Published wealty W LOVE & DVE

VOLUME I.

THE ALABAMA BAPTIST TO PUBLISHED EVERY SATURDLY HORNING, BY LOTE & DYEGUS. TERMIS.

morning, as on typ the same, with fair type, and deriabled

I DO NOT FEEL LIKE IT.

clauss of duty upon the mind is, "I do not feel like it."

ten given, "I do not feel like it."

feel like it."

"Do not feel like it."-God's word no where makes feeling the standard of daty. We are there most clearly taught that principle and not impalse should govern our acthan in emotion-indre in doing than in feelimpulsess

fect sellishness.

weather-vane upon the house top, veer with that man is peace!! " every changing breeze, and the man whose for the lanatic asylum. There are his felgious doules.

this consists the very essence of his guilt: all thy heart and with all thy soul." impulse the excuse, is an aggravation of her "turn to him and live." guilt. Better to deny God's right to com- Would like to be a Christian!-To make disobedience by pleading, that we do not ed the garments of humanity, endured a their frequent occurrence. - Bap. Adv. feel like doing right.

foul breath, and offending the eye of decen- tian. cy by his filthy figure. What rendered him Would like to be a christian - The Holy ing man, shrouded for the tomb, kneeling you a christian. upon his coffin and looking into his open Would like to be a Christian!-The Holy to not venture. The love of gain- the and still another on the Sabine. Whether fold? His impulses.

everlasting wailings. Why are they lost? over one sinner that repenteth."

ANTIQUITY OF THE BAPTISTS.

The Baptist church has been the same in ily gratified. ginally enacted by the Pounder of the chris- conduct. present day to the church of Rome in the that God's wisdom could suggest or his be- bune.

MARION ALABAMA SATURDAY MORNING, JUNE 3, 1848.

to the church of England in the reign of Mould like to be a Christian!- Thou why Elizabeth, or in that of her sire? How un- are you not one? Upon whom rests the trop, so that by the next day every little able height. It indoctionally happened that, thing common is the families of possess, or they will be attracted to the standard of the s Presbyterian churches before the Reforma-Loo in Germany and France? Positively at once before the mercy sent. Repent of ing on with all the rapidity of a mountain "wind up;" but alas! after trying with all Of all the excuses by which men strive to and parcels of the apostate church of Rome; sas the Savior. Consecrate all your powers we could do nothing with it, the stream was an ful moment, while the furious hissing of quiet their consciences, and evade the claims As to the Methodist church, the songs song and possessions to his service. Believe that so swift, and the getting in and out so diffi- the fose assured them that their destruction come against within half a migrative feet was a migrative feet with the feet of the migrative feet was within half a migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the feet of the migrative feet was a migrative feet with the migrative feet was a mi

obstacle that meets as when we press the the last century? No such organization was known in all the earth. Episcopalianism, Preshwerianism, Luthernoism, and The professor of religion says so. When Mediadism have all spring from the church urged to the performance of important du- of Rome, and dist long after it had angetatrees-family prayer social prayer reli tized from the faith and been rejected of God. Rev. Eugene Kincaid, late from Arrean, gious conversation with the impenitent - vi- No fact in history & better attested than visited the Cannon street church. We were siting the sick; etc., the chilling reply is at this, unfessible the fact, that Baptist church permitted to be present, and long shall we Imperatent men, when exhorted to imme- from that corrupt church from the days of its that interesting occasion. About 2 o'clock, diate rependence, and submission to God, first apostacy. But history is not necessa- P. M., our beloved missionary visited the while they acknowledge the righteousness of my to prove our succession from the apostolic large, and well regulated Subbath school

THE SLEEPER AWARENED.

of christian churches .-- [Index.]

The following anecdote of an eccentric

ing. We find in the Bible no principle that end attention to the conduct of his hearers, much affected by what he saw and heardexcuses us for acting wrong because we did during service, which he bestowed even dur- He addressed the school, and informed the not feel like acting right. We are therefree ing the delivery of his discourse; and then quired to erucity our feelings- to deny our- the familiar way in which he would address that been preaching were nearly all without selves, to act contrary to our own natural the delinquent was quite edifying. He was Subbath schools, without religious instrucwould do the same thing. Whatlees the miser of this gentleman was Mark. Perceiving York with that of the shildren in heather followed my example; and when he made the hoard his gold? the thief plander his neigh- his inattention to the discourse, the preacher halls. onths? Begause they feel like it. The exclaimed, MARK! As if stricken by a mon, if they felt like it, and yet retain all for what; while the preacher, dropping his principle of action it is consistent with per- ration from Scripture, as if it formed a part Do not still the Contrology, the the man, and behold the upright of the perfect

TIAN.

lows. Feeling is the governing principle of . Is it the sincere and undivided desire of Bed, made prisoner, and had to escape maked madurn; all their grotesque caprices are your beart? If you wish to retain your and alone. He gave proof of the readiness Heaven, and yet love the world and hate Do not feel like it .- The master requires holiness; you may wish to be a christian upthe servant to perform an important duty, on your own terms, and prescribe the conand he refuses because he ador't feel like ditions upon which you will consent to serve it." The child refuses to comply with a God. But an you give up every selfish

stant, is a reasonable duty. Not to obey is "He has no pleasure in the death of him monstrous criminality; but to make want of that dieth," but it is his pleasure that the sin-

scorned and suffering life, an ignominious Do not feel like it .- See that wretched and excending death, and frequently and haggard drunkard, tainfing the air with his freely invites you to trust him and be a chris-

thus loath some? His impulses. Visit the Spirit has incited that desire, if it be true four must be careful, or you will lose what bretheen I had left anxiously waiting to hear the American and Fopenitentiary, and look upon the pallid vic- Man's own heart originates no good thought, little property you have acquired by hard their appointments. tims of crime. What brought them unto but such a thought is good, and therefore labor, and so involve yourself in debt, as to And now we are scattered all over the Re- hail from Alurion as great a number us this degraded condition? They followed "proceeded from above." The Spirit has be ever a barrier to success. Look into public, one on the Colorado, another on the any State can be ever a barrier to success. their impulses. Gather with that crowd been sent to convince and comfort you. every project held out for your countenance Brasos, another on the island of Galveston, save one. around the gallows, and look upon that liv- His express mission to your heart is to make and support, and depend not solely upon another or the Frinity, another on Red Ri-

grave! What demons led him to the scal- angels would rejute over such an event. I ever to become the passessor of wearth-has we ever shall all meet again on earth is prob-Their harps and voices would frame a new orged many a man onward, regardless of lematical. We are in a southern clime, sick-Look farther, unto Eternity, bear the last melody, and wake up the blissful echoes of consequences, until he had become utterly by (at least for a time) to the northerner .-awful sentence; see the guilty vanishing in Heaven, to repeat and prolong their notes ruined and beggared his family. Be on your However, we are descripted, with the Biterror into the profound gloom; hear their of joy, "for there is joy among the angels guard then when darkling schemes are pre- ble in one hand, and the Methodist Discip-

They obeyed only their own impulses. Would like to be a Christian!-It we ld deep-and you will be saved from mortifi- mighty valley; and over these wide-spread tian magicians, who could do almost as much They did not feel like obeying God. So rejoice the hearts of saints to receive you in- cation, anxiety and poverty. must it be with all who are governed by to their number. Those who have prayed Young men should be careful how they in Jesus' name; and if we fall, we will fall at feeling, rother than by duty.—Bup. Record for your conversion—your pious father, squander away their time in file pursuits our posts, with the Gospel armorion.

A NETOLIUPY OF THE PARTIES. FOR THE PARTIES.

maxims of the passing age. Baptists alone striving to prevent such a consummation of of wisdom you will acquire. Improve your ing, the fuse inserted, tamped up, and all disclaim the fight of crains mortals to legis- your half hearted wishes. He hates God, opportunities-waste not an hour-and the ready for firing. On these occasions the late for the church, and contend for the suf- and he would not see another image of God advantages that will accrue to you cannot be men are drawn up by a windlass, and as they ficiency and the perpetuity of the laws or reflected open the world from your spirit and measured.

This is more than any other church can do. Would like to be a Christian! Livery yield to death with strong faith and firm the windless draw him up with the utmost

day's of Constantine? How unlike is the expedence provide, consistent with your own church of England in the reign of Victorial moral agency, in order to meet this wish.

like too is the Presbyterian church of the guilt of your impenience? Who will be stream was swollen into a torent. However, as the safety five will be stream was swollen into a torent. However, as the safety five will be stream one day he gave a present day to that which existed in the days blameable if you are damared? To you as we got over all without swimming, until we ellarged was longer than pressary, they staff, with a charge to keep it till he should of the "Rump Parliament?" Where was emphatically as to these who rejected him came to Big Creek, mine miles west of Rut- inconsiderately took a storp stone to cot a

anknown-or if known, known only as parts your sins. Place your affections upon Je- torrent. We built a raft, but soon found his might, he could not start them. At this bis invitation "come quite me," and his pro- colt. When we had given up the rafting, fa- was within half a minute's loarch of then; "Within a year?" "No." "Whom a year?" "No." "Whom a year?" "No." haps note more common than—want of feel- versary have scarcely censed to ring in our mise "I will give you rest," are at this time, ther Wilson threw off his portmanteau, tied Verrau spence out of the kitche, exclaiming "Never!" said the jester, "and deliberately code drawn into the life cont. and deliberately code drawn into the life cont. ing, lack of internal impulse. The constant cars. Where was it at the beginning of personally, applicable to you, and you will up his coat, and deliberately rode down into to his contrade, Roberts, "Go on, bresher, I be a christian .- Records

HRO. KINCAID'S VISIT TO THE CANNON STREET CHURCH.

es have ever preserved themselves separate, rettiin the impressions talide on our inied on his law and the necessity and value of piety, church. The proof on which we rely, as connected with that growing church. As he and the guilt and danger of procrastination, already stated; is to be found in the Bible, entered the room, in company with the paswill evade the force of your appeals and of Fo that alone do we appeal to prove that tor, Rev. Henry Davis, the teachers and their own, admissions by saying, "I do not we are legitimately descended from the first scholars, amounting to between five and six landred, arose and song the hymn, " com Greenland's icy mountains." The inspiration of the occasion was evidently caught the children, whose voices, though they and aged minister, who recently died at burmonized, still gave to idence of the trem tions. Religion consists more in action Newburyport, may cause an innocent smile: wous emotion of their minds. We discov-"Mr. Milton was remarkable for the gen- cred that our beloved brother Kincaid was scholars that the children among whom he

bor? the slanderer eject his venomed words? suddenly stopped in the midst of a sentence, ! About three o'clock, brother K. hwing the blasphemer pain the ear with horrid and, elevating his voice to its highest girch, been introduced by the pastor to a large and attentive congregation, commenced a most devil would become a saint—the miser a be- thunderbolt, up jumps the awakened delin- impressive sermon from Tims ii: 11-12. nefactor—the tinef, honest—the stunderer, a quent in the midst of the congregation—his. After showing the effect of the gospel of the peace maker—the blasplienter, a praying month open, wondering who called him and heart, he remarked, that from personal observation he knew that its influence was the their original selishness. If this is your voice, went calmly on, and finished his quo- some upon the heather as upon civilized man. He then gave a brief but thrilling parrative of many very important events mong the heathen. He gave an account of the Pease. his visit to Ava, and residence in that cityactions are governed only by these is fit only I WOULD LIKE TO BE A CHRIS- of this tour into the interior and upon the camped for the night, and father Wilson and part of the whole amount received by the

aged temale Karen disciple. For more than an laur and a half our eschurch, while listening to the missionary, God is a master, a father. He has a right Would like to be a christian!-Well! had their hearts drawn out to God, that he to command. Obedience, proupt and con- The great God desires that you should be. would send forth many of the promising youth among them, to preach the gospel to and brother Palmer took off his leather sur- 4 That of the Discous for Life of the die heathen.

Such visits are seasons of special sect fine, and we cannot but hope that all our mand, than to admit it, and then excuse our it possible, Jesus Christ left heaven, assum- burches will have occasion to thank God for

BE CAREFUL.

sented for your support. Investigate-look line in the other, to wind our way along these an anxious seat. We have read of the Egyp-

cerely desire that your wish should be speed, slothfulness. You have much to learn and without diffigence and application you will principles and in practice in every age and Would like to be a Christian!-Your un- accomplish nothing. Books are cheap, in every clime; but not so with other churches converted companions probably would not and facilities for improving the mind are claiming, descent from the apostolic age. like it. They know that you must forsake within the reach of the poorests. Therefore They are continually varying, according to their society if you obey Christ. And your there is no excuse for being ignorant; for and Roberts, were at work in South Carathe circumstances with which they are sur- desire, is a tact, yet powerful reproof and remaining drones to the close of life. You don new shaft, (which is intended to be sank prophets should arise and decrive, if posses, rounded; for their characteristic torms have consure of their wickedness. They will opbeen impacted to them by human enactpose your desires by argument and ridicule. pursuits may gain for you the respect of othto intersect the inde at the depth of 140 lieved absorbance to the other wickedness. They will opmay inherit riches; your dispositions and perpendicularly, through a granter country, ble, the very elect; but we should have be a first inherit riches; your dispositions and perpendicularly, through a granter country, ble, the very elect; but we should have be a first inherit riches; your disposition of Landonem.—A
been impacted to them by human enactpose your desires by argument and ridicule. pursuits may gain for you the respect of othto intersect the inde at the depth of 140 lieved absorbance and ridicular production of Landonem.—A ments, and these ever adapt themselves to Would like to be a Christian!-The de- ers; but to obtain knowledge you must study. fathoms.) The present depth is about ten the varying customs of the world and the vil would not like it. He has long been The more diligent you are the greater amount fathous, and they prepared a hole for blast-

teag church: The onsequence is, we can Would like to be a Christian!—All the you do and how you do it. Live uprightly one at a time; consequently, after the whole refer to churches shailed in every essential holy and benevolent in the universe encour- and circumspectly—engage in nothing that is ready, one man is drawn up, and the kibfeature to our own, in every age that hast age that desire. Fiends and impious men is victous -- take heed to your steps, husband ble lowered to receive the last man, who has intervened since the days of the apostles. alone would prevent its accomplishment, your time, and when life is finished, you will to put fire to the fase, and then both men at How unlike is the church of Rome in the provision is made, every facility furnished, hopes in a better existence. Portland Tri- speed, in order that oil may get out of the death.

From the W. C. Advocate. MISSIONARY LIFE IN TEXAS.

Would like to be a Christian!-Then bow deep, eighty or one hundred wide, and rush- and cried out to the man at the brane to he struck the rapid current, when he began to quently, Roberts was drawn up, and Verran at all." "No!" said the fool mone at all? plunge and sink. We were all much alarm- threw himself down, and placed-his proorde- Here, then, takes my staff; for with all my ed at the old man's safety, some excludened, voted head under a piece of plank in one gone !" and I had thrown off my coat and when he should be blant to along. Just us hat, and was about throwing myselfinto the Roberts got to the brace, and was looking strain, to swim to his rescue, when he got down with trembling apprehension on the [Lecter from a gentleman in Richmond, Low lease from his horse and swam like a duck to tate of poor Verran, the whole went off with the shore, caught some projecting harbs, and a tremendons a xplosion, and a small stone erawled out. It was now about sundown, struck Hoberts severely en the forehead, and the rest of the company gave up crossing as he was fooking down the shaft: To that night. The old man was on the other the inexpressible surprise and joy of the side by hinself, the blood running over his men at the brace, they heard Verran cry out, face, caused by a stroke from the lawse while "Bon't be afraid, I am not hart!" Roberts struggling in the stream. He called to me to infinediately descended, and found that the come over and go with him to Rutersville :- great borden of the libert was thrown in eveand von know, Oldo is not to be "dated." ry part of the shaft except the corner where So I tool off my boots, tied them to the horn, poor Verran was coiled up! This extraor of my saidle, took my baggage in my teeth, Warry circumstance has produced a consiand urged my horse down into the rushing devable sensation throughout the district. stream. My house swam well too, and he Not only do they view the escape as a mirgonhad gamed the middle of the stream, when lous interposition of Divine Providence, but be commenced plunging most fearfully. I the conduct of Verran as a noble instance of stuck on for some time, but soon found that what a real Circutain will do in the moment he was fast sinking and rapidly carried down of extremity .- Mining Journal. the stream, and that unless I abandoned him quickly, we would both likely drown togeonce preaching on a warm afternoon, when thous, without Bibles. Many a little count ther. So I followed the example of my sustore, some distance below the coming-out place, he was hearly exhausted, and had lost proud: saddle, boots, and alle I swam in to hunt the saddle; and after looking in vain for some time, I was holding to the branch of a tree that projected over the stream, and letting myself down as deep in the water as I could, feeling for the lost property, when the branch skind them without comment, for fear of laybroke, and under I went. When I came up, hag maself obnoxious to self-praise. If you the preachers were laughing heartily dutile think proper, you can give them to your other side, and pronouncing me duly initiat- readers : ed into the high mysteries of the itinerancy

was muddy, and the night very cold, and as I Union was bare-footed and had to ride bare-backed, aroundles wildly and fearfully.

The next morning the rest of the compame a Mexican saddle-tree and one stirrup; sylvania during the same long period. I was now fixed for traveling again -- moc. from either of 23 States in the Union. casins on my feet, mounted on a Mexican | 5. Of the 28 members for life of said Soblanket spread over it, one foot in a stirrap, rion.

and the other in the leather. Without the occurrence of any other spe- Hama, the third hail from Marion. If you are solicited to engage in some en- cial event, we returned safely to the Red- 7. And last, though not least, of the Fe

what others may say. It success is doubtful ver, another in the city of San Augustine, prairies, and proclaim free and full salvation

DANIEL POE, Milam, Texas, Feb. 16, 1843.

THE CHRISTIAN NOT AFRAID TO DIE. A few weeks ago, two miners, Verran are only three in a corps, there is only one To one and all we repeat, becareful what man at the brace, and he can only draw up way when the explosion takes place, which

is sometimesis windent, that large stones are thrown up at the top, carrying with them a fully, I am not guilty of any such fully as

From the Marion Herold.

The facts disclosed in the subjoined com-Do not feel like it. - Will you obey God be saw a parishioner sitting near the pulpit, tenance sparkled as the honored missionary perior in office, letgo, and swam to the shore. Indeed I can now say, "God prosper the good only when you feel like it. Why the devil in the first gallery, asleep. The first name contrasted the condition of children is New It was with great difficulty that my horse do they place our village in a most enviable cause!"—Terms Journal. do they place our village in a most enviable cause!"- Temp. Journal. light, and may justly render every citizen-

MARION AND THE BIBLE CAUSE. Mr. Loves-The following facts I have gathered from the last Reports of the Ainerican, and the American and Foreign Bis tile Societies, and other credible sources. I

1. Marion contributed the last three me to the American and Poreign Bible The rest of our company struck fire and Society, a sum equal to the one-twentieth the borders of China, in which he was rob- myself started for Rutersville. As the road Society during the past year throughout the

2. Marion has contributed to the Ameriin obcalcace to the promptings of impulse, worldly mindedness, your unfoly employ- of Karen converts to contribute for the I did not enjoy the ride so well. However, can Bable Society the present year more than Of such gross folly, sane men are not guilly ments and amusements, it is a vain wish. spread of the gospel, and exhibited a rupee the monotony of the scene was relieved by a the Society received in donation; from the in worldly matters. They confine it to reli- You may desire to escape Hell-to secure given "for the Bible Society" by a poor, pack of wolves, that howled and screamed whole State the treety-five years preceding

3. Marion has contributed to the Ameripermed brother was list ned to with marked my were able to find the excel, and come cha Bible Society the present year a sum attention, and we doubt not but his labors on on to Rutersville for breakfast. We made equal to the fourth part of the whole amount that occasion will very much promote the every effort to find a pair of shoes, but all in received by the Society in donations the parent's reasonable request, because his feel- pleasure and pursuit for Christ's service? cause of missions. Doubtless the pastor and vain. We then commenced hanting back- twenty-five years preceding the last, from Journal. ings do not prompt him to obedience. In "Thou shall find him if thou seek him with many of the older members of that favored Ain, and at length found a piece, of which Louisiana, Alabama, Arkansus, Michigan, profiler Sneed and myself made a pair of Blorida and Wisconsin, put tagether; and mocrasins. Some kind friends presented the sixteenth part of the amount from Penn-

cingle, which I split in two pieces, and fas- American and Foreign Bible Society, there tened on my saddle-tree for stirrup-leathers. hail from Marion alone, more than hail

saddle-tree, with brother Fowler's Mexican chery living in Alabama, & hail from Mas-

6. Of the Directors for life living in Ala

terprise with which you are unacquainted, lands. I found my family well, and the dear male Directors for life in both Societies, (viz:

re.gn Bible Societies.) the one-third part

A NEW MOVE,

The Universalists in Maine, in some lace at least, are untuiting the measures of other societies in "getting up revivals," asking people to rise for prayers; and, in a fewinstances, they have gone so far in their attempts at copying a reformation, as to have as the servant of God could do, and we have read of he arch-deceiver who transformed himself into an angel of light, and we have read of the prophets of Bast who could fix their wood and sacrifice, and do all but call down the fire-bf those who overthrew the faith of some by preaching that the resurreclion was past and of those who in the last days should cry peace and sufety when sadden destruction wast at hand-that falsesooner than those who made a daily busis from applied externally, has just occurred to ness of reliculing revitals, and preaching Paris. A young dramatic writer, M. Caagreement religious excitements, would turn mills Bermey, whose first attempts had been around so square a corper and undertake to very favorably spokes of was ordered by his mitate them. We believe this decidedly father, who is a physician, to apply for a he most dangerous, destructive form Unis slight indisposition a ponitice on the stomach, ersalism can assume. While it stood forcid on which he was to let fath a few drops of endisguised, and laughed at serious things, Inadnum. To issuage the pain, which was good oven were in very little danger of being acute, the patient let fall not four or five loped by it, but, coming so near as it now drops, but the consents of a whole vial. The docs to the real traits, we believe it to be refrect was almost instantaneous after the apcompletely exculated to cheat souls to platation of the positive - Antidotes were A. K. M. Morning Star.

WISDOM FROM A JESTER. A very heavy ram fell the day we left Bas- part of the roller and windless to a consider- take nobleman who kept a fool or jester, (a Bishop Hall telle us, that there was a cormeet with mie who was a greater foulsthan lamsed. Net many days after, the neddoman way ill; and treat death. The jester came to send in and his lordship said to him? I must soon have you. " "And where are you go ing: " ashed the look, "Into another world," replied his fordelip. "And when will you the stream. His horse swam steadily, until shall be in heaven in a mingle !" Consest tainment there, where thou goest?" None what provi-ton hast thou made for thy oner-

TEMPERANCE IN INDIANA.

diaris, to-his friend in Philadelphin, deted January 18th, 1843.]

"In this county some two years ago there were 60 distillmers, and now the whole the town of Remond contained no less that six or eight grog shops, but the temperthree cause has spread to this remote place, as and there is now no vestige of rum or rumsellers left in the place, and, from being one f the most diss gated, is now the most maral town in the county; men that for years laid been out of empley, in consequence of their itivererate properties by for drink, are now sober. honest, and discreet men, and support their families respectably; in fact, since my last visit here two years ago, an entire and total change has taken place. Frould never have b lieved so mustr good could have been done as I now see has seen through the influence of temperance societies and temperance men.

AN INCH OF TIME.

"Millions of money for an inch of time." cried Elizabeth the gifted, but vain and ambitious Queen of England, upon her dying bed. Unbapov woman! reclining upon a royal couch with ten thousand drystes in her wardrobe- a kingdom upon which the "sun never sets," at her feet-all now are valueless, and she shricks in anguish, and shrieks in vain, for a single "inch of time." She had enjoyed three score and ten years. Lik too many among us, she had so devoted them to wealth, to pleasure, to pride and ambition, that her shale preparation for eterulty was crowded into her heal moments; and hence she, who had wasted more than half a century, would now barter millions for 'an inch of time." Imerican Tract So

ORIGIN AF BLACK MEN.

Old king Yardho, the sovereign of the Goulah nation in Western Africa, gave the following how theory of the origin of white and black men, in a conversation with the Rev. George Brown, a Methodist Missionmrs. The extract is from Mr. Brown's

"The old man (Kardoo) listened with the deepest interest, oven with tears in his eyes. And as soon as he led got the palaver, (the missionary's talk,) he exclanned, Thank God! Then said be, man can make any thing but this life, and that God made. And now, said be I will tell you how God made man. First he came down in the merning, and worked all day making while men in America, and gave them plenty of good sense. Then he came along in the ink, about midnight, and made we comtremen all black, and because he wanted we get liome before Breakfast, he never waited to give us any sense at all, but told us tomake war, raise silve and cassada, eat dumbboy and pepper, and that is all. But, said he, I have been telling my people a long time that God would get up soon and give us sense like Activitions. And, said he, this is that thing, one which I have dreamed and thought of a long time. And putting his hands in his pacy head, he exchanged, O my Read! my blad! I done look him

Never expect much of the joy of the Holy Glost if your heart, and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate, sacred deposit, and must be kept in a pure casket. An unboly breath will dim its bustie, and fade its freshness .-The joys of cense, even the most lawful et them, are agitating tunultuous, and unsatisfactory. The joy of the Spirit is calming, midest, strengthening, elevating, and satislying. The joys of scuse, at the best, enervate lower, and improverish the soul. The joys of the Spirit manable and enrich it .-

applical tempdiately but M. C. Bernay dies shortly afterwards.

THE ALABAMA BAPTIST.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, June 3, 1843.

IT Remittances for the BAPTI. may always be made by Post Ma ters, at the risk of the Publisher Remember. Post Masters are authorized to forward names and money for papers. [1]

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BOARD OF VISITERS.

The following gentlemen have been ap posited by the Trustees of the Judson Institute, a Board of Visiters to attend the ap-

WILLIAM JOHNSON, Esq. " Gen. N. B. WHITFIELD, Marengo county. W. BROOKS, Esq., J. C. Du Bose, Esq. Rev. H. TALBIRD, Montgomery county. C. BILLINGSLEA, M. D.

Rev. J. H. Schroebet, Mobile. Capt. Jas: A. TAIT, Wilcox county. BENJAMIN WHITFIELD, Esq., Mississippi

Rev. J. H. DE Votie, Marion. THOMAS CHILTON, Esq. " N. W. FLETCHER, M. D. "

LETTERS TO A UNIVERSALIST.

Two letters more will close the series .-We are sure our readers will unite with us in regretting this. The author grows stronger and stronger, and better and better the farther he goes.

PROTRACTED MEETINGS.

At Chaiborne, first Lord's Day in July. At Limestone, Monroe county, second do. At Spring Hill, Marengo county, third do. We shall be happy to insert gratuitously notices of Protracted Meetings, Ministers Meetings, &c., whenever forwarded to us.

THE CONVERTED JEW. Brethren in town and the udjacent country will remember Brother Frey will preach in the Baptist church, Marion, on the second Sub- by the spirits manufactured in that very build-

bath, the eleventh inst, SINGULAR COINCIDENCE

Brother Kincaid, from Burmah, unexpectedly met a brother who resides in the interior of Pennsylvania, at the door of Rev. J. Kennard's residence in Philadelphia. The by the Governor of Georgia, and at the close mind disturbed with wordly anxieties? His two had parted at the same door, on the same of some remarks on the propriety of the up- flock will feel the want of a shepherd's undiday, thirteen years before

TEMPERANCE.

The town of Newington, N. H., has let out the Poor House and the farm attached to it, there being no paupers for the town to support. Temperance has delivered this town from pauperism.

In eight years past, Portsmouth, N. H. has paid for the support of intemperate paupers, Thirty-nine thousand forty-one dollars thirtyfour cents. This town has this year refused all licenses for the sale of spirits, and it may be safely predicted, that its pauper tax will he as near nothing as possible!

VISIT TO EUROPE .- Rev. R. H. NEALE and R. TURNBULL, Boptist Ministers of Boston, recently embarked in the steam-ship Hibernia for England. They intend to visit France, Switzerland, Germany and Scotland. Mr. Turnbull is a native of Scotland, where his parents now reside.

LECTURES ON CHEMISTRY.

We perceive by the Montgomery papers that E. L. CHILDS, Esq., the able Principal of the Academy in that city is giving a course of Lectures on the science above named. It is stated, that he has the sid of a very complete Apparatus, and the citizens are invited to attend, with the assurance of being inter

Professor SHERMAN of the Moward, in this place, has also been giving a course on the same subject, several of which we have at tended. His experiments and illustrations are made with the aid of the splendid Apparatus, lately belonging to the Madison College. This Apparatus, obtained by Dr. Wallis in London and Pacis, is one of the best in the United States. The young gentlemen connected with the Howard have therefore very superior advantages for prosecuting the study of Chemistry, Natural Philosophy, Asronomy, dec.

GEORGIA BAPTIST CONVENTION. this body met with the Baptist church in recitations, or while the fair pupils were sing-Madison, on the 10th ult. Rev. B. M. Sanders ing or playing on the piano. Inde 1, it is in the chair. Introductory Semon by Rev. S. G. Hillyer, Minergeville. Education Ser. thing of the performances, had not the young mon by Rey, J. G. Binney, of Savannak, who expects soon to go to Burnah, under the di-

rection of the Board of Missions. of the Convention are reported as follows:-Mencer University, \$96,700 45. It is thought parents and visitors from abroad, that they ion d nominations, to take into consideration

Convention. The INDEX. The dues for this soor are \$6,150 00. Of this sum \$1,600 00 tre due from subscribers in Alabama.

ROBERT MERRY'S MUSEUM; this popular javenile periodical. Children and youth will not be idle-they will always

be doing something. If parents do not farnish them with profitable employment, they and will do barm, to themselves or to someliody else, rather than do nothing. Let parents then, supply their children with profitable reading, to fill up their ille hours.

WHAT WILL THEY DO WITH IT

There are now about fifteen millions of dollars, in gold and silver, in the banks of New. York city, and more coming in by every steam

FIRST DAPTIST CHURCH, NEW HA-

More than three hundred persons have been three years in which Mr. Teasdale has been

It is often asserted, that the Baptist cause does not prosper in enlightened communities. The prosperity of this church, emboweded in the classic groves around Yale College, does not authorize such a conclusion.

MORE BEQUESTS.

\$500 to the Bible Society.

"DEACON GILES" DISTILLERY."

Did ve never hear of this distillery? Then you hever read Rev. G. B. Cheever's Dream about it, for which dream the aforesaid clergyman was cow-hided in the streets of Salem. and prosecuted for a libel, and incarcerafed in the common jail! What a dream, it must lave been! Well, this same Distillery, about which its owner, Deacon Stone, made as much noise, has been converted into a hall for useful purposes, and a grand Tee-total Abstinence celebration has been held in it, by the Washingtonian Society of Reformed Drunkards, of Salem !! Hundreds of these men, doubtless, had been made drunkards, ing. How great, how glorious, the change!

FAST DAY.

Our readers will recollect, that in the number of this toper for May 6, we noticed the pointment, expressed the hope, that Alabama would follow the example, another year. But

providence of the Governor of the Universe, this would be reason enough for abandoning gations throughout the State meet for reli- are evil, and only evil, continually. gious worship, on the day designated. Let One of the greatest mischiefs produced by all labor on the plantations be suspended; the system is, it is surfavorable to that deep and the stores and shops be closed; and let the offectionate interest and sympathy, which people of Alabama together humble them- the firmest bond of union between the pastor selves before the God of heaven; implore the and his congregation. How can a lively mupardon of past offences; entreat Him to avert tual interest grow up between the parties, when pestilence and famine; and sak wisdom from the connection is formed with the understand on High to guide our Rulers, and grace for all ing, almost with the expectation, that it will the people, that they may fear His Name, the dissolved at the end of a twelve-mouth and work that righteousness, which exalteth And without this interest and sympathy, the

GOOD MANNERS.

elf on the beauty of its location, the salubrity of its climate, the intelligence, morality and refinement of its citizens, its pre-eminent advantages for the education of both sexes, is likely to have its fair fame somewhat turnished by the thoughtlessness of a few individuals, whose deportment, on some public occasions, appears to tronch slightly upon the rules of good breeding. Some of the stren gers now in attendance in the Examination of the Marion Female Seminary, have been seriously annoyed by the talking and laughing From the Christian Index we learn, that of sundry belles and beaux in the midst of the said, many in the house could have heard nofadies recited with uncommon prompiness. clearness of unterance, and distinctness of ar-The various funds under the management offered by this conduct to the Teachers and Of more than one number and FIFTE Minto the pupils; but we do plead in behalf of isters and Laymen of Tweeve different Christ-

ANNUAL ELECTION OF PASTORS.

In former numbers on this subject, we have spoken of various evils connected with it We invite attention to the advertisement of particularly of those which more especially ditional considerations, we dismiss the sub-

The practice in question preents the paster will result to pernicious sources of excitement from laying plans for extensive and permanent of the Dutch Reformed Church. usefulness. The minister of comprehensive views does not confine his desires and efforts for the good of his people to present results. Looking over his church and congregation be perceives many defects which it is his daty to supply, many evils for which he is bound to provide a remedy, many dangers, more or less remote, against which he is called to protect the members of his flock. There may exist a lamentable ignorance of the doctrines of the Bible. Practical picty may be sadly neglected. Discipline may be altogether too them before God, and lead to prayerful and or the church in regard to active officers for its increase the subject, loose, unenlightened, and erroneous. The man who has in charge a church and congregation, is also expected to interest forts for securing the appropriate answer- tality of the soul; and even doubts whether and education. He is also required to exert it by more extensive and substantial unanimia decided, influence in maintaining the peace and harmony of his parishioners, and in ele- of the monthly missionary concert. vating their social, as well as their intellectual moral, and christian character and condition. Mr. Volney Cook, merchant of Syracuse. Now, to accomplish but a small fraction of N. Y., who died on the 2d of April, bequeath these various and important results, requires then is not more generally and presently pressed \$1,000 to the American Tract Society, a length of TIME, which can never be furnish- ed upon the attention of the ric and affident \$1 000 to the A. B. C. F. M., \$1,000 to the ed by a settlement of a single year. Trains of the land. And they feel that the claims of God in mass, and him, who does so article American Home Missionary Society, and of influences must be laid, a series of efforts commenced, in many instances, which must the fermer. And we would affectionately and be continued and followed up year after year, earnestly beseech them to come up and your If interrupted and broken off, all that has enlarged contributions into the Lord's treacondition of that church will be almost kingdom of our bord and of his Christ. ssible, at any rate, progress will be slow ceble. A pastor of calarged and lineral designs will become discouraged, and things

imical to the cause of Christ! But not only can no plans for lasting results be formed by the pastors who are annually chosen by the churches; immediate injurious effects follow the practice we condemn. Exery thing in the system which unfavorably affects the pastor also inflicts injury upon the people. Does the system interfere with thorough preparation for the labors of the pulpit t The people are the greatest sufferers by this inteappointment of a day of Fasting and Prayer, ence. Does it keep the paster poor, and his His parishioners will suffer in their families, tend, we are happily anticipated by the Proclama- Is the church or the world induced to withtion of the Governor recommending the ob- hold their confidence from the minister? The flock is so intimate, so delicate and tenden We are sure, christian people of all denom that when either suffers, the other must symknowledge their dependence on the good through the evils which affect the minister. will rejoice in this recommendation of His system which has neither Scuptiffe por com-Excellency. Let the churches and congre- mon sense to support it, and the fruits of which

will remain year after year in the same posi-

tion, the church having a name to live, while

it is dead. Why will the churches cling to a

ystem so hostile to their advancement, so in

labors of the best minister will be inchcient Episcopal The occasion is new in the history of Ala- and unsuccessful. There will be a want of bema, and will afford the Ministers of the earnestness, faithfulness, and geal on the part gospel an opportunity to bring before their of the pastor; and on the part of the people, congregations some great and important ouths, an absence of that confidence and affection. which are not often presented on the Sabbath. which alone can prepare them profitably to receive his labors.

We hope, by all that has been said, at least This same town of Marion, that plumes it- to call the attention of the churches to the subject. Let them but closely examine the nature and tendencies of the system of annual elections, and we are confident, their good sense, their regard for Scriptural precept, and their love of the cause of the Redeemer, will unite in inducing them to aboudon a practice so fraught with evils of no ordinary magni-

ANTI MISSION ASSOCIATION.

The Rappahannock Association, Virginia, in 1841 consisted of 5 churches and 342 membels. Four of these churches reported no baptisme! Five were added to one, and the

During the same time all the Missionary will be found attached: Associations were receiving large accessions.

From the Bapreer MEMORIAL we derive the following information respecting the

means embraces all the funds given to Mis is a hard fate for parents to come fifty or a appointment of Committees, and the reading and we hereby separate ourselves, now and ponish one who is not accountable for any are realized by the District Associations, or their children, and then be prevented from Dwight, at Constantinople, Brother Kinesid, forwarded by individuals direct to our Nay hearing by resident citizens, who attend from from Burmuh was introduced to the Conventional Societies, which are not reported to the motives of cariosity alone. "A word to the tion, and made a very interesting address in belialf of missions. He stated that more than 5000 Burmans and Karens had been savingly

converted by the agency of the mission. At a meeting for exercises in devotion, prayers were offered by Rev. Dr. Smucker of offect the minister himself. With a few ad- the Lutheran Church, Rev. Dr. Armstrong, Secretary of the A. B. C. F. Missions, Riev. C. S. Stewart, U. S. Navy, and a Missionary Sermon was preached by Rev. Dr. Wyckoff,

> Remarks followed by brethren Anderson Choules, Smucker, J. W. Peck, Dyer, Kennedy, Bacon, W. Beecher, and Hon. B F. Butler.

> The following Resolutions were adopted. Resolved, That the spirit of missions is emphatically a self-sacrificing and all consecrating spirit to the glory of God, and the extension of his kingdom-that it is the duty and privilege of all the friends of Jesus to cherish and exhibit it, and that the manifest and palpable deficiency of it among Christians all denuminations, with its painful consequences on the world, should deeply humble

Resolved. That the prayer of faith for the conversion of the world necessarily implies the making of consistent and persevering of law; the existence of moral evil; the immorhimself in the promotion of sound morality, that it is of the utmost importance to increase among Christians of different denominations, and a general and united improvement

Resolved, that while we appreciate the offerings of the middling blasses, and the wider w's mite, we regret that the solicitation on behalf of 600,000 000 of dying, perishing heathose millions of immortal souls are, by Jesus, ou : e offerings of the latter as well as the kingdoms of this world shall become the appear to me most intimately connected with knowledge and extensive anderstanding,

On motion offered by Rev. Dr. Adams and seconded by Rev. Mr. Eddy, and adopted free agency of man, and shall adduce my tell me how it is, that understanding (for

unanimously, it was

Resolved, The measures be taken to hold in this city during the month of May, 1844, a National Concert for Prayer and Conference. with reference to the conversion of the world. Resolved. That the necessities of the Cheistion and heathen world require us to aim at Chastian anion and fraternal harmony among evergetical Christians of the various denomirateus; so that we may soon go forward with difficulty in the way is, to understand to the same thing! more courage, comfort strength, and hope; in the great enterprise of publishing the gospel to every creature, with the least possible

The following resolutions were introduced, discussed, and passed and Concert is designed to embrace those religious denominations which have been represented in this Convention and the Convention of last year; and that the ministers and members of these several free agent." Andrew Fuller, (1 vol. p. 629.) lect to love God and my neighbour; if inchurches throughout the country, as far as vided care. Does it injure his family ?- practicable; be respectfully requested to at-

2. That athe Secretaries of the Missionary Boards, and other missionary organizations, servance of a day this year, as a day of humil- interests of the church must decline. The of engaging in the great work of the world's istion, fasting and prayer before Almighty fact is, the equinection between paster and conversion, in connection with these several religious denominations, be requested to be present, and to present such items of recent inations, and all those who recognize the Di pathize with the sufferer. If therefore, only cations in reference to the state of the mismissionary intelligence, and other communivine origin of our boly religion, all who ac. an indirect injury were inflicted on the people, sions in their respective connections, and the cause of missious generally, as they may think thoper and calculated to advance the in terest of Christ's kingdom in the world.

3. That/a committee be now appointed, consisting of one person from each of these making arrangements for the meeting of next

4. That those persons who may find it inconvenient to attend the meetings in this city, be affectionately invited to observe this concert in their respective places of abode The Chair named the following individuals as a committee to represent the various de-

nominations forming this convention, for mak. ing the accessery arrangements: Methodist Epis. Church, Rev. Dr. Peck. Baptist J. O. Choules. Dr. Tyng. Dr. Adams. Dr. Yale.

Presbyterian. Congregational Dr. Bacon. Dr. Wykoff. Dr. Smucher. Moraviah Mr. Bigler. Asst'd Reform'd Mr. Porsyth. Mr. M'Leud.

WHOW GOD WILLS TO DESTROY HE FIRST MAKES MAD."

In a late number, we spoke of the determination of some of the most fanatical among our denomination. We are happy to announce, that their plans receive no favor from the great body of the brethren. The perfectly neutral position of the Board gives entire catisfaction to all ressonable men, both North and South. A few zealots who are "right eous over much," have abjured their associates and formed an organization under the

COPY OF THE PLEDGE.

We, whose names are undersigned, so-

sing by the Georgia Baptists. Large amounts hundred miles to hear the examination of of letters from Missionaries Schauffler and forever, trons all connection with religious given conduct, is no less unjust than to man societies, that are supported in common with ish one who is not a free agent. What now

Yours in the freedom of the gospel. E. G. WARREN, Maine, S. ADLAM, W. H. BRISBANE, Mass. C. P. GROSVENOR.

C. W. DENISON, N. BRANCH, Conn. A. KENYON, R. L. Boston, May 10, 1843.

Communications

For the Baptist. LETTERS TO A UNIVERSALIST. NUMBER VIII.

My Dear Sir:

he object of my last letter, was to show that Universalism is opposed to repentance and religious reform. It were equally easy to prove, that it is opposed to faith; to prayer; to thanksgiving; to the observance of the Sabbath, baptism, and the Lord's suppernay, that it denies all the leading doctrines of christianity, vin; the trinity; the divinity of Christ; the atonement; the mercy of God; the forgiveness of sine; the conversion of the soul: the existence of falles angels the saint ence of disembodied spirits; the free agency of man; that sin is a violation of the divine there be any future state: I say I have mirterials now collected to prove that all these point? But hear him yet farther. On are denied by Universalists, and therefore page 83, he saws, "a man's own conscience, if you are or would be consistent with your which is the result of all the knowledge he own denomination, you are obliged to do so for like manner, Are you prepared to do this? Can you do it, and still pretend to believe the hible? To my mind there does not appear to be a great difference between line, who, with one sweep, discards the book

your system only so far as it relates to its reasoning in a circle! I had thought that moral hearings on society, I shall introduce knowledge and understanding, perfect knowbee done will be labor last. Improvement sury -so that the time may be hastened when only such of the points mentioned above, as ledge and perfect understanding, extensive

this view of the subject. proof from the "Messenger of Glad Tidings," this is the same thing with " law of the un published at Wesumpka, Ala. (No. 4). derstanding") is the effect of conscience, and You will find this language, which is copied yet conscience is the result of knowledge? from another authority, but in a personal in- Does not this look like cause and effect proterview with the writer, sanctioned by the ducing each other by turns : or rather, like editor, and is therefore equivalent to two wit- the same thing being alternately cause and nesses: "If they (men) are free ag nts to effect? Knowledge producing conscience that extent maintained by partialists, they are and conscience producing understanding, not accountable to God," Now the only and yet knowledge and understanding means what extent "partialists" (as we are called) But, Sir, according to your theory, sin is choose, or the power to follow their inclina- charming mode of getting rid of sin? tions, they are not accountable to God for But take a view of the opposite side of had not the power to follow your inclination. der to find the whole world saved. So ulso, were I to marder your wife, she But here let me ask, if sin be not the vio-(not I) would be accountable, because she lation of the law of God, upon what princi-

not be accountable!! punished in this life-certainly punished, the most limited capacity can see would be which of course implies their accountability. unjust. What then will you do in this di-It follows, therefore, by an inevitable conse- lenung? If you would escape Scylla, you quence from the position assumed, that me fall into Charybdis If you say that God are not free agents. Is not this plain? T anguage of your authority is, if men are fre igents to the extent maintained by partial- dear punishment, you make your system

ists, (which we have seen only extends to immoral. Sir, what will you do? our Anti-slavery brethren of the North to chaire and the power to follow their inclina- But aside from your dilemmas, is it diffiwithdraw from all connection with the Board tions,) they are not accountable to God. call to see that such sentiments will never reof Missions and other benevolent Societies of But they are accountable, as implied in their form mankind? If you have not learned being punished; therefore, as I said, they this much, permit me to tell you, that you cannot be free agents. What do you think are a long way behind your brethren in ob-

will you do? If you admit that men are punished, then on your premise, God must be unjust in doing so. If you deny that that they are punished on your own principle, that any system that renders punish even uncertain is immoral, your system must be so. Sir, your "Bed is shorter than that a man can stretch himself on it, and the covering narrower than that a man can wrap himself in it." (Is. 28: 20.) Secondly : I said again that Universalism

denies that sin is a violation of the divine

law. For the proof of this, I refly you to

the "Lectures on Universal, Benevolanco"

by Abner Knesland. It is true, he is now

an ATHEIST, just where we might expect to

find any one who could draw a logical de-

duction from such premises as he assumed. But, at the time he delivered those " lectures," he was a Universalist minister of high repute, and therefore his sentiments may be taken here as proof, with as much propriety as if he had died before he had reached the climux-of his error. Nay, he acknowledged himself indebted for his opinions to the "Treatise on the Atonement," by Hosea Pallou, and by referring to this Treatise," (p. 15, 16, 17.) you will find in substance the same things which we now quote from Mr Kneeland. For the proof hen: on page 81 of these lectures, he speaks thus, "God cannot be considered, in any direct sense, the legislator of that law which is trangressed by sin." Is not this to the possesses, from whatever source obtained, is the legislator of that law which is violated. whenever sin is committed." Who can now mistake his meaning? The sum of it is, that sin is not a violation of the law of God. but of one's own anderstanding; that this understanding is the effect of conscience; and that conscience is the result of knowledge. But as my present design is, to notice Now is not this a most beautiful specimen of &c., commonly meant the same thing, as First: I said that Universalism denies the they obviously do here. But if this be so,

maintain the free agency of men. Take not a violation of the divine law. If then then the definition of this subject as given one were to do what the law forbids, or negby standard writers in two of the orthodox lect to do what is commands, of course he down to the commit sin. That is, the law Sermons on Divine Decrees," p. 60-61, commands me to love God supremely, and says: "A free agent is one who chooses or to love my neighbur as myself: and, on the wills. It an object is set before any being, contrary, forbids me to lie, steal, commit and he exercises choice respecting it, he is a adultery, and murder; and if I were to negin answer to the question, "Wherein does stead of this, I were to defane your characfree agency consist?" says, "I should no- ter by filsehood and slauder, were to emswer in the power of following the inclina- bezzle your fortune, were to imbrue my tion." To these I might add many others hands in your life's-blood, I would in all had I space to be devoted in this way. But this do no sin!! Why? Because, although these are sufficient; and from them, it fol- I had trangressed the divine law, (with relows that, upon the premise laid down by ference to which I acted.) yet sin is not a Universalists, "if men have the power to transgression of his law! Is not this a

their conduct!! That is, in order to be ac- this question. Sin is not a violation of the countable, they must be dispossessed of all divine law, therefore if one keeps the law he choice respecting their conduct, and of all is not boly! If, without the least deviation power to follow their inclinations!! By a from the morning of his existence till his parity of reasoning, if, with a settled inten- death, he were not only to do no violence, tion to that end, I murder the wife of your but actually to glow with love to God and to religious denominations, for the purpose of bosom, or commit any other offence against all his creatures, still be would not be a the laws of God and my country, I am acholy being-still in the sight of God and year, with power to the committee to fill their countable to neither for it! Why? because men he would be no better in a moral sense, in this I am a free agent. But if, by super according to this feature of Universalism, than rior power, I were to lasten a stone to your if he had pursued the very opposite conduct neck, and throw you into the river, and you had transgressed every article of the law. were to drawn, you would be accountable Why? Because if sin is not a violation of to God for the crime of suicide!! Why? the divine law, to keep the law is not holiness because in this you would not be a free agent Now is not this a beautiful system by which -you had no choice in this matter, or if to level down the good to the standard of the you had a choice to avoid such an end, you bad? If all this be true, I should not won-

> would not be the free agent in the case! If ple will you justify his punishing men even I were a free agent in such a deed, I should in this world? That any authority whatever should punish an individual who had But Universalism malmutns, that men are not transgressed its laws, as though he had, punishes, on such a principle as this, you blacken his character with injustice. If you

servation. What says Mr. Rogers on this Here let us remark, however, that upon subject, that minister, who is said to have this principle, God punishes men for conduct, "traveled more than any other preacher of respecting which, they have no choice, nor the denomination"? In the "Magazine and power to prevent, any more than the wheels Advocate," (vol. 8, p. 4-5.) he says, "! of a finttermill have to avoid turning when a over that the mere extension of our tait food of water is let lease upon them. Now, will not to any great degree maprove public following pledge. The names of the leaders any child can see, that to inflict punishment morals. Its bearing upon morals will be in much a case, is unjust. Suppose the State scarcely perceptible except something more in which you live were to punish you for get- is done. Is this denied? Wy then do we ting your arm broken by misfortune, would find so MANY sho entertain a firm faith in you not shink it an unjust exercise of power? our doctrines and are not perceptibly influlemnly pledge ourselves to God and one sao. Where then is the difference between the enced in their general practice by that riculation. We say nothing of the disrespect PROCEEDINGS OF a CONVENTION ther, to unite in the support of a Baptist two cases, except it he in attributing to God faith?" Again he asks, "as a 'christian Missionary Society, with a constitution, yet what all must see cannot but be incompatible body, ARE WE NOT too indifferent to expeto be adopted, that shaft be distinctly and ble with the moral rectifude of his character? rimental piety? Do we not want to be usethoroughly separated from all connection If to avoid the difficulty which you meet on full What are we doing toward this object? by the insolvency of subscribers. Mission- tion or annoyance, to the exercises in which present generation of the Heart and the insolvency of subscribers. Mission- tion or annoyance, to the exercises in which present generation of the Heart and the second of the second of the Heart and the second of the second of the Heart and the second of the Heart and the secon Lis Society shall be called the American ground assumed, they are not accountable our principles were more palpably eighten and Foreign Baptist Missionary Society - to God, and lote again you split. For, to their bearings on the upon interest of sohabits are the same.

words, "I would than were cold or hot," a ment of language. Mr. Knipp says, "I cannot look around me upon those calling themselves Universalists, and areak the judifference manifested to the high calling of Prince Imminuel, with out feeling the fire of the words at the head of this article." Indeed! are Universalists as in life centers of their Man Man Mr. Allen Fuller, of South Chrollen, saxs. the mine poper, (No. 11.) he writes thus, "the great obstacle to the reception of our fulfil, in it nost every place, is the fact, that there are persons who call there were Univerbilists, or are called so by others, wh show by their fruits about they are not the disciples of Christ. They THEALEN I! REGARD the processes of the Buth they profest and MAKE IT EVIDENT THAT THAY ARE NOT THE ERIENDS OF JESUS, BY HA-BITUALLY DISOBERING HE COMMANDS."

by believed. - But what does he say? That he throst every place, "Universalists totally disregard the process of the thin which they themselves and a " "show that they are not the disciples of Christ;" "not the friends of Is not there great need of a reform in the lieart of the soriety?

What think you of this testimous? In the

same No. the editor says, that Mr. F. stands

high in the denomination. He must then

Do not think, however, that this is owing

to the climates the hab is or manners of the South. Nor is it poculiar to Universalism at the South, "Hear what Mr. Ackley, of Ham ton, N. Y., tells us in the Chinersolist Union, (p. 162) Speak of hypocrites, lie fact, "I doubt not, we have as many in proportion to our numbers as other denomi-Interes.". "Is not that man a dissembler Who profuses so believe the Abrahamie faith, and to live the world's salvation, and at the same time, spends the sucred day at the tayern, the grogshop, he in other places of wickednes ; to whom the Lord's day is a Wearines, instead of a delight; his holy sonemary or preson-house, instead of the very gue of heaven to his soul; the bible addead teres, inspead of his only chart and compass? THERE ARE NOT A FEW OF THESE VIEWS AND HABITS WHO PROFESS TO BE UNIVERS SALISTS!" Is it possible? Cap it be time that there are not in few Universitists, who "spead the Sabbath ar tayers, and grogshops, and other places of wickedness?" "To whom the Salibath, is a weariness"-"the strictuary a prison-house" - the bible a dead letter"? I doubt whether one could have thought so-after so much talk-about no a Universalists being hong, or being in States' bereing of the doctrine, had not be been to'd than two lines. Besides, certain notes are vival, -Christian Sec. prisons; and so much ado about the moral of a by a witness behind the screen.

But let is hear what the Libertons and learned Mr. Baltiur has to say on this sab ject. Un the Expositor and Universalist Review, (vol. 2, p. 38.) alluding to the wrich, profune swearer, dimilard, and semiinfilel," he says, "it is seeing such in some cases the leaders and managers in our societies, which makes Universalism a hissing and a by-word in some places, and prevents many persons from unitally with us." enstomshed, O heavens! and wonder, thou earth! if the apostoffe chirch has come to this pass! Is it true, that "profane swearers, drankards and semi infidels, are evenleaders and managers in vour societies?? Mr. Bulfour, of Charlestown, Massachuseus, a distinguished intuisier, in the Universitist charch, says it is and I recken the people; of Montgomery, Ala., will not find it theficult to believe, while the history of the Universall at church in that city remains fresh in

Let me ask now, my thear Sig, whether Universition has done, will do, or can do midd in the way of reforming mankind? 1 do not say that your affairers teach the peaple with wicked 1 laps they do not +1 have no reason to say they do. But I do say and there is almothing wanting to your whole theory, that most undergo a thorough and tridical change, or else all will be ineffectool. You have no sanctions to your law; to authoritative peculiarity to give weight to. any of your doctrines. The whole system in the churches of Unitersalism, and their if not less real. ing the would generally be, what one has the Mater. - At 12 o'clock on Tuesday ple have enjoyed now for more than two wand, to strongest supporters were in re-levening.

the misfortune is, they must undergo a tho- disguised, if less than avowed mildels. Of rough change first. Henr what Hosea Bal- i's ministry within six years, I have known los, jr., says about it. In the Plain twenty six abandon the doctrine, and for the Guide," (p. 328,) speaking of other denomi- most part, in all sgust with the morals of its nations, he says, "Has it not been observed, professors." (Vide N. Y. Observer xix: 1.) that in general they rather excel us in strong Will you, Sir, be persuaded-by reason, by enduring attachment to their religion, and love of good morals, by the experience of to their social institution "Wa have a those who have long tested it? Give up the

of things -or its (the society's) prosperity P. S. Por sextrat of the references made will not be permanent." Avoiderful! Re- in this and the two preceding letters, L an formers must undergo a thorough change indebted to the work entitled ! Universal in all their principles and plans of operation As It Is," by the Rev. E. F. Hatfield, of in less than thirty years, or they cannot New York; for the rest, to the original works prosper! But are not the same things of Universalists. For the correctness of the counded from Moine to Louisian ! What quotations, I am responsible. For that of periodicals about "briganization" and "re- for two gensous: First, he wrote professedly organization, and recommending a change to state what Universalists believe, and chalof names for your denomination. Sir, it is leaged a refluction by placing it entirely in not material whether the animal is called a the power of the denomination to refute him. hyena, a wolf, or a lamb, if its nature and, if he stated falsely, by giving books, pages and language of their authors; Secondly, Do you tell me this is only an jalle ferr because having examined the work in come we hout any foundation? Let us then in parison with so many of the aminors, as we gaire into matters of fact. In the "Messen- could get hold of, we have not vet found, ger of Glad Tidings," (No. 8.) under the the first misstatement either in page, senti-R. S. S.

For the Boptist. INCONSISTENCIES. CHAPTER IV.

It is a matter of historical second, that the name of the Lord .- Bap. Adv. some of the Baptist churches in New ingland, during the early history of that comary, were to be seen congregated, Salibath after Sabbath, with a has upon the head of each member. On one occasion, a good trother was inquired of, why the practice of sitting, during divine service with a hat on, had ocen adopted by his church. " Vhy," said the member, "i never thought of the subject before, (as our purions fathers were in the habit of wearing them.) but I suppose it is land alwings take theirs off."

It is not impossible that dissenters have made themselves very ridiculous in many other respects, on the ground that the church of England were wrong in so many things, that it was impossible for that charch to practice any thing which was right. It may be that, if a reason were required why the CUL Jesus;" "habitually disobey his commands!" TIVATION OF SACRED MU-IC in Baptist cherches has been so shamefully neglected, none more satisfactory could be given than work, which is yet in progress. Leadler the nules belonged to the Rev. P. S. Graves, in the case of the hats. However this may be, the fact is that but little importance is attached to this part of the worship of God. Now, as this is emphatically an age of im- O my soul! provement, and churches are partaking largely of the spirit of the age, (for proof, observe that they no longer wear their hats in church,) is it not reasonable that some advance should be made in the delightful ex-

> But what are the principal causes which now retard the progress of improvement? One of them can be found in the fact, that the customs of the church require that the singers shall be stopped in the middle of severy tune, to listen to an interlude, (not ad libitum. I in the shape of two lines of the flymn. After diligent lequiry, it has been ascertained that the object designed to be accomplished by the introduction of this misplaced interiode, is, that all may hear the words, so that they may sing with the "spirit and with the understanding also." But this mode of reasoning is supposed to be slightly inconsistent with the dictates of common sense, on the presumption that members of our congregations are generally able to read times are constructed, for reasons best known to their authors, of a greater length required to follow each other, by the rules of ADMISSION TO THE CHURCHES. musical composition, and certain combinations of notes are required to constitute a final close. Now, if a tone is interrupted at any point previous to its legiturate ending, it must be done at the expense of every known rule in thermoule progression;" and is as andoving to every one who understands the first prin isles of the science, as it can be to any public speaker when interrupted in the middle of a sentence; by any cause, either REVIVAL IN WEST WRENTHAM connected or unconnected with his subjects

This practice of interrupting a musical sentence forcibly reminds one of the Yankee Shormaker, who sweetened the tedious hours enjoyed a precious revival in this place durof labor by a so ig - or rather by a medley of songs-which lasted from morning, till might 11., however, suffered has strain most Resteemer, and sixty-live have been baptized so doing, his cost caught among the cogs, amateurs, for he would soffer interruption without being analyed. For example-in reply to the remark of a neighbor that "it is very cold weather? - which remark is not made until the shochaker has commenced his favorite hymn-he sings and carries on a conversación as follows:

time he has reached the middle of the next Choctaws. In its developments it had all line-"Prospect of more rain, sir,"

the lines, to read a whole stongs at once pro- version of the soul, now seemed to possess of the Trust Company, there will be four vided, the time be of a corresponding length overwhelming power; and in some cases, men tried for murder. is a mail of wind that never, no never, van -and in case, the two exceeds four lines the word which had been beard previously. mays the subbases soul of our species. Had let them read six, eight, or even the whole or a knowledge of which had been commu-I time, and were it necessary. I could large hypta as the case may be -- so that the incon- nicated indirectly, was made the power of abnothed proof from men who have tried it sistency complained of may be less apparent, Golf unto salvation. These extraordiomy J. H. De Votio. Mr. Witters P. Givnay to

have never known a single instance of re- night, a very large and beautiful meteor shot behirs a continuous revival. form -of an impromement under my press he across the heavens over Montreal. Lis ing. I never heard of any real reform un- course was due north, and accompanied by der the preaching of any others of the per- a whizing sound, like the passage of a cansugation. I have seen men growing worse, non shot. It was apparently about the size Potts, missionary to the Choctams, who has but have never seen may growing better, I of a ten pound ball, gave great light, and lately been among us used by Mr. Bacon, a have known repeated instances of transition, left a fiery trail in its wake, like that of a speather of the Board, who visited our liin these whor became Universalists, from that con ket. The night, was clear and frosty, dish missionary stations during the last wind of section to infidely and thence to affects and the sky thickly studded with stars.— ter, under instructions from the Board.— Its tendencies were all, and afways down- Several smaller ones were seen during the This revival should fernish to every believer

Revivals.

Pinney. Meneca Falls.

The friends of Zion will doubtless be glad full there seemed to be a deep settled feeling very great. No man," says the Editor of concluded to make a special effort, in de- dence, can doubt that tens of thousands of pendance upon the Spirit of God, for the en- our fellow-subjects, with their wives and litbored with us about four weeks,

ther thinly attended, and some things trans- means of which society is held together." is the meaning of such an ado in all your Mr. Hatheld's, I might almost say the same; pired calculated to try the faith of God's people; but, on the commencement of the second week the Lord came clown in the! majesty of his truth, and manifested his pow- cess of ceremony shows a want of good breed- by fasting, hamiliation and prayer to Aler to save to the attermost all that would ing." This is true. Nothing is more mighty God-willing at all times to observe come to him. As the results of the effor troublesome than overdone politeness. A the wishes of the public, especially upon a in the common branches; and elso in the Mathewe have been permitted to visit the banks of truly well-bred man makes every person our Jordan thirteen times, and bury in the around him feel at home; he does not throw converts. Some filteen or 20 others have compliments in a bundle, as he would hav been added to our number by letter and con- with a pitchfork. There is no evil under are inquiring the way to Zion; two have ness, been received for baptism, and others we are! You may know a well-bred man anyexpecting will follow in the footsteps of the where, at home or abroad. He makes no dear Redeemer. Prny for us, that the Lord fuss, never attempts to show off, finds no. may still work in our midst. What he has fault. The dinner, if it does not exactly done is marvellous in our eyes. Praised be please him, he does not grumble about it:

> AMSTERDAM, April 11, 1843. with a town clock and bell, and have about body, but disgest many, because the members of the Church of Eng- 100 hundred members. Within the last five weeks I have had the pleasure of planting at the likeness of Christ's death, 88 willing overts. Many more me strucking as canblates, and this afternoon I shall go down with more into the liquid grave. Many of Peebles, Esq., of Perry county, under the aforesaid may be more solemn, the Ministhe first people of the village have repetited, following distressing circumstances: He left ters of every denomination are respectfully and, believing rejuice. The Hon. J. Sand- his father's residence on the 4th instant with requested to perform Divine service in their find, our member of Congress, is rejoicing a runaway negro, betonging to Mr. Todd W. Kingsley came in due time to our help. God was with him. He leaves to-morrow with our warmest affections. Bless the Lord,

> > I remain yours in gospel bonds, J. W. GIBBS.

BAPTIST CHURCHES IN NEW HAVEN.

We learn from a friend in New Haven, nat eighty-six members have been added to " First Baptist church in that city willing the past seven months. There has been a gradual work of grace progressing in this farch during the whole of this period,-Nine candidates were Impuzed last Sabbath. The church has been under the pastoral charge of the Rev. Mr. Teasdale for three time for him to return and his failing to do years past, during which time more than so, hey went to the place where they heard there hundred souls have been added to it he the report of the gon, and found him in a sit-

A second church was organized some unie ist summer, or early in the full, consisting f some fifty members from the first church. The Rev. Mr. Winter, dismerly of Vermant, and more recently, we believe, from Virgifor themselves. Again, all our church hist, is the pastor of this new interest, to course. What a solemn warning to the youth which there has been about fifty added by of our country's baptism since the commencement of the re-

A correspondent of the New York Evanat in Albany says; "In nearly all cases, cessary tequest- Excuse the wrapper!" the admissions to the churches have very speedily followed conversion; in many casea the very next day. A man in my emplay was swearing on Meturday, and seated stable Lord's trible the next afternoon!"

Rev. James C. Boomer, pastor of the Baptist church in West Wrentham, writes as as follows, under date of May 25- We have ing the past year; about one hundred have number were two household haptists."-Christian Watchman

REVIVAL AMONG THE INDIANS. It appears that in the winter of 1841, an extensive and very powerful revival of reli- the fleshy part of his arm, below the elbow, "Life is the time" (you're right) "to serve gion prevailed in the lugh n' Territory, em- the wound being a very deep and severe, soun for the year 1843. the Lor !." While the visitor rejoins, by the base our, at least, the Cherokees, Creeks and though not a dangerous one. the marks of being the genuine fruits of the A letter from Columbus, Geo., to the N influences continued for many months; among to Miss Louistant Buygen, both of Dallas the Cherokees it continues still. That peo- county.

> work of grace have recently been communis resolutions were read and ananimously a cated, both in public and in private, by Mr. dopted ; a ground of special encouragement for a con-

tinuance in well-doing of unceasing labor this with the bereft relatives and friends of for the conversion of the heathen, and for the the deceased. Extract of a letter recently received from Brother salvation of the world .- Watchman.

DISTRESS IN ENGLAND .- The sufferto learn, that there has been a precious ings of the poorer classes in England, has days work of grave in this village. Early in the been long continued, and has now become resting upon the cherch in behalf of Zion the London Patriot, "who makes use of his and perishing sinners. The church finally eyes and pays the slightest attention to eviargement of her landers. The last week the ones, are open the verge of starvation;in December, brother David Bernard, of undevery manfeels that such a state of things Norristown, came to our assistance, and la- cannot continue long in a country like this, without the greatest risk to public order, the For the first week our meeting was ra- rights of property, and all the bonds by

TRUE POLITENESS.

It is remarked by some writer, that "exlikeness of our Savior's death, 113 willing civilities around him with a shovel, nor toss fession. The work is not vet done; some the sun more intolerable than ultra polite-

but your precender, who dines poorly at home, swells up in pompous fault-finding when he gets abroad. The truth is, that the DEAR BROTHER WYCKOFF,-Your read man who is well esteemed at home, is ron-Lord is reviving his work gloriously in tries to show off; but the fellow who is is place. It is now we years and a half known only for his vanity and pretensions at since I came here. The church consisted home, assumes a pompose character always but 42 members at that time, with a small on going abroad. This kind of people you a ceting house, and that unfissished. We can meet every where in travelling, and they have now a new house, which cost \$7,000, may be assured that they "astonish" no

> From the Seleny Free Piess. DISTRESSING SUICIDE!

It becomes our painful duty to record the death of Master Francis M. Peebles, a pro- to the HIGHEST, STANDARD OF MORALS: mising youth of 18 years old, son of Wm. H. God, with most of his house. He, toge- who resides near Warrenton, and some stray her with the rest, takes right hold of the mules and a poney Having understood that of this place, he left them here, (Mr. Graves not being at home at the time,) and went over the river to convey the negro home, which he did, for which Mr. Todd paid him \$20. And Ob! horrible to relate! he came back here on whe 5th inst. and commenced gambling with some blacklegs who infest our town; and be- By the Governor : ing young and isexperienced, he soon lost all his money and a gold watch worth 75 or 10 dollars, and borrowed some 60 dollars from different persons in hown for the purpose, as he said, of making change, which he lost also. He then sinited as he said, to go home; but feeling himself disgraced, and unwilling to meet his family, he loilered along until the 9th inst when he got up as for as Dr. Randalls at Woodlawn, he borrowed a gun, as he said to shout a hird or equirrel. In the course of a few minutes the Doctor's family heard the gun fire, and after waiting some ting posture by a feace dead, with his brains blown out-having stuck the breech of the gun in the ground and placed the muzzle

> against his forehead! We have been thus particular in giving a statement of this horrid affair, hoping that it may deter others from pursuing the same

Very Exquables - A Boston correspondent of the Hinghum Patriot says that a wealthy gentlemas, whose daugliter was recently married, made his son-inclaw a present of an elerelist, in giving an account of the late revise the back of which was written the very mine- listory, Biography, Coolegy, Natural History, Good in Albany says; "In nearly all cases, graphy together Excuse the wrapper!" graphy, dec. These will be accompanied with lighter

> The Mooile Herald of the 29th inst. says-During the cold and heavy wind yesterday morning, handreds of small reed birds were picked up along the wharves, completely be numbed and unable to fly. Such an occurrence was never before known in Mobile.

Mr. Jacob Stroobe, an old and respectable citizen of Bracken donney, Kentucky, met fearful death on the 23d sat. He is supposed to have gone into the busk of his mill for the purpose of examining whether the spindle indulged a hope in the pardoning love of our that supports the runner was heated, and in in the likeness of his death. Among that when he was drawn emirely through to the opposite side, shockly mangled.

> A teacher in Richmond, Va., was in the act of punishing a scholer, the boy drew a pen knife upon him, and stabbed him through

"The time t'insure" (should'at wonder) Spirit; and its results have proved it to have Y. Tribune says:- The present session been such. The preciting of the word, will be one of Great interest and import. have then done in a very next manual for twenty five It is proposed to officiating alergymen, which for a long period had been attended once. In addition to the trial of Lewis, street. with all due deference, if they must give out with limited results, as it regarded the com- McKeen, Bass and Jackson for the robbery

和 及配 能量影影.

On Thursday evening, May 23, by the Rev.

At a called meeting of the Students of the Many interesting fiels respecting this Howard School, the following preschile and Whereas, in the providence of God, Our

beloved friend and fellow student, ANDREW

Jackson Otiver, has been, by death, removed

from us : Be it therefore. Resolved. That we must sincerely lament and mourn this sad and mysterious dispense-Resolved, That we must tenderly symps

Resolved. That each Student of this Instituion, as a tribute of respect to our departed friend, wear crape upon the left arm for thirty

Resolved, That a copy of the so resolutions be immediately corwarded to the relatives of deceased, and also to the Alabama Bap list and Marion Herald, for publication, SOLOMON'S HURTON, CL'n. Marian, May 29, 1845.

A PROCLAMATION. By BENJAMIN PITZPATRICK, Governor and Commander in Chief of the Army and Navy of this 'tate, and of the Militia

T having been suggested to me, that the public feeling would be consulted if the Executive would take upon himself to set apa't a day and recommend its observance matter so consensut to my own notions of moral and religious propriety-I do, therefore, by this, my PROCLAMATION, designate the THIRD FRIDAY INJUNE. (next.) and advise the good people of this State to observe the same, as a day of fisting, fumiliation and prayer to the GIVER OF ALL GOOD, - that He would impress us with HOWARD SCHOOL. sentiments of gratitude to Him for the blessings of political freedom, religious toleration, and the continued manifestations of His providence and mercy: That He would stay the hand of violence, bushine us to vield obedience to the laws, and learn the wisdom which promotes our peace here, and is indispensable to our happiness hereafter: That s would doubtless he pleased to hear that tent with his position in society, and never He would so direct us, that not only our own State, but the entire Confederacy, may be speedily relieved from pecuniary distress; and barmony and prosperity pervade the whole land : That man, as he expects mercy from his Creator, may be promoted to show mercy to his fellow? And lastly, that He would so affect our understandings and bearts, that all our transactions, both as this, as at any other institution. In Mathematics, the States and individuals, may be dictated by estire West Point Course is used. In Languages, Anprodence and executed with a strict regard

That the religious observance of the day

Great Seal of the State at Tiscaloosa, this twenty-second day of May, A. D. one thousand eight andred and forty three, and of the Independence of the United States of America the sixty-seventh vehe.

BEN. FITZPATRICK. W. GARRETT, Secretary of State.

Good News for American Youth. A NEW VOLUME OF

ROBERT MERRY'S MUSEUM EDITED BY S G. GOODRICH. AUTHOR OF PETER MARLESS TALES. Commencing January, 1843.

MINCE the commencement of this work - now the is exerted. ing of the liberal encouragement which has been extended towards it; and it subscription list evinces that their efforts have been appreciated by the public. On the first of January mext, a new volume wil ommence. The character of the work will not be hanged. Its design will remain the same, and the ablishers would assure their patrons and the public that their efforts will be unceasing to render it worthy of being a companion for the young. To plant the seeds of morality and truth in the your trul heart, to instil virtuous principles and motives into the mind, aid in the formation of gharacter, to cultivate a truction to bland pleasure and amazement, -these have been, and will continue to be, the end and sim of the work. Every article will be thoroughly diges, fed before it is admitted ideothis work, and great esee will be taken that it shall not contain anything inconsistent with the object in view. It is designed to be, out interesting for the moment only, but of permanent satge, and fig to form part of every Family Labrary. matter in the form of Tales, Sketches, Adventures by Sea and Land. Narratives of Remarkable Occurrences. Anecdotes, Faules, Alieguries, &c. Postry and Mu sic will be called in to issist. Every available means of rendering the work sprightly, instructing and en tertaining will be put in requisition; Numerous and plendid embellishments and illistrations, surpassing what may be found in any other work of the kind, in this respect, will be isserted; and the typographical sed, will meet the approbation of its introns. The publishers usual add, that Alvery's Museum is the if the world the annual volume, containing nearly as much matter as two volumes of Bancroft's History. which sell for four dotters and thy cents.

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S CALL VALUE OF STREET

School, will commence on Thursday more. ing, June 28d, and continue two days. Eabthiling of original pieces on Priday might. Line public is May 20, 1843.

Judson Pennale Institute. THE ANNUAL EXAMINATION in this Sealinary, will commence on Monday, the 20th of June, and continue rous pars. There will be THEET CONCERTS OF Music, of which the last will be of Sacred Alusic in connection with the exercises of the Graduating

Class. All persons interested in the cause of Female Education are respectfully invited to favor as with their presence on this secusion. M. P. JEWETT, Principal

May 20, 1343.

A School Wanted.

GRADUATE of one of our most respectable Colleges, wishes to obtain facut autumn) a situation in an Academy, Classical School, or Private Paraily, where he may instruct matics and the Languages. He is a member of the Baptist Church, and will bring the most antipfactory testimonials, in regard to scholarship, character. &c.

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spective Chareles at eleven of clock, A. M. and superior apparates, Its of Buropean manufacture, and Given under my hand and the ombraces every thing requisite for illustrating the omy, &c.

LIBRARY.

A Literry for the use of Students, has recently been commenced. It already sambers about eight headred well selected volumes, and in receiving frequent arces-

GOVERNMENT

The governmet of the musicution is characterised by finishess and pursuasion. The young men are treated as gentlemen and are expected to demican themselves, at all times, in a gentlemany and constrous manner. In all cases of discipline, the phject simes at is, the reformation of the offender: but when this gannot be effected, he is sent home with as little publicity as the mature of he case will permit

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The Alanama Rapture will contain information re-

specting the operation of Bible, Missessery, Saishath School and Temperation Secretics, is readed, also, that it stold present such views of

wouldy, on an Imperial a PPALL Brown I finds and to said in the name at an early day.

What unknown pangs might then at end A spirit summoned to the skies; ly heaven, to meet no long-lost h lend, On earth, to leave its kindred ties.

With hope's anshadowed joye in view Everny penchand chandless love. How coldly still our bestets, renew The visioned thought of things ab ve.

And God, who asks the heart and soul, The mind and streng in -his perfect due, We boldly rob him of the whole, And claim our earth! ho.pu.gs too.

But he, whose love no bounds contain, Controls and chides our vain desire, And kindly sends our transient pain, To bid our grovelling souls aspire.

Thus earth be omes a stranger-shore And opening heaven our chiefest care ; And dead to joys that charmed before, Our hearts are with our treasures there.

WINCH THINGS ARE A SHADOW saw a stream whose waves were bright With morning's dazzling sheen; Hat dazzling clouds, ere fall of night, Had darkened o'er the scene: "How like that tide," My spirit sighted.

The clouds dispersed—the glowing west Was bright with closing day, and on the river's peaceful broast Shone forth the sunset ray-My spirit caught

This life to me hach been

The soothing thought-Thus life may pass away. saw a tree with ripening fruit And shady foliage crushed; Beit; ah! au aze was at its root,

And fell'd it to the ground-Well might that tree Recal to me The down my hopes had found.

The fire consumed it, but I saw Its smoke ascend on high . A shadowy type, beheld with awe, Or that which cannot die. But from the grave Shall rise to crave V home beyond the sky

Miscellaneous Department

From the New York Evangelist. THE DANCING SCHOOL-PART II. BY MRS. HARRIET BEECHER STOWE.

'Mamma,' said Isabella to her mother, one morning, after she had been some weeks at Madame Le Blanche's, 'we are going to liave a ball next week."

We, child! who? always closes her lessons by a set of cotillon parties, so as to teach us gradually to dance in company. She invites in gentlemen and ladies, and we have a full band of music, and Ellen Cilmore says it will be like a real

this information. She had said that she dis- ence over me.' unproved of balls, and that her child should flushed cheek and brightening eye, was flut- bliged to put a stop to it all." tering with excitement and desire. 'Should 'Oh! manima, don't, of all things - you often wrung with her gay laugh, was now duncing school? And could she make the best.' child in her present eager and excited state, Well, my child, I will see-perhaps I feel the force of any kind of reasoning on will.'

don't know what to do about letting Bell go the fair and sprightly young creature, and to those cotillon parties.'

ference between them and the school-its all school course was over, Isabella had formed dance, dance, dance, with the child, at any a whole circle of acquaintances, some of rate, and has licen these four weeks. So Mrs. Selden acquiesced,

presided over her daughter's toilette.

mantau-maker's for the occasion.) quite confortable—it was hard to book, I course, as a school giel, was fairly finished. know; new dresses always are - at all events; Isabella was, to all intents and purposes, fully you know, mother, it can't be altered now; initiated into all the modes and forms of fashlook how beautifully it sets; and the bright ionable life. Nor was this all. By the girl turned suddenly round to her mother, daughter's intimacy in certain hadilies, the with her sparkling eyes, flushed cheeks, mother was also drawn into the same intiand waving cours, and drew herself up, so macy. True, they were, as she perceived, God. as to show her pretty form to the best advan- far from religious--but they were rich, and

flower in your hair, and those curls. Now, exert any influence over the world; and she den's mind-and it entered it now with a

a state of high excitement. She had been her,

tempted to bulance the extra excitement of ed one is, to an eternal scene, he bewitching scenes into which she had brows her daughter, by an oftra measure of

erious talk and good advice. things."

. 'I don't intend to, indeed, mamina,' said school books, beside her mother. Atter reading some pages of Ler lesson in Natural Philosophy, she suddenly looked up-Oh, mamma, Mrs. Airy has a new style of trimming, just from Paris, and it would be beautiful for my dress next week; won't you go with me this afternoon, and look at it?"

'Did you find that in your book?' said her mother. Oh, no! hot I thought I would ask you

while I thought of it,' replied the child-'I am sorry to find you beginning to think 'at your age, the simpler a young girl dres- on the mind. ses the better.'

'I don't think so much of dress, mother; but I could not belo thinking at THIS because the last time I was at dancing school everybody was telking about it; and Madame Le Blanche recommended me to look at it; she pearance so much.'

'Madame Le Blanche is a vain, trifling woman, I suppose,' said Mrs. Selden. 1 hope you will not be influenced by what she says. I only sent you to her to learn to dance, and did not expect you to learn anything else of her; so now, my dear, put this whole thing out of your head, and hurry and get your lessons, for you know it is Saturday, and there is your Sunday school lesson to attended prayer-meetings, and wept and be learned."

'Oh, mamma,' said Isabella, hesitating, 'I want to ask you about that. Don't you think I am getting almost too old to go to came not. Sunday school? Indeed, I have thought so for some time. None of the girls I asseciate joined the church,' said her mother to ber on most with, go to Sabbath school; and I bes one occasion, after some little serious conver- A lieve they think it quite odd of me. Ellen Gilmore asked me the other day, and when you to be thinking our three things, I fold her, she smiled, and booked as if she Cousin Emily could become a Christian thought at odd; and after that, two or three much coster than I can, replied Isabella .other girls asked me, and I felt quite uncom- 'She has nothing to give up, compared to

fortable, mother? 'My dear, Ellen Gilmore's parents do not pay much attention to religious things -- she her mother. has never been brought up to go to Sabbath school, and that is the case with two or three lowed to mingle in any sort of gaylety. She for your particular friends. I am afraid are such as she could go on with just as well Oh! Madaine Le Blanche, I mean. She their influence over you will not be for your after making a profession of religion as be-

girls, and dress so beautifully, and are so without sacrificing the very things I enjoy as to be altogether second the reached so without sacrificing the very things I enjoy as to be altogether second that confidence is general; and thus collected and prepared, to place it, good natured and funny; and Ellen Gilmore, most.' in particular, loves me like a sister, and Mrs. Gilmore says she loves me like a daugh-Mrs. Selden was uneasy, and puzzled by jer. I don't think they have any bad influ-

"Well, my dear if I find your mind drawn not attend them; yet she was met by one on off from more important things, by this danthe very threshold, and her daughter, with cing, and company, mil dress, I shall be o-

she forbid her to go? Should she shut her shall see, indeed I will learn my Bible lesat once from the eager eyes, the brilliant son, and anything else that you wish. Only, scenes which she had suffered to be half dis- mamma, added the child after a pause, if I played? And if she did, what reason should do very well to day, won't you go with me she give? How make her appreciate the on Monday, and just look at that trimming, difference between the cotillon party and the and then you know/you can do as you think

the general course of her history for years Why, let her go. I don't see much dif- to come. By the time that the dancing them in families wholly given to show and thoughtful and obstructed. fashiou. Acquaintances of the other sex, more flattering more dangerous, were also Dear child! how tight this dress is! said drawn about her, by her uncommon lovelithe mother, on the eventful evening, as she ness and vivacity. Invitation succeeded to invitation, and each time it became increus-(It was a new dress, just sent in from the ingly difficult to draw my line of demarcation, or give any reason why, having been 'Oh, mother, it is not in the least tight, here, she should not go there. Before her stood high in society; and Mrs. Selden ar- affliction, that death can touch what they

in the room, and Mrs. Gilmore had been in person and manners, might have satisfied beset with entreaties to let her remain, and the most flasticious eye and taste. With a flattering beaux had behilfed the hour of quick sense of propriety, a gentle and amianight, to defain her, and in short, she had ble disposition, and sufficient information for enough in that, one evening, to turn half a all the ordinary exchanges of society-what done is tittle heads of only the age of her own, more was there wanting? Yet with all this,

any coming coming over ber, in all her old any moral purpose, or ligh object in life, or graces, the accomplishments that had been of the above works, in he kept subject to his order.

And there was one thing in her case which made even her religious associations pecu- said to a Christian friend who stood by; 1 liarly unfortunate. Her mother always re- am afraid to say anything-I am ufraid not My dear, you must not let your head get cognized the fact, that the favorite annie- to say anything? too full of Bis dancing-you must remember ments of her daughter were inconsistent with there are a great many other more important a religious profession. For a professor of you are very sick? she inquired as she bent religion to mingle in balls and other name -over her daughter. ments of the sort, she always held to be in-Isabella, as she took her place, with her proper and unsuitable-she never allowed herself to do it, and severely criticised any listless, languid gaze, and and answered pus other religious person who did it. Of course sively, 'Am I !' her daughter felt that becoming religious involved the sacrifice of the very things which she enjoyed most in life, and was inwardly bella?" and resolutely determined to put of this sacrifice to the latest possible period.

Thus had a Christian mother introduced her daughter to a set of associations and amusements, which she herself held to be inconsistent with serious attention to religion, and which formed a strong and effectual barso moch of dress, Isabella, said the mother, rier against any influence of religious truth

At many successive times, Isabella's pasfor had endeavored to draw this engaging young creature within a circle of religious influences. Those of her own age in his flock, had often been drawn around tem, to listen with tendercess and interest to his insaid it would increase the effect of my ap- structions; and in many a heart the dawn of an eternal life begun to glow. But Isabella, was still unmoved. The world had been made too attractive, and heavenly things too. unreal, and she could not sacrifice thesone to the other. Her mother multiplied serious counsels and exposulations, and often regretted among tier Christian friends that Isabella appeared so entirely given up to the world. In times of peculiar seriousness, she prayed for the conversion of her child- Ix January, 1543, was published at No. 122 but still the interposition on which she had grounded her hopes of that child's salvation

Your cousin, Emily Clark, has lately sation; 'surely my daughter, it is the for

what I have.'

'I do not understand you, my child, said

fore. Now you know, mother, it is hot so is a periodical whose object is to collect, condense, as 'Ol! but mamma, they are such lovely with me, I cannot become a Christian

Mrs. Selden sighed and was silent.

A few weeks after this, and the closed blinds, the muffled knocker, the stillness, and took of anxiety through the whole house, told of the presence of sickness and sur ow. The young, light-hearted girl was stricken by disease, and the chamber which had so hushed with almost the stillness of dean .-Suddenly had she been smitten. It was at a late hour on a bitter cold evening, that she emerged from the atmosphere of an overheated room, and the sudden blast of the night went through her like the childress of death. The work was done in a momentthe next morning found her burning with fever and delirism. Of course, the physi-From the above conversation, the reader cian came and went; but daily as he felt-her Mrs. Selden appealed to her husband-'I may divine the general train of thought of pulse, his brow grew troubled-his inquiries and directions more minute—and he lingered longer and longer at the bedside, and cast auxious glances round the room, and listened with hurried engerness to every detail of symptoms -- and when questioned, seemed

'Doctor,' said the father one morning, as the physician stood in a fixed despondent at-fitude, gazing on his patient, do jou apprehend danger in the case?"

There are appearances I cannot at all like, said the physician with a heavy sigh, 'we must do what we can."

not think it possible that this disease cap--' and here her voice failed.

ly occurs, I can feel but very little encourngement,' replied the physician. I have Edinburg Journal, and other admirable works of their
done all I can—there is no hope now but in class, we cannot doubt but that it will successfully

How impossible it seems to the untried in 'There, gol-your are a wild thing;' said goed, that it was well sometimes to seek such love best. The idea of losing this idealed her mother; stay though, let me fix that acquaintances, or how else should Christians daughter, had never really crossed Mrs. Sel-Isabella, promise me you will not stay after did not notice one unfortunate circumstance deadening and overwhelming force-but, in her own case, which was, that the influence alas! for her that was not all. She knew, 'I won't, it I can possibly help it,' said the was all upon one side. She very readily she felt, that if there was any truth in the rechild, laughing, and kissing her mother, imbibed the fashionable tastes and prefer- ligion she professed, her child was unpre- tonion. 'you know I shall come home with Mrs. Gil- ences of her new associates, but it would pared to die. She knew by her own, and more, and she told me she should come home have required a close scrutiny to perceive oft repeated professions, that she did not any corresponding acquisition of religious love and did not mean to obey the obligations Isabella came home about two o'clock, in tastes and preferences on their part from of religion, and that she did prefer the world to to her Saviour. It had sometimes made asked to dance by almost every gentleman At seventeen, Isabella was a creature, who her mother uneasy that her child should live to employ Postmasters, Clargymen, Students or other so, but the thought had never crossed her. mind that she night also die thus. She had looked forward to a time when her daughter the office. should become sobered by years, and prepared for the adoption of more serious views and purposes. Sne expected that then, by For the whole week succeeding, Isabella she was a creature as entirely of this life, the grace of God, an acceptable time and a heard from her various companions all the as it religion had taught no other. After day of salvation would come. She had not flattering comments on her dress, appear- the simple forms of the nursery were drop- thought of this unexpected call-this coming ance, manners, &c., which usually go the ped, she had consed to pray, and when of the Son of Man while she was not aware. rounds with young girls after such occasions, emerged from the instructions of the Sab. Who can say how she now hong over her Nothing was now thought of but the next both school, she had ceased to read the Bible. child, as hour after hour passed, and no healparty. I wish these cotillon parties were The flatteries and attentions of the other ing or favorable change appeared. She over,' said Mrs. Selden. Yet Mrs. Selden sex, the preparation for various scenes of thought not now of the beauty of those eyes

was immortal!! was unprepared!!! .

Oh! tell me, what can I say to her? she

My child, any dearest, do you know that

raised, and she looked at her mother with a Would you not like to have Mr. I. come in and talk and pray with you, Isa-

girl, turning her eyes away vacantly, and putting her hand to her forehead; buy head is so confused now.... I can't think; and as she spoke, a mortal paleness passed like the shadow of death over her face.

And was the whole work of life, the whole work for which Christian education is designed, to be begon and finished in such an

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That a desire for aformation, and a taste for reading, have increased beyond all the most sanguine expectations of the men of the pass generations could have taking advantage of this meetal braving, have supplied, in overwhelming abundance, the most unwholesome and deadly food, rather than substantial and healthy prevision as yould have nourished and invegorated the bungry soul. The lease, at the present period, teems frightfully with publications of the most demoralizing and rainous tendency; the influencing nature of which, and their immoral character, may easily be traced in the conduct and dispositions of thousands among whom they are disculated. The object, therefore, of the present Magazine, is to farnish the heads of families, in the middle and humbler classes of society, as well as the youth of both sexes, with a work which will not merely possess the negative quality of not feing inju-rious, but in which the positive one being really useful, will alone be found; so that while it provides them with plensing information on a variety of subjects, it will at the same time give a healthy tone of feeting in heir minds, and become instrumental, it is hoped, to rendering them may happy in themselves and in their families-more usaful in the various relations of life which they sustain better members of society at arge, and prepare them for a state where all is absolute perfection. One particular feature of this new Mag. azine will be an entire freedom from all sectarian spirit. and a careful avoidance of political and controversial subjects in its pages, making it a work suitable for all who profess to call themselves Christians, and proper

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edge, and allustrated by MORE THAN FIVE. By constraint to the tracking of the by the student to optime a possible distriction, and teacher less haw it may be applied in the duties of conmon life. The pull hearns thinks, not more name's

THEROVERSMENT On the Institute is very solar the Interpol, miled by the Associates in the Manuley of Instruction. A principl and Assert see in the batter of the ration. A proof out charming the house have a factor of the constant that control by many and the constant of the purpose of the course. Sestiment by constant factors of the purpose of the security as the factor of the purpose of the security as a security many and the description of the security and the description of the security and the description of the security of the secur ed, and any young halv continue per visc and obstrace, in spice of kindland Vailiful actionation, she would be 122 Nassau St. New York, Donoved from the printeges of the Institution. None

are desired as aften been of this Essumary, except such as can be happy in observing wise and wholesome regu-The Maxieta, property and significant flagues, and the Monate of the young labes are based under the eyes of the Teachers from a both the papers are never separate

The Boarders never leave the g sands of the Institute. without special special policy from the Principal: They never peake of regerve value?

They rise at Is a cloud in the marning, and study one hour beaut breakfast a they also sloky two hours at night under the direction of the Supermissident; [] They go to taken but since a routh, and then all put classes must be apported by the Lescher recompanying.
They are allowed to spend no made thank by, could a

The were a near but economical uniform on Sub haths Ad holidays, while their painting dresses must

never is more expensive than the surform.

Expressive Jevelry us gold was love, chains, penetis See man, not be work. These are as low to this Semilary, as in any Institu-

tion in the chintry, offering chial advantages. The rules of Tanton comme be reduced unless by reducing the harders of the qualifications of the Teachers. The Dallars. The saluries of the Penalle Teachers are from Lave Handsed and Fifth to Seven Hundred Dallars, per unuani. Toughers possessing the highest order of talents experience, and said in imparting contraction, and gent eral accomplishments cannot be precured on lower to me. Persons of slender capacities, with sattle experience, and of limited attainments, may be find almost for nothing

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PERMANENCY One of the greatest evils connected with education i Alabama is the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvanta ges. Like a Course, it is permanent in its character, Parents and Chardians may place young ladies here with the confident expectation, that they may happily process cute their studies til they have completed their school education. There ared be no detaining of pupils at any season of the year, for look of wickness; there has neve

Pupils attend Church once on the Sabbath parents and efforts of dramatic skill. The character of Luther exercises attended factor Institution, as prescribed by the

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