

# The Alabama Baptist.

Edited by an Association of Brethren.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians ii, 20.

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## THE ALABAMA BAPTIST

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### TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an Imperial sheet, with the type, and furnished to subscribers, at THREE DOLLARS per annum, payable in advance.  
[27] Letters on business connected with the office, must be free of postage, or they will not be attended to.  
[28] All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Offices of subscribers at an early day.

From the Christian Index.

The following sketch of a sermon preached by the Rev. J. C. Frey in our College Chapel, was furnished for the Index by our particular request:

### "THE PLEASURE OF THE LORD SHALL PROSPER IN HIS HANDS."

ISAIAH 53: 10.

I. Salvation of sinners, the peculiar pleasure of Jehovah.

II. This pleasure of the Lord shall prosper.

The second of these propositions is the subject of our present discourse. To confirm this truth I would remind you

1. Of the stability of the covenant between the Father and the Son. The work of redemption was committed to Jesus. To encourage Him in this work the Father has made many promises to his Son. One of these promises is, that He should have a numerous seed. None will doubt that Jesus finished the work as a faithful servant; nor dare we doubt that the Father will faithfully perform His promise. Hence said the Saviour, "all that the Father has given unto me shall come unto me." The salvation of sinners therefore must prosper. There is no contingency or uncertainty in the matter.

2. The qualifications of Jesus, in whose hands the pleasure of the Lord is to prosper, assure the full success. Nothing can defeat His will. His knowledge and wisdom are infinite; His power is almighty and love unchangeable.

3. The signs of the times in which we live assure us that the salvation of sinners shall prosper more than at any former period. It is particularly to this part of the subject that I would now call your serious attention. For more than forty years have I watched the signs of the times, both in the old and new world, and I have seen them first arising like the twilight of the morning, but shining brighter and brighter unto the present day.

1. The first and most encouraging is fervent and frequent prayer for the pouring out of the Spirit. Never was there a more extensive spirit of prayer than has been witnessed since the beginning of this century. Small was its commencement, but how extensive in practice. Fuller, Carey and Pierce resolved in 1892 to set apart the first Monday in every month as a missionary prayer meeting. In 1892, when I arrived in London, I found only one church open, and they took it in turn; but five years ago I not only found every evangelical church in London open on the occasion, but all over Britain the same prayer meeting is observed. It was exactly the same in this country when I arrived here in 1916. The churches in New York observed this prayer meeting in their turn; but now every church, both in the cities and in the country observe the same; nay, it is observed in all missionary stations among the heathen as well as among the churches on the continent. Hence it is called a "concert" of prayer. And if the fervent and effectual prayer of a righteous man avails much with God, how much more these united prayers of the people of God.

2. The preaching of the gospel is the next encouraging sign. This is the divine institution of the great Head of the Church to promote the conversion of sinners. Hence where there is no preaching we never hear of the conversion of sinners. How astonishingly great has been the increase of evangelical ministers within the last fifty years! In 1803, the venerable John Newton observes that in the 10,000 parishes in England he could not find fifty pious clergy. In the University of Cambridge there were not less than 250 pious students. In this country, I need not tell you, that the number of ministers has increased at least ten fold. Formerly the churches glided in an ignorant ministry, and hence I suppose the reason of so many churches in the woods, for they were ashamed to preach in cities and in towns; but how pleasing and encouraging to see now so many Theological Institutions in every State of the Union, filled with pious young men preparing for preaching the glorious gospel of the blessed God. Not a century ago scarcely a Missionary Society existed; now all evangelical denominations are sending forth the dear missionaries to every part of the world. And if the gospel is designed to promote the conversion of sinners, how encouraging the sign that the pleasure of the Lord shall prosper.

3. Another pleasing sign is the unparalleled increase of the Bible. Where the people do not read the Bible at home "to see whether the things are so," they will be found forgetful hearers. But 50 years ago not half of the Christian families had a Bible, whilst now all have been supplied with this unspeakable treasure; and every individual may have his own Bible for a few cents, and even without money. Since the beginning of this century the Bible has been translated into nearly 200 different languages, and millions have been printed and circulated amongst the heathen as well as among Christians. And if the Bible is calculated to make men wise unto salvation, surely we may expect that the pleasure of the Lord will prosper.

4. With great pleasure and confidence I mention Religious Tract Societies as another encouraging sign of the times. Within our own recollection there were many who would neither hear the gospel preached nor read a Bible. The former they considered foolishness and the latter a cunningly devised fable. But to many of them, these little tracts, or dumb missionaries, have spoken louder than blunder and broken their flinty hearts in pieces and caused the tears of godly sorrow to flow from their eyes. From my own knowledge, I could mention not a few who have been made wise unto salvation by reading a religious tract. Well might the Spirit of God say, "the pleasure of the Lord shall prosper."

5. My very heart rejoices, and my pen like that of a ready writer, hastens to record the unprecedented and universal practice of the education of the rising generation as another encouraging sign of the times. Whilst not half a century ago multitudes could neither read nor write, in but a short time no such instance will be found. But the Lancasterian system was brought into general use in England. Satan, as an angel of light, suggested that this system excluded religious education. Well, said the pious and prudent Christians, let Lancaster teach the children six days to read, write, &c., and we will teach the children religion on the Lord's day. Then a mighty impulse was given to the infant institution of Sabbath schools. By this noble institution multitudes of dear children have been taken from the streets and led to the sanctuary—have ceased from doing evil and learned to do good; and eternity only will disclose the incalculable number that have been brought to a saving knowledge of the Redeemer; and not a few have become preachers of righteousness. But I must stop. My mind is overwhelmed with the recollection of the many religious and benevolent institutions, the glory of the present age.

I dare, however, not pass over in silence the Temperance cause as another pleasing sign of the times. For although its primary design is only to rescue men from temporal evil, and therefore is not subject to ecclesiastical or political interference, yet it is calculated to promote the good of both. Many reformed drunkards have not only become useful members of society, but also pious members of the church and more useful politicians.

Although these outlines have already exceeded my intended limits, yet it would doubtless be considered strange and unpardonable were I to say nothing about my dear brethren the Jews. Yes, the efforts of Christians in Europe, since the commencement of this century, to promote the salvation of Israel, and the success which has followed, is one of the most pleasing and most encouraging signs of the times. Time does not permit me to give a detailed account of these efforts; it must suffice to state that when I first commenced preaching to my brethren in London, in 1805, there was not a Christian known to shew to the Jews the way to heaven; nor could we find a converted Jew amongst the many thousands then resident in England. But oh, glorious change!—The London Society for promoting Christianity among the Jews, employ not less than 43 missionaries; among them are 18 converted Jews preaching to their own brethren, and 14 other converted Jews are settled ministers in Christian churches, and more than 3000 Jews have made a public profession of faith in the Lord Jesus Christ. But these are only the first fruits; what a plentiful harvest will follow when the many precious promises concerning their future restoration and conversion shall be fulfilled. "And if the fall of them be the riches of the world"—Rom. 11: 12, 15. But, dear brother, is it not strange that notwithstanding the wonderful success which has attended the labors of Christians abroad, there should be 50,000 Jews left in these happy States and no man caring for their souls. Let us remember that "Salvation is of the Jews," and that the Captain of our salvation was of the seed of Abraham, of the tribe of Judah, and of the family of David, and whilst He intercedes for us in heaven, let us pray for the salvation of His brethren and kinsmen after the flesh, and furnish them with the same gospel which they had first preached to the Gentiles, and when they are converted, the heathen nations will come to the rising of their glory. Amen.

### THOMAS PAINE, AND HIS AGE OF REASON.

We were on the deck of a beautiful steamer, which was crowded with passengers—some on excursions of pleasure; some on business; some hastening to join their friends from whom they had been long separated. The various groups around presented every variety of character, and sentiment, and feeling. More conspicuous than most others was a young man who strove not to conceal his infidel opinions, and seemed to lay claim to respect, just in proportion to the boldness with which they were advanced. He plunged into discussion with any and all who would debate with him; and avowed his belief in the doctrines of Tom Paine, and his Age of Reason, without the slightest hesitation.

"I despise the Bible," said he, "and the hypocrites who pin their faith upon it. Religion has caused more bloodshed than all other causes put together—more than war, pestilence, and famine. The Christian religion has been the cause of more bloody wars and persecutions than all the religions of heathenism. Is this the religion of the

God of nature—the religion I am bound to believe, or be damned?"—and he turned away on his heel, while his lip curled with scorn, and his face darkened with anger. "No, gentlemen," said he, turning again to the company, "I am a believer in Tom Paine and his age of Reason, not in the Bible."

"Will you allow me," said a tall and dignified old gentleman, with a severe and calm expression of countenance, "to tell you a little of my history. It may not be unprofitable to you, and those who listen to us. When I was a young—quite a young man—I had heard of the Age of Reason. I read it; I drank in its sentiments, and determined to renounce the religion of my fathers. But I felt uneasy, and as I had the opportunity, I concluded that I would seek an interview with the author of the Age of Reason, and have all my doubts removed. I found him alone; and introducing myself, told him my errand—told him of my pious father, my still more pious and tender mother; of the religious instruction they had given me; and the reverence which they had taught me to entertain towards the Bible, as being the word of God. But, said I, Mr. Paine, I have been reading your Age of Reason, and I have about made up my mind that the Bible is false. I shall never forget the agony with which he seemed to regard me, and the agony with which his whole frame shook and trembled as he said, almost in the voice of a fury, *Young man! the Bible is not false; it is not false; it is true, too true; and the Age of Reason is false. Young man, he repeated with great vehemence, remember what I say: the Bible is not false; it is true, too true; the Age of Reason is false.* And then he sunk into a melancholy mood, dropped his head upon his hands, with his elbows resting upon his table, like one absorbed with his own thoughts, and those thoughts of a most painful nature; and as I left him, every shadow of doubt about the truth of the Bible left me, with the last words which I heard him utter after he had buried his face in his hands. They were memorable words. They were these: *I wish I had never written it.*—You see me now far advanced in life," continued the old gentleman, "and I expect to try the reality of the religion which I profess, very soon. I am a believer in the Christian system, and owe it perhaps, under God, to that interview with Mr. Paine, just before his last illness, that I am a believer. I saw the agony of his mind as he looked upon the young man who then stood before him as he then supposed, ruined by his own instrumentalities. That wish of his had followed me to this hour, and if he wished that he had never written it, the time may come when you may wish you had never believed it."

The old gentleman said no more. He walked away in silence. The young man looked abashed, ashamed, thunderstruck, confounded; and we heard no more of him or his "Age of Reason" during the remainder of the voyage. We made some inquiries about our aged friend; found he was a merchant in a Western city in easy circumstances—a member of a Presbyterian Church, and a man universally respected and beloved by all who knew him.—*Watchman of the Valley.*

### THE SHEPHERD.

When the subject led to it, Mr. Dawson, as has been seen, could be as tender, as on other occasions he was rousing and severe.

At the opening of Wortley chapel, near Leeds, he took for his text, Isa. xi. 9—11. He told his hearers, that the text was like a well-tuned organ, full, varied, powerful, sweet; but that it required some one to touch the keys with skill; and yet, he added, "a skillful hand, without the breath of heaven, will avail nothing." However he himself, he observed, might attempt to handle the instrument, all would be in vain, unless the breath of God, "the inspiration of the Almighty," filled the pipes. He believed, at the same time, that a person like himself, engaged in agricultural pursuits, and of pastoral habits, could enter more readily into the meaning of some parts of the text, than many of his hearers, who had to attend to the loom, and seldom stirred abroad. He then adverted to the eleventh verse, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom;" and depicted, in fine style, from personal experience, the shepherd going out into the fields, hours after the day had closed, or hours before day break, in the cold month of February or March, to visit his flock. The hearers were then transported in imagination into the rural districts; the heavens, in addition to the darkness of the hour, sometimes overshadowed with clouds, with a strong, cold vapor floating in the atmosphere; and at other times, the stars sparkling in the midst of the dark blue overhead, with the ground either covered with snow, hardened by the frost, or slightly crisped under the feet, with a sharp wind. Under these circumstances, the shepherd was beheld by the "mind's eye," like a stalking shadow in the midst of the gloom, now pausing—now listening—pausing and listening again—once and again deceived by fancied sounds—then hearing the palpitation of his own heart; proceeding, and halting, and listening and looking, till a small white speck appeared a few paces before him. It was really conjectured to be a lamb, only a few hours old, and nearly frozen to death. The shepherd, moved with tenderness, as much as by interest, was again represented as stooping down, taking it up, putting it in his bosom beneath his upper garment; carrying it home, placing it before the fire; looking upon it with

anxious solicitude, his eye glistening with joy on seeing it stir its limbs—still more on raising its head; and finally transported to behold it, though staggering, upon its feet, and to hear it bleat. Just at that moment, the bleating of the lamb seemed to die upon the ear of the congregation, the poor penitent was exhibited as followed by the mercy of God; Jesus, the "Great Shepherd of the sheep," pursuing him; going into the wilderness; laying hold of him by his Spirit; bringing him to the fold, fostering, animating him; and at length delighted with the voice of prayer; "bleating in the ear of heaven—Mercy, mercy, mercy!"—feeling at first, then waxing stronger and stronger. Here, owing to the manner of working upon the subject—imaging, as far as was compatible with the sanctity of the place, the first feeble cries of the returning sinner, which were instantly associated with the first bleatings of the lamb, the subject was overhauled, and encouraging beyond expression, to seekers of salvation. The Shepherd's ear was represented as ever open to their cry, and his heart is beating with compassion towards them—having a deep interest, at the same time, in the purchase of his own blood.

From the Ft. Chronicle.

### GOING OVER THE DAM.—No. 3.

Doubtless it will relieve your suspense, Messrs. Editors, to learn the latest news about the old doctrines—the persecuted doctrines held by Congregationalists, C. Baptists, Episcopalians, Presbyterians, and the ancient prophets, patriarchs and holy apostles. In this region, and other places, it has been most confidently affirmed, that "these old doctrines are just going over the dam! Glory to God!"

Although the old doctrines have been tried by fire and by water, by ridicule and by sober opposition, by bishops and by exhorters, for a few years past, yet it cannot in sober truth be said that they are "going overboard." To all the followers of Arminius, the old doctrines seem to speak with a kind of divine authority, Hitherto shall thou come, but no farther; and there shall thy proud waves be stayed! It is truly animating to see how many there are who prefer the old doctrines to the new. It is a sign their conversion is genuine. For all mankind are born into the world opposed in heart to the doctrines of grace—to such doctrines as we call the doctrines of the cross. But as soon as one is really born of God, he has a relish for such doctrines as give God, the divine, the humble man at his very feet. Once more look at the

### CONTRAST.

between the new and the old doctrines; and this will complete the trio. And as Shadrach, Meshach, and Abednego appeared better even in the fire than Solomon did in his days of greatest prosperity, so it has always been with these three old doctrines which have of late been so zealously opposed—they appear best when most tried.

New doctrine. Paul was a hot head. Old doctrine. Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God. I am not mad, most noble Festus.

New. I have cut from my Bible the ninth chapter of Romans, and have burned it.

Old. All scripture is given by inspiration of God, and is profitable.

New. This old doctrine of election is from hell, and giving a heavy stamp in the pulpit, I'll stamp it back again. Preaching this doctrine has made more infidels and Universalists than every thing else put together.

Old. Job 15: 12, 13. Why doth thine heart carry thee away, and what do thy eyes wink at, that thou turnest thy spirit against God and lettest such words go out of thy mouth? Forever, O God, thy word is settled in heaven. O how love I thy law! How sweet are thy words to my taste—sweeter than honey.

New. God elects men after they repent, and not before.

Old. Ye have not chosen me, but I have chosen you. We love him because he first loved us.

New. God does not foreknow any.

Old. For whom he did foreknow, he also did predestinate, to be conformed to the image of his son.

New. The old doctrine of predestination is an abominable doctrine. Old. According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children, by Jesus Christ, to himself according to the good pleasure of his will.

New. A God who should fix the destinies of men before they are born—love one and hate another—would be a great tyrant and unworthy of our love. Away with such a God!

Old. For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. Jacob have I loved, but Esau have I hated. Therefore hath he mercy on whom he will have mercy.

New. The idea that God gave his son a particular number before their repentance or faith is nonsense. Old. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him; and this is eternal life, that they might know thee the true God, and thy son Jesus Christ whom

thou hast sent. All that the Father giveth me shall come to me. And as many as were ordained to eternal life believed. I endure all things for the elect's sake. The election hath obtained it and the rest were blinded.

New. I deny the foreknowledge of God. Old. Elect according to the foreknowledge of God. All things are naked and opened to the eyes of him with whom we have to do.

New. God would do wrong to choose one and reject another, if all depends on his first choice. We should have reason to find fault with him forever. And God would have no reason to find fault with the sinner who does not repent.

Old. Thou wilt say then unto me, Why dost he yet find fault, for who hath resisted his will? Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

New. Dr. Clark has explained all these passages away.

Old. Who is this that drunkenly counsel by words without knowledge? Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it. Wilt thou also disdain my judgment; wilt thou condemn me that thou mayest be righteous?

### REMARKS.

Some may be very eager to know the writer's explanation of these old doctrines.

Reply.—These old doctrines are already as plain as they can be made. My anxiety is that all may be reconciled to them. I would advise every one who does not love these old doctrines, earnestly to pray that he may be reconciled to them. As to getting them over the dam, you cannot. As well may you blot out the sun in the heavens. It would be far better to try and get reconciled to the light than to put it out. Stigmatize, as you may, these doctrines by the name of "old"—ridicule them as you will; oppose them with all your might; heat up the furnace of persecution for them; but remember that you will labor in vain. The "old doctrines" will not go "over the dam, Glory to God!"

Those to whom these articles are most offensive, say that they do not believe in one minister running out against another. Reply.—It is a pity they had not thought of it before; then there would have been no call for such things as have been put forth in these papers. The truth is mighty and will prevail.

April 25, 1843.

P. S. Permit me, however, to give the reader the rule by which he will be able to come at the true meaning of the old doctrines referred to in these articles:—So explain them that if the sinner is saved he will give the glory all to God; but that if he is lost he must bear the blame forever. S. M.

### ARE YOU A CHRISTIAN?

Do you hunger and thirst after righteousness, feeling that Christ is your all in all, and that if you have not him with you, there is one great thing not yet attained!

Do you love the closest, and to pray before God, where no eye but his can see you, and no ear but that of Jehovah listen to your petition?

Do you love the society of Christians, and to associate with them when they approach the throne of grace, to pray for blessings on the church, and the conversion of sinners?

Now that you trust that you have been born into the kingdom, does your heart go out for those who are sinners—and perhaps your friends—that they also may be saved?

Do you love the sacred Scriptures; and do you love to study the path of duty which is therein marked out, by which you may grow in grace, and the knowledge of the Lord daily?

Do you love to converse on this subject with your fellow-Christians; and, in fine, does not the whole tone of your thoughts and feelings seem to you to be changed? And whereas, before you thought of the world rather than of the kingdom of Christ, now your heart feels a change, so that you can say that you desire not the things which before were a source of enjoyment?

If you can say that none of these are what you desire, then fellow-traveller to eternity, BEWARE! for he that is truly born of God desires these things—yea seeks after them with his whole heart.—N. Y. Evangelist.

The Parson and the Boy who knew better.—On Lord's day, Feb. 18, the clergyman of the established church of B— was questioning the boys of his Sabbath school on the catechism, when the following dialogue took place between him and a boy who had formerly been in a dissenting Sabbath school:

Clergyman.—What was you made in your baptism?

Boy.—(No answer.)

C.—Why do you not answer?

B.—Because if I answer as it is in that book, (the catechism) I shall tell a lie.

C.—Was you not made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven?"

B.—No, sir; for if I had been made a child of God, I think I should be one now; and I know I am not.

C.—What makes you a child of God?

B.—Not the sprinkling of water, but the sprinkling of the blood of Jesus Christ.

After this answer, the clergyman asked no more questions, but walked away!

### A TALE OF TWO.

A few weeks since there might have been found in our city a respectable and happy, though a poor family, consisting of a father and six children. The wife and mother died about two years since, leaving the discharge of the household duties to her eldest child, a daughter about twelve years old. These duties she had discharged with singular ability for one of her age. Her brothers and sisters learned to look up to her as a mother, and her father soon found that his loss had been in a measure repaired; and each morning and evening, as he and his little ones surrounded their family altar, he failed not to bless heaven for the gift of so valuable a child.

Thus things continued until about a week since. A family had some months previously moved into the neighborhood, and between the two an intimacy was gradually formed. Information having at length reached the ears of the widower that his new neighbors were the harborers of those "whose feet take hold on hell," he commanded his daughter to cease her intercourse with them.

A few mornings since, the daughter not making her appearance as early as usual, her room was visited, but found unoccupied. The truth at once flashed across the mind of the father—his daughter had been decoyed from the paths of virtue!—With a heavy heart he communicated the intelligence to a friend, and besought his advice and assistance. The strange family were called upon, and acquainted with the object of their visit. The chief mistress was entreated with tears to give what information she possessed of the girl, and to deliver her up if she were in the house. To these entreaties she appeared perfectly calm. Herself fallen from the high estate of female chastity, she seemed to glory in having plotted the destruction of another of her sex. She did not deny that the elopement of the girl was known to her; indeed, she boldly declared that before night she would be 200 miles from the city, that she had been provided with ample means, and that, had it been necessary, she would have given her \$20 from her own purse.

This is all the information the father was able to gain of his daughter, nor has he, we believe, learned anything additional since then. Satisfied that farther entreaty of the woman would be in vain, he purposed to call the law to his aid; but found after repeated inquiries, that there was no enactment suited to his case. Though he had reason to believe that his daughter was still at the house of the woman who had led her astray, notwithstanding the story of her being 200 miles from here, the law was quite useless to him until his suspicions should be confirmed. Nor could the woman be arrested for enticing the girl away for the purposes of prostitution, she being a little over 14 years of age, and 12 being the age specified by the statute.

We saw the father as he turned away in disappointment from the bench of justice, and have seldom seen such a complete picture of despair as he presented. With his hand upon his heaving bosom, and his face suffused with tears, he wended his way to his disconsolate hearth, to communicate to his little children that she who had for years served them as a mother, was lost—lost for time, if not for eternity—and to mourn in secret for the blighted flower thus early and rudely plucked from its parent stem.—*Rochester Democrat.*

### JOHN QUINCY ADAMS.

The following is given as an accurate account of the domestic habits of John Quincy Adams, the most wonderful of living Statesmen:

At home John Quincy Adams is universally respected, and on all occasions acts the part of a genuine republican. Always rises at daybreak, and long before the sun is up you will see him at his desk in his chamber, writing or poring over papers which have been handed down to him by his patriotic sire, who served his country so zealously and advantageously in the stormy days of the revolution. Mr. Adams enters heartily into the wants of his fellow townsmen; he officiates as moderator at the town meetings in Quincy, and as often acts as arbiter in settling disputes which occur between his neighbors. He is sportive and full of instructive anecdotes. He attends church constantly, and notwithstanding he keeps two or three carriages, he always walks. When the tide suits, he is fond of walking to the beach, about a mile from his house, to have a solitary swim in the "salt sea," and this is pretty well for a gentleman of his advanced age. Mr. Adams is not over seventy years of age, and being exceedingly temperate and methodical in every thing, he always enjoys excellent health. His constitution is as sound as it was thirty years ago.

A GOOD WITNESS.—Thomas Jefferson has borne strong testimony against the use of intoxicating drinks. "We wish the white house might always be occupied by a man of equal wisdom in this respect. But while this our wish will not be realized, all its occupants and others may be benefited by his experience. Hear him:

Jefferson's opinion of ardent spirits.—The habit of using ardent spirits by men in public office, has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country during my administration; and were I to commence my administration again, with the knowledge I have acquired from experience, the first question I should ask, with regard to every candidate for public office, would be, "Is he addicted to the use of ardent spirits?"



## ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, June 17, 1943.

Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

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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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A MINISTER'S and DEACON'S MEETING will be held with the church at Big Creek, Tuscaloosa county, to commence Friday before the 27th Sabbath in July.

Ministers and Deacons are cordially invited to attend. WM. HOOD.  
May 27, 1943.

## SCHOOL EXAMINATIONS.

Before our next paper goes to press, the Examination of the HOWARD will have passed, commencing on Thursday, the 22d. The exercises at the JUDSON INSTITUTE will commence on the Monday following, the 26th, and continue four days. We trust all Parents and Guardians will attend these Examinations, and bring all their neighbors with them. We can promise them a rich intellectual feast, enlivened by bright eyes and happy faces.

## MISSISSIPPI BAPTIST STATE CONVENTION.

This body met at Mount Bluff Church, Madison county, on the 26th ult., and adjourned on the 31st. In the absence of official information, we give some extracts from a private letter of an esteemed sister in attendance, to her daughter, a member of the Judson Institute—trusting to the kindness of our sister to pardon the liberty we take.

"Our State Convention adjourned last Wednesday, about 12 o'clock. There were about sixty delegates in attendance. Br. Latimore, your recollect, was appointed to preach the Introductory Sermon, but did not arrive in season. His health is very bad. His physicians forbid preaching at all, while in his present low state. I cannot express the feelings I had when he entered the house, and I marked his feeble, but dignified step; his sad, pale, yet noble countenance, whereon sat humility and resignation. And whenever he spoke, his love for his Heavenly Master, his zeal for the cause of truth, was manifest. I felt that he is a persecuted man. I felt too, that he might soon sink to rest; that his struggling spirit might soon be freed from all care and sorrow; and then would rise on the wings of faith and love to Him who seeth not as man sees, and judges with righteous judgment. The Convention spent a few moments in prayer for his recovery. It was sweet to join so many beloved brothers and sisters, in sending up our petitions for the afflicted one.

"The Introductory Sermon was preached on Friday, by Br. D. B. Crawford. On Saturday, Br. Nelson, of Covington, Ky., delivered a very interesting discourse on Education. On Sabbath we had two excellent Missionary Sermons, one from brother Anderson, the other from bro. Haywood, of Holly Springs.

"On Wednesday evening, brother Buie was solemnly set apart to the work of the ministry, with prayer by brother Granberry, and the imposition of hands. Sermon by brother Moses Charge; by brother N. N. Wood; Right Hand of Fellowship, by brother Anderson. The services were deeply interesting and impressive."

## THE DIVINE PERFECTIONS.

Multitudes gaze on the loveliness and sublimity of nature, and acknowledge the pleasure of the effect, but think not of the Almighty Cause. They linger in admiration of the starry heavens, and are amazed at the order observable in the solar system, but attribute this order and beauty to the laws of nature—never thinking that a law is of itself powerless, that it presupposes a law-maker. But while the atheist, or the nominal believer in Christianity indulges in these limited speculations, he to whom Christ has become a quickening Spirit, sees and acknowledges God in all. In all he sees a Deity, present, powerful, and good.

In that mysterious influence which pervades the universe, attracting one particle of matter to another, throughout creation, we all can see the Omnipresence of the Deity. The indications of his Omnipotence are equally intelligible and pure. He weighs the mountains in scales, and the earth in a balance. He

will, and a world springs into being. He spoke, and it was done; he commanded, and it stood fast. Even in the formation of our bodies, comparatively insignificant, as they are, are displayed divine wisdom and boundless power. When we contemplate the human body in its admirable construction and form; in its wonderful subserviency of one part to another; its excellency and beauty of figure and countenance; its indications of wise design; its consummate adaptation to every desirable and useful purpose; we are led with admiration and awe to exclaim, How complicated, how wonderful is man! I am fearfully and wonderfully made.

But we stop not here, God has made us rational, moral, and accountable beings.—Thus made, how has he provided for us? He has given us the revelation of his will, for the direction of our conduct. Able as we are, in some measure to appreciate, and bound as we are to acknowledge, his gracious beneficence, he has in his word revealed to us one of his attributes, which, without a revelation, we never could have known—his Mercy—his mercy exhibited to us in the mission, sufferings, and death of the Savior. We are formed capable of improving our powers and faculties, so as to distinguish between good and evil. He has made us free agents. When man, in the unrestrained exercise of his moral and intellectual powers violated the command of God, and thereby forfeited all claims to his favor and protection; when, by continued and obstinate rebellion, his guilt became exceedingly great, then God had thoughts of mercy concerning him. Yes, God's own Son, disrobed of his glory, descended to earth, assumed the garb of a despised Nazarine, and dwelt among men. Thus God prepared a way of reconciliation for apostate man. Thus, while He fills the whole earth with his goodness, he is also ready to fill our hearts with his grace. Thus he is prepared to raise repentant man from sin and misery to holiness and supreme felicity.

The conclusion of the whole matter is this, if a consciousness of God ever present, or a dread of Omnipotence, can deter us from sin; if infinite goodness can win us to love and serve God; we shall always refrain from evil, and shall endeavor to serve Him with a perfect heart and a willing mind.

## MISSIONARY OF THE CONVENTION.

We have received an interesting communication from brother J. D. MOORE, respecting a late missionary tour in Lowndes and Dallas.

He aided in ordaining two Deacons and a Pastor over the Repose Church, near Farmville, Lowndes county. The services at the ordination of Rev. JAMES LEE, as pastor, were as follows: Prayer, by Rev. T. A. Armstrong; Sermon, by Rev. J. D. Moody; Presentation of the Pastor Elect by the Church; Prayer by Rev. J. Crumpton; Right hand of Fellowship, by bro. Armstrong; Charge to the Pastor with the presentation of the Bible, by Rev. Mr. Kirven; Address to the Church and Congregation, by Rev. Mr. Carson.

After these services the people repaired to the water, where bro. Lee baptized six individuals, among whom was his Mother, a lady upwards of sixty years old.

## THE PROFESSORSHIP OF THEOLOGY.

The General Agent of the Convention, Rev. J. H. De Votie, has been very successful in his recent efforts on the Permanent Fund. About sixteen thousand dollars are now made up. The Board of Trustees will meet on Thursday next, when it is probable the Chair of Theology will be filled, as the remaining four thousand dollars can be easily obtained. It is desirable that an early election should be held, that a full Board of Instruction may be on the ground, at the opening of the next session of the Howard. It is understood the names of several distinguished brethren will be brought before the Trustees, as candidates for the Professorship. Who will be the successful aspirant, of course it is impossible to predict.

## REV. J. S. C. F. FREY.

This eminent son of Abraham spent last Sabbath with us, according to previous appointment. He is now 73 years of age, his hair white as the snow, but he still enjoys fine health, and retains a remarkable degree of physical and mental vigor. As a preacher, he is decidedly evangelical, earnest, original, and ingenious. Few young men of the present day can more deeply fix the attention of an audience. He is an ardent lover of the young. On Sabbath morning, he occupied an hour in talking to the children and youth connected with the Sabbath School in the Baptist church. The attention and interest, both of pupils and teachers, were sustained to the last. The congregation on the Sabbath was very large, brother Moore, pastor of the Methodist church, attending with his people.

## DEATH OF NOAH WEBSTER.

This eminent man breathed his last in the city of New Haven, Connecticut, a few days ago, being in the 86th year of his age. Dr. Webster was the son of John Webster, one of the first settlers of Hartford, and afterwards Governor of the state. Noah Webster entered Yale College in 1774, and notwithstanding the interruption of his studies by volunteering in the campaign against Burgoyne, graduated with high reputation in 1778. He afterwards studied law, and was admitted to the bar in 1781. Subsequently, he engaged in teaching, and it was while suffering in his own experience from the defective character of the elementary books then in use, that he conceived the idea of preparing a set of school books. And who does not know, that hundreds of thousands, nay millions of American children have learned their A, B, C, in Webster's Spelling Book. Who cannot remember when he first began to spell out, "No—man—may—put—off—the—law—of—God." And how much elated were we, when we could read off briskly, "An old man found a rude boy on one of his apple trees, stealing apples." For more than thirty years, have we cherished a profoundly respectful, a filial and affectionate regard for Noah Webster.

Mr. Webster was a political writer of no mean abilities. His productions in favor of the adoption of the Federal Constitution, in defence of Washington's proclamation of neutrality, and Jay's treaty, had great influence on public opinion. But, the greatest work of Noah Webster is his DICTIONARY. This he commenced in 1807, and labored on it incessantly till the first edition was published in 1828, a period of twenty-one years. During the twenty-one years thus employed, he supported his family entirely by the sales of his Spelling Book, at a profit of one cent a copy!

Dr. Webster was an ardent lover of his country, and a patriot of the Washington School. He lived and died an exemplary Christian. GEORGIA BAPTIST CONVENTION. The last Index furnishes us with the following:

The Committee to whom was referred the proposed union with the South Carolina Convention in Theological Education reported, That the union of these States alone is impracticable. They recommend to the Convention, and to their brethren in other States, to consider, whether a union of all the Southern States may not be advantageously formed.

The Convention recommended to the churches the objects of the American Indian Association, resolved to become an auxiliary, appropriated \$200 to the augmentation of its funds, and appointed two delegates to attend its Anniversary, at Louisville, Ky.

A full discussion of the course pursued by the American Baptist Board of Foreign Missions, in Boston, was had; after which, among other resolutions the following was passed:

"Resolved, That, as our confidence in the integrity and judgment of the Board of Foreign Missions, in their management of the important concerns committed to their charge, remains unabated, we earnestly recommend to our brethren, that they send up liberal contributions for Foreign Missions; that that body may be enabled to fulfil existing contracts, and to carry on the weighty concerns of which they have the supervision."

During the current year, Mercer University is to be continued in its present form, and under its present Faculty.

## From the English Baptist Reporter.

WALLES.—Here, says a correspondent of the Reporter, New Testament Baptism prevails and spreads, after all the writing, preaching, and sprinkling of our opponents. From July to May, nineteen persons were immersed at Covebridge, "two of whom were highly respected as members of Peto-baptist churches. Both confessed before the church, they that had been for years, very uneasy on account of their neglect of the ordinance of Baptism; and that they knew many of their old friends to be in similar circumstances. An Independent preacher was immersed at Pye. At Triforest, the Lord has done great things. Forty-two have been baptized; including seven whole householders.

ENGLAND.—At Ipswich, March 5, eleven were baptized. Wetherby. A number have been baptized in this section, where no Baptist interest had previously existed. Lyns Regis. Among the baptisms reported in this place is that of a young lady, daughter of an officer in a Peto-baptist church; also, two Methodist ministers. Abergavenny. Twenty were immersed on March 26. Seven of these had been members of the Methodist church. An entire Episcopal church had become greatly excited on the subject of baptism, and anxious to join the "dippers." Goodsham. Among the fruits of a revival here, were baptized a husband and wife, two brothers, the wife of a person, baptized the Sabbath before, a lady from Scotland, and two Sabbath School pupils, fourteen years of age. Stevenage. On Monday, April 17, Rev. Mr. Orchard baptized Rev. Mr. Clements, a Peto-baptist minister, together with eight members of his church. There is every prospect of the congregation under Mr. Clement, falling in with his views of believers baptism.

EXPENSIVE SPRINTING.—About twelve thousand five hundred dollars were expended in preparations for the christening of Queen Victoria's babe, the Prince of Wales. Dear baby!

## BIBLICAL CRITICISM.

1st Timothy V. 21—25.

V. 21 I charge thee before God and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

"Charge," solemnly admonish. "Before God" in the presence of God—God being witness. "The elect angels." The original, *angeloi*, means chosen, elect, that is, choice, excellent, or applied to persons, cherished, beloved, distinguished. It is used in this sense, 1 Pet. 2:9. A chosen generation. In this sense, it is to be taken in this passage before us, conveying an allusion, also, it may be

supposed, to the purpose of God. The phrase here means, then, Those angels who retained their standing in heaven, distinguished from the apostate angels, being chosen of God to remain holy. "Without preferring one before another"—*hypochrisis*, without prejudice, partiality.

V. 23. Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. "Lay hands," refers to the imposition of hands in the ordination of ministers and deacons; or in the reception of members; perhaps to both. "Suddenly," *repente*, hastily. Vide, Luke 14:20, 16:6, John 11:31. "Neither be partaker," &c. Should Timothy disregard the injunction, and proceed to admit new members into the church, or to ordain over it officers, without due caution, he would partake in the sins which they might commit—he would, in some sense, be responsible for their guilt.

V. 23. Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. "No longer," no more, no further. The original, *potius*, with an imperative, implies a command. Vide John 5:14, 8:11. "Often infirmities," *frequent diseases*. The whole verse clearly proves Timothy to have been a habitual water drinker: he was accustomed to drink nothing but water. It required the authority of his Spiritual Father, the Great Apostle of the Gentiles, by a positive command, to induce him so far to depart from his life-totalism; as even to take a little wine, and that as a medicine for frequent attacks of disease!

V. 24, 25. Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid. The sentiment of the 24th v. is, The sins of some men lead on to condemnation; that is, accuse them, torment them, and are repeated: of the sins of others follow after; that is, they persevere in them, although conscious of present guilt and future condemnation. Or it may be as if Paul had said; "The sins of some men are so open, that their character is known almost without examination, and you will perceive their unfitness for ordination before examination.—Others are hypocritical, and it will require a long and close examination before you can detect their true characters."

V. 25. "Manifest beforehand;" manifest to all, well-known, conspicuous.

BOSTON, MASS.—The sum of Twenty-five thousand dollars has been raised for the purchase of a TELESCOPE, for the city. One gentleman gave \$5000, another \$1000, and several \$500 each.

## LIBERILITY.

James Lenox, Esq., of New York city, has presented to the Theological Seminary at Princeton, New Jersey, a lot of five acres adjoining the Seminary, with the buildings thereon. He is also erecting a Gothic Library Edifice for the Seminary, at an expense of \$30,000.

## PUBLICATIONS.

Eleventh Annual Report of the American Baptist Home Missionary Society.—This document has reached us. It embraces a full view of the operations of the Society, during the last year. We have already given a summary of these operations. The officers for the ensuing year, are:

President.—Heman Lincoln of Boston, Massachusetts.

Vice-Presidents.—Jesse Coburn, Hallowell, Maine; Josiah Quincy, Romney, N. H.; J. H. Cotton, Windsor, Vermont; N. H. Bottom, Shuford, do.; Jonathan Bledchard, Lynn, Mass.; George N. Briggs, Pittsfield, do.; F. Wayland, Jr., Providence, R. I.; Albert Day, Hartford, Conn.; Spencer H. Cone, New York, N. Y.; Archibald Macleay, do.; William R. Williams, do.; William Colgate, do.; William Winteron, do.; Benjamin Halsted, do.; Friend Humphrey, Albany, do.; Peter P. Ranyon, New Brunswick, N. J.; James M. Linnard, Philadelphia, Pa.; William Duncan, do.; William Crane, Baltimore, Md.; James Wilson, do.; John Withers, Alexandria, D. C.; Archibald Thomas, Richmond, Va.; Jesse Sneed, do.; Thomas Meredith Raleigh, N. C.; J. B. O'Neal, Newberry, S. C.; Thomas Stocks, Greenborough, Ga.; W. H. Turpin, Augusta, do.; Edward D. King, Marion, Alabama; T. S. N. King, Brandon, Mississippi; T. G. Blount, Columbus, do.; M. S. Bryan, Jackson, La.; I. C. Perkins, Washington, Arkansas; James H. Marshall, Nashville, Tennessee; R. Quarles, Georgetown, Kentucky; Robert S. Thomas, Columbia, Mo.; B. F. Edwards, Alton, Illinois; J. Bradley, Indianapolis, Indiana; Jonathan Going, Greenville, Ohio; L. D. Barker, McConnelville, do.; Caleb Eldred, Michigan; Joseph Washam, Montreal, Canada; Gail Aorden, Jr., Galveston, Texas.

Corresponding Secretary, Benjamin M. Hill, of New York.

Recording Secretary, David Bellamy, N. York.

Treasurer, Ranyon W. Martin, N. York.

Auditor, John R. Ludlow, N. York.

Sixth Annual Report of the American and Foreign Bible Society.

## OFFICERS.

President.—Spencer H. Cone, New York City.

Vice-Presidents.—Josiah W. Senter, Me.; Josiah Quincy, N. H.; John P. Skinner, Vermont; James H. Duncan, Massachusetts; Daniel Sharp, Boston; Varman J. Betts, Providence, R. I.; Hiram Rider, Connecticut; Stephen B. Mann, New York; B. T. Welch, Albany; Nathaniel Knedick, H. Y.; Charles G. Soumeier, New York; James

E. Welch, N. J.; J. M. Linnard, Pennsylvania; Wm. Jones, Delaware; James Wilson, Baltimore; Stephen Chapin, Washington city; Alexander Fleet, Virginia; Samuel Wain, North Carolina; John B. O'Neal, South Carolina; Richard Feller, South Carolina; W. B. Johnson, Edgefield, S. C.; Elihu Tucker, New York; W. H. Turpin, Augusta, Ga.; B. M. Sanders, Pensfeld, Ga.; John L. Dagg, Tusculooza; E. D. King, Alabama; Benjamin Whitfield, Mississippi; Charles Felder, Mississippi; S. M. Bryan, Louisiana; R. B. C. Howell, Nashville, Tenn.; R. T. Dillard Kentucky; H. K. Kendall, Ohio; George C. Chandler, Indiana; Benjamin F. Edwards, Illinois; I. T. Hinton, Missouri; O. C. Comstock, Michigan.

Corresponding Secretary.—Rufus Babcock, of Poughkeepsie.

Treasurer.—William Colgate, of N. Y.

Recording Secretary.—Thomas Wallace.

Depository Agent and Assistant Treasurer.—Ira M. Allen.

The following paragraph is from the Address of the President:

"I need not detain you by adverting to the circumstances which called this Society into being, nor recapitulate the scriptural principles on which it is founded. Six years of harmonious and successful action in the Bible cause have sufficed to vindicate our course; while the opinion is daily gaining strength in every unprejudiced mind that this cause was demanded by the necessities of the occasion, and has led to the most beneficial results. The following remarks in the last annual report of the Bible Translation Society, are applicable to us, as to the Baptists of England. 'The events which, by cutting off the ancient pecuniary supplies, have thrown us upon our own resources, have made the entire subject of translating the inspired volume into the languages of the heathen most distinctly and fully our own. The responsibility of giving the Word of God to the nations, in the versions of Baptist Missionaries, is now exclusively ours. It seems that, unsought by Baptists themselves, Divine Providence has thus conferred upon them, as a body, an honor which should humble them in adoring thankfulness at the footstool of infinite mercy: As in all past ages, so still it is appointed to them to bear their solitary testimony to the primitive truth by keeping the ordinance of baptism as it was delivered to them by the Holy Apostles of the Lord Jesus; and the unanimity and zeal, with which they have acted under recent circumstances will signalize the Baptists of the present age as at least, in this respect, emulous of the example of their honored ancestors.' Let us, then, with untiring zeal pursue the course so plainly marked out for our feet by the all-wise Providence of God."

## Ninth Annual Report of the Virginia Tract Society.

By the attention of the Rev. W. CARY CRANE, General Agent of the Society, we are in possession of this Report. The receipts for the year, ending April 5, are \$2,465 78. The General Agent entered on his duties in September last, and up to April, had traveled 1,424 miles.

The following remarks on "BAD BOOKS," deserve attention:

"A. W. Venable, of Clarksville, said, 'That he would prefer that a blackguard should enter his family rather than a bad book; the former he could forbid entering again into his house—the latter came, and was read stealthily, and ere he was aware of it, had corrupted his children. Mr. V. contended, that society would be benefited by the destruction of nine-tenths of the books exposed for sale. Novels, he condemned in unqualified terms as gilded vice. The colored population could be benefited by the Tract cause. They were far more interested when an interesting narrative was read to them than when listening to a prosy sermon. He had witnessed the interest they took in the narrative of the 'Dairymen's Daughter.' He lectured them Sabbath afternoons, and often read tracts. His friend, Rev. Mr. Sparrow, of Farmville, was delivering a course of lectures on 'Bunyan's Pilgrim's Progress' to a colored congregation, and it was amazing to witness the interest excited.'"

## The Baptist Reporter and Tract Magazine.

—The Primitive Church Magazine, advocating the Practice of Strict Communion.—These are English publications, issued in London. We are indebted to the kindness of Rev. S. H. Cone for a copy. In another place, we give various items derived from these works.

## Examination of the Last New School Book on Baptism.

or, A Plain Statement in relation to certain Personal Difficulties between the Rev. A. NEWTON, (Presbyterian), and the Rev. S. S. LATIMORE, (Baptist).

This pamphlet is issued by brother Latimore in reply to a book published by Rev. A. Newton, containing statements calculated to injure br. L.'s character and to wound the cause of the Redeemer. The facts contained in this show, that the author has been, for two or three years past, the victim of a most malignant and relentless persecution. We have never seen Mr. Newton's book, but a prominent member of a Presbyterian church, in the very neighborhood, where the difficulties occurred, informed us, that a copy had been sent to him, and he was so thoroughly disgusted with its vulgar and abusive language, and its spirit, that he threw it aside, after reading a few pages, and would never touch it again! For several years past, brother Latimore

has been regarded by the churches in the western part of Alabama, and in Mississippi, as a devotedly pious, eloquent, and useful Minister of Christ, and the following facts show, that the malice of his enemies has had no influence in impairing the confidence of those who are best acquainted with him.—The churches in Middleton, in Kemper and Carroll counties, Mi., and in Sumter county in this State, on receiving copies of Mr. Newton's book, appointed committees to examine the contents, and afterwards unanimously voted to return the volumes to the author, as containing many "GROSS FALSHOODS," as being "malicious and slanderous," and unworthy of a christian minister.

At the same time, these churches passed resolves, containing the warmest expressions of confidence and regard for Mr. Latimore, both as a man and as a christian, commending him to the christian community, for his "christian spirit, dignity of deportment, zeal in the cause of the Redeemer, and the abundant success attending his labors." The Board of the Baptist State Convention of Mississippi, also appointed him as General Agent, for their body. These testimonials from men of the highest standing in the Baptist denomination, men who have known brother L. intimately, for years, and who are well acquainted with the origin and progress of the "difficulties" with Mr. Newton, will satisfy every unprejudiced mind, that our brother merits the confidence and support of the churches. We are sorry to learn, that his health is now very feeble, and he has gone to Indiana to recruit it.

The Christian Review for June.—This number is one of more than common interest. Will not our Ministers and intelligent Laymen take the work!

The contents of the June number are, I. Historical Sketch of the Jesuits. II. Works of Charlotte Elizabeth. III. Neander on the Parables of Christ. IV. Review of Tappan on the Will. V. The Age of Lorenzo de Medici. VI. Development of Character in Educated Men. VII. Missionary Travels. VIII. Literary Notices. IX. Miscellaneous Intelligence.

## Communication.

For the Baptist.

## LETTERS TO A UNIVERSALIST. NUMBER IX.

My Dear Sir:

It has been said, very justly, that "next to the being of a God, the doctrine of the immortality of the soul, lies at the foundation of all religion, and of all the animating prospects, which can cheer us in the land of our pilgrimage." Remove from the mind the belief of future existence, and the hope of immortality, and religion becomes a shadow, life a dream, and the approach to death a scene of darkness and despair." Nay; "if his whole existence is circumscribed within the circle of a few fleeting years, man himself is an enigma; an inexplicable phenomenon in the universe, human life a mystery, the world a scene of confusion, virtue a mere phantom, the Creator a capricious being, and his plans and arrangements an inextricable maze."

But what do Universalists teach, in regard to these sublime and interesting truths—the immortality of man and a future state? They deny the one, and doubt the other. I doubt not, that the citizens of Wetumpka, Ala., will long remember the sentiments, which Mr. Shelane of Geo., recently expressed on this subject; and the reply of his opponent, Mr. Chapman: how (in substance) he regretted his disappointment in his opponent, Mr. S.—that he had thought, he was discussing truth with a man who stood on a level with other intelligences, but regretted to find, that his time was being lost upon one, who claimed no pre-eminence over an "opossum."

Were Mr. Shelane, however, the only man in the denomination who advocates such a sentiment; I should not set it down as a peculiarity of Universalism. But let us hear what others of more celebrity have said on this subject. In his "Letters to Hudson" (p. 243), Mr. Balfour says, "I travel through both the Old and New Testament, in search of evidence for your immortal soul, but I can find none." What do you think of this? Is it not wonderful? But hear again. Mr. La Fevre, one of the late editors of the "Gospel Anchor" (p. 244), says, "we have no reason to believe in the immortality of the mind." "We have given considerable attention to this subject, and do not hesitate to say, that in our humble opinion, the testimony against the soul's immortality appears to preponderate." What now do you think of this? Is not the periodical, wherein such sentiments are advocated, properly called the "Gospel Anchor"? How far does this differ from the doctrine of the ancient Sadducees? "Life and immortality" no where "brought to light through the gospel!"! What a transporting prospect the grave's mouth presents, as we approach it with the dear depositum of our loved! Nay, to an Apostle, desiring to be absent from the body, and to be present with the Lord!

I am not ignorant that Universalists, ashamed of this absurdity, endeavor to provide an antidote for it, by pretending that, at sometime in the annals of eternity, man will be raised up again. But if this were true, it might be a million of ages first. The secret is, however, that Universalists very much question whether there be any future state. Hear what Hosea Ballou, the first man of the denomination, says on this sub-



ject. In his book on "Future Retribution," (p. 127), he says, "after all that our doctors of divinity have said on the subject of a future state, reason will acknowledge, that they have no more knowledge concerning it, than an infant child. No; they do not know for certain that man will exist in a future state. I am happy to believe the doctrine of the scriptures, and to hope for immortality beyond the grave; but as to any knowledge concerning that state I have none."

What now do you think of this? If, as he says, "our doctors of divinity do not know for certain that man will exist in a future state," then most assuredly, he himself will not pretend to know this? What confidence he may have in his own superiority over all the rest of the race, certainly he will admit, that whatever materials he may have used, by which to arrive at a knowledge of this important truth, were equally accessible to others; and that if they have no knowledge of a future state, he has none, "not even that men will exist" beyond the grave. But if he has no such knowledge, whence is it, that he is confident, that all will be saved—that none will be forever miserable in that state? Most assuredly, if he does know that man will exist in a future state, he does not know, but that they may, and may be tormented forever in that state—he does not know that all will be saved. And is this the sage leader of a whole denomination of "professed christians"? "Are not the blind led by the blind? and if the blind are led by the blind, will not all fall into the ditch?" "Alas! on what a slender thread, hang everlasting things!"

But what does he mean, when he says, "I am happy to believe the doctrine of the scriptures," and yet he has "no knowledge concerning a future state"? Does he mean that the scriptures teach nothing relative to a future state? Or does he mean that men can have no knowledge of the things which they teach—that we cannot know that to be certain which God has revealed in his word? He is obliged to mean one or the other of these; for no other construction can be given to his language. But whichever of these horns of the dilemma he may take, it will prove fatal to his theory. If, for instance, he means the former, that is, that the Bible teaches nothing in regard to a future state, then it will be impossible for him to say with any degree of confidence, that all men will be saved. For ought he can say, on this supposition, all men will be lost. Why? because we are dependent exclusively on revelation to inform us that sinners, who in this life are unhappy, will not be unhappy forever; but according to his principle, we have no revelation on the subject. I repeat the question then, how does he, or any other Universalist, know that even one of our race will be saved in the world to come? The truth is, according to the position of Mr. Ballou, they do not know it, and any hope on the subject, must rest "on a sandy foundation."

But suppose he takes the other horn of his dilemma, his difficulty will not be in the least degree diminished. The case would then stand in this form: "although God has taken the pains to unfold the doctrines of a future state, and to say, for instance, that all men shall certainly enjoy it, yet it may not be so, God is not to be relied upon, when he says a thing. I preach to you universal salvation; and preach what the scriptures teach; but I do not know that you will find it so. God has said, to be sure, that none shall be punished in the world to come; but for ought I know, it is quite as certain, that all will be, as that any will not be. Why? Because, although the scriptures plainly teach the things, that relate to a future state, yet, I have no knowledge concerning that state; and therefore you may find things the very opposite of what they teach!" Who would be the dupe of such a skeptic? What more is such a sentiment, than to tell God to his face, that you do not believe a word he says—that he is not worthy of confidence? Is it not blasphemy? And yet I assert, it is the precise position assumed by Hosea Ballou on the principle before us.

Now the scriptures either teach the doctrine of a future state, or they do not. If they do not, there is not a Universalist in creation that knows, or can say with the least degree of certainty, that all men will be saved—nay, that all men will not be lost. If they do, and yet "we have no knowledge concerning a future state," not "even that man will exist in that state," there is not a Universalist in creation, that can say with any degree of confidence, that all men will be saved, or that a large part or even the whole race will not be miserable forever. This reminds me of what Mr. Morris, of Wetumpka, Ala., said in the "Messenger of Glad Tidings" (No. 1): "A salvation from punishment is not spoken of in the scriptures." I ask again, will the plain, common sense men of the country, be the dupes of such a set of "theologians"?

But whatever Mr. Ballou may say or believe, it is beyond controversy, that the Apostle Paul alluded to a future state in 2 Cor. 5: 1; and yet he speaks of "knowledge" which he and his believing brethren at Corinth had on the subject. "WE KNOW, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens"; and also the Apostle John, "Beloved, if doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." (1 John 3: 2.) Hence, although he may not know all that we shall be, yet, if we have the faith of the Apostles and primitive saints, we do know, that we have a house eternal in the heavens—that we shall see Jesus—that we shall be like him. Nay, if we have the faith of the gospel, it will give a real substance, and an assurance amounting to certain knowledge to all things spoken of in the scriptures. For the inspired Apostle has said, "faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi: 1.)

Without exhausting any more of our time, however, on the general subject of a future state, a doctrine "interwoven through all the discourses of our Lord, and his Apostles, as a truth that lies at the foundation of all religion, and which never ought for a moment to be called in question"; and "which no class of religionists, (until lately,) nor even infidels themselves have ever denied," (Phil. of Future State, p. 124,) without pausing to prove, that those who, by patient continuance in well doing, seek for glory, and honor, and immortality, shall receive everlasting life; a hope to which even a heathen referred when he said, "there is a certain principle in the breast of every good man, which both by day and by night, quickens him to the pursuit of glory, and puts him in mind, that his fame is not to be measured by the extent of his present life." (Cicero's Archias.) Let us attend to that branch of it, to which Hierocles alluded when he said, "a wicked man is afraid of his judge, and therefore wishes his soul and body may perish together by death, rather than it should appear before the tribunal of God."—Let us attend to the evidences of future punishment.

But here I am reminded of the expression of a very wicked man of my acquaintance, (and whom you may possibly know also) having labored hard to persuade himself, that universal salvation is the doctrine of the scriptures; he was asked, how he was succeeding; when with a bitter oath he replied, "I can find nothing but future punishment in my bible, I wish the Universalists were right, but unfortunately I can find nothing of it in the scriptures." Without admitting that the bible contains nothing else but future punishment, yet I see, that such is the abundance and variety of evidence in favor of that doctrine, that my greatest difficulty, will consist in making selections, and in arranging them in the manner that I would prefer. I shall however, select some that appear the most simple, and arrange them into distinct classes; with no more comments than just to show what I intend to prove by them.

First. There is a class of texts, that limit the pleasures of certain class of men, to this world. Thus the Psalmist says, "Deliver my soul from the wicked, which is thy sword; from men, which are thy hand, O Lord; from men of the world, which have their portion in this life." (Ps. 17: 13-14.) If now, the men of the world have their portion in this life, how will they have it in the world to come? Take an other. "Wo! unto you that are rich, for ye have received your consolation." (Luke 6: 24.) If those who are rich in the sense of the text, (which is explained in Job, 31: 24-25. Ps. 52: 7. 1 Tim. 6: 17) have received their consolation, how is it, that they will be happy in heaven?—Again; "Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus his evil things, but now he is comforted and thou art tormented." (Luke 16: 25.) This passage of scripture, is taken from the account of the Rich man and Lazarus, both of whom are represented as having passed through this life; and now to be dead; one of whom is said to be tormented and the other comforted. Hosea Ballou himself admits that both have passed beyond the limits of this world. The scene of what we call the parable of the Rich man and Lazarus is not laid in the resurrection state but in hades; or the grave; and Abraham with Lazarus in his bosom, and the rich man, are all here where they hold conversation, (Lib. "Future Retribution" p. 98.) What then is proven even by Mr. Ballou's admission? When he says "this scene is laid not in the resurrection state but in hades," and when the bible represents one of the persons in hades "tormented," is it not most obvious, that there is torment beyond this life?—Hades does not mean this world—this life. It is not so used in the scriptures. It always signifies a state beyond this world. And hence, the scriptures represent the rich man as having first died, and then buried, and in hades lifting up his eye being in torment.—Nor is it material to the argument, whether this account be historical or parabolical. If it be a history, then there has been such a case. All that I want in the argument, is just what Mr. B., has granted: namely, that in the state of the departed dead, a scene of torment is described—and one representing an other as having received in his past "life time, his good things." And then I reply, that such a description is worse than nonsense, if nobody will be miserable beyond this world. But

Secondly. There is another class of texts, which represent many as not being ultimately saved. Thus, "strive to enter in at the strait gate for many I say unto you will seek to enter in, and shall not be able." (Luke 13: 24.) This expression of Christ was in answer to a question, "are there few that be saved?" He did not see fit to answer that question, by yes or no; but he did by saying that many shall not be able to go in at the strait gate; that is, that many shall not be saved. Now let me ask, how is this true, if all men will go to heaven? If they go, they will not go through the gate; but must go over the wall. (John X: 1.) Again enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat. Because strait is the gate and narrow is the way that leadeth unto life and few there be that find it." (Math. VII: 13, 14.) Now if there be no destruction, how is it that there is a way that leads thither? And if nobody will be destroyed how is it that many go in at the way that leads to destruction? If all men will be saved, how is it that but few go in the way that leads to life? If there be but one end to our journey through this world, how is it that our Lord describes two, life and destruction? Again in the same chapter, says our Lord, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven, many will say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in

thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them I never knew you, depart from me ye workers of iniquity." (Mat. 23: 23.)

To make the argument from this scripture complete, there is only one question necessary to be answered; and that is, what is meant by the kingdom of heaven? Does it mean, (as I know the phrase some times does) the gospel dispensation? Then of course all who enter not into this will be lost. Christ will say to them depart from me ye that work iniquity: that is, all who lived before the days of Christ will be lost forever. Does it mean the church on earth, (as the phrase some times does) then where are the many, aside from the church, who have prophesied in the name of Christ, wrought miracles and wonders in his name, and asked for entrance into the church saying Lord, Lord, and yet were not permitted to enter it? But if it means the kingdom of glory in heaven, then how is it true that many shall not be permitted to enter it if all men will be saved? How is it that he (Christ) will say to many, depart from me, ye that work iniquity, if none shall be lost in the world to come?

I will resume this mode of argument in my next; in the meanwhile, however, I pray that we may be disposed to love and embrace the truth.

Yours, &c. R. S. S.

\*The word *hades*, which we translate *substance*, signified *substance*—that which becomes a foundation for any thing to stand on. And *hades* translated evidence signifies such a conviction as is produced in the mind by the demonstration of a problem; after which demonstration no doubt can remain, because we see from it that the thing is that it cannot but be, and that it cannot be otherwise than it is proved to be. (Dr. Clark, in loco.)

†It is a peculiar feature in Universalism, to admit "no sentient existence to man," between the hour of death, and the resurrection; which for aught its abettors know, may be ages upon ages first. Says Hosea Ballou, "Divine revelation makes us acquainted with no sentient existence of man, after he dies, until he is raised from the dead." (Book on Future Retribution p. 97.) This period he calls "the resurrection state," and makes not Christ nor any thing else, aside from the resurrection, the Saviour from sin. Hence he goes on to remark, "in which resurrection, Jesus told the Sadducees, that men are children of God, being the children of the resurrection" (ib. See also Uni. Illustrated by O. A Skinner p. 288-9.) Query, Has not Christ, been misnamed Jesus? Ought not the resurrection to be called Jesus?

‡Mr. Ballou and Universalists generally dwell with a great deal of emphasis on the word "Hades," and seem to think, if they can find *hades* to be the original of the word hell, that a great deal is gained. But this is not true. Says A. Clarke, *Hades* answers to *Sheol* in Hebrew, implying often, 1st. the grave. 2d. the state of separate souls, or *spirits* of dead men, whether in torment or in general. (Apud Mathew XI: 23.) Calmet says, "the Heb. *sheol* and the Greek *hades* often signify the grave, or the place of departed spirits." (apud rev. Hell) Doddridge says, "Hades means the unseen world," and Stuart, "Hades the region of the dead." (Comp. Comp. vo. 5. P. 669.) Says the learned Jahn, "that the ancient Hebrews had some idea of a future life, is evident, 1st. from the distinction which is made between the subterranean residence denominated *Sheol* and *Bor*; and the grave or the place of interment for the body denominated *Qaber*. 2d. from the credit they were disposed to give to necromancy, by which the Jews believed, that the spirits of the dead were summoned back to the present scene of existence." You will notice that according to our learned authority, the Heb. word *Qaber*, and not *Sheol* was employed among the Jews to represent the simple idea of burial or interment of the dead body. That *Sheol* was considered rather the *distinct residence of the Spirit*; and hence he adds, "the belief of the ancient Hebrews, on this subject was, that the *Spirits* of the dead were received into *Sh*, which is represented as a large subterranean abode." (Jahn's Archæology p. 376-7.) (vide also Robinson's Heb. Lexicon apud Sheol.)

It would seem therefore, according to the judgment of the learned world, that the usual language of both *Sheol* and *Hades*, sustains the idea of a sentient existence to man, between death and the resurrection; and also that while indefinitely they mean the grave; as the word man includes both soul and body, they have also a definite application to the residence of departed spirits and that this is their more proper and legitimate use.

#### SUNDAY SCHOOL CELEBRATION.

On Saturday last, the Baptist Sunday School of this place celebrated its ninth Anniversary. At the hour appointed we repaired to the church, which we found tastefully decorated for the occasion, and crowded by the youth and beauty of our city. The exercises were chiefly confined to the scholars, and were of such a character as to engage and delight the audience. Several of the male scholars appeared on the stage, and delivered their declamations in a style that entitles them to much praise, and manifesting but little of that embarrassment which is usually felt by youth of their age on such occasions. These were succeeded by Dialogues from a number of the young Misses, whose blooming cheeks seemed to vie with the floral arch that encircled them, and whose appearance, to say nothing of their interesting pieces, was amply sufficient to attract attention.

At the close of these interesting exercises, the Schools formed a procession, and accompanied by music, marched to the Female Institute to partake of a repast.

We are gratified to learn that our citizens generally are beginning to take an interest in this important institution; and we may confidently hope from the large number of the rising generation that are now sharing its advantages, that it will do much to aid in purifying the moral atmosphere—and that the next generation will be free from most of the vice and immorality of the present, and from the foul deeds that are daily occurring, which even disgrace the catalogue of crimes.

#### CHINESE SUPERSTITIONS.

Rev. Mr. McBryde, a missionary of the Presbyterian Board, gives the following account of some of the superstitious customs of the Chinese. We copy from a letter of Mr. McBryde's in the last Missionary Chronicle, dated at Hoolongsoo:

"The Chinese are fond of having hideous looking figures about their houses, some in the form of a lion, cut out granite, or some nondescript animal, and some hideous paintings on the doors. Some of their engravings are very tasty, and must have been done at no trifling expense; yet the expensive ones are not common. On the tops of most of the houses are seen an ugly picture of a being something like a man seated on the back of an animal, that looks to me like an elephant. It is difficult to find out the precise intention of these pictures, &c., but they have some connection with keeping off evil spirits. So the Chinese say, but they seem to put them up more from custom than anything else. A very common habit also among them is, to write a few of their characters on the leaves of their doors, having reference to the same object. It seems strange that a people so intelligent as the Chinese should be so superstitious; and that too in cases wherein they can assign no reason for their foolish notions, but seem to adhere to them rather from attachment to the opinions and practices of their ancestors than from the strength of their belief in them. I have often known respectable Chinese to be really ashamed of their customs before foreigners; and yet they persist in them, because, they say, 'all Chinamen do so;' and therefore it must be so. I have reason to believe, that were it not for their stubborn adherence to old customs and opinions, and particularly their reverence for their fathers and the sages, the Chinese would be easily persuaded to give up idolatry. For this practice does certainly sit very loosely upon them, as far as I have been able to observe. They rarely go to their temples, and when they do, or when they perform their devotions in their own houses, they seem to have no heart in the matter. Their priests seem to be a neglected and often miserable class of persons, and only now and then we find a temple at all worthy the honor they profess to pay to their gods."

IMPORTANT PROJECT.—The New Orleans Bee states, that the depression in the affairs of Texas has given rise to a project among the people of that country of converting it into a free state. The Bee says:

"The proprietors of land, and those of the slave-holders who own immense tracts of territory, have taken it into their heads that if they prohibit the importation of slaves and pass laws in favor of emancipation, emigration from the Northern portion of the Union and from Europe, especially from England—will set in with such force as to enhance the value of their lands beyond the loss sustained by gradual emancipation, even if England did not agree to make some compensation for the freed slaves, of which expectations are entertained by many."

The reduced price of cotton, the only staple they can raise for exportation, has lessened the value of slave property in such a degree as to make it, for the present, a small obstacle to those who own tracts of land, embracing this scheme. Emigration to West Texas has almost subsided, and it is argued that the institution of slavery has been the cause of the backward growth of the country."

ESCAPE OF A CONVICT FROM THE CITY PRISON.—A man named William Johnson, supposed to be a native of the State of Maine who was a few days back convicted of burglary, breaking into the house of Thomas Jackson in Grand street, and was sentenced to the State prison for seven years, made his escape Sunday night from the City Prison, where he was detained till he should be sent to Sing Sing. The manner of his escape evinced more than ordinary ingenuity and perseverance. It appears that during the night he broke up his bunk, and bevelled the ends of two pieces of it in order to use them as pry-bars, and having with those turned his bed stand on end, he climbed on it to the fan light, which is in the second tier, and pried it off.

The fan light is only 24 inches in length and five in depth, but by an almost incredible effort, considering the means with which he had to do it, he removed some heavy cast iron castings which were round the fan light, and thus enlarged the aperture a few inches. He then, as it appears, tore his blanket and bed sucking in strips, and wound them into a strong rope, and having placed a slab from the brick through the ventilator which is over the fan light, he cast the ropes over the slab, forced his person through the aperture, and lowered himself to the yard, a height of 25 feet. He then climbed from that on an out-house, and from that to a wooden platform which runs round the prison, and from this he climbed up one of the ventilating pipes, to the top of the watch house cells, which is on the street. Here he again used his ropes and lowered himself by it into the street.

Part of the prison had been recently white-washed and not yet dry, and his feet, on which he had neither shoes or stockings, becoming besmeared with the lime, left foot-marks of his progress in every part of it from his passage from his cell to the street. And these marks, and the remains of the rope, which he left behind him hanging from the part of the prison fronting Franking street, indicated the manner of his escape. He has not been as yet retaken.

A man in New Orleans has lived with a woman twenty-five years as her husband; and in all notarial transactions, her name has appeared as his wife. A woman has now arrived from England, who claims the man as her husband. The American woman asserts a marriage, and the man absolutely sues his American wife for the defamation, in declaring that they were ever married. On this suit has brought the matter into Court.

#### BULWER'S WORKS.

The immoral tendency of Bulwer's novels is justly maintained. His heroes are generally great criminals, violating the laws of God and man, and yet exhibiting in their conduct so much generosity and magnanimity that they inevitably enlist the sympathies of the unsuspecting reader. His earliest work, called Falkland, is the history of an adulterer, the most noble and kind of his race, who was led, by the force of circumstances, to violate the sacred rights of hospitality, and ruin the wife of his friend. Paul Clifford the hero of another of his novels, is the commander of a band of robbers in Berkshire. He is conducted safely through his career of villainy, and escapes 'unwhipped of justice.' In Devenham, an amiable gentleman murders his brother's wife, and afterwards becomes an interesting religious enthusiast in Italy. Eugene Aram was a veritable culprit, whose history is here embellished with the choicest ornaments of wit and fancy, and the very gallows is ennobled by the martyrdom of a high-minded large souled intellectual hero. 'The Disowned,' professing the noblest creed, boasting of the purest philanthropy, becomes the murderer of his benefactor. —Biblical Repository.

#### POWER OF GOD.

The sun is as large as three hundred and thirty-seven thousand of our worlds. Jupiter is as large as one thousand two hundred and eighty-one of our worlds. Mercury flies along, in its path at the rate of twenty miles in a second. Uranus is seventeen times as large as our world, one billion eight hundred millions of miles from the sun, and flies along at the rate of two hundred and forty miles every minute!

Here, then, is the power of God! A world, with all its mountains, and oceans, and kingdoms, is but a pebble in the hands of the Almighty!

#### FEMALE MISSIONARIES.

A society of women has been formed at Berlin, the Prussian Capital, with the permission of the government, and under the patronage of Madame Eichhorn, wife of the Minister of Public Instruction, the object of which is to send young women, at the expense of the association, to Syria and the East Indies, to assist the missionaries in propagating Christianity among indigent persons of their own sex.

This Society, which is said to number among its members the most prominent ladies in that Capital, has published its articles of association, together with an invitation, to such young girls and widows as feel conscious of an apostolical vocation, to commence a two years' novitiate of preparation, during which they will be required to pursue a prescribed course of theology, to familiarize themselves with instructing, by practice in schools of young girls, to assist the functions of nurses in infant asylums and hospitals, and, finally, to study the French and English languages.

#### DIGNIFIED CONDUCT OF A YOUNG LADY.

Eliza, a young Persian, resolutely discarded a gentleman to whom she was to have been married the next day, because he ridiculed religion. Having given him a gentle reproof, he replied, "That a man of the world would not be so old fashioned, as to regard God and religion." Eliza started, but quickly recovering herself, said, "from this moment, then, sir, I cease to be yours; he who does not love and honor God, can never love his wife constantly and sincerely." The match was broken off.

I DON'T DRINK WINE.—Why?—1. Because Port, Madeira, and Sherry contain from one fifth to one fourth of their bulk in alcohol, so that he who drinks a bottle drinks nearly half a pint of alcohol, or almost a pint of pure brandy.

2. Because it is the most fascinating, and therefore, the most dangerous of drinks.

3. Because I am convinced, from the best medical authority, that it is injurious, and not beneficial to health.

4. Because it is expensive, and I think it wrong to waste money upon a bad article, which might be given to the poor, who can scarcely get bread.

#### A BURGLAR KILLED.

Wednesday night, between two and three o'clock, Mr. Peter McCabe, grocer, near the County Court House, shot a negro man, who had entered his store to steal, under the following circumstances:—The negro entered by the back window, passed through the bed room, where Mr. McCabe, wife and family were asleep, into the store room, and commenced his depredations without causing alarm. Mrs. McCabe being disturbed by the falling of some article from the thief's hands, awakened her husband, who got up and attempted to light a candle, his wife handing him his pistols as he did so.—While endeavoring to make the light, the negro rushed in upon him, and seizing him threw him down, and placed his knee upon his breast. In this extremity Mr. McCabe discharged his pistol into his antagonist's right side; he fell and expired in a few minutes.

The burglar was a large and powerful man, and belonged to Mr. John Enderm.—Mr. McCabe is small in stature, and but that he was armed, would have been perfectly at the mercy of the negro. The jury of inquest which was held over the body of the deceased, rendered a verdict, completely justifying Mr. McCabe. The event is a terrible warning to burglars.

[Richmond Compiler.]

Reviews in Sabbath Schools.—The Christian Observer says it is estimated that in this country, within the last fifteen years, 7,000 children, members of Sabbath schools, have made profession of religion. From present appearances, the number is rapidly increasing. The past winter, more Sabbath school scholars have united with evangelical churches, so far as our observation has extended, than in any preceding season.

SELENDON, &c.—The many splendid houses which were erected in 1835 and '36, costing from \$50,000 to \$100,000 each, have a large portion of them, been sold since for about one fourth of their cost. The latest reported are those of Chancellor Sandford on Long Island, which cost \$100,000 and sold for 10,000, and a house in Philadelphia which cost \$50,000 and sold for 20,000. A year or two ago a magnificent house in Philadelphia, furnished with the richest furniture from Paris, the chairs alone being invoiced at \$300 each, was sold for about a third of the cost, by the sheriff; the entire splendid establishment passing into the hands of a celebrated manufacturer of patent medicine, by whom it is still occupied. —Newburyport Herald.

ACCIDENT.—The Madison (Geo.) Miscellaneous says: "A very distressing accident occurred in our town on Monday morning last. At the boarders of the American Hotel were about passing out from the breakfast table, one of the guards, who had arrived from Milledgeville, for the purpose of conveying the convicts to the penitentiary, took up a pistol in the bar to examine it previous to going to the jail. While he was act of letting down the hammer upon the cap, the pistol was discharged, and a young man from Green county, Mr. William K. Daniel, received the entire charge of twenty-one buckshot in his breast and neck, at a distance of about five paces. We are happy to state that he is now doing well, with every prospect of a speedy recovery."

An Antediluvian Toad.—On Saturday week while some workmen were employed at their avocation in Boag Quarry, near Stevenson, they on breaking up a piece of rock, found a toad embedded in the mass. On being released from its prison house, it lay motionless for several minutes, but eventually became animated, and at present is quite lively. It is very large, and somewhat different in appearance from the common toad. The curious may see it in possession of Mr. Wm. Logan, Stevenson. [Ayn Advertiser.]

A CURIOUS CIRCUMSTANCE.—One of the children of Mr. Hilliard, Charge to Belgium, who sailed on Monday, is a young lad of six years. He had a strong disinclination to make a voyage, and expressed his determination to remain behind. Although the child was closely watched, he managed to escape from his family at the moment of embarkation at White-hall dock. The ship was detained, messengers were despatched to the Mayor's office, and sent about the city. In about an hour's time, he was discovered in Courtland street, attentively examining some prints in a shop window. The little fugitive was immediately restored to his anxious family, and went with them to sea."

ROMANISM IN WASHINGTON CITY.—A letter writer of Washington city, for the N. York Observer, states that they are busy with schools for children, and their hearts warm with the most devoted charity to the children of Protestant parents. They boast the occasional attendance of the President, whose sister, in humble life, a widow, and the keeper of a boarding house, joined them some time since. They have erected a large edifice in the "count end of the town," in full view of the Presidential mansion, surmounting the cornice with a gilded cross. One half of the new congregation which they have formed there within three or four years, they boast as obtained from the ranks of Protestants.

EXAMINATION. THE semi annual Examination of the Howard School, will commence on Thursday morning, June 23d, and continue two days. Exhibitions of original pieces on Friday night. The public is invited to attend. May 30, 1843. 39.

#### PROSPECTUS OF THE SELECT LIBRARY OF RELIGIOUS LITERATURE.

ONE of the distinguishing features of the day is the multiplication of CHEAP BOOKS. Publications of this kind have been hitherto confined, with few exceptions, to works entirely unobjectionable in point of good morals or positively injurious to them.

The subscriber proposes the publication of a Monthly Library, in which to offer to the notice of the community a series of works of another character, which, from the high price at which they are held, are almost sealed books, except to the wealthy.

The first of the Series will be D'AUBIGNE'S HISTORY OF THE GREAT REFORMATION IN GERMANY AND SWITZERLAND.

At this time, when the efforts of the Roman Catholic clergy to extend their religion, and so many believe civil war over our country, are so untrusting, the general diffusion of this work cannot but be advantageous to the cause of civil and religious freedom. The historian has discharged his task with singular fidelity and ability. The varying scenes of that eventful period pass before the eye in the most vivid manner, producing effects as far surpassing in interest as in truth the highest efforts of dramatic skill. The character of Luther and the other leading Reformers, as well as those of the champions of the church of Rome, are depicted with a force that imparts to them the reality and beauty of the most masterly paintings. They live, move, and have a being, though centuries have elapsed, since they played their part in the most eventful drama in modern ages.

This work has the commendation of the Protestant clergy of both our own country and Europe, and has passed through several editions, even in its present costly form. It will be published in five monthly numbers, each containing about 200 pages of the American book copy, and at one-third the price of the present edition. The first number will be issued about the middle of January. The present work will be followed by others of a similar character.

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JAMES H. CAMPBELL, 20 Chestnut St. Philadelphia. March 11, 1843.



# THE ALABAMA BAPTIST.

## Poetical Department.

### TO A CHILD AT PRAYER.

Fold thy little hands in prayer,  
Bow down at thy mother's knee;  
Now thy sunny face is fair,  
Shining through thy golden hair.  
Thine eyes are passion free;  
And pleasant thoughts like garlands bind thee  
Unto thy home, yet grief may find thee;  
Then pray, child, pray.

Now thy young heart, like a bird,  
Sings in its summer nest;  
No evil thought, no unkind word,  
No bitter, angry voice hath stirred.  
The beauty of its rest;  
But winter cometh, and decay  
Wasteth thy verdant home away;  
Then pray, child, pray.

Thy spirit is a house of glass,  
And gladness harpeth at the door—  
While ever, with a merry shout,  
Hope, the May queen, danceth o'er.  
Her life with music ringing o'er—  
But time these strings of joy will sever,  
And hope will not dance on forever.  
Then pray, child, pray.

Now thy mother's hymn abideth,  
Sound thy pillow in the night;  
And gentle feet creep to thy bed,  
And o'er thy quiet face is shed  
The taper's darkened light.  
But that sweet bygone shall pass away—  
By thee no more those feet shall stay;  
Then pray, child, pray.

## Miscellaneous Department.

### THE DRUNKARD'S WIFE. A TRUE TALE.

The gray morning was already dawning when a miserable wretch turned into a dirty alley, and entering a low, ruinous door, groped through a narrow entry, and paused at the entrance of a room within. That degraded being had once been a wealthy man, respected by his neighbors, and surrounded by friends. But alas! the social glass had first lured him to intemperance, and then to inebriety, until he was now a common drunkard.

The noise of his footsteps had been heard within, for the creaking door was timidly opened, and a pale emaciated boy, about nine years old, peeped out on the landing, and asked in a tone of mingled anxiety and dread,

"Is that you, father?"  
"Yes, wet to the skin,—curse it," said the man, "why aint you abed and asleep, you brat?"

The little fellow shrunk back at this coarse salutation, but still, though shaking with fear, he did not quit his station before the door.

"What are you standing there gaping for?"—said the wretch. "It's bad enough to hear a sick wife grumbling all day, without having you kept up at night, to chime in, in the morning—get to bed, you imp—do you hear?"

The little fellow did not answer; fear seemed to have deprived him of speech; but still holding on to the door latch, with an imploring look, he stood right in the way by which his parent would have entered the room.

"Aint you going to mind?" said the man with an oath, breaking into fury. "Give me the lamp and go to bed, or I'll break every bone in your body."

"O! father, don't talk so loud," said the little fellow bursting into tears—"you'll wake mother; she's been worse all day, and hasn't had any sleep till now; and as the man made an effort to snatch the lamp, the boy, losing all personal fears in anxiety for his sick mother, stood firmly across the drunkard's path, and said—"You mustn't go in."

"What does the 'brat' mean?" broke out the inebriate angrily, "this comes of leaving you to wait on your mother till you learn to be as obstinate as a mule—will you disobey me?—take that, and that, you imp!" and raising his hand, he struck the sickly being to the floor, kicked aside the body, and strode into the room.

It was truly a fitting place for the home of such a vagabond as he. The walls were low, covered with smoke, and seamed with a hundred cracks. The chimney piece had once been white, but was now of the greasy lead color of age. The ceiling had lost most of the plaster, and the rain soaked through, dropping with a monotonous tick upon the floor. A few broken chairs, a cracked looking glass, and a three-legged table, on which was a rimless cup, were in different parts of the room. But the most striking spectacle was directly before the gambler. On a rickety bed lay the wife of his bosom, the once rich and beautiful Emily Laguire, who, through poverty, shame and sickness, had still clung to the lover of her youth. O woman, thy constancy the world cannot shake, nor shame, nor misery subdue.

Friend after friend had deserted that ruined one; indignity after indignity had been heaped upon him, and deservedly;—year by year he had fallen lower and lower into the sink of infamy; and yet, through every mishap, that tainted woman had clung to him—for he was the father of her boy, the husband of her youth. It was a hard task for her to perform; but it was her duty, and when all the world had deserted him, should she too leave him? She had borne much, but alas! nature could endure no more. Health had fled from her cheeks, and her eyes were dim and sunken. She was in the last stages of consumption, but it was not that which was killing her—she was dying of a broken heart.

The noise made by her husband awoke her from her troubled sleep; and she half started up in bed, the hectic fire streaming along her cheek, and a wild, fatal light shooting into her sunken eyes. There was a faint shadowy smile lighting up her countenance, but it was as cold as moonlight upon the snow. The sight might have moved a felon's bosom, but what can penetrate the seared and hardened heart of drunkards? The man besides was in a passion.

"Blast it, woman," said the wretch, as he rushed into the room, "is this the way to receive me after having been out all day in the rain to get something for your brat and you? Come, don't go to whining, I say," but as his wife uttered a faint cry and fell back senseless on the bed, she seemed to awaken to a partial sense of her condition; he reeled a step or two forward, put his hand up to his forehead, started wildly around, and then gazing almost vacantly upon her, continued "but why—what's the matter?"

His poor wife lay like a corpse before him, but a low voice from the other side of the bed, answered, and his tones quivered as he spoke,  
"O! mother's dead!"  
It was the voice of his son, who had stolen in, and was now sobbing violently as he tried to raise her head in his little arms. He had been for weeks her only nurse, and had long since learned to act for himself. He bathed her temples, he clasped her limbs, he invoked her wildly to awake.

"Dead!" said the man, and he was sobered at once—"dead, dead," he continued in a tone of horror that chilled the blood; and advancing to the bed-side, with eyes starting from their sockets, he laid his hand upon her marble brow, and exclaimed—"then, O my God! I have murdered her! Emily, Emily, you are not dead—say so. O! speak, and forgive your repentant husband!" and kneeling by the bed side, he clasped her white hand, watering it with his hot tears as he sobbed her name.

Their efforts at length partially restored her, and the first thing she saw upon reviving, was her husband weeping by her side and calling her "Emily." It was the first time he had done so for years. It stirred old memories in her heart, and called back the shadowy visions of years long past. She was back in their youthful days, before rum had blasted her once noble husband, and when all was joyous and bright as her own happy bosom. Wo, shame, poverty, desertion, even his brutal language was forgotten, and she only thought of him as the lover of her youth. O! that moment of delight! She faintly threw her arms around his neck, and sobbed for joy.

"Forgive me, forgive me, Emily. I have been a brute, a villain. O! can you forgive me?—I have sinned as never man sinned before, and against such an angel as you. O, God! annihilate me for my guilt!"

"Charles!" said the dying woman, in a tone so sweet and low that it floated through the chamber like the whisper of a disembodied spirit, "I forgive you, and may God forgive you too; but O! do not tumber this last moment with such an impious wish."

The man only sobbed in reply, but his frame shook with the tempest of agony within him.

"Charles," at last continued the dying woman, "I have long wished for this moment, that I might say something to you about our little Henry."

"God forgive me my wrongs to him too," murmured the repentant man.

"I have much to say, and I have but little time to say it in; I feel that I shall not see another sun." A violent fit of coughing interrupted her.

"O, no! you must not, will not die!" sobbed her husband, as he supported her sinking frame, "you'll live to see your repentant husband. I'm sure you will not die!"

The tears gushed into her eyes, but she only shook her head. She laid her hand upon his, and continued feebly:

"Night and day, for many a long year, have I prayed for this hour; and never, even in the darkest moment, have I doubted it would come; for I felt that within me which whispered that as all had deserted you and I had not, so in the end you would at last come back to your early feelings. O! would it had been sooner, some happiness might have been mine again in this world, but God's will be done, I am wet, I am failing fast. Henry, give me your hand."

The little boy shyly placed it in her's; she kissed it, and then laying it within her husband's, continued:

"Here is our child, our only born; when I am gone he will have no one to take care of him but you, and as God is above, and as you love your own blood, and as you value a promise to a dying wife, keep, love, cherish him. O! remember he is young and tender—it is the only thing for which I care to live"—she paused and struggled to subdue her feelings; "will you promise me, Charles?"

"I will," as there is a Maker over me, I will," sobbed the man; and the frail bed against which he leaned shook with his emotion.

"And you, Henry, will love your father, and be a good boy; as you love your tender mother, you will?"

"This is too hard," murmured the dying woman, drawing her child feebly to her.

"Father, give me strength to endure it."

For a few moments all was still; nothing broke the silence but the sobs of the father and the boy, and the low, death-like tick of the rain dripping through upon the floor. The child was the first to move. He seemed instinctively to feel that giving way to his grief pained his mother, and gently disengaging himself from her, he hushed his sobs, and leaning on the bed, gazed anxiously into her face. Her eyes were closed, but her lips moved as if in prayer.

"Henry, where are you?" faintly asked the dying mother.

The boy answered in his low, mournful voice.

"Henry, Henry!" she said, in a louder tone; and then, after a second, added, "Poor babe, he doesn't hear me."

The little fellow looked up amazed. He knew not yet how the senses gradually fail the dying; he was perplexed; and his throat choked so that he could not speak. But he placed his hand in his mother's and pressed it.

"Come nearer, my son—near—the capillaries wants snuffing, there, lay your face down by mine. Henry, love, I cannot see—has the wind—blown—out—the light?"

He only pressed her hand again.

"O God!" murmured the dying woman, her voice growing fainter—"this is death! Charles—Henry—Jesus—"

The child felt a quick, electric shiver in the hand he clasped, and looking up, saw that his mother had fallen back upon the pillow. He knew it all at once. He gave one shriek and fell senseless across her body.

That shriek aroused the drunkard. Starting up from his knees, he gazed wildly on the corpse. He could not endure the look of the still sainted face; he covered his own with his hands, and burst into an agony of tears.

Long years have passed since then, and that man is once more a useful member of society. But O, the fearful price at which this reformation was purchased.—*Lady's World of Fashion.*

## HOWARD SCHOOL,

Marion, Perry Co., Ala.

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The government of the institution is characterized by mildness and persuasion. The young men are treated as gentlemen and are expected to demean themselves, at all times, in a gentlemanly and courteous manner. In all 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.

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Feb. 15, 1843.

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**THE GOVERNMENT.**  
Of the Institute is vested in the Principal, aided by his Associates in the Department of Instruction. A prompt and cheerful obedience to the Laws is always expected, and this enforced by appeals to the reason and the conscience of the pupil. This course, sustained by constant reference to the WILL AND WORD OF GOD, has been uniformly successful in securing alacrity in the discharge of duty. Should any student become restless or unobedient, and any young lady continue perverse and obstinate in spite of kind and faithful admonition, she would be removed from the privileges of the Institution. None are desired as members of this Seminary, except such as can be happy in observing wise and wholesome regulations.

The Masters, personal and social habits, and the morals of the young ladies are formed under the eyes of the Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institute without special permission from the Principal: They never make or receive visits; They are not to be absent from school, and study one hour before breakfast; they also study two hours at night, under the direction of the Superintendent.

They go to town but once a month, and then all purchases must be approved by the Teacher accompanying them. They are allowed to spend no more than fifty cents a month, from their pocket money.

They wear a uniform, the same as the pupils of the Sabbath and holidays, while their ordinary dresses must never be more expensive than the uniform.

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These are as low in this Seminary, as in any Institution in the country, offering equal advantages. The rates of Tuition cannot be reduced, unless by reducing the number, or the qualifications of the Teachers. The salary of the Professor of Music is Fifteen Hundred Dollars. The salaries of the Female Teachers are from Five Hundred and Fifty to Seven Hundred Dollars, per annum. Teachers possessing the highest order of talents, experience, and skill in imparting instruction, and general accomplishments, cannot be procured on lower terms. Persons of slender capacities, with little experience, and of limited attainments, may be had almost for nothing, but such will not be employed here.

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April 1, 1842.

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IN JANUARY, 1843, WAS PUBLISHED AT NO. 122 NASSAU STREET, NEW YORK CITY,  
THE FIRST NUMBER OF  
**SEARS' NEW MONTHLY FAMILY MAGAZINE!**  
A Monthly Miscellany of Moral and Religious Instruction, embellished with numerous Engravings. To be published on the first of every month, in parts of 10 to 50 large octavo pages each, double columns, at 1843.

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IN OFFERING SUCH A MISCELLANY as the above Periodical to the Public, we wish to make it clearly understood, what is the object proposed to be accomplished by its publication, and what will invariably be the character of its contents; and by no species of disguise, or form of deception, attempt to make an impression, or gain favor, without possessing a legitimate claim to their enjoyment.

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"To those to read the following: from the Editor of the 'United States Literary Advertiser,' for January, 1843:—'A new and great literary enterprise has been commenced by Robert Sears, which has for its object the Diffusion of Popular Information on General Knowledge, to be called 'Sears Family Magazine.' We wish all success to this deserving endeavor in behalf of popular instruction, and to include among its contents the quintessence of all the valuable contributions of the London 'Penny Magazine,' 'Chambers' Edinburgh Journal,' and other admirable works of this class; we cannot doubt that it will successfully compete with these in point of intrinsic value."

We hope that every Christian parent and teacher will subscribe to Sears' New Monthly Family Magazine.—N. Y. Morning Chron.