

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. DeVORSE, Treasurer of the Alabama Baptist.

The True and Spurious Churches Contrasted.

BY ADIEL SHERWOOD, D. D.

PART FIRST.

SECTION I.

THE HOUSE OF GOD—THE CHURCH, AS THE PILAR AND OR-UND OF TRUTH.

A Church, according to the description given in the New Testament, is a congregation of believers in Christ who have been baptized on that profession in the name of the Father, Son, and Holy Ghost, and who are united together in covenant bonds, to obey the truths, commands, and examples of Jesus Christ. It is composed of those "that are sanctified in Christ Jesus, called to be saints,"—"partakers of the divine nature,"—"holy brethren,"—"partakers of the heavenly calling,"—"a chosen generation, a royal priesthood, a holy nation, a peculiar people,"—"the church of God, which he hath purchased with his own blood."

It is not the design of the Apostle, in the passages quoted, to exalt the church above the truth; for unless the church be in the truth, and cling to it with unflinching tenacity, under all circumstances, she ceases to be the church of Christ. If she depart from the truth, she is no longer the true church, "the pillar and ground of the truth." The truth to which the church clings must be the inspired truth, else it is no more valuable than the dictates of any fallible man.

The phrase, *the church*, may include all real Christians, as witnesses for the truth, as well as the members of particular churches, such as the church at Jerusalem—Samaria—Corinth—Ephesus—and the churches in Galatia.

The New Testament does not recognize a national church—as was the Jewish church of the Old Testament—one whose members are spread over a wide extent of territory or empire. It regards all true worshipers as constituting the mystical body of Christ, the sacramental host of God's elect. But the phrase, *church*, is more frequently appropriated to the faithful residing in a city, or a small district of country, where they can assemble often to keep up the worship, exercise the discipline, administer the ordinances, and show forth the glory of God. Hence, the Corinthians are directed by the apostle, when "gathered together," to exclude the unworthy person. When evidence of penitence was exhibited, the members of the church were brought together to forgive and comfort him who had been cast off by the "many," or the majority. The Saviour directs an aggrieved member seeking to obtain satisfaction. "Tell it to the church." If he neglect to hear the church, let him be unto them as a heathen man and a publican. By this it is plain that from the church there is no appeal jurisdiction. If the offender cannot be restored by its dealings and discipline, it is a case which lies beyond ecclesiastical remedy. No other body can touch it, without transcending the directions of the lawgiver, and setting at defiance his authority.

SECTION III.

Officers of a Church

The permanent officers of a church of Jesus Christ are *bishops or elders* and *deacons*,—the former to superintend the spiritual, the latter the temporal, concerns of the body.

Extraordinary officers, as apostles &c., in the early ages, need not be described. But the character and duties of elders and deacons, which are to be perpetuated, are minutely portrayed for our guidance. You can look at the portrait as sketched by a master's hand, an inspired penman in the third chapter of Paul's letter to Timothy.

Bishop and elder sustained one and the same office, and were the identical and same person in the primitive churches. This is plain from the epistles to Timothy and Titus. In one to the former is described the character of a bishop; in the other he is called an elder [Ephesians, iv]. Bishop and elder are used interchangeably, and refer to persons sustaining the same office and blameless character.

Neither Paul, Peter, James, Timothy, nor Titus, are called bishops in the New Testament, nor did they exercise the office, as now claimed by the advocates of prelacy; that is as superior to other elders. It is maintained by Romanists, that Peter was a kind of Jupiter on Olympus, Solus in Solo, head and governor of all churches and inferior officers, because the keys of the kingdom were committed to him; yet Paul affirms that "the care of all the churches" was on him. Peter refers to elders, of which he was one, and to an apostle, in this language. "Even as I beloved brother Paul, because I found not Titus my brother."

The affectionate appellation, *brother*, was in common use among the early disciples, as the New Testament abundantly testifies. "One is your master, even Christ, and ye are brethren." All were on the platform of official equality.

It is maintained that a regular succession of bishops can be traced through the Popes and Episcopal church, and those only ordained by them have the right to administer the ordinances. But can they confer clerical grace? The gift to preach with power? In this they fail; for none ordained by them have power to be infallibly dull and uninteresting. The seals of those ministers who have not enjoyed the pressure of a prelatical bishop's hands, are as numerous, and their piety as active, and their light as brilliant, as those who have.

As the gift to preach is bestowed by the Saviour, the power to ordain, or set apart to a pulpit office, those who are to proclaim the gospel, and administer the ordinances, resides in the ministry. This is gathered from early practice. None were ordained in primitive times without the presence and aid of ministers or apostles. The inference is fair that the ordaining power belongs to them. The church is the judge, and umpire of character—the ministry of qualification.

Paul and Barnabas, in their travels aided in ordaining elders in the churches of Lystra, Iconium, and Antioch. They did not probably obtrude their services, hence they must have been invited to perform this work. Why this, unless their presence and aid were requisite? Why is a minute description furnished in regard to the qualifications of ministers and deacons in the epistle to Timothy, a minister, one to be engaged in judging of their qualifications, unless it were for his special benefit? In none of the epistles in the churches is there any such minuteness and distinctness. Titus is directed to ordain elders in Crete.

But this is not to be done, only at the request and in accordance with the wishes and views of the church. No presbytery would ordain a man whose character was not fully attested by the church of which he is a member. But, as they are judges of qualifications, when called upon to ordain, they might advise the church to postpone the matter till the qualifications of the candidate came nearer the scriptural requirements.

SECTION IV.

Sacraments of the Church.

There are two—baptism and the Lord's supper. In the liturgy of the Episcopal church a sacrament is defined, "and outward visible sign of an inward spiritual grace." Hence, the "visible sign," should be applied to those only as give evidence of possessing an "inward spiritual grace." The New Testament does not recognize the sacraments as conferring upon the impetent the favor of God; but as exhibitions of present attachment and filial obedience. The very definition precludes all who are not, in the judgment of scriptural charity, "children of God."—"confessing with their mouth the Lord Jesus." If a different class of persons are admitted, the definition is destroyed, and the meaning of the Bible perverted.

One word, and only one; *Baptizo*, is used in the New Testament to describe the sacrament of baptism. Neither *bapto*, *louo*, *katharizo*, nor *rauco*, their compounds or derivatives, were ever used in regard to this sacrament and least men should obscure its meaning by far-fetched inferences or injurious theories of convenience, it is recorded twice by the pen of inspiration, "We are buried with him in baptism."

The places where the administrators and candidates assembled on occasions of baptism furnish prima facie evidence, as the lawyers say on this subject.

"John also was baptizing in Enon; for there was much water there."—"And the eunuch said see, here is water; what doth hinder me to be baptized?" The numerous large fountains in the early ages for baptism, many of which are now standing, furnish proof that the ordinance was performed by immersion.

The Lord's Supper is the other sacrament, consisting of the partaking of bread and wine. The object is the commemoration of his sufferings and death—to show forth the Lord's death till he come. "This do in remembrance of me." "For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come." It is not to show forth our fellowship as Christians to one another, as some have supposed, but to show forth the Lord's death, that we observe this institution.

It is clear from the practice of the primitive churches that the baptized disciples only partook of the Lord's supper. Hence we read, "Then they that gladly received his word were baptized;—and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and prayers." This was the first church instituted at Jerusalem. In Acts viii: 12, we read, "but when they believed, Philip, they were baptized, both men and women." Here was the nucleus of the church in Samaria. In Acts xvi: 8, we read, "Many of the Corinthians hearing, believed and were baptized." Hence, baptism and membership in the church are prerequisites to the Lord's supper. This was the practice of all the churches and of all sects for many ages, till within a short period, for even infants were admitted to membership in the church immediately after baptism, but never without.

SECTION V.

A CHURCH, INSTITUTED AFTER THE NEW TESTAMENT MODEL, BECOMES THE PILLAR AND GROUND OF THE TRUTH.

1st. By adopting the Scriptures as the only authoritative rule of faith and guide of life.

The Bible is the only inspired book—the only authoritative directory for Christians. In the language of Channingworth, "THE BIBLE is the religion of Protestants." That is, it contains the fundamental principles to regulate their belief and practice.

An inhabitant of the "house of God,"—one who obeys from principle and respect for the authority of the Scriptures, rejects all creeds and formulas which have not their sanction in the oracles of truth. He cannot satisfy his conscience by apologies and supposed parallel institutions in another age, or under a different economy. Inspired truth, or what the Bible teaches, is the subject of this man's search, and his only with him is authoritative. To such an one, it may be, whether it was a practice in vogue in the first century, and therefore probably instituted by the apostle; the inquiry is, "What saith the Scripture?" & *His reward thou?*—And he will follow these directions, however unpopular may be the course.

The Bible is a safe guide. Implicit faith in the Saviour it reveals, saves the soul. "He that believeth and is baptized shall be saved." In all that pertains to salvation, the Bible is plain and easy to be understood, and suited to the comprehension of all who are able to read its pages. If the Bible is not plain, as given by God himself, what man can, by his wisdom, make it plainer.

2d. A church becomes the pillar and ground of truth, by maintaining the truth at all hazards.

The difference betwixt the effects of Bible truth and fanaticism, is clearly discoverable. It is admitted that fanatics may be as sincere as those who are guided by the Bible; and that they have borne testimony to their sincerity by yielding up their lives. But this does not elevate fanaticism to a level with the true religion. The discipline of Bible truth has evidence of his belief, clear as the light of noonday, sustained by the declarations of Jehovah himself, by the indisputable

principles of mental philosophy, by calm investigation, and by the experience and observation of past ages.

Fanaticism times on some vision, theory, or single fact, connected with something marvellous, and adheres to it without investigation. The heart even may be honest, but the judgment is secluded—all the senses become deluded, and he may part with life sooner than give up his notion. Such is Mormonism, and such have been the errors of every age. The Mormons believe that Joseph Smith dug up certain brass plates in western New York, and translated the inscriptions thereon; and these writings constitute the substance of their religion. All is suspended on the word of a crafty and wicked man. That he may have had plates with engravings on them, and that he took them from the ground where he buried them, is quite probable, but all the proof exhibited furnishes not the least evidence of the truth of his religion.

The Christian holds to Bible truth—the truth that God has revealed—that has stood the test of severe investigation, the fiery ordeal of infidel torture, for ages; yet, like gold in the crucible, it shines the brighter. It was at the hazard of life that Luther declared his firm belief in this truth, and his determination to maintain it in giving publicity to the Bible,—that he confronted Tetzel, the hawk of indulgences,—that he appeared at Worms, to confront his enemies. Other reformers were as resolute; they hazarded their safety in clinging to the Bible in opposition to the traditions and false interpretations of men, and their lives were the forfeit. Roger Williams, in maintaining that the magistrate had nothing to do with religious concerns, stood on Bible truth, and suffered banishment to an Indian wilderness, in a most rigorous winter. Thousands of other, because they adhered to God's truth rather than man's dogma, that "Christ is really in the Mass," have suffered death at the stake, on the gibbet, or in the dungeons of the inquisition.

3d. A church becomes the pillar and ground of truth by acting out the principles of truth in a constant and holy life.

The rhetoric of a holy life—the active piety of those who profess to be supporters of the truth, furnishes a most powerful argument in its favor. When Christians live the religion of the Bible, obey all its injunctions, and provoke one another to love and good works, by their holy example, they become to its doctrines what Jachin and Boaz, pillars in Solomon's temple, were to that splendid edifice, *strength and beauty*.

Infidelity quails before that church which gives a living exemplification of its doctrines in their holy lives. When the pastor can point to his flock with the same confidence as did the apostle, and say, "the seal of my apostleship are ye in the Lord;" the weapons of opposition fall harmless at their feet, triumphs, and the church is its polished pillar.

[Concluded next week]

Religious Sentiments of Napoleon.

In a conversation related by Count de Monthalan, the faithful friend and companion in exile of Napoleon, and published in European journals, the fallen chieftain is represented as saying:—

"I know men, and tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus borrowed nothing from our knowledge."

He exhibited in himself a perfect example in his precepts. Jesus is not a philosopher, for his proofs are miracles—and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation, and Jesus came into the world, to reveal the mysteries of Heaven, and the laws of the Spirit.

Alexander, Cesar, Charlemagne, and myself, founded empires; but on what foundation did we rest our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him.

"It was not a day, or a battle, that achieved the triumph of the Christian religion in the world. No, it was a long war, a contest of three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war, if all the kings and potentates of the earth were on one side; on the other, I see no army, but a mysterious force,—some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross."

"Die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mysteries and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!"

Did ever Napoleon, in the height of his imperial glory, agitating nations and disposing of thrones, appear so truly great, as in thus freely acknowledging the infinite superiority of Christ's empire of love, and corroborating the testimony of millions to his supremacy? The sentiments are such as would naturally be expressed by any person of peculiarly enlarged, comprehensive, and honest mind, on soberly contrasting the desolating march of earthly conquerors, with the more triumphant though peaceful march of Christianity over the nations. And may not many of the rich, mighty, and noble of this generation, seeing how earthly objects vanish like smoke, be persuaded to share liberally in that kingdom which endureth forever?

WHAT PEOPLE CAN DO WITHOUT.

Man kind might do without physicians, if they would observe the laws of health, without soldiers, if they would observe the laws of christianity; without lawyers if they would keep their tempers; and perhaps without preachers, if each one would take care of his conscience; but there is no way of living without farmers, or editors.

From the Biblical Recorder.

Augusta, May 12, 1845.

To the Rev. W. B. JOHNSON, D. D.:

DEAR BROTHER—It affords me great pleasure to inform you that, at the first meeting of the Foreign Mission Board of the Southern Baptist Convention, the following resolution was unanimously adopted:

"That this Board respectfully request the President of the Southern Baptist Convention to make a tour among the churches on behalf of the Foreign Mission enterprise."

"I am with high respect,

"J. B. JETER, Pres. Board."

To the Churches comprehended in the Southern Baptist Convention.

DEAR BROTHERS:

Having, in compliance with the above request entered upon the duties of my mission, I take the liberty of asking your attention to the following communication:

You are, dear brethren, with very few exceptions, embodied in Associations and State Conventions. By this arrangement, the opportunity is afforded of a judicious systematic order of contribution and transmission of funds to the respective Boards of the Southern Baptist Convention for the propagation of the Gospel of Jesus Christ. The specific modes by which this order shall be carried out, are left to your discretion, and become matter of expediency.

We have in the New Testament a given order concerning the collection for the saints, viz: "Upon the first day of the week, let every one of you lay by him in store as God has prospered you; that there be no gatherings when I come." This order for collecting for any other benevolent object is not binding upon the churches; command, however strongly it may commend itself to their adoption, as an expedient for collecting for all benevolent objects. And to my own mind, as the plan adopted by infinite wisdom for one benevolent object, I am disposed to adopt it for every such object as the wisest and best. But as it is not the practice of our churches to meet on the first day of the week, the adoption of this plan is generally impracticable.

Instead of this plan another has met with much favor. It is the collection taken up at the monthly concert of prayer. And in the absence of the weekly collection, it is very desirable that this concert of prayer should be generally adopted throughout the Christian world. And surely it is meet that, when we unitedly pray that "Thy kingdom come," Thy will be done on earth, as it is in heaven, we should accompany our prayers with liberal offerings of money, that the means may be effectively put into operation for accomplishing the object of our petition. But our churches in country places; it is to be feared, do not engage in the concert. If then, they have neither monthly nor weekly collections, some other plan must be adopted, if they would come up to the help of the Lord against the mighty, in the great cause of evangelizing the world.

With some churches an annual sermon is preached, after which the collection is taken up, and in the absence of the weekly contribution and the monthly collection, this plan may be employed to good advantage. There is yet another mode for gathering funds for benevolent objects, which has met with general favor by Christians of the present day, viz: the organization of Societies. The advantages resulting from this mode are worthy of consideration;—and as we have no mode pointed out in the scriptures for the contribution for benevolent objects, except "for the saints," we may, very properly, I suppose, exercise our minds on the expediency of societies, and adopt them if we think favorably of them.

First then, a society may embody those who are not members of the church, that are friendly to the object proposed, as well as those that are members. Life membership, by the payment of a larger sum than that required for annual membership, might be secured from those willing to contribute in that way. Societies may be formed by the members of several churches and their congregations, that may be sufficiently contiguous. Annual meetings, or quarterly meetings would give an interest to the object, diffuse more extensively Missionary intelligence, and collect larger funds. These Societies could avail themselves of funds derived from collections at monthly concerts, and annual sermons, and thus enlarge the amount collected from memberships.

Secondly, As many of our churches are in the habit of making collections, but would, if connected with others, be readily brought into such a measure, it would be a good and available work, to have them enlisted in the service in this manner.

Thirdly, Since our general benevolent operations commenced in 1814, the organization of Societies has been a general and powerful means of sustaining these operations. And what are our Associations and Conventions but benevolent Societies under these names?

It was for these reasons, I suppose, that the Southern Baptist Convention made provision in one of its articles for the admission of Societies into its constituency, and then passed the following resolution:

"Resolved, That, in accordance with the provisions of the 2nd article of the Constitution, this Convention will cordially embrace and affiliate auxiliary Societies upon its principles, and recommend to the brethren the formation of such Societies."

This is one part of the duty assigned me by the Board, and I respectfully request the attention of the churches to the measure. These Societies can either send delegates to the Southern Baptist Convention, or transmit their funds to the Associations, and these may send Delegates, or they may send their funds to the State Conventions, and these bodies may send Delegates to the Denominational in each State.

It will be my pleasure, as it is my duty, dear brethren, to visit as many of you as I can, but the field is too large for me to occupy every part. So much of it as I can visit, I will readily see, and will receive from its inhabitants their liberal contribution for the general work to which we have set our hand. This work is indeed a great work. Its magnitude is to be measured not only by the value of the souls, whose salvation it proposes to effect, incalculable as is their value, but also by the importance of the principle, for the maintenance of which we have separated.

arated. This is the supreme authority of the word of God in all points of faith and practice—for the preservation of the authority of Divine Truth we have separated—not in anger but in sorrow—not that we love our Northern brethren less, but that we love principle and its Divine Author more—not that we are disorganizers, but conservators. We therefore trust, that our separation will have a salutary influence upon our brethren from whom we have separated, that they will be led to profitable and serious reflection upon their ultra course, and return to the sober consideration of the Scripture and its pure teachings.

We trust, also, that our separation will have a beneficial influence upon the union and stability of our government. These United States must owe their permanency, under God, to the influence of the principles taught in the Bible. The reservation of these principles by any portion of the citizens of this Republic must be of importance to the whole body, and when so large a portion of its citizens are as embodied in the two Denominations, have separated in their general benevolent enterprises from their Northern brethren, for the preservation of these principles, the effect must be of a salutary character. It must be felt through the body politic; statesmen will pause and consider—they will reflect thoughtfully and profoundly upon the tenacity of these ultra measures, which have needed a separation between religious bodies, who, as the disciples of the Prince of Peace, are versed in peace and union. And under such reflection better councils will prevail, God will assist them in the preservation of our liberties, and also perpetuate us upon our destiny.

In the magnitude of the work, to which we are set our hands, you will see the greatness of our obligations to do this work faithfully and in our might. Let us then acquit ourselves like men; in coming thus up to the help of the Lord against the mighty." Let us lay aside slothfulness, extravagance, worldliness, and covetousness. Let us cultivate the nobler principles of spirituality, heavenly mindedness, humility, faith, and zeal for God.

Your delegates in council, at Augusta, formed a Southern Convention, and entered upon the work of propagating the gospel of Christ, by the appointment of the Foreign & Domestic Boards. In the service of the former I thus address you in the assured confidence that you will not fill in your prayers, your influence, and your contributions for the support of such a noble enterprise. You will not, dear brethren, let the reproach of the foolish builder come upon them! On no! This will not do. You cannot consider this cause of the Lord, as a pauper cause, *begging for your support*. You will regard it as your cause, the cause of righteousness and truth, receiving your best services for its advancement on the principle of duty to God; affording you an opportunity of laying up your hundreds and thousands in a treasury where thieves never enter, and where rewards ever increasing, are ever to be enjoyed. I close with the common words of our common Lord, "It is more blessed to give than to receive." Let every one, the poor as well as the rich, give as the Lord has prospered him cheerfully, not grudgingly.

Affectionately yours,

WM. B. JOHNSON.

P. S. Editors of Baptist papers at the South and Southwest, are requested to give the above one or more insertions.

Educate your Children.

How many parents are there who struggle on through years of toil, from poverty to competence, and from competence to wealth, for the purpose of leaving money to their children, and yet make no determined exertion to secure their education.

If your children are ignorant, though you save them a fortune in money, you have, by false economy, withheld from them that knowledge which alone can secure them in a stability and proper enjoyment. It were better for a man's children, if they be left to open with a world, educated and penurious, than ignorant and wealthy. Would you raise your child with the power of self protection against the wickedness and imposition of the world? Give him education. Do you seek a place your offspring in a situation where they may, by their own exertions, ascend to the elevation which God assigned them in the economy of creation? Educate them. If you would give them the consideration and influence among their fellow men, which is conceded to intelligence; allow—if you would prepare them for their own highest happiness and for their duties as good citizens, you can do it no other way than by giving them an education.

Do not say that you have no time to educate your children; or that you are too poor, or that you live too far from a school. All these difficulties will be overcome when you reflect upon the importance of the subject. Let every neighborhood where there is no school, and where the children cannot read and write, assemble and procure a teacher, permanently, if they can, or at least until they have learned to read and write, and thus lay the foundation for acquiring information from books by their own industry. If a teacher cannot be procured, assemble on Sundays, or at other convenient times, and let those who can teach those who cannot, and even then, it would not be long until every family would possess this key to a store of knowledge and wisdom which is inexhaustible and far more valuable than money.

Are you, a father or a mother, willing to see your children grow up around you in ignorance—destitute even of the means of acquiring information by reading—dependent upon the honesty and intelligence of others in matters which pertain to their higher interests? We cannot believe it. All who have arrived at years of maturity have seen and felt the advantages of an education, of the want of it. We see that intelligence rules the world, and that it is this alone which separates us from, and raises us above the brute creation.

We have but recently heard more than one person say that they would give all the property they possess for a common school collection,

THE INTELLECTUAL

From The Morning Star.

THE INTELLECTUAL

Low on the bed of death
He lay, his weary mouth of pain
Had stolen from his cheek the rose of life;
Yet he was fair—his beauty not of earth
Was in his mild blue eye, and on his lip
A smile of angelic happiness reposed.
As if his spirit, even while he wore
The garb of earth, held converse with the skies.

The world had been
Bright to her ardent eye, and nature wore
A smile of gladness in her sunny hours;
But she had turned away unseeing,
From all earth's sparkling streams, and sought
The fount
Where flow the waters of eternal life.

There had not been
A faith untried, nor here the feeble love
Which waxes cold when strong temptation comes;
For years she had trod the narrow way,
In which she meekly found; and even he
Whom should have guided her young steps to heaven,
Beheld her humble faith with bitter scorn,
And sought, by all a father's power to win
Her spirit from its way. But she had borne
The cross with patience—glorying in its shame—
And counting all things loss that she might win
A star to deck the regal diadem
Upon her Savior's brow.

Joy by the bed of death!—She triumphs now!
The earth is dark, but uncreated light
Is beaming on her soul, and glorious forms
Are hovering o'er her, whispering, "Sister come!
Spread thy bright pinions!—cast thy chains away,
And hasten to thy God!"

Silent and weeping, mourners gathered round
To watch the spirit's flight. The sceptic rose,
Howed by such deep and hopeless agony
As those alone can feel who have no God,
Hung o'er his child, and pressed his fevered lips
Upon her icy brow.

Father, she said,
Wouldst thou that I should now embrace thy cross?
Thou knowest now, while heaven unfolds its gates,
And echoes of celestial harmonies
Thrill o'er my soul, and fill my thoughts with joy,
Wouldst thou that I should cast my hope aside,
And plunge into the grave without a ray
To cheer the awful gloom?

Ah! my daughter, no!
Exclaimed the stricken father—Let me die
As dies the Christian, when my hour shall come!
A smile of joy
Dimpled her pallid cheek—a moment more
And her freed spirit passed from earth to heaven.
Sole and gently, as the dew goes up
To meet the rising sun.

The mourner stood
Long by the silent form—and there his heart
Learned a deep lesson, which through after years
Was ever unforgettable—There he learned
That human pride may seek to quench the spark
Of life immortal in the human frame,
Yet it shall rise, triumphant o'er the dust,
Strong in the power of suffering, or of bliss.
North Berwick, Me. March.

FROM THE BANNER OF THE CROSS.

OUR HOME IS NOT HERE.

By the Author of "Footprints, Fugitive Poems."

As I wandered alone, on a calm summer's eve,
Through the scenes where I choose me to stray,
Truant Fancy was unable to work to woe,
And the sun-light fast melted away.
And of all the fair things that occurred to my mind
In the course of that desolate stroll,
I pondered o'er each one intently to find,
Some heaven—'t was for the soul.

First, I gazed on a rose-bud just bursting its shell,
With its delicate tint and perfume;
And, methought, that as angel might nestle full well
In a home of such exquisite bloom;
But the wind whistled madly through the forest and grove,
And the rain fell, a rattling shower—
Where, then, was the home, was the Spirit's home
Then?

For I long sought in vain for my flower
Then, a dove's gentle note sadly greeted my ear,
As her wing fitted cheerily by;
And she seemed like a messenger tarrying here,
To conduct a fair soul to the sky.
But an arrow was aimed at the dove's timid breast,
And it sped from the quivering bow;
Ah! too soon it accomplished its cruel behest,
And again was my charmer laid low.

Then I saw a bright cloud in the rose-tinted West,
Glowing red in the sun set, that eve;
And it seemed like a land where the souls of the
blest
Might their endless fruition receive.

I led, to a moment, I looked, and the bright cloud was
in a mist, like mist, from the night;
And the dew-dropping eve was beginning to shed
Her cold tears at the coming of night.

Then, I wept for the rose-bud's untimely decay—
For the death of the meek, timid dove—
And was lost in the blue sky above;
For the cloud, that had melted so quickly away.

For I sighed, in my lone twilight ramble, to see
How the forest are stripped of their power;
And I knew that a Spirit's home never could be,
In a cloud, or a dove, or a flower!

Soon, I turned my feet homeward, in silent despair;
I called for my wild thoughts from afar;
The warm sunbeams were gone from the cold dew,
And I sought the bright evening star!

And the words were pure from her place in the
And the words were pure from her place in the
To you, man—no, must the freed spirit fly?
There, only, is rest for the soul!

College of St. James, Md.

The health of New Orleans.—The report
of the Board of Health for the week ending
the 20th inst., shows 124 deaths—not one in
a thousand!

Of that number one-third were from the
following causes, viz:

"Coup de Soleil" (stroke of the sun) 36
Congestion of the brain. 10
Drowned. 5
Of four classes of fever, 6
Of Yellow Fever, none

The places of interment show that a large
proportion of the mortality occurred among
the poorer classes; 77 near the Catholic
and Protestant Cemeteries, and the residue
(24) in the St. Patrick, St. Vincent and Cy-
prus-Grove burial grounds. It is to be ob-
served that the period reported will be re-
membered by many as the coldest cold or
last week.

There are any city of the population
of this (at present probably 150,000) in
our country which it will not, at this
time, bear a comparison in point of salubrity.

[N. O. Tropic.]

AGRICULTURAL

REMEMBER THIS.

MR. CANAK.—Sir—I promised you a while
back that I would give you my method of man-
aging Berkshire hogs to profit. In compli-
ance with my promise, I herewith forward you
my prescription, without any other preliminary
than simply to say, I got in possession of some
Berkshire hogs about five years ago, and to be
sure that I was not humbugged, I procured
them of different stocks; which, from their re-
commendations and appearances, I supposed
were all of the choicest breeds. From that
time until now I have experimented with them
in all sorts of fashions. I have fed them boun-
tifully on all sorts of grains, grasses, peas, po-
tatoes, fruits, vegetable, meal and slops, and I
have fed them scantily; I have enclosed them in
lots, and I have let them run at large; I have
fed them by themselves, and I have fed them
with other hogs; but in spite of my best person-
al efforts, I have lost at least thirty of them to
one of my common stock, notwithstanding I
have had, all the while, five times as many of
the common stock as I have had of the Berk-
shire. They would die poor, and they would
die fat; they were subject to all sorts of dis-
eases, old and complicated, new and simple;
they would take the mange, and they would be-
come lousy; they would die suddenly, and they
would linger to death.

What to do under the circumstances was of
course a subject of much deliberation and in-
quiry. Had these things happened to the com-
mon stock, it would have been a matter of no
great surprise; but it was the Berkshire hogs
that were thus afflicted! To suppose them to be
a humbug, as the signs seemed to indicate,
would be to stake my judgment against the gen-
erally received opinion of the people, and the
positive declaration of many good men. That
wouldn't do! I appealed to the sense of the en-
lightened to learn the cause. None could tell.
I wrote on the ignorant to know the reason; but
they were ever strangers to the case. While
oscillating between the various conjectures
of a bewildered mind, and conjuring up
schemes to reconcile experience with the opin-
ions and sayings of others wiser and better
than myself, I was cheered by the reflection that
there was one experiment more to be tried; and
that I would try it. I did so; and it acted like
a charm. I noticed the precise day on which
the sows had pigs; if it was before or after the
change or full of the moon, I noticed it care-
fully in my memory; and as soon as the circum-
stances and age of the pigs would allow of it,
I altered all the hogs, sprayed all the sows,
killed the hermaphrodites and knocked the old
hogs in the head.

Judging from the time since this method was
adopted, and the effects produced by it upon the
stock, I am fully persuaded that this breed will
soon pass away, and the sooner the better. Seizing
the excellent results produced by this practice
upon my hogs, I concluded to extend the
benefits of my genius and discovery to my
neighbors' stock. To this end, I gave orders to
my folks, whenever they saw a stray Berkshire
hog on any part of my land, they must hallow
"Berkshire!" as loud as they could yell. On
hearing this word, as a signal, they must drop
their business of whatever kind it might be,
hasten to the place whence the signal proceed-
ed, and never stop, hands nor dogs, until they
altered or sprayed the hog, as the case might be.
Newbern, June, 1845.

JOHN W. PITTS.

FROM THE MONITOR.

IMPORTANT FACTS FOR FARMERS.

A QUESTION OF BREAD.

Men have been long investigating truths; and many
important truths, as principles, are devel-
oped, without being connected with practical
purposes; or bringing out facts, by applica-
tion.

What is known to be the most nutritious of
all grains, because it contains a larger quantity
of gluten. But I do not know that it is gen-
erally understood, except by Scientific Agricultur-
ists, that this quantity of gluten may be varied
both by climate, and the character of manure.
Yeast is, nevertheless, a well attested fact.
1. Wheat of warm climates has more gluten,
is harder, and less easy to grind. The differ-
ence between the two, in climates, not very
distant, may be safely calculated thus:

Warm Climate.		Cold Climate.	
Starch,	56.5	Starch,	71.49
Gluten,	14.55	Gluten,	10.96
Sugar,	8.48	Sugar,	4.72
Gum,	4.90	Gum,	3.32
Bran,	2.30	Bran,	
Water,	12.30	Water,	10.00

98.73 100.49

2. The gluten of wheat may be increased by
the character of the manure used thus:

Wheat, average crop,	Gluten 19.0
" raised on soil manured with ox blood,	" 34.24
" raised on soil manured with human feces,	" 39.94
" raised on soil manured with human urine,	" 35.1
" raised on soil manured with horse manure,	" 13.08
" raised on soil manured with cow manure,	" 11.38

From so much of the above facts as shows
how for climate varies the quantity of gluten,
it results that there is a great advantage in Al-
abama wheat over the Northern. Now what is
this advantage as applied to practical purposes?

I will explain.

Two pounds of Cincinnati flour was weighed
out, and to it was added one quarter of a pound
of yeast. Two pounds of McDuffy's (Alaba-
ma) flour were weighed, and in like manner
was added one quarter of a pound of yeast—

Both were accurately weighed in the same
scales and at the same time; and both made in-
to loaves and baked in the same oven. The re-
sult was as follows: The Cincinnati flour yield-
ed a loaf weighing three pounds; gain 3.4, or
33 per cent. McDuffy's flour yielded a loaf
weighing 3.1-2 lbs.—gain 1.1-3, or 55 per
cent! The gain in favor of Alabama flour, 22
per cent! Or, every five barrels of Alabama
flour, is equal to six of Northern flour!

Need any thing more be said in favor of the
encouragement which should be given to the
cultivation of Wheat in Alabama? The above
experiment is vouched for by one who tried the
experiment, and knows he is right. But says
one, the Northern flour must be better, because
look at the loaf; it is whiter and lighter. True;
but let it be remembered, that this difference
with respect to whiteness, is the difference in
the preparation and grinding; and that of light-
ness, is chiefly in the absence of gluten. The
quality of the flour may be effected by the mode
of preparation and grinding; but the quantity of
the several principles composing it, cannot.

The same quantity of starch gluten, &c., must
be retained, whether the wheat be ground in a
good or bad mill.

I have thought proper to throw together the
above facts. They are facts, not theories. If
the statement is doubted, let the doubter ex-
periment for himself.

P.

Wheat Straw, a Substitute for Fodder.

THIS is the season wheat is got out, and I re-
spectfully see the straw is thrown out to make ma-
nure. I once had a meadow of thirty acres,
producing good grass. (I rather clover, and a
broad leaved grass) all of which made a
very fine quality of hay.

To save the trouble of feeding, and to furnish
shelter for my cattle, I put forks in the ground,
and on them placed poles of such size and at
such a distance apart that the cattle could draw
the hay down from between these poles, which
were placed, by the height of the forks, so as to
admit the cattle freely to walk under the frame,
as I will call it. On this frame I stacked my
hay.

I stacked wheat straw in the same way, gen-
erally on the poorest spot in the field. My
cattle were turned in and permitted to feed
themselves, at pleasure to use the straw as
shelter, of which they soon learned the advan-
tages. I found my cattle would use the stacks
of hay as shelter, but would not eat any of the
hay, so long as the straw lasted, which proved to
me, if they had proper taste, that the straw
was more valuable than the hay.

My horses and mules were furnished with
hay alone, in the stable, on which they showed
health, and usual thrift. This experiment for
some years was observed, and regularly this
preference was shown for the straw by the cattle;
and they improved and looked better while
enjoying the feed on straw, than when they were
confined to hay alone, which was as soon as the
straw was consumed.

I have never tried to feed the straw alone to
horses, but I would not hesitate to say, it is
worth more than fodder. Try it; save your
own straw; it will feed and sustain cattle, horses
and mules, and ultimately make manure more
valuable than by the slowly process of throw-
ing it out to rot.

D. REINHARDT.

GREENVILLE, S. C., June, 1845.

NEW GOODS!

CASE & WILSON would inform their friends
Customers and the public generally, that their
usual extensive assortment of BOOTS & SHOES
HATS, CROCKERY, STAPLE AND FANCY
DRY GOODS, &c., &c., will soon be replenished
from New York, by a full supply of

Spring Goods,
including the latest styles and most approved
patterns, which added to their present stock,
will make it as full and complete as any they have
ever offered in this market. Purchasers are in-
vited to call and examine quality, style and price
as soon as they arrive.

Also to Rent,
A fine ROOM for an Office, with a good sleep-
ing room attached.
Feb. 23, 1845. 61f.

10 BOXES Sperm Candles Just received

and for Sale by the Box or small-
er quantities—also Common and White cented
Bar and toilet Cake Soap, Starch, Saleratus
Sweet and Butter crackers, and most of other
articles in the family Grocery line all of which
will be sold Low for Cash by

C. SANFORD & Co.

Marion, May, 21st, 1845. no. 19 ff.

J. L. MCKEEN & CO.

No. 40 Water St. Mobile.

ARE receiving in addition to their former
Stock a well selected assortment of Spring
and summer goods, comprising every variety of
Summer wear—Fancy Dress articles &c.,
Satin Striped, Woollen, & Cotton Balzaines,
Polka Dotted do do do
Plaid & Figured Berozes, for Dress,
Emb. Swiss Robes,
Emb. & Figured Swiss Muslin,
Cord Plaid & Fig'd Swiss do
Printed, Jac-Muslins,
Fancy French do
Spring Sarfs & Cardinals,
Drapery Muslins, Emb. Muslins for Curtains,
French Drills & Cottonades,
French & Emb. Prints,
Simm's, Diaper Gingham,
Orgavee Muslin & do

March 19, 1845. &c. &c. &c. u.

MEDICAL.

Dr. J. H. Reid, Marion, Alabama.

OFFICE at Michael's Drug Store during
the day—after night at the office. I
W. Garret Esq., who he may be consulted
at all times, a less professional engaged.

April 23, 1845. u-13.

FACTORY & COMMISSION BUSINESS.

THE subscriber respectfully tenders to his
friends, his thanks for their confidence and
very liberal patronage during the past season; and
begs leave to inform them, and the public, that he
continues as heretofore the

FACTORY & COMMISSION BUSINESS.

in Mobile. His long experience in business, with
his usual prompt and personal attention to the
interest of his customers, he hopes will insure a
continuance of their favors and confidence. All
orders for Groceries, Haggling, and Rope, &c.,
will be filled on the usual time, and the articles
carefully selected.

WILLIAM BOWER.

Mobile, July 8, 1845. 46 ff

J. L. MCKEEN & BROTHER,

WHOLESALE & RETAIL DEALERS IN

Foreign and Domestic Dry Goods

NO. 40, WATER STREET,

MOBILE.

WILL be receiving constantly fresh supplies of

the most fashionable G. O. D. S., to which

they call the attention of the public, at reasonable

prices.

July 3, 1844 1y 42

Land for Sale.

THE undersigned offers for sale his

fine CANE BRAKE TRACT OF

LAND, containing

640 Acres!

One Hundred and Fifty Acres Cleared,

It is very favorably located, lying about two

miles below Hamburg, on the road leading from

Marion to Cahawba, some five miles from the

Cahawba river, and nineteen miles from the

Alabama river. Terms will be made easy.

Persons wishing to buy, will please apply to

Judge John P. Graham in Marion, or to the sub-

scriber at Washington City.

JOSEPH WISEMAN.

Marion, Ala. May 7, 1845. 16.6v.

Boots, Shoes, Hats, &c.

AT THE SIGN OF THE GOLDEN BOOT, 45 Water

street, will be found a very extensive assort-

ment of Boots and Shoes of every description, of

their own manufacture.

Also,

Hats of every description

Sole and Upper Leather, Lining Skins

Gun-rod Leather, Thread, Lasts

Boot and Shoe Trees, Pegs for making shoes

and every article used in manufacturing.

All of the above articles to correspond in prices

with the present price of cotton.

WILLIAM H. CHIDSEY.

Dec. 21, 1844 45-6m

BOOT AND SHOE MANUFACTORY.

THE subscriber, grateful for past favors from
the inhabitants of this section of country, and
determined to deserve them in future, would in-
form the citizens of Marion and vicinity, that he
has removed to the room lately occupied by Mr.
T. Fellows, next door south of Case & Wilson's
where he will be happy to wait upon his friends
and customers.

He has just received a lot of fine Northern

Calfskins, which he is ready to make into

Boots or Shoes to order.

ARCHIBALD STILT

Jan. 22, 1845

COMMISSION BUSINESS.

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

Mobile, March 1844.

THE CHILTON,

Attorney at Law and Solicitor in Chancery.

RESIDENCE—MARION, PERRY COUNTY, ALABAMA.

WHERE he will thankfully receive profes-

sional business, and pledges himself that every

thing committed to his charge shall be promptly

and faithfully attended to. [Oct 10th 1844. 45f]

ADAMS' WHARF,

Selma, Alabama.

THE subscriber begs leave to announce

his friends and the public generally,

he has established a

NEW WHARF.

For receiving Goods, &c., at the end of How street

just below the Ferry Landing.

Having heretofore received a liberal share of

patronage, (for which he feels thankful,) he

hopes and expects a continuance of the same.

He will at all times be enabled to engage wa-

gons to forward Merchandise, received by and

stored with him, into the interior, whenever he

may receive orders so to do.

JAMES ADAMS.

May 7, 1845. 18.1y.

W. S. STOKES'

New Saddlery and Harness Shop.

MARION, PERRY COUNTY, ALA.

(NEXT DOOR TO M. ROSENBAUM'S.)

The citizens of Perry are re-

spectfully invited to call and exam-

ine his stock, as they are offered

cheap for cash or good reference,

and are made of the best materials

by superior workmen. He has on

hand, or will have made to order,

in a neat, workmanlike manner,