY AT HOME.

EDITOR'S CORRESPONDENCE.

KENTUCKY, Jan. 25, 1845.

I have lately spent some time at Lexington, and saw Mr. CLAY almost every day, and can scarcely say that I am not less surprised than delighted to observe how well he is. All his friends would rejoice and be proud at the manner of his departure in present circumstances. Every body says, 'How well Mr. CLAY looks and how cheerful he is!' He has gone into his office to work like a young man. It is a pity and mortification that he should be obliged to do it. But was there ever a situation to which Mr. Clay did not show himself equal?

It is impossible that Mr. Clay should be indifferent to public affairs. He does not affect it. But events have removed from him a great load of responsibility. While he was in public life he occupied the position of a leader, if not a ruler of the party which has been so long struggling to rescue the country from misrule. The eyes of at least one half the nation were directed to him, and their hopes hung upon him. It was impossible that Mr. Clay should not feel the pressure of such a position. But now he is in retirement, and my judgment is, that his improved and improving appearance, of which every body speaks, is to be attributed chiefly to the relief he feels by the removal of the responsibilities of his previous relations to the public. God grant he may live many years in health and comfort!

I wish he would, as I think it would be pleasant to him and his friends. I wish he could afford to spend the remainder of his days in ease, and occasionally go out among his friends without parade! as he would desire. I know the hearts of the people would be strongly moved towards a Chieftain who has for two-score years fought their battles so faithfully, and with so small success.—But they would not trouble him with parade. They can think and feel how much the country is indebted to him, and that, if he has not been able to do all he wished for them, he has held back, and often rolled back, the tide of ruin. No doubt that thousands, and tens of thousands of them; if they were to come near enough, would drop a tear of gratitude on his hand. But they must be content with saying, God bless him! He has lived for his country, has served it as few men ever did, and the testimony of his fidelity is in the hearts of the people I say, most fervently, GOD BLESS HIM!

The Resurrection Body.

QUERY.—Are we to understand from Luke xiv. 28, that the body of Christ underwent no change in the resurrection? Did his body after the resurrection, possess flesh and bones, as it did before his death and burial? If not what change passed upon it? Your views upon this will oblige a

SUBSCRIBER.

In reply to the foregoing, we can of course state only what has been stated by the evangelists and apostles.

1. The body of Christ, after his resurrection, was identically the same body which had been crucified and laid in the tomb.—Otherwise it could not have been truly said, that he was raised from the dead. This is sufficiently evident from the verse above referred to. 'Behold my hands and my feet, it is I myself. Handle me and see: for a spirit hath not flesh and bones, as ye see me have.'

2. It is equally certain that the body with which Christ came from the tomb, was that which is technically denominated the resurrection body.

That is, it was the body which he at present animates, and a just and proper sample of the future bodies of his saints. This is clear from the whole argument of the Apostle in 1 Cor. 15th chapter; and especially from the words in the 20th verse: 'But now is Christ risen from the dead, and become the first fruits of them that sleep.'

3. That the body of Christ, at the time

altered to, underwent a change and a very important change, is certain—though that change was not such as to destroy its identity. The alteration consisted not in any transmutation of the material of the corporal frame, nor in the introduction of any new organization or confirmation of its parts, but in a change of its qualities, its properties, and its mode of existence. For example, after its resurrection, it was an incorruptible body—it was a glorious body—it was a spiritual body—it was an immortal body. How these properties were imparted, or what physical changes they produced or implied, it is not for human ingenuity to explain, nor for human intellect to comprehend. All that we know about it, is that it existed; and this we know only by the fact that inspired wisdom has told us so.

We do not suppose that there is anything at variance with the above, in the declaration of the apostle, "that flesh and blood cannot inherit the kingdom of God." The apostle had been drawing a contrast between what he denominated the earthly or natural body, and that which he described as the heavenly or spiritual body. By "flesh and blood" he obviously meant the former; that is, the body previous to death, in opposition to that refined, incorruptible, and glorified frame, which shall exist subsequently to the resurrection—"Flesh and blood," in their natural state, are corruptible; but the resurrection body of the saints will be incorruptible. Therefore "flesh and blood," in their natural state, cannot inherit the kingdom of God.

In meditating and descending on this enrapturing subject, one can scarcely suppress the triumphant exclamation of the apostle—

"O death where is thy sting?"
"O grave where is thy victory?"

"But thanks be to God who giveth us the victory through our Lord Jesus Christ."
[Bib. Rec.]

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, March 1, 1845.

NOTICE.

MR. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for Theological purposes.

WM. N. WYATT, Treasurer.
January 18, 1845.

AGENT.

MR. JOSEPH S. BRYANT is the authorized Agent of the "Alabama Baptist."

LECTURE.

MR. THOMAS CHILTON will deliver a Lecture in the Baptist Church on Friday evening next, on "Union and Social Happiness."

To the Patrons and Friends of the Alabama Baptist.

The Editorial department of the Baptist, as you perceive, now passes into new hands, and we beg leave to say that every effort shall be made to render this paper, what we hope it has ever been, a welcome messenger of glad tidings to its readers. We shall keep untiringly the Banner of the Cross, and our object shall be to maintain truth, combat error, establish unity and prevent schism in the church, degrade vice and exalt virtue, raise the standard of morals among the People, and endeavor to advance the cause of Christ. "Christian Education, General Morality, and Practical Piety," shall be among the principal topics of our consideration. In doctrine, the Word of God shall be our guide and the opinions of men. For government we shall resort to the teachings of the Great Head of the Church. Our columns shall be open to those who may wish to communicate in regard to the condition, the complaints, and the general welfare of the churches. The importance of such a paper must be evident to the denomination and its friends, and we can upon them to stand by us while engaged in this holy warfare, and to hold up our arms while we contend against the hosts of Satan. On coming into this position we do not assume any quarrel or personal prejudice which may have been created in the past; and our desire is to bury the weapons of carnal warfare and to cultivate peace with all men, and especially those of the household of faith. We shall endeavor to observe the commandment of men. "Mind your own business and let others alone." Our course is a good one and will succeed if our friends will do their duty. To the rescue! To the rescue! We call upon ministering brethren to interest themselves in our behalf. There are thousands of Baptists in this State who never read this paper, a great many who never see it. This ought not to be. If one-fifth of the denomination in this State even, should subscribe to the Baptist, its success would be quite certain. Cannot this be done? Arouse ye, arouse ye, who are asleep in Zion!

JAMES W. HOSKINS.

MR. J. J. STRONG.

We beg leave to notice that this gentleman upon whom neither nature nor fortune has smiled, being deprived of both the sense of hearing and the organs of speech, has visited Marion and will be here a few days—during which time he will exhibit the manner in which the Deaf and Dumb converse with each other. His illustrations are very interesting, and humanity alone, if there were no other inducement to charity, asks for him our tears, and what is more important to him, a part of our change. He will exhibit on Monday night next, at the Marion Hotel.

The Mobile Advertiser of the 13th ult. has just come to hand, from brother Tallard, announcing the death of our dear brother, Gillette, which took place on the 10th ult.

Fifty able bodied men have sailed from Philadelphia for Florida, to cut live oak for the U. S. Government.

Come to the Concert.

This evening we are to be entertained by Professor Chase and the Ladies of the Judson, with a charming Concert, (we are sure it will be charming from some specimens which we have had,) and to-morrow evening by the "Brass Band," under the guidance of the Professor, which will be almost equally interesting. We know that our citizens will come out to the first, because of the delight which will be afforded to the eye as well as to the heart—but come out also to the Concert by the Band, even if it should not be "free, gratis, for nothing." We should be willing to pay for our amusements sometimes else we should not know how to appreciate them. Besides our community are under great obligations to Professor Chase for his public spirit, the exalted tone he has given to our musical faculties, and the delight he has often afforded us.

Come out then we say. "The heart which is not sensible of the charms of music, is fit only for crime."
28th February.

The Promenade.

We have travelled somewhat through this Southwestern country, and we have seen and heard talk of its beautiful villages, and the grace and loveliness of its "Fair," but we think that we need go no further, for we have found the climax.

Alabama is the State for handsome towns and villages, and Marion is the town for broad streets, nice, clean gardens, fine houses, elegant churches, splendid seminaries of learning with their hundreds of pupils, and last, though not least, sober, industrious and orderly citizens. But we commenced this article for the purpose of describing a scene which we beheld a few days since.

We had been closely engaged in study some hours, and in order to relax our mind from labor and the dull monotony of a private room, we took our stand just within our enclosure about the close of the day, when Titan was preparing to descend in his brilliant car beyond the western horizon and leave Nature clad in the beautiful mantle of twilight—we like twilight because it is mild and gentle, a medium between two extremes, the nearest approach of light and darkness—suddenly our attention was attracted by a host of Nature's loveliest offspring, moving easily and gracefully in double file, accented in the garb of simplicity, their countenances radiant with smiles, cheeks flushed with the bloom of youth and health, brows unclouded by care or sorrow, and bosoms thrilled with emotions of joy. Was it not a glorious scene, reader? We felt very much as we used to feel in boyhood, when we chanced to see something beautiful, and when it disappeared from our vision by turning a corner, we regretted another day to get a second view.

We confess our fancy was delighted and our heart affected, for we are young yet, and have not reached that point in the scale of existence when the heart ceases to be sensible of the beautiful and the sublime. The variety was interesting. There was the young lady with fair-like form and light fantastic step—there was the "bonnie lassie" with the golden hair and the soft blue eyes—there was the dark-eyed brunette whose glossy ringlets flowed beautifully over a well formed neck—there was—but we will stop here lest you may think we are merely speculating.

EDITOR.

For the Alabama Baptist.

A GREAT MISTAKE.

Dear Brother Jonathan!—I had an abundant occasion to this place and vicinity, that many of our friends are laboring under an entire misapprehension relative to the plan of our Western Baptist Theological Institute; and I must therefore request the favor, (in addition to what my co-laborer and esteemed brother Samuel Wilson is saying in our behalf,) that the following Correction be inserted in your paper.

The impression alluded to is, that our Institute is to admit none but graduates, or those of equal literary standing!! A notion, let me say, wholly without foundation. On the contrary, no young man of approved piety and promise, duly accredited by his church as a candidate for the ministry, will be rejected for want of a previous literary training; but will be received into the Institution—placed under the care of its professors, and receive such instruction as he is capable of receiving, even if it be in the principles of his own mother tongue. It has, indeed, been said that our Institute was to be "the Newton of the West," a remark having reference only to its design, for the education of the ministry, and not to the terms of admission to its privileges. To remove all vestige of doubt on this subject, let me copy an extract from the report of the committee which originated this institution. After alluding to a plan similar to Newton Theological Institution, in its terms of admission, it remarks that such a course is "very obviously not the more excellent way" for the Baptists in the West. Very young brethren, who exhibit promising talents and a gracious call to the work, may go through a regular course of study; but a large proportion of Baptist preachers enter the church and the ministry at too late a period of life, to admit such a course, even if other obstacles did not exist.

We need an institution, then, prominently and directly Theological in its plan and aim, where facilities for advanced studies may be had, but where brethren who cannot go through a regular course, may receive such instruction in the ministry as is imperiously demanded; where, by proper mental discipline, the crust of ignorance may be broken through, and the individual so far guided in a course of scriptural study as to give stability of character, just principles of biblical interpretation, and some knowledge of the appropriate duties of the pastoral office. Before I close let me request brother Wilson,

(as I know not where to address him) to direct all our friends who send their donations to Mobile, to pay them through brother Thomas P. Miller, who has kindly consented to act in place of brother Joseph Lacy, deceased.

WM. F. NELSON, Agent.

Columbus, Mi., Feb. 15, 1845.

Will "The Baptist," the "Christian Index," and the "Banner and Pioneer," each, please copy the above, as they all circulate in this latitude, and oblige the Trustees of this Institution.

Correction.

Brother Editor.—Will you be so good as to correct so much of the 8th item of the Minutes of the Salem Association for 1844, as relates to the appointment of the place of holding the 2nd District meeting. It should read *Good Hope* instead of *Salem*, as it now reads—on the 3rd Sabbath in March.

G. G. McLENDON.

For the Alabama Baptist.

Ability and Inability.

I discover that the Alabama Baptist of January 26th, over the signature of "Ed. BAPTIST," contains an article upon the subject of natural and moral ability, and inability, with some animadversions upon an article of mine upon the same subject. That the writer has bestowed considerable attention upon this subject, is clearly manifest. That he is morally able to write upon it with no little authority, is abundantly evident. That he is under the influence of a belief that he is naturally able to do so, with infallibility, is very obvious. He seems to regret that the terms moral and natural ability, and inability, are used in Theological discussion, and declares that my article is "a striking exemplification" that their use produces "obscurity and confusion." That there is some obscurity and confusion, several mistakes and even contradictions in my article, is readily admitted. These have arisen partly from the want of proper care in the terms employed and partly from the errors of printers, resulting from my bad penmanship or from the want of particular attention to the manuscript. To remove this obscurity, to point out those mistakes and to correct those contradictions, is in part the object of this communication.

First, as to the mistakes and contradictions.—In the 6th line, the word *inability* instead of *ability* occurs. About the 32d line, *ability* is used instead of *inability*. About the 57th line, the word *blameable* is omitted. The word *obey* is used, in about the 104th line, instead of *disobey*. Commencing at about the 104th line, the piece as published reads thus: "So a servant, possessing aversion of heart, sentiments of hatred and hostility towards his master, is blameable," &c. The manuscript read thus: "servant," &c. "was blameable." The above sentence, as published involves sentiments contradictory of others in the article.

Having disposed of the mistakes and contradictions, I now proceed to remove the obscurity, by noticing some of the animadversions of Mr. Baptist.

He infers from the following language, contained in my article, viz: "By natural ability is not meant, as some affect to understand it, that man has as by nature is capable (I should have said *morally* capable) to render spiritual obedience to the commands of God without divine aid." I did not intend to be understood as affirming that man is destitute of natural ability, but of moral. Upon this part of the subject, there is not much difference of sentiment between us. When I affirm, that man possesses a sufficient amount of natural ability to make him accountable and to naturally enable him to render obedience; but not, as he does, that man possesses as much of such ability as he did in "paradise." The Apostle Paul declares that the natural man *can not know* the things of the spirit of God, because they are spiritually discerned. Is it not clearly taught in the scriptures, that at least, to some extent, the mental as well as the moral nature of man, has become impaired by the fall? Mr. B. is mistaken in supposing that I "confound moral ability with goodness of heart." By moral ability, I mean a disposition of heart, whether good or evil. If one possesses a heart disposing him to swindle, to steal, to murder, and he acts out his disposition in the perpetration of those deeds, he exercises moral as well as natural ability. He may, however, refrain from the doing of those acts—so that the possession of both the *disposition* and *power* does not necessarily "ensure the act," as this writer would have us believe. Nor is he as blameable in refraining, how strong so ever his disposition to evil might be, as he would be in the commission of those acts. Some may suppose that the mere possession of a disposition to commit very gross offences, is as great a fault as both the possession of such a disposition and the commission of such offences. I do not fully charge Mr. B. with holding such a sentiment, "though he squirts at it." Because my article contains a denial of this sentiment, he declares that I "imputed that moral inability, or evil disposition, extenuates a fault. But can not a person be guilty of a certain fault, and afterwards be guilty of another and even greater fault than the first, and yet the latter not extenuate the first? A disposition of heart to do wrong is a fault; but the acting out of this disposition in actually doing wrong is also, doubtless, another and greater fault, and yet the last is no extenuation of the first. Nor did I, as Mr. B. seems to think, teach that a disposition to do wrong extenuates the fault of the actually doing of it. I only contended that the mere possession of such a disposition is not so great a fault as both the possession and the act. Upon the supposition that "the want of moral ability extenuates a fault," the remarks of Mr. B. are very excellent. "Then let us not do evil that good may come," for the more we sin, the less disposition or moral ability we

have to do right! How he can make this sentiment agree with a sentiment of his, contained in his review of *Harmon* on the *Week of the Spirit*, published in the Baptist a few weeks ago, viz: That all men are "equally depraved," is more than I know. Mr. B. very roundly and confidently asserts, that in the performance of every act *whatever*, moral ability is exercised. He seems to be much surprised that I assert that some kind of act might be performed without it. He defines moral ability to mean *disposition*, and proceeds upon the assumption that it *must* be used according to his definition. Different writers attach different meanings to the same word.

Mr. Baptist attaches a certain meaning to the word *power*, and intimates that the use of it in a different sense would be unwarrantable. Liberty however is taken by some other writers to use it as having a meaning not sanctioned by Mr. B. I have taken the liberty of using the terms *moral ability*, as having a particular definite meaning. I admit that it means *disposition*—a disposition however of a peculiar character. In defining it to mean *disposition*, Mr. B. makes no distinction between a *disposition of heart* and *disposition of mind*—makes no distinction between a present-existing indwelling disposition, good or bad, innate or implanted, having its seat in the heart, and that disposition arising from the dictates of the understanding, brought about by the presentation of motives and other extraneous circumstances. By moral ability I mean the former kind of disposition and not the latter. By way of distinction, I call the former a *disposition of heart*, the latter a *disposition of mind*. I have no particular predilection for those terms, and if better can be substituted I would be gratified. But to illustrate this distinction: Is it not often the case that there is a conflict between the innate feeling or indwelling disposition of a person and the dictates of the understanding of that person. Is it not frequently the case that one may be judgmentally convinced that a certain course of conduct should be pursued, while the evil disposition of his heart inclines him to pursue a directly opposite direction? Now should the person pursue the course to which his heart inclines him, then I say he exercises moral ability; but should he pursue the course indicated by his judgment, his heart being opposed to it, then I say he does not exercise moral ability, but mental. This distinction may be regarded as fanciful, and may subject me to metaphysical criticisms. Should transpiring circumstances render it necessary, "you may hear from me again."

N. H.

February 8, 1845.

Associations.

DEAR BROTHER MEMORITH: Permit me to offer a few queries with a request of your answers to them.

1st. Was not the council assembled at Jerusalem, to try and compose of delegates from the church at Antioch, with the apostles, elders, and brethren at Jerusalem, strictly an ecclesiastical council?

2d. If it is necessary or expedient, for the church at Antioch, who had the aid of two inspired Apostles, Paul and Barnabas, to refer a case of dissension upon the circumstances of Gentile converts, to a general council—is it not equally necessary or expedient, for modern churches having not the help of Paul and Barnabas, to refer difficult cases to councils, composed of experienced ministers, elders and brethren, for advice and instruction? And is it not more likely, in general, that the delegated wisdom of twenty or thirty churches, would afford a more correct decision upon a difficult question than an individual church?

3d. If the church at Antioch cheerfully received a committee consisting of Judas and Silas, with Paul and Barnabas, and submitted to the decision at Jerusalem—should not our churches, at least pay respectful and serious attention, (if not submission) to the decisions of our Associations in the present age?

4th. If the church at Antioch had rejected the decision of the council at Jerusalem, and have adhered to the false teachers of the circumcision, is it not likely that the apostles, elders, and brethren at Jerusalem, would have acted upon the principle advised, Gal. v. 2, towards those who persisted in the same error?

5th. If an individual church by her right of independence, may withdraw her connection at pleasure from an association—has not an association a right to cut off from her confederacy an individual church when persisting in immoralities or heresies?

6th. Is the word *advisory* to be found in the English vocabulary? Is it in use by any writers, but of the Baptist denomination? And will the rules of the English language admit of such a word as the adjective or adverb of advice?

I wish not to dispute about words, yet wish our denomination to be charged with coming words.

QUESTIONS.

The first five questions above stated, are undoubtedly to be answered in the affirmative.—That is, the council convened at Jerusalem was an ecclesiastical council—it is expedient for churches in modern times to refer difficult cases to councils composed of brethren of wisdom and experience—the decisions of such councils should be received with difference and respect—and an Association has a right to cut off from her body, and from her communion, a church persisting in immoralities or heresies.

Respecting the 6th paragraph we would say—the word "advisory" seems to be a legitimate form of expression; and so far as we know, is employed by good English writers—though we have never been exactly satisfied with its application to our Associations. Our objection to it has been, that it covers only a part of the truth, and therefore is apt to make an erroneous impression. It is true, our Associations are *advisory councils*—but they are considerably more. They can have no right to interfere with the independence of churches; but they certainly have a right to enforce their constitutional measures—and any church refusing to comply, may be lawfully expelled from their community.

What is an Association? It is a voluntary combination, or confederation of churches, freely formed, for certain specified purposes; the whole to be conducted in accordance with certain fundamental principles called a constitution. So long as any given church continues a member of such association, she is bound by her own contract to be governed by the constitution of said association. So far as the constitution gives power, therefore, an association has pow-

er to enforce her own regulations, and the only alternative left for a delinquent church, is to violate her compact and secede from the union. In view of the above, we should say that our associations are not only *advisory councils*;—but like all other voluntary unions, they are associate bodies; possessing certain powers and prerogatives specified in their constitutions, which ought to be exerted for the general good, and more especially for the good of their constituent members. The great fault in them as at present conducted, therefore is, as it seems to us, that they lack *efficiency*. Their time is chiefly taken up in giving advice which no body feels under obligation to follow, and which many of their own churches are apt to treat with contempt.

It is not to be inferred from the above, however, that the council at Jerusalem was anything like our associations. That consisted of a single church, to which was added "the apostles and elders." The church at Antioch was not a party to it—she was of course under no obligation to be governed by its decisions; and all she asked, and all she received was advice on a certain perplexing question. Our associations, on the other hand, are associate bodies consisting of a confederation of churches, bound together by a constitution, severally represented in every meeting for business, and mutually and freely pledged to respect and sustain the constitutional proceedings of the whole.—*Bib. Rec.*

Bishop Onderdonk.

Character of the evidence against him.

In proof of each of these changes the testimony of one or more credible witnesses was adduced, all of them communicants of the Episcopal Church, and several of them clergymen or clergymen's wives. So far as we can judge from the character of their testimony, it cannot be discredited in its leading features, without at the same time throwing all other testimony into doubt and uncertainty. The same idea is more forcibly expressed by Bishop Hopkins of Vermont, when he says, "Never in the course of many years' experience, have I seen such a body of witnesses. Clergymen of unspotted reputation, their wives exemplary and blameless, communicants active and zealous of good works—such are the persons on whose solemn oaths we have decided this afflictive issue. And I do not hesitate to say, that if I could admit a single doubt of the substantial correctness of their evidence, I should be compelled to abandon all faith in human testimony."—[N. Y. Mercury.]

But hear him speak for himself. The New York Herald contains the statement of Bishop Onderdonk, of facts and circumstances connected with his recent trial as Bishop of New York. We copy the closing paragraph:

My original plea of not guilty is here solemnly renewed. It respects both the purpose of my heart and the conduct alleged. But let me not be suspected of putting forth any proud claim to exemption from frailty and sinfulness. While truth would be sacrificed did I profess consciousness of having justly incurred the verdict which has been awarded me, God knows that I presume not to absolve of guilt before Him, in the perpetual singleness of my heart, and in daily leaving undone what I ought to do, and in doing what I ought not to do. And God forbid that I should not be humbled under a sense of the too successful betrayments, in each of these classes of omission and commission, into which I am often thrown. They are perpetual calls for contrition, humility, and repentance. May I have grace not to suffer them—God forgive me if I am wrong in the humble hope that I do not suffer them—to pass unheeded!

It has pleased my Maker to give me friends and enemies unite to tell me so—a heart inclined warmly to reciprocate friendly affection, to yield to its reality or appearance to others, and to be unsuspicious of deceit in professed friends. I have carried this too far, and trusted too fully that my own consciousness of any other than right emotion, entered also into the apparent sympathy with which I was met. As the result, exaggerations, distortions, misstatements, have turned to ill what was really good, neither in intent nor in deed. Evil, totally undesigned and unthought of by me, and not justly attributable to me, has, by this means, been done to a cause dearer to me than life. I humbly trust that I have profited by the bitter experience, and earnestly pray—and ask the faithful fervent prayers of the beloved clergy and people of my diocese in my behalf—that this profiting may appear in all that, in my character and conduct, may pertain to the glory of God, the cause of His gospel, and the purity and prosperity of His church.

I know not how extensively efforts may still be in progress, and yet be multiplied, against me. There are propensities in the natural heart which foster even a love for rendering the unhappy still more miserable for trampling the fallen more deeply in the dust, for closing the door to all influence of the re-acting spirit of Christian justice and mercy, and for pushing malevolent design to the utmost gratification. In the Lord put I my trust. To him, as the Searcher of hearts I commit my cause.

I thank God that my connection with the diocese which I love so much, whose love to me has contributed so largely to my happiness, and in whose behalf I have so gladly and heartily, but alas, so imperfectly labored, is not severed. I feel this imposes upon the most serious responsibility. I ask the union with my own, of the prayers of the diocese, that I may be rightly guided; may be ready and willing to sacrifice to duty all personal considerations; may not forget to cherish, as they should be cherished, reverence and submission to authority; may have grace to be free from unchristian resentment for efforts that have been made, that may now be making, or that may yet be made, to destroy my character and influence; and may be led, in all that may devolve upon me to such decision and such action, as will be approved by the Lord the Righteous Judge.

BENJ. T. ONDERDONK.

New York, Jan. 1845.

Experience teaches a dear school, but fools will learn in no other.

Revivals.

From the Baptist Record.

Revival in Baltimore.

BALTIMORE, Jan. 17, 1845.

Brother Jewell.—Believing that it will be gratifying to you and your readers generally, to learn some facts in relation to the work of grace in the church to which I minister, I send you the following statements. Yesterday I had the happiness of baptizing fourteen joyful converts; thirteen of whom, together with two others, received the hand of fellowship at our communion season in the afternoon. Of those baptised, seven were members of our sabbath schools; the librarian, three teachers and three scholars. The two others were brother Vincent Palen and wife, who came to us from the denomination called "the church of God," or more generally known as "Winebrennarians." Brother P. has been a successful preacher of that denomination for two years past; but having become convinced of the truth of our principles, he has embraced them and connected himself with the church as stated above. His labors among my people, during the series of evening services which have been held, have been very acceptable and useful. He is a brother of excellent preaching talents; and we trust will be successful in advancing the interests of our Zion and of the cause of God generally.

At our last communion season, we had the pleasure of welcoming to our number, among others, Dr. Clark Lillybridge, from the south, who is also a licensed preacher. He officiates in the double capacity of preacher and physician. He is a graduate of one of our northern colleges, and is at present the stated and acceptable supply of the fifth Baptist church of this city. Since the session of our Association in November last, we have received twenty-five by baptism and by letter. There are others waiting to submit to the sacred rite of baptism, and others still inquiring.

Thus my dear brother, you can see that God has been very gracious to us as a church, and laid us under peculiar obligations to be devoted to him. We solicit an interest in the prayers of christian disciples, that our imperfect efforts may still be blessed, and many more be turned to the Lord.

Yours, fraternally,

J. AKERICH.

From the Morning Star.

Revival in Pennsylvania.

Bro. Burr.—As it is encouraging to the friends of Zion to hear of the rich display of God's power and mercy in the salvation of souls, I would just say, that since I last wrote to you, a protracted effort has been made in the church in Addison, which resulted in the reviving of the church; and in the hopeful conversion of 8 or 10 souls. Also, in the town of Farmington, Pa., a good work of grace has been enjoyed, and a goodly number have indulged a hope in Christ. Also, in the town of Elkland, Pa. at a protracted meeting held by the Methodist and Presbyterian brethren, some thirty or forty have professed to find pearl of great price—all praise to God. I would say, that within the circle of my acquaintance, of late, wherever Christians have united their hearts and efforts for the salvation of souls, God has heard their cries and blessed. O, my brethren in the Lord, let us be encouraged, and put on the whole armor of God. "The eyes of the Lord are over the righteous, and his ears are open to their prayers;" and while we live in this dark world of sin and error, let us labor till American slavery shall cease and the oppressed go free, and the moral darkness and error that has so long prevailed in our world is dispelled by the rays of gospel light, and our impenitent friends converted to God.

W. MACK.

Addison, Jan. 24, 1845.

From the same.

Revival in New Haven, Ohio.

Brother Burr.—We are glad to say that the Lord has again visited his people at New Haven; for which we feel thankful. I feel Marion, the place of my residence, Dec. 10th, and on the 18th attended Thanksgiving with the brethren at Greenfield, Huron county, Ohio. On the evening of the 19th, with brethren Alonzo and Eliza Curtis, commenced a protracted meeting with the brethren at New Haven, which continued some more than three weeks, and we feel truly that our labors have not been in vain in the Lord. Upwards of 30 experienced religion, 32 were baptized, and 53 united with the church. Parents and children, the aged and the young, engaged in this glorious cause. All glory to God in the highest, that there is yet peace on earth and good will towards men. O that they may never again walk in the counsel of the ungodly, stand in the way of sinners, or sit in the seat of the scornful, but that they may be like trees planted by the rivers of waters, and stand against the storms of this inconstant life, till Christ shall come and take them from this ungenial soil, and transplant them in the paradise of God. O thou good Shepherd of the sheep, secure thy lambs from Satan's cruel power.

OSCAR E. BAKER.

From the Christian Secretary.

BALTIMORE, Feb. 4, 1845.

Bro. Burr.—Elder Jacob Knapp has been laboring in this city as an Evangelist for the last seven weeks with great kindness, ardor and faithfulness. The church and all the friends of God who attended the meeting, have been materially benefited. Twenty-one have united with the Baptist church—several are waiting for baptism—some who have been formerly members, have been restored, and several of the converts will probably unite with other churches in this city.

The following resolution was unanimously adopted by the church, and we request its insertion in the Secretary.

Resolved, That the happy results which have attended the labors of Elder Knapp with us for the last seven weeks, call for an expression of devout gratitude to God, and of sincere affection and confidence towards him as a minister of the gospel. By order of the church,

H. BLACKMAN, Ch. Clerk.

NEW HAVEN, 10th Feb. 1845.

Bro. Burr & Smith.—Our Pastor, Bro. Teasdale, has been laboring in New York for the last ten or twelve days, assisting Rev. Mr. Wheelock and his church (in 16th st.) in the services of a protracted meeting.

In a letter which I have received from bro. T. dated Feb. 7th, he makes some mention of the state of religion in New York and its vicinity, which I thought might perhaps interest and encourage those of your readers who love Zion and the souls of men. I transcribe as follows:

"The Bloomingdale church some distance above us, under the pastoral care of bro. Card, is enjoying an interesting revival. About forty have been baptized within a month—fourteen of them last Sabbath, and the work is still going on with unabated interest."
In regard to the state of things where Bro. T. is laboring, (10th street church) he says,

Our meetings are progressing with increasing interest, though our progress has been comparatively slow—the church being in an exceedingly cold state when we began. We have had seven or eight forward for prayers, and some very interesting cases of conversion have occurred.

Pray for us, that our present efforts may be crowned with success; and that a rich harvest of souls may be gathered into the granary of the Lord.

Two or three other churches in the city are holding meetings every evening, with more or less interest. I have been pressed on every hand to assist the brethren, [in meetings at other places].

I will barely subjoin, that I hope the request above for remembrance at the Throne of Grace, may meet a compliance on the part of your readers; not only for the people at 16th street, but for the hundreds of thousands in the great Metropolis who are "ready to perish."

The New York Evangelist has information from P. of Smith, of Marietta College, who is now at the East, that the town and College have recently enjoyed a revival of religion. In the college there are but two left who are not church members or recent converts. The neighboring parishes of Belvoir and Warren are also sharing in the good work. The hearts of Christians of all denominations seem drawn together and they seem to be laboring and praying in harmony, and looking for still greater blessings.

The same paper also mentions a revival in Michigan city, where, up to Jan. 1, some 60 persons could be considered as having passed from death unto life. In the 24 Presbyterian church in Laporte there is a revival numbering 10 or 15 conversions, and also one in Kingsbury, some six miles below Laporte, where about the same number of conversions are reported. In Chicago, there is a powerful work of grace in progress, and there appears to be a growing seriousness throughout the region generally.

The Richmond Religious Herald contains notices of revivals in several different towns in Virginia. In Mechanicsville, upwards of one hundred have been baptized since August last. There have been added to the following named churches as follows: to Bethel 63; to Concord 20; to Clarksville 10; to Antioch 12 or 15. The churches at Danville are enjoying a revival. Twenty-five persons have professed conversion at the 4th Baptist church in Richmond.

From the Baptist Advocate.

A Sketch.

The table is spread in that upper room, that He who is so soon to close his life of toil and sorrow, may eat the passover before he suffers. Imperfect, wavering, worldly as his disciples have been, Jesus has desired to spend this last solemn hour with them. The thick cloud which darkened his spirit when he said, "now is my soul sorrowful even unto death," has not been rolled back from that mighty mind, yet in this awful hour, he remembers the trait betrayer who clinging for support to Him. He bids them let not their hearts be troubled, for he has overcome the world in their behalf, has trod the gloomy path, and left his footprints in the desert, so that no meek soul, who turns his eye upon the Son of Righteousness can miss his way.

Having blessed the bread and wine, he bids them take it, as they shall take it, in memory of Him; for He has borne for man, more love than brother loves for brother. He has done more than suffer death for him, He has borne his sin, and felt the weight of his iniquity.

Now he bids the sinner, Judas, do all that he would do, for the dark hour approaches and the powers of hell are aiding wicked men to bring upon their guilty city, horrors such as none have known before, nor shall know after.

The evening shades have fallen on Gethsemane, which, though a cool and calm retreat, is now a perfect solitude. Abraham's children are gathered in their faded city, thoughts of the sword which hangs suspended over them. Night disturbs their slumber, nor interrupts their holy, for their day of grace is past. Messiah's bitter tears have flowed in vain. Judas has spurned his own deliverer, who mourns but warns no longer.

To this spot the Saviour has retired. The lofty palm tree shakes its gigantic leaves, the young olives tremble with the breath of evening, and the fig trees rustle as his garments touch them. The Son of man regards them not, nor does he heed the brook Kedron, as it rushes past him. An awful mystery enshrouds the Holy One. Lying prostrate on the ground, he prays and weeps, and sweats great drops of blood. A heavy sound breaks on the midnight stillness, trampling feet are heard, and torches glimmer fast among the trees. An armed band are in the garden led by Judas. He who, in solitude has wrestled with his agony, comes forth and calmly asks this band of ruffians whom they seek. Jesus, they answer, and seize Him who had come to break their bonds asunder.

Having used the night to mock the Son of God with such a trial as shamed themselves, the Jewish priests lead Jesus to the Roman governor, whose courts is in the hall of judgment. They enter not fearing they shall contract defilement. Strange, inconsistent man! He does a deed at which hell stands aghast, then turns to pray, and even cheats himself from viewing his iniquity. While the priests stand waiting, Pilate comes out and asks their accusation. Hard question this; for human nature loathes the view of its own sinfulness, and shrinks from stirring its dead sea of filth.

At this hour the sinner, Judas, yields to his despair. His master is condemned, he sees his guilt, and from the eye of his own conscience, flies to the bar of God. The wages of his sin are thrown upon the men who paid them, and his bishopric is vacant.

February 8 1845. P. T. J.

From the Morning Star

Washington.

The great and good Washington once provoked a gentleman in debate, who struck him suddenly, and fell him to the ground. It was in a Court House yard in Virginia. Washington was a brave man, and it was expected he would resent it as a man of honor. And so he did. He retired to his room. Washington, we know, was a man of prayer. Perhaps he brayed there for divine direction. He then addressed a note to his antagonist, requesting him to call at his room. The gentleman did so, having prepared himself to fight. Washington met him at the door, and offered his hand. "Sir," said he, "I was in the wrong. I inflicted the first injury. You have had some satisfaction. Accept my hand, and let us exchange mutual forgiveness." The enemies of both were buried there. "A soft answer turneth away wrath." Who ever thought Washington a coward, because he did not challenge his antagonist to meet him in the deadly fight, that one or both of them might have been guilty of murder? None.

The good and truly great and honorable in all ages honor such conduct such bravery, and what is still better God honors the man that acts thus. Let others imitate Washington. G. P. Ramsay.

Religious Persecution in Madeira.

Conflict between Protestant Converts and the Military.

The New York Sun contains the following account of a serious conflict in Madeira, arising out of an attempt to control and put down Protestant converts.

"Our readers are always aware of the fact, that the Portuguese Island of Madeira—where the established religion is the Roman Catholic, none other being tolerated among the common people; has been the theatre of unpleasant occurrences, owing to a desire of some of the population to become Protestants. A letter from that Island, of date 26th November, received by us, narrates the particulars of a conflict between the Protestant converts and the military, which had recently occurred, and of which we had a very brief account by the late English summer. The Protestants were assailed early in November; while engaged in religious service, the police broke into the house, knocked down the man who was officiating in the service, and carried off four or five prisoners. The people having pursued them, released the prisoners, and captured the police, except one, who escaped. The populace tied the hands and feet of the police and left them on the road. An army of 350 men was then ordered out to put down the converts, and a fatal conflict ensued. Eight soldiers were killed, and a number of Protestants. A large number of the latter were taken prisoners, who are to be sent to Portugal to be tried as rebels."

From the New Orleans Picayune of the 6th.

Late and important from Mexico.

SANTA ANNA CAPTURED.

The schooner Water Witch, arrived last night from Vera Cruz, which place she left on the 26th ultimo.

Col. William Boardman came passenger in her, with despatches from Mr. Shannon to the United States Government.

By this arrival we are in possession of the fact of Santa Anna's capture. Since our last advice, he had made several attempts upon the city of Puebla; attacking it the head of four thousand troops, one-half of which were cavalry. In these endeavors he was repulsed with considerable loss.

Soon after he left the army, about four leagues below Puebla with an escort of several hundred men and proceeded towards Jalapa. Before arriving at that city he parted with his escort, and attempted to make his escape to the mountains on foot, and in the disguise of a friar.

On the 15th of January he was discovered in a baranche (ravine) near a little Indian village called Jito, some leagues from Jalapa, by a couple of Indians who were hunting. The dogs belonging to the Indians became restive and furious, the Indians followed the direction of their barking and found the Dictator, who offered them his watch and such money as he had about him if they would guide him to his hacienda. This they refused to do, but gave the alarm and he was taken prisoner.

When he was captured he had taken off his cork-leg on account of the inflammation produced by walking upon it, and was carried by his servants.

On the 20th of January he was put in the prison at Perote, where he now is.

Col. Boardman met Paredes on the road between Mexico and Puebla marching at the head of the Government forces to give Santa Anna battle; but the fortunes of the Despot became so desperate that he deserted the army and was captured before Paredes came up to him.

[Extract of a letter to the Picayune.]

VERA CRUZ, Jan. 17.

Such rejoicing as we have had here were never seen before in this place. To-day, by order of the Governor, has been made a Feast-day and consequently all commercial establishments are closed. There is but one voice to be heard, "Shoot him and his Generals, without exception!" Shoot all of them! No mercy!—Government will be obliged to proceed with great severity, as the whole country is in the greatest state of exasperation that was ever seen in any country, owing to the late attacks on Puebla.

I shall not close this yet, in order at the last moment to add anything further that might occur.

Jan. 21.—Nothing new to add. Santa Anna is on his way up to Mexico, under a strong escort, to stand his trial before both houses of Congress.

I send you a file of papers, to which I refer you.

Yours truly, E. M.

Ex-President Houston has returned to his farm, on the Trinity. His lady, (who is a professor of the christian religion, and enjoys the reputation of being decidedly pious) has the credit of having exerted a very favorable influence over his morals.

You doubtless noticed with pleasure that both the Ex-President and his successor warmly recommended the cause of education to the favorable consideration of the Congress and the people. I trust this recommendation will have its legitimate influence. I am glad to inform you, that the cause of education is enjoying a greater share than usual of public favor. In the east, the Methodist Church have a flourishing Seminary of learning at San Augustine, and the Presbyterians at Nachodoches—besides several institutions of less note, in various places in that part of the Republic. In the west, the Methodists have a literary institution of several years standing at Ruttersville, Fayette county. The Rev. H. Wilson, of the Presbyterian Church, is conducting a high school (classical) in Washington county, and the Rev. W. C. Blair and lady are engaged in teaching, in connection with their missionary labors, at Victoria. The Presbytery of Brasos have taken inci-

dent measures for the founding of a seminary of learning under their care in the west, probably in Gonzales county. Dr. J. Wilson Copes (a Ruling Elder in the Presbyterian Church) is the principal of the "Columbia Institute" in this county, which is in a flourishing condition. So that you see that something is being done for the education of the sons of the Single Star Republic, and that Presbyterians are aiding in that laudable enterprise. I think that we have nearly fifty Sunday Schools in the Republic, and their number could soon be doubled could the requisite books be procured.—*Cannot New Orleans aid us in this.*

Foreign.

By the arrival of the steamer *Combra*, at Boston, we have advices from England to the 4th of January.

Money is reported as abundant. Cotton has advanced 2 1/4 d per lb.

The ecclesiastical movements, which are the great exciting topics of the day, are joined in a previous column.

Letters received from Trebizond to the 16th of November, state that Dr. Wolff has arrived in safety at Teheran, on his way to Tabree and Erzerum, on his return to England.

It is confidently stated, that the King of Prussia has determined definitely to give a constitution to his kingdom.

The Rothschilds have granted a loan of 25,000 thalers for a railroad between Berlin and Konigsberg.

It is contemplated by the government to send out another expedition to the Arctic Regions, with the view of discovering the or a Northwest passage between the Atlantic and Pacific.

Suicides being so numerous in Prussia, owing to imprisonment for debt, the government have it in contemplation to abolish the mode of satisfying the creditor.

A meeting was held on Monday week at Exeter Hall, for entering into subscriptions, and devising means to relieve Father Mathew from his embarrassment. About 2,000 persons were present.

Mr. Everett.—Mr. Everett, the present Minister of the United States to our Court, is expected to leave this country early in the spring for Washington. Mr. Rives, the present Secretary of Legation, will be accredited as Charge d'Affairs, if the successor of the honorable gentleman should not arrive before the departure from America.

A Scotch clergyman, the Rev. Weir Tulloch, who has been committing forgery at Perth, has fled to the United States. He sailed from Liverpool, and his pursuers took a steamer from this port, thinking they might be able to overtake the packet in which he sailed. Failing in this, a messenger to arrest him goes out by the Cambria.

A report is in circulation that the domestic circle of her Majesty will probably be blessed with another increase towards the end of the summer.

Vice Admiral Sir Francis William Austen K. C. B., is appointed to succeed Vice Charles Adam, K. C. B., as Commander-in-Chief of the North American and West India station.

W. Forsett, the celebrated engineer, died at Liverpool, on the 28th of December, aged 38.

The papers also announce the death of Mr. S. Heine the celebrated banker of Hamburg, aged 77.

On the 21st ult., Greenwich Hospital, aged 58, Capt. Thomas Huskisson, brother to the late Right Hon. W. Huskisson.

Lady Anne Colling Smith, sister to the Duke of Wellington, expired at Hampton Court Place on the 16th ult.

The celebrated hero of our India armies, Gen. Sir William Nott, G. C. B., expired at Carmarthen, on the 1st inst. He was in his 65th year.

Mr. Carboold, the artist, who was about to be united to Lady Chantry, was riding on the 26th ult. in the neighborhood of Silver Hill, near Robertsbridge, when he was struck with a poppley, and immediately expired.—An hour before he appeared to be in the best health and spirits.—[Rel. Obs.]

Poland.

RELIGION.—Religious persecutions exercised by the Autocrat in Poland, are going on farther and farther. The persecutions of the Roman Catholics are extended now to the Protestants, Armenians, and United Greeks, with the same severity as the former. The preachers are obliged to preach every Sunday and feast day, from the text given to them by the government. (Beautiful religion!)

Last fall there was held, at Woldor and Piotrkow, a protracted meeting for about two weeks. At its conclusion, the bishop of Kalisz, Rev. Tomaszewski, after having administered the sacrament of confirmation, in addressing the people, (about 15,000,) encouraged them to be firm in faith, and when asking, "if they were ready to shed their blood for faith," he required a reply, all the assembly, in one voice, and with the greatest enthusiasm replied: "Yes, sir, we are ready." Their countenance showed that their oath was neither vain nor indeliberate, but firm and resolute.

TEMPERANCE.—The glory of relieving human condition by forming temperance societies, which are so beneficial for the salvation of souls, the improvement of moral character, and preservation of the body in health and vigor, belongs undoubtedly to the American benevolence. Thanks to God, its beneficial influence is felt now in Poland, as much as the opposition of the oppressive government, which always acts in its own behalf, allows. The Duchy of Posen, (Prussian Poland,) Galicia, (Austrian Poland,) and so called the Republic of Cracow, are the places where temperance most prospers, and its benefits are visible. Sickness in the villages and among the poor, is almost stopped, and morality is decreasing. Last fall, notwithstanding unusual floods and dampness of the weather, in a parish of 6,000 souls, there were but four deaths, and these were children. The income from selling ardent

spirits is daily decreasing in the direct ratio with the morality and health of the people. The clergy to the republic of Cracow, set a good example to the surrounding provinces. It was particularly initiated by the clergy of the province of Klecko; but their efforts and warmth turned against them, those interested in liquor selling, and they began to whisper that the clergy had in view to bring the peasants to rebellion against the government and to murder the nobility and the Jews. [Watchman of the Valley.]

Items.

Jacob Klesser, of Indiana, announces the elopement of his wife, the mother of three children, with George W. Maxwell, who is a blacksmith by trade, was a colonel in militia, a justice of peace, a master-mason in the Masonic Fraternity, and a class-leader in the Methodist church. He has taken his commission as colonel and justice, and a certificate of good standing in the lodge with him. He also has left a wife and children behind.

The youth Fassett, who mortally wounded Tutor Dwight of Yale College, himself a pupil, was bailed by his father, a rich citizen of Phila, by a misjudging Judge soon after his arrest. The trial has been kept off by one pretence after another for a year or two, and at the late term of the court it appeared that he did not intend to appear, his bail being accordingly forfeited. So that an aggravated case of manslaughter must be let off with a fine.

We see it stated in the Cincinnati Chronicle that the whole number of Hogs packed at various places in Ohio, Indiana, Illinois, Kentucky and Tennessee this season was 592,870. Last season the number was 933,700—showing a decrease this season of 340,730. The falling off in weight is said to be very great. It is estimated at from twelve to fifteen per cent.

Rev. Robt. J. Breckinridge, of Baltimore, has received a call from the McChord Church, Lexington, Ky.

A forged plate of Illinois Scrip is believed to have been made at St. Louis, where a female relative of the notorious Cowden was arrested with \$27,000 of the false scrip in her possession.

Hon. John W. Smith, a Senator in the Texas Congress from the county of Bexar, died in Washington on the 12th inst.

There are in Rome, 30 Cardinals, 21 Archbishops and Bishops, 125 Prelates 1654 Secular Clergy, 2749 Monks, 1550 Nuns, 3600 persons are devoted to literature and Fine Arts.

The Rhinebeck (Dutchess co.) Advocate reports a slight earthquake in that town on the 3d inst., at 4 A. M. The building shook and the sashes rattled. The shock was felt for several miles around.

The Mutual Life Insurance Company of this city has been in existence two years, during which time it has issued 1086 policies, of which 578 are for life. Cash received for premiums in the two years, \$124,687; losses \$27,414. In short, its operations have been crowned with entire success.

A Bill has passed the lower House of the Maryland Legislature, to allow aliens to hold property in that State.

We learn that the keeper of a liquor shop on Broad street yesterday caused two little boys, brothers, to drink raw whiskey for a trifling wager, the consequence of which was the death of one of the two, and stupor of the other, on the spot.

By a statement from the cashier of the Commercial Bank of Albany, it appears that Lovett embezzled over \$13,000 of deposits, in addition to the \$34,000 of the cash assets of the institution. The aggregate embezzlement is over \$47,000.

A Marid letter of the 13th ult. says: "The city is covered with snow a foot in depth. It is ten years since we had anything of the kind. From Barcelona, the 12th we learn that there has been a heavy fall of snow in that city, and that the cold was intense."

We see it stated in the St. John (N. B.) Chronicle of the 24th ult. that a steamer is being built at the ship-yard of Justus Whitmore, Esq. for the Messrs. Woodward, to run between that city and Boston. She is intended to be propelled by two screw propellers, which, with the engine are to be manufactured in the United States.

A State University is to be established in the village of Oxford, Mississippi. \$95,000 have been collected and credited to the seminary fund, and it is expected that the sum will be increased to \$166,000.

The cold weather has so obstructed the navigation of the Potomac, that the steamboat communication between Washington and Alexandria is suspended.

The western papers announce the death of Gen. John Carr, formerly a member of Congress from Indiana.

The Committee on Banks, in the Penn. House of Representatives, have reported adverse to the application of the Girard Bank for a re-charter.

Ex-President Van Buren declines his appointment as Regent of the University of the State of New York.

N. Y. Observer.

Christian Courage.—When Valens, the emperor, sent messengers to win Eusebius to heresy, by fair words and large promises, he answered: "Alas! sir, these speeches are fit to catch little children." When the emperor threatened to confiscate his goods, to torment, to banish, or to kill him, he answered: "He needs not fear confiscation who has nothing to lose; nor banishment to whom heaven alone is his country; nor torments when his body will be destroyed at one blow; nor death, which is the only way to set him at liberty from sin and sorrow."

Novel Combat.—We have heard of and chronicled miscellaneous kinds of combats—duelists—human, zoological, ornithological, piscatorial, entomological, and anthropological, but perhaps the following may afford a pleasing variety. An expedition provided with two drakes was fitted out for the purpose of raising a sinking wreck, having arrived at the place of destination, a man was despatched at the court of Neptune to see how the land lay; on his return he said that it was necessary to have assistance to work to advantage; accordingly the other drake was manned, and both sent down. The cable having been arranged, they looked about and at the same moment both spied a prize, which each was anxious to carry up—shaking of heads and fists and kicking up a dust in the usual way, being found ineffective, they clinked, and went at it rough and tumble, without much advantage to either; meanwhile the attendants above found the signal lines, unusually active and contradictory—one, two—"more air"—one, four—"hold on"—two, two—"let out"—two, one—"less air"—followed each other with such rapidity as almost to preclude the possibility of distinguishing which was to pull up; until they determined to "pull up" and see what was the matter; and not a little surprised were they on bringing the sub-marine gentlemen to the surface, to find them grappled together, and as soon as the speaking tubes were opened, to hear them both desire to be sent down again to have it out.—N. Y. Commercial.

A CHALLENGE.—Hattie Tooke having challenged Wilkes, sheriff of London, the latter wrote the following laconic reply: "Sir—I do not think it my business to cut the throat of every desperado that may be tired of his life; but as I am at present high sheriff of London, it may happen that I shall shortly have an opportunity of attending you in my official capacity in which case I will answer for it, that you shall have no ground to complain of my endeavors to serve you."

SAGACITY OF A DOG.—The following curious instance is related by the Edinburgh Weekly Register: "The animal belonged to a celebrated chemist, who tried upon it the effect of a certain poison and upon the next day administered a counter poison which had the effect of preserving the creature's life. The next day another dose was offered him; but mercifully he said he would not touch it. Different doses of poisonous drugs were presented to him, but he resolutely refused all. Bread was offered, but he would not touch it; meat, but he turned from it, water but he would not drink. To reassure him, his master offered him bread and meat of which he himself ate in the dog's presence; and of that the sagacious animal hesitated not to partake. He was taken to a fountain, but he would drink nowhere but from the spot where the water gushed free and fresh. This continued several days, until the master, touched by the extraordinary intelligence of the poor creature, resolved to make no more attempts upon him with his poisons. The dog is now very gay and very dappy, but will eat nothing that he does not first see his master touch, nor will he drink except from the purest spot of the fountain."

Wife.

RETIREMENT OF JUDGE KENT.—The New York Commercial Advertiser says:—"On Saturday Judge Kent closed the term of the Circuit Court, and made his last appearance on that bench. He will, however, continue to perform the duties of office till the 17th instant when his retirement will take effect. We understand that the members of the legal profession have commenced a subscription for the purchase of a service of plate to Judge Kent, and another to procure his portrait for the library of the Law Institute, in testimony of the high regard in which he is held by the profession."

A correspondent of the Friend of China, of Sept. 4 gives an account of the baptism, by the American Missionaries, of ten Chinamen who had renounced the superstition of their own religion and embraced Christianity. Seven were baptized by Rev. Mr. Shuck, of whom 5 had been Confucianist and two Buddhists; and three by Rev. Mr. Dean. Two of them are men of high literary attainment, and the whole have been for a long time under close Christian instruction. The same paper says that two small churches of native Christians have been formed in Hong Kong, one composed of those who speak the Canton dialect, under the pastoral care of the Rev. Mr. Shuck, and the other of Teichew men, under the pastoral care of the Rev. Mr. Dean, and adds that the efforts of these worthy men to disseminate religion among the millions of the philanthropic of every name.

The Hong Kong Gazette of Sept. 24 contains the following:

American Trade with China.—we learn from private letters lately received by a gentleman here, that the Merchants in the United States are anxious to send goods to China, have engaged the whole of the Cotton goods adapted for that market that can be manufactured from the first of June to the end of October.

N. Y. Courier.

Revolutionary Soldiers.—Gen. Jacob Odell, of Yonkers, a Revolutionary soldier, aged 66, is dead; and in N. Jersey, T. C. Cobb aged 85, has taken his departure. The latter entered the army at 16, and like most of the Jersey Blues in those dark times, stood firmly to his principles, and was in thirteen well contested battles; was at the battle with the Indians at Wyoming, and was with Washington at Valley Forge, and also with the great Commander at West Point, when Andre was captured.

Printing Press for Oregon.—We see by the Commercial that the proprietors of that paper forwarded one of Hoe's best Printing Presses to Oregon last week, with type, printing ink, paper, &c. for the newspaper about to be established in Oregon. The paper is to be connected with the Missionary station there. Dr. Labcock, "the Supreme Judge," went to Oregon as physician to the Methodist mission family. Dr. Bailey was from this city, where his family now reside.

The reproaches of a friend should be strictly just, and not too frequent.

The best way to condemn bad traits, is by practicing good ones.

The miserable T. W. Carr declines accepting the terms offered him for his liberation from the State Prison of Rhode Island. That was asked of him, was to avow allegiance to the laws and constitution of the State, the same as Dutree J. Pearce did and other ringleaders in the Rhode Island rebellion. Carr insists, that he can make more political capital for himself and associates by remaining in prison. Last Monday Morning.

DREADFUL STEAMBOAT ACCIDENT. Mr. Savage, Clerk of the lighter China, copied the following memorandum from the manifest of the Louisville, and politely sent it to us last night:—

"The steamboat Louisville me, the steamboat *Pathfinder*, Saturday morning below Grand Gulf, on fire, and burned nearly to the water's edge. Took off her officers, who were all saved, and part of her crew; some of the w and about 10 or 15 passengers lost. Had on board 13 or 1400 bales Cotton from Yazoo river—total loss, boat and cargo."

EXAMPLE FOR CHRISTIAN PARENTS.

Once I remember the Rev. George Ledley, of Larue, brother to Mrs. Carson, obtained a place for his two eldest sons in the West India, with a salary of £150 per year; but this Mr. Carson refused, saying, "I would not part with my children before they were Christians for all the wealth in the world." [He minisces of the life of Dr. Carson.]

Millennial Harbinger.

Baptist Mission in China.—the hearts of Christians will leap for joy at the good news brought from a far land. Ten Chinamen have been baptized by brethren Shuck and Dean, seven by the former and three by the latter. The two native churches are favored with distinguished prosperity. Two of the late converts are men of high literary attainments, and all of them have been for a long time under Christian instruction.—N. Y. Baptist Advocate.

For the Baptist.

Obituary.

Died, on Friday the 14th February, in Sumter County, Ala., Mrs. ELIZABETH MULDORE, consort of Samuel Muldrow, after a severe illness of 8 days, in the 57th year of her age.

Mrs. Muldrow was born near Georgetown, South Carolina, and after having become a wife and mother, she embraced religion and united with the Presbyterian denomination. In her daily walk and conversation she manifested the characteristics of a Christian. In the fall of 1839 she emigrated to this State with her husband and three of her children. During the year 1840 she became concerned about her baptism, and after reading the scriptures prayerfully, she eventually connected herself with the Baptist church. She adorned her profession by a pious walk and godly conversation. Her afflictions and sorrows in this life were many, but she was ever resigned to the dispensations of an overruling Providence. A few days previous to her death, she expressed herself as being ready to depart and be with her blessed Saviour. She has left an aged husband and four children to mourn her loss, which never can be repaired. "Blessed are the pure in heart for they shall see God." AMICUS.

February 17, 1845.

Temperance Meeting.

At the next regular meeting of the Temperance Society of this place, which will be on the first Sabbath night in March—an Address will be delivered by Alexander Graham, Esq. A general attendance is earnestly requested. THO. CHILTON, President.

Alabama Baptist Bible Society.

AT a Meeting of the Executive Board, held on the 15th instant, Rev. S. Lindsey was appointed Agent of the Alabama Bible Society. Bro. L. will visit the brethren in different parts of the State, and is earnestly recommended to the concurrence of the friends of the Bible cause.

J. H. DeVOIE, President. S. S. SHERMAN, Secretary. Marion, Feb. 27, 1845.

CONCERT.

THE Ladies and gentlemen of Marion and vicinity are respectfully informed, that the *Marion Brass Band* will give a Concert of Vocal & Instrumental Music on Saturday night, March 1st, at the Baptist Church. They will be assisted by the

PSALTONIAN SOCIETY

who have kindly volunteered their services for the occasion. Price of admission, 50 cents. Children and servants half price. Tickets can be obtained at the Hotels, at H. F. Godden's Drug Store and at Langdon's.

AUGUST P. LANGDON, Sec'y.

Feb. 25, 1845.

N. AUSTIN.

