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"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—*I Corinthians, xiii. 6.*

[JOHN G. MARKHAM, 1880]

MARION, (PERRY COUNTY, ALABAMA.) MARCH 2, 1849.

[NUMBER II

nothing of the mental discipline, naturally resulting from the study of the original languages, or of the greater command of words, and the consequent advantage which thence arises in communicating what is understood; it is easy to see, how necessary is the knowledge of the original language of the spirit, even in order to a right understanding of the sense of the Spirit. Nor is this all.

2. *The preacher of the gospel should be familiar with the history of the times in which the scriptures were written.* The bible, you need not be told, is a highly metaphorical book. If there are portions so plain and simple, that a child may understand them; there are others again, so

INTELLIGENCE OF THE MINISTRY.

In the preceding number, we addressed you, beloved brethren, upon the piety of the Ministry. Perhaps, our communication on that subject was even longer than is proper for the columns of a Newspaper. Our apology is, the *great assistance* we attach to that subject, added to the reflection that so little is commonly said to our ministry, in order to draw them back from outward things to the wants and dangers of their own souls. Let us, however, call your attention, now, to another branch of ministerial interest: we mean their *intelligence*. If deep and uniform piety is indispensable to our safety as *men*; a high degree of intelligence is also important to a proper and agreeable discharge of our duties as *ministers*. The former involves all our hopes of salvation; the latter, much of our prospects of usefulness.

The Ministry should be men of profound intelligence. This we conceive is implied in many expressions of the Scriptures. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine." Whatever sense we attach to these expressions—whether they relate to the matter, or to the manner of instruction—it must be confessed that they require, by implication, intelligence in a high degree. Consider the necessities of the people, and the primary business of the preacher. They are ignorant and need instruction; they are unbelieving and need evidence; they are listless and need persuasion. If we may so say, the preacher must need be an expositor, logician and orator.

To preach is to teach the things of the Kingdom of God. The subject matter of our ministry is, indeed, contained in the scriptures of the Old & New Testaments. These are our text book, with which we must needs be familiar, not for our sives alone; but also for others. From the labyrinths of these sacred pages are we to draw—"both new and old."—all our counsels, our admonitions, our reproofs and our exhortations. Of these heavenly oracles, the preacher is a divinely appointed expositor, whose profound mystery he is to open and unfold—separately and distinctly—then in harmony and connexion—so as to make all men see the entire faith, the unity of the faith, and the just proportions of the faith.—To fulfil this high behest it is important,

1. *That he should be familiar with the original language of the Scriptures.* It is remarkable that the Holy Spirit should have confined himself to the times of the Hebrews and the Greeks, in communicating the will of God to man. Of this you are aware; and we have admired the wisdom of it: because, their tongues were, at once, the most precise and accurate; and, at the same time, the most comprehensive and full. We have an English translation of the Bible, we grant; and we are frank to allow, that it is perhaps, the best and most literal translation of its size in the world; but it must not be concealed, that it often fails to express the full and adequate sense of the original. This is owing, partly, to the natural bias that existed in the minds of the translators at the time; and partly, to the natural changes of language since that period; and especially to the meagreness and insufficiency of our tongue. Instances of each of these defects might be multiplied almost beyond number, did our limits allow. They are, however, familiar to all who have examined the subject, and are, therefore, prepared to decide upon such questions. Many of these inaccuracies materially affect the sense of the sacred text, and to

nothing of the mental discipline, naturally resulting from the study of the original languages, or of the greater command of words, and the consequent advantage which thence arises in communicating what is understood; it is easy to see, how necessary is the knowledge of the original language of the spirit, even in order to a right understanding of the sense of the Spirit. Nor is this all.

2. *The preacher of the gospel should be familiar with the history of the times in which the scriptures were written.* The bible, you need not be told, is a highly metaphorical book. If there are portions so plain and simple, that a child may understand them; there are others again, so highly ornamented with tropes and metaphors, as to require the skill of the sage to unfold them. These figures are drawn from all the manners and customs, the arts and employments, the sports and festivals of antiquity. The sheep fold and the market, the farm and the merchandize, the dance, the race, and the battle-field—are the simplest of the symbols employed. Usages, unknown in modern times, were laid under contribution to furnish the similes of the Spirit, in his divine communications to earth. Modes of thought and modes of expression, such as are now to be found, only in the rubbish of ancient ages, were as familiar to the Hebrew and the Greek, as is the dialect of the nursery to us. In phrases and idioms of this character, are we to search for all the delineations of the Kingdom of Heaven, and the operations of grace. Here we are to trace the nature, the extent, and dangerous consequences of sin; and here we are to search for that plan of grace and human recovery, which is the glory and the happiness of the world. And when we remind you again, that these we are to understand, not for ourselves alone, but for others also, we are sure, you will not fail to appreciate the thought we are desirous to express. What dangerous consequences to truth, have sometimes resulted from an inconsiderate use, of the metaphorical language of the bible! Surely, if designing and wicked men have, by their learning, abused the truth, undesigning and good men, have done the same, for the want of greater knowledge. But,

3. *The preacher of the gospel should be particularly familiar with the philosophy of the human mind.* Men are constituted religious beings; and their religious nature admits of every variety of degrees. To these several capacities a divine religion must be adequately adapted. God can neither require more, nor less than his creatures are capable of rendering. His infinite justice will be satisfied with nothing less; and his infinite mercy can exact no more. Righteousness must be laid to the line & truth to the plummet. The scales of the sanctuary must be fairly balanced. The full measure of an angel must be given him, and that of an infant proportioned to his stature. Every man must have his appointed meat in due season. All the affections of the mind and the tempers of the heart, are to be analyzed and drawn out to perfection. The inscrutable powers and determinations of the will, are to be surveyed and guided. The whole mental and moral nature is to be

cultivated and brought into subordination to the high behests of heaven. In a work like this, generalizing is out of the question. Every recess of the soul is to be entered with the light of truth; and against every rampart of unbelief and sin, the fulminations of the law are to be turned. Not a vestige of self is to remain unshaken and unsubdued. The last enemy within, that lifts its unconquered front to the majesty of Heaven, is to be slain. Every imagination and thought that opposeth itself to the mandate of the Eternal, is to be demolished: and tell us, whether there be no imperative necessity that he, who is to conduct such a campaign, should understand all the tactics of this holy crusade; should be familiar with the nature of mind in all its ramifications and powers;—should be familiar with the laws that govern thought, and control virtuous actions?

We will not say, my brethren, that one cannot become a fair theologian, without learning all these things in the schools; nor yet, that one cannot attain to considerable usefulness without even that extent of learning which may, perhaps, be inferred from our present argument. No

Blessed be God, whatever may be the advantages of learning; and whatever may be the facilities of the schools in the attainment of the desired education; many there have been, who, by dint of indomitable exertion in private—having no “instructor, guide, or overseer,” save the Holy Spirit—have, nevertheless, attained to the first eminence in the Theological world. And there have been others, who, though bowed down under the weight of a cold and heartless adversity; yet, by adding to great force and originality of personal character, the deep and consistent piety of a devoted Christian, have accomplished much in the cause of Christ. The condescending grace of “God,” has often chosen the weak things of the world to confound the mighty—but no flesh should glory in men.” This, however, is no reticulation of our argument; because, they are to be considered rather an exception to the great body of men. Nay, what might they not have become, and what might they not have accomplished, had they enjoyed the additional advantages of a thorough education? It is easy to be perceived, that if under all the embarrassments by which their ministry was surrounded, they attained to heights of knowledge and usefulness, such as we have intimated, those heights had been infinitely increased, under other, more favorable circumstances. Accordingly, we have uniformly remarked, that they have been the *first* to deplore their want of more liberal advantages; and the *first*, to insist upon the importance of an enlightened ministry.

To the objection of the ministry, if it is sometimes objected, we know, that "the apostles were ignorant and unlearned men." We incline to think, however, that this is said without due consideration. If what is intended by it, is, that the apostles were never subjected to the ordeal of a college life; of course, we shall not deny it. But let it be observed, that the apostles suffered none of those necessities of laborious and protracted study to which we have referred. Their primary business was simply that of a witness to what they heard—which, of itself, ensured no great degree of learning. They spoke in the self-same language adopted by the Spirit, in making his Divine communications to earth. The metaphors employed by the Spirit were chosen, also, from their own arts and employments, their own customs and manners. In these metaphors and in this language, "it was given unto them to know the mysteries of the kingdom of heaven." Nor were they, even yet, sent forth to preach the gospel to others, until they had been so far instructed, as to be able to answer the question positively; "*Hice ye understood all these things?*" How different from this is the present condition of the ministry? We are not called into the pulpit, to depose what we have seen with our eyes and heard with our ears; but to proclaim and to defend what was seen and heard by others. Nor are we endued with any plenary inspiration of the Spirit, by which to discover, miraculously, the doctrines and sentiments of the apostles; nor yet, with any supernatural "power of performing signs and wonders," to compel the obedience of faith. For our knowledge of their doctrines, we are wholly dependent upon a correct understanding of their own terms and phrases—"comparing spiritual things with spiritual;" and upon a chain of proposition, judiciously arranged, and pressed with the energy of a soul, deeply affected with the truths we preach, to command the assent of our audience. What a task is ours! What high responsibilities are resting upon us! The world is perishing in unbelief. To believe is absolutely impossible without light and evidence; and to furnish this is the great, the sole object of our ministry. How can we perform it without study? Let us study to shew ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth."

THE BIBLE FROM GOD.

If a man has plain and positive proofs that the Bible is a Revelation from God, it is not because a few difficulties and petty evils and objections are brought against it, that he should give up his belief in its Divinity. Rather, should he say, it is true the Christian religion

things that are hard to be understood, things that I cannot explain, yet it is not for this reason to be rejected. The wise man will bind the plain evidences of Scripture close to his heart, and then he need not stop to unscrew cavils, and sophistry, but rest assured that thinking, sensible and good men, will come round to his opinion, and see that he is right, while Almighty God will approve his course.

The great question in regard to the Bible is this. Has God spoken? Has He made a revelation of himself? If he has then we have it in the Holy Scriptures, in the religion established by Jesus Christ.

If we open the Bible casually, about the middle, we shall most probably strike somewhere in Jeremiah. In the 35th chap. of this prophecy, there is an account of a singular people called the *Rechabites*. Jeremiah was commanded to set wine before them. They refused to drink, and gave as a reason that Jonadab the son of Rechab their father, had commanded them neither to drink wine, nor to plant vineyards, nor field, nor seed, nor to build any house, but to dwell in tents, they and their sons for ever." In other words they were to locate in no one spot, but to raise large herds of cattle, and pasture them from place to place. And who were these Rechabites? Not Jews, but descendants of Jethro the Kenite, the father-in-law of Moses, who was invited by Moses to come to the promised land with the children of Israel, when they came out of Egypt. Not belonging to any of the twelve tribes, no portion of the land was laid out for them but they dwelt as allies, or friends of Israel. Jonadab lived in the time of Jehu, King of Israel, about 250 years before Jeremiah, and seeing that if his posterity went to plant land, and sow seed, and have fixed habitations and vineyards, when the country became thickly settled by the Jews, strife and extirpation would follow, he commanded his sons to live a wholly pastoral life, and to drink no wine, but they might not plant vineyards. For 250 years they had lived thus, and obeyed the arbitrary command of their Father, when Jeremiah set the wine before them in one of the chambers of the Temple and they refused to drink, urging that to that day they "obeyed the voice of their Father."

The Lord now commanded His prophet to say to the children of Israel, who never had for one hundred years been faithful to their Heavenly Father, "Will ye not receive instruction, to hearken to my words, saith the Lord. The words of Joadab, the son of Rechab, are performed, for unto this day they drink no wine; notwithstanding I have spoken unto you, rising early and speaking, but ye hearkened not unto me." The prophet is then commissioned to threaten Israel for their disobedience, and concludes with this remarkable promise, or prophecy to the Rechabites: "Thus saith the Lord of Hosts, the God of Israel: *Because ye have obeyed the commandment of Jonadab your Father, the fore saith the Lord, Jonadab, the son of Rechab, shall not want a man to stand before me for ever.*"

There was a promise in fact, that there should always be some of the R-chabiles upon the globe. If this prophecy were construed quite literally, it might be expected that there should always be at least some of them remaining as a distinct tribe upon the earth. We might not be able to trace them, they might be hidden in some remote corner of the earth, but the word of God seems to be pledged that some of this tribe shall ever remain.

But consider the great improbability, the absolute impossibility, without a miracle, continuous for three thousand years, that there should be literally a tribe of them still existing and traceable on earth. If it can be conclusively proved that the Sanchaites still exist as a people, it will be more wonderful than the preservation of the Jews. For a tribe to maintain its existence, without a foot of land of their own, from the beginning of their course, without a house ever owned, without field or vineyard, or seed ever planted, dwelling in tents for three thousand years—a tribe formed among and within the tribes of the Jews—those tribes all mingled up, yet thus preserved—with only a religion borrowed from the Jews, yet preserving more pure than the Jews themselves—a tribe banished in the midst of the Jews when scattered first by the Babylonians

aptivity—afterwards by the Ramish subjugation. If now it can be satisfactorily shown that though the Jews have been scattered under every form of government, the *Rachabites* have always been preserved, every one must admit that it would prove a miraculous, a supernatural power to foresee, and to achieve this most difficult problem of all history.

As if to make it impossible that the Rechabites should be preserved but a few years after this promise, they were carried captive by the Chaldeans with the children of Israel, and the 71st Psalm was probably sung by them, during their captivity. "In thee O Lord do I put my trust, let me never be put to confusion," (see Septuagint version.) And while ten of the tribes of Israel were scattered, they returned. After that no more was heard of them. Josephus slightly alludes to them, just before the destruction of Jerusalem, but from that period, the world knew nothing of them. Toledo, a celebrated Jew of the 12 century recorded a tradition that they still existed in Arabia, but that was all that was known of them up to the year 1827. No doubt many infidels shook their heads in triumph over this passage. One of the most excellent Religious Encyclopedias, that of Calmet, is at a loss how to account for it, and after mentioning many conjectures, confesses itself unable to solve the difficulty.

In the year 1827, Dr. Clark, travelling in Arabia, discovered this very tribe existing, and now numbering some 60,000. To this day they live exactly as described by the prophet—have no house, plant no vineyard, drink no wine, sow no seed, but subsist by their cattle, and while all the Arab tribes around them have become Mahomedans, they have ever maintained pure Judaism, and even made war with Mahomed himself. They have since been visited several times by different travellers, especially by Jos. Wolff, whose account of them is most graphic. He says that having heard of them near Yemen, he made enquiries of some Jews residing there; while speaking, a young man rode up—"See there is one of them," the Jews exclaimed. Dr. Wolff examined him, and with great frankness, answering all questions in a voice of thunder, he took a Hebrew Bible from Dr. Wolff's hands, and read this very 35th of Jeremiah. He then said—"I am Ben. Jonadab, Ben. Rechab—I am a son of Jonadab the son of Rechab." He then conducted Dr. Wolff to his tribe, who found them at that time encamped in their caves near Mecca, living just as described by Jeremiah three thousand years ago, and professing the Jewish religion. "Like their fathers, they neither sow the fields nor plant vineyards." "They all speak Arabic, and read Hebrew"—and asked Dr. Wolff, to bring them more Bibles, having copies, however, preserved among themselves. About twelve years afterwards he again met with them, and gave his narrative in his own words.

"I left Saneef on November the 28th, and proceeded on the road to Sanaa, which I learnt was besieged by the Rechabites. Of course the caravan with which I was travelling, ran no small risk of this accident. I therefore took a mule, and went on alone to Sanaa, desiring the chief of the caravan to wait till he heard from me. As soon as I had passed Matrin, I saw a swarm of the Rechabites rushing to me, exclaiming, 'Hoo, hoo, hoo!' Holding up my Bible, I dropped them all at once, and they shouted, 'A Jew! a Jew!' We dismounted, and sitting down I told them that I saw twelve years ago, one of their men in Mesopotamia, Moosa, by name. 'Rechabites!—is your name Joseph Wolff?' They—Yes! Then they embraced me. They were still in possession of the Bible I gave to Moosa twelve years before my arrival in Yemen."

I spent six days with the children of Rechaab (Ben-Arach). They drink no wine, plant no vegetables, sow no seed, live in tents and remember the word of Jehovah the son of Rechaab. — With them were children of Israel of the tribe of Dan, who reside near Jerim in Hamtramud, who expect in common with the children of Rechaab, the speedy arrival of the Messiah, in the clouds of heaven. Neither party now offers sacrifice. They requested me to reunite among them and preach the doctrine of the Messiah, as they called the gospel and to marry one of the daughters of Rechaab. The children of Rechaab say, "We shall one day fight the battles of the Messiah, and capture our fathers (Auds) Jerusalem." They are the descendants of those whom the Mohammedans called *Yehood Kishbar*, who defeated Mo-hammed in several battles, but they were at last themselves defeated, for they had sinned, and the Lord of Tzur (Shur) was not with them. I sent them to the chief of the caravan to fetch about eight Hebrew Bibles and Testaments, which I gave them. One of the party, Lookee, belonging to the powerful tribe of Hamtramud, a friend of Beni Rahmo, encouraged me and the whole caravan waited within the gates of Samra, where I lodged.

in the month of December."—*Dr. Wolff, Vol.*
p. 59.

Here is one of the most literal fulfillments of the prophecy possible. Here been this tribe preserved, stronger than ever,—its religion and mode of life the same as three thousand years ago. There is probably no other people on earth so little changed. Consider how comparatively kingdoms have perished. Egypt with her sphynx and over-luxuriant mounds, then in her prime, has been conquered again and again, and ground to dust. The Assyrian Empire has crumbled. The Israelites have been reduced to Malomet. The Medes and Persians have changed their laws, government and religion many times. Where is great Babylon, with its gates of brass and its impregnable walls? A desolation, while the tents of the Arabites stand fast. Where is proud Nineveh, at that time flourishing? Now to be traced. Solon at that time was giving his laws to Greece; those have perished, and Greece; what but the commands of Jonah's God obeyed, and his descendants drink and plant no vineyard. Rome with the splendors of her power, and potent empire, was then almost in her infancy; she has risen, flourished and faded away—yet this little tribe, like a spark in the midst of the ocean, has kept secure, while all other nations have changed, because the mighty God spoken by Jonah the son of Rechabai, wanted a man to stand before me. It would hardly be possible to come a more wonderful or exact fulfillment of the prophecy. If it had been found in Scripture, in so many words, that a country as America, should contain twenty millions of people; if the history of this country, had been exactly foretold in the book of Jeremiah, it would not have been such a clear and overwhelming proof of the Divinity of the Scriptures; for it might then have been that the prophecy suggested its own fulfillment.

But here how unlikely, how impossible chance, or aught beneath Divine and Omnipotent power was this. A tribe without land, or language, or government, or religion; living in the midst of another people—that people confused, its rest lost and dispersed,—this tribe, its existence being unknown for 1800 years, now standing up exactly answerable to the Divine declaration.

Infidels may bring a thousand objections, and the humble Christian may not be able to answer them at once, but if he will point to one case such as this—and there are very many equally strong, and they are accumulating in each age—he can doubt that *God has spoken*; nor can he doubt the supernatural origin of our religion.

RESPONSIBILITY OF UNBELIEF

A fruitful cause of scepticism is found in the supposed irresponsibility of many of our opinions.

For that which is constitutional, instinctive, and unmodified by valid doubts we are not accountable. As opinion were formed without the modifying influence of the heart, the mind might be just. But it is not so. There no place where passion, prejudice, and aversion, have more place than the will which sends out to summon witnesses on one side only, or on both; it shall decide,—which shuts the eyes, stops the ear, and suspends the record pen, and is all awake, *currente calce*, when the sides testify, which favors inclination. It is the will which writes testimony on record, or upon brass, favors or offends. It is the will,—the dexterity of an evil heart,—which turn up and piles into the scales, all the strong arguments which favor incline and keeps out the arguments which return them against predominant desire, and when the light is too overpowering render our erroneous verdict possible, see us in the glass the truth, and stray from inattention, willingly for image and super-scription; and where conviction maintains its empire the tongue in opposition to the judgement. Such being the weak and powerful dexterity of the heart, need a powerful responsibility to be laid on behavior. Among the high responsibility is the guardian of the nation. Nothing in the market, on it, and on earth fully about subjects, its press, the power, its audacious. How

their brethren, state that there are now in the hands of the Librarian many valuable

which may be had on application to him. Your board immediately after the reception of the books purchased, believing that the advantages of the Library would be thereby more generally diffused, made an order establishing three depositories, as above named, which they furnished with the valuable works, intending at the same time to keep in the Library, for the use of the brethren, as much variety as their limited means would admit. They have now resolved on making an equal distribution among the several places of deposit named by the Association. To this the number of volumes should be increased, which cannot be done without an increased aid. Your Board, in view of the blessings bestowed upon this enterprise, desire soon, to send for a new supply of books; and, therefore, request those who are in arrears, to send up their dues. To those who have not heretofore aided in this work we say, consider the advantages to be derived from having your community furnished with valuable reading matter, upon good terms; and send up accordingly. To those who have heretofore aided us we would say, cease not in well doing. In order that the members of the Association may have an opportunity of being more certainly advised as to the nature of our purchases, the Librarian and brethren are requested to have the books belonging to the Library at the next session of the Tuskegee Baptist Association.

Respectfully submitted,
D. P. CULBERTSON, Pres. of Board.
G. W. GUNN, Sec'y and Librarian.
Tuskegee, Dec. 1849.
(The Index please copy.)

MISSIONARY MEETING.
According to a resolution passed at the last session of the Salem Baptist Association, there will be a Missionary meeting held at Enon, Macon county, Ala., commencing Friday before the 5th Lord's day in April next. The Churches within the bounds of the Tuskegee Association are earnestly requested to represent themselves in that meeting. The object of the meeting is, to secure a co-operation between the two Associations, to supply the destitution between Barbours county and West Florida. Delegates have already been appointed from all the Churches in the Salem Association. Will not the Churches of the Tuskegee Ass'n represent themselves on that occasion? Come, brethren, let us all be there, and co-operate with our Salem brethren in this noble work. Let every Church be represented. A recital of the destitution in that large territory, we propose supplying, is calculated to move the most lethargic to tears and prayers, and the most vigorous efforts. Can any Church in our bounds deny herself the privilege of participating in this glorious enterprise.

SAMUEL HENDERSON.
Tuskegee, Jan. 31st, 1849.
"Christian Index" please copy.

PUBLICATIONS, OCCASIONAL AND PERIODICAL.

PRINCIPLES OF ZOOLOGY. By Agassiz and Gould. This is the title of a small volume lately issued from the press of Messrs. Gould, Kendall & Lincoln, Boston. It is designed "to furnish an epitome of the leading principles of the Science of Zoology, as deduced from the present state of knowledge, so illustrated as to be intelligible to the beginning student." Prof. Agassiz is at the head of the Scientific School at Cambridge, and is probably the most distinguished naturalist now living. Dr. Gould is also an eminent naturalist of Boston. From the joint labors of two such men, we might expect a work eminently adapted to the wants of the American student. But whether this is precisely the book needed, one in all respects suited to the use of Schools and Colleges—the practical teacher may perhaps question. The volume in hand is devoted to Comparative Physiology, as the basis of classification, and is to be followed by another on Systematic Zoology. Both together will furnish a complete system, and will probably answer the purposes of instruction, better than any other work yet published on this subject.

Natural History, in all its departments of Zoology, Botany, Mineralogy, Geology, Chemistry, &c., well deserves a more prominent place in all our systems of education than it has hitherto received. Studies of this class have been kept entirely in the back ground, or only introduced to fill up some odd hour, some vacant corner in a course of liberal education. But in whatever light we regard them, whether as sources of refined intellectual enjoyment, of useful, practical knowledge, or as the means of developing and strengthening the intellectual and moral faculties, they are inferior to no science whatever, and are infinitely superior to many which are cultivated with the greatest assiduity.

These are studies peculiarly adapted to the young mind. A large portion of the knowledge which we acquire comes thro' the medium of the senses. This is especially the case in early life. Long before the reasoning powers are unfolded, the perceptive faculties are awake and active. With the child every object excites attention, inspires thought, calls memory into action. A knowledge of things is eagerly sought and rapidly acquired, and, whether presented in a systematic form or not, is certainly the first knowledge gained, and that which makes the most durable impression. It is an easy task to instruct a child by means of sensible objects, while abstract truths are comprehended with difficulty, and make but a faint, a transitory impression. Hence, objects of Natural History, as the description of beasts, birds, insects, with their habits, and instincts of plants, flowers, minerals, &c., form the

most natural and appropriate subjects, for the first intellectual lessons. Pleasure and profit are in this way united. Study, instead of being a dull, irksome, and often fruitless task, is a source of constant delight. As the mind advances in maturity, acquiring vigor and elasticity, it early ascends from a knowledge of facts to a knowledge of principles or laws, as exhibited in generalization and classification, and is thus prepared to enter upon the more abstruse branches of study with advantage. The great Cuvier reckons, the "Habit, necessarily acquired in the study of Natural History, of mentally classifying a great number of ideas," one of the principal advantages of this science, and says, that "he who has cultivated it merely for amusement is surprised at the facilities it affords for disentangling all kinds of affairs." Other advantages will be noticed hereafter.

HYLAS.

REVIVAL INTELLIGENCE.

MOVEMENT AMONG THE UNITARIANS.—The Boston correspondent of the New-York Evangelist says:—"The religious movement among the Unitarians continues with unabating interest. They have taken measures to free themselves from some interruptions to which they have been previously subject; and the house in which they hold their services is crowded on the Sabbath evenings and persons even hang about the windows. A serious and experimental tone pervades all their speeches and prayers. Such interest, such solemnity, and such remarks would indicate among us a near approach of a season of grace. I hope the Unitarians will be allowed to manage this movement of theirs in their own way, and issue it as they will. Once or twice before, when such a religious movement has appeared, our religious organs have made such use of it as to put them on their denominational pride, and repress the deep conviction of their own souls. If we treat them with a revival, or sneer at their devotion, or sound a trumpet announcing that they are occupying evangelical ground, we shall do them harm. Let them go on, and let us wait quietly, and see to what it will lead; rejoicing even in this, 'if Christ be preached.'"

A correspondent of the Watchman of the Valley writes thus, of the state of religion in central Ohio.

COLUMBUS, O., Jan. 29, 1849.
In travelling through central Ohio, I was gratified to know that several Churches of different denominations were blessed with seasons of refreshing from the presence of the Lord. In Delaware county, in a small country school house, a few praying people, connected with different denominations, met to pray for Zion and the salvation of sinners. God honored their faith, and sent the blessing while they were yet praying. Some 40 persons deeply convicted of sin, quired the way to heaven in that little prayer meeting; and now, under faithful preaching, and continued prayers, the good work is extending, and many souls have passed from death to life. In Granville, the Baptist Church is in an interesting state, and a revival is in progress. In this city, striking evidence of the work of the Spirit is manifest in several of the Churches. The 2d Presbyterian Church is sharing in the divine influences. The ordinary salutary services are unusually interesting and well attended. The bride and the Spirit say come, and precious souls are brought to the Saviour.

Onto.—The Western Christian Journal gives the account of a revival in the Baptist church at Greenville, Green co., Onto. "Between 50 and 60 are rejoicing in the hope of the glory of God. Rev. H. Lord, who is pastor of that church, was ordained about 16 months since."—*Ref. & Watchman.*

RELIGIOUS ITEMS.

A single church at the North it is stated, besides its regular expenses, is said to contribute \$7493 for benevolent purposes, \$4,116 29 were for foreign missions.

Tue-Pope, is an exile from the country over which he reigned as sovereign.

Total amount of receipts by the American Board of Commissioners for foreign missions, from Aug. 1 to Dec. 31, \$121,288 41.

Eleven Catholic priests and the same number of sisters of charity, have recently arrived in China.

The American Messenger, published by the American Tract Society, has a monthly issue of 130,000.

The missionaries of the American Board of Commissioners, at Amoy, China, has just completed a beautiful chapel 55 by 33 feet, at an expense of \$8,000.

The Bible on which the first inauguration oath was taken by Washington, is still preserved in New York, and will be taken to Washington City, to be used at the inauguration of Gen. Taylor.

ROMANISM.—A young Roman Catholic priest, who was clandestinely married in Buenos Ayres last summer to a lady of his own church, was arrested in August, and both of them shot by order of the popish government.

AMERICAN TRACT SOCIETY.—This society is every day petitioned by benevolent men for grants of good books and tracts for the use of emigrants. The society has already had its resources severely taxed, and during the past two months it has circulated gratuitously among the vessels bound for California, over 700,000 pages of instructive reading.

A Bible and a newspaper in every house, a good school in every district—all studied and appreciated as they merit—are principal supports of virtue, morality, and civil liberty.—*Franklin.*

Rev. George R. Bliss, Pastor of the Baptist church in New Brunswick, N. J., has been elected Professor of the Greek and Latin Language and Literature, in the University at Lewisburg, Pa.

ORDINATIONS.—William Crowell, formerly editor of the Christian Watchman, was ordained to the work of the gospel ministry, and to the pastoral charge of the first Baptist church in Waterville, on the 21st ult.

BANGOR THEOLOGICAL SEMINARY.—From the annual catalogue we learn that the whole number of students connected with this institution at the present time, is, resident licentiates, 3, senior class, 10, middle class, 14, junior class 10; total 43.

CONTRIBUTIONS OF COLORED PEOPLE.—Our Treasurer has recently received the sum of \$22 from the colored members of the church at Madagorda, Texas, one-half for China missions, the balance for African missions. Their example is truly commendable. If every church in the Southern States, should furnish a contribution of equal value, we should have an overflowing treasury.—*Commission.*

ROMISH PRIEST.—The Rev. John M. Teague, a papist priest, has been found guilty of carrying off from the house of Patrick Bradley, an Irish Scripture reader, copies of the Bible, and portions of the Holy Scriptures. The quarter sessions of Bunrara, granted a decree against the priest for damages to the amount of £5; and in another case against the same party, for a like offence, a decree of £1 1s.—*North Devon Journal.*

TRIENNIAL MEETING OF THE CONVENTION.—The Second Triennial meeting of the Southern Baptist Convention, will be held in Nashville, Tenn., on the first Wednesday in May, 1849.

Rev. William B. Johnson, D. D., of So. Carolina, was appointed to preach the introductory sermon. Rev. Basil Manly, D. D., of Alabama, his alternate.

SPIRITUAL NEED OF AFRICA.—So anxious are the natives for missionaries, Sabbath and public day teachers, that several of the native kings, princes and headmen have repeatedly sent to the colony for, as they call them, "God man and book-man," to come among them and teach their people, that they might become "white man same like you." One of these kings has so far manifested his renewed request to be sincere, that he built, at his own expense, a large and comfortable church, and school-house, and is anxiously awaiting the arrival of the long looked for "Merica man."—*Commission.*

CALVIN'S CHURCH AT GENEVA.—A traveller in Switzerland writes from Geneva, "that the old Gothic minister where Calvin preached—the very sound-board which resounded the discussions of the Catholic monks with the reformers, is still in a green old age. It is now the principal church in Geneva, and 12 pastors of the city officiate in its pulpit by turns."

THE LITTLE MISSIONARY.—There was a missionary meeting, not a great while ago, at Paris. A little boy who was present was very deeply affected by the accounts he heard of the state of the poor heathen children. His mother was a poor widow, and he was her great comfort; she left the value of the Bible, as did he also; and he used to employ his leisure time in reading the scriptures by her bedside. The next morning after this missionary meeting he collected all the little money he possessed—only thirty-six sous (cents)—and took it to the minister saying, "I hope, sir, the people will soon be converted to God." The minister told him there was a great deal to do, and he feared it would be a good while before it was done. He said, "I hope, sir, it will not be before I am of age." The minister expressed his fears that it would not. "Well, sir," said he, "I prayed to God, when I went home from the missionary meeting last night, that if it was not done before I grew up, He would make me a missionary, and permit me to be useful in the work."—*Miss. Reporter.*

MARRIAGE OF A PRIEST.—It requires of the French Republicans an earnest effort to cast off the civil shackles imposed by Papal enactments.

M. Trivier, formerly a priest in the diocese of Dijon, but now an Evangelical minister, desiring to be married, presented himself for that purpose before the authorities at La Tremblade, but was refused, on account of his being in holy orders. M. Trivier then presented himself before the mayor of Maule, from whom he experienced another rebuff, but a member of the municipal council of that town, published the banns, and celebrated the marriage on the 16th of November.—*Christian Observer.*

A NEW COLLEGE IN INDIA.—It is stated that a new College is about to be established at Calcutta, under the care of missionaries of the London Missionary Society (Congregational). The principal object is, the Education of a Native Ministry. The example so successfully set by the the American missionaries in Canton is commanding increased attention, leading to new institutions for the thorough education of native youth.

WALKS ABOUT SHANGHAI.—From the Chinese Repository, published at Canton, an extract in reference to Shanghai is selected:

December 27th.—Just as the sun was setting, I emerged from the central and densely populated streets of the city, and found myself among gardens and orchards approaching the western walls, to which I soon found my way, and continued my walk upon the ramparts. At this hour of the day and in this season of the year, the prospect from this point is picturesque. On the one side, beyond the walls, westward, the rich plains stretch out much farther than the eye can see; and on the other, you have first gardens and orchards, and country seats and temples, and then the dense city suburbs, and next the forests of masts marking the course of the river, and also away in the distance northward you have a glimpse of some of the foreign residences. Nearly one third of the western side of Shanghai city is without houses, excepting isolated buildings scattered here and there. Numerous patches of ground, all along this part of the city, are covered with elements of those whose remains now lie mouldering back to dust.—*Commission.*

LITERARY.—Our readers will be gratified to learn that a volume of Essays and Discourses by the Rev. William R. Williams, D. D., is in press, and will shortly be published. It will include his "Conservative Principle in our Literature," enlarged, and will form a volume of about 350 pages. The Rev. W. W. Everts, likewise, is about to produce a work entitled, "The Life and Thoughts of Foster," in which the most elaborate and thorough views of the great essayist in theological and social questions will be classified and arranged as to follow a natural order, and be most easy of reference and most valuable for use. These volumes will be published by Mr. E. H. Betcher.

MISSIONARY INTELLIGENCE.—Rev. Edwin Bliss, late missionary of the American Board of Commissioners for Foreign Missions at Trebizond, recently returned to the United States. The following missionaries, with their wives, sailed from Boston early in January. Reverend Mr. Calhoun, for Mount Lebanon; Rev. Mr. Williams, for Syria; Rev. Mr. Crane, for the American mission; and Rev. Messrs. Dodd and Maynard, to establish a new mission among the Jews at Thessalonica.—Rev. Mr. Caswell, American missionary, recently died at Siam.

We learn that there is an interesting religious state in the Presbyterian church in Sheboygan Wis., under the pastoral care of Rev. Mr. Blanchard.

At the Medical Hospital in Shanghai, China, 10,140 patients attended during the year. Incalculable good can be done through this instrumentality. Dr. Taylor will have his hands full.

SECULAR INTELLIGENCE.

FROM CALIFORNIA.—By the latest intelligence, gold continued abundant. The extent of the mineral region, as far as explored, was 30 miles in width and 1000 in length. Diggers were averaging three ounces a day each. Board, at San Francisco, can be obtained at \$10 a week.

CURE FOR HYDROPHOBIA.—At Udina, in Friuli, a poor man lying under the weight of a terrible disease was cured with some draughts of pure vinegar. Given him, it is said, instead of another potion. A physician at Padua got intelligence of this event at Udina, and tried the same remedy upon a patient at the hospital, administering to him a pound of vinegar in the morning another at noon, and he third at sunset, and the man was speedily and effectually cured.

PLANET MERCURY.—The planet Mercury will be visible for some evenings shortly after sunset, in the W. E. W., nearly midway between the planets Venus and Saturn.

Mercury, on account of its proximity to the sun, is seldom seen; and many persons have never seen it at all. It appears as a reddish star of the first magnitude. The present opportunity will be the most favorable for viewing this planet in the evening, in 1849.

A WISE GOVERNOR.—Gov. Edwards of Missouri, recommends the passage of a law, to make the consent of a wife necessary to legalize an endorsement.

REMEMBER THE SABBATH DAY.—The supreme Court of Massachusetts has just decided that an action cannot be maintained for a deceit practised in the exchange of horses on the Lord's day.

The substance of Judge Wilde's opinion is that the doing of "any manner of labor, business or work, except only works of necessity and charity," is expressly prohibited—that this transaction was therefore a direct violation of law by both parties, and the court could not lend its aid to a party who founds his action upon an illegal transaction.

A MEDICAL WAR.—Dr. Samuel McClintock demonstrator of anatomy in the Philadelphia Medical College, was attacked on Wednesday week, in a refectory in that city, by several students of a rival institution. The Times says.

The doctor, it is stated, was knocked down and beaten and kicked severely, by a half dozen or more of the antagonist party, and during the melee he received several stabs, and a young man named Farnum, had seven stabs inflicted upon him in various places. One or two others were wounded likewise. The wounds of McClintock and Farnum are severe flesh wounds, but are not considered immediately dangerous.

NEW TELEGRAPHIC FEAT.—An apparatus has been contrived in Boston for spreading fire alarms by ringing the bells by telegraph. Last month, the telegraphic operator in New York, at a given signal, tolled the fire-bell in Boston, and created an alarm through the city.

ELEMENTS OF NATIONAL WEALTH.—Burke considers the stock of materials by which any country is rendered prosperous and flourishing, to be—its industry, its knowledge or skill, its morals, its execution of justice, its courage, and the national union in directing these powers to one point, and making them all centre in the public benefit.

RELIEF OF THE POOR.—The city of New York is covered by an excellent Association for improving the condition of the Poor. Last year they visited over 23,000 families; relieved 24,000 persons, and 5,349 families expending \$25,400. This Association and the New York City Tract Society are in intimate cooperation, much to the advantage and efficiency of both.

HON. MESSRS DANIEL WEBSTER and ROBERT JOHNSON have been engaged by the Commissioners of the M. E. Church, South, as counsel in the prosecution for the funds of the M. E. Church. Hon. Rufus Choate has been retained, it is said by the Book Agents of the M. E. Church, as one of their counsel in the expected prosecution of the claim of the M. E. Church, South on the property of the Church.

READ IT, BOYS.—The 21hake may be perfectly cured without pain, by the French specific.

Mercury.

We wonder if the specific is hard to take—if not, we will try it 4thwith.

Ex. paper.

Trans.

16derly gentlemen, 'tis a sore subject.

Leider.

Yes, and one requiring 40tube to bear.

Saturday Courier.

This is carrying the matter quite as far as 80quette will bear.

Mail.

W8 for us neighbor; it has th100 out of a cloudless 7 before now.

ADULTERATED DRUGS.—A New Orleans paper announces the following astounding fact in relation to the detection of this shameful practice:

Drugs.—Fifty nine thousand three hundred and eighty-eight pounds of adulterated drugs have been condemned by the examiner, from the 19th of July to the 23d day of December, and immense quantities have been similarly poured out in the cities of Boston, Philadelphia, Baltimore and New Orleans.

WHAT OUR FINE FRUITS HAVE SPRUNG FROM.—The peach originally, was a poisonous almond. Its flesh parts were then used to poison arrows, and it was for this purpose introduced into Persia. The transplanting, and cultivation; however, not only removed its poisonous qualities, but produced the delicious fruit we now enjoy.

The Nectarine and Apricot are but natural hybridations between the peach and the plum.

The Cherry was originally a berry like fruit, and cultivation has given each berry a separate stem, and improves its quality. The common mazzard is the original of the most of the present kind of cherries.

The common wild Pear is even inferior to the choke pear, but still by cultivation, it has come to rank among our finest fruits.

This shows the benefits of cultivation in the vegetable world; but the change which cultivation has effected in the mind of man is infinitely greater.—*American Agriculturist.*

SUBMARINE TELEGRAPH.—The experiments made at Folkestone Harbor, in England, to test the practicability of throwing an electric wire across the English Channel, were eminently successful. The strongest expectations are entertained that modern science will achieve bold design of effecting an instantaneous communication between the two great Capitols in Europe, London and Paris, without, in the least impairing the strength and security which Great Britain derives from her insular position.

EARTHQUAKE IN THE AZORES.—A letter from St. Michael's, states that a series of earthquakes occurred among the Azores Islands, during the month of November. Seven shocks were felt in St. Michael in one night. One shock on the night of the 4th of November, was very violent. At the west end of the island, many houses and part of a church were thrown down. The city of Angra, in Terceira was nearly destroyed; and such of the inhabitants as were able to do so, were leaving the island.

HARVARD UNIVERSITY.—At the annual meeting of the Overseers of Harvard University, recently held in Boston, the Faculty announced that they had in the following appointments, subject to approval of the Board of Overseers:—

Jared Sparks, L. L. D., President of the University; Philip H. Sears, Tutor in Mathematics; Robert Wheaton, Instructor in French; Francis J. Child, in History and Eloquence; Robert W. Norton and Francis M. Tower, Professors of Theophilus Parsons Royal Professor of Law, in place of Professor Greenleaf signed.

Australia is becoming the home of thousands of emigrants from Great Britain. It is supposed to be capable of supporting three hundred millions of human beings!

THE LICENSE QUESTION IN OHIO.—Ohio House of Representatives has decided to vote, instructed a committee report a bill repealing all laws granting licenses to sell intoxicating liquors.

INDIRECT TRAFFIC IN SLAVES.—Mr. Bacon, of Worcester, has submitted a proposition to the Legislature of Mass., which if adopted, may affect more business transactions at the North than would generally imagined. The proposition is to declare null and void all future contracts made in that State, the consideration whereof shall be the sale or transport of slaves in other States.

A REPUBLICAN LADY.—A daughter of Millard Fillmore, Comptroller of the State of New York, and Vice President elect is at the State Normal School, Albany, preparing herself to be a teacher of common schools. This shows her to be a young lady of true republican principles and genuine worth.

LAND SLIDE.—Quite an extensive landslide occurred at Natchez on the 20th ult. near the upper end of the promenade ground.

MR. CLAY IN THE U. S. SENATE.—The Hon. Henry Clay was elected to the United States Senate on the 1st inst. for six years from the 4th of March next, in place of Thos. H. Metcalf, appointed by the Governor to fill the vacancy occasioned by the resignation of Mr. Crittenden.

SUGAR.—Accounts from New Orleans represent the sugar cane in a very bad condition. At least one third is lost.

ANNEXATION.—A portion of the State of Kentucky has made application to the present session of the Virginia Legislature to be annexed to that State.

AMERICAN RAILROAD TO THE PACIFIC.—Several public meetings have been held by the people of Arkansas on the subject of a railroad from the Mississippi to the Pacific, and delegates appointed to the proposed convention at Memphis, on the fourth of July next, to take the matter to consideration.

LETTERS RECEIVED.

REV. S. HENDERSON has our thanks for his interest in our behalf. Proper credits are made, and our paper forwarded to the subscribers. communications will be found in this week's paper. We hope to hear from him frequently as we are no doubt do.

BRO. J. K. RYAN's letter is in hand. Tell him for subscribers, and hope he will send us some.

MR. J. AGEE, Post Master, at Claiborne, thanks for money and subscription. We shall be obliged by many such favors.

REV. D. P. EVERETT, Pastor, has placed under obligations for subscription. We shall expect something more from that quarter, and think shall not be disappointed.

FOR SALE.

A light carriage, with four wheels. It has been run only once.

Also, an unusually fine pony, for sale at this office.

March 2, 1849.

Niche for the Poets.

SWEET VISITORS.

BY R. J. WILLIS.

My mother's voice, how often creeps
Its cadence on my lonely hours,
Like healing on the wings of sleep,
Or dew on the unconscious flowers!
I might forget her melting prayer,
While pleasure's pulses madly fly;
But in the still, unbroken air,
Her gentle tones come stealing by;
And years of sin and manifold woes,
And leave me at my mother's knee.

The book of nature, and its print,
Of beauty on the whispering sea,
Give still to me some lineament
Of what I have been taught to be.
My heart is bolder; and, perhaps,
My manliness hath drunk up tears;
And there's a midday in the lap of
A few miserable years;
But nature's book is open yet,
With all a mother's lesson writ.

I have been out at eventide,
Beneath a moonlight sky of spring,
When earth was garmented like a bride,
And night had on her silver wing;
When but-tin buds and springing grass,
And waters leaping to the light;
And all that makes the pulses race
With wilder fleetness, thronged the night;
When all was beauty, then have I,
With friends on whom my love is flung,
Like myrrh on winds of Araby,
Gazed up where evening's lamp is hung.

And, when the beautiful spirit there
Flung over all its gold in chain,
My mother's voice came on the air,
Like the light dropping of the rain;
And, resting on some silver star,
The spirit of a bearded king,
I've poured a deep and fervent prayer,
That our eternity might be
To rise to heaven, like stars by night,
And tread a living path of light.

Temperance.

MODERATE DRINKING THE PAR- ENT OF DRUNKENNESS.

are terrible as drunkenness is, it is com-
Christ that there are 500,000 drunkards in
the republic. It has also been com-
puted that of our entire population, one in
every 100 is a drunkard. If one half of that
population practise total abstinence, and
including women and children, this is
probably the case, then of all who drink,
one of 73 die drunkards.

Now the life of drunkards, by way of
eminence, is short. Generations of them
are swept away with a rapidity that as-
mazes. And yet their frightful number
is not diminished.

Whence do the successive columns of
this unbroken and mighty army of in-
ebriates come? How are its perpetually
filled ranks, perpetually filled up?

It is the exhaustless fountain that
send forth this everlasting stream of life,
replenish those mighty wastes which
death by drunkenness occasions? Where?

In the bosom of moderate drinking fam-
ilies—often intelligent, amiable and even
educated moderate drinking families.

Who does not know that this class of
community furnished all the raw materi-
al, the muscle and sinew, the intellect and
virtue, in one word all the bodies and
souls of men to be operated on. Nay, that
they perform the operation; unintentionally,
I admit, still that they perform the
operation, by which that frightful trans-
formation of moderate into immoderate
drinkers is effected.

Yes, those interesting little groups of
moderate drinking families, where every-
thing is so tasteful and orderly; where
so many moralities are practised, so many
sympathies cherished, and so many chari-
ties dispensed; those groups are primary
assemblies, whence most of the drunk-
ards, which infest and disgrace commu-
nities, are sent abroad. Nay, they are the
elementary schools in which the first prin-
ciples of inebriation are practically taught.

In these families, and in those larger
social circles in which they meet, tempta-
tion in a thousand covert and alluring
forms is every day presented; and under
a thousand plausible pretences, usages
are maintained, that go to create the taste,
to confirm the habit, and carry forward,
through all its humiliating stages, that
downward process, by which one genera-
tion of temperate drinkers after another,
are gradually transformed into imtem-
perate drinkers, and thus qualified to take,
in their turn, the place of those con-
firmed drunkards who are constantly making
their way, through the poor house, and
the prison house, and every other avenue
of death, down to the charnel house.

And if, as has been computed by Chip-
man, one in thirteen of all who drink, die
drunkards, and if, as has also been com-
puted, the drunkard's life is shorter than
the lives of other men; and if the perpetu-
ally thinned ranks of drunkards are
wholly filled up from the ranks of moder-
ate drinkers, how long, even though there
were no other cause of mortality? How
long, to speak in the language of political
economists, would it take at the present
rate of demand and supply, to remove
from the world, by intemperance alone,
the entire moderate drinking moiety of
the human family?

In how many, think you, among those
who now appear entirely sane and health-
ful, are the seeds of future disease and
dissolution sown?

In how many will the secret malady
begin to be developed this year, in how
many the next, and in how many the
year thereafter?

Were an inquest held by some minister
from heaven, for separating from the con-
gregation of moderate drinkers all in-
fected persons, as the leprosy was separated
from the congregations of Israel, what
think you, would he be discoveries of such
an inquest?

Could we, looking around our families
and kindred and neighbors, see their real
condition as God sees it, might it not be
said of one and another, not now specu-
lating, "That in this, and this, individual,
the infection has taken, and the process of
it begun? So much more time, and
any additional demijohn of wine or

barrels of beer, or jugs of rum, is all that
is wanting, to ripen into maturity, the
inflamed eye, the bloated countenance,
the demented look, the disgusting hic-
cough, and even the frightful delirium
tremens?

This is not history. I know it is not,
but I also know that to many a temperate
drinking family, within my hearing, un-
less they change their habits, or nature
helps, it will one day become history!

Dr. Nott's Lectures.

Miscellaneous.

SLAVERY, VIEWED THROUGH A NORTHERN LIBERAL MEDIUM.

The following just, thoughtful and tol-
erant view of slavery, from the New-
York Observer, an influential religious pa-
per, needs neither preface nor commen-
dation from us; it will commend itself to
all our readers.

The Slavery question.—We devote a
large space in our columns this week to
the addresses of the Southern Convention
on the slavery question. This subject has
now become deeply interesting, and in
the view of some, threatens the stability
of our happy Union. It is time, therefore,
that all who love their country should
reflect seriously and prayerfully upon it,
and speak and act as becomes Christian
patriots. Our own views on the general
subject have been frequently given; but
we regard this as a proper moment for
repeating again to those considerations
which should induce the North to avoid
all action and language in reference to
slavery, which will unnecessarily irritate
the South. Among these considerations
are the following:

1. Our Southern brethren are not respon-
sible for the origin of the evil.

Slavery was forced upon the American
people by Britain, to gratify her vain lust
for gold, in opposition to the entreaties
and remonstrances of the wise and good
in every part of the land, and in every
period of its colonial history.

2. It is not easy now to get rid of the
evil suddenly.

Slavery is the fundamental law upon
which all the political institutions of the
South have been based from the begin-
ning. That law was established by Britain
at the very commencement of the political
existence of these communities. It gave
to the white man despotic power over the
negro. It constituted the white a "privi-
leged class"—the aristocracy of the land.
The abolition of slavery in the south
would be, in other words, a voluntary sur-
render, by this aristocracy, of the power
and privileges which they hold, under the
ancient law of their country. Ought we
to be greatly surprised if this surren-
der should not be made suddenly, even though
demanded by public sentiment in the
North, and in every other civilized coun-
try on the globe? Where, in history, is
there an example of the surrender by an
aristocracy of their ancient powers and
privileges, however exorbitant and op-
pressive those powers, and however ear-
nest the demand for their surrender,
when that demand was not backed by a
competent physical force? No one wishes
to see slavery abolished in the South by
physical force, and without physical force
it would be a moral miracle if it were abo-
lished suddenly. We must not be too im-
patient.

3. Our Southern brethren have done more
to get rid of the evil than could have been
reasonably anticipated.

When we reflect upon the demoraliz-
ing character of slavery, and the obstruc-
tions it opposes to all improvement, physi-
cal, intellectual, and moral, we are prone
to think at the North, that there can be
nothing good in a community where such
an institution exists. The census of 1841,
however, shows that there are, as the re-
sult of voluntary emancipation, in little
Delaware, 14,000 free blacks, or more
than five-sixths of the whole negro popu-
lation of that State; in Maryland, 62,000
free blacks, or nearly one-half of the ne-
gro population of that State; in Virginia,
50,000 free blacks; in Louisiana, 25,000;
and in all the slave-holding States, 215,
000 free blacks, whose value as slaves, at
the moderate estimate of \$500 each, would
be more than \$100,000,000—more than
the boasted twenty million pounds which
Britain paid for the emancipation of her
West India negroes—more than the ag-
gregate of the State debts of the whole
slave holding section of the Union! This
vast sum is the voluntary sacrifice made
by Southern slave holders on the altar of
anti-slavery feeling and principle! In
making it, thousands of noble minded men
have reduced themselves from affluence
to poverty. One would think that such
men could be safely trusted with the man-
agement of the anti-slavery cause in their
own States.

4. Christ and his apostles did not de-
nounce or irritate the slaveholder.

They lived and preached in countries
where the law gave man despotic power
over his fellows, but they did not denounce
the law or the men who held power un-
der it. They did not require the despot
to abdicate, or the slaveholder to emanci-
pate his slaves, without regard to conse-
quences. Paul did not aid and abet On-
esimus in his escape from his master;
nor did he threaten to cut his connexion
with the master, if he continued to employ
the labor of the slave. He used no harsh
epithets. He called Philemon, slave-hold-
er as he was, his "dearly beloved fellow-
laborer" in the gospel, and thanked God
for his "love and faith," and all his noble
Christian graces. He sent back the peni-
tent runaway slave to his master, with a
courteous, conciliatory, and affectionate
letter, calculated to soften the feelings,
and render all the future in course of
the parties pleasant and profitable.

5. The Bible method of dealing with slav-
ery and slave holders is the best method.

The Bible is the source of all the ration-
al liberty we enjoy. Wherever its prin-
ciples are heartily embraced, slavery, or
least the evil of slavery, is sure to die.

But how does it effect this? By denounc-
ing the law, and stigmatizing all who
hold power under it? No. It does not
seek to change the law. It is the first and
greatest thing. It seeks to change the
heart of the master. It goes to him, and
in the accents of Christ, it tells him that
his slave is his brother;
made in the image of God his father;
an object of his Saviour's most tender
love; endowed, like himself, with an im-
mortal soul; possessed of powers which
will expand forever; capable of being
fitted here, in this momentary life, to en-
joy ineffable glory with God in Heaven,
through endless ages; and that such a
being should be treated with all the con-
sideration due to his near relationship,
his vast capacities, and his lofty destiny.
It addresses not the fears, not the pride of
the master, but the noblest feelings of his
nature; and when it has thus gained the
master, it trusts to him in due time to
change the law, and until the law is
changed, to live it to its power to harm.
This is the Bible way of dealing with
slavery. It is the true way.

It is the way of the north is a "masterly
"let alone," "do-nothing."

CONCERT.

THE ANNUAL CONCERT OF THE
Young Ladies of the JUDSON FEMALE INSTITUTE
will be held at the Baptist church, on the evening
of Friday the second day of March, at 7 o'clock.
The attendance of the Public is respectfully in-
vited.
M. P. JEWETT.

"BOOKS WHICH ARE BOOKS."

THE JUDSON OFFERING.—By Rev. John Dow-
ling, D.D.—The Trustees of the Judson Female In-
stitute, in the name of the Board of Christian Mis-
sionaries, intercede and entreat with the benevolence
and fragrance of some of the choicest effusions of Poetry.
Price \$0.75.

THE PASTORS HAND-BOOK.—By Rev. W. W.
Evarts.—A pocket manual for the use of the minis-
ter, the Gospel, and almost indispensable to those who in-
terested in it. It comprises selections of Scrip-
ture, arranged for various occasions of official duty; Ne-
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Rules of Business for Churches, Ecclesiastical, and other
deliberate assemblies, with a variety of useful tables.
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Scripture Texts, presenting a Systematic View of the
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Scripture Texts arranged for the use of Minis-
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This work is a reprint from the Tract Society for
England and Ireland. The Text-Book is a complete
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taught in the Bible, forming a comprehensive system of
Theology, drawn from the Bible purely and in its
own sense, and is a complete and useful system. It
should be in the hands of every minister, and every
student of the Bible. The Treasury relates to History,
Geography, Manners, Customs, Arts, &c., and in
fact is a complete Bible Dictionary. Price \$1.00.
LEWIS COLBY, PUBLISHER,
123 Nassau street, New York.

February 16, 1848. 1-4t.

HEARN SCHOOL.

THE exercise of this Institution will be resumed
the first Monday in February next under the
superintendence of Mr. A. D. Kiro, who has had
charge of it for the past two years. The Institution
is now in a flourishing position, and in the
opinion of the Trustees, deserves the liberal patronage
of an enlightened public. The course of in-
struction embraces all the branches taught in High
Schools generally. It is designed to prepare young
men for the Junior class of College, and to give to
those not wishing to take a Collegiate course, an
education sufficient for common purposes of life.

The location is beautiful and healthy, and the com-
munity, in refinement and morals, will compare
favorably with all respectable parts of the State.
Board can be had in respect to families near the
place on reasonable terms. The scholastic year is
divided into two sessions of five months each;
the first commencing the first Monday in February,
and ending the first of July with a public examina-
tion; the second commencing the third Monday
in July and closing Friday before the third Monday
in December, also with a public examination.

Rates of tuition per Session, payable at the end
of each Session.

Spelling, Reading and Writing, \$6 00

English Grammar, Geography, Arithmetic 10 00

Latin and Greek Languages, including all
the higher English branches, 15 00

Students entering at the opening of the session
will be charged for the whole session; those com-
ing in the middle of the session, no deduction
made for lost time except from sickness
and not for less than a week.

Young men over 16, applying for admission
will be required to furnish satisfactory testimonials
of good moral character.

C. W. SPARKS, Pres. B. T.
A. RICHARDSON, Sec.

Care Spring Ga., Jan. 7, 1848.—46t.

MARION HOTEL AND STAGE HOUSE,
TO THE PUBLIC.

We take this method of informing you that after
an absence of three years, during which we
leased out the MARION HOTEL, we have again re-
taken charge of that well-known establishment,
where we are now prepared to wait on our old
friends and customers whom we invite to give us
a call. We are aware that most persons who de-
sire public patronage deal liberally in promises,
some redeem them, many do not. We deem it
unnecessary to make any on paper, but prefer,
most respectfully, to refer the public to the num-
erous persons who were in the habit of visiting the
Marion Hotel during the six years we had the man-
agement of it. By their decision we are willing to
 abide.

To FAMILIES, we would say, that we have sev-
eral new and elegant Rooms for your accommoda-
tion. You can have easy access to them, our
three flourishing Schools, being situated in a central
position between them.

Attached to the Marion Hotel, are a large and
comfortable STABLE & CARRIAGE HOUSE,
managed by an experienced Ostler, who pro-
vided with every thing necessary, and will under-
stand prompt and careful attention. Our charges shall
be moderate and satisfactory to our patrons.

J. F. & W. COCKE

MARCH 28, 1848. 6t.

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No. 36 Dauphin street, Mobile, Ala.

We would call the special attention of the Baptist
denomination to the new BAPTIST HYMN
BOOK, by the Rev. Mr. Back, of Louisville, Ky,
which they are Agents. We have now on hand
various sizes and styles of binding.

Also, Baptist Theological works, and Sunday
School works, all of which we offer at moderate
rates.

September 24, 1847. 31-4t.

JOB WORK

NEATLY EXECUTED

AT THIS OFFICE.

JUDSON Female Institute, MARION, PERRY COUNTY, ALABAMA. [Number of Pupils last Session, 138.]

THIS Institution has been nearly ten years in
successful operation, under the direction of
Professor M. P. JEWETT, A. M., assisted by
four able and experienced Professors and Teach-
ers, and has acquired a reputation equal to that of
any Seminary, North or South.

THE COURSE OF STUDY is thorough and extensive
embracing a term of four years, after leaving the
Preparatory Department. The object is, first of
all, to lay a solid foundation in a thorough knowl-
edge of the useful branches of study; afterwards,
to superadd such accomplishments, as the taste,
talents and pecuniary resources of the scholar may
warrant.

It is not expected that all the pupils will pursue
the course requisite to obtain a Diploma. Young
ladies may enter the Institution at any time, and
pursue such studies as they prefer.

The course prescribed for those who aspire to
the honors of the Institution, is extensive and
elevated, the Trustees being desirous to make thor-
ough and finished scholars. To secure this result,
a knowledge of some other than our vernacular
language is considered indispensable, and hence
the study of the French, or of the Latin, is required
of all who would graduate in the Judson.

MUSIC DEPARTMENT.—The ablest Professors and
Teachers are engaged in this department. There
are ten Pianos in the Institute; two are COLEMAN'S
Eolian Pianos, an instrument 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, Chemistry, Astronomy, Geology, &c.
It is also provided with a large collection of Maps,
Atlases and Charts.

LECTURES.—Besides the advantage of the daily
use of the Apparatus in school, the classes in Nat-
ural Philosophy, Chemistry, and Physiology have
the privilege (without charge) of attending the Lec-
tures on those important branches, delivered in
the Howard College.

THE LIBRARY contains many valuable works in
Ancient Classical and Modern English Literature,
as also in History, Antiquities, Biography, &c.

THE GOVERNMENT is vested in the Principal,
aided by his Associates 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 to the conscience of the pupil.

This course, sustained by constant reference to
the Word of God, has been uniformly successful in
securing alacrity in the discharge of duty.

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

The Boarders never leave the grounds of the
Institute, without the special permission of the
PRINCIPAL.

They never make or receive visits.
They retire at nine o'clock at night, and 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 Gov-
erness.

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

They are allowed to spend no more than fifty
cents each month, from their pocket money.
Expensive jewelry, as gold watches, chains, pen-
cils, brooches, &c., &c., must not be worn.

ALL LETTERS for the pupils should be directed
to the care of the Principal, post-paid.
All instructions relative to their Correspondence
will be carefully observed.

No young lady will be allowed to have money
in her own hand; all sums intended for her benefit
must be deposited with the STEWARD.

No accounts will be opened in town; and no
purchases will be made for the pupils, except under
special instructions from the Parent or Guardian.
When apparel is requested to be purchased, it is
expected that funds will be forwarded for that
purpose.

Dental operations will be permitted, un-
less the amount to be expended in each particular
case be forwarded in advance.

UNIFORM.—To promote habits of economy and
simplicity, a UNIFORM DRESS is prescribed. For
winter it is dark Green Merino, Alpaca, or any
similar dark fabric; for summer, Pink Calico, and
Muslin, for ordinary use, and White Muslin, for
Sabbaths. Bonnet, a plain straw; in winter, trim-
med with green, solid color; in summer, with pink,
solid color. Aprons, Blue Checks or Gingham, and
White Muslin. Each pupil will require two dark
dresses, four pink and two white.

All the dresses must be made perfectly plain;
without inserting, edgings, or any trimmings what-
ever.

Every Pupil must be provided with the Uniform
for Sabbaths and holidays. At other times, any
dress may be worn, provided it is not more expen-
sive than the Uniform.

Dresses brought by the pupils or forwarded from
home not conforming to the above provisions, will
not be allowed to be worn.

Materials for the Uniform can always be obtained
in Marion, on reasonable terms; yet it is earnestly
requested, that Pupils be furnished from home.

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

Every young lady should be provided with
several pairs of thick walking shoes, and one pair
of India Rubbers.

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

The next session will commence on WEDNESDAY,
the fourth day of OCTOBER. It is of great im-
portance to the pupils, to be present at the opening
of the session. Those who are first on the ground
will have the first choice in the arrangement of the
Dormitories, Trunk-Room, and Toilet-Cabinet.

RATES OF TUITION, &c.,
PER TERM OF FIVE MONTHS.

Primary Department, 1st Division, \$10 00

Preparatory Department, and all English
studies through the whole course, 15 00

Music on the Piano and Guitary (each) 20 00

Use of Piano, 5 00

Ornamental Needle Work, 15 00

Drawing and Painting, 15 00

Wax Work, (per lesson), 1 00

French, German and Italian (either orally)
Latin, Greek & Hebrew, (do. do.) 15 00

Board, per month, including fuel, lights,
washing, bed, bedding, &c., 11 50

Incidentals, (fuel and servant for school
room, &c.) per five months, 1 00

Use of Library, per term of five months, 50

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

Tuition must be paid from the time of en-
trance to the close of the term—no deduction, ex-
cept at the discretion of the Principal.

If a young lady must furnish her own tools,
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 expenses of a young lady, pursuing
English studies only (Instrumental Music not in-
cluded) will be for Board and Tuition, \$145.00 a
year. Library and Incidentals, Books and Station-
ery, will add to this about \$15 to \$20.

Two-Hundred and Twenty-Five Dollars, per an-
num, will cover all charges for Board, Tuition,
Books and Stationery, for a young lady pursuing
any or all English Branches, and Music on the
common and on the Eolian Piano.

This estimate, of course, does not cover Instru-

tion Books in Music, or sheet Music, furnished
This last item depends entirely on the talent and
proficiency of the pupil.

Two-Hundred Dollars per year, will meet all the
expenses of a young lady, desiring to Graduate with
the Honors of the Institute, and studying only
English, with Latin or French.

THE STEWARD'S DEPARTMENT.—WM. HORN-
BUCKLE, Esq., and LADY continue to discharge
the arduous and responsible duties connected with
this department, to the entire satisfaction of the
Pupils and Patrons of the Institute. Their experi-
ence, urbanity, patience and kindness eminently
qualify them for this important station.

In their family, the Young Ladies enjoy the
care and kindness, the conveniences and com-
forts of a plentiful, peaceful and pleasant home.

THE GOVERNESS devotes her whole time to the
welfare of the Young Ladies—promoting their
health and comfort; superintending their sewing
and the care of their apparel, forming their man-
ners, and habits; directing their recreations,
&c.

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MARION, August 9, 1848.

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Nos. 12 and 14 Commerce-street, Mobile,

OFFER to their friends and customers of Perry
county, a large supply of carefully selected
Choice Family Groceries.

And to their many friends throughout Alabama
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patronage, and ask a continuance of their favors, as
their prices will be kept to mutual advantage.

March, 1847. 6-ly

N. B.—Messrs. Hendrix, Tutt & Toler, Marion,
Alabama, will forward orders for groceries and re-
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HAVE constantly on hand a large and well se-
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addition to the usual articles, in their line,
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White Lead, Window Glass, India Rubber,
Lamp and Linseed Oils, Ink,
Writing and Wrapping Paper, Matches, Axes,
Alum, Salt Petre, Brimstone, Brooms, Blacking