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ALABAMA BAPTIST.

HARRISON, ALA.

Saturday Morning, June 10, 1843.

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All Baptist Ministers are requested to procure subscribers.

BOARD OF VISITERS.

The following gentlemen have been appointed by the Trustees of the Judson Institute, a Board of Visitors to attend the approaching Examination.

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N. W. FLETCHER, M. D.,

A MINISTER'S and DEACON'S MEETING will be held with the church at Big Creek, Tuscaloosa county, to commence Friday before the fifth Sabbath in July.

Ministers and Deacons are cordially invited to attend.
WM. HOOD.
May 27, 1843.

CLOSE COMMUNION.

Among our denominational peculiarities, none is so obnoxious as this. If all the odium, and rancor, and bitterness, and venom which have been engendered in the minds of Pedobaptists, by false views of this subject, could be brought together into one mass, they would make one of the strongest decoctions of prejudice and bigotry which have ever been prepared out of the fires of the pit.

In discussing the subject of Baptism, is an adversary troubled to find any scripture to support infant baptism, he replies, But I don't like your close communion! Does he find the most learned men of ancient and modern times agreeing, that the primary and proper meaning of Baptizo is, immerse, dip, or plunge; he answers, But I can't bear close communion! Do all the circumstances, attending the baptisms recorded in the New Testament appear to favor immersion, he parries the argument, by repeating, I hate close communion! Does Paul plainly speak of all the Roman disciples, as having been buried with Christ by baptism, he escapes by holding up the bugbear, close communion, close communion!

But do not Baptists keep away from the Lord's table, their pious Pedo-baptist brethren? No: Baptists do no such thing. These pious brethren keep themselves away, by refusing or neglecting to qualify themselves for admission to the table. Under the direction of the Lord Jesus Christ, and acting as his agent or representative, the Baptist Minister spreads the table, and in the name of his Master, invites all proper candidates to sit and eat with them. Now, who are proper candidates? Somebody must decide this question. Who shall decide it? The Minister, certainly, by universal consent. The Presbyterian minister admits to the table only those whom he regards as proper candidates. The Methodist minister does the same. May not the Baptist minister have the same privilege? Granted. Well, the Presbyterian and the Methodist ministers will invite only those whom they regard as having been baptized. And shall Baptists be compelled to invite those whom they consider unbaptized? The great Head of the church has commanded his ministers to admit none to the communion table unless they have been baptized, that is, as the Baptists believe, immersed. And because we endeavor strictly to obey the command of the Sovereign, shall we be stigmatized as illiberal, bigoted, selfish? Let an illustration furnish the reply. President — of — College, proposes to give a magnificent entertainment to the students of the institution. He sends out a general card of invitation, in which he states, that for reasons satisfactory to himself, it is his pleasure, that every student who attends, shall wear on his left breast a rose of white ribbon. He requests the Tutors, acting in his behalf, to receive the company at the door, and introduce them to the festivities of the evening; charging them, at the same time, strictly to enforce the regulation in regard to the rose. The students present themselves in the uniform prescribed. They are admitted. Now, an individual appears at the door, who has no rose upon his breast. The Tutors inform him he cannot enter. Why not? I thought this party was given to all the students in college. We are instructed to admit none but those who are provided with a rose, agreeably to the conditions of the invitation. Oh, says the student,

that is a small matter. I have a great respect for the President, and shall esteem it a privilege and a pleasure to wait upon him, this evening. Well, sir, say the tutors, if you will allow us to supply you with a rose, we will put it on, and you shall go in. Certainly, and thank you too. So he enters. Again, another individual comes forward having a white rose on his right breast. He is arrested, as he is about to enter. Sir, your rose is misplaced. The President's order is, that it shall be worn on the left breast. You are very particular, gentlemen, he replies. My taste leads me to wear the rose as I now have it on, and I see no use in changing it. The transfer would be somewhat inconvenient, and, really, I must be permitted to say, this is a very trivial affair to contend about. Well, young gentleman, you can think as you please, but our duty is to obey orders, and we shall not be deterred from duty, by any ill will we may gain by our fidelity. And, so away goes our student, in a passion. And now a third presents himself, wearing on the left breast a delicate rose of light blue. He is about to enter, when one of the tutors interposes.

Tutor. Stop, sir, let us examine that rose. Is it a white one?

Student. Why, not exactly, it is a very delicate light blue; it is almost white, and I think will answer the purpose just as well as a white one.

Tutor. But did you not know that the President requires all the students to appear with white roses?

Student. Why, yes, I understood him to say something about roses, but I do not see how it can make any difference whether I wear this or a white one. Indeed, this is so near white, I don't believe any body can detect the blue tint, especially at night.

Tutor. But we are required to exclude all who have not on the genuine white rose, and we must refuse you admittance, unless you will consent to change the badge.

Student. Well, I must say, you Tutors appear to me to assume a little too much, because you are dressed up in a "little brief authority."

Tutors. No insolence, sir. We but do our duty, and unless you will do yours, you can retire.

Student. I beg pardon, gentlemen. I intended no disrespect, though I cannot help feeling that you make a great noise about a very trifling matter.

Tutors. Compliance with the will of the President, you may think a trifling matter, but we regard it in a different light; and although, if your department is correct in other respects, you may not be expelled from college for this neglect, you certainly must be excluded from the pleasures of this entertainment, unless you comply with the directions of the Giver of it.

Student. Well, now I look at my rose by the light of these lamps, the blue tint has entirely disappeared; the rose is white! You will surely let me pass.

Tutor. No, we are the judges of the color. It may appear white to you, in the deceitful light of the lamp, but we know it is not white. If you examine it by the pure Light of Heaven, you will agree with us. You must exchange it, for one which meets the requisition of the card issued by the President, or you must stand aside.

Student. But it is very hard for me to be deprived of this privilege.

Tutor. True; but whose fault is it?

Student. But all my fellow students, including my cousin, and a brother of mine, have gone in, and must I stay out?

Tutor. You are welcome to enter, if you will do what the President has enjoined.

Student. But it seems to me unreasonable, that the President should make such a trifle a condition of admission.

Tutor. We will bear nothing against the Head of the Faculty. It is a kindness to which the students have no claim, to be invited at all; and now if you will not comply with a requisition so easy as this, you deserve to be shut out.

Whether our friend got in, we are not prepared to say. One thing is certain, if the above illustration, in any material point, fails to meet the case before us, then our optics are too dull to perceive the defect.

POWER OR CONSCIENCE.—The British Exchequer office has received an anonymous letter, in which was enclosed fourteen thousand pounds, about seventy thousand dollars, due to the government for frauds practiced by the writer on the revenue. The writer had made correct returns of his income tax on his ostensible business, but he had been extensively engaged in smuggling, and his conscience troubled him, because he had made no return for his profits in that enterprise. The seventy thousand dollars was his tax on the income of three years smuggling. It is to be hoped such tenderness of conscience will lead this extraordinary man to abandon his unlawful pursuits.

There has been a disgraceful affray between the students of Dickinson College, at Carlisle, Pennsylvania, and a military company of that village. Several were wounded on both sides. At the request of the town authorities, the U. S. troops stationed at C. interfered, and made several prisoners.

LOUISVILLE, KY.—About two hundred have been added to the Baptist churches in this city, since January 1st.

GOOD NEWS FROM MOBILE.

We learn there is a very interesting state of things in brother SCHROEDER'S church, in Mobile. On the third Sabbath in May, he baptized eleven persons; on the fourth, twenty; on the first Sabbath in this month, twelve. We are informed, that within the last two months, he has immersed some fifteen or sixteen members of the Methodist Society, several Episcopalians, and one Roman Catholic. This shows the progress of scriptural views of baptism. These instances have drawn down upon the head of brother Schrodler, no small degree of odium. He is denounced as a sower of discord, a mischief-maker, turning the world upside down! A certain D. D. is understood to have said, that Mr. Schrodler is committing a sin of greater magnitude than any man in the city, because he re-baptizes people! The learned Doctor of Divinity should recollect, it will be time enough to proclaim brother S. the chief of sinners, when he admits infant-sprinkling to be baptism.

Let the brethren in Mobile, and Baptists every where, go forward in humble endeavors to keep all the ordinances as they were delivered to us; meekly instructing those that oppose themselves, and being steadfast, unmovable, always abounding in the work of the Lord. Truth is mighty and will prevail.

BIBLICAL CRITICISM.

1st Timothy, 5: 17—20.

Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine.

"Elders." There seem to be here recognized two classes, some who labor in doctrine only, and others who labor in reading and exhortation, as well as doctrine. Consult chap. 4: 13. Also, Rom. 12: 1. 1 Cor. 12: 29. The pastor of a church, in these days, performs the duties which belonged to both classes. "Double honor." The word honor here means maintenance, support, otherwise the next verse would be entirely inapposite to the apostle's argument. The sentiment of this verse then is: Aid all who supervise and labor in the church, but especially those who perform the duties pertaining to several different offices.

V. 18. The laborer is worthy of his reward. Not a quotation, like the former part of the verse, but the apostle's own sentiment.

V. 19. Against an elder receive not an accusation, but before two or three witnesses. "Before" in the presence of. "Two or three witnesses." But it was common law among the Jews not to receive a grave charge against an individual, unless it was supported by the testimony of two or three persons. Why, then, should Paul give this direction? It may be replied, Paul enjoins it on Timothy to observe this practice, in the discipline of the church, and never admit into the church any accusation unless it were supported by, at least, two witnesses. If only one person had been witness to the fact, the matter must not be brought before the church at all. This agrees with the teaching of the Savior, Matthew xviii. And the reason of this rule is obvious: for if you charge a crime upon a fellow church member, and you cannot prove it by another, the accused may deny it, and convict you of slander, before the whole church!

V. 20. Them that sin, rebuke before all, that others also may fear. "Them," any individuals in the church. "Before all;" that is, before all the church. There is no authority in Scripture for requiring a confession to be made before the Congregation. If the offence be known only to a few members, confession should be made only to those few. It is always desirable, that the confession should be as public as the fault, and true penitence will prompt a desire for a degree of publicity equal to that attending the commission of the offence; but the church has no power, in any case, to compel a member thus publicly to make confession.

MARRYING A WIFE'S SISTER.—Several Synods, and a number of Presbyteries, have sent up overtures to the General Assembly of the Presbyterian Church, requesting that body to repeal the article in the Confession of Faith, which forbids marrying a deceased wife's sister. This denotes a change in public sentiment. It is but a few years since a Presbyterian Minister was deposed from the ministry, and excommunicated from the church, for the crime of incest in marrying the sister of his deceased wife.

Jews.—At a late meeting of the British Society for Propagating the Gospel among the Jews in London, it was stated there were 20,000 Jews in the city of London, and but 12,000 in the Holy Land.

The New York Washingtonian states that the Temperance cause in that city, never stood better than at present. Sixty thousand people have signed the Total Abstinence Pledge—a pretty strong cold water army.

THE CHURCH OF SCOTLAND.

Great excitement prevails in Scotland, at this time, in reference to seceding from the National Establishment. Hitherto, from the union of the church with the government, the people have had no voice in the election of their pastors. The offices have been filled by various persons, by the crown, the universities, or by public societies, which have had the right of presentation to the livings. The people have been obliged to support the incumbents whether they were pleased with them or not.

Out of 944 parishes, the whole number in Scotland, only one congregation has the right to choose its own minister! It is surprising, that such monstrous injustice should have been so long endured by an intelligent people. But about six hundred of the churches and ministers, led on by Dr. Chalmers, are determined to break away from the unboly alliance, which now binds them to the State. In doing this, great sacrifices must be made. The ministers relinquish the salaries they have received from the government, and throw themselves on the voluntary contributions of the people, for support. Doubtless, numbers will be reduced to want, for a season, but in the end they will be sustained. The secession will greatly increase the spirituality and power of the churches, and God will provide for his ministers, who thus sacrifice all their worldly interests, to promote the cause of evangelical piety.

A HARD SENTENCE.—Uriah Henson, found guilty of assaulting Jacob Stanhope with intent to kill him, has been sentenced by a Delaware Judge to stand one hour in the pillory, to receive a hundred and twenty lashes on his bare back; to be imprisoned three years and six months, to pay a fine of \$12,000, and to be sold as a servant for 37 years.

THE GREAT WESTERN.—This steam ship reached New York, on its last arrival, in twelve days and thirteen hours from Liverpool. This is the shortest passage ever made from England to New York.

PRESBYTERIAN GENERAL ASSEMBLY (Old School).—This body met in Philadelphia, on Thursday the 18th ult. Rev. Dr. Spring of New York, was elected Moderator, and Rev. N. Murray, Clerk. The number of commissioners in attendance was about 130.

GENERAL ASSEMBLY (New School).—This body assembled in Philadelphia on the same day as the Old School. The Rev. Dr. Eddy was chosen Moderator, and Rev. W. B. Lewis, Clerk.

Both Assemblies are likely to be somewhat embarrassed by the agitation of the Slavery question.

SUPPORT OF PUBLIC SCHOOLS.—Seventy-seven thousand five hundred dollars are paid in Boston per annum, as salaries to Public School Instructors.

THE RIGHT KIND OF PRAYER.

In the winter of 1837, some ten years ago, we were agent for an Institution, which was then making appeals to liberal christian friends for help. The object aimed at, was to raise a fund to assist indigent young men in their preparation for the gospel ministry. Being in the vicinity, we determined to visit Mr. W., whose interest in every benevolent object was well known. He was a manufacturer, and had been prospered in his undertakings till he had acquired a handsome fortune. Yet, he was in the prime of life, and all his capital was invested in his business, so that it was doubtful whether he could aid us. We reached his house in the afternoon, and were very kindly received. After supper the object of our visit was introduced, our plans stated, our need of assistance exhibited, &c. He replied to all this, that he was satisfied of the wisdom of the plans, and deeply interested in the objects at which we were aiming, and would be truly glad if it were in his power to render any assistance. But he had lately felt it his duty to give a large amount to an Institution in his immediate neighborhood, and at the time of our call his business was depressed, and his prospect for the future gloomy. "However," said he, "I feel the strength of your claim and will think about it, and pray over it, and in the morning, let you know whether I can possibly assist you."

We retired, deeply anxious for the result, and with very slight expectations of aid; for experience had taught us, that when men, even christian men, put off an application saying, "I will think of it," there is an end of the matter. But Mr. W. had said, "I WILL PRAY OVER IT," and in the morning he gave us one Thousand Dollars!

DAY OF FASTING AND PRAYER.

Next Friday is the day recommended by the Governor, to be solemnly observed by the people of Alabama, as a season of fasting, humiliation, and prayer, before Almighty God.

There will be appropriate religious services in the Baptist and Methodist churches, at eleven o'clock A. M. We trust that the citizens of Marion universally, as well as the people from the surrounding country, will come up to the House of the Lord, on that occasion. Let all unnecessary labor be suspended during the hours of Divine service; our offices, and stores, and shops, be closed; all recreation and amusements laid aside; and let us all as a people, present ourselves before the altars of Him, in whom we live, and move, and have our being. Let us there penitently confess our sins; implore the pardon of our offences; deprecate the judgments, with which we might be righteously visited; offer up our supplications for the early and latter rain; ask for protection against the ravages of the fell destroyer; and present our fervent prayers for a continuance of our social blessings; the public tranquility, and the general welfare of the people of this State and of the United States.

"MY HEART'S TOO BIG TO PREACH CALVINISM."

So said a zealous Methodist brother, in a sermon which we lately heard. His "heart too big"—how big is it? "Calvinism"

What does he mean by preaching Calvinism? That God has made man expressly to damn him? We have never heard Baptists preach such a sentiment. That God has created man to be saved, commit what sin they may, and reprobated some to be lost, however holy they may be? Baptists preach not thus. That man's inability is such, that he is a mere machine, or that God's devious have bound his hand and foot? No Baptists believe this. That "men cannot be saved"? All Baptists humbly confess their inability to go astray, and feel that their strength is only in the sufficient grace of God.

But the brother's heart is so big, that he delights to preach a "full and free salvation." So do Baptists rejoice to present the offers of mercy to every penitent, believing sinner. They love to cry, "Hail every one that thirsts, come ye to the waters." "If any man thirst, let him come," &c! They love to preach the gospel, and they call no man, master, and no system, a substitute for Christ crucified.

Communication.

For the Baptist.

BAPTIST CHURCH AT SELMA.

It will doubtless be gratifying to our brethren and friends abroad, to learn the present state and prospects of this church. Just one year ago, it will be recollected, it was constituted, and constituted too, with but eleven members. It is with heart-felt gratitude to Almighty God, that we are enabled, after the lapse of but one year of its existence, to state, that the church now numbers sixty-six. Thirty-two of this number have been added by baptism, and twenty-three by letter.

Gloomy and disheartening as were the circumstances under which our standard was planted at this point—circumstances which, to all human appearance, would seem to have baffled every effort for the permanent establishment here of a Baptist Church; still the Omnipotent arm of Jehovah, has evidently been with us; his gracious Spirit has upheld and guided us; and the light of His countenance has thus far shone most brightly and cheerily upon our pathway. Although occasional sallies have been made from different quarters upon us, still no injury whatever has yet been sustained. We have scrupulously avoided all provocations to attacks, and when wantonly assailed, have endeavored to bear it with the spirit of meekness and forbearance—knowing that "vengeance belongeth to the Lord: that he will repay," and that, to retaliate, or to "render evil for evil," is not only unchristian, but extremely pernicious to the cause of religion, and to the souls of men. Our little bark has thus floated on—gathering up here and there a sinking soul, to cheer our hearts, strengthen our hands, and nerve us for the diligent and faithful prosecution of the work, which we believe, the Lord has intrusted to us. The citizens of Selma, generally, are friendly to us. This we infer from the great kindness and cordiality with which we are always received, and from the large, respectable and attentive congregations, with which we have been invariably favored. And such has been the influence of these circumstances upon our mind as the pastor of the church, that we have, in a manner, lost sight of all parties, and have felt, whether in private or in public, in the street, the drawing-room, or the pulpit, that we were the minister of Christ, not of a particular sect,—the messenger of peace and salvation to all denominations, to all classes, to all men. Thus have we felt, thus have we followed the dictates of our feelings, and then has God blessed and prospered us.

Our prospects are flattering. We have much to encourage, and but little, comparatively, to dishearten us. If the church continues, as hitherto, humble, united, prayerful and zealous, we have every reason to believe that the Lord will smile upon her. That he will "lengthen her chords, and strengthen her stakes," and that many more shall be added to her number that shall be burning and shining lights in this world, and in eternity, "bright stars in the crown of the Saviour's rejoicing."

SOLON LINDSLEY.

From the Watchman.

WAR AND THE BIBLE.

Thou shalt not kill, says the Bible. What says War? Kill as many as you can; the more the better; the more blood, the more merit and glory. It is the very object, the main business of war to kill men. It is the most terrible engine ever contrived for the wholesale destruction of mankind; incomparably more destructive to life than thequisition or slave-trade, than famine, or pestilence, or any form of disease that ever swept over the earth. Survey the hutcheries of the battle field—50,000 at Eylau; 80,000 at Borodino; 300,000 at Arbel; 400,000 of the enemy alone by Julius Cæsar in a single engagement; more than 5,000,000 in the invasion of Greece by Xerxes; 1,600,000 by Jenghis-khan in the district of Herat, 1,700,000 in two other cities with their dependencies, and during the last twenty-seven years of his reign, an average of more than 500,000 every year. Look at the French butcheries in Spain or Portugal under Napoleon. Peaceful inhabitants massacred without distinction or mercy! "Often were the ditches along their march," says an eye witness, "literally filled with clotted, congealed blood, as with mire; the dead bodies of peasants put to death like dogs, were lying there horribly mangled; little naked infants of a year old or less, were found besmeared in the mud of the road, transfused with bayonet-wounds; and priests hanged on the trees by the way-side like felons!"

Let us try to conceive of war in accordance with this prohibition. A war that neither killed, nor sought to kill any body!—Soldiers neither commissioned, nor required, nor permitted to kill! Swords and bayonets, guns and cannon, bullets and bomb-

shells all designed not to take, but to save life! Are there any such wars, or such weapons of war? Did you ever hear or read of any such?

PACIFICUS.

From the Morning Star.

CHRISTIAN BAPTISM.

This is an ordinance of the church, instituted by Christ, and enjoined upon all his followers. Our Saviour submitted to it, and directed his disciples to continue it among all nations to the end of the world. The apostles obeyed these injunctions, and wherever converts were made to their religion, they were immediately baptized. This ordinance cannot be regarded as merely figurative, any more than other institutions of divine appointment, and the same reasons existing for its continuance, as authorized its origin, it can never become obsolete, while the plan of salvation and a probationary state remain to men.

Baptizo, the word rendered baptism in the common version, properly means immerse, as all lexicographers and theological critics concede. Never until quite recently has this fact been questioned. No respectable authority of fifty years' standing can be produced, which does not render the term either immerse, or some word which may denote immersion. No candid, well informed man can deny that in the ancient Greek language baptizo as much signifies immerse, as the word dip does in the English. The most learned and distinguished Pedobaptist scholars and commentators have always admitted also that immersion was the usual practice in the apostolic and primitive churches, and continued to be so for ten or twelve centuries. The Greek church practices it uniformly to the present day, and regards with contempt the efforts made to justify the change of the ordinance by controverting the import of baptizo, and the primitive method of administering the ordinance. Careful historians have traced the origin of the substitution of other methods to a time when the churches had greatly apostatized, and the most absurd traditions were in many instances allowed to supersede the precepts of the sacred volume. Then sprinkling and pouring began as a matter of convenience to be adopted instead of the primitive mode. As might be expected, the substitution gained ground, until it became nearly universal; and at the Reformation, this together with some other perversions were permitted to remain. And now prescription is about the strongest argument in its favor. It pleads its antiquity, shows its array of precedents, and gravely asks, "even admitting the mistake, had we not better now let it pass as being unessential?" We answer no. We will never consent to such abuse. We prefer the sacred oracles and the precepts and practice of our Lord and his apostles, to the inconsistent devices of men; and if others can satisfy their consciences by leaning on the practice of great and venerated names, we confess we cannot.

In the face of all critical authority, an effort is now made to set aside the acknowledged import of baptizo; just as though people here in America in the middle of the nineteenth century know more about the meaning of Greek words, than did the old Greeks who fed them, and those conversant with their language in every age since they wrote. But the attempt is vain; it comes too late. If baptizo means to pour, sprinkle, or purify; and if the Lord and his apostles practiced sprinkling and pouring, the Pedobaptists would have found it out before now.

Baptists are often represented as being needlessly tenacious of this point. But with them it is not a mere question of mode. The controversy relates to what is essential to the ordinance itself. With their knowledge of the import of the term, the precepts and practice of Christ and the apostles, and the voice of history, for them to sanction any other mode would be to lay aside an ordinance of the gospel; and this as christians they could not knowingly do. They believe indeed that many are in heaven, who were never baptized, and many others of the same class among the most pious on earth; but this fact does not diminish aught from their obligation to keep the law of God according to the light he has given them.

We reject infant baptism on much the same account that we do the substitution of sprinkling and pouring for Christian baptism. It is not authorized by the teachings of Scripture. It cannot be proved to have come in the place of circumcision, or that it was enjoined or practiced by Christ or the apostles or the church for centuries after the christian era. It grew up amidst the corruptions of papal superstition, and has been suffered to remain hitherto. Christ like other distinguished personages blessed little children, but he did not baptize them. Households were baptized, but they were households of believers. Christ commanded his disciples to baptize none but those who had been taught or disciplined; we have no account of their baptizing any but believers, and as baptism is the answer of a good conscience, none but those who have arrived to years of understanding are competent subjects for it. Parents should consecrate their children to God, and train them up in his service; but they should be careful how they, by questionable proceedings, involve them in embarrassment, and place in circumstances where they may find it difficult to answer their own consciences, when they come to act for themselves. An able essay on Baptism, issued from this office, may be commended to the notice of the reader.

J. J. B.

The Erie (Pa.) Observer says: "We hear that a number of cattle have perished in this and the adjoining counties, lately, in consequence of the severity of the winter, and the scarcity of fodder. Hay is now purchased in this market, and hauled some thirty miles south-east of this city, at considerable expense. Grain is also transported to feed cattle."

EFFECTS OF PERSEVERANCE—NEVER DESPAIR.

The Providence Chronicle furnishes the following account of success from untiring perseverance, morality and honest labor.

In the fall of the year 1830, a young man just out of his time, landed at Whitehall, New York, to seek employment as a journeyman printer. He was comparatively poor and friendless, and after three months spent seeking work, was about ready to give up all hope of success, but resolving still to persevere, he at length obtained employment as a journeyman at eight dollars per week, in the office of the N. Y. Evangelist, a weekly paper published in that city. He continued in that situation till the Spring of 1832, when he procured a press and a few type, on credit, and opened a very small printing office to print cards and circulars. He no sooner commenced business in this small way for himself, than the Cholera, that awful scourge appeared in the city. He was compelled with a heavy debt, to close his office, and go to work as journeyman on the Evangelist, to procure bread for his little family. After a few months, when the Cholera had subsided, nothing daunted by so unpromising a beginning, the persevering young man reopened his little office, and obtained, occasionally, a job or two of work.

This enterprising and persevering young journeyman printer is no other than ROBERT SEARS, the well known author, writer, compiler, printer, publisher and bookseller, of the three beautiful volumes of Pictorial Illustrations, which succeeded each other at intervals of about six months, and of which, by the aid of about \$5000 expended in advertising, the almost incredible number of 30,000 were sold in less than eighteen months; and also of two other equally elegant pictorial volumes—"The Bible Biography," and the "Pictorial Wonders of the World." These two volumes are received with a popularity nearly or quite equal to that of the Pictorial Illustrations; and in addition to these, Mr. Sears is now the Editor, Proprietor and Publisher of "Sears' New Monthly Family Magazine"—a most valuable periodical publication, which has already obtained an almost unprecedented circulation. How striking an illustration is afforded in the uphill progress of this friendly journeyman printer, of the truth of the adage—"LABOR OMNIA VINCIT."

"I CANNOT STAND THAT."

And what could not the sailor "stand?" He had stood the beatings of many a storm. Often had he mounted up to heaven, and gone down again into the depths. Many a time had his soul been melted because of trouble. Yet he has rode out the storm, trod the billowy deep boldly, and given his troubles to the winds. But now he meets something which he "cannot stand." What is it? He can stand the perils of a lee shore. He can bear being a night and day in the deep. He can buffet the hardest gale that ever blew off the "Horn." He can do and endure more severe labor and hardship than any other man; but now he knocks under. It is the picture on the cover of a tract, of a woman teaching a child. "Oh," said he, "I cannot stand that; it reminds me of my poor dear mother; it is just the way she used to teach me—but she is gone," and he burst into tears.

Mother! there are no human teachings like your own. Call your boy to your side, and give him instructions warm from a mother's heart. And should that boy break away from his home, and become a rover on the deep, some little incident may recall the scenes of his early years. He, too, may be reminded of his "poor dear mother," who used to call him to her side, and tell him about Jesus Christ and the way of eternal life.—*Sailor's Magazine.*

From the Baptist Advocate.
AMERICAN BAPTIST HOME MISSION ROOMS,
NEW YORK, April 7, 1843.
TEXAS.

An effectual door opened—light shining in darkness.

From Rev. James Hutchins, Galveston.
"You will perceive by the accompanying table that my field of labor is somewhat enlarged. And in that part added, I think I perceive the germ of an interest of great worth. In that part of Brazoria county which I have selected, I find a cluster of families more wealthy and more intelligent than I have hitherto found in Texas; about twenty-five in number, all within six miles of a common centre. And what is remarkable, though one of the oldest settlements of any in the country, yet it has never till now been favored with but a single sermon. Consequently, to many persons fully grown and to a large number of children, I am the first to bear the gospel of Jesus. Heretofore, such an opposition to a certain class of preachers has existed, that it was supposed the door for the gospel was entirely closed; yet the providence of God has opened for me the most hearty welcome, and given me a most pleasant home at the very house, which above all others, was considered barred against a minister of Christ.

In this settlement we have one precious sister, the lady of Gov. Reynolds, late of Mississippi, a humble, pains-taking, self-denying child of God. At our last meeting I met her and our dear brother Col. Ross of Mississippi. The good old man came up to me just before the sermon, and said, 'be strong, brother—be strong, for if prayer—strong prayer can do you any good, you shall have that; sister R. and I will pray all the time.' And they did pray; and they wept too. An awful solemnity soon pervaded the meeting; tears were shed. And at the close of the services, the most pressing request was urged for me to make that a regular station. There are more than five hundred blacks in that neighborhood. Gov. R. and other friends have selected a spot, and engaged to erect a church, if I will embrace that settlement in my field of labor. I am confident God has a work to be done in that place; and the call is so urgent that I dare not disregard it. I shall visit them again in a few days. Below this, on the river, are two more very important stations; one also above, between this and Fort Bend. This last station, such are the prejudices of the

people, must be occupied by the Baptist or not at all.

At Fort Bend we have maintained preaching and a Sabbath school for the past year. Here the morals of the people have undergone an entire change. Drunkenness, gambling, and horse racing have almost entirely disappeared, and an interest is being awakened upon the subject of religion; but a most difficult soil to cultivate. You can form no conception of the destitution which prevails in many minds of anything like religious ideas. I have heard of ignorance before, upon the subject of religion, but I never conceived of it, to the extent which I have found it, in our frontier families. Even the common expressions used in a sermon are not understood.

I have several native Africans under my ministry. And I will assure you, that the eagerness and astonishment with which they lay hold of the idea of a God and of the grand truths of the gospel, would deeply affect your heart.

There are several plantations of these poor beings, brought to this country before the revolution, who are in a perfect state of idolatry. One of these plantations I expect to visit during my next tour in the country. On the evening of every Sabbath I adapt my sermon to the capacity of the negroes, and at the close give them the opportunity of holding a prayer meeting. These I always attend. These meetings are considered a kind of jubilee with our colored brethren.

NEVER NEGLECT SECRET PRAYER.

Show me a man who is in the habit of neglecting secret prayer, and I will show you one in whom the Spirit of God has no dwelling. It is the moral pulse of the Christian, by which he can tell whether he be in the full enjoyment of the blessing belonging to the true child of God; if the pulse at any time beat faint and feeble, rather than strong and vigorous, we know that we are not in possession of the best health; likewise it is when the tone of our prayer is feeble and faint, when we feel not as did the Psalmist when he uttered the language of the 116th Psalm, that our Christian graces are low; and the reason that Christians love the Psalms so much is, that they are prayer, and if any portions of the Bible speak forth the feelings of the children of God, it is these.—All those who have trod the heavenly way, have been led to exclaim in the language of the poet,

"Prayer is the Christian's vital breath,

The Christian's native air;

His watchword at the gate of death;

He enters heaven with prayer."

Although it is not the mere matter of prayer itself, or being able to make what would be called an excellent prayer in public that constitutes the Christian. Christ enjoins us to "enter our closet, and when we have shut the door to pray to our Father which is in secret, and our Father which seeth in secret shall reward thee openly."

SENSATIONS IN A TRANCE.

The sensations of a seemingly dead person, while confined in the coffin, are mentioned in the following case of France: "A young lady, attendant on the Princess—after having been confined to her bed for a great length of time with a violent nervous disorder, was at last, to all appearance, deprived of life. Her lips were quite pale, her face resembled the countenance of a dead person, and her body grew cold. She was removed from the room in which she died, was laid in a coffin, and the day of her funeral fixed on. The day arrived, and according to the custom of the country, funeral songs and hymns were sung before the door.

Just as the people were about to nail down the lid of the coffin, a kind of perspiration was observed to appear on the surface of her body. It grew greater every moment, and at last a kind of convulsive motion was observed in the hands and feet of the corpse. A few minutes after, during which time fresh signs of returning life appeared, she at once opened her eyes, and utter a most pitiable shriek. Physicians were quickly procured, and in the course of a few days she was considerably restored, and is probably alive at this day.—The description which she gave of her situation is extremely remarkable, and forms a curious and authentic addition to psychology.

She said it seemed to her that she was really dead; yet she was perfectly conscious of all that happened around her in this dreadful state. She distinctly heard her friends speaking and lamenting her death at the side of her coffin. She felt them put on the dead clothes and lay her in them. This feeling produced a mental anxiety which is indescribable. She tried to cry; but her soul was without power, and could not set in her body. She had the contradictory feeling as if he were in the body, and yet not in it at one and the same time.—It was equally impossible for her to stretch out her arms, or to open her eyes, or to cry, although she continually endeavored to do so.—The internal anguish of her mind was, however, at its utmost height when the funeral hymns were begun to be sung, and when the lid of the coffin was about to be nailed down. The thought that she was to be buried, was the one that gave anxiety to the mind and caused it to operate on her corporeal frame.

SHOWER OF SULPHUR.

It was from Tennessee that we had accounts last year of a shower of blood. We now have a report of a shower of sulphur in the same quarter. We find the following particulars in the Nashville Union!

The Shower of Sulphur.—There was no mistake about the fall of sulphur or something like it during the storm on Wednesday last. The Franklin Review and Murfreesborough Telegraph notice the circumstance, and the Fayetteville Journal says the substance supposed to be sulphur was discovered after the rain upon the pavements, streets, and on the surface of the water in barrels and other places.

Mr. W. N. Thompson, of Spring Hill, Maury County, in a letter to a friend in this city, furnishes a solution, which we trust may pacify those who are prone to Millerism. He says:

"A singular thing has occurred here during last night. There was no mistake about it, as there was a certain 'shower of blood' story. A thunder storm passed over this village accompanied with a real shower of sulphur in fine particles, so plentiful as to leave an edging of sulphur in all the pools where the water evaporated. This is no isolated case, but all the road pools about the village have plenty of it. I have found a very black precipitation with it upon the back of my silver watch. I have also burned it and formed a precipitation with acetate of lead. There is no doubt of its being sulphur. I account for it by supposing sulphuretted hydrogen decomposed by electric action—the hydrogen forming new combinations and leaving the sulphur free to come down upon our astonished heads. Perhaps some particularly wise persons may be able to give a better solution of the fact."

W. N. THOMPSON.

Spring Hill, 12th April, 1843.

SIGNS AND WONDERS.

The story of a second Comet being seen at Laguna, about 45 deg. E. S. E. of the termination of the tail of the other, and much brighter, is believed to be without foundation. Caracaras papers to the 1st inst. contain a long article relative to the Comet recently observed here, but make no mention of any other. Caracaras is seven miles from Laguna.

The new Comet seen by a watchman the other night at Philadelphia, was only a star, or stars. It is not uncommon for people to see stars, and sometimes they are greatly multiplied and enlarged.

The extraordinary fire ball seen for three quarters of an hour in the neighborhood of Mobile, was a lantern held to a boy's kite.

The "unearthly glare," extending the glow of a burning prairie, which was seen by passengers going through Long Island Sound, on the night previous to the 23d of April, was occasioned by a fire in the woods, a few miles below Deer Park, L. I.

And we have no doubt that nine-tenths of the wonders which are chronicled in the newspapers of the present day, if the truth could be known concerning them, would prove to be of the same order. So many people are on the gaze for wonderful phenomena, that a crow cannot fly over without creating a panic.—*N. Y. Mercury.*

Black Prince and Princess.—The black Prince, Louis Napoleon Christophe, of St. Domingo, a very ordinary looking negro, strongly addicted to brandy, has arrived with his Princess at Liverpool. He is brother to the famous Christophe. The Prince, if we may so call him, was a kind of butt for the passengers during the voyage. He made great pretensions to dignity, on which foible the passengers played, occasionally surrounding his royal highness, who offended at their familiarity, waved them back with his hand, saying that he was not used to be approached so rudely by his inferiors! The Princess spent nearly the whole time in her berth. This circumstance was noticed by the passengers, one of whom, with a curiosity that excused his boldness, asked his royal highness why her royal highness lay so much in bed. The Prince candidly confessed that his Princess was short of clothes! But, thinking the dollars in his pocket, said with much glee, "These buy her plenty of fine clothes when she get to London."—*Liverpool Advertiser.*

Kidnapping.—Sunday before last, five men, Kingsley, Robb and Fulton—the names of the two others not known—arrived at Painesville, Ohio, in pursuit, as they said, of a mulatto Methodist preacher, charged with burglary and rape on a white married woman in Stark county, sometime last July or August. A colored man named John Mason, who had resided at Painesville for seven or eight years, was arrested by them as answering to the description of the alleged offender. Some suspicions were aroused that all was not right, and it was soon noted about that the strangers were kidnappers from Kentucky. A scuffle ensued, Mason escaped, and Kingsley, Robb and Fulton were taken into custody on a charge of kidnapping. Their examination is to take place next Monday. The Telegraph says the affair has produced no little excitement throughout the country.

Though dead he yet speaketh.—A correspondent of a Methodist paper, published at Richmond, Va., encloses five hundred dollars for missions, and says, "About ten years ago I began the world with what I saved from my wages for attending a store; and about the same time I read in the Christian Advocate an account of certain resolutions of Mr. Cobb, a member of the Baptist Church in Boston, and I concluded, by the grace of God, not only to follow his plan, but also the example and advice of Mr. Wesley, 'to make all you can, save all you can, and give all you can.'"

How powerful is the influence of example. Let every Christian remember that when he lays down a correct principle of action, and carries it into practice, he is influencing others, and he knows not how many, to do the same.

MURDER IN DALE.

A savage outrage we learn occurred in Dale county on Tuesday of last week, in which a gentleman by the name of Q. C. Yelverton was murdered by a family (father and two sons) named Boles. The circumstances, as related to us, were these:—Yelverton learning that portions of his plantation fences had been set on fire and destroyed, started in company with an old man, a neighbor, on the trial of the incendiaries for the purpose of ferreting them out. They were engaged in measuring some tracks near the residence of the Boles, and were threatened and warned off by them. Some words ensued, and the Boles then fired without further provocation, killing Yelverton and wounding his companion. Seven shots were fired, four of which struck Yelverton. A reward of \$1,000 is offered for them, as will be seen by an advertisement in another column describing the persons of the Boles.—*Alabama Journal.*

Insulting a Female.—Alderman Ash, on Tuesday evening held to bail Robert Hickman, known by the cognomen of "Beau Hickman," in the sum of \$500, to answer for an insult, offered to a respectable female, while passing in Fifth street, near Vine.—He was arrested by a citizen whose attention was attracted by the great distress of the young lady, which resulted in her fainting, and being incapable of making any alarm.

Phil. Gaz.

Diagractical Mob at St. Louis.—We learn from the St. Louis New Era, that on the 29th ult. two of the exponents of Miller's doctrine of the Second Advent, having announced their intention of holding forth at a public hall, a lawless mob collected, and the Millerites were hooted, pelted, and finally dragged down from the stage on which they stood to harangue the assembly—their chairs destroyed, their persons insulted and menaced with violence, and the expression and discussion of their opinions met and silenced by lawless and licentious outrage. The New Era denounces in strong, but fitting terms this outrage on decency and the laws.

At the late session of the Court of Common Pleas at Barnstable, Charlotte Smith was tried on a charge of disturbing a religious meeting. She conducted her own defense, but the jury was so ungallant as to return a verdict of guilty—and she was sentenced to pay a fine of three dollars, which she refused to pay—and was willing to go to jail. The fine, however, was paid, and she was not gratified with incarceration.

Execution of the Murderer of his Father.—Benj. D. White was hanged at Batavia, N. Y., last week, for the murder of his own father. The hardened character of the criminal is already known. Up to the hour of his execution, he remained indifferent about his fate; and continued to express his admiration of infidelity and atheism, and his detestation of Christianity—refused to permit his body to be decently interred by his relatives, and insisted on its being dissected by the doctors. A few moments before his death he declared that if his father was yet alive, he would kill him if he could.

A Chinese Lady's Nails.—Before the evacuation of Ningpo, a report was brought to Mr. Gutzlaff, that the head of his Chinese police had disappeared as also one of his wives, while the other lay murdered in the house. Mr. Gutzlaff, and myself proceeded to inspect the house. We found the woman on the floor with her throat cut. She had been tied round the neck with a rope, and her hands were fastened to the wall by her wrists, and remarked to Mr. Gutzlaff how singular it was that they should find it necessary to bind her. But he exclaimed, "those are her nails." It appears that fine ladies are in the habit when going to bed of softening their nails in warm water, and then winding them round their wrists to prevent their being injured.—*The Last Year in China.*

MARRIED.

On Thursday, the 1st inst., by Rev. J. Hartwell, Mr. SAMUEL W. LIDE, to Miss MARY A. AUSTIN, all of Carrollville, Dallas county.

Our young friends will please accept our thanks for the magnificent Bridal Loaf forwarded to us, and be assured of our fervent wishes for their future happiness.

For the Alabama Baptist.

DIED, in Tuscaloosa county, January, 1843, Mrs. SARAH M. FERGANSON, consort of Mr. Samuel N. Ferganson, and daughter of the Rev. Isham Parker. She was born April 21st, 1822.

She was an amiable daughter, and an affectionate wife, and highly esteemed by a numerous circle of friends, as a kind and agreeable companion. She won their affections by her unaffected modesty and common deportment, and the sincere friendship she bore towards her associates in a social life. This amiable young lady was joined in marriage with Mr. Ferganson on the 8th of July, 1841, in the twentieth year of her age. In January, 1842, she was taken very ill with the consumption; and after laboring under the disease for one year, calmly departed this life in January, 1843, in full hopes of immortal glory, leaving behind her a husband and one child to feel and mourn her absence. Thus has been cut down in the bloom of life, an interesting companion and a fondly loved wife.

She experienced religion in July, 1837, but never attached herself to any church; and while upon the bed of affliction, she regretted very much that she had not joined the church that she might have been baptized. She exhorted her husband not to do as she had done, but to join the church and be baptized, and follow the blessed Savior. While in her afflictions, she often conversed with her parents, and appeared to be perfectly resigned to the will of God. She also observed to her mother: "Mother, when I am able to travel, I go once every day to the secret grove to pray, and I never feel like that I am low enough, until I prostrate myself with my face to the ground." The Lord afforded his presence, at different times to her so plain that all persons present could observe it. Two days before she died, she gave her hand to each member of the family, and exhorted each one to meet her in heaven. A short time before she expired, she would raise her withered hands and bring them together with a shout of joy, and praise to God, saying, "Precious Jesus! smiling Jesus! Oh! how good Jesus is!" And would say to her father, "Father, I want you to go and warn sinners the danger they are in, and tell them how good Jesus is!" She then called all the family together. She also called her husband, and said, "The Lord is about to take me home! I am going!" and taking each one by the hand, saying, "farewell." She was then for a while speechless, or rather in a trance

or deep sleep. After this she recovered a little, and observed, "I feel that I am getting better; I want to go! I would not be back for the world!" And when the time had fully come, she left these few grounds of sorrow praising her Savior, saying, "Praise Jesus! Bless Jesus! Lord Jesus, receive my spirit!" These last and dying words were uttered in a low but distinct tone of voice, and soon her spirit took its flight to the mansion of glory, to Jesus her Savior.

WM. HOOD.

For the Alabama Baptist.

DIED, in Tuscaloosa county, May 21st, 1843, Mrs. SARAH SMITH, wife of the Rev. Henry G. Smith. She was a native of Mecklenburg county, North Carolina. She was born in the year 1803; and was joined in marriage with the Rev. H. G. Smith on the 3d February, 1821.

She professed faith in Christ in the year 1835, and attached herself to the Baptist Church at Spring Hill, by putting on Christ by Baptism. From that period until the time of dissolution, her exemplary deportment, and meek, unostentatious piety, together with her freedom from bigotry and fanaticism, were such as could not fail to secure to her, not only the veneration and affection of the good and virtuous, but also the admiration and respect of people of discernment in religion, morality and piety. She bore her affliction with great fortitude. Her prospect seemed to be bright with anxious desires to enter the blessed immortality. She was aware that her life was rapidly approaching its end, and knowing that she must soon pass through the valley and shadow of death, appeared not to excite in her breast any fears, or pain, or even unpleasant emotions whatever. She regarded death, not as the termination of happiness, but as the commencement of a state of felicity, in contrast with which all terrestrial joys dwindle into absolute nothingness. This sister has left behind her five interesting children, and an affectionate and devoted husband, to mourn a loss that can never be repaired. The writer of this sketch was present at her death, and presided over her funeral the next day to a large congregation of sympathizing friends. The text may be found in 1st Thessalonians, 4th ch. 13th v.

WM. HOOD.

DIED.

In this place, on the 4th inst., COLUMBUS V., infant son of Wm. H. and Eliza Denree, aged 9 months and 6 days.

Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Judson Female Institute.

THE ANNUAL EXAMINATION of this Seminary, will commence on Monday, the 26th of June, and continue four days. There will be THREE CONCERTS of MUSIC, in which the last will be of Sacred Music in connection with the exercises of the Graduating Class.

All persons interested in the cause of Female Education are respectfully invited to favor us with their presence on this occasion.

May 24th, 1843. M. P. JEWETT, Principal.

A School Wanted.

GRADUATE of one of our most respectable Colleges, wishes to obtain (next autumn) a situation in an Academy, Classical School, or Private Family, where he may instruct in the common branches; and also in the Mathematics and the Languages. He is a member of the Baptist Church, and will bring the most satisfactory testimonials, in regard to scholarship, character, &c.

Address (POSTAGE PAID) the Editors of the Baptist, stating amount of salary, &c.

April 22, 1843.

EXAMINATION.

THE semi-annual Examination of the Howard School, will commence on Thursday morning, June 22d, and continue two days. Exhibition of original pieces on Friday night. The public is invited to attend.

May 30, 1843.

HOWARD SCHOOL,

Marion, Perry co., Ala.

INSTRUCTORS.

S. S. SHERMAN, A. M.

Rev. S. LINDSEY, A. M.

T. E. WREN, Assistant.

THIS INSTITUTION has now been in operation one year. The success which has attended it, notwithstanding the pecuniary embarrassments of the country, affords the Board of Trustees the most gratifying assurance of public approbation. Every exertion will be made to merit increased confidence and patronage.

COURSE OF STUDY.

The object of the Howard School is to furnish instruction in every branch of a liberal education. The most rigid course of study is pursued, both in the English and Classical Departments; and it is believed that as complete and thorough an education may be obtained at this, as at any other institution. In Mathematics, the entire West Point Course is used. In Languages, Latin and Greek are generally adopted, and the most approved text books are selected in the Natural Sciences.

Superior advantages are offered to those whose age, means, or plans for life may render a regular College Course impracticable.

APPARATUS.

The Institution is now provided with a very extensive and superior apparatus. It is of European manufacture, and embraces every thing requisite for illustrating the Departments of Chemistry, Natural Philosophy, Anatomy, &c.

LIBRARY.

A Library for the use of Students, has recently been commenced. It already numbers about eight hundred well selected volumes, and is receiving frequent accessions.

GOVERNMENT.

The government of the institution is characterized by mildness and purification. The young men are treated as gentlemen and are expected to demean themselves, at all times, in a gentlemanly and courteous manner. In cases of discipline, the object aimed at is, the reformation of the offender; but when this cannot be effected, he is sent home with as little publicity as the nature of the case will permit.

RELIGIOUS EXERCISES.

Students are required to attend public worship at least once on the Sabbath, at such places as the parents or guardians may designate; also to perform such Biblical exercises as their instructors may appoint. The fundamental principles of Christianity, and rules of moral action are carefully inculcated; but no sectarian influence is exerted.

EXPENSES.

The necessary expenses at this Institution are moderate. Of course, a young man, if plentifully supplied with funds, will be able to attend; but he will find that he can do so at a small expense.

RATES OF TUITION, (per term.)	
Spelling, Reading, and Writing	\$12.00
Arithmetic, Grammar, and Geography	16.00
Higher English Literature, (including Mathematics, Chemistry, &c.)	35.00
Ancient Languages	25.00
Modern Languages, (extra)	30.00

Board and Lodging, per annum, \$10.00. Washing, Fuel, Light.

Payment is required one half at the commencement, and the remainder at the close of each Session. For fractions of a term a week is computed at one fourth part of a term.

Gen. E. D. King,
Hon. H. C. Lea,
Rev. E. Baptist, A. M.
Wm. P. Chilton, Esq.
Rev. D. P. Brainer,
Rev. J. H. De Votie,
R. Ware, M. D.
Hon. O. C. Eiland,
W. Reynolds, Esq.
O. G. Eiland, M. D.
Wm. N. Wyatt, Esq.
J. M. Massey, Esq.
L. Goree, Esq.
L. Y. Tarrant, Esq.
Wm. Hornbuckle, Esq.

Feb. 15, 1843.

PROSPECTUS

ALABAMA BAPTIST.

It is proposed to publish in the town of Marion, Perry county, Alabama, a weekly Religious Paper, with the above title.

To illustrate and support the distinguishing doctrines and usages of the Baptist Denomination, will be a prominent object of this paper. It will furnish a medium of inter-communication among the churches, and its readers will constantly have before them intelligence from individual Ministers, from Churches, District Meetings, Associations, and from the Executive Board of the Baptist State Convention. To render this, a interchange of opinion frequent, and to have our doctrine intelligently promulgated, is our aim. It is obvious we must have a paper written on our own limits—we cannot depend on one issued in another State. The news becomes stale, when it must be forwarded to some distant point for publication; afterwards be brought back, and then begin to take its course among our families.

The ALABAMA BAPTIST will contain information respecting the operation of Bible, Missionary, Tract, Sabbath School and Temperance Societies. It is intended, also, that it shall present such views of Christian Education, General Ministry, and Practical Piety, as will make it a valuable Family Prayer Book.

The paper will be conducted, (for the present) by an Association of BROTHERS, who enjoy the entire confidence of the Churches, and are deeply interested in the prosperity of the Denomination, and in the general progress of the Redeemer's Kingdom.

TERMS: The ALABAMA BAPTIST will be published weekly, on an Imperial sheet, with fair type, and furnished to subscribers, at THREE DOLLARS per annum, payable in advance.

ESTABLISHED at Marion, and sent by mail to all agents, and to send in the names and Post offices of subscribers at an early day.

Good News for American Youth.

A NEW VOLUME OF

ROBERT MERRY'S MUSEUM.

EDITED BY S. G. GOODRICH.

AUTHOR OF PETER PARLEY'S TALES.

Commencing January, 1843.

SINCE the commencement of this volume, now the ever been the aim of the publishers to make it deserving of the liberal encouragement which has been extended towards it, and its subscription list evinces that their efforts have been appreciated by the public. On the first of January, next, a new volume will commence. The character of the work will not be changed. Its design will remain the same, and the publishers would assure their patrons and the public that their efforts will be increasing to render it worthy of being a companion for the family. It is a plan of the work, every article will be the result of a diligent heart, to instill virtuous principles and motives into the mind, to aid in the formation of character, to cultivate a taste for knowledge and improvement, and with instruction to blend pleasure and amusement.—These have been, and will continue to be, the end and aim of the work. Every article will be the result of a diligent heart, to instill virtuous principles and motives into the mind, to aid in the formation of character, to cultivate a taste for knowledge and improvement, and with instruction to blend pleasure and amusement.—These have been, and will continue to be, the end and aim of the work. Every article will be the result of a diligent heart, to instill virtuous principles and motives into the mind, to aid in the formation of character, to cultivate a taste for knowledge and improvement, and with instruction to blend pleasure and amusement.—These have been, and will continue to be, the end and aim of the work.

THE VERY LOWEST TERMS.

One Copy, \$1.00

Six Copies, 5.00

Thirteen Copies, 10.00

The great expense incurred in getting out a work like the Museum renders it necessary that the publishers should strictly adhere to the cash system. It is believed, will meet the approbation of its patrons. The publishers would add, that Merry's Museum is the cheapest periodical of the kind, published in any part of so much matter as two volumes of Bancroft's History, which sell for four dollars and fifty cents.

BRADBURY, RODEN & CO.

10 School street, Boston, and 127 Nassau street, New York.

Subscribers wishing their volumes bound can have them done in a very neat manner

Miscellaneous Department.

THE FATAL WORD.

BY EMILY H. MAY.

"There is nothing I so despise as duplicity. To my mind a woman who should be guilty of it is unworthy of being loved."

"You are too severe," said Ellen in reply to the speaker, "and exact more from our sex than you demand of your own. Is this just?"

"I admit the truth of what you say; for, though I cannot trust a man who is guilty of falsehood, I loathe and abhor a woman habitually false to duplicity. We look for more purity in your sex than in our own, and that love only ought to be favored by you, which regards you in this exalted light. No true man but chafes at the chains that bind him to the grosser things of earth, and has longings for something better and holier; and love in its purity—for all love is not pure—steps in here to lift us heavenward, by affording us companionship with a being of finer sympathies, and more heavenly impulses than ourselves. With what loathing then does it fill me to find her deceitful for all the virtues truth is, in my view, the highest. Let a man or a woman be incapable of falsehood, and he or she is incapable of continued guilt."

Ellen was silent, for she had begun the conversation in jest, and she felt that the speaker uttered the truth. She continued silently at her work, and, in a few minutes, Robert left the parlor, and went out. Not until the front door had closed on him did she look up, and then her eyes met those of her cousin, the only other occupant of the room, who was sitting at the opposite side of the work table. The face of the latter was flushed, and her lips parted as if in partial terror. She clasped her hands and exclaimed:

"Oh! if Robert knew it! and then burst into tears."

Emily rose up, went around the table, and encircling her friend with her arm, said soothingly:

"But he will never discover it, dear Lucy; so don't fret. It was only once you did it, and then it couldn't be helped."

"But if he should find it out," sobbed Lucy, "oh! how I wish I had never told him that untrue. Don't you think," she continued, looking up earnestly through her tears, "that he has heard of it?" He scarcely said "good bye" when he went out."

"No—no," quickly retorted Ellen, "calm yourself, dear Lucy, or, when he returns, he will see you have been crying. No one could have told him. Besides, even if he knew, he might not be angry, at least not very angry, for you know he spoke of habitual duplicity, and of that, my dear, no enemy, even if you had one, could charge you of being guilty."

"But I wish I had told him the truth at once; and I will never do so again," said Lucy, drying her tears.

Lucy was betrothed to Robert Emerson, and was in many respects fully worthy of his love. But she had one fault—vanity. Fond of dress, fond of amusement, fond of admiration, and fond of display, she was given into follies, for the gratification of her vanity, which, in her after moments, she bitterly repented. Robert was not ignorant of her falling, but he knew she had a good heart, and he trusted in time to cure her of her foible. Still he was not aware of the many errors which she had committed for the gratification of her vanity, much less did he suspect that falsehood had been resorted to in order to conceal her conduct from his eye. But such had been the case.

Robert hated alike coquetry and untruth. He had often said that he could never love a woman who would trifle intentionally with a suitor, for, apart from the selfish vanity which such conduct displayed, there was always more or less duplicity in a flirt. Lucy therefore since her acquaintance with Robert, had studiously avoided the error that, otherwise, her love of admiration might have induced her to commit. But alas! how true is the remark, that our errors dog our footsteps, and will not let us go even when we would forget them. During a sojourn at Saratoga the preceding year, Lucy, then a sheltered girl to the great world, and comparatively thoughtless, had allowed the attentions of a young man, whose suit she would not have encouraged seriously for a moment. She had first listened to him to pass away an idle hour, found herself compromised in a measure before she thought of her indiscretion. She was glad, therefore, when the summons home took her unexpectedly from the Springs, though she trembled lest her suitor should follow her or write for her. The latter he had done, but the letter was left unanswered. When she became interested in Robert, she wholly forgot her former lover, but a few weeks after she was betrothed, he suddenly appeared in the city. They met accidentally at an evening party, where he recognized her, and in such a way as induced Robert to ask if she had been intimate with him. The dread of discovery, and of her lover's displeasure if the truth was known, induced her to deny the acquaintance of Mr. Warren, saying he was only a gentleman who had paid her some civilities in a stage coach, and that he presumed too much in claiming friendship with her. The answer satisfied Robert, but it did not satisfy her own heart. From that evening she had been tortured with fears lest her falsehood should be discovered; and often had she blushed and trembled in the solitude of her chamber, when she thought of her duplicity.

With an anxious heart, Lucy awaited the re-appearance of her lover. The hour passed away, then another, and still another, yet he came not. The poor girl was now dreadfully alarmed, and not until midnight would she yield to Ellen's entreaties to retire. Something dreadful she knew must have happened, since Robert never before had thus disappointed her. Ellen strove to quiet her fears in vain. At length, just as they

were retiring, came a hasty note from Robert, apologizing for his absence on the ground of unavoidable business. He would call, however, early in the morning. There was something ominous in this; and Lucy spent the night in tears.

With morning came Robert, and, when his card was sent up with a request for a private interview with Lucy, the alarmed girl could scarcely compose herself sufficiently to go down. Her first glance assured her that all was known, for, instead of greeting her as he was wont, a cold bow was his only salutation. Lucy sank trembling into a chair; and Robert, without seeming to notice her, walked with folded arms gloomily up and down the room. At length he paused sternly before her.

"Miss Thornton," he began, and oh! how this formal mode of address hurt Lucy's heart, "you seem not unaware of the object of my visit, and indeed I see, in your face, the evidence of that guilt which I fondly hoped you had not committed. But to my tale. Know then that yesterday I received a note from a Mr. Warren, requesting to see me at his hotel last evening for half an hour. The name was strange to me, but on going to his room, I recognized a gentleman who once addressed you familiarly, and whose acquaintance you denied. To me he revealed all—how graciously you received his attentions; how you led him by various signs to believe that his suit would prosper, and how at length you repudiated him with selfishness. I might not have believed him, had he not placed in my hands these notes. They were written to him at Saratoga, and though not explicit, show how you trifled with him. You turn pale—you recognize your hand writings. It is enough."

Hitherto Robert had spoken with breathless rapidity, evidently in high emotion. He now paused, for at these last words, Lucy burst into tears. Regarding her sorrowfully a minute, he took his hat and turned to leave the room. The poor girl, forgetting every feeling of pride in her despair, caught him by the arm, and sobbed:

"I acknowledge all, but I had some excuse, and have long ago seen my error. Since I have known you, have I ever trifled with any one? Oh! think of this and forgive me."

"Lucy," said he, disengaging her hold, "I could have forgotten your trifling with this young man, but can I forget your falsehood to me? It is not a month since this last act. Had you at this time, frankly told me all, I would have taken you to my breast, and forgiven you freely; what guarantee have I that you will not deceive me again? No—you have invited your own fate—from this moment I shall forget you. And breaking from her, he left the room. The poor girl stood, like one stricken, in the very spot where he disengaged himself from her despairing grasp, until she heard the front door close, when she fell senseless to the floor.

The next day Lucy was in a high fever, and Ellen, who suspected the truth from the incoherent ravings of the invalid, and whose heart bled for her cousin, despatched an urgent note to Robert, begging to see him, if only for a moment, when she hoped to alter his determination. The note was sent back from his boarding house with the information that he had left the city that morning, and it was uncertain when he would return.

What sufferings were endured by Lucy on that bed of sickness! She continually raved about her last interview with Robert, his frowning look and stern words seeming ever to be present to her imagination. Her friends at length began to despair of her life, and when the physician pronounced that the crisis had come, they watched fearfully at her bedside through the long night, dreading every moment to see the awful change begin. But, almost against hope, she fell toward morning into a gentle sleep, and when she awoke in her right mind, they saw that the danger was past. Kneeling by her bedside they poured out their gratitude amid grateful sobs and tears.

To Lucy, perhaps death would have been as welcome as life; for what had she to live for, now that all her fond hopes of happiness were dashed? Thus she thought, in the first week of her convalescence. All expectation of her lover's return was now given over, for immediately on his quarrel with Lucy, he departed for Washington, and accepted the office of private secretary to his uncle, the then minister of St. Petersburg, a post to which he had sailed. But, though the blow fell with stunning effect on Lucy, she gradually recovered from it. We are not writing a fiction, but telling a story of real life. Lucy was saved from a broken heart and early grave, apparently by a miracle; but those who read more closely the human soul will attribute her recovery to the sympathy of her friends and the consolation of religion. For a great change had come over her. She was no more the Lucy of "other days." Meeker and kinder, and therefore better and more beautiful, she shed around her an influence like that which the dew of heaven impart to the panting earth. To the poor she was the kindest of benefactresses, and to those in misfortune the sweetest of sympathizers, for she had felt sorrow herself. All loved her, as they would have loved an angel, sent down on earth to do good.

When about eighteen months after the fatal interview with her lover, Lucy heard of his marriage to an English lady of rank, whose father was the British envoy at St. Petersburg, the poor girl had to conquer the last lingering hope of reconciliation, if indeed such a thought lurked in her bosom. For two or three days she was much alone, and if she felt her resolution failing, she sought and found consolation from on high. From the fiery furnace of trial she came out purified; and every one said how gentle and loving Lucy had grown. Her voice had caught a different accent, and in its low, sweet music the listener often fancied he heard a melody not of earth.

Time has a tireless wing, and like the angel of the Apocalypse, flies forward ceaselessly. But how few remember that every

wave of that wing sweeps a moment into eternity—or how many, not un mindful of a care to have that moment carry with it a good report. Alas! by thus trifling with the moments we waste whole lives and rare are those who mark each departing hour with a good deed. But Lucy had strived to do this, and thus occupy led with beneficent acts; the years that passed by seemed scarcely to leave a footprint on her face; and when ten summers had elapsed, her fair brow was almost as sunny as in her earlier youth.

Ten years had passed when, one evening, as Lucy entered the church to which she was in the habit of resorting, she saw a gentleman before her, advancing up the aisle, whose figure was not unfamiliar to her. He took a seat directly behind her own. When the congregation was dismissed, and she had left her pew, the stranger addressed her and recognized his voice as that of her early lover. Her bosom thrilled at those deep tones, and she felt sick and faint. But other feelings soon came to her aid. She had often, of late years, calmly reviewed the events of that morning, and she could not but feel that, however wrong she had been, her lover had been harsh and quick. He might, at least, have given her an opportunity to show her reformation. These things recurred to her now, and for a moment pride whispered to make no reply, but her Christian principles forbade this on second thought, and she accepted his proposed services, though with fluttering heart. At first their conversation was on the evening, but when they had walked several squares her companion said abruptly:

"When we last parted, Miss Thornton, it was in anger, at least on my part. I hope you have forgotten that painful evening."

Lucy's first feeling was that of indignation then of humiliation, and finally tears gathered in her eyes. Controlling her emotion she answered coldly:

"Mr. Emerson might have spared all allusion to the past."

"You misunderstand me, dear Miss Thornton," he said warmly, "it is not to pain you that I recur to the subject; but to assure you that I have long since felt that I was harsh and hasty; and to beg your forgiveness for my conduct. Could you but read my heart you would see how I respect—ah!" he added in a lower tone, "adore you."

"Oh! if this had only come in time, thought Lucy; and she laid her arm trembling in that of her companion. But again she made a strong effort to gain her composure on recollecting that he who addressed her was the husband of another. She withdrew her arm.

"These words are as unfit for me to hear as for you to utter," she said proudly; "such language does not become one who has bound himself by solemn vows to another."

"And do you not know that I have no longer a wife?" said Mr. Emerson. Ah! Lucy, and his voice sank to sadness, "how you misjudge me!"

Lucy's frame trembled in every joint, and she almost sank to the ground. Forced now to avail herself of the support of her companion's arm, she suffered minutes to pass before she spoke, for the power of being increased and became uncontrollable.

"Yes, dear Lucy," said the lover of her youth, "I am a stricken man, come back to ask your pardon, and atone, if that is possible, for my hasty and harsh conduct. In that hour of passion on my part, which witnessed our last meeting, I forgot all clarity, and committed a greater sin than the one for which I refused to forgive you. And oh! how often since, has the remembrance of my injustice wrung my heart. God's hand has been upon me—I am alone in the world. Lucy, dear Lucy, will you forgive me?"

The earth seemed to swim beneath his listener, but every word sank deep into her heart.

When he had finished, her emotions overpowered her. Her old love for the penitent Emerson had only been smothered, not extinguished, and now revived in full force, the suffering he had endured melted her heart; and she felt as if she could fall on his bosom and forgive all. He saw that he might hope, and tenderly pressing her hand, supported her almost fainting to her home.

Long was their conference that evening, and ere they parted they were once more affianced lovers. All had been explained on the part of Mr. Emerson. He had not reached England, on his voyage out before he repented his hasty conduct and seizing the opportunity for a few days' delay off the British coast, he wrote to Lucy asking her forgiveness. The letter was miscarried; and he received no answer. His pride stung by this fancied slight, he rushed into a marriage with an English lady of rank and fortune. Two years before, she had died. Not long afterwards he returned to the United States, and his first thoughts were of Lucy.

He heard that she was still unmarried, and the praises awarded her by all, increased his old passion. But for many months he dared not approach her, for keenly sensible of the wrong he had done her, he feared that she would refuse to receive him again into favor. Still there were moments when hope whispered him to see her at least, and finally he had yielded to this uncontrollable impulse and sought her presence.

This is no idle tale, rehearsed for the gratification of a leisure hour. Would that every thing we read was equally true.

COUSINING.

A country gentleman lately arrived at Boston, and immediately repaired to the house of a relative, a lady who had married a merchant of that city. The parties were glad to see him, and invited him to make their house his home, (as he declared his intention of remaining but a day or two.)—The husband of the lady, anxious to show attention to a relative and friend of his wife, took the gentleman's horse to a livery stable in Hanover street. Finally the visit became

a visitation; and the merchant, after an elapse of eleven days, found, beside lodging and boarding the gentleman, a pretty considerable bill ran up at the livery stable.—Accordingly, he went to the man that kept the stable, and told him, when the gentleman took the horse he would pay the bill.

"Very good," said the stable-keeper, "I understand you." Accordingly, in a short time the country gentleman went to the stable, and ordered his horse to be got ready. The bill was of course presented.

"Oh," said the gentleman, "Mr. so-and-so, my relation, will pay this."

"Very good, sir," said the stable-keeper, "please get an order from Mr. —, it will be the same as money."

The horse was put up again, and down went the country gentleman to the Long Wharf, where the merchant kept.

"Well," said he, "I am going now."

"Are you," said the merchant, "well, good bye."

"Well, about my horse; the man says the bill must be paid for his keeping."

"Well, I suppose that is all right, sir."

"Yes, but you know I'm your wife's cousin."

"Yes," said the merchant, "I know that you are, but your horse is not!"

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IN JANUARY, 1843, WAS PUBLISHED AT NO. 122

NASSAU STREET, NEW YORK CITY,

THE FIRST NUMBER OF

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