

# THE ALABAMA BAPTIST.

Edited by JAMES W. HOOKINS

"Jesus Christ himself being the chief Corner Stone."—Ephesians, II, 20

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## TERMS.

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## BELIEVERS SHALL RECOGNIZE EACH OTHER IN HEAVEN.

On this theme the late Rev. George Beecher, in a letter, dated at Batavia, Ohio, transmitted the following interesting thoughts to his friend:

The subject you mention in your letter, respecting the knowledge which the spirits of the blessed will have of each other in heaven, is one of deep interest. I have thought much respecting it, and will try to present to you some of the reasons why I think we shall know our friends in heaven.

In the first place, it seems to be inevitable, if our memory is continued to us.—That we shall have this faculty is most sure: for to suppose memory is destroyed, is to suppose that saints in glory will have more imperfect minds, and minds less like God, than those they had on earth. For the power of recalling past events is one particular in which our mind resembles that of God.

Again, the extinction of memory would annihilate the highest source of joy to the righteous. Should the saint forget all the scenes of trial and difficulty through which God led him in bringing him to heaven, half of the ground of his gratitude would be destroyed.

Could he forget his sins, forgiven through the blood of Christ, all that constitutes the peculiar joy of the redeemed would be annihilated. But memory does remain in every mind when we arrive in heaven. If the scenes of earth are visible before the mind, as though they passed but yesterday, how can such beings associate together, and not know each other? Suppose you and your sister had been separated for years till each had so changed as to be unknown to the other, and by accident you should be thrown together, and commence conversing upon the events of your past lives, how long, think you, would it be before you would discover that ye were sisters?

Any one who knows with what rapidity one train of thought reveals another, and how trifling an incident may recall long passages of life, would see that a few moments of familiar, confidential intercourse, would reveal your relationship.—Now in heaven there will be no concealment. Holy minds never desire to conceal their feelings and history, especially when the history of their lives will so much illustrate the glory of God. How long, then, with the intellectual powers we shall possess in heaven, will it be before we shall know every saint and all their secret history.

But again, the Bible says, that "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

What is the meaning of this? It is that they shall be held in high estimation in the kingdom of heaven. But why will they be so esteemed? Because the heavenly inhabitants will know the history of their labors, and will bestow upon them that affection and honor which their fidelity deserves. Now, where one has been the means of saving another, and is honored for it in heaven, can it be that the soul, redeemed by its instrumentality, will not know him.

Again, when the day of judgment arrives, all the universe will be assembled together; and we are told that the history of every mind, extending to the most secret conduct, will be revealed. Now, could we hear all the events of a person's life, and not recognize him? And if we know our friends once, shall we not know them forever?

Again: St. Paul, in writing to the Thessalonians, says:

"Brethren, I would not have you ignorant concerning them which are asleep, that ye sorrow not, as others who have no hope; for, if Christ died and rose again, even so those that sleep in Jesus shall God bring with him." Now the amount of this passage with which he exhorts them to comfort one another is this: When your pious friends die, you are not like those who have no hope of seeing them again, for you shall be reunited with them, and together be ever with the Lord. Now the mere fact of being together would be no comfort, if they were to be as perfect strangers. Most manifestly he intends to comfort them under the grief of separation, by assuring them that those sundered ties of affection shall be reunited in a better world. The husband and wife, parent and child, brother and sister, bound together by the bands

of Christian affection here, we are assured, shall be reunited in endless friendship there. It is plain, then, to my mind, that we shall know each other in heaven far more perfectly than we do here.

But shall we know each other immediately after death? As to this, I think, there is little doubt. For, in the first place, there is no conceivable reason why minds acquainted on earth should not know each other immediately in heaven.

It does not require that we should see each other with bodily eyes to recognize the action of our minds. Two persons, who know each other perfectly, will recognize in a composition the style and modes of thought and feeling peculiar to each, and so it will be in heaven. Spirits may commune with each other, and understand each other's thoughts far better than they could do here.

But, further, it is manifest that the events of earth are known in heaven. Angels attend the saints as ministering spirits; and when one is released from earth, his attending angel conveys him to heaven, nor does he forget him when he arrives there. And is the new-born heir of heaven ushered unknown into its courts? Is their no interest among the redeemed to know who their new companion is? Are all the laws of our social nature annihilated, so that their will be no solicitude to know the name, character, and history of one who is now to be their companion for ever? Are the lips of the new inhabitant of heaven sealed and his heart shut up from all communion with those around him? Who does not see, that unless we cease to be social beings, and lose all our sympathies, every being in heaven will speedily become acquainted with their new friend, and know his whole history?

When a stranger arrives in a little town, how long is it before all the people know of him all that may be known, and this too from mere idle curiosity? But substitute for this the intense ardor of holy love, and the warm desire to welcome him to our joys and sympathies, let perfect confidence be felt on both sides, and how short the time before we should know the history of every stranger! This is the state of society in heaven. Each is eager to communicate joy to the other—each is willing to unveil his whole soul to the other, and thus all are perfectly acquainted.

We take this opportunity to recommend to those who wish to investigate this subject more fully, Edmonson's "Scripture Views of the Heavenly World," a work published and for sale at the Book-Room, 300 Mulberry Street, New York. Price 44 cents.—*Christian Adv. & Jour.*

## From the Morning Star. IS IT RIGHT FOR CHRISTIANS TO GO TO LAW WITH EACH OTHER?

The most explicit instructions on this subject are found in 1 Cor. 7: 1-8, which see. Some regard this passage as having no bearing on the question, because it refers to the litigation of Christians before heathen tribunals. They argue that, as this is a Christian land, our constitution and laws are founded on reason and religion, and civil government is of divine authority; the passage referred to is wholly inapplicable to our circumstances. We admit that there is a difference between the circumstances of the Corinthian brethren in the days of Paul and ours now; not so great however as to prevent the passage cited from being "profitable for instruction" to us. What if it is not directly applicable? May not the same be said of most of the sacred writings? Yet the Bible is as much the rule of faith and practice to us as it ever was to any people under heaven. 1 Cor. 6: 1-8 applies to us by implication in the following particulars.

1. The Apostle's reproof was aimed at a spirit of avarice, covetousness, and fraud in professors of religion. If the same spirit still exists in New England, New York, or Ohio, why does not the passage apply to it just as well as it did 1800 years ago? Probably nine-tenths of all the law suits among Christians originate in this same spirit. And every such one the passage condemns as pointed as though Paul should direct a letter from heaven to reprove lawsuit-loving professors now.

2. The spirit of avarice and fraud in professed Christians is as disgraceful in the eyes of the world now as it was in the days of Paul. Now as then, Christ's kingdom is not of this world. Christians are expected to lay up their treasures in heaven, and to set their affections on things above, not on things on this earth. Now as then, they are expected to love each other. "By this shall all men know that ye are my disciples, if ye have love one to another." Now if Christian professors are forever groping after money, and had rather the cause of religion would be reproached by a lawsuit, than they should be in danger of losing a few dollars, or not have their wills gratified, no marvel if the world conclude that such professors have more of the spirit of Judas than of Jesus. Lawsuits are almost always managed with ill temper, and questionable expedients are resorted to on both sides. And such conduct must have a pernicious influence on the parties, their friends and all who witness it.

3. The passage is applicable in view of the present character of litigation. We are not of those who denounce every government or civil law. Nor would we affirm that the administration of justice under our present government is no better than under the heathen tribunals. But this may be said, that law courts in our country are no better than they should be; they are not the

fittest places for Christians. Of the transactions of the bar we have little to say.—We do not suppose that lawyers are the worst men in the world; but we doubt not but they would justify us themselves in asserting that those who have the least to do with them are best off. A respectable member of the bar once told the writer, that if a man owed him a hundred dollars for which he had adequate security, he had better, in a pecuniary point of view, give up the debt than undertake to recover it by a course of law. Experience doubtless goes far towards confirming the statement. How then are Christians to go to law with each other? They should be in better business than feasting sheriffs and lawyers to gratify selfishness.

4. Lawsuits between Christians are as needless now as they were in the days of Paul. Matters in dispute between them can be better adjusted among themselves; or if there are points which they are incompetent to decide, they can be referred to competent judges. The rights and interests of all concerned would be better secured by arbitration than by law. If a church member is unwilling that justice should be done, he ought not to remain in the church; and if the parties are disposed to do right, they can adjust their difficulties among themselves or by reference, and thereby save much expense and more reputation.

In view of the above and other considerations that might be named, we believe that Christians ought not to go to law with each other. The law was made for the lawless, and Christians should feel it to be a great shame and reproach for any of them to incur its penalties. But one may ask, if I cannot obtain my rights of a brother in the church in any other way, may I not prosecute him in the civil court? No, proceed according to the scriptural direction, Matt. 18: 15-17. While he is a member of the church treat him as a Christian. Again, it may be asked, cannot Christians have lawsuits with each other in a friendly and proper manner? No, no more than people can fight without quarrelling or committing sin. Every pretence for lawsuits among Christians is vain, and unworthy of them. The entire sentiment of the New Testament is decisive on the subject.

It should not be inferred from these remarks that Christians should not consider themselves protected by the laws of the land. As already observed, the law was made for the lawless, and they should feel its penalty. When an unprincipled individual destroys our property, injures our person, or family, we have a right and ought to seek redress. In such cases the strong arm of the law is designed to protect the innocent, and afford wholesome discipline to the offender, and it should be used accordingly. It would be doing great wrong to the guilty, as well as to those who suffer from their outrages, to allow crimes to go unpunished. But this is a case altogether different from the one considered in this article. Men in becoming Christians do not cease to be citizens, and are therefore entitled to the protection of the laws. But in their treatment of each other Christians should govern themselves by the laws of Christ and not conform to the corrupt maxims of the world. They should show by their lives, that though in the world they are not of the world. J. J. B.

## WASHING FEET.

Brother Meredith; You will do us a favor by answering the following query—or giving us your views on it.

Query.—Is feet washing intended for an ordinance?

REMARKS.

In primitive times, and in oriental countries, the washing of the feet of strangers and sojourners, was regarded as an act of hospitality. See Gen.

In the days of Christ and the apostles, the washing of the feet of saints, and persons distinguished for their attachment to the Redeemer's cause, was esteemed an act of Christian piety. It was estimated by the apostle as a mark of one who was a widow indeed, that among other deeds of pious obedience, she had been accustomed to "wash the saint's feet." See.

As the washing of the feet of others was justly regarded as an office of humiliation, it was selected by the Savior as an act expressive of Christian humility, and brotherly kindness and condescension. Hence he washed his disciples' feet, and enjoined it on them, as a duty to wash one another's feet. See John.

From the foregoing facts it would seem that the command to the disciples to wash the feet of each other, had its origin altogether in circumstances—was designed as an act of private hospitality, or Christian condescension—was dependent for its point and significance on the prevailing customs of the people among whom it was to be practised—and of course could be regarded as neither appropriate nor useful after the customs in which it originated had ceased to exist.

From the foregoing facts it would appear further, that the command of the Savior referred to, is to be obeyed by observing its spirit, rather than its letter—by doing deeds of hospitality, charity, courtesy, and affectionate condescension—rather than by sticking to an obsolete practice, which the society have rendered useless, and which prevailing taste have condemned as unbecoming.

If the above remarks be correct, it will follow of course that the washing of the saint's feet never was designed by the author of our religion as a standing ordinance of the Christian church.—[Bib. Recorder.]

## REV. ADONIRAM JUDSON, D. D.

The anticipated return of this distinguished Missionary renders him, at this time, an object of unusual interest, and the Christian Reflector, from which we cut the following, has rendered an opportune service in furnishing a sketch of his life.

Dr. Judson was born at Malden, a town five miles north from Boston, August 9th, 1798. He is now entering upon his 58th year, and thirty-three years of his life have been passed in Southern Asia. He left America, in February, 1812, at the age of 23. When he left, his parents were both living, and resided at Plymouth, Mass., his father being pastor of a Congregational church in that town. From his early childhood he was trained to study, and at an early period was fitted, under teachers in Plymouth, for admission to college. He graduated at Brown University in the class of 1807. He was not pious at this time, but indulged in deistical sentiments. He soon commenced a tour of the United States, which he had not prosecuted far before some providential occurrences led him to serious reflection. The question of the divine authenticity of the Scriptures agitated him deeply, and his convictions were finally such that he could no longer continue his journey, but returned to his father's house for the express purpose of examining thoroughly the foundations of the Christian religion. The result of his investigations was the firm belief that the Scriptures are of divine origin, and that he must be subject to the renewing influence of the Holy Spirit in order to be prepared for heaven. It was about this time that the Theological Seminary at Andover was established, and so much interested had Judson become in theological subjects, that he made application for admission at the Seminary, frankly stating to the professors his want of one of the prescribed qualifications. He had no evidence of piety—no hope in Christ. He was admitted, notwithstanding; and but a few weeks elapsed before he was "brought out of darkness into God's marvellous light." He immediately decided on the Christian ministry as his future profession. During his last year at Andover, he read a very interesting book, which gave a new direction to all his thoughts and plans. It was Buchanan's "Star in the East." That American Christians ought to make some attempt to secure the perishing millions of the East became his settled conviction—his master feeling. He pondered over the subject until he could rest no longer. He wrote to his most judicious friends and to distinguished ministers, but every reply was discouraging. Finally he wrote to the Directors of the London Missionary Society, explaining his views and requesting information on the subject of Missions. They promptly answered him, kindly invited him to visit England, and promised to assist him in obtaining all the information he desired. On the subject of this letter he conferred with his fellow students, Nott, Newell, and Hall, and these three finally resolved with him to leave their native land, as soon as Providence should open the door, and give themselves to the arduous work of teaching Christ's religion to the idolaters of the East.

No missionary society was then in existence in this country. Mr. Judson and his colleagues decided to appeal on the subject so dear to their hearts to the Massachusetts Association of Congregational ministers, which met at Bradford, in June, 1810. A paper was accordingly drawn up by Judson, in which their views and feelings were briefly stated, and the opinion and advice of the Association respectfully solicited. The paper was referred to a special Committee, who, in their report, favored the wishes of the young men, and submitted the outlines of a plan for the appointment of a Board of Commissioners for Foreign Missions. Such a Board was finally appointed, but they could do nothing for a considerable period, as they had not matured their plans and had no funds with which to go forward. Mr. Judson, therefore, accepted the invitation he had sometime before received from England, and sailed for London, in January, 1811. Three weeks after sailing, the vessel was captured by a French privateer, and he was detained several weeks as a prisoner, and for a time in a prison at Bayonne. By the aid of an American gentleman he ultimately, though with great difficulty, obtained passports from the Emperor, and proceeded to England. The result of his visit was only this—that the London Society agreed to support Mr. J. and his companions as missionaries, if the American Board should not be able to do it. After his return to America, the new American Board held a meeting at Worcester, and to this Mr. J. made a direct application for an appointment. The Board received it kindly, and resolved to establish a mission in Burmah. Still they hesitated much for want of funds. How wide the contrast between their proceedings then, and their present operations!

The encouragement which the Board received from the churches was greater than they expected, and soon a number of young men, with their wives, were committed to the sovereign mercy and providential care of Him who moves the hearts of men and controls the elements of nature. Mr. Judson was ordained as a missionary in the Tabernacle church, in Salem, on the sixth of February, 1812. At the same time, and place were ordained Samuel Newell, Samuel Nott, Jr., Gordon Hall, and Luther Rice. The sermon on this deeply interesting occasion was delivered by Pro. Woods, of Andover; the Charge was given by Rev. Dr. Spring; and the Right Hand of Fellowship by Rev. Dr. Worcester. On the 19th of the same month the missionaries, with their wives sailed from Salem in the brig Caravan Capt. Heard. They landed at Calcutta on the 18th of June, were met and welcomed to India by the venerable Dr. Carey. He invited them to Serampore, fifteen miles up the river, and thither they immediately went. Here they were introduced to Messrs. Marshman and Ward. And it was here that Mr. and Mrs. Judson and Mr. Rice disclosed to Dr. Carey the change of views to which their investigations had brought them on the voyage, relative to the ordinance of baptism. They were baptized at Calcutta, Sept. 6th, 1812, by Rev. Mr. Ward. It was here, too, and only ten days after their arrival, that they received an order from government immediately to leave the country and return to America. But, although shut out from Burmah, (Hindustan?) special providence directed them to Rangoon. They arrived at Madras, which is situated about one thousand miles south-west from Calcutta, in June, 1813, and thence crossed the bay to Rangoon. Mr. J. resided here nearly thirteen years. From this place he removed to Amherst. His entire history, however, we did not purpose, in this connection, to give; we will not therefore trace it farther, except to give the following particulars, which may be necessary to complete the sketch.

Dr. Judson's first marriage connection was with Miss Ann Hazeltine, at Bradford, Mass., Feb. 5th 1812, the day previous to his ordination, and just two weeks previous to their embarkation for India. Her history is before the world an imperishable record of exalted virtues, and heroic deeds. She died at Amherst, October 24th, 1826. Several of her surviving relatives still live in Bradford. Dr. Judson's second marriage was with the widow of Rev. George D. Boardman, whose original name was Sarah B. Hall. The marriage took place at Tavoy in April, 1831. When she left this country, the wife of Mr. Boardman, in 1825, her relatives resided in Salem. They are now living at Skeneateles, N. Y.—Dr. Judson's venerable father, who became a Baptist after the change in his son's sentiments led him to examine the subject, died at Plymouth, Nov. 21st, 1826. His only surviving relative is a sister, Miss Abigail B. Judson, who still resides near the rock on which landed the pilgrim fathers.

Dr. J. is indefatigably engaged in preparing a dictionary of the Burman and English languages; the Holy Scriptures. To these important works he has been so devoted that he could not consent to leave them unfinished for the purpose of visiting America, and now, compelled as he is to come on account of Mrs. J.'s illness, he has resolved to continue the labor on the voyage, and while remaining here. His great desire is to be able to say, when his Master calls him, "I have finished my work." The churches of our country ought not, we believe to require of him the toil and excitement of travel and public speaking when he shall arrive; but cheerfully to allow him all the freedom and quiet which he may need for his health or for the accomplishment of his great and favorite object. Still, who of us does not hope to see his face, and extend to him the hand of welcome and affection? May the Lord spare his life, restore his companions, give them a successful voyage, and crown their visit with distinguished blessings!

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## INDUSTRY.

"Do Mary," said Elizabeth Morton, "put away that endless book, and let us have a long talk together." "I have been pouring over this story book of James for the last half hour, and that, for one time, is full reading enough for my ladyship."

Mary smiled as she quietly closed her book to gratify her restless cousin, and asking Elizabeth to excuse her, while she went to bring some sewing, soon returned with it to the parlor.

"And so," exclaimed Elizabeth, "you cannot probably afford to talk a minute without sewing. I wonder if you never allow your hands to keep holiday?"

"O yes," said Mary, "quite frequently.—You were just complaining of my reading, when of course my fingers don't have much to do save turning the book leaves. And I take long walks in which they are quite inactive. I can honestly assure you Lizzie, that these hands of mine have never suffered by over taxation."

"Well I think they have a pretty hard time of it, cousin. They sweep and dust, and make puddings, and pies, and sew, and knit. And there is your drawing too. I can see that they have not neglected it, by your last sketches. And you practice your music as much as I do, who have scarcely any other employment. Now, honestly Mary, don't you sometimes get tired out, and wish that you had not so many things to do?"

"No," said Mary, "I scarcely ever think that I have too much to do. And if I do sometimes get a little tired, I am soon rested again."

"Well," said Elizabeth, laughing, displaying as she spoke a delicately white hand "I don't, as yet, intend to subject this palm to any such violent exercise, though what your example may effect before the close of your visit, I shan't attempt to prophesy." Mary smiled and said, "You know that it is often said that uneasiness and discontent are the inevitable consequences of talents unemployed."

"O yes, I can repeat all the wise laws on the subject. Aunt Judith has them all at her tongue's end, and she never seems weary of repeating them when I honor her with a vis-

it. Even my dear gentle mother, and a shape of sadness fitted across the countenance of the lively girl, and the tones of her voice grew serious, sometimes saying, 'I am weary and restless, that she wishes I would employ myself happily about something.'

"And the industry of which you complain dear Lizzie in me," said Mary, her eyes filling with tears, "was taught me by my lamented mother. She thought it wrong to waste any of the time which God gives us in idleness. She was always industrious herself. And although when she was alive, I sometimes thought employment irksome, I now feel grateful that she insisted on my compliance with her regulations concerning it. I recollect hearing her once say to a visitor, it was shortly before her last sickness, that the Saviour seemed both by precept and example, to inculcate industry as one of the most necessary Christian duties."

Lizzie had been listening with much seriousness to what Mary had said, and was just about to reply, when the door opened and the entrance of Mary's father with James and Charlie put a stop to the conversation.—*Chris. Watchman.*

[From the Baptist Advocate.]

## The low state of Piety in the Ministry.

The "Baptist Memorial" for April, contains an article entitled "The present Ministry not adapted to revive the churches," which is worthy of a prayerful perusal, by every preacher of the gospel. The writer is obviously a pious minister, who has become sensible of his own inefficiency, and the lack of piety and devotedness in the "present Ministry."

We see, in almost every religious periodical, articles on the low state of religion in our churches, depicting in strong colours the ravages of the spirit of the world among our communicants, and lamenting the fewness of conversions in our congregations; but how seldom do we meet with an article, either in our weekly or quarterly publications, on the low state of piety in the ministry. We complain of the fearful indifference to experimental religion manifested by our brethren, of the difficulty we encounter in interesting them in purely devotional meetings; but how seldom have we inquired, before God, how far their lack of faith, love and devotedness may be legitimately traced to a deficiency in those essential elements of Christian character among ourselves. It is a general truth, manifest to the most superficial observer, and substantiated by history, that the ministry gives character to the church. The religious character of a pastor being given, who has had the oversight of a flock one year, the general religious character of that flock may be easily ascertained. If he is humble; laborious, and deeply pious, if he watches for his soul as one who feels that he must shortly give an account before the awful tribunal of the judgment if he is doing all he can to mature piety in his own heart, to promote the spiritual interests of Zion, and the conversion of sinners, there you will find a church in some measure revived, there will occur at least occasional conversions.

But on the other hand, if he is a man who cares more for his own popularity than for the approbation of God, more for his own reputation than the salvation of souls, if his piety is weak and superficial, there you will find a church pre-advancing enjoying external prosperity, but which as far as the spiritualities of Christ's kingdom are concerned, is as "a heap in the desert, that knoweth not when good cometh," to which angels from heaven's battlements point and say with fearful interest—the dead are there.

If this position is correct, viz: that the actual state of the churches is as a general truth, a fair exponent of the spiritual condition of the ministry, does not the appalling prospect, the absence of revivals, and the feeble responses made to the death cries of a sinking world, indicate that her watchmen are asleep, or that they enjoy but little of primitive, apostolic consecration? "The ways of Zion do mourn, few come to her solemn feasts, her gates are desolate," but where are the "priests" who sigh over her desolation, who are "in bitterness" because her sons and daughters have gone "into captivity." Where can be found one Jeremiah exclaiming in the agony of a heart awake to the interests of deathless souls and the glory of God—"O that my head were waters and mine eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people." Alas! the alarming fact is, that the multitudes of us are satisfied, virtually if not theoretically satisfied, with the present state of things!

That satisfaction is exhibited in the formality of our devotions, the destitution of fervor, point and power in our sermons, in the worldliness of our conversation, and in the greater attention paid to organizations and social out of the church, than to the growth of piety, the increase of moral power in the hearts of our brethren. It is exhibited in the spirit manifested in our ministerial conferences, where we criticise every body excepting ourselves; every subject, excepting our own delinquencies. It is exhibited in our associations, where we are so anxious "to get the floor," speechify and fitter away precious time, which our fathers dedicated to strictly devotional exercises.

I write in a spirit of self-condemnation.—Verily the writer is guilty before God. Guilty of living beneath his privileges, of urging others to high attainments in piety, and not developing in his own life, an example of mature growth in grace; of being too well satisfied with merely proclaiming the gospel, going through the round of public service, while destitute in a great measure, of the union of the Holy Ghost, of proclaiming the infinite resources of Grace opened in Christ to the believer, and the glorious prospects before him of depicting the fruit of moral life, the necessity of immediate preparation for eternity to the sinner; and yet living before both, as if these truths he insisted so much on in the pulpit, after all, are merely unimportant abstractions. He would sink low in self-alienation before God; and from that humble position he would ask his brethren in the ministry—is not the state of living, growing piety in a man, the state of living, growing piety in a man? Can we, under God, revive the churches, unless we are revived ourselves? Is not a trifling amount of this



worldliness, contentedness with a naked "hope," and their general inefficiency chargeable upon us! Brethren, let us examine ourselves. In the serene light of the Bible, our ordination vows and the acknowledged claims of God, and a ruined world, let us thoroughly scrutinize our own hearts. Is our preaching successful? An able writer, in the March number of the Christian Review, in an article "On Edwards as a Sermonizer," has the following striking remarks: "A growing and attentive congregation will not satisfy a faithful minister. If none are pricked in the heart, if none come to him in private to inquire the way of life, if there are no spiritual births under his ministrations, all other indications of prosperity pass for nothing."

COLFAX.

## THE ALABAMA BAPTIST.

MARION.

Saturday Morning, Sept. 13, 1845.

**The Southern Baptist Convention.**  
ARCHIBALD THOMAS, Richmond, Va.  
Treasurer of Foreign Missions Board.  
THOMAS CHILTON, Marion, Perry Co. Ala.  
Treasurer, Domestic Mission Board.  
M. T. MENDELHALL, Charleston, S. C.  
Treasurer of Southern Baptist Convention.

## AGENTS.

MATTHEW BISHOP.  
E. A. HOOPER, J. J. BRADFORD, A. H. YARBROUGH and Rev. JOHN H. HIGH are our travelling Agents, and JOHN M. BAILEY of Scottsville, and Baptist Ministers generally are our local agents. Besides these we have none others in the field, and subscribers are requested to pay money, through these only, to our Treasurer, Rev. J. H. DeVoe.

We will pay postage on all letters containing money.  
The Rev. JOHN C. FOSTER of Tuscaloosa county, is an authorized Agent for the Alabama Baptist.

## TO CORRESPONDENTS.

"Irenaeus" writes in such an ill humor, without appearing to have a very important object in view, that we cannot admit his communication. If he had intended to defend any person, sect or principle, however bad his temper, we might have given him a hearing; but as his object seems to be only to allege ignorance in one who would justly return him contempt for his presumption, we think it best not to publish the article. He says that he fears not the consequences; and yet he is so much afraid that he will be known, that he endeavors to give his letter a foreign stamp.

We call attention to the communication of a "Member" of the Alabama Association. The subject on which he treats is of vast importance, and his manner of treating it cannot fail to leave upon the minds of those whom he addresses, a deep conviction of their neglect of duty. We have been much gratified by the reports of our very able and efficient Missionary, now in the field, and all must be impressed, in view of the success of his labors, with a proper sense of the importance of increasing such labors.

## REVIVAL.

Brother Hodges informs us that he has just returned from a protracted meeting on Brush Creek, in this county, which had been held for several days, and resulted in a glorious outpouring of the spirit of God, building up of the hope of the Christian, and cheering the waste places of Zion. Very few sinners attended this meeting, and of these ten were enabled to rejoice in the salvation of God, leaving but a few on the side of Satan. All who mourned were comforted. Eight were immersed on a confession of their faith in Christ.

## BROTHER FREY.

This venerable and faithful servant of God, was with us on Tuesday night according to appointment, when he preached and delivered an interesting account of the progress of the cause of the Jews in this country and in Europe. We regret to say that the congregation was small, much smaller than we wished, or than was necessary; and, therefore, the collection made on this occasion was equal neither to the desires nor the ability of the Church. We hope another effort will be made for this good cause, when the church and congregation are more generally at home, and that a gift be made more worthy of the object. A valid excuse, however, is afforded by the fact that a majority of the church and congregation are absent from home about this time, some aiding the cause of religion abroad, and others recruiting. The cause is a good one and deserves the patronage of Christians. While we send the Gospel of Christ to others, we should not forget that poor, persecuted race, who are scattered over the world, and become a by-word among men. They have once rejected the Messiah, it is true, and who have not?—We have all once rejected him. But all they want is proper information, aided by the influence of the Holy Spirit, to bring them from darkness to light and from the power of Satan unto God.

Bro. Frey has devoted himself to the salvation of his brethren, and, though now 74 years of age, he labors day and night for them. He has been engaged in the cause 50 years, and now has the satisfaction of knowing that, through his own efforts and the efforts of others, thousands of his brethren have believed on Jesus, and thousands more are concerned for their

salvation. He showed us letters, which we read with pleasure, from Missionaries among the Jews in Corfu, whose labors have been blessed in teaching the Word to that people. A paper, to be devoted to the welfare of the Jews in the United States, will be established soon in New York, price One Dollar. One object will be to dispense information concerning that people, and accounts of their progress towards the kingdom of righteousness. Hath not God promised that this people shall be gathered together again, and shall not His promise be fulfilled? It must be, as it always has been, by the instrumentality of his children.

## RELIGION.

That religion only is worth having that make men better. We know of none that has that effect except the religion that Jesus Christ established—which is acquired by repentance for our sins, faith in the Son of God, and obedience as the result of that faith. This is the only true religion. What makes man repent of his sins? The Spirit, who was sent to convince the world of sin, of righteousness, and of judgment to come, presents to him the terrors of the Law, the joys of heaven, the goodness of God, and the great love of Christ who died for his redemption, and by these means his judgment is convinced of the necessity, and his heart is allured by the glorious end in view. What makes him believe? Faith is the gift of God, and is bestowed in answer to prayer. "In the day that ye call I will answer," saith God, and will he not perform what he hath said? If we repent of our sins, God is faithful and just to forgive us our sins, and cleanse us from all unrighteousness. What makes him obey?—Love. He who obeys from any other principle is not a child of God. But love, without faith and repentance, is of no avail. Such love is an abomination, and a religion founded upon such a principle never yet made man better; it is not the religion of the Bible; it is only a cloak for the gratification of the base passions of the heart. The man who expects to be saved by such means will find himself woefully mistaken.

## ODD FELLOWSHIP.

We have received a very beautiful and interesting Discourse, delivered before the "Order" in Tuscaloosa, by Judge Porter, a gentleman of such acknowledged abilities, and such varied acquirements, that he needs no encomium of us, and his name alone is sufficient to recommend the production. Though we have no particular fancy for those "voluntary associations" which date their origin among the usages and customs of great antiquity, yet we confess that we have no antipathy to any association which has for its object the happiness of mankind, provided, the method of bringing about so great a result may not be based upon principles which conflict with those of our holy religion. In objecting to such associations we certainly condemn ourselves, for we work by the same means. Judge Porter clothes the principles of his "Order" in language and sentiment which would do credit to almost any mind, and would recommend any institution. Hear him:

"No just estimate can be placed upon the value of an institution, by looking alone to its exterior relations with society. Nazareth was a miserable town on the side of a rock, barren and desolate, exhibiting no proofs of usefulness or prosperity. When Philip said to Nathaniel, 'In Nazareth we have found him of whom Moses, in the Law, and the Prophets did write,' and the enquiry followed, 'Can any good thing come out of Nazareth?'—Philip said, 'Come and see.' You are invited out of a world, cold and cheerless as the bleak village of Galilee, to come and see the good that exists in Odd Fellowship."

"You have noticed this association grow up amid the wars, the crimes, and the persecutions of men. You have seen it, notwithstanding religious, political, and private disputes, united by some principles of union, inviolable with its members. In weal and woe, You have enquired anxiously of its designs, and sought often to trace its origin. If you are prompted alone by idle curiosity, we have no answer to make. The curious judge more often by what their prejudices prompt, than by what truth discloses. To conciliate these, therefore, is not the business of Odd Fellowship. Such efforts would generate disputations, which in their turn are the causes of revengful feelings. To avoid this latter consequence is, with Odd Fellowship, a duty. We engage in no angry contentions, even to do the Order justice. For this, we leave it to its works. These, without force, without ostentation, without controversy, have raised it to what it is.

"To begin, we attach no importance, whatever, to the speculations which connect Odd Fellowship, as a Society, with the obscure events of ancient times. Some have delighted to connect the Order with the magnificent age of Caesar, and some with the military associations which existed under the patronage of Cleopatra. But the institution was neither reared in the garden

of Egyptian pleasures, nor nourished by the blood of Roman conquests. It came from a purer source than these. It was planted by the hand of Peace, and is perennial with every soil. It was established when the greatest of Architects hung the blue vault of Heaven, and bade its burning lights move in harmony together. Its language was heard, soft as the music of the spheres, when repentant Cain, red with his brother's blood, cried aloud for mercy, and mercy was shown. It was seen when the "Aerial Arch, connecting Heaven and Earth and binding God and Man in a solemn covenant, spanned the globe, just rising from the ruin of the Deluge." It was declared in the sublimity of that voice which cried, "there is peace on earth and good will to man."—It was declared when the good Samaritan fell upon his knees to pour wine and oil into the stranger's wounds. It is imitated whenever the savage foe withholds his murderous hand, at the impulse of pity, and when the gentle hand of woman deals out its divine charities. It lives in the ever pious command, "Go visit the sick, relieve the distressed, sustain the widow in her mourning, educate the orphan, and bury the dead." When I have said, that in the imitation of these divine instances of compassion, in the enforcement of these noble and humane obligations, in obedience to these pious directions to man, Odd Fellowship hath its moral origin, I have revealed to you the most valuable of its secrets, and disclosed the most sublime of its mysteries.

"The first of its moral duties relates to the family. Here Odd Fellowship begins.—The love, the sympathy, the confidence, the industry, the frugality of an Odd Fellow, commence with his home. Here, love, the supremest of them all, is borne. Here, it forms the mystic chain which binds husband, wife, children, in happiness, virtue, peace. Love, connected with family, is the idea of Grecian statuary, Cupid on the Lion's skin. It conquers the brutality of nature. It purifies the passions of the soul. It subjects even rage to the influence of innocence. Love only exists in the home.—Here, the repository of this purest and mildest of emotions, nature has placed the mother and the wife. Love cannot live with man alone. It perishes in conflicts with his ambition, his pride, his avarice.—It withers beneath the burning beams of his revengful passions. It is, therefore, left with woman. In her delicate affections it flourishes, like that tender plant, which though blooming in the shade, yet is so tempered to the storm, as to yield most of fragrance when most rudely shaken.

"As the first then of all the objects of his love, an Odd Fellow regards his wife. His love for her is the union of sympathy and confidence. Deeply as she is interested in all his trials of life, with all his contention with his fellowmen, indifferently as she must partake of his prosperity and woe, she demands all of his forbearance and protection. Her anxieties and vexations, divided as they are between her household, the care of her children, and apprehensions for her husband's safety, entitle her to all his commiseration. If with these, the husband seems not to feel, the first link of the chain is broken. His concern must be, therefore, to awaken confidence by sympathy. To compensate her, in her seclusion, by his fullest tenderness. To exhibit in his conduct that nothing is concealed—all frank and open. No hesitation, no guard, no separate interest. That if his vocations calls him abroad, it is not that the domestic circle may be divided and torn, but that within it, he may bring new evidences of sympathy and confidence, enduring as the days of Heaven, refreshing as the first beams of morning.

"And what may be said of the Temperance of an Odd Fellow? Come and see.—We will look into the homes of men. The shades of night are darkening on the horizon. Yonder stands the home of a family, shaded by its hereditary grove. The cheerful fire is blazing on the hearth, and pouring its trembling rays along the pathway. At the porch, behold the wife, her hand over her eyes, straining a glance into the gloom, after the well known form. Look within. There stands the neat, humble board, spread with whatever female taste and affection can provide. The husband comes. He staggers to his seat, surly and indifferently; careless of her who has so anxiously watched for his returning steps, he regards, without pleasure, her various efforts to minister to his comfort. His face, full of storm, does not brighten up to the cheering influence of sympathy and love. His children—Ah! what of them? The little trembling hearts beating with the very blood of the father who has entailed upon them the trials of life, the pangs of death, shrink back, appalled at the demon's madness of his gloomy features.

"But we will look once more. A few years pass over that home. The black habiliments of death are around us. A few struggling followers brought together from pity to erring man, consign that father to his humble resting place. Poverty, and disease, and death have entered his household, and sent his wife and orphans to bide the cheerless, the chilling hospitalities of the world. But we will look once again; and Oh! what a change. We have seen the husband and the wife meet in confidence, and sympathy; and watched the jealous struggles of innocent children.

"To climb the knee, the envied kiss to share." We have seen the veil of oblivion thrown over the errors of the man; the influence of love and charity predominate. From the home lately cheerless and miserable, the gloom is dispersed, and within the happy circle, religion, morality and happiness combine. Here was the home of the intemperate man, reformed by the Odd Fellow."

## For the Alabama Baptist.

## THE EIGHTH ANNUAL REPORT OF THE AMERICAN AND FOREIGN BIBLE SOCIETY.

This report was presented at the last meeting of the Society, convened at Providence, R. I. on the 29th of April last, and is replete with interest to all who feel interested in the spread of the Gospel, and in the triumph of the Redeemer's kingdom in the world.

We have time to give but a brief sketch of the contents of this report. We hope, nevertheless, that even this may afford some degree of satisfaction to such as may peruse this article, may interest in this department of christian benevolence, and may incite to more vigorous exertions in obtaining the means, indispensably necessary to the consummation of the vast and sublime object, contemplated by the Society—the publication and dissemination of God's blessed word, faithfully translated, throughout all the nations of the earth.

Stupendous as this object appears it is, nevertheless, to be effected, and to be effected too, through the instrumentality of the Church. The Church was established by Christ, and is here kept by the power of God, for that end. "Go ye," was the Savior's commission to his disciples, "into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Every human being upon the earth must be made acquainted with the Gospel, every knee must bow, and every tongue confess to Christ, before the vast concerns of this life shall be closed, and the world is summoned by the Archangel of Heaven to the bar of God. "This Gospel of the kingdom, says the Savior, shall be preached in all the world for a witness unto all nations; and then shall the end come." How devoutly is the fulfillment of this declaration of the Redeemer to be desired by every true christian; and with what energy should it nerve each and all in efforts for its speedy accomplishment. In fact the Church is no place for Atheists, hypocrites, or sluggards; the present crisis is no time for cowardice, indifference or inactivity. The pathetic appeals perpetually made to us from distant lands, should demand our attention, arouse our sympathy, and stimulate us to action. Brethren, do you hear the Macedonian cry of help? It comes from thousands of the sons of the forest, from millions of the benighted inhabitants of Europe, of Asia, of Africa, and of the Islands of the sea? wafted upon the wings of every wind. It comes not in the still small voice of the Gospel, but in the thrilling position, the heart rending cries of millions of the perishing souls and daughters of Adam. Oh, how is it possible for christians to be indifferent, to be inactive in a matter involving such tremendous consequences—the everlasting salvation, or damnation of myriads of immortal souls! Why is the church so inactive, why so little doing by christians for the fulfillment of that remarkable prayer of our Blessed Savior—"Thy kingdom come, thy will be done on earth as it is in Heaven." Does it arise from a want of the means to aid in the spread of the Gospel in the world. We breathe not—God my brethren, has given to you, in a measure, of the world's goods for the gratification of every rational and reasonable desire, and to enable you to give freely and largely to the cause of religion, of benevolence, and humanity. Does it not then arise from a want of correct and more general information in relation to the benevolent operations of the day, and the spiritual condition of the wretched world? And would not a more intimate acquaintance with these subjects, and the workings of christianity, and secure a more hearty and a more energetic cooperation in the urgent and efficiency of our religious enterprises?

We are unwilling to believe that Baptists generally, when convinced of their duty, are unmindful, more penurious, or more backward in giving their personal, or pecuniary aid, to the cause of Christ, when necessity requires it than christians of other denominations. Then let facts in relation to these matters be spread before them; let them see and know the full extent of their duty, to their God, the church and a perishing world—that it is commensurate with the value and the existence of an immortal soul. Let this be done we say, and the result, we think, cannot be doubtful.

We shall give, as we stated at the commencement of this communication, but a brief sketch of the report before us.

The report begins with a preamble and constitution of the society.

In the Preamble is stated the cause of the separation from the American Bible Society, and the indispensable necessity of a separate and distinct organization, the object of which according to Art. 2d, of the Constitution, should be to aid in the wider circulation of the Holy Scriptures in all lands.

The officers of the society are,

S. H. CONE, President.

Vice-Presidents.

E. TUCKER, Corresponding Secretary.

R. W. COLGATE, Treasurer.

T. WALLACE, Recording Secretary.

I. M. ALEX, General Agent and Asst. Treas.

The Board of Managers consists of 36 members, 20 of whom reside in the city of New York, 3 in Brooklyn, and the remainder in 13 different States.

The following resolution presented by brother Wm. Dean, Missionary to China, was adopted by the society.

"Resolved, That, whereas Divine Providence has graciously opened before this Society the vast empire of China, as a field for Bible Distribution, where 360,000,000 of the human family, amid the prevalence of numerous idolatries, may nevertheless, in one language, read the word of God, it becomes the duty and the high privilege of the Churches to co-operate in the labors of the American and Foreign Bible Society, by their fervent supplications, and liberal benefactions."

To this resolution every christian, it would seem, must heartily respond.

The meeting of the Society was introduced by a short, but highly interesting address by the President, in which very appropriately, convened as they were upon the very spot where Roger Williams found a refuge from sectarian persecution and proscription, he adverts to the principles and conduct of that extraordinary man, "whose name" adds the speaker, "will be handed down to the latest ages, as one of the greatest benefactors of his race, when the unjust and selfish policy of his oppressors shall be remembered only to be wondered at and condemned."

The Society, states the President, has not yet been able to obtain from the Legislature a charter. Thrice their petition for one, through Pe. do-Baptist influence has been rejected. This act of the Legislature is most unjust, because the same body had but a short time previously, granted a charter to the American Bible Society; and the opposition on the part of the Pe. do-Baptists most ungrateful, because it was by the hearty cooperation of Baptists that they obtained their charter; for without their help such charter never could have been secured. Where then, is the justice or equity of this act of the Legislature of New-York? or the violent resistance of Pe. do-Baptists to the respectful petition of our Board? Is such conduct authorized by the Constitution of the United States, by the Bible of by reason? Is not the spirit here manifested precisely that, which originated the Papal Inquisition, which drove our forefathers from their native land to the wide of this Western Continent, and which drove Roger Williams from the habitations of white men, and gave him over to the tender mercies of American Savages? Is it not the very spirit that would if possible, annihilate every religious sect but its own, upon the face of the earth? Disgraceful stoop for the Legislature of such a State!—the EMPIRE STATE!—a state of such lofty pretensions to magnanimity, and to great and noble deeds. A Southern Legislature would spurn such an act of partiality, and have justice.

"After all," states the President, "we have great reason to thank God and take courage. Opposition, which has been purely Pe. do-Baptist, has produced discussion, and Bible sentiments have been thereby elicited. Error is never to be dreaded, when truth is left free to combat it. Ultimate victory is certain. The principle involved in this conflict is so clear and scriptural, that the more closely it is examined, the more conspicuous it becomes. Like the diamond, it shines the more brightly the greater the friction to which it is subjected."

It appears, from the Report before us, that Alabama has furnished for the Society, during the past year, \$1049 12. For books, \$103 31. Total, \$1152 43. Two auxiliary Societies have been formed, and three individuals have been made life members and directors.

The total amount received last year by the Society, was \$34,342 81.

"The entire receipts of the Society since its formation, (eight years ago,) amount to the sum of \$235,211.40. Of this amount, after paying all the expense of agencies, officers, rents, insurance, discounts, losses, postage travelling expenses, and every item of incidental charge which has arisen in the prosecution of this enterprise in the collection, transmission and disbursement of the funds, \$131,342 have been devoted to the Foreign Distribution, and \$49,743 to the Home supply of the sacred scriptures."

Germany, Burnah, Tavoy, Assam, Siam, China, Africa, and the American Indians, have each enjoyed the benefits of the Society, and are now reaping the rich fruits of the spread of the Gospel among them.—There are other fields of great importance, which the Society would gladly occupy, but cannot, for the want of the means so to do. In fact, the whole world is the field; it is all to be occupied, and to be brought under the benign influence of the religion of our Lord Jesus Christ. When, therefore, my brethren, we pray—"Thy kingdom come," let us manifest the sincerity of our desire for its consummation, by corresponding efforts, that the will of our God may soon be done on earth, even as it is done in Heaven.

Addresses of great interest were delivered, before the Society, by brethren Evert, Neale, Dean, and Kincaid.

The extracts, published in connection with the Report, from the letters of Missionaries and others are, too, highly interesting and instructive. These we may notice more particularly, at some future time.

S. LINDSLEY.

MARION, Sept. 8th, 1845.

MERCER UNIVERSITY, GA.—We find in the Christian Index the following record of a recent meeting of the Trustees of this University. Rev. John L. Dagg, D. D., was unanimously elected President. Two additional Professors were elected prospectively—that is they are to enter upon the duties of their office, as soon as the funds required to sustain them are raised.

Rev. S. G. Hillyear, A. M., was elected to the Professorship of Belles Lettres in the Collegiate Department; and Rev. N. M. Crawford, A. M., (son of the late ex-Secretary of the U. S. Treasury, W. H. Crawford,) was elected to a Professorship in the Theological Department. The faculty now consists of the following officers: Collegiate Department.—Rev. John L. Dagg, President, Rev. P. H. McIl, Prof. of Languages; B. O. Peirce, Prof. of Chemistry and Natural Philosophy; S. P. Sanford, Prof. of Mathematics; Rev. S. G. Hillyear, Prof. elect of Belles Lettres; Rev. Thos. D. Martin, Tutor in the Academic Department.

Theological Department.—Rev. John L. Dagg, Rev. J. L. Reynolds, and Rev. N. M. Crawford, Professors. We know not what departments of Theology are assigned to each. The course of studies in Mercer University is now as extensive as in any other college in the South, and its students are taught as thoroughly as in any kindred institution.

Elliot the murderer of young Kendall at Washington has been denied the privilege of bail.

## For the Ala. Baptist.

## CIRCULAR.

## Brother Hoskins:

After a number of years correspondence and preparation about eight months since I sat down to write out my history of the Baptists. I have had a hand with me to copy off all my preparations and selections in a fair hand, for the press. To this business we have been wholly devoted, day and night, and now most of the labor is accomplished. Nearly all my selections from my old work have been re-written, and a world of letters, Minutes of Associations, papers, and documents of all kinds, the result of years correspondence, and but little more remains to be done than to glean up facts at all different points, where my correspondents have failed to communicate all the items which are needful, to fill out the narrative of the different States according to my plan.

My time has been so fully occupied since I sat down to this labor of writing, that I have been able to do but little in the business of corresponding, and as a matter of course a large list of letters remain unanswered. To their authors this paper and circular which I am about to publish will be directed.

## OUTLINE OF MY PLAN.

1st. The history of Baptism.—I shall not go into any elaborate arguments of my own, nor follow out to any extent those of others. My main object will be to give a history of those who have written in defence of our sentiments, from the earliest, which appear among the Dutch and English Baptists, down to the present time—describe their works—give their main positions—and make selections of their most striking arguments and expositions. Gale, Gill, Booth, Robinson, and Carson, are the principal men under this head as to large works.

I am making efforts to form a complete list of all who have written on this subject, at home and abroad, whose productions have attained any considerable notoriety, whatever may be their size. My list of them I presume is nearly complete.

2d. A history of Foreign Baptists.—Under this head I embrace all, who, in the opinion of our most learned and candid men, would, if now alive, come under the Baptist head. Jones, Robinson, and Orchard, of England are my principal guides in this department, with collateral testimonies from many others who have written on the same subject. This article brings us down to the period of the Reformation and the commencement of the 16th century.

3d. The history of the German, British, and other European Baptists, from the Reformation to the present time.—These three articles are all written de novo; extracts only are made from my old work, as my limits confine me to mere abridgements and summary statements; which, however, require as full extent of research as more complete details.

These three articles, differ from our American history, are all made from books; and call for all the talent and reading of our most studious and literary men; a number of whom freely lend me their aid. Their names will be given in due time and form.

4th. The history of the American Baptist.—This article will occupy by far the largest space, and at the same time requires the greatest amount of labor of the undertaking.

Materials gathered from books can be obtained in some way or other; but the most vexatious of all undertakings, is that of collecting them "from Dan to Beersheba," from men who won't budge a step, nor write a line, however frequent and strong are your importunities.

I go for Associations as such, and under this head, give some historical sketches of the churches the most distinguished for age, location, size, efficiency, &c. And when I take a church in hand I give the history of the pastoral succession, as to their settlements, deaths, removals, &c.—The doings of the annual sessions of Associations cannot be inserted, unless they disclose some facts of more than ordinary importance. There is a great sameness in the yearly transactions of this kind. Communications sent me are often much too minute for my wants, both as to churches and associations. Mere summaries and abridgements are all I need. All creation has to be gone over, and I can touch but lightly on any points.

In arranging Associations in a State, I do not follow the alphabetical or chronological order, but begin with the oldest and pursue as far as possible, a geographical connexion. In all cases where I can, I show where bodies branch out, and were formed from each other.

The chronological order in historical details, and the alphabetical one as to tables, may do well for local histories, but not in a work like mine, and as I wish to save my readers the amount of geographical study and research which I have to encounter, I divide the large States into sections of two, three, or four, as Middle, Eastern, Western, Northern, or Southern, as the case may require, and give the Associations together, preserving as far as possible their geographical connexion.

Tables of Associations, Minutes, &c.—As many of these bodies are yet to meet, it will add much to my convenience if the clerks will give a recapitulation at the close of the tables, to say how many churches, ministers—ordained and licensed, baptized, total, &c., are in each. This is done in most of the Minutes at the North, but is too often omitted at the South and West.

In many cases there is no distinction between the ministers and other delegates; and where they do distinguish them, they have so many different ways of doing it, and the printing is so very bad, that it is often uncertain whether we have cyphered all out right.

And again the Minutes of Associations in many cases show but a part of the ministers belonging to the body. None but those present are named; pastors of churches are not always sent as delegates, and if they are appointed and from any contingency fail to attend, their names are omitted on the Minutes.

Now the way of the oldest and best regulated.



lated Associations, is for each church to return in their letters all the ministers in good standing in the same, whether pastors or not; and the Clerk of the Association in his summary statements counts them as such.

In this way the whole number of ministers in each Association and throughout the whole connection is easily ascertained, which at present is not the case; and the total amount of our ministers is imperfectly given.

The number is much too small at the best, but it is my anxious desire, and my labor is not small, to give the bottom line of all that pertains to the denomination as to their history and statistics, in a manner as summary and correct as possible.

In my table of Associations I shall give the date of its formation, the number baptized, do. of ministers ordained, whether pastors or residents, and licentiates. Moderator and Clerk for the session, and the total of members.

A part of this will come in at the close of each table, as is common now in many Associations.

It will be seen that it is indispensable that in order to make my table full and complete, that I should have the Minutes of each Association this year as soon as possible. I want also this year's Minutes of State Conventions, Reports, Catalogues &c., of all general Societies and Institutions of the denomination.

As by the new Post Office law all must come under pay, I do not wish for any old Minutes unless they contain some historical facts of more than ordinary interest.

But few Minutes as yet have been received for 1845; but I again most earnestly solicit them from the Clerk or some other friend.

Do not fold them in letters.—Under the old P. O. law small documents of this kind might, and often have, come free, but cannot now. Put them in a wrapper, in the common style of pamphlets, open at one end, and the postage will be small.

Tables turned.—For a long time I have been beset with the kind importunities of my friends and patrons to know when the work would be out. Now the laboring oar is with them, and I am so far through the woods that I fear I shall have to wait for them.

How the work is to be published.—Rev. LEWIS CLARK, of the Baptist book store, No. 122, Nassau st., N. York, is under contract to publish and dispose of it, and is waiting for the copy to be finished. In the old way of publishing books, the printers might have begun a long time since, as much of the copy has been ready more than half a year. But stereotype and steam has produced such a change, that but a few weeks time will be required to carry this through the press, and my publisher chooses to have everything so near ready that there shall be no delay when his part of the business is set about.

Clerks and Minutes again.—Specimens from the Minutes of the Hudson River Association for 1844. Churches, 51. Ordained ministers, 58. Licensed, 10. Baptized, 788. Total, 11,998.

George Benedict, Moderator, John West, Clerk.

Yours, &c.

D. BENEDICT.

Portsmouth, R. I. Aug. 12, 1845.

SALVATION IS OF THE JEWS.

The American Baptist Society for Evangelizing the Jews.

ORIGIN OF THE SOCIETY.

On my return from Europe, four years ago, finding that there were more than 50,000 Jews in this country, and not one Missionary employed to preach the Gospel to them, "my spirit was stirred within me," and I procured three meetings in New York to consider the expediency of forming a Society to promote the conversion of the Jews, and it was thought best to ascertain first the mind of the Churches on the subject.

Accordingly, I travelled during the last three years not less than 10,000 miles, visited more than 300 churches, and attended Associations and State Conventions, and they resolved in favor of the formation of a Society and promised to aid it. On my return to New York in December last, a meeting took place of all the Baptist Ministers in the city and vicinity together with several brethren, and by an unanimous resolution, the above Society was formed, whose primary object is to employ Missionaries among the Jews in this country.

Having already spent more than forty years in the cause of my Jewish brethren, and travelled most extensively, and being now in my 74th year, I fully expected to have spent the remainder of my days with my family, not indeed in idleness, but to act as corresponding Secretary; to preach to and instruct the Jews; to edit the proposed Monthly publication, &c. &c. I commenced my labors and met with great encouragement. We had a weekly prayer meeting for the conversion of the Jews, the only one in this country; and it was well attended both by Jews and Christians; every Lord's day a number of converted and enquiring Jews met in my own house for prayer and religious instruction; and I had also prepared the materials to commence the monthly publication. But alas! all this has been postponed until my return from this tour, occasioned by *absolute necessity*. For as every new-born child is absolutely dependent on others and requires the most care and assistance during its infancy, so does the Society need the most effectual pecuniary aid at present. To obtain this aid, personal application is absolutely necessary; and as no one could be found saying "here am I, send me," I felt it my duty to comply with the request of the Board of the Society, to make this tour the

Most powerful motives and elegant arguments, might be used to enforce Christian benevolence in behalf of this Society.

The Jews have peculiar claims. Their misery demands sympathy. Injuries inflicted upon them demand satisfaction. Equity has a strong claim, and gratitude speaks powerfully.

God has given us great encouragement.—The precious promises of His word. By His providence. The signs of the times. The spirit of enquiry among the Jews. Great melioration of their condition. Deep interest of Christians in Europe to promote their conversion. Their unparalleled success and the formation of this Society.

Their conversion will produce wonderful effects.

God will be glorified. Angels will rejoice. Men will be blessed. The Jews saved. Infidels silenced. The gentiles converted, and the doctrines of the Bible confirmed.

CONCLUSION.

Christian reader! Do you feel inclined to aid the good cause? Do not procrastinate—contribute as God has blessed you. Remember that salvation is of the Jews. The incarnate Saviour himself was a Jew, and he has said, "What ye have done to these my brethren, (the Jews) ye have done it unto me," and he will repay you with interest.

C. F. FREY, Cor. Secretary.

NEW YORK, March 18th 1845.

From the Religious Herald.

SOUTHERN BAPTIST CONVENTION—REPRESENTATION.

In the Alabama Baptist of the 7th June, a correspondent, brother Joseph Morris, proposes several queries, a portion of which we copy.

"Is it best to have individual membership, or would it not be better, more in accordance with the spirit of the gospel, to have bodies only represented?"

Is it best to have the terms of membership so high as to effectually exclude poor brethren and churches? or would it be better to know no difference, and have all represented? and thus unite their feelings and their efforts?

3rd. Would not this be better accomplished by having the people represented instead of their money?

4th. Would there not, by this means, be more money obtained, or would the rich contribute less, giving them no advantage over the poor?

The editor of the Alabama Baptist concurs in these views of his correspondent. He thinks that the terms of membership are too high, and hopes that they will be amended. In the succeeding number, another correspondent over the signature of "H. brother Hartwell," we presume answers the queries of brother Morris, but is not successful in removing the objections of the editor of the Baptist. As the Southern Convention was formed with so much harmony, and its provisions so cordially and unanimously approved, we hope that nothing will occur to mar this unity of feeling and opinion; and in order to aid in accomplishing this object we shall offer for the consideration of the editor of the Alabama Baptist, a few considerations in reply to the suggestion of brother Morris.

The great objects of a Missionary Convention like ours are to excite a Missionary spirit in our churches, and to take care that their contributions, i. e. of the churches, are wisely expended. The board is its organ to appoint missionaries and disburse the funds, and the Convention examines and ratifies their doings every three years and a Report is also presented at the annual meeting of the Board. The main object of the Convention undoubtedly is to have religious bodies, as state conventions, auxiliary missionary societies, and churches, represented, from which the funds will be principally derived.

In fixing the sum for which a religious body could be represented, it was deemed judicious to extend the privilege to any brother, contributing the same sum. In this we see nothing that is objectionable. A brother contributing so liberal a sum yearly in any church, through the medium of the church, would be most likely to be chosen its delegate, and it is certainly an incentive to be liberal, by giving the donor the opportunity of knowing personally how his business is transacted, and how his contribution has been expended. The privilege will not, we fear, be embraced by many persons, nor claimed but to a limited extent. At the last Triennial Convention, but ten individuals represented their own subscriptions, and but two of these were South of the Delaware river; whilst eighteen brethren, some of them worthy ministers, took their seats as delegates, on the individual subscriptions of other persons.

The great difficulty heretofore in the South, has been to procure delegates to represent the funds sent. Owing to the distance and the expense of travelling, but few persons could be found willing to undertake the journey. And the difficulty increased with the distance, hence Alabama had probably never over three delegates present, when entitled to 12 or 15, and Mississippi sometimes not one.

A merchant might be willing to contribute \$100 per annum, but would rarely be willing to lose the time and incur the expense of a long journey, to attend a Convention, unless it should be held in a place, and at a time, when he could transact other business. He would generally delegate his pastor, or some brother in whom he had entire confidence.

Delegates are generally selected by state conventions, or auxiliary missionary societies, and brethren are selected of known experience, wisdom and prudence, and who will probably attend. They are selected too, from the various associations which contribute to the funds, so as to be dispersed throughout the state. Churches contributing \$100 annually to the Convention or Missionary Society of the state, are permitted to name their delegate. This is the practice in Virginia, and we presume also in other states.

Experience has proved that the terms of membership are not too high. The receipts of the Triennial Convention have averaged \$50,000 per year. This if all had been represented, would have given a body of 500 delegates; too numerous for any practical good, whilst the expense of attending in any central place, would have been from \$15,000, to \$20,000.

If the states which contribute to the Southern Convention, come up to the work with zeal and liberality, we hope to raise at least \$20,000, which will give us 200 delegates, a body as large as could probably be induced to attend.

By the present mode, the people, as well as the money, are represented. Every association contributing the requisite sum may have its delegates, and the poorer churches, share equally with the richer. Neither brother M. nor the editor of the Baptist, we presume, would wish churches or members to be represented without contributing. If one state, containing a mem-

bership of 20,000, should only contribute \$1000 and another state with 10,000 members give \$3000, would it be equitable that the former should have double the number of delegates of the latter. This would be the case if people only, and not both people and money should be represented.

If the privilege of individual representation were taken away, or if we were extended to those contributing a small sum, say \$5, or 10, the amount contributed would not be much varied, except that those within a reasonable distance of the place of annual meeting, might be induced to give for the sake of being entitled to seats.

Whilst we cannot perceive that any benefit would arise by departing from a course which experience has proved to be well adapted to secure the end in view, much inconvenience might spring from adopting the plan suggested. What advantage would it be to the resident in Mississippi, Arkansas, or Kentucky, that by the contribution of 5, or 10 dollars annually, he was entitled to a seat, if the place of meeting should be at Richmond or Charleston. Would he incur an expense of 30, or 40 dollars to attend? Scarcely an individual, except those in affluent circumstances, would. A church might defray the expenses of its Pastor, but very rarely indeed would it those of a private member. But persons entitled to seats in the neighborhood of Richmond, or Charleston, or any other place of meeting, could attend in large numbers, and would thus possess an undue advantage.

Again, if the payment of a comparatively small sum, conferred the privilege of representation, Conventions, or Missionary Societies, would no longer deem it necessary to appoint delegates—the privilege having already been acquired by the contributors, if they appointed others, the money would be twice represented. The consequence might be, that depending on a voluntary attendance of some of the large number entitled to seats, a distant State contributing largely, might have not more than two or three, or perhaps, not one representative.

Again, suppose the meeting were at either of the places above named, in which, especially in Richmond, and the surrounding neighborhood, the Baptists are numerous, if 5, or 10, dollars entitled to a seat, within a circuit of 100 miles, perhaps 1000 members might each give that sum and attend the meeting. Would such a numerous body be likely to transact the business better, or would any church be ready a second time to entertain such a host.

At the recent meeting of the Home Mission Society, at Providence, we had an example of the evils of having too large a body. Its deliberations, instead of being conducted in an orderly manner, as in the Foreign Mission Board, were at all times disorderly to the highest degree.

The basis selected by the committee, and adopted by the Convention, had been tested and found to answer well in the Triennial Convention. It would be unwise to abandon it, unless we could have good assurance that other plans would be more beneficial. In our state missionary societies, the terms of membership may be placed so low as to enable the poorer brethren to become members, and be entitled to votes. In our state society, the price of membership is only \$2.00. Those in moderate circumstances may thus have a voice in choosing their delegates. This is in strict accordance with republican usage. In our states, a county can usually send one or more members to the Legislature—to send one to Congress several counties are frequently combined. Each church contributing, can send one or more delegates to the state society, and that body can select from its contributors, fitting representatives who can and will attend, in proportion to its funds. We are sure, then, of the attendance of those who feel an interest in the matter, and who will faithfully discharge their duty. Take away the responsibility from the churches or state societies, and leave it as a voluntary matter with those who contribute a limited sum, and we would have no assurance that the business would be done, and least of all that those would be present who were the best fitted to execute it.

From the Christian Index.

THE MACEDONIAN CRY.

It comes to us now from a neighboring settlement, and again from a distance more remote. It falls on our ear like the wallings around a dying bed, and like those wallings, it pierces to the very heart—it stirs up the best, most sanctified feelings of the soul. Where are our young ministers? Have they the spirit of Christ! and can they suffer such calls for help, as are daily borne on the passing breeze, to pass unheeded? Where are the stewards of God—the treasurers to whom he has committed "the gold and the silver," which are His? Will they keep these locked up in their chests, and refuse to expend them in the cause of Him to whom they properly belong? Will they teach their children robbery, and stain their own souls with guilt, by withholding from the Lord his dues? Great God, forbid it.

The following is but a specimen of the many calls that reach us from different sections of our own favored land. Brother John Williams, of Gainesville, Miss., writes us as follows, under date of June 1st:

Dear Brother Baker, can you not send us a preacher to break to us the bread of life? for we are like lost sheep wandering in the wilderness amongst wolves. The nearest Baptist preacher to Gainesville is about 30 miles from us, and he is a young and illiterate, though a good man. The next to the nearest lives one hundred miles distant. There is also one of the veriest infants in 30 miles, and two others in 70 or 80 miles of us, who, I believe, are doing harm to the cause of Christ instead of good.

There are about 20 Baptists in the neighborhood of this place, living without church privileges or the preached gospel; but be it ever spoken to the praise and glory of the free grace of God, that they all walk as the disciples of Christ Jesus, who is their living Head, notwithstanding their destitute situation as it respects gospel privileges. We are poor, but I believe all will do what they can to support a preacher. Gainesville is a growing little village, which had but one store two years ago, situated on Pearl River at the head of tide water, where steam-boats and schooners can run at all seasons. There are now six stores in the place, and there have been eight thousand bales of cotton shipped from here this season.

Yours in Christ,

JOHN WILLIAMS.

We commend the above to the special attention of our Home Mission Board in Marion—Ed.

From the Watchman.

THE HEAVY AFFLICTION, AND THE TRUE SUPPORT.

One day, just a fortnight after Joseph Page has refused to slide on little Charlie's sled, he was standing in the entry, fronting the little room in which he lived, sobbing most bitterly. The physician had just left the house and had told him, that medicine could no longer benefit his mother, that she feared she must die. The poor boy's heart was wrung with anguish. He had no tender father, no kind brother or sister, no near friend in the wide world besides his loved and loving mother, and he thought as he for the first time anticipated her death, that he would gladly lay down at her side, and die with her. Presently however he made a strong effort to control his emotion, for he feared that his mother might awaken from the slumber into which she had fallen, and miss him. He knew that seeing his sorrow would make her very unhappy; and the generous boy would not have grieved her for the world. So he composed himself as well as he could, and re-entering the room went softly to the bed-side. The invalid was still sleeping, and her son stood, and looked upon her, with an anxious and heavy heart.

Joseph Page was a Christian. Young as he was, he had given his heart to the Saviour. He sought daily to obey his precepts, and to be faithful in what are called the little duties of life. But he had never contemplated so early a separation from his mother, from the one friend whose patient care, and tender sympathy, and unwearied love had made so much of the happiness of his infancy and boyhood. And like many older Christians, he had not yet learned the lesson of submission to the will of God. And God was now trying him severely; practically teaching him the so often unheeded lesson, that he frequently calls upon his children to endure heavier trials than others.

For a moment or two after entering the room, Joseph stood gazing upon the pale face of his mother. Then going to a table, and taking from it a Bible, he opened it and began to read. After reading a short time, he fell on his knees, and silently offered a prayer to the God "who seeth in secret." And when he arose, there was less anguish in his heart. He began to think more of his mother's being received to the peace and joy of heaven than of his own suffering in consequence of her death. And he was thankful that God was his friend; a friend who would never leave nor forsake him and who was now a "present help" to him in time of need.

When his mother awoke, Joseph was able to repress all visible signs of immoderate sorrow, and to converse with her about that Saviour, whom they both so much loved. And although many times when he thought of her approaching death, his heart was overwhelmed with sorrow, yet by constantly seeking the assistance of the Saviour, and earnestly striving to subdue all rebellious feelings he was able generally to attend upon his mother without any exhibition of violent grief. And when she had drawn her last breath, and he had followed her remains to the silent tomb, hope and thankfulness mingled with his mourning. The lonely orphan was sustained by an unfailing Friend.

Y.

Zion Languishes.

Every Christian must feel sad when he reflects upon the present lamentable condition of the church of the Lord Jesus Christ. When he looks over the christian community and discovers so little of that deepened piety, that fervor of spirit, that love for the ways of Zion and the salvation of souls which should ever mark its character. Cold and lifeless are the sons and daughters of Zion; their hearts are hung upon the willows and they have no desire to go up to her solemn feasts.

Who feels the truth of the sentiment, "Zion languishes!" Who beholds this barrenness in the church and in their own souls, yet realize not with "broken hearts and contrite spirits" the waning of religion, nor do they behold the weight of awful responsibility which rests upon them as members of the church of Christ.

We had intended to prepare the leading article on this most momentous subject; deeming it vastly more important to call the attention of our readers to the present state of religion than to those concerns which are only indirectly connected with the spread of the Gospel—but we find that the Editor of the Religious Herald has anticipated us. In his last paper, he has fully written out our sentiments and expressed our feelings, and we are sure we cannot do better service than to copy them into our paper for the special benefit of our readers who are not so far lost in the ways of the world as to be unable to see the backslidings of their own hearts.

"The ways of Zion do mourn—their gates are desolate." Why is it? The Lord God is as good as in days past; He is rich in mercy, and his bounteous kindness is over all. "His ear is not heavy that he cannot hear; his arm is not shortened that he cannot save." He still stretches out his hand and calls all day long to his rebellious creatures; but few seem to regard it. There is a cause. Where lies the fault? Is it in the ministry of our church? It is to be hoped not; but why are our ministers so formal and cold in their pulpits? Why so much absorbed about worldly matters, so conformed in ways, dress and conversation to the world? Why so inattentive to pastoral duties, and neglectful of the poor and perishing—the fallen and lost? Ministers of Jesus, do these things concern you? Oh consider the manifold blessings of God, who has made of "one blood all the nations of the earth," and placed in your hands the responsible guardianship of his church on earth. Think of his many precious promises to you, and his goodness to his children, reconciled in Jesus of the sweet influences of his spirit; of the great reward that shall be the lot of his faithful servants; think of your dependence upon, and inefficiency without God; expend your hearts, see if no impure ambition taints your sermons, characterize your conversation, or robs you of God's blessing. "He that exalteth himself shall be abased;" but he that exalts Christ, and "humbleth himself, shall be exalted."

The present state of piety in many of our churches is lamentable. Pure and undefiled religion in the sight of God, seems to have given place to a spirit of worldliness and self-importance. The precepts of Christ seem to have been superseded by the opinions and whims of men. The word of Truth seems to have lost

its power. Have ministers of Jesus Christ contributed to bring about the existing indifference to religion, which characterizes the large mass of church members? Many of them we fear have. Some earnestly, others negatively, by failing to set a proper example before their flock, and by not declaring the whole counsel of God.

But church members are not doing their duty. Why so few at her solemn feasts of prayer? Why are the gates of Zion desolate? Why so few sinners repenting of their sins and obeying the Gospel? Alas! brethren the love of many has waxed cold; the cheering prospects ahead to the faithful have become dim to your sight and you may be ready to join in the sentiment, "Sweet prospects sweet fields and sweet flowers have all lost their sweetness to me."

But this need not be the case. Your heavenly Father still waits to be gracious. Every consideration of love to him calls on you to return. (If not with "cheers of rejoicing," which you might have,) with "gently sorrow." Return to God for he will have mercy. He will revive his work, and give his Spirit freely to such as seek it with a "broken heart and contrite spirit."

It is time the ways of Zion should rejoice—her solemn feasts be thronged, and her gates opened with the happy redeemed. Let us all therefore, ministers and people, wake up and bestir ourselves. The world is to be redeemed and regenerated, and we or other people of God are to be the instruments.

The indications of God's Providence call loudly upon us. A great responsibility presses us down—we cannot bear up under it unless God bless us. See the openings for the spread of free salvation in foreign lands; the progress it has already made; and behold around you the field white with harvest—and say if it be not time for Zion to arise and put on her beautiful garments. Oh, that the Lord would hasten the day when the watchmen of Zion see eye to eye and declare the same things—when his people shall successfully assail the powers of darkness, and spread glad tidings of salvation over the earth.

Baptist Record.

MISSIONARIES IN CANTON, CHINA.

Mr. Roberts has devoted several years chiefly to personal visiting, preaching, and Tract and book distribution in China. He has now taken up his residence and entered on his missionary labors unmolested in the city of Canton, aided by native converts as assistants or co-laborers. He reports the circumstances in which he is placed, and the work he is performing in that city, in the following letter to the American Tract Society.

My Dear Brother—I am much pleased with Canton as a most ample field for the development of my mission. During the last seven months in which I have labored there, I have found it practicable to rent a house and live among the people, to preach the Gospel, distribute books and do good at pleasure, both publicly and privately, in person and by my native assistants, no man having forbid me! I have had no congregation or more every Lord's day, to whom I have endeavored, in my humble way, to preach the unsearchable riches of Christ in the Gospel; have received all who came during the week, giving them instruction and books; and have sought other opportunities to preach and distribute books daily, both on land and water, on this side and the Houtai side of the river, preaching to all—*pungts, hakas and hakos*, the three prevalent dialects of the city—either in person or by my assistants as extensively as circumstances have permitted. I have had a Bible or Theological class for some months, consisting of my native assistants and inquirers who wished to join—six to eight in number, who commit to memory and recite the Scriptures daily, and receive instruction there on. Two or three inquirers have been desirous of baptism several months. I have assurances of premises to build a chapel on, through the agency of a Chinese merchant, (this privilege was secured by the late American Treaty,) and some funds have been pledged with which to build one, and further to promote the cause in Canton, by foreign merchants and others. I have found it practicable to get water crafes to take me to any place I wished to go at a very moderate expense, which has greatly facilitated my work; and I have met with a kind and respectful reception and attention (with very few exceptions) wherever I have gone in my own proper character as a missionary of Jesus. Nor have I seen so much promise of usefulness elsewhere since I have been in China.

Since the above was in type intelligence is received from Rev. J. L. Schuck, that he and Dr. Duvau have also transferred their labors from Hongkong to Canton. "With ten native preachers," he says, "we are laying the plans for the most vigorous operations—it is indeed in truth a glorious field. The late American Treaty renders us and our converts secure, the people eagerly receive our books, receive us politely, crowd our chapels, and listen with attention to our message."

Native assistants, with the auxiliary of books and Tracts, are esteemed among the most efficient and direct means in the publication of the Gospel among the people; and hence, next to the preaching of the Gospel, the most careful attention is bestowed in preparing and circulating Tracts, and qualifying Chinese disciples for assistants, and superintending their labors. Of my assistants two are very efficient and manifest becoming zeal for the cause, and others are improving in knowledge and usefulness.

Since writing the above, I have baptized one member at Canton; have made one preaching tour to Whampoa, and found about 10,000 natives accessible in four villages near the shipping, a mong whom I distributed books and preached the Gospel both publicly and privately, no man questioning my right to do so, for two or three days. We have two regularly rented houses in Canton for stated preaching, about one mile apart, the farthest about two miles from the foreign factories. One foreign merchant and his foreign lady are living among the natives about half a mile back of the factories, at a fine site for a missionary and lady—I wonder that none come to occupy this fine opening. No foreign missionary here yet but Dr. Parker and lady and myself.

Yours most affectionately, L. J. ROBERTS.

DUTIES AND PLEASURES OF WOMAN.

Great, indeed, is the task assigned to woman. Who can elevate its dignity? who can exaggerate its importance? Not to make laws, not to govern empires; but to form those by whom laws are made, armies led, and empires governed; to guard from the slightest taint of infirmity the frail, and yet spotless creature, whose moral, no less than its physical being, must be derived from God; to inspire those principles, to inculcate those doctrines, to animate those sentiments, which generations yet unborn, and nations yet uncivilized, shall learn to bless, to soften firmness into mercy, to chasten honor into refinement, to exalt generosity into virtue, by her soothing cares to allay the anguish of the body, and the far worse anguish of the mind; by her tenderness to disarm passion, by her pa-

city to triumph over sin; to cheer the laborer laboring under his toil; to console the stranger for the ingratitude of a mistaken people; to compensate for hopes that are blighted, friends that are perfidious, for happiness that has passed away. Such is her vocation—the couch of the tormented sufferer, the prison of the deserted friend, the cross of a neglected Savior—these are the scenes for woman's exultation; these are the theatres on which her greatest triumphs have been achieved. Such is her destiny—no risk the forsaken and the abandoned amidst the execrations of multitudes to bless; when angels abandon, when brethren and disciples fly, to remain unshaken and unchanged, and to exhibit, on this lower world, a type of that love—pure, constant, and inflexible—which, in another world, as we are taught to believe, is the best reward of virtue.—Black and's Magazine.

CONTRACT.

DEPARTED this life at his residence in this county, on the 5th inst., GEORGE W. BEAMS, Sen., in the 46th year of his age.

We are called, in the Providence of God, to mourn the departure of a father in Israel. He has gone, but his virtues are graven upon our hearts to teach us how a good man can live, how a good man can die. He has gone, but, blessed be God, he has gone from a world of sin and sorrow to a mansion of never-fading joy at the right hand of God. Though we mourn that we shall never more see his face, or hear his warning voice, yet we are comforted by the reflection, that he died at peace with all men, and in favor with God, and he has gone in answer to the—

"VOICE WHICH JESUS SENT TO CALL HIM TO HIS ARMS."

Brother BEAMS had lived in this State and County since 1821, had been, for a long time, a worthy member of the Baptist denomination, was a highly respected citizen, a sincere friend, a good husband, an affectionate father, and a kind master, and has left behind him many who will ever cherish a fond remembrance of him. In his last hours he said that not a cloud intervened between him and his Saviour, and with Job he could say—"Though worms destroy this body, yet in my flesh shall I see God."

Editor.

Alabama Medical University.

CIRCULAR.

To the friends of Science and especially the friends of the Reformed system of Medicine:

A new epoch in the history of Alabama will bear date on the first Monday in November, 1845.

A COURSE OF MEDICAL LECTURES, will be delivered in WETUMKA, commencing on that day, ending on the last day of February.

The College was chartered at the last session of the last Legislature, and is purely of the THOMSONIAN Order, yet embracing every thing good and allowable in the old system, so far as true Medical Science will warrant.

Great caution and care is manifested in the course pursued by the Board, in securing the services of gentlemen of known eminence, as a Faculty, which is important in the inception of our Medical Institution; and we are warranted in saying that our Faculty is inferior to none in the United States—but a list of their names is the best reference.

JAMES WEAVER, M. D. Professor of Anatomy and Surgery. 320

HUGH QUINN, M. D. Professor of Obstetrics and Diseases of Women & children. 15

O. L. SHIVERS, M. D. Professor of the Theory and Practice of Medicine. 15

J. M. HILL, M. D. Professor of Materia Medica and Therapeutic Pharmacy. 15

L. F. W. ANDREWS, M. D. Professor of Chemistry and Medical Botany. 15

H. M. PRICE, M. D. Professor of Physiology and Pathology. 15

Matriculation Fee. 5

Graduation Fee. 25

Introductory Lectures—by Prof. WEAVER. This Institution puts in motion at the tide in the affairs of men, which if taken at the flood, leads on to fortune. Will the young men of the South take this tide and make fortune? Are there any among you who seek honors? How they are to be obtained in rich profusion! Do you wish to shed a bright halo round the brightest reign the world ever knew—the reign of Medical Reform? Then raise the banner of THOMSON, the American Hippocrates. Do you wish to cripple the insatiable Archer, that revels in worse than Bacchanalian wantonness among the cherishes of the earth! Then identify yourself with a fraternity that now numbers six millions strong, and is, in many sections, already in the ascendancy.

J. M. HILL, President.

B. F. BORN. H. B. HARRISON. J. ALLEN. J. A. RAYNOLD. J. McTIER.

Trusted present.

TEXT BOOKS

On Anatomy—Parson, Hornier, Wistar and Cloquet.

On Surgery—Gibson, Cooper, and other standard works.

On Theory & Practice of Medicine—Thomson, Comfort, and other Botanic writers.

Obstetrics—McGrier, Curtis and Meigs.

Physiology—Oliver, Dunglison and Keble—rand.

Pathology—Andrel.

Materia Medica—Maitson, Comfort & others.

Therapeutics—Eberle.

Chemistry—Buck, Turner, and others.

Botany—Any of the standard works.

Dictionaries—Hooper's, Dunglison's, and Webster's.

In conclusion, we have pleasure to state, that from information from various sources, a complete and respectable Class is expected to attend the next Session.

Good board and lodging can be obtained in Wetumka on reasonable terms.

FOR SALE.

THE subscriber has on hand and for sale, a fine close Carriage, and a fine Buggy with leather top, and two Spring Wagons, suitable for persons moving to Texas, &c.

Two second hand Barouches, all very cheap for Cash or trade. He is also ready to make and repair any kind of Carriages, Buggies, or Wagons at the shortest notice, and in the best possible style.

ENOCH FAGAN. 20. 12

MARION, Sep. 6, 1845.

L. UPSON, ATTORNEY AT LAW, Sharpsburg, Md.



Poetical Department.

THE MOTHER'S DREAM.

From the Paris Citizen.  
BY MRS. J. B. W.

Night had her sable curtains spread,  
The busy tribes of earth were still,  
My spirit to the dream-land fled,  
To seek its own mysterious will.

On fancy's airy wing I flew  
Along a sweet romantic vale,  
Where fragrant flowers of every hue  
To zephyrs round their sweets exhale.

Methought that sorrow's blighting wing  
Could never darken that pure vale,  
But soon I saw a wither'd thing  
And heard a sad, heart-rendering tale.

A wretched female form drew near,  
Her eyes bespoke a frantic one;  
Her words of grief broke on my ear,  
She mourn'd o'er a bearded son.

Tumultuously her bosom heaved,  
Her pallid cheek was bath'd in tears,  
Poor widow'd Mother was bereav'd  
Of the bright hope of former years.

Her hand press'd on her burning brain,  
Her brow was wreath'd in anguish wild,  
She call'd aloud, but call'd in vain,  
The drunkard's grave contain'd her child.

She said he was a pleasant one,  
And then in fearful shrieks would rave,  
O! save him, save my darling son,  
From the dark, doleful, drunkard's grave.

He was a bud of promise'd joy,  
And bloom'd a rose of beauty rare,  
But now I see my wither'd boy  
Caught in the wine cup's deadly snare.

She cry'd, O! Washingtonians,  
Have you no power my child to save?  
Poor maniac had forgot her son  
Lay in the loathsome drunkard's grave.

Then I awoke and burning tears  
Were gushing from my throbbing eyes,  
For thus I felt maternal fears,  
In my own anxious bosom rise.

I knew that snares on every side,  
Beset my own unconscious one,  
And Norway's pool with circles wide  
More fatal ruin ne'er begun.

Why have the temperance friends grown  
O why that glorious cause so cold,  
When floods of alcohol are sold,  
And in our village cellars grow.

From thence, in hydra-headed forms,  
It will come forth and scatter death,  
More dreadful than the Simoes storms,  
More poisonous than the Upsa breath.

From the Lovell Offering.

"THEY THAT SEEK ME EARLY SHALL FIND ME."

Cast aside those gems which shine,  
On the snow-white neck and brow,  
Take the pearl of greatest price  
For thy guide and portion now.

Thou hast tried the world, and found  
Vanity engraven there;  
Death has crushed thy fairest hopes,  
And deceit has laid its snare.

Thou hast tried the friends of earth  
And hast found them faithless too;  
Turn then to the Friend above,  
Who is ever just and true.

When affliction's stormy hour  
Comes to break the broussed reed,  
He will show this glorious power,  
He will prove a friend indeed.

Casting all thy care on Him,  
He will care for thee and thine;  
Then in brighter worlds above,  
Thou with Him shalt ever shine.

There to tune the song of praise  
Through unceasing years of time;  
Holler pleasures be enjoyed,  
Purer happiness be thine.

Brighter gems shall deck thee then  
Than India's wealth hath ever told;  
Thy hand shall strike a heavenly lyre,  
Thy brow shall wear a crown of gold.

AGRICULTURAL

The Agricultural Prospects of South Carolina—Her Resources and her True Policy.

[Continued from our last.]

We have thus enumerated some of the most important productions to which the agriculturist of South Carolina may resort, when cotton can be no longer grown on ordinary lands. But why confine ourselves so exclusively to agricultural productions, when labor might be so advantageously appropriated to other departments of industry? Why not improve the advantages that our State offers, by diversifying our pursuits and engaging in those employments that invite and reward, as amply here as elsewhere, enterprise and industry? The exclusive pursuit of agriculture can never alone ensure the highest degree of prosperity to a State. The farmer must be stimulated by emolument, and emolument must proceed from diversified industry. A new order of things is therefore necessary in South Carolina. The manufacturing must be combined with the agricultural system, making the success of each incidental to the other. This is the policy that has been pursued by the Northern and Eastern States. It is the policy advocated by the gentlemen whose productions head this article; and it is destined, ere long, we think, to be the policy of all the old Southern States.

Mr. Roper has shown, by referring to the last census of the United States, how great is the disparity between the Northern and Southern States, as regards the numbers engaged in trades and manufactures in proportion to population. Massachusetts has 1 in 8; Connecticut 1 in 11; New Jersey 1 in 13; New York 1 in 14; New Hampshire 1 in 16; Delaware 1 in 19; and Maine and Vermont 1 in 22; whereas Georgia employs in the mechanic arts but 1 in 60; Arkansas 1 in 83; Alabama 1 in 85; South Carolina 1 in 86; Tennessee 1 in 86; Louisiana 1 in 40; Kentucky and Indiana 1 in 13; and other Western States gradually decreasing in the scale. From

this, it seems that the Southern and Western States are very deficient in trades and manufactures. It is evident, therefore, that, to the amount of their several wants, they are dependant upon other places for supply. If South Carolina has but 1 mechanic in 86 inhabitants; and Massachusetts 1 in every 8, then South Carolina, according to her requirements, must be in that proportion tributary to Massachusetts or elsewhere. Hence we send to the North for hardware, machinery, building materials, carpentry, equipages, furniture, hats, shoes, baskets, pails, churns, brooms, and a thousand other articles.

The consumption of imported iron of all kinds, exclusive of cutlery, in South Carolina, exceeds \$2,000,000 per annum, yet vast quantities of iron ore have long been known to exist in many places within our State, and it has been only within the last few years that much enterprise has been exerted in turning it to account. The iron of Spartanburg and York has been tested in the Navy Yard at Washington, and decided to be superior to any in the United States.

Next to hardware, the most important article of traffic, in this State, is leather. The consumption of the various branches of its manufacture in South Carolina, is estimated at 24 millions of dollars; and it is thought that four fifths of this sum goes abroad for the purchase of it. For shoes alone \$1,081,700 are paid annually. Yet, we have raw hides in abundance, and all the materials necessary for tanning. The whole amount paid for shoes, harness, etc., could be kept in South Carolina, if efforts were made to do it, as the process of tanning is one of the most simple in the mechanic arts, and most of the articles into which leather is manufactured require but easy workmanship. Besides, the best of workmen could be induced to settle among us if the materials for carrying on business were furnished them in sufficient quantities, and thus the finest manufactures of leather might be produced.

But, in the change which it is proposed to bring about in the industrial pursuits of the people of South Carolina, so part of that change involves more important results, than the establishment of cotton manufactures. On this subject Gen. Hammond makes the following observations:

"In water power, our State may safely challenge comparison with any part of the world. From the mountains almost to tide water, the whole country is veined with streams of sufficient size, with ample fall and innumerable sites for erecting machinery of every kind. Experience has proved that our slaves can be made as expert as any other class, in all or nearly all, the operations of a cotton factory. With such abundant water power, and such cheap labor, if the effort be made, we can speedily supply our entire home consumption of goods of ordinary qualities and in due time we may expect to be able to compete with the rest of the world in every other quality, both at home and abroad. Already, a considerable amount of capital has been adventured in manufacturing not only cotton, but cloths of wool and cotton mixed, which can be sold as cheaply as any in the market, and pay a handsome profit. Our citizens, and especially our planters, ought to encourage such investments, by making it a point to give the preference, where the price and quality are the same, to our own manufactures. And this I believe, is all they require, to be firmly established, and become of vast importance in the approaching distribution of the capital and industry of the State."

In another place, he says:

"It is not alone by the amount of money which would be saved to us, by making and manufacturing our own leather, or by cotton factories or iron works, nor even by the foreign commerce they might ultimately give us, that we should be benefited. Although it is a false principle in legislation, that manufacturing should be forced upon a country by protecting duties injurious to other interests, there cannot be a doubt that where it grows up spontaneously, it is a great blessing. It makes an immense difference in the prosperity of any people, and especially an agricultural people, whether their workshops are at home or in other countries. Not only are they freed from heavy taxation in the shape of commissions, freights and tariffs, but the mechanic classes are valuable consumers of agricultural produce." They consume, too, the productions of one another. They add vastly to the nerve and sinew of the body politic. And when united in the same community with a class of industrious and enlightened agriculturists, they mutually enrich and strengthen one another. It is this union which has made Great Britain what she is, and will, I trust, at no distant future shed its happy influences over our Southern country."

Mr. Roper is equally an advocate for the establishment of manufactures:

"No state in this confederacy," says he, "is more adapted to manufactures than South Carolina. Her numerous rivers, with their tributary streams, all furnish powerful and extensive water privileges. Her climate is congenial, and a valuable material furnished for manufactures at the very doors. A productive back country yields the means of cheap supply; a highly improved road passing through the centre of the State, communicating with the far West, presents facilities of trade, while our fine land settlers offer a source of available labor."

Mr. Roper furthermore says:

"Domestic manufactures sectionally stimulate agriculture, in promoting the raising of stock, grain, hay, butter, cheese, bacon, flour, and all those supplies required for a class, removed from the tillage of the soil. These results have been demonstrated in Spartanburg, and around many of our large manufacturing establishments. The effect of this diversity of labor has been to extend competence among the neighboring people, to improve their morals, intelligence, and education, and establish a more respectable order of society. Dependunt upon such a state of activity and industry, will be a consequent internal improvement exhibited in living, in improved roads, or construction of rail roads."

Mr. Gregg has devoted his "Essays" principally to advocating the establishment of cotton manufactures in South Carolina. We will here remark, that there are some parts of his pamphlet of Mr. Gregg's, which give us "ample room and verge enough" for severe criticism. It is, however, in the main, a useful practical production and calculated to be of much service at the present time. To do justice to the merits as well as demerits of Mr. Gregg's pamphlet and the interesting subject of which it treats, would indeed require a separate article. We shall therefore be compelled to forego, for the present, anything like a critical analysis, and shall content ourselves with simply quoting a paragraph or two for present purposes. To those who are desirous of obtaining a good deal of useful information on the subject of cotton manufactures, we recommend its attentive perusal.

\* In illustration of this remark of Gen. Hammond's, we will here state, that, according to Mr. Roper, the factories of South Carolina now consume about 70,000 bushels of corn and wheat, with a proportionate quantity of beef, pork, and other essentials of subsistence.

In the preface to his pamphlet, Mr. Gregg says:

"When I saw bags of our cotton arrive in those mountainous districts, (of Connecticut, Massachusetts, Vermont, and New Hampshire,) which had been packed in the interior of South Carolina and waggoned over miserable roads, (in some instances, one hundred miles,) to Hamburg or Columbia, thence transported one hundred and thirty-six miles by rail road to Charleston, whence it sold, after being submitted to the charges of drayage, wharfage, commissions, and perhaps storage; thence re-shipped to New York to undergo similar charges, when it is purchased by one of those manufacturers, and again re-shipped to Hartford; and from the last named place, making a dangerous and difficult passage up the Connecticut river, is landed and again hauled, in wagons, some thirty or forty miles, over mountainous roads; and having now reached its final destination, (at double its original cost,) is manufactured into coarse cloth; going over the same ground again, it reaches New York where it is re-shipped to Charleston, and finds its way back again into the interior of our State. I repeat, when I saw these things, knowing, as I do the rich resources of South Carolina, and the facility with which this cotton could be turned into cloth by the labor around us, which might be applied to it without detriment to other pursuits,—could it be expected, that I would write, without using strong terms."

The remarks made by Dr. Cooper, in 1813 advocating the establishment of manufactures in Pennsylvania, are now applicable to South Carolina:

"Our agriculturists," says he "want a home market. Manufactures would supply it. Agriculture at a great distance from sea-ports, languishes for want of this. Great Britain exhibits an instance of unexampled power and wealth by means of an agriculture greatly dependent on a system of manufactures—and her agriculture, thus situated, is the best in the world, though still capable of great improvement."

"The state of agriculture would improve with the improvement of manufactures, by means of the general spirit of energy and exertion, which nowhere exists in so high a degree as in a manufacturing country; and by the general improvements of machinery, and the demand for raw materials."

"We have a decided superiority in the raw materials of cotton, hemp and flax, in our alkalies for glass-works; in the limes and the tanning materials of the leather manufactory; and we can easily procure that advantage, so far at least as our own consumption requires it, in the woollen manufactory. Other branches might be enumerated wherein our advantages of internal resources are undeniable; but I cannot say why we should neglect or despise these. Nothing but a stimulus is wanted to induce and enable us to make a proper use of our domestic riches. But men of skill and men of capital fear to begin."

Now is peculiarly the time when capitalists are encouraged to extend the manufacturing system in our State, and the signs of the times seem to indicate that they are alive to the importance of this measure. It was said by Judge Cheves, in his celebrated letter last September, that:

"Manufactures should be the last resort of industry in every country, for when forced as with us they serve no interest but those of the capitalists who set them in motion and their immediate localities. Commerce is the handmaid of agriculture, and agriculture the blessed employment of man."

(Continued in our next.)

JUDSON Female Institute, MARION, PERRY COUNTY, ALABAMA.

Number of Pupils present, last year, 172.

THE Fourteenth Term, Seventh Year, of this Institution, under the same Principal, Pao. MISO P. JEWETT, will commence on Wednesday, the first day of October next, with the usual large and efficient corps of experienced and accomplished Assistant Teachers.

This Seminary embraces, first, a Primary Department for small children; secondly, the Regular Course, including a Preparatory Department, and the Sub-Junior, Junior, Middle, and Senior Classes.

Particular attention is given to Reading, Spelling and Defining, throughout the whole course.

The art of Composition is taught methodically, on the Inductive System, and with great success. A half hour, every day, is devoted to Penmanship, exclusively.

All pupils are taught Vocal Music without charge. The Pestalozzian method is pursued with the most satisfactory results.

It is not expected that all Pupils will pursue the course requisite to obtain a Diploma. Young ladies may enter the Institute at any time, and pursue such studies as they may prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the "ARTIAL COURSE."

The course prescribed for those who aspire to the honors of the Institution is extensive and elevated. The Trustees being desirous to make thorough and finished scholars.

MUSIC DEPARTMENT.

The ablest Professors and Teachers are engaged in this Department, and at the highest salaries in the South. The attention of Parents is particularly invited to this fact.—There are nine Pianos in the Institution; one of which is COLEMAN'S, the best of the kind; combining in itself the brilliancy of the common Piano, the sweetness of the Seraphine, and the majesty of the Organ. No additional charge is made for instruction on the Eolian.

APPARATUS.

The Institution is furnished with a valuable Apparatus for illustration in Natural Philosophy by Chemistry, Astronomy, Geology, &c. It is also provided with a large collection of Maps, Atlases and Charts.

THE LIBRARY.

Contains the most important works in Ancient Classical and Modern English Literature, as also in History, Antiquities, Biography, &c.

THE SEMINARY RESIDENCE.

This is a splendid building, finished in a style of convenience, taste, and elegance, rarely surpassed; and furnishing accommodations for 150 or 200 students. It occupies a commanding site, in a location elevated, dry and healthy.

THE INSTRUCTION.

In the various studies pursued, is of the most thorough character. It is intended that the pupil shall fully understand every subject which engages her attention. By combining familiar lectures with the teaching of the text-book, the instructor causes the knowledge acquired by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns things, not mere names—ideas, not mere words.

THE GOVERNMENT.

Is vested in the Principal, aided by his Assistants in the Faculty of Instruction. A prompt and cheerful obedience to the laws is always expected; and this is enforced by appeals to the reason and the conscience of the pupil. The course, sustained by constant reference to the WILL and GOD, has been uniformly successful in creating a hearty in the discharge of duty. Should the role of recreation remain unbroken, and any young lady

continue perverse and obstinate, in spite of kind and faithful admonition, she would be removed from the privileges of the Institution. None are desired as members of this Seminary, except such as are happy in observing wise and wholesome regulations.

THE MANNERS, personal and social HABITS, and the MORALS of the young ladies are formed under the eyes of the Governors and Teachers, from whom the pupils are never separated.

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

They never make or receive visits.

They rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governors.

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

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

They wear a neat but economical uniform on Sabbath and holidays, while their ordinary dresses must never be more expensive than the uniform.

Expensive jewelry, as gold watches, chains, pencils, &c. must not be worn.

No accounts to be made in town.

PRESENCE.

This Institution has a College, is permanent in its character. Parents and Guardians may place their daughters and wards here, with the confident expectation that they can here successfully prosecute their studies, till they have completed their school education. Young ladies need never be detained a single day, for fear of sickness.

BOARDING IN THE INSTITUTE.

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

Rates of Tuition, &c.

PER TERM OF FIVE MONTHS.

Primary Department, 1st Division, \$10  
2d " " " " 12  
Preparatory Department, and all English Studies through the whole course, 15  
Music on the Piano and Guitar, (each) 25  
Use of Instrument, 5  
Ornamental Needle Work, 15  
Drawing and Painting, 15  
Wax Work, per lesson, 1  
French, German and Italian, (either or all) 15  
Latin, Greek and Hebrew, (do do) 15  
Board, per month, including fuel, lights, washing, bed, bedding, &c., 11 50  
Incidentals, (fuel and servant for school-room, &c.) per term of five months, 1 00  
Use of Library, per annum, 1 00

From the above rates, it will be seen that the price of Board and Tuition has been GREATLY REDUCED. On the studies indispensable to graduation, the reduction is one-fourth from former prices. The average reduction, in all the studies, is about twenty per cent. Thus, at a moment's notice, the highest property in the Institute, the Trustees have brought down the expenses to a level with "the times;" and the honors of the institution are now within the reach of the community at large.

Board and Tuition will be payable, one half in advance, for each term of five months; the balance at the end of the term.

Tuition must be paid from the time of entrance to the close of a term—no deduction except at the discretion of the Principal.

Each young lady must furnish her own towels. If feather beds are required, they will be supplied at a small charge.

No young lady will be permitted to receive her Diploma, until all her bills are settled.

N. B. The entire expenses of a young lady, pursuing English studies only, will be \$145.00 a year, for Board and Tuition.

Two Hundred and Twenty Five Dollars, per annum will cover all charges for Board, Tuition, Books and Stationery, for a young lady pursuing the highest English branches and Music on the common and on the Eolian Piano.

BOARD OF TRUSTEES.

GRK. EDWIN D. KING, President.  
WM. HORNBUCKLE, Secretary.  
LANGSTON GOREE, Treasurer.  
JAMES L. GOREE.  
LARKIN F. TARRANT.  
JOHN A. LO-KHART.  
WM. N. WYATT.  
August 9, 1845.

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, that he continues as heretofore at

FACTORY AND 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, Baggings, and Rops, &c. will be filled on the usual time, and the articles carefully selected.

WILLIAM BOWER.  
Mobile, July 8, 1845. 46 if

NEW GOODS!

CASE & WILSON would inform their friends—customers and the public generally, that their recently extensive assortment of HATS, 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 invited 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 sleeping room attached.  
Feb. 23, 1845. 6 if

COPARTNERSHIP.

THE UNDERSIGNED have formed a co-partnership, for the purpose of transacting Commission Business, under the name of Harrison & Robinson, from and after the first day of May next.

E. HARRISON,  
(of the firm of Harrison & Blair.)  
C. ROBINSON,  
(of the firm of Hoyt, Ford & Robinson.)  
Mobile, April 16, 1845. 6w

T. S. FELLOWS

OFFERS to the public a good assortment of Jewelry, Watches and Silver work—Piano Music and Musical Instruments, Cutlery and Plated Ware.  
Watches repaired and warranted to keep good time.  
Marion, June 10, 1845. 22 if

Factor & Commission Merchant, Mobile

RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the summer at MARION, PERRY COUNTY, ALABAMA, will be promptly attended to. He will remove to Mobile early in October. July 25, 1844. 7 if

BROADBENT, NEWTON & Co. COMMISSION MERCHANTS.

R. Broadbent, A. M. Sprague, I. Newton, A. A. Winston, N. Orleans, N. Orleans.

NEWTON, WENSTON & BROADBENT, Commission Merchants.

No. 55 MAGASIN STREET, N. Orleans, N. Orleans.

BOARDING HOUSE

MY MRS. A. J. SCHUBERT, Southeast corner St. Louis and Claiborne streets, MOBILE.

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

GEO. G. HEARNY COMMISSION MERCHANT—Mobile.

G. G. H. begs leave to say to those who may favor him with their custom, that any orders which may be given in relation to their Cotton will be rigidly obeyed; and when sales are submitted to his judgment, he will exercise such discretion as is afforded by the most extended information he is procuring of the state of the market, consumption and crops, as well as that of a long experience as a merchant in Mobile. Oct. 17, 1844.

COMMISSION BUSINESS.

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

THE CHILTON, Attorney at Law and Solicitor in Chancery.

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

TIN WARE MANUFACTORY.

PLAIN TIN WARE of all kinds, manufactured and sold low for cash, wholesale and retail, at JON'S OLD STAND IN MARION.

JOHN WORK in the Tin Sheet-iron and Copper line, done at the shortest notice, and in the best manner. Breevax, Tallow, Old Pewter, Dry Hides, Deer Skins, Lard, Eggs, Chickens, Turkeys, Corn, Fodder, Wheat, &c. &c. taken, and the highest market price allowed, in exchange for tin ware. UPSON & MELVIN.

DENTISTRY.

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

Office over the store of Wm. Huntington & Son. November 14, 1844 23 if

FOSTER & BATTELLE, successors to Griffin & Battelle.

WHOLESALE GROCERS, No. 34, Commerce Street, MOBILE, ALABAMA. REFER TO REV. Alexander Travis, Conecuh Co.

Rev. J. H. DeVotie, Perry  
David Carter, esq., Butler  
Capt. John Fox, Monroe  
Judge Ringold, Marengo

may 25, 1844. 16 if

Boot Shoes, Hats, &c.

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

Also, Hats of every description. Sole and Upper Leather, Lining Skins, Gun-band 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

GORDON & CURRY, Commission Merchants, Mobile, Alabama.

No. 6 St. Francis street, Mobile, Ala. References:—J. W. Kidd, Oakbury. G. W. Gunn, Tuskegee. Dr. C. Billingsley, Montgomery. J. M. Newman, Cahab Johnson, Conecuh, co. William Johnson, Selma. J. H. DeVotie, Marion. Bragg, Tolson & Co., Greensboro. James S. Morgan, Dayton. Basil Manly, Tuscaloosa. John Collins, St. Clair county. Dr. Wm. Dunklin, Lowndes co. John Essel, Esq., Mississippi.

November 21, 1844 24-ly

LATEST FASHION.

FEW new Style trimmed Silk Bonnets Just received and for Sale by C. SANFORD & Co. Marion, May, 21st, 1845. no 18

BOOK STORE AT MOBILE.

J. M. BUNWALT & Co., Booksellers and Stationers, 35 Dauphin street, Mobile. Always keep constantly on hand a large and well selected stock of articles in the BOOK and STATIONERY BUSINESS, as can be found in the Southern States, and purchased on as favorable terms—and they are prepared to sell cheap for cash or city acceptance, either by retail or wholesale. Their stock embraces every variety of LAW, THEOLOGICAL, MISCELLANEOUS, and SCHOOL BOOKS.

Law Libraries furnished on the most liberal terms. Also Private and Public Libraries, with miscellaneous books.

Particular care is taken in selecting the latest and most approved editions of School Books, and punctuality and promptness observed in filling orders for Teachers of Schools and Colleges.

Gentlemen desirous to import any particular Law or other book, will, by leaving their orders, be promptly attended to.

Gentlemen at a distance can rely upon a speedy supply of their orders, and being as liberally dealt with as if personally present.

Sunday Schools furnished with Books of Instruction. Also for Premiums and Library use.

They are also Depositors of the Mobile Bible Society, where can be had for auxiliaries and Sabbath Schools, Bibles and Testaments, at the Amos B. Bible Society's cost, with expenses of freight added.

Connected with their establishment is a most complete Bindery, in which Dockets and Record Books for Clerks of Counties and Sheriffs of Counties; Ledgers, Journals, Day and Cash Books, for merchant establishments; together with all the variety of smaller Blank Books, are ruled to any pattern and bound in the neatest and most substantial manner. Also, Music, Periodicals, &c., bound in the neatest style or to pattern.

Law and Mercantile Blank Books printed to order. Constantly for sale, the usual Bibles, Testaments, Deeds, Licenses, Checks, Notes of Hand Receipts, Bills Lading, Bills Exchange, Foreign and Domestic, &c., &c. all on the finest paper.

Printers of Newspapers, Periodicals and Books, furnished with all the materials connected with the establishment.

They invite all persons that purchase any articles connected with the Book and Stationery Business to forward their orders, or if visiting the city, to examine their Stock and Prices, before purchasing elsewhere. Mobile, July 1, 1845. no 27

J. C. CROCKER, Physician & Surgeon.

Would respectfully inform his friends and the public generally that he has located himself permanently in Marion, Perry County, Alabama, to attend to all calls in the various branches of his profession. He can be found during the day at the Drug Store of Dr. S. A. Michael, and at night at the residence of A. P. Langdon. Dr. Crocker flatters himself that from his extensive experience he has had in the practice of Medicine and Obstetrics as well as in Surgery in the North, he will be able to give entire satisfaction. All surgical operations will be performed on reasonable terms—such as excision of enlarged tonsils, club foot, Strabismus, C. tract and all the operations about the eye. Persons wishing surgical operations can have them performed at Marion or at their residences in the adjoining Counties. Marion, July, 23, 1845. no 27