

# The Alabama Baptist.

R. B. Howell

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## THE ALABAMA BAPTIST

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### TERMS.

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From the Christian Register.

### ON DEATH.

It is an awful and a solemn thing to die; and I am sometimes amazed at myself, that seeing it is not only awful but sure, I can be so void of reflection or recollection, as I frequently am, concerning it.

Some talk bravely about death, and of encountering it with great natural courage, or upon high philosophical principles. These may, indeed, defy or meet the sting; but they can neither soften nor take it away. For a sinner to bully death with no spiritual life in his soul, and no everlasting life in reversion, is the act of a desperate madman, who laughs at a horrible precipice before him, and rushes down headlong to destruction.

O eternity! eternity! It is fearful indeed to burst the bonds of life, and to break forth into the boundless and unalterable regions of eternity! Nature, in its senses, cannot bear the shocking reflection, which death affords, either of being an everlasting nothing, as atheists talk, or of enduring everlasting misery, as sinners deserve. It is grace only which can inspire the heart with a hope full of joy and immortality, that, when this brittle, transitory life is past, the soul shall possess a being, happy and long as the days of heaven.

Through Jesus Christ alone is death disarmed. When the Saviour speaks peace and salvation through his cross and righteousness, this last great enemy is no more the king of terrors. He gives up his fearful sting, and destroys nothing about the Christian but sin, and the means of sin.

O how sweet is the smile of that Christian, who dying in the body, feels himself just upon lying for ever! "He is not sick unto death, but unto life," indeed. He quits his cares, his sorrows, his infirmities, and all that could distress or distract his spirit here, and looks calmly into the state before him, where he can meet with nothing but concord and joy, in the society of the redeemed and of his Saviour. He is weaned from the earth, and therefore can part with it easily; he is fitted for heaven, and therefore longs for it earnestly. He cannot but desire that which is congenial with his own renewed mind; and this can only truly and perfectly be found in the regions of glory.

They who afflict themselves, said a primitive Christian writer, about the loss of this life, are like the infants unborn, who, if they could speak, might bewail an expulsion from the womb at the approaching time of their birth; foolishly considering it not as the means, but as the end of being. Men, in their natural state, may indeed deplore their removal from this world, for which only they desire to live; but the renewed Christian is privileged to have a more glorious hope of a life everlastingly pure, like God's, and of a habitation wide and beautiful, as the temple of heaven.

Lord, when I shall quit this clay, I know not, nor do I desire to know. It will be sufficient for me, if thou sustain me by thy grace now, and if I am divinely assured that I shall be for ever with thee in the world to come. O that this invincible "joy of the Lord" may indeed be my strength; when I lie down upon the bed of languishing and death, waiting from moment to moment for Christ, and for my dismissal to be with Him.

Soon shall this body turn to the dust from whence it was formed; but nothing can extinguish the life of my spirit, which hath no relation to earth, which cannot subsist by matter and form, and which, in its faculties of will, understanding, love, and perception, is of kin to a brighter world. And O, how reviving the thought! I am not only of kin to angels and heavenly spirits by the very nature of my soul, but I am doubly related to them and to my God, by being born again and renewed after his blessed image or likeness, through Jesus Christ. I am made by this, a child and heir of an everlasting inheritance. All that death, then, can do to me is to tell me that I am of age, and to lead me forth from these chambers of darkness to celebrate my birth-day in the palace of glory. There is, in this view, what hath often been tasted, a kind of luxury in dying. In such a blessed, such an animating sense of death, I ought to say that he deserves quite another name; or rather, to exult with the prophet and apostle, "O death where is thy sting? O grave, where is thy victory?"

Whence, then, at times, is the shuddering reluctance I felt at the prospect of dying? Surely, it is because my faith and hope are not so lively as they are privileged to be; it is because I do not so steadfastly trust in the truth of those things which my mind apprehends, and I profess to be waiting for. Earth is too real, and heaven too unreal; or I could not thus hesitate, or tremblingly stand on the bank of the brook which keeps me from the fruition of my God. The struggle of my heart would not be for longer and longer continuance here, if my spirit were as firmly persuaded as it could be, of my inheritance and mansion in glory.

Thou, blessed Saviour of poor sinners like me, on thee, and thee alone, my eyes are fixed. In the solemn, last hour of my pilgrimage below, O let my eyes of faith be yet

more steadily and more ardently fixed upon thee! And do thou, in the tender compassion of thy heart which can sympathize with all thy people's woes, look down in my departing moments upon me. Soothe the pangs of death with thy rich consolation and care. Let me then see thee by precious faith, who to carnal sense art invisible, ready, willing, glad to receive my soul; and let me pour it forth, in an ecstasy of praise and desire, as into the bosom of everlasting love! O my God, thus to die would not be dying, but only departing to live and be happy forever!

So true are thy gracious words, O my Jesus, that "whosoever liveth and believeth in thee, shall never die;" no, "he shall never perish, but is passed from death unto life, and shall live forevermore." Glory be to thee for this rich, this invaluable promise! Lord, I believe; O help mine unbelief.

### ERRONEOUS METHOD OF CHURCH BUILDING.

Mr. Hague concludes his candid and able examination of Messrs. Cooke and Towne's Rejoinder to the Review of their Hints to an Inquirer on the subject of Baptism, in the following manner:

In closing my examination of the Rejoinder, I would now commend the suggestions which it contains, to the calm and prayerful consideration of the reader. Let him remember, that although the observance of an outward rite has not in itself any saving efficacy, it does not then follow that it is of little importance. A few words from Dr. Barnes in his commentary on Mark xvi. 16, is quite to the point in this place. He says, "It is worthy of remark, that Jesus has made baptism of so much importance. He did not say, indeed that a man could not be saved without baptism, but he has strongly implied that if this is neglected, knowing it to be a command of the Saviour, it endangers the salvation of the soul. Faith and baptism are the beginnings of a Christian life; the one the beginning of piety in the soul, the other, of its manifestation before men, or of a profession of religion. And no man can tell how he endangers his eternal interest, by being ashamed of Christ before men." To this may be added, that no one can tell the ultimate results upon the church itself, of any departure from the institutions of Jesus Christ. The grand anti-Christian apostasy was brought about by slight deviations from apostolic practice; and the principle, that the church has a right to alter or dispense with a divine command, is a basis strong and broad enough to bear up the main pillars of the system of popery.

The little advance which Protestants have made in Europe since the days of Luther, the increasing influence of the Romish church in England and on the Continent, and the tendency to papal doctrines throughout the realm of protestantism, are sufficient to suggest the inquiry, whether there be not something wrong in the constitution of many churches, which have, as to cardinal doctrines, a correct confession of faith. The decline of piety, years ago, among the churches planted by the Puritans in Massachusetts, is a moral phenomenon worthy of study. What an instructive fact, is that which occurred in the history of President Edwards; the dissolution of his pastoral relation to his church in New England. How remarkable that even he, whose mental powers so far transcended those of other men, and whose piety was commensurate with his intellect, could not urge the Christian rule, that none should partake at the Lord's table except those who gave evidence of a change of heart, without loosening the bonds which united him to his people! Time was, when even in Boston, the spiritual doctrines of the Puritans were scarcely heard at all, except from a Baptist pulpit, then occupied by the venerable Dr. Stillman, on whose lips for more than a quarter of a century, crowds habitually hung with delight and profit. This fact was once candidly recognized by Rev. Dr. Lyman Beecher, when addressing the church to which Stillman once ministered. Said he, "your lamp was burning when ours had gone out." Great was the personal piety of the Puritans, and of many of their successors, the constitution of their churches was not adapted to preserve the purity of their doctrines.

And let it be asked, what can be better fitted to secularize the church, and ultimately to embarrass her progress, than the operation of the principle that an infant comes into the church as well as into the state by virtue of its natural birth; and, as the latter case, it is entitled to the sealing rite of baptism. Such a principle must be corrupting, and where its deleterious results are not seen in the general condition of the church, it may be for want of time fully to develop them, or because its legitimate tendencies are mercifully arrested by the providence of God, or the gracious influence of his Holy Spirit. Deeply was I once affected by this thought, when a missionary in the Presbyterian church, who has been laboring in Europe, frankly confessed to me, that he wished the nation to whom he had been sent knew nothing of infant baptism, because then, he might have a closer access to their consciences, and by rousing in their bosoms a sense of sin, might lead them to embrace the gospel.

But while I speak thus of the tendency of a constitution and the effects of a system, I rejoice to know that there are so many in the various denominations of Christendom whom I can hail as fellow disciples, and with whom can cherish spiritual communion. Yes, e-

ven among the Catholics, who have changed both the ordinances of Christ, and among the Quakers, who have extirpated both, I have met with those who hold the Head, Jesus Christ, and who seem to be acting "according to their light." The first of these sects inculcate a gorgeous and unauthorized system of rites, and the other have no rites at all; yet among them both, I have known those whom I hold as Christians, and hope to meet in heaven. Their peculiar systems, I must oppose—the arguments for them I would fain refute, and the effects of them I deplore; but as to themselves personally, if they honor the cross of Christ, cherish his spirit, and love him as a Saviour, I would esteem them as brethren, honor them for their virtues, and rejoice that, in any respects, they are "fellow helpers to the truth."

Still, while I hold my heart and mind open to a just appreciation of all that is good in people who differ from me, and say with Paul, "as far as we have attained, let us walk by the same rule, and mind the same thing," my desire is, that the day may soon come, when the principle, that the Bible is the only rule of a Christian's faith, shall be exalted to a practical supremacy throughout Christendom,—when in regard to baptism the simple object of each inquirer will be to know what the Saviour meant by the command contained in his Great Commission, and when, in the spirit of universal obedience, the united church, bowing at the feet of Jesus, shall say,

Our gracious God how plain  
Are thy directions!  
"thy word giveth light, it giveth understanding to the simple."

From the Christian Watchman.

### SABBATH SCHOOLS.

SPEECH BEFORE THE N. E. S. S. UNION, BOSTON.—Rev. Mr. Knapp, the returned Burman missionary, then addressed the meeting. I need hardly say, he remarked, that it is truly gratifying to me to meet so many disciples of Christ. Having for so many years seen nothing like this; but children neglected, it is pleasant to be here.—Where I have spent nearly one third of my life there was no such thing as a Sabbath school. In 1830 there were about 100 converts in Burmah. Since that time there have been probably about 5,000 conversions among the Karens; and these converted parents now train up their children as well as possible. There are probably 5 or 6,000 children among them old enough to be taught. In the British provinces there are Sabbath schools like ours. One, under the care of Mr. Howard, has been greatly blessed. On one occasion ten made a profession together. They were Sabbath school children. But there are few such schools. Some churches in the British provinces cannot be visited by the missionary. Within a short time more than 500 Karens, have come over the mountains from the Burman provinces to be baptized, and get a few books. They have set for hours after midnight by my side and told how they evaded the Burman guards. Then they returned with books, and thus 5000 children have gained instruction. But how small their privileges compared with yours. Besides, among the vast millions of that land, all but these have no instruction; and yet they groan under the burden of sin, and fear to die. But they are receiving instruction of a different sort every day. They have their anniversary as well as we. Incredible numbers meet at their temple about four miles from Ava and there spend twelve days at once. Some come to trade—some to steal—some to laugh—but most to worship. Often when I have climbed on a fragment of a broken image to preach Jesus, I have seen girls dressed in rich silks carrying water and pouring it out before the images. Lads go to far distant gardens and bring flowers to distribute; and multitudes with a flower or two in their hands bow down to the idol. I have seen parents bring children in their arms, put flowers in their little hands, and words in their mouths and make them bow down to their faces to the idol. Then when a little older they are taught the legends of their religion. Almost every boy at ten years of age is made a priest. They are initiated into the mysteries, learning how to steal and cheat. When it is time to go the monastery, the boy is clothed in rich garments, procured from the rulers, if his parents are poor, decked with chains of gold, mounted on a beautiful horse, with gold umbrellas held over him, and young ladies surrounding with silver vases of flowers, and is thus led away. Finally he dismounts, his rich garments are stripped off, and he betakes himself to the monastery to study at the foot of the idol till he is 22 or 23 years of age. Then he comes out instructed in all that depraves, in ideas too debasing to be expressed! All this must be unlearned before they can become Christians.

Near my house Hindoos swing on the hook. Burmans will not do it—they are not so degraded. Back of my house one day I saw several large posts set up. I was told some were to swing. I never went before; for I shrank from it; but I thought now I would try to prevent it. I found in a little tent on a mat several grey headed men; and one of the nonsters was coolly cutting down each side of the back bone of the youth who lay on his face entirely naked, then he fixed hooks in each side. I felt so indignant that I abused him as much as I could in the language. He ran among musicians to the place, they down with the rings, and he was raised forty feet and swung round with great violence. Pigeons had been given him; and as he swung he plucked the feath-

ers, and threw them over the ocean of India. And O, had you seen the eagerness to catch one of those feathers; for they suppose them to possess a charm to preserve from all evil.

When now we contrast all the light of this land with the darkness of that, is there no pity in our hearts? Do we not feel something as the son of God felt for a world? If we felt as we ought, soon the world would be filled with the glory of God.

The exercises were closed with another hymn by the choir; whose youthful songs were not the least attraction of this interesting occasion.

From the Baptist Record.

### EDUCATION.

What is the best manner of obtaining an Education?

Having already defined education as consisting of the acquisition of knowledge and mental discipline, I now propose to enquire how it may be secured. This is altogether a practical question, one of expediency, entirely separate from the importance of the thing itself, upon which I hope all are agreed.

Shall a young man enter upon the work of the ministry, and study as he proceeds in connection with his preaching?

Suppose, youth tells you that he has determined to practise medicine. You ask him where he intends studying. O, says he, I shall open my office, put out my sign, immediately commence practice, and study as I proceed. What, (you say) a novice enter the medical practice? Who do you think will commit their lives and those of their children to you? Ah, indeed, is the body so valuable as to require intelligence and skill in a physician, and what shall we say of the soul? Shall a novice or a quack enter the ministry and deal with souls? By as much as the soul is more valuable than the body, by so much is it more important to a preacher than a physician to be thoroughly furnished for his work.

Suppose, you are going to India. You engage your passage and pay your fare. In consultation with the captain you ask him where he studied navigation. Studied, says he, I have never studied navigation. I have made a few voyages as a common deck hand. "I intend to study the art on my way. What, study on your way? How can you navigate your vessel the first league? Please return me my money. I cannot risk my life in your vessel."

And yet how many who are but one or two years old in experience, hardly capable of leading a prayer meeting—who would never be charged with any very important duty in the church—mere deck hands, are encouraged to take charge of Ship Zion (the church of Christ) with the expectation of studying perhaps from a dozen books, and preparing thus for the crushing responsibilities of the Gospel ministry. Oh had not the Lord Jesus Christ stood at the wheel where he had been, he would be this.

Your son, takes a fine piece of cloth to a tailor. In comes a green country boy.—Here, says the tailor, take this measure, sponge and cut this cloth. What does this mean, you ask. How long has this lad worked at your business? O, says he, he came in to-day. Come in to-day, and yet you set him at tailing measures and cutting. Yes, says the tailor, he will study the principle as he cuts. Ah, say you, my cloth is too costly for that apprentice to experiment upon.

And yet will you commit the soul of your son to the experiments of one equally unqualified to teach in divine things.

Oh how much more highly do men value a little money than the soul. While they are careful of the qualifications of professional men and mechanics, how reckless of the attainments of those whose work touches a chord which will vibrate in eternity.

One more figure. Suppose two men start for the mowing-field. Their scythes are both dull. Stop, says one, let us grind.—No, no, says the other, we have no time. I will take along my whet-stone and grind as I go. Well, go on, if you will, says the first. I shall grind.

On goes the other with his dull scythe.—He begins his work and plies his fresh vigor. Soon he begins to drag. He wields his whet-stone but he has still hard work. On he goes, tugging and sweating till long before twelve he looks anxiously for a shade, is exhausted and retires to rest.

But the first takes an hour for preparation. Thus prepared he enters the field, and his way is comparatively easy. He moves forward with success, till by twelve he has accomplished nearly twice as much as his colleague, and with half the exhaustion.

So let two young men of equal talent and equal piety decide to enter the ministry.—One of whom prepares beforehand while the other enters immediately upon his work, expecting to prepare as he preaches. The latter toils and toils on under many disadvantages. His resources are limited, his mind undisciplined, and knowing this he lacks confidence in himself, and betraying this distrust in himself will create in others the same feeling towards him. But he who prepares has a decided advantage over him, and should both live and labor fifty years (other things being equal) the educated young man will far outstrip his hasty brother, and be of vastly greater service to the cause of God. Young brethren, take time to grind your scythes. You will gain time by it in the end. Fathers, mothers, and sisters, help your Education Society while we turn the grinding stone for them.

But to come down from analogies to Facts. Can a young man educate him-

self while in the active discharge of pastoral duties? That he makes a considerable improvement I do not deny. But that he can be qualified by an instructor go through a thorough course, lay a good foundation and rear a strong and durable superstructure, I do not believe. You may say, "Our fathers have it." That is questionable. Yet granting that, it does not follow that a young man in 1843 can do the same. You must recollect that the lapse of fifty or one hundred years has made a great change in the duties of pastors. Formerly Sabbath preaching, visiting a few sick and attending occasionally a funeral, made up the sum of ministerial labor. Five, ten, or fifteen baptisms in a year was the usual average. But how are things changed. From three to four serious men be prepared and delivered every week, calls of all kinds, important and unimportant, break in upon the hours devoted to study. Now the baptisms in our churches are nearly fifty-fold what they were even twenty years ago. How greatly does this accession of converts increase the burden of pastoral labor. Those tender lambs demand immediately the best of instruction. They cannot wait twenty years for their pastor to study before they must be instructed in the deep things of God—subjects beyond the reach of a novice. Besides new fields are opening. Souls on every hand are crying out, come over and help us. Onward, onward, is the watchword. God is cutting short his work in righteousness. There is no time for seclusion to a pastor—no time to explore entirely unbroken ground and lay by a store of knowledge. About all he can do in these times is to use the rough material already acquired—bring out the right subjects and apply them to particular cases. But how shall a young man get this material. Since he cannot get it in the field of action, the voice of Providence is clearly heard advising him to retire to an institution of learning where he will enjoy the best advantages he can obtain, and here lay in a store of bullion, and when in active service he will find time enough to beat it out. Literary institutions, then, are the creatures of the providence of God, indispensable to the rising interests of Immanuel's kingdom, and should be sustained by the church.

I intended when I commenced this article to touch upon the plan of family schools, &c. for ministerial education, but my limits forbid.

Yours, &c.

KAPH.

From the Tuscaloosa Monitor.

### HONOR DUE TO TEACHERS.

Extract from Mr. Babcock's Lectures.

But the customs of society, the duties of life, want of abilities, &c., will prevent most parents from being the sole teachers of their children. Hence the necessity of others, teachers by profession. The natural and most fit ones, parents, must do the early teaching and training, for no one else can do it, and without it no one can successfully carry on the education afterwards. And here is the real deficiency. It is the fault of early rather than of after instruction—the fault or neglect of the parent rather than of the after teaching. Education, the science of teaching, the most important of all, compels us here to say the little we shall say, though much more might be said and hardly less ought to be said.

The duty of a teacher, public or private, academical or pedagogical, is the highest, the hardest, the most responsible—and last and worst, often from its nature the most unwarded and thankless of all the pursuits of humanity. It is the highest from the benefits it can, responsible for the injuries it may confer. It is hard from the great task required, thankless and unrequited, from being too little sympathized for, too little understood.

For this there are many reasons. Teaching requires as a first requisite, authority on the part of the instructor, obedience from the learner. Now, authority in a parent is natural. The child feels it and obeys instinctively. Not so the teacher. His authority is derived,—hence, to some extent unnatural. The child almost as instinctively refuses it; continually strives to avoid it and to get from under its control, by craft, stratagem or resistance; by every device and contrivance. And this disposition is the stronger from being often secretly or openly encouraged by many parents. There is a lurking repugnance to delegate their own authority to the teacher; a secret jealousy or pride against the use of that prerogative in others which they themselves must use to gain the desired end—the failure in which they blame, which they deny the indispensable means of success.

Again; the world in jostling earnest, encourage this spirit of insubordination, representing the hostility, the secret warfare between teacher and pupil; and that the one is a great tyrant over a little empire, and that he loves the exercise of his tyranny—loves the sway of that ensign of power and punishment, the rod; that the pupil is a "bright youth" for any mischief or outrage, if perhaps, like the Spartan boy-thief of old, he is not found out. To many of these hurtful mistakes and prejudices, currency has been given by popular writers.

Again; with all his hardships and all his trials, the teacher, even in the best societies, is poorly rewarded. This profession has the narrowest room for ambition, so far, at least, as making a fortune goes, of all others. Fewer teachers in proportion to their numbers—men who have made the pursuit a life business, have become wealthy, than those of any trade, occupation or calling, even the lowest, that is, those which require the least

training to pursue—mechanics, artisans, handicraftsmen. Yes, verily, the man with half a life-time in preparation, to say nothing of mental comparison, labors for the mind and soul for less earthly recompense, than he who toils for the body with a year's preparation, or with none. The little pittance he does receive is frequently paid with more grudging and grumbling. A piece of furniture or a rich service of plate is something tangible; a thing to be seen by the naked eye, without the aid of spectacles or a magnifying glass—without any inner light or reflection. So its price is paid down without much reluctance, while instruction is a thing not to be felt or handled, unseen in earthly shape. If it have any existence at all, it comes very near to a non-entity.

How sad and all discouraging it is, that mind is so closely wedded to matter; its earthly half and kindred opposite, that it cannot separate from it. That the good strives to body and real the spiritual in the material. That toiling for the mind, the immortal part of man, must be leveled and measured, often most unfavorably, with toiling for the body!

Again; there is not a sufficient difference made between teachers. Hence, the better are discouraged from entering upon his duties, and the more ordinary ones are thus indirectly supported. The difference between good education and bad, or even common, is immense, infinite. Numbers cannot measure it. But many are apt to think practically, if not theoretically, that any two teachers make an exact equation. A teacher must be a teacher. He spends so many daily or nightly hours, whether in cramming ideas into a young head from without or "teaching them to shoot" from within; or whether he have any of his own, save from his text-books, and precious few from them—it is all one. A teacher is a teacher—a day a day, a year a year, a session a session, and a dollar a dollar. They forget the truth that good instruction is infinitely cheap at any price that has ever been paid, or ever will be demanded; and that poor instruction, gratis, would be infinitely dear.

Finally, a great discouragement to teachers is, that their profession, in some places, though happily not every where, why or how can hardly be told, is not exactly, not quite so respectable as some others. Forsooth! the most indispensable, the foundation-layer, and in a measure the up-builder of all professions, itself a profession not quite so respectable, elevated; that is, the make not to the thing made, the worker to his work, the cause to the effect—not the best logic for proof, whatever be the truth of the point to be proved. But let that go. This feeling is by no means, we hope, extensive, and cannot exist where labor, both of body and mind, are held honorable.

Such are some of the discouragements to education; and never, till public opinion is right, will it be otherwise. The best and ablest minds are driven from the fields—will not enter it, will not follow a profession so needful yet so disheartening—so unrequited, while a thousand other fairer ones, fairer both for profit and honor, are open. The only way to get, to make good teachers, is to be just and generous towards them. When they are counted the peers at least, if not the superiors of the land; when a teacher is looked upon by parents as necessary help in the great work of fitting a being for time and eternity; and by the child as a second parent, a next best friend, a guardian and guide to whom their obligations can never cease; one in authority over them for their good—then, and not till then, will things be right. When parents are willing to make almost any sacrifice to educate their children, if that is their only way; when they are willing to repress luxurious extravagance, and to pay for instruction the sum of a single day's or night's prodigality, equal perhaps to a whole year's education of their family; or if they are able to be extravagant, when they are willing at least to be just towards their instructor, under whom their children's highest welfare and their own is at stake—paying him liberally and promptly; when all prejudices shall be removed—all misconceptions of teacher's duties—a teacher no longer considered a tyrant—if really so, no teacher. Then we repeat shall things be right.

The way to make a profession fulfil its highest duties is to properly appreciate the follower of that profession. Then in that profession will be enlisted the greatest, the wisest and the best—as the philosophers, teachers of old. Then the public will make the means they need; education will take its proper standard—and forth will all its blessings. But, until then all our boasts about "diffusions of knowledge"—"a pure government and a free press"—all our ambition for potting together stones, bricks, timbers, and calling them Colleges, Universities, Academies, Gymnasiums, School-houses, or any thing else, will be but a cheat, a delusion, a mockery, a self-deception. The soul, the life giving principle will be wanting, and little left but an empty name.

Again—to love instruction and pursue it rightly, we must love that by which it is gained—need we say labor? Love and honor it as the true basis of every man's worth. The child should early be taught to labor, bodily labor, or he will not love head labor. Every boy should be taught some manual trades besides his other studies, for the profit of his mind; or if the worst come—which may come to all—like the German basket weaver, he may earn an honest living. Manual labor would mitigate many of the maladies of so-

dentary and literary men.

Men should labor for themselves, respect it in others—should honor the honest laborer, the artisan, the handicraftsman, who toils for his fellow man, and pays them all their due. Honor such, for they are infinitely above the street loafer, the coffee-house lounging, the sauntering idler, the cloth-made gentleman, though he be rich, or, which is most likely, though he swindle out of others the aristocratic privilege of doing nothing—feeds at the expense of his host, dresses at the cost of his tailor, is neat at the charge of his washerwomen, and withal, flourishes a golden-headed stick at the loss of him from whom he took it. Honor the honest laborer, and despite that social pest and moral plague—that itinerant, black-legged and black hearted man, who spends his life in dissipation and gambling—who would play on his father's graves play on his mother's coffin! Still, he is a gentleman! A gentleman! and he pleases the ladies; because he hides his soul and uses his tongue. He can wheedle and flatter, and simper; talk a little about nonsense, and a great deal about *honor*. Such there are, and of such we speak more in sorrow than in anger.

## ALABAMA BAPTIST.

HARPER, ALA.

Saturday Morning, July 1, 1843.

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All Baptist Ministers are requested to procure subscribers.

A MINISTER'S and DEACON'S MEETING will be held with the church at Big Creek, Tuscaloosa county, to commence Friday before the 7th Sabbath in July.

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

We perceive from our exchange papers that many parts of our country are enjoying most refreshing showers of Divine grace. Thousands are awakened, and multitudes are rejoicing in the Saviour. Why is it that this part of God's moral vineyard is so dried and parched up? Christians, this is an important inquiry! Where does the fault lie? In the arm of Jehovah! No. His arm is not shortened that it cannot save. In the heaviness of his ear? No. He is ever attentive to the prayers and wants of his people. In the insufficiency of his grace? No. That is infinite, inexhaustible and as boundless as eternity itself. Where then does the fault lie? In our wicked and rebellious hearts, brethren. We have forsaken the Lord. We have hewn out for ourselves cisterns, broken cisterns that can hold no water. We are living at a guilty distance from God, and so long as we pursue this course, we may not expect the blessing of heaven upon us. Cannot the multitudes around us, who are living without God, and without hope in the world, arouse us from our lethargy, move us to pity their lost and ruined condition, and influence us to make use of the means which God has given us for their salvation? How callous must be our hearts. How indifferent must we be to the glory of God, the salvation of sinners and the prosperity of Zion. And what base ingratitude! We profess to be the children of God. We profess to love Christ, and his cause. We profess to be conversant of our entire dependence upon him for life, and for all the temporal and spiritual blessings which we enjoy. We acknowledge that it is "in him that we live, and move, and have our being," &c., &c.; and yet our whole life is a palpable denial of it.

May the Lord humble our hearts, lead us to the foot of the Cross of Christ, and enable us to pray fervently, and without ceasing for an outpouring of his Spirit upon us, and upon our churches, that we may no longer "live at this poor dying rate."

We trust that the communication of "D. F. R." which we clip from the Baptist Advocate, will be carefully perused by every professing Christian into whose hands this paper may fall, but more especially by professors as are seldom, if ever seen in the house of prayer. And as you read it, my brother, see how far the suggestions here made correspond with your own character. If you find that they are applicable to you—that you take but little or no interest in the assemblies of the saints, and that you have time and again resorted to the most ridiculous and silly excuses; in justification of your delinquency, let me ask you to search your heart, and to ascertain, if possible, whether or not you are in the faith. You may be deceived, and you may deceive others; but God you cannot deceive. The fact of your having professed religion, and connected yourself with the people of God, by no means constitutes you a true Christian. Christ says: "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Again—"Many are called, but few are chosen." Many there are who have a name to live, but are absolutely dead.

They may have the form of Godliness, but be totally destitute of its spirit and power. How are we to determine whether a man is a Christian or not? Let the Savior reply. "If ye love me, keep my commandments." "If ye love me, ye will keep my commandments." "A good tree cannot bring forth evil fruit; neither can an evil tree bring forth good fruit."

"Ye shall know them by their fruits." Hence then is the criterion by which we are to judge of your character, and of your claims to the dignity and honor of a son of God, and an heir of everlasting life. How few professing Christians there are who can say, as did David—"I was glad when they said unto me—come, let us go up to the house of the Lord." No—it affords them no pleasure whatever. There is no congeniality of feeling there. If one is asked, by some pious brother, who is on his way to the prayer meeting, to accompany him, the reply is, perhaps, "It is nothing but a prayer meeting." There will be but few in attendance. Besides, I have this that, or the other thing to attend to, and I pray them, therefore, to excuse me.

How dwelleth the love of Christ in the heart of such a man? Think not that you can serve God and mammon, or that you can be accepted of the Lord when your supreme affections are fixed upon the objects of this life. Such presumption is solemn mockery, the consequences of which will be felt most keenly in the dying hour, and blast for ever your fondest expectations of peace and felicity beyond the tomb. Do you wish to glorify God, and to be fitted for heaven? Be consistent. Act out the principles which you profess. Forsake not the assemblies of the saints. Let your light shine before men, that they may be constrained to admire the beauty and the loveliness of the religion of the cross, and to give their hearts to Christ. Use every legitimate means in your power to advance your growth in grace, and your knowledge of the Savior and of the plan of redemption. At the same time be active. Whatever your hands find to do, do it with all your might; for soon you must appear before God to give an account of your stewardship.

### NEW BAPTIST HYMN BOOK.

This work, which we noticed as in course of publication, some time ago, is now out of press, and ready for the churches. The Editor of the Baptist Record has examined the PSALMIST, (which is the title of the work,) and expresses the confident opinion, "that no book of the kind, adopted by the Presbyterian, Episcopal, Methodist, or other sects, contains so much true and elevated poetry, or more fervent and impassioned religious feeling." He adds, "we commend it earnestly to the churches."

Remember the Sabbath Day to keep it Holy.—The Councils of Wilmington, Delaware, have passed an ordinance prohibiting the landing of passengers from steamboats at their wharves on the Sabbath, and all steamboats from touching there unless they contain the United States Mail. This example is worthy the notice of the Councils of Philadelphia, and other large cities, where the Sabbath is shamefully desecrated by steamboat, railroad, and other modes of traveling.

### CHURCHES IN PHILADELPHIA.

In the North American we find the following list of the churches in Philadelphia, taken from the Directory of 1791, compared with the present number, shown by the Directory of 1843:

	1791.	1843.
Roman Catholic,	3	9
Episcopal,	3	19
Friends,	5	8
Presbyterians,	6	29
Baptists,	1	12
Lutherans,	2	4
Methodists,	2	20
Universalist,	1	2
Hebrews,	1	2
	24	105
		24

Increase,

81

From the above it appears, that the Baptist churches in Philadelphia have increased more rapidly in the last fifty years, than those of any other denomination. The ratio of increase has been, among the Catholics as 3 to 1; Presbyterians, 5 to 1; Episcopalians, 6 to 1; Methodists, 10 to 1; Baptists, 12 to 1.

At the last Sabbath School anniversary, at Montgomery, addresses were delivered by several of the ladies, belonging to the different schools, one of which, purporting to be the "Introductory Address," has been forwarded to us for publication. We cheerfully comply with the request, hoping that it may influence the members of other schools in the country to emulate their example, and to elicit those powers of the mind which might otherwise lie forever dormant.

### INTRODUCTORY ADDRESS,

BY C. L. HUNTON.

Bring spared through the dangers and vicissitudes of another year, we are again permitted to hail the return of the Anniversary of our Sabbath School. And when we look back upon our path, and remember the many mercies and blessings of a kind overruling Providence, it becomes us as undeserving recipients, to offer up this evening, upon the altars of our hearts, the sacrifices of thanksgiving and praise, to him "from whom cometh every good and every perfect gift."

While many have been added to our number during the past year, two have been removed from us by the relentless hand of Death. Two of our fellow scholars, who upon the occasion of our last anniversary were with us in all the vigor of youth—upon whose cheeks then bloomed the rose of health, and in whose eyes sparkled the fire of life—

have fled like untimely flowers before the frost, and chilling blast of winter. Their hopes, like the morning sun, obscured by the clouds, how soon they have vanished and fled. The sun of their life has just set, while it is yet morning—teaching us all the truth, that the sickle of Death discriminates not between the old and the young, but that all alike contribute to his melancholy harvest. Thus the reverend dead must bow to his summons; and how loud the voice of admonition is heard—"Be ye also ready, for in such an hour as ye think not the Son of man cometh." But may we not indulge a hope, that while their names are inscribed upon the ample pages of mortality, they are likewise registered in the Saint's Book of Life—and we trust that to-day, while we are celebrating the Jubilee of our School, their spirits are engaged in celebrating the triumphs of redeeming grace and dying love.

But let us for a moment forget sad remembrances of the past, dismiss our fears and hopes for the future, and indulge in the pleasing thoughts of the present. What delightful associations cling around this auspicious day! All things about us unite in inspiring joy and gladness. Old Boreas has retired into the chambers of North, and from the Southern climes the gentle zephyrs soft as Angels' breath, and perfumed with fragrant odors, play gently around us. The earth having cast off the weeds of mourning, is again covered with her carpet of green, interspersed with a thousand varied flowers, shrubs and trees, clothed in beauty, and pencilled by the hand of the Deity. The merry songsters—the choir of the forest—the birds of nature—have returned again to delight our ears, while they fill the air with music like the soft melody of Heaven. And while all things animate and inanimate are thus conspiring to cheer our bosoms, shall we, gifted with such exalted powers, draw no inspiration from the volume of nature? It cannot be. Our willing hearts unite in a voice of response and gratitude for the pleasing prospects that surround us.

But let us look abroad upon the world, and see what God is now doing among its inhabitants—America, our own happy country—"The Land of the free, and the home of the brave"—like Mount Zion, beautiful for situation, the joy of the whole earth—while she is enjoying all the blessings of liberty, is largely in the blessings of the gospel. Her swords and spears once drawn to defend her rights, and avenge her wrongs, have been converted into ploughshares and pruning-hooks—the dark portending clouds which for a while obscured the horizon, have been dispelled by the beams of the sun of Righteousness. The thick forests, where once the red man roamed in his native wildness, have been supplanted by the vine and the fig tree—the sanctuaries of the unmolested sons of freedom, beneath which they worship according to the dictates of their conscience. But driven from his hunting-ground, and the sacred mounds that contain the relics of his fathers, the oppressed Aborigine in his far home, and wearied with the strife of battle, while he sighs to bid adieu to his native home—now meekly sits down and listens to the Missionary of the cross—and as the words of life fall upon his ear, his haughty spirit is softened—and the stout heart that was untouched by the shrieks of the mother—and the cries of her helpless children—when his strong arm held the uplifted tomahawk—now softens and melts, at the story of Calvary. But these blessings are not confined to ourselves. Let us then carry our thoughts beyond our own continent—let us cross the waters of the vast Atlantic, and trace the progress of the gospel. In England, where it has long been fettered by civil powers, the gospel light shines brighter and brighter. The established church, with her hereditary priests and bishops, in their sacerdotal robes, arrogating with presumption to be the light of the world, is beginning to totter and fall before that truth, which is mighty through God to the pulling down of strong holds—and fleeing like the shades of night, before the light of day, she is making rapid strides to Popery—and will soon, like Sampson, shorn of his strength, fall beneath the ruins of this modern temple of Dagon! And France, too, from every prospect, will soon emerge from the deep moral degradation, into which she has been plunged by the madness of infidelity and Papal superstition. She has reaped the fruits of the mad experiment of extinguishing the light of the Bible, and enthroning reason as her supreme Deity. Her fair fields have been drenched in blood by her Dantons and her Robespierres—and when the bloody tragedy had ceased, a highway was opened again for the march of Popery. But a bright day is dawning upon France—the blessings of the true gospel are being held out to the descendants of a noble race. In Italy, the land of poetry and song, where the arts and sciences received their birth and flourished in the highest perfection—but who in her vain ambition, and misguided wisdom once stumbled over the cross, and pronounced the gospel a fable, is beginning to discern the light that shineth in darkness. Rome, the modern Babylon, where sits the man of sin—the mystery of iniquity—the woman in scarlet color, drunken with the blood of martyred saints, with her hoards and conclaves of inquisitors, who sit in solemn assembly, to plan and execute their nefarious deeds of cruelty, is beginning to feel the power of truth. Her fires of persecution are almost extinguished, the horns of the beast are broken, and his power and influence is being destroyed, by the spirit of the Lord, and by the brightness of his coming. Ethiopia is beginning to stretch forth her hands unto God—as along the burning shores of Africa, and the fertile shores of Asia, we trace "the feet of Him, that bringeth salvation." And Palestine, in the name of which a thousand associations rush upon our minds—the land of Abraham and Moses; the land of vision and prophecy; and consecrated by the footsteps, the tears, and

the blood of God's incarnate Son—though long trodden under the feet of the Gentiles, and lying under the blighting curse of Jehovah, is beginning to usher in the latter day glory. The Wandering Jew is returning again to the hope of his fathers, and rejoiceth at the thought, that his dead will sleep beside the tomb that contains the sacred remains of the Patriarchs and Prophets. The daughters of Zion, whose hearts have long hung upon the willows in a stinging land, and sighed for the remembrance of Jerusalem, are returning unto Zion with songs and everlasting joy upon their heads. On Mount Zion, where once sat the sweet singer of Israel, with his instrument of twelve strings, and his harp of solemn sound, and where Jehovah was wont to command his blessing even life for ever more, is now erected a church to the once rejected Messiah, which while one of the tribe of Levi casting off his priestly robes, and abandoning the ceremonial rites now points to Calvary, and invites Jew and Greek, barbarian, Scythian, bond and free to come and partake of the blessings of Peace. As far as the ice-capped mountains of Greenland and Lapland, the Gospel tide is swelling. While China, the last and most formidable retreat of the powers of darkness, is beginning to open the way to civilization and religion, which must soon dispel the mists and clouds of error and superstition, that so long blinded their eyes, and as the sword of the Spirit, wielded by the faithful hand of the Missionary, attacks her strongholds, Satan must fall like Lucifer, before its mighty and resistless power.

Thus we see that the knowledge of the Lord is spreading and covering the earth, as the waters the deep sea—the stone sealed in the vision of Prophecy, is rolling and enlarging and becoming a great mountain—the sacred Calvary is infusing itself through the whole mass—the grain of mustard seed has become a mighty tree, beneath whose shade the Gentile Nations have found a glorious rest.

What then has been the instrument used by God in bringing about these glorious results? Among others we name only the Sabbath School. Since their introduction (but little more than half a century ago) the Prophetic waters have become deeper and deeper—Zion's waters have been strengthened and her cords lengthened. Here the Church has found a nursery from which many of her brightest ornaments have sprung, it has supplied her ranks with faithful watchmen, and her Missionary fields with efficient laborers. The Sabbath School has also furnished our country with some of her proudest and most able sons. And since it is agreed by all, that virtue and intelligence are the sustaining pillars of our Republican Institutions; and that, when we cease to be virtuous and intelligent, we must cease to exist as a nation. How important is it that the youth of our country should be brought up under the genial influence of the Sabbath School. Let the Patriot then, who loves his country, and desires to see its liberties perpetuated, give his countenance and support to the Sabbath School. Let the Christian, whose highest delight is found in the prosperity of Zion, and the peace of Jerusalem pray for the Sabbath School. And let the parents who desire to see their children grow up as olive plants about their table, useful, prosperous and happy, and to preserve them from the snares of vice, send them to the Sabbath School. Oh! how many a mother's heart has been wrung with grief, and her furrowed cheeks scalded with bitter tears, by the folly of her children, growing out of her own neglect, to give them religious education while young. They have followed them to scenes of debauchery; to the drunkard's grave; to State prisons; and to the gallows. But not so with those whose children are taught in Sabbath Schools, where the seeds of morality and religion are sown in their minds in the susceptible days of youth, which soon spring up, and grow with their growth, and strengthen with their strength—being trained up in the way they should go they never depart therefrom—their feet are early directed to walk in wisdom's ways, which are pleasantness and peace.

### Communication.

For the Baptist.

### LETTERS TO A UNIVERSALIST.

NUMBER X.

My Dear Sir:

This letter, so far as I am concerned, must close our correspondence for the present; and as it will contain little else than scriptural evidences of future punishment, I trust you will read them with candor and impartiality, which the sacred importance of the subject demands.

Permit me to remind you, my dear friend, that you have much at stake in this question. If you are right, I have nothing to lose—my error cannot possibly be fatal; but if you are wrong, your error must be fatal to many, and may be so to yourself. Were it, therefore, impossible to arrive at indubitable certainty in relation to it, still it would be wiser and better that we should live with reference to future retribution, and that we should persuade our fellow men to do so in like manner. If we are prepared for the worst, without doubt we shall be for the best.

It will doubtless be remembered by the citizens of Wetumpka, Ala., that Mr. She-hane, in his late discussion with Mr. Chapman, asserted, that "many had embraced open infidelity rather than believe in future punishments;" and he might have added, even Atheism, as Abner Kneeland has done, rather than believe it. But what does that prove? Does it afford the slightest refutation of that doctrine? Not at all. "The fool hath said in his heart: there is no God; but does it then follow, that God does not exist? By no means. Does it not prove, however, that there is in the heart of most, nay of all sinful men, a most violent opposition to that doctrine? Since then this is so, should we not greatly distrust our impar-

tiality in the examination of the doctrine? Nay, since this is so, how can it happen, that such innumerable multitudes have embraced it? I think it will be impossible to account for this but upon the supposition that it is taught in the scriptures.

What have we to balance with this inference in the confessions of Universalists? It is a well known fact, that they argue their doctrine of universal salvation almost altogether from the Old Testament; and yet it is equally well known, that they deny that the Jews had any knowledge of rewards and punishments, except such as relate to this life—that the Old Testament saints had any definite and distinct idea of a future state—that the subject of a future state is clearly taught in the Jewish scriptures. Now, if when upon the subject of a future state, they can find no evidence of that doctrine in the Old Testament, why, when upon universal salvation, do they quote that part of the Bible with so much confidence? I do not find fault with them for referring to that book for any proof that is applicable to the subject; but I do think it uncandid and disingenuous to use texts to prove universal salvation, which they at other times deny to prove even so much as that man will exist in a future state. If the Old Testament will prove universal salvation, it will certainly prove the soul's immortality and the resurrection of the dead. If it will not prove these latter truths, it will not prove the former.

But we have seen already, (No. ix.) that Hosea Balfour denied that he had any "knowledge of a future state," from any part of the Bible, either the Old or New Testament. If then all the evidences of universal salvation, which he could find, do not so much as prove "that man will exist in a future state," how do they prove both that he will exist, and will be happy in that existence? Certainly it is impossible.

I repeat the question, then, if all the arguments in favor of the salvation of all men indiscriminately, so far from refuting the doctrine of future punishment, do not even prove that any will be saved, or even that any will exist hereafter; and if the arguments in favor of future punishment are so clear and so numerous as to produce conviction in the mind of innumerable multitudes in every age and in every country, even in the face of a will to the contrary, what inference is to be drawn? Is not the presumption exceedingly strong, both, that the doctrine is contained in the scriptures, and that the grand reason why we disbelieve it, is because we do not examine it impartially?

Having premised this much, I shall now proceed to lay before you some additional reflections, which to my mind suggest the doctrine of misery to the incorrigibly wicked in a future state.

First. There is a class of texts which assert, that the hope of the wicked shall perish. "The hypocrite's hope shall perish." Job 8: 13. "The eyes of the wicked shall fail, and they shall not escape, and their hope shall be as the giving up of the ghost." Job 11: 20. "The expectation of the wicked shall perish." Pro. 10: 28. "The hope of unjust men perisheth." Pro. 11: 7. Now, is it difficult to see, how these texts will bear on the question before us? Hope contemplates something good. Suppose then, by preaching universal salvation, you create in the mind of a "hypocrite," a "wicked," an "unjust" man, the "hope" the "expectation" of heaven, will not the delusion be fatal to him, when his "hope shall perish?" Suppose you live and die such an one yourself, will it not be fatal to you, when your "hope shall be as the giving up of the ghost?"

The two last of these texts, with others of the same description, acquire still greater force from the fact, that they describe a contrast between the hope of a righteous man and that of the wicked in the hour of death. When Solomon said, "the expectation of the wicked shall perish," he said also in the same verse, "but the hope of the righteous shall be gladness;" and when he said, "the hope of unjust men perisheth;" he said also "a righteous man having died," (as it is in the original,) "his hope shall not perish." Thus also, the "wicked is driven away in his wickedness, but the righteous hath hope in his death." Pro. 14: 32. What rational construction can be given to these texts, if we do not refer them to a future state? Accordingly they are generally understood in that sense. But if this is true, how is it that all men will be saved? Why is the "hope" of some to be "gladness" in the hour of death, and "having died their hope shall not perish," and that of others to perish? What means this difference in that hour? If all men will be the children of God in the resurrection, have not the wicked as much hope in his death, as the righteous have? And if they will realize that hope at that hour, how is it that their hope shall perish? Sir, do not evade these questions. Answer them to your conscience. But,

Secondly. The doctrine of future punishment, is taught in certain comparative phrases in the Bible. "Whoso shall offend one of these little ones, which believe in me, it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Math. 18: 6. Now, how is this passage true, if there be no punishment of the crime mentioned here, of greater weight, and more to be feared, than even "drowning in the depth of the sea?" Certainly no evil that befalls us in this life is greater. "All that a man hath will he give for his life." Of similar import are vs. 8, 9, and ch. 23: 14, 15. Again: "The Son of Man goeth as it is written of him, but woe! to that man, by whom the Son of Man is betrayed; it had been good for that man if he had not been born." Math. 26: 24. What truth is there in this language, if Judas who betrayed his Master, is ever to be "liberated from punishment, and made partaker of eternal happiness? For that will infinitely overbalance all possible temporary suffering whatever its acuteness or continuance might be; and therefore will prove his exist-

ence upon the whole, to be an invaluable blessing." Scott. The passage is also proof against his annihilation, and his exemption thereby from punishment. For however such a man might be preferable to either misery, or the aggregate of pleasures in this life, so far exceeds that of pain, that still it was good for him to have been born if there be no future misery. Indeed if the sufferings which he endured in this life had been the ground of our Lord's expiation, then, it had been far more applicable to the Son of Man, who was betrayed, and to the Apostles who did not betray him, than to Judas; for they suffered more than he did. But why is it, that no such language occurs in reference to them? But once more. He that despised Moses' law died without mercy under three witnesses. "Of how much sorer punishment, suppose ye, he shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace?" Heb. 10: 29. Now, if there be no punishment "sorer" than strangling or stoning to death, inflicted by the law of Moses, whence is it, that the Apostle here says, that the persons described are worthy of such? A man can have no idea of what never has, never will, and never can exist. But when one man's word, is significant of some idea existent in his mind. If therefore Paul had no idea of any punishment greater than the death of the body, how does it happen that here he speaks of such punishment? If the persons described were worthy of a punishment much sorer than death, then it would be just that they should suffer it. If it is just that they should suffer it, then the justice of God will not be executed on them if they do not. This reflection is doubly worthy of your consideration, because Universalists maintain that "no substitute will be granted or allowed," (Messenger of Glad Tidings, No. 7,) and that "justice will have all its demands." Every man shall suffer to the full extent of his deserts." Uni Illus. by Q. A. Skinner, p. 249.

Thirdly. The doctrine of future endless punishment is taught in several texts, which refer to the unpardonable sin. Whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world; neither in the world to come. Math. 12: 3. Now it is admitted on all hands that no man, who has sinned, can be saved without forgiveness; and to make the argument from this text conclusive, we have but two questions to settle: first, not what is the unpardonable sin, (for that our Lord has defined,) but whether it is possible for man to commit it; and secondly, what is meant by the phrase, "this world nor the world to come."

The only reason to suppose that it cannot be committed, is the simple fact that our Lord has not in so many words said it can—but has hinted the expression hypothetically: "whosoever speaketh against the Holy Ghost, &c." But if this will prove it to be impossible that such an offence should ever be committed, then, when he said "Whosoever believeth on him should not perish," &c. (John 3: 16;) and "whosoever killeth you will think that he doeth God's service," (John 16: 2;) will prove, that it is impossible either to believe on Christ, or that any one should have killed one of the Apostles! Nay, if the phrase, "whosoever speaketh a word against the Holy Ghost," did not imply that such an offence could be perpetrated; then the same phrase, "whosoever speaketh a word against the Son of Man," did not imply it possible, that one might speak against him. Will any one doubt whether this latter was possible?

Should it be objected that, "although it is possible to commit this offence, yet we have no direct evidence, that it ever has been, or ever will be committed." Then I reply, 1st. It is not necessary to my argument to prove this; for if it is only possible to commit the sin under consideration, then it is possible that one should not be forgiven. 2d. We are not justifiable in saying, that nothing has ever taken place, but of which we have "direct evidence." If a fact be possible, then it may have existed, although we may not have the evidence of it. If it is possible that the sin before us may have been, or may hereafter be committed, then we may not say it has not been committed. The want of direct evidence to prove that it has not been committed, will certainly go as far to prove that it has, as a want of direct evidence to prove that it has, will go to prove that it has not been committed. 3d. There is strong presumptive reason to suppose, that many both in ancient and modern times have committed it. This is inferred from the known character of the persons addressed by our Lord; and also from the language of the Apostle John, "There is a sin unto death: I do not say he shall pray for it; and there is a sin unto death." 1 John 5: 16, 17. Now where was the necessity of giving direction in relation to an act which never had, and never could take place? The very circumstance of the Apostle's saying "there is a sin unto death," I do not say he should pray for it; and then in the next verse saying, "there is a sin unto death," to my mind at least, strongly implies that such a sin was both possible and actual. If however it were only possible, then it would be possible that some should not be forgiven in this world nor the world to come; and therefore endless punishment is inevitable.

The phrase, "this world and the world to come," has taxed all the ingenuity of Universalists, and yet it remains impervious to all their corroding criticism. If, as they say, "this world" means the Jewish dispensation, then "the world to come" means the gospel dispensation. But these two embrace the whole of time; and therefore on their own ground, there is a sin which shall not be forgiven in the whole of time. Where then will it be forgiven? Where will the sinner suffer the full deserts of his sin? I suppose after death. But if we compare what Matthew has said on this subject with what Luke and

Mark have said, it will be found, that this phrase includes the whole existence of man. Luke says, "unto him that blasphemeth against the Holy Ghost it shall not be forgiven him." Chap. 12: 10. Mark says, "he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Ch. 3: 29. Now what sort of qualification, restriction, or limitation can you give to this language so as to get such offenders to heaven? These passages admit of no evasion, no exception, no qualification, other than by denying the possibility of the sin, which on the one hand is without any reason, and on the other would make the words of our Lord perfectly nonsensical. But,

**Fourthly.** The doctrine of future punishment is taught in all those scriptures, which refer to the retributions of the righteous and the wicked. My limits will allow me to notice only a few of these; and as Universalists think that Paul was so opposed to that doctrine, I will make my quotations from his epistles. "God will render to every man according to his deeds. To them who by patient continuance in well doing, seek for glory, and honor, and immortality; eternal life: but unto those who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, to every soul of man that doeth evil, of the Jew first, and also of the Gentile."

• • • For there is no respect of persons with God." Rom. 2: 6, 11. Now if all men will go to heaven, why did not the Apostle say that God would render eternal life to both classes mentioned in this text? Why did he say, that God would render "eternal life" to some, but "indignation and wrath, tribulation and anguish" to others? Did he mean that this punishment would be inflicted in this world? Then the eternal life given to the rest will be in this world also; for who ever heard of a sensible man interweaving rewards and punishments in almost the same sentence; the first part referring to eternity, and the latter part to this world? and yet not even reminding his readers, that he has in his mind two states, one after and the other before death?

But we are told, that Paul has not mentioned the word *hell* in his writings in reference to future punishment, and therefore he did not believe that doctrine! Is not this a logical argument? If then Paul believed in universal salvation, how does it happen that he has not mentioned the word *universalism*, *universalist*, nor any thing of the sort? Again; if because Paul has not mentioned the word *hell*, therefore he did not believe either that there was a hell, or that men would be punished in hell forever, then assuredly Christ did believe in both. Why? because he has used that word. Arguments must be scarce where such quibbling is necessary to support a system.

Again; the impartiality of God, which Paul preached, is thought to prove, that he did not believe that a part of our race would be rewarded, and a part would be punished in the world to come. But do you not see that this is the very ground upon which he bases that doctrine? God will render to some eternal life; and unto others, indignation and wrath, tribulation and anguish. Why? because "there is no respect of persons with God." If therefore you think the impartiality of God conflicts with this doctrine, you may rest assured, that you do not understand the subject as Paul did it. If one so humble as I am, were permitted to correct your mistake, I would say that it lies in confusing the character of men with the person of men. Paul did not say there was no respect of character with God, as universalists say; (see No. 7.) but there is no respect of persons with God. He said that God would render eternal life to those who patiently continue in well doing whether Jew or Gentile; but indignation, &c., to every one that doeth evil whether Jew or Gentile. But let us hear him again.

"It is a righteous thing with God to recompense tribulation to them that trouble (or persecute) you; and to you who were troubled (or persecuted) rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." 2 Thes. 1: 6-9. Now what is the meaning of this passage addressed to a body of Gentiles, if there be no future endless punishment? Suppose you were travelling in a strange place, and were to hear a minister, not endeavoring to explain away these words, but enforcing them in all their naked simplicity, would you not think that he held the doctrine of future punishment? May I then be permitted to ask, what is the difference, whether that minister were R. S. S., or the Apostle Paul? If when you hear him quoting and enforcing these words just as they stand on record, you forthwith judge that I believe in future endless punishment, then if you had heard the Apostle use them, you must have judged that he held that doctrine. But what is the difference whether you had heard it in a sermon of his, or whether you read it in his Epistles? If when you heard him preach it you would draw the conclusion above, then when you read it in his letters, you cannot avoid the same conclusion.

You will notice here, that Paul says, "it is a righteous thing with God to recompense tribulation to those who trouble or persecute; and rest to those who are troubled or persecuted." But if this be so, then it would be an unrighteous thing in him not to do it. What now will you do upon your system of impartiality?

But the correctness of Paul's language will appear the more evident, if we remember that by a special intercession of the great God, those who suffer for righteousness' sake, are not permitted to avenge themselves. It is made imperative on them to give place to wrath, from the consideration, that "vengeance belongeth unto God and that he will repay." Rom. 12: 19. If then, God hath bound them up, so that they cannot avenge themselves, and yet he will not avenge them, will it not be an unrighteous thing in him?

In the Messenger of Glad Tidings, (No. 17,) the editor, Mr. S. J. McMorris, labors a column and a half, to prove that John Calvin was a murderer; and in No. 3, of the same paper, Mr. Sheane, of Georgia, enumerates

15,260,000 persons who had been butchered by the bloody hand of persecution, in a few years. If he had labored a little harder, he might have found perhaps that 30,000,000 more had been put to death in the same manner; and to these he might have added innumerable millions killed in war. For the sake of the argument however, I will admit just what these gentlemen have stated, and then I ask, do they still tell us in the next breath, that all those bloody persecutors have been carried to heaven with the murdered victims of their cruel rage? I confess I am not a little astounded to see such articles in a Universalist newspaper. It is not material what the object why such articles are published, whether as an expression of opposition to other denominations or not; they do more to place Universalism in a ridiculous light than to affect the doctrines of those who opposed Universalism. For on the one hand, we no more contend for the salvation of a murderer in our denomination, than we do for that of one out of it; while on the other, it shows that Universalists are willing to place themselves in the most awkward and ridiculous attitude of carrying multitudes of murderers without number to heaven, in order to express their virulence against those who may differ from them. But let me assure you on the authority of God's word, that however Universalists may imagine, yet it is a righteous thing with God to recompense tribulation to those who trouble, and rest to those who are troubled.

I am now admonished, that although I have not alluded to one half of those classes of texts (not single texts) which I had wished to point you to, yet my limits have been covered. What I have said, to a candid man will doubtless prove future punishment. If this is done, then the *onus probandi*, the burden to prove that it will ever be terminated, falls on those who assert that it will be. (When this is undertaken in my region, I hold myself pledged, should my life and health be spared, to meet it. In the mean while permit me to tell you to "be not deceived; for God is not mocked; whatsoever a man soweth that shall he also reap. He that soweth the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap everlasting life." Gal. 6: 7, 8.

Yours, &amp;c.

R. S. S.

From the Herald.

## THE HOWARD INSTITUTE.

The examination of this institution came off last week. We were prevented by circumstances from attending except only a few moments on the morning of the first day, when only the smaller classes were examined. We were much pleased, however, with their proficiency. The various reports, however, we heard from others more deeply interested, plainly evinced their high approbation, and gave an earnest that the Howard Institute will take its stand among the first seminaries of learning in the State.

The trustees have determined to create a professorship of Theology in this Institution. We learn with much pleasure, that Rev. Jno. L. Dagg, of Tuscaloosa, has been selected to fill that chair. The appointment is alike wise and judicious. Mr. Dagg is an accomplished scholar and a profound divine, and, perhaps, as well qualified in every regard to discharge the important and responsible duties of that chair, as any man who could have been selected.

The examination continued through two days, terminating each evening with an exhibition of declamations, the last being original pieces. We were present, and very much entertained at each. Sufficient importance is seldom attached to this branch of a young man's education; and we must say, that we were agreeably disappointed that it had received so much attention. We do not know that we have ever seen so large a number of boys congregated together, among whom there was so great a proportion of fine speakers.

On the first evening, the smaller boys spoke, with a few exceptions. They were divided into three classes, and to the best speaker in each class was awarded a medal by the decisions of judges appointed for that purpose. The task was difficult indeed to discriminate between the young aspirants, and really there was much delicacy in making a distinction when all performed so well. The judges would much rather have preferred to award a medal to each.

The last evening was an intellectual entertainment. As was before mentioned, the pieces spoken were original compositions. Some of them were of a high order. All of the young gentlemen acquitted themselves with very considerable credit.

## THE NESTORIANS.

This sect of Christians, residing in Persia and Mesopotamia, are attracting considerable attention on account of the missionary labors which are successfully prosecuted among them, by the American Board; and we have thought that some brief notices of their history would be acceptable to our readers, especially as so little is known of them by the people of this country.

The very existence of such a sect of Christians in the East was unknown to the Western churches, till they were discovered by Messrs. Smith and Dwight in their researches in Asia, in the year 1840. According to Mosheim, Nestorius, from whom the sect derives its name, was born and educated in Syria, was a presbyter at Antioch, and was consecrated bishop of Constantinople, A. D. 428. His prominence, his boldness in correcting prevailing superstitions, and perhaps the rashness of some of his theological speculations, made him the object of dire oppression on the part of his cotemporaries, particularly of the ambitious Cyril, then bishop of Alexandria. He was arraigned on the charge of heresy—excommunicated at Ephesus by the third ecumenical council in 431—banished to Arabia Petrea—transported to one of the Oases of Libya—and died in Upper Egypt. One charge brought against him was, that he refused to apply to the Virgin Mary the title of *Mother of God*. This charge he studiously avoided. Another was, that he invested Christ with two persons as well as two natures, but this charge he perseveringly denied. Though on some points, his theological views were not entirely in unison with those of orthodox men at the present day, yet he was probably quite as near the truth, as many of his persecutors. The cause of Nestorius was warmly espoused by his numerous advocates, particu-

larly in Mesopotamia and Persia, where his doctrines took deep root, and where they have remained to the present day. Under the tolerant policy of Jheagis Khan, the Nestorians were received into favor both in the camp and at the court; and under the exterminating sway of Timurshah, they were reduced almost to destruction, and escaped only by hiding themselves in the fastnesses of their mountains. For more than a thousand years they have furnished some of the noblest specimens of heroic devotion to the maintenance and spread of the Gospel, which adorn the annals of Christianity.

Dr. Grant supposes that the Nestorians are the descendants of the *Ten Tribes*; but Mr. Perkins thinks that the Jewish origin cannot be satisfactorily demonstrated. According to the most authentic information, their number is one hundred and forty thousand, more than one hundred thousand of whom inhabit the mountains of Koordistan, and the remainder the valley of Oroomiah in the northern part of Persia. Their theological views are probably more correct than those of any other Oriental sect, but vital piety can hardly be said to have an existence among them. They have received the American missionaries with cordiality, and the prospects of reviving this languishing branch of the Christian church is highly encouraging.—*N. E. Puritan*.

From the Marion Herald.

Marion, June 26, 1843.

Mr. Love.—We had the pleasure of attending the examination which passed off, last week at the Howard school. Many ladies and gentlemen were present, and were highly pleased, we thought, with the intellectual repast which was served up for them so well, on that occasion. It is not my purpose to puff that Institution, but to give praise to its teachers and pupils, to whom praise is so justly due.

The examination upon all the different branches of study was very rigid, and would have been creditable to the Professors and students of any of our Colleges. The several classes in Algebra and Geometry sustained themselves well, and proved to their hearers, most conclusively, that they did not demonstrate the propositions, which were given them, from memory alone, as is often the case in some schools, but that they comprehended very clearly, the reasoning of every problem which they were called on to solve. In the examination of every class in Mathematics, different gentlemen, by request, selected some of the most difficult propositions for solution, which were explained by the students with the greatest ease and beauty, thereby removing from the minds of the most suspicious every impression that they had their respective parts assigned them to recite beforehand.

The different classes in the Latin and Greek languages sustained themselves equally as well. They read, parsed and scanned with accuracy and much good taste, showing, at the same time, a familiar acquaintance with all the niceties of those languages.

The classes in all the other branches of study were not surpassed by those of which we have just spoken. But the examination was rendered still more pleasing, by the handsome declamations, with which the students frequently favored their audience.—Their pieces were well selected, and they pronounced them with much composure of mind, elegance of diction, and gracefulness of manner.

The several orations, essays, &c., delivered by some of the young gentlemen were written in good style and would have done honor to older pens. In our reflections on the examination we could not but wish that we had to spend the days of our boyhood again, and that too in the Howard School.

We think, then, that we can say, with much propriety, to parents, if they wish their sons to be taught good morals and to receive thorough classic educations, bring them to Marion, and entrust them to the care of Messrs. Sherman and Lindsey, and they will do them good.

Here, too, they may bring their daughters with their sons. The Female Seminary and Judson Institute will compare, we think, with any other female institutions in our country. If any one doubts it, let him attend the examinations in those schools, and judge the tree by its fruits. He will then, no doubt, agree with us.

We have been induced thus to write, not through any improper motives, but to recommend an Institution to the friends of learning, which is certainly worthy of their highest consideration.

## IT IS ONLY A PRAYER MEETING.

Every Christian acknowledges the importance of public and private prayer. Its efficacy cannot be doubted, for the promises of God are sure and many. We are commanded "always to pray and not to faint"—to "come boldly to the throne of grace; that we may obtain mercy and find grace to help in time of need." We feel that this is a high privilege; and we know that we cannot advance in holy things, or in spiritual knowledge, unless we possess and cultivate a spirit of prayer. God has assured us that this is the way whereby we can approach him—and that if we ask aright, nothing doubting, our supplications will be heard—our requests granted. Every true disciple of Christ will readily confess that if this privilege was taken away, there would be nothing to lean upon but a broken reed. How is it then that the Church prayer meeting is the most thinly attended of any service? How is it that so few are there found lifting up their voices?

"In the sublimest strains  
That reach the Majesty on high!"

How is it that the least trifle is made a sufficient excuse for absenting ourselves from the place of prayer?

It is painful to listen to the manifold excuses made for a non-attendance on the means of grace. Pleas of absence are put in that would not stand at an earthly bar; and how must they appear at the bar of God?

Brother A., are you going to the meeting to-night? "No, I believe not," is the reply. "What the appearance of rain, and I do not feel very well." Besides you know it is only a prayer meeting?"

Brother B., are you going to the meeting to-night? "I don't think there will not be many present." The Church seems to be in a cold state. "I know it," says brother B., "but I have some friends from the country visiting me, and I must pay them that attention which they deserve. I should like to go, but no matter, it's only a prayer meeting."

Come, brother C., it is time we were going; I never like to be late at meetings; for it disturbs those who are already there, and is a bad example to those who are inclined to be dilatory. "Well, I did not think of going this evening, brother; I have been hard at work all day, and had thought to stay at home this evening and rest a little. I hope you will have a good time. I believe however, that it is only a prayer meeting."

Brother D. cannot go, for he is behind-hand in writing up his books, and is consequently pressed for time. (He spent an idle hour in the morning in—his gallery of paintings.) It is impossible for brother E. to attend, for he has a previous engagement. (To go and hear Signor somebody sing.)—Brother F. has to make one of a select few at the house of sister G.; and thus it runs on. This one cannot go, and the other will not go; and what is the result? The prayer meeting is thin. The church languishes—vital religion is not cherished—and the hearts of the members become cold. The pastor finds himself comparatively alone. He labors and strives to do his duty, but there are few to "hold up his hands." It is only a prayer meeting! God is not called upon for his blessing, and no wonder that his spirit is not shed abroad in the hearts of the people.

My reader, if you are not in the habit of attending to this duty, take my advice, and do so. Wake up! and you will find that from the prayer meeting goes forth an influence that steps not upon the earth, but ascending calleth down high and holy influences from heaven. D. F. R.

## FEMALE PIETY.

The gem of all others which enriches a lady's character, is unaffected piety. Nature may lavishly much on her person—the enchantment of the countenance—the grace of her mien—or the strength of her intellect; yet her loveliness is uncrowned till piety throws around the whole the sweetness and power of her charms. She then becomes unearthly in her temper—unearthly in all her desires and associations. The spell which bound her affections to things below is broken—and she mounts on the silent wings of her fancy and hope to the habitation of God, where it is her delight to hold communion with the spirits that have been ransomed from the thralldom of earth and wreathed with a garland of glory.

Her beauty may throw a magical charm over many; princes and conquerors may bow with admiration at the shrine of her riches, the sons of science and poetry may exult in her memory in history and song; yet her piety must be written in the "Book of Life," that when mountains fade away, and every memento of earthly greatness is lost in the general wreck of nature, it may remain and swell the list of that mighty throng which have been clothed with the mantle of righteousness, and their voices attuned to the melody of heaven.

With such a treasure, every holy gratification on earth may be purchased, friendship will be doubly sweet, pain and sorrow will lose their sting—and character will possess a price far "above rubies"—life will be but a pleasant visit to earth, and death the entrance upon a joyful and perpetual home. And when the notes of the last trump shall be heard, and sleeping millions awake to judgment, its possessor shall be presented faultless before the throne of God, with exceeding joy, and receive a crown of life that shall never fade away.

Such is piety. Like a tender flower, planted in the fertile soil of a woman's heart, it grows, expanding its foliage and imparting its fragrance to all around, till, transplanted, it is set to bloom in perpetual vigor and unfading beauty in the paradise of God.

Follow this star—it will light you through every labyrinth in the wilderness of life—gild the gloom that will gather around you in a dying hour—and bring you safely over the tempestuous Jordan of death into the haven of promised and settled rest.

## 1,400,000 CHILDREN.

It was stated on the platform at the late anniversary of the American Sunday School Union, that there were one million four hundred thousand children in the Valley of the Mississippi, for whom no provision for Sunday school instruction is now made. It is incredible, and yet it cannot be gainsayed. What a mass of mind to operate on and to mould. What a mighty influence will these little ones exert in another generation. Among them may be future Presidents, and future Congressmen, and other leaders of government. Who knows! and who shall rear and teach them? Shall Protestants or shall Antichrist with all its enticing yet withering forms and ceremonies. If the former, our country is safe. If the latter, we shall soon have to sing a dirge over all our religious charities, our religion, and our liberty.

**Cure for a Heavy Heart.**—The following method of "driving bad care away" was recommended by Howard, the celebrated philanthropist.

"Set about doing good to somebody.—Put on your hat and go visit the sick and the poor, inquire into their wants, and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."—*S. Christian Advocate*.

## IMPROVE ALL THE LAND.

At the sides of fields, near the wall or fence, where the plough cannot be brought to work, there is often a strip of land left unimproved, which, if dug with a spade and planted with winter squashes, beans and bush peas, would, with little or no after cultivation, pay the farmer as well as any other portion of his land. And this need not interfere with the attention demanded by the crops on the main body of the field, but can be done after their wants have been attended to, and at a time when the farmer is comparatively at leisure.

This may seem a small matter—but these little are not to be despised. I have seen such strips of land left unoccupied by any useful growth, which if improved as above suggested, would, I verily believe, have yielded as much profit as accrued from a quarter of an acre of the crops in the field—supposing them, if corn, to have given 50, or if potatoes, 200 bushels per acre.

I maintain that it is good policy not only to cultivate a little land and cultivate, that well, but also to make every inch of that of use in the production of some crop. Leave no more space than is absolutely necessary for a due operation of heat and air, and for working the crop, (and this is much less, in my opinion, than is generally allowed,) and let the borders of the fields be made to contribute in some way to the general profit.—Our acres, improved to the best of our ability, return us but a meagre profit—but the cases are many in which this might be enhanced by practising the suggestions above submitted.—*N. E. Farmer*.

**Temperance among the Slaves.**—A distinguished citizen and large owner of Negroes in Virginia writes—"My efforts for the improvement of my Negroes, were directed to their personal comforts; being satisfied in order to raise them in moral character, their physical necessities should first be provided for, to some reasonable extent.

I found houses above the common order, also requiring that they should appear in clean clothes at stated periods, and that their meals should be served at precise hours, &c. &c., soon began to exert a beneficial influence.

These and similar principles governed my system of policy, before I became a decided follower of our common Lord and Master.—But the measures which were conceived only in reference to temporal advantages, I have since found greatly subservient to my plans for their religious improvement. But of all the auxiliaries I have had recourse to, I have found none so effectual as the *Temperance Reform*. At the first appearance of this great moral movement amongst us, I thought I saw in it a potent instrument, for the moral improvement of servants, presented to the hands of all Masters who would qualify themselves to wield it, the first and indispensable condition of which is, to set the first example of abstinence themselves. I hardly need tell you, the marked influence which such a measure has exerted upon the character of my Negroes, their happiness and respectability have greatly increased, and I set a higher value upon them, while I can now afford to treat them better than I could formerly.—*Report of the Liberty Co Assoc. Ga.*

## DOCTRINES OF THE GOSPEL.

They are those which constitute, not the dress, but the soul of Christianity; those which make the religion of Christ to be, not natural religion nor deep-learned philosophy, but the gospel. They are the doctrines which cluster around the cross of Jesus, and which teach the deep and fatal sinfulness of man; the atonement as a propitiation by sacrifice; the necessity and office of the Holy Spirit in our conversion; and justification by faith alone, putting on the righteousness of Christ. These are not "cunningly devised fables," nor, as some hold, idle speculations having no connection with a giddy life, about which therefore, men may amuse themselves if they will, and which they may drop in their pleasure. But they are the very seeds of holy character and of holy practice. They are the enginery of truth, by which the Spirit quickens us, and through which he breathes into us the new life.

Study these doctrines then, and go deep into the knowledge and experience of them. One of them in particular is a key to the right understanding of all the others; I mean the doctrine of your justification by faith and not by works. This shows you how pardon and acceptance to the lost sinner come by Jesus Christ. This shows you that sceptre of mercy, of which the one end is in the royal hand of Zion's king, while the other, touched reverently by the right hand of God, and obedient faith, raises the prostrate soul into the joys of forgiveness and into the dignity of a child of God. Get this doctrine by heart. It will make all others easy. It will throw light through the whole scheme of your redemption, and help mightily to build you up at parts of the true "spiritual house."—*Dr. Stacey*.

**The Silver Hook.**—Dr. Franklin observing one day a heavy young fellow, whom he knew to be an excellent blacksmith, sitting on the wharf bobbing for little mudcats and eels, he called to him, "Ah Tom, what a pity it is you cannot fish with a silver hook." The young man replied, "he was not able to fish with a silver hook." Some days after this, the doctor passing that way saw Tom out at the end of the wharf again, with his long pole bending over the flood. "What, Tom!" cried the doctor, "have you got the silver hook yet?" "Heaven bless you, doctor," cried the blacksmith, "I am hardly able to fish with an iron hook." "Pull pull!" replied the doctor, "go home to your anvil, and you will make silver enough in one day to buy more and better fish than you can catch here in a month."

A youth named George Lane, has been committed for trial at the Municipal Court for disturbing the services in Bowdoin square church, on Sunday last. He took his seat in a free pew, cleaned his nails, whittled the pew, drummed with his feet, hummed some tunes, and pronounced "Amen!" at the close of the last prayer, sufficiently loud to be distinctly heard by the congregation.

## SCRAPS FROM HENRY.

"We ought to bear one another's burdens, not to drag to them?"

"Fervid, faint hearted people, are not fit to be employed for God; and among those who are enlisted under the banner of Christ, there are more cowards than we think there are."

"Towards will seem valiant when the danger is over; but those consult their reputation who try their courage when danger is near."

"Many are taught with the briars and thorns of affliction, that would not learn otherwise."

"Many are led into false ways, by one false step of a good man."

"Those who design ill themselves, are commonly most apt to suspect that others design ill."

"Proud and haughty people are often made in a little time to change their note, and to dread those whom they most despised."

"Villages are cities to a contented mind."

"Good men are more solicitous and desirous to know the duty that is to be done by them, than to know the events that shall be concerning them; for duty is ours, events are God's."—*Caledonian*.

**REMARKABLE PHENOMENON.**—A gentleman in the vicinity of this place, exhibited in our town a few days since, two young turkeys, obtained from the same nest, having each four eyes and two bills—in other words distinct double heads. From the slight examination we made, we think there was no connection of the brain, although from the bill's back there was perfect union. The neck was natural. They are now in possession of a physician of this place, and may be seen by any one.—*Sandersville Telescope*.

## A FEW HINTS TO KEEP AWAY HARD TIMES.

Rise early in the morning, and be diligent during the day, attend to your own business and not worry yourself by your neighbor's concerns.

Give encouragement to home industry, and in all cases give preference to American manufactures over foreign.

Instead of following the fashions of Europeans, cultivate a spirit of independence and decide for yourselves how your coat, hats, and boots shall be made.

Keep out of the streets, unless business calls you to transact that which you cannot do in your stores, shops, and dwellings.

By all means keep away from drinking and gambling houses.

When you buy an article of clothing, study commendable economy; at the same time get a good article, and when made, take particular care of it, and wear it out, regardless of any changes of fashion. Fashion is a great tyrant, and men are fools to be slaves to it.

Stay at home at nights, improve yourselves by reading, writing, or instructive conversation, and retire to your beds at an early hour.

Be kind to your relations, obliging to your friends, and charitable to all, and never permit your bills with the printer to run over a year.

**Home and its Affections.**—How sweet are the affections of kindness! How balmy the influence of that regard which dwells around our firesides! Distrust and doubt darken not the brightness of its purity; the cravings of interest and jealousy mar not the harmony of the scene. Parental kindness and filial affections blossom there, in all the freshness of an eternal spring. It matters not if the world is cold, if we can but turn to our dear circle, and ask and receive all that our heart claims.

## HISTORY OF THE BAPTISTS.

**DER SIR.**—I take this method to invite your prompt and cordial co-operation to hasten and mature this laborious undertaking which I am happy to state meets much favor with the Baptist public.

I want to give some account of each Association, Conference, Yearly Meeting, and of all Public bodies of all parties of baptists, with their Complete statistics, on the plan laid down in my *Historical Correspondent and Inquirer* a paper which I have lately published, and which is devoted exclusively to my historical pursuits. It is for gratuitous distribution, for the purpose of soliciting the needful aid.

A second number is soon to be published, and as I want to send them freely to all parts of the country, my main object in this note, is to obtain facilities for so doing.

One of my greatest difficulties in the business of corresponding, is to find the right kind of men, and to ascertain their Post Office address.

Among the numerous readers of all the Baptist periodicals, in which I wish this notice to circulate, many will see it who may be willing to afford me aid, but who have hitherto been unacquainted with my wishes and wants in this business, and to whom none of my Circulars and papers have been sent, for the reason above stated.

To all such I would say, that if they will drop me a line, with the proper Post Office address, they shall have an immediate supply. Send on your Minutes without delay. Direct to me as a minister, or Post Master, Pantucket R. I.

May, 4th 1843. DAVID BENEDICT.

**MR. EDITOR.** Please to give the above one insertion in your publication. I have made the article as short as possible that it may not be a burden to the smallest paper. If any charge attends it, place it to my account for your paper, which will be settled when my book is out, yours &c. D. B.

P. S. this small (*Free Will Baptist*) paper is published in this place. I shall send a copy, with pleasure copy, to all papers for which I subscribe.

## Poetical Department.

From the Christian Reflector.

"I WOULD NOT LIVE ALWAY."

O, no! I would not always live;  
I could not bear to dwell  
Forever where the curse of God  
In awful justice fell.  
I would not always live where sin  
Has made her dark abode;  
Though dim the light to purer worlds,  
And rough and wild the road.

Though, swiftly to earth's highest bliss  
Might bear my youthful heart;  
Still I should bear my secret soul  
Exclaim, "I would depart."  
The garlands of that bliss would fade;  
And dying, seem to say,  
"All, all is vain and transient here,  
And destined to decay."

I would not always live where those  
I love so soon depart;  
Too often o'er the coffin tier  
There bends a breaking heart;  
Too oft the language of the soul  
Is wail and wailing strain;  
And words of mortal sympathy  
She asks, but asks in vain.

I could not always bear to live  
Where friendship hath a thorn,  
Where lips that breathe in smiles to-day,  
To-morrow curl in scorn;  
And wasted love too oft returns  
To wound the giver's heart,  
While he who scorned the proffered gift  
Triumphs o'er the smart.

Where bliss is but a phantom, chased  
By morbid, seditious fears;  
Where stings too late are mourned, concealed  
Beneath the treasure tears;  
Where groveling hope no'er lifts the soul  
To heaven's undying bliss,  
But turns her wings from brighter worlds,  
And chains them down to this.

Where o'er the soul too oft, unchecked,  
Fierce passions madly sweep,  
Like angry billows' wild career  
Swift o'er the troubled deep.  
Give me a calmer, purer sea,  
Where bark in safety rides,  
And reach the port, and never wreck  
On passion's raging tide.

I would not always have my heart  
So deeply stained with guilt,  
So reckless of the precious blood  
On Calvary freely spilt;  
Now yielding to the tempter's voice,  
Now flying from his snare;  
Now living in sinful ease,  
Now bowed in grief and prayer.

I would not always have my love  
So trifling and so cold  
For Christ, when his for me no tongue  
Has ever sung or told.  
And can I ever love him so,  
And yet too oft forget?  
The waters of his grace I drink,  
But ask not whence they flow.

O, no! I would not always live  
Mid darkness, sin and strife;  
Three blessed be the golden hopes  
Of pure, celestial life.  
And welcome, Death—I fear thee not,  
Earth I would gladly resign;  
Would always live in heaven's bliss,  
My God! that life be mine!

Brooklyn, March 1. A. M. C.

## "WITHOUT NATURAL AFFECTION."

Romans 1:31.

After passing a ridge of hills, and advancing a considerable way on the plain, we discovered at a distance, a little smoke rising amidst a few bushes, which seemed to skirt the ravine. Animated with the prospect, we hastened a forward, eagerly anticipating a delicious draught of water, no matter what the quality might be. When we had arrived within a few hundred yards of the spot we stood still, startled at the fresh marks of lions, which appeared to have been there only an hour before us. We had no guns, being too tired to carry them, and we hesitated, for a moment, whether to proceed or return. The wagon was yet distant, and thirst impelled us to go in, but it was with caution, keeping a sharp lookout at every bush we passed.

On reaching the spot, we beheld an object of heart-rending distress. It was a venerable looking old woman, a living skeleton, sitting, with her head leaning on her knees. She appeared terrified at our presence, and, especially at me. She tried to rise, but, trembling with weakness, sank again to the earth. I addressed her by the name which sounds sweet in every clime, and charms even the savage ear, "My mother, fear not, we are friends, and will do you no harm." I put several questions to her, but she appeared either speechless, or afraid to open her lips. I again repeated, "Pray, mother, who are you, and how do you come to be in this situation?" To which she replied, "I am a woman; I have been here four days; my children have left me here to die." "Your children?" I interrupted. "Yes," raising her hand to her shrivelled bosom, "my own children, three sons and two daughters. They are gone," pointing with her finger, "to yonder blue mountain, and have left me to die." "And pray, why did they leave you?" I inquired. Spreading out her hands "I am old, you see, and I am no longer able to serve them; when they kill game, I am too feeble to help in carrying home the flesh. I am not able to gather wood to make fire; and I cannot carry their children on my back as I used to do." This last sentence was more than I could bear; and though my tongue was cleaving to the roof of my mouth for want of water, this reply opened a fountain of tears. I remarked that I was surprised she had escaped the lions, which seemed to abound, and to have approached very near the spot where she was. She took hold of the skin of her left arm with her fingers, and raising it up as one would do a loose linen, she added, "I hear the lions; but there is nothing on me they would eat, I have no flesh on me for them to scent." At this moment the wagon drew near, which greatly alarmed her, for she supposed that it was an animal. Assuring her that it would do her no harm, I said that, as I could not stay, I would put her into the wagon, and take her with me. At this remark she became convulsed with terror. Others addressed her, but all to no effect. She replied that, if we took her, and left her at another village, they would only do the same again.

"It is our custom I am nearly dead; I do not want to die again." The sun was now piercingly hot, the oxen raging in the yoke, and we ourselves nearly delirious. Finding it impossible to influence the woman to move, without running the risk of her dying convulsed in our hands, we collected a quantity of fuel, gave her a good supply of dry meat, some tobacco and a knife, with some other articles; telling her we should return in two days, and stop for the night, when she would be able to go with us, only she must keep up a good fire at night, as the lions would smell the dried flesh if they did not scent her. We then pursued our course; and after a long ride, passing a rocky ridge of hills, we came to a stagnant pool, into which men and oxen rushed precipitately, though the water was almost too muddy to go down our throats. On our return to the spot, according to promise, we found the old woman and every thing gone; but, on examination, discovered the foot marks of two men, from the hills referred to, who appeared to have taken her away.

Several months afterwards, I learned, from an individual who visited the station, that the sons, seeing from a distance the wagon halt at the spot, where they had so unnaturally left their mother to perish, came to see, supposing the travelers had been viewing the mangled remains of their mother. Finding her alive, and supplied with food; and on her telling the story of the stranger's kindness, they were alarmed and dreading the vengeance of the great chief, whom they supposed me to be, took her home and were providing for her with more than usual care. I have often reasoned with the natives on this cruel practice, in reply to which they would only laugh. It may be imagined that the people might devote their friends, and nobles their first born, like the Carthaginians, to appease some offended deity; but it appears an awful exhibition of human depravity, when children compel their parents to perish for want, or to be devoured by beasts of prey in a desert from no other motive than sheer laziness, or to get rid of those on whose breast they hung in helpless fancy, whose hand led them through many a weary waste, and who often suffered the most pinching want, that the babes whom nature taught them to love might be supplied. I have more than once handed food to a hungry mother, who appeared to have fasted for a month, when she would just taste it and give it to her child, when, perhaps, that very child, instead of returning grateful service to the infancy of old age, leaves that mother to perish from hunger.

[Moffat's travels in Africa.]

## IMPROVEMENTS IN THE MICROSCOPE.

An individual in South Leicester, Mass., has communicated to the editor of the Worcester Spy, some astonishing improvements as having been made by him in the Solar Microscope. His improvements consist in representing on the screen the entire object with equal power, and in all the brilliancy of nature's coloring. He thus describes the operation of his instrument:

"I cannot refrain from mentioning a metamorphosis which I was happy enough to witness through the agency of our instrument. I had placed the larva of a May Fly under the action of 3,000,000 powers, which gave a representation on the screen 12 feet long. While watching the movements of its breathing apparatus I perceived the head to be leaving the body, or rather drawing another body with it from within the one I was examining. In a few seconds four legs were thrown out (as one would throw out the frame of an umbrella) and floated on the surface of the water—the insect now measured 20 feet, and a more singular nondescript cannot be examined than was presented in this half aerial, half aquatic piece of existence. Extending from a few feet back of the head to the extremity of the body, as far as it had drawn out, appeared on either side what seemed an ill-furled sail, which by an effort of the insect was immediately flung to the breeze—and lo! a stupendous pair of wings was added to the scene. The old envelope floated away, and before me fluttered a thing of air! The entire time, from its larval state swimming in my receiver till it floated away on wings, did not exceed 3 minutes. I never, in the wildest flight of imagination, conjured up a sight so amazing as this.

"There are peculiarities about our instrument which I am not at liberty to mention at present. I will state, however, that in the arrangement and combination of lenses and speculæ, we have, in many instances, worked directly opposite to the fundamental laws that have been supposed to govern optics."

HENRY M. PAINE.

## PROSPECTUS

## ALABAMA BAPTIST

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

To illustrate and support the distinguishing doctrines and precepts of the Baptist Denomination, will be a prominent object of this paper.

To furnish a medium of inter-communication among the Churches, and its readers will constantly have before them intelligence from individual Ministers, from Churches, District Meetings, Associations, and from the Executive Board of the Baptist State Convention. To render this interchange of opinion frequent, and to have our domestic intelligence promptly thrown into circulation, it is obvious we must have a paper within our own limits—we cannot depend on one issued in another State. The news becomes stale, where it must be forwarded to some distant point for publication; afterwards be brought back, and then begin to take its rounds among our families.

THE ALABAMA BAPTIST will be published weekly, on an Imperial sheet, with fair type, and furnished to subscribers, at THREE DOLLARS per annum, payable IN ADVANCE.

All Baptist Ministers are requested to act as agents, and to send in the names and Post offices of subscribers at an early day.

## JUDSON FEMALE INSTITUTE.

Marion, Perry co., Ala.

SO WELL-ESTABLISHED is the reputation of this Institution, that nothing need be said for the benefit of those who have had opportunities to become acquainted with its merits. For the benefit of others, it may be proper to make some statements in relation to the superior advantages which it offers.

## BOARD OF INSTRUCTORS.

This consists of the Principal, Professor of Music, and five Ladies. The Principal, Professor M. P. Judson, has been successfully engaged in teaching, either as an officer of College, or at the head of other important Institutions, for fifteen years. Under his supervision, the Institute has acquired its present celebrity. The Professor of Music, Mr. D. W. CHASE, enjoys a high reputation as a scientific and thorough instructor on the Organ, Guitar, Violin, &c. The Ladies who assist in the duties of instruction, which in the Solid and Ornamental branches, have the benefit of several years' experience in their respective departments, and have gained a tribute of respect and admiration, which intelligence, skill, and assiduity alone can command. Thus the number of Instructors is ample, and their qualifications of the highest order.

## THE COURSE OF STUDY.

This embraces a thorough training in the elementary branches, as Reading, Spelling, Penmanship, Arithmetic, Grammar, Geography, History of the United States, and also, Great History, Botany, Natural Philosophy, Astronomy, Physiology, Rhetoric, Chemistry, Geology, Intellectual Philosophy, Logic, Political Economy, Moral Philosophy, Algebra, Geometry, French, Italian, Latin, Greek and Hebrew. Only one of the Languages is required: the others may be pursued at the option of the pupil. Thus it is seen, that the range of studies is extended and comprehensive, and these subjects cannot be thoroughly examined, without securing in the student a command of the English Language, and a proficiency in Music, Drawing and Painting, Wax-Work, Embroidery, &c.

The young Lady who has honorably completed the Regular Course of Study, receives a Diploma, conferred under a Charter from the Legislature.

## APPARATUS.

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

## THE LIBRARY.

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

## THE SEMINARY EDIFICE.

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

## THE INSTRUCTION.

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

## THE GOVERNMENT.

Of the Institute is vested in the Principal, aided by his Associates in the Faculty of Instruction. A prompt and cheerful obedience to the Laws is always expected; and this enforced by appeals to the reason and the conscience of the pupil. This course, sustained by constant references to the WILL and WORD of God, has been uniformly successful in securing obedience to the laws of duty. Should the vicious persuasion remain unaltered, 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 MANNERS, personal and social habits, and the MORALS of the young ladies are formed under the eye 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 rise at 6 o'clock in the morning, 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 the pocket money.

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

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

## EXPENSES.

There are no law 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 receive no less than \$1,000 per annum. The board, and all the advantages resulting from the proximity of the most enlightened and liberal, no sectarian influence being ever tolerated.

Persons of slender capacities, with little experience, and of limited attainments, may be had almost for nothing but such will not be employed here.

By comparing our charges with those of a celebrated Seminary, in the far West, we find that the amount, per annum, in the former, for Board, Tuition, Regular Course, Music, Drawing and Painting is \$330—while in the Judson Institute it is but \$220—a difference of Fifty Dollars.

Our Board is \$15 a month, covering all expenses, and giving the pupil all the benefits of three hours per day of extra study, and all the advantages resulting from the proximity of the most enlightened and liberal, no sectarian influence being ever tolerated. There need be no detaining of pupils at any season of the year, for fear of sickness; there has never been but one death, and almost no sickness, in the Institute.

## RELIGIOUS DUTIES.

Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on the principles of the most enlightened Christian liberty, no sectarian influence being ever tolerated.

RATES OF TUITION—PER TERM OF FIVE MONTHS

Regular Course, (English),	\$20 00
Primary Department, 1st Division,	12 00
" 2d "	16 00
Music on the Piano and Guitar,	25 00
Use of Instrument	5 00
Ornamental Needle Work,	15 00
Drawing and Painting,	15 00
Transferring, Shell, and Wax-Work, per lesson,	15 00
French, German, and Italian, (either or all),	30 00
Latin Greek, and Hebrew, (each),	10 00
Board, per month, including fuel, lights, washing, bed, bedding, &c.,	15 00

E. D. KING,

Prca. Director of Trustees.

J. LOCKHART, Secretary.

Feb. 4, 1843.

## A School Wanted.

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

Address (POSTAGE PAID) the Editors of the Baptist, stating amount of salary, &c.  
April 22, 1843.

## 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 a few exceptions, to works entirely nugatory in point of good morals or positively injurious to them.

The subscriber proposes the publication of a Monthly Library, in which he will 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 so-called books, except to the wealthy.

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

At this time, when the efforts of the Roman Catholic clergy to extend their religious, and as many believe civil sway over our country, are so untiring, 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 ever 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-sixth 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.

Price per number 15 cents, or \$1.80 a year for the Library.

All orders must be POST PAID and accompanied by a remittance.

Postmasters are authorized to frank letters containing remittances for periodicals.

All persons remitting Current money for 5 copies, will receive the sixth gratuitously.

A discount of 25 per cent. will be allowed to all Agents, and others, taking over 12 copies.

This being a periodical work, is only subjected to periodical postage.

Orders for one or more numbers of each work will be received.

JAMES M. CAMPBELL,

98 Chesnut st., Philadelphia.

March 11, 1843.

## HOWARD SCHOOL.

Marion, Perry co., Ala.

## INSTRUCTORS.

S. S. SHERMAN, A. M.

Rev. S. LINDSLEY, A. M.

T. E. WREN, Assistant.

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

## COURSE OF STUDY.

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

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

## APPARATUS.

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

## LIBRARY.

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

## GOVERNMENT.

The government of the institution is characterized by mildness and 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.

## RELIGIOUS EXERCISES.

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

## EXPENSES.

The necessary expenses at this Institution are moderate. Of course, a young man, if plentifully supplied with funds or allowed the use of credit, may be as prodigal here as elsewhere. To prevent extravagance, the Trustees have recommended to parents and guardians to deposit their funds in the hands of some citizen of the place, who may attend to the appropriation as the necessities of the student may require.

## RATES OF TUITION, (per term.)

Spelling, Reading, and Writing,	\$12 00
Arithmetic, Grammar, and Geography,	16 00
Higher English Branches, (including Mathematics, Chemistry, &c.,)	25 00
Ancient Languages,	25 00
Modern Languages, (extra),	20 00

## BOARD.

Board and Lodging, per month,	11 00
Washing,	2 00
Fuel,	1 00
Light,	1 00

PAYMENT is required one half at the commencement, and the remainder at the close of each Session. Fractions of a term a week is computed at one twentieth part of a term.

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

Feb. 15, 1843.

## JOB PRINTING.

All kinds of Plain and Ornamental Printing executed with neatness and dispatch at the office of the Alabama Baptist.

## READING FOR ALL.

TO THE CHRISTIAN PUBLIC.

The Cheapest and Best Family Magazine in America.

"EDUCATION is the guardian of liberty, and the bulwark of morality. KNOWLEDGE and VIRTUE are generally inseparable companions, and are in the mind, what light and heat are in the natural world, the illuminating and vivifying principle. Circulate good and cheap books, by the thousand and tens of thousands! Every effort ought to be made to encourage and patronize them. By so doing, we fortify our own free institutions; for ALL must admit that the great bulwark of our security is to be found in education—the culture of the heart and head, the diffusion of KNOWLEDGE, PIETY, and MORALITY."

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 18¢ per copy, payable on delivery. Mail Subscribers \$2.00 per annum, invariably in advance.

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 means of disguise, or form of deception, attempt to make an impression, or gain a favor, without possessing a legitimate claim to their enjoyment.

## SEARS' FAMILY MAGAZINE.

Is a periodical whose object is to collect, condense, and systematize the great mass of standard general knowledge, contained in works so numerous and voluminous as to be altogether beyond the reach of mankind in general; and thus collected and prepared, to place it, by its cheapness and comprehensiveness, within the acquisition of ALL.

That a desire for information, and a taste for reading, have increased beyond all the most sanguine expectations of the men of the past generations could have predicted, is unquestionable; and numbers individuals, taking advantage of this mental craving, have supplied, in overwhelming abundance, the most unwholesome and deadly food, rather than the substantial and healthy provision as would have nourished and forwarded the progress of the soul. The Press, at the present period, teems with publications of the most demoralizing and ruinous tendency; the influencing nature of which, and their immoral character, may easily be traced in the conduct and dispositions of thousands among whom they are circulated. The object, therefore, of the present Magazine, is to furnish the heads of families, in the middle and humble classes of society, as well as the youth of both sexes, with a work which will not merely possess the negative quality of not being injurious, but in which the positive one being really useful, will alone be found; so that while it provides them with pleasing information on a variety of subjects, it will at the same time give a healthy tone of feeling in their minds, and become instrumental, it is hoped, to rendering them more happy in themselves and in their families—more useful in the various relations of life which they sustain—better members of society at large, and prepare them for a state where all is absolute perfection. One particular feature of this new Magazine will be an entire freedom from all sectarian spirit, and a careful avoidance of political and controversial subjects in its pages, making it a work suitable for all who profess to call themselves Christians, and proper to be read at all times.

Such is the brief outline of the object and character of our new publication; to join in the promotion of the internal and external welfare of the human mind, and Christians of all denominations, assuring them that we will spare neither pain nor expense to make it worthy of their confidence and support.

Those who 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 topics of Knowledge, to be called 'Sears Family Magazine.' We wish all success to this deserving endeavor in behalf of popular instruction, and as we hear it is to be profusely embellished, 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 their kind, we cannot but warmly and enthusiastically complete 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.

We have no work like this in Free and Christian America.—It is in truth, 'reading for all,' and every parent would do well to procure a copy for the instruction and amusement of his Children. It is very cheap.—N. Y. Herald.

On examination, this splendid Pictorial Magazine will be found a complete library of useful and entertaining knowledge. All should have it. The Engravings alone are worth the money.—New York Washingtonian.

We predict that the publisher will have 100,000 subscribers. It is indeed destined for all ages, classes, and conditions.—N. Y. Youth's Cabinet.

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