

# The Alabama Baptist.

Edited by an Association of Brethren.

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

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## THE ALABAMA BAPTIST.

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TERMS.

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From the Biblical Recorder.

### SHORT READINGS.

FOR THE CONSIDERATION OF CHRISTIANS.

1. Be resolute in your attachment to Christ.

If a man be determined in any course, it should be in the service of his Master. If we should coolly and resolutely enter upon any work, it is that of religion. Hence, our Saviour has urged us, seriously to count the cost, before we enter upon the christian life. See Luke xiv. 27-30. As if he had said, "Before you engage in my service, form a proper estimate of its nature. Do not think lightly of being my disciple. Maturely calculate the cost of it. Lay in your account for the worst, and prepare for it. As a king, going to war with another king, estimates the cost of the conflict; so estimate what it will cost you, in contending with those spiritual foes, to which my service will expose you." It is owing to a disregard of this salutary counsel, that some, who ran well for a season, have been hindered; and others are perpetually changing their religious creed, and, in too many instances, renouncing truth for error.

2. Be sincere.

The human heart is deceitful above all things, and desperately wicked; and there is nothing in which we are so liable to self-deception, as in our religious character. In these days of almost universal toleration, when "the offence of the cross" appears altogether to have ceased, most men pride themselves in being thought religious; and if they are attached to some christian church, and conform, with decency and punctuality, to its external forms and regulations, they flatter themselves they are sincere—that their piety must be genuine. But, all this they may do, and yet, be the veriest hypocrites imaginable. Many have done this, and that too for a long series of years, and at last proved that they were destitute of all vital godliness. Every professed christian is liable to similar deception; and hence, if they would be faithful to Christ, they should labor to ascertain that they are sincere—that the service they offer to him springs from the heart. If their piety be not sound to the core—if they be influenced in their religious performances by any other motive than supreme love to him, they will show, ere long, that they are rotten at heart. That which is counterfeit will not last long. The man who is friendly to us from motives of policy, will be sure to desert us when adversity frowns, and misfortunes fall to our lot. The application is easy.

3. Slight no sin.

Every sin, however small, is of a deadly nature; and, if persisted in, will damn us for ever. The least departure from the path of duty, should be deeply regretted by us; much more should we regret the positive commission of what is wrong in the least degree. The influence which sin exerts over the mind, is always imperceptible at first. It is by small beginnings we are led to the perpetration of great offences. It is by neglecting one duty, that we come to neglect another, until, at last, we are indisposed to all duty. Let a man once begin to diverge from a right course, and human foresight cannot predict where he will stop. Hence, the wisdom and safety of the apostle's admonition, "Abstain from all appearance of evil." We see, therefore, the great importance of slighting no sin. The christian that does it, is wanting in fidelity to his Master.

4. Be jealous of your own impotence.

Do not, for a moment, suppose that you are safe, only as you are upheld by an Almighty arm. The conviction should be abiding in the mind, that "without Christ you can do nothing." None are so impotent—none so liable to err, and to yield to temptation, and thereby to bring reproach upon their profession, as the self-sufficient. This was Peter's fault; and we know how fearfully he fell—and his fault has been recorded for our warning and admonition. Every christian should carefully ponder this affecting incident in the history of this man. No man was ever more confident of his fidelity than he was. With an oath he declared, that he would never, let come what might, desert his Master; but when the day of trial came, his weakness was exposed. Thousands have relapsed in the same way; and we too shall prove unfaithful, if we are foolish enough to presume upon our own strength. On the contrary, God is the strength of his people; and it is only as we are "strong in the Lord and in the power of his might," that we may hope to maintain a holy and consistent life. From him only do we derive all necessary succor. As the branch cannot live, only as it is united to the parent vine, so, we cannot live, only as we are supported and succored by Christ.

DAVID.

### ROMANISM IN CHINA.

The eyes of the world are now turned to China. The mercantile world is eagerly looking for the opening of a new market for manufactures, and new mines of this world's treasures. The christian world—less anxiously, it is to be feared—is watching for developments, which shall tend to dispel the thick darkness that envelops the empire, and lay it open to the beams of the "Sun of Righteousness." In the present aspect of

things, it is as difficult to calculate what commercial advantages to other nations may result from the recent apparent change in the policy of the Chinese Empire, as it is to predict what spiritual benefit to that benighted nation itself, is likely to grow out of the late war treaty with Great Britain. One thing is certain, the prospect of the spiritual harvest is in no respect less promising than that of the temporal. But in regard to entering the field, the children of light have many lessons to learn of the children of the world. Great Britain has employed its armed thousands, to effect what may prove to be an imaginary commercial conquest; while the Christian world, possessing surer and more effectual weapons, has hardly made an attack in a warfare in which the promised aid of the God of armies is the surest guarantee of success. But our object at this time is simply to allude to a fact, which cannot too frequently be brought before the minds of Christians, namely, that Popery is hastening to plant itself in China—a fact which should excite the vigilance of those whom God, in his providence, is calling to sow the seed of the pure Gospel here. In a recent letter from Hong Kong, Rev. W. M. Lowrie, missionary of the Presbyterian Board, says: "From the room where I sit, I can see almost every house in Hong Kong; and what suppose you is the most conspicuous place there? A Roman Catholic church and monastery! These buildings, from their commanding position and large size, being the largest in Hong Kong, are the first that attract a new comers' attention; more money has been expended on them, during the past twelve months, than on all the buildings of all the Protestant missions in China! Would that this were all I had to say, but I have more. The Roman Catholic missionaries in China, are more than ten times as numerous as the Protestant, and they are receiving large annual accessions, while with us the number of accessions scarcely equals the diminution by death and removals. While a single Protestant missionary was struggling to maintain himself in Chusan, during the last year, nine Roman Catholic priests came and settled there at one time! When I was in Manila, in September, fifty-two Roman Catholic priests arrived there from Spain, in a single vessel, some of whom will probably find their way to China. There are hundreds, nay, and thousands of Roman Catholic priests in the Philippine islands, who could be transferred to China, almost at a moment's notice; but where—where shall we look for Protestant missionaries in this great empire? I do feel at times discouraged—my heart does at times sink within me, when I look back to my native land, and hear how few are willing to come out—how few are earnest in prayer for us; how few act as if they believed the words of our Lord Jesus Christ, 'It is more blessed to give than to receive.'"

—Boston Recorder.

### THE CHURCH OF SCOTLAND.

The long expected intelligence has arrived of the sundering of this memorable church. Between 400 and 550 ministers have seceded from the mother kirk, rather than submit to the dictation and interference of the Government, and elected Dr. Chalmers for the Moderator of their General Assembly.

The scene of separation was most solemn and impressive. The church in which the old General Assembly met was crowded, at an early hour, on May 18; multitudes who had come from a distance to witness the scene being unable to gain admittance. Rev. Dr. Bush, the moderator, after opening the Assembly with prayer, read a protest against the proceedings of the civil government, and then taking his hat in hand, withdrew from the house, followed by Drs. Chalmers, Cardish, and others, who were loudly cheered as they repaired to a hall for their reception.

Still Dr. Chalmers does not embrace "the voluntary principle," but holds to some kind of "establishment," as necessary for the conservation of religion. The new General Assembly is preparing to build churches and to locate ministers, having already collected funds for these purposes to the amount of one million two hundred thousand dollars. About 700 free church Associations have already been formed. It is a period of high excitement throughout the country.—Con. Jour.

### WHY YOUR PRAYERS ARE NOT ANSWERED.

1. Perhaps you pray for the sake of praying.

People sometimes invite others to call on them for the sake of being able to say they have given such invitations. Persons may pray for no higher reasons. They have a complacency in recurring, in their own minds, to the fact that they are persons of prayer. What sort of bold such prayers have upon the horns of the altar, give conscience an opportunity for an honest answer, and you will ascertain.

2. Perhaps you pray without desiring. The lips often move when it is not the heart that moves them. You may ask for certain blessings, because custom in asking them will cause the words to flow freely which refer to those blessings, and it is not easy to omit mention of them. Words in prayer may be thus used almost without design, certainly without desire—but have you not offered prayer when, if it were questioned whether you had or had not omitted a certain object, it would trouble you to decide? Is such prayer knocking at heaven's gate?

3. Perhaps you pray without expecting. Such prayer cannot be in earnest. What a man has no expectation of receiving, he can ask for only in faint and feeble manner,—

And this not expecting, is a want of confidence in God. His promises are made for the purpose of awakening expectation in our hearts. It is ill treatment of God not to expect him to fulfill his own promises. An unexpected appeal of prayer ought to be expecting a denial.

4. Perhaps your prayer is without action. Prevailing prayer has an essential element, viz: action corresponding to it. Prayer for any blessing, without effort to obtain it, contravenes the great laws of God's moral kingdom. He that prays for knowledge of divine things, and does not strive to obtain instruction—he that prays for growth in grace, and does not labor to subdue his evil passions—he, that prays for the conversion of men, and makes no effort to turn them to God—all these persons ensure a failure by breaking the chain by which God binds moral events together. Prayer and effort go together. "Nevertheless we made our prayer unto our God, and set a watch against them day and night."

5. Perhaps your prayers are selfish. There may not be a supreme desire for the glory of God. The grand desire of the mind may be to have something accomplished, which, in some way, should be an advantage to yourself. Here is a most insidious and deceitful disease of men's prayers. Selfishness so often seems so much like goodness, that even the wise are often deceived thereby. Like the chameleon, it takes a color like the nearest object, and so does not attract observation. God's infinite benevolence makes all selfishness repulsive and odious to him. Beware of this fatal injury of prayer.

Whether the above remarks are of any worth or not, as suggesting fit subjects of self-examination, our readers will judge for themselves. But certainly it is a most proper and becoming thing for men to inquire diligently and anxiously why their prayers are not answered.—Boston Recorder.

From the Gospel Publisher.

### DIALOGUE

Of a Bible Christian and an Infant Sprinkler.

B. C. We read in the Bible that "these shall go away into everlasting punishment, but the righteous into life eternal." "To this end was I born, and for this cause came I into the world." "Then was Jesus led up of the spirit into the wilderness." "Now when Jesus had heard that John was cast into prison"—"Jesus entered into Capernaum"—"And when they (the devils) were come out, they went into the herd of swine." "Neither do men put new wine into old bottles." "And when he was entered into the ruler's house"—"Now Peter and John went up together into the temple at the hour of prayer." "And when he was come into Jerusalem"—"But I said, not so Lord; for nothing common, &c., hath any time entered into my mouth." &c. How do you understand these passages?

I. S. I understand these passages to mean just what they say.

B. C. We read Acts 8: 38. "And he commanded the chariot to stand still; and they went down both into the water." How is this passage to be understood?

I. S. Mm.

B. C. We read, "Now when Jesus was born in Bethlehem"—"In those days came John preaching in the wilderness"—"And why beholdest thou the mote in thy brother's eye?" "And he sent and beheaded John in the prison." "And became and dwelt in a city called Nazareth." "And he taught in their synagogues, and many such expressions in both the Old and New Testaments. Are these scriptures to be understood just as they read?

I. S. Certainly.

B. C. Well, we find by referring to Matthew 3: 6, "And were baptized of him in Jordan." And again, Mark 1: 5, last clause, "and was baptized of him (John) in the river of Jordan." How do you understand these expressions? What do they mean?

I. S. These passages are to be understood just as they are, and mean just what they say.

B. C. Have you ever read or heard of Pedobaptists going into and baptizing in water?

I. S. No.

B. C. Does it not follow then as an irresistible conclusion, that the baptism practised by infant sprinklers, is not that which was practised by Christ and his Apostles?

I. S. Aye, but it is a non-essential, and it is not of so much importance how it is performed—in what manner or what age.

B. C. Let us see what Christ & his apostles say about it: Mark 16: 16, "He that believeth and is baptized shall be saved." Here the Saviour connects faith and baptism in the same sentence. If baptism is a non-essential, so is faith; and all teach that "without faith it is impossible to please God." Now let us see how the apostles understood the commission: Acts 2: 38, "Then Peter said, repent and be baptized every one of you; and besides, if it be a non-essential, are not Pedobaptists highly culpable in not only publishing books and sermons, but taking the people's money for that which according to their creed, is unimportant and useless?

I. S. Well, I must certainly admit that our baptism cannot be proven from scripture, and the idea you have suggested in regard to the conduct of the clergy, is new to me. I have never reflected much upon the subject, but it appears to me not only very inconsistent, but wicked.

B. C. Besides, friend, you must remember

that Pedobaptists make baptism the door into the church, and notwithstanding this, these preachers called their door non-essential. What kind of a church it is we can discover by casting our eyes around us; it is composed of some of the most vile and wicked men upon the earth.

I. S. I must confess that when I look around I recognize A. B. C.; the first swears, the second gets drunk, the third is a kind of infidel; and I remember well when they were baptized, and they have never been "excommunicated."

B. C. This being the case, you must at once discover that your church in its organization, does not agree with the New Testament Church. By referring to the Epistles, we find that none but soundly converted persons were received into church membership, and continued as such; and are always addressed as "Saints," sanctified persons, and as "beloved ones in God's building" (mark the phrase: God's building; not men's.)

I. S. I admit what you say is too true; but it is the church my father, grandfather, mother and grand-mother belonged to, and though I know and acknowledge that there are many things not right, I have been baptized and confirmed, and have been a member a good many years, and I do not like to break old associations.

B. C. But remember, friend, what Christ says: "If ye love me, keep my commandments." "He that will not forsake father and mother, &c., and take up his cross and follow me, cannot be my disciple;" and remember too, the Rev. of Jesus Christ to his servant John, Rev. 18: 4. Read it: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

I. S. Really the verses you have quoted, cause me to feel very bad, and my ears to tingle.

Here Belshazzar's trembling took hold of I. S. Oh! he went, in great confusion; and it yet remains to be seen whether he can raise moral courage enough to throw off the yoke of men, and put on the "yoke of Christ."

See Lutheran formula, back of hymn book part 2, sect. 1. The visible church is the collective body &c., who have been admitted to membership by baptism, and have not been deprived of it by excommunication. Query: How many have been excommunicated?

### A STRONG HINT.

The congregation of a church, in Maine, a few years ago, in a meeting, proposed to increase the salary of their old and faithful minister to his amount corresponding with the increased expenses of living and the increased wealth of the society. The motion was in a fair way of passing, when, to the surprise of every one, the old gentleman rose and begged his friends not to vote a larger sum for him. On being pressed for the reason, he declared that he was opposed to voting any more money, because, it was so difficult to get what had formerly been voted! The people were set into a roar of laughter, the increase was voted, and what was better, promptly paid.

St. Paul exhorts his Ephesian brethren to put away evil speaking. And we think no one practice contributes more to banish the spirit of God from the houses and hearts of men, than evil speaking. There may be sins that appear more flagrant than this, but there is none more extensively diffused. Who is without sin in this respect? How common it has become—every day—everywhere—at home and abroad—in the largest concourse and every little company. But few are exempt from its actors and its objects. We sacrifice ourselves on this brutal altar, and we in turn become its cruel victims. How easily we slide into sin. The advice of the apostle should be complied with by all.—Morn. Star.

### THE JUDGMENT.

Day oft appealed to, and appealed too oft By those who saw its dawn with a sad heart.

POLLOCK.

If the holiness of God and strictness of his law be duly considered, men will see that they must be exceedingly pure and upright in order to stand in the day of final retribution. Some, however, speak of the judgment without much apparent solemnity. "This is often the case with members of churches that give some offence. When labored with, if they attempt to justify themselves, they will say, "God knows my heart," "God is a witness to what I say," "I am glad there is a judgment day," and the like. Now, the appeals are unnecessary. An honest person will be content to tell his own story, and there leave it. Such expressions as the above are rather an indication that those who make them are in the wrong. They may not be so willing to meet the Judge of men as they anticipate.—Balt. Sun.

Boisterous Preaching.—A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change? He answered, "When I was young, I thought it was the thunder that killed the people; but when I grew wiser, I discovered that it was the lightning—so I determined to thunder less and lighten more in future." It is a pity all preachers had not made the same discovery.

### MISCELLANEOUS ITEMS.

Short but effectual directions for various ends.

To embitter domestic life.—Maintain your opinion on small matters at the point of the bayonet.

To secure yourself against a candid hearing.—Call men hard names before you have signified them.

To keep yourself in a state of discontent.—Set your heart on having every thing exactly to your mind.

To involve yourself in inextricable difficulty.—Shape your course of action not by fixed principles, but by temporary expedients.

To provide for yourself abundant matter for shame and repentance.—Act under the influence of passion.

To die without accomplishing any thing.—Always intend to do something great hereafter, but neglect the present humble opportunity of usefulness.

To destroy your authority over your children.—When you are in a good humor, give them sugar plums, when in an ill humor, blows and reproaches.

The above seven may suffice for the present. We add seven more of a contrary character.

To gain a permanent reputation.—Endeavor to be, rather than to appear good.

To gain extensive usefulness.—Seize the present opportunity great or small, and improve it to the utmost.

To govern children (and men too).—Command them oftener than you blame them.

To be a successful reprover.—First convince men by substantial deeds of kindness that you love them.

To have influence with the public.—Take a positive rather than a negative position.

To be always contented.—Consider that you will never in this life be free from annoyances, and that you may as well bear them patiently as fret about them.

To enjoy all that this world has to give.—Set not your heart upon it, but make God your portion.—Ohio Observer.

### LOOK AT IT.

The population of Papal Rome is 150,000. To supply this population with adequate religious instruction, in the judgment of his holiness the Pope, requires thirty-one bishops, one thousand four hundred and thirty-nine priests, with the addition of more than fourteen hundred and fifty nuns!—in other words, the number of Religious, dependent for support on a population of less than 15,000, is four thousand nine hundred and forty-eight!—i. e. every thirty persons are charged with the support of one servant of the church! And this is but a fair specimen of the economy of Romanism in all papish countries. Let Satan succeed according to his wishes in Boston, and give to Romanism the same supremacy as it enjoys at the "Seat of the Beast," and our good citizens would have the happiness of feeding and clothing 3600 persons annually in the way of compensation for the performance of religious offices! The value of such a privilege as this, we leave to be estimated by others, agreeably to their views of the efficacy of the masses and prayers of men who carry the mark of the Beast on their foreheads. But before we make donations to Catholic chapels, and encourage Catholic blasphemies, it may be well to sit down coolly, and "count the cost."—Boston Recorder.

### SUFFERINGS OF THE POOR.

Extract of a Letter from England to the Editor of the Mother's Journal.

There are various forms of misery in this country, which especially affect an American—which I shall at some future time suggest to you, to the end that American mothers may the better appreciate the advantages they enjoy.

Let me send you at this time, some extracts from a report recently made to Parliament on the sufferings of the London Mill-ners.

Among the witnesses was Mr. Devonald, surgeon, who said: "Has for twenty years been in the habit of attending young persons in the dress making and millinery business; in the busy season the time allowed for rest is generally not more than four, often three, has known some who have only two hours rest, and this for a month together; at this time is attending two young women, one of whom told witness that she had not more than two hours' rest each night for a fortnight."

Sir James Clark, Bart., (Physician to the Queen.) "I have found the mode of life of these poor girls such as no constitution could long bear; worked from six in the morning till twelve at night, with the exception of short intervals allowed for their meals, in close rooms, and passing the few hours allowed for rest, in still more close and crowded apartments; a mode of life more completely calculated to destroy human health, could scarcely be contrived, and that at a period of life when exercise in the open air, and a due proportion of rest, are essential to the development of the system."

John Dalrymple, Esq., assistant Surgeon, Royal Ophthalmic Institute, London, after giving a minute account of the manner in which the general health of great numbers of these young people becomes utterly destroyed, and more especially in which all forms of ocular diseases are induced, from "simple irritation to complete blindness," adds the following illustration:

"A delicate and beautiful young woman, an orphan, applied at the hospital for defective vision. Upon inquiry it was ascertained

ed that she had been apprenticed to a milliner, and was in the last year of indentureship.

Her working hours were righte in the day, occasionally even more; her meals snatched with scarcely an interval of a few minutes from work; and her general health was evidently assuming a tendency to consumption."

Frederick Tyrrell, Esq., Surgeon to the London Ophthalmic Hospital, concluded a melancholy description of the progressive stages by which complete disorganization of the eyes, and consequently loss of vision, takes place in many of these young women, as the result of excessive labor, with the following example:—

"A fair and delicate girl, about seventeen years of age, was brought to witness in consequence of a total loss of vision. On examination, both eyes were found disorganized, and recovery therefore was hopeless. She had been apprenticed as a dress maker at the west end of the town, and some time before her vision became affected, her general health had been materially deranged, from too close confinement and excessive work. The immediate cause of the disease in the eye was excessive application to making mourning. She stated that she had been compelled to remain without changing her dress for nine days and nights consecutively. That during this period she had been permitted only occasionally to rest on a mattress placed on the floor, for an hour or two at a time; and that her meals were placed at her side, cut up, so that as little time as possible should be spent in their consumption."

And thus it is that the patient poor woman toils on, not by day simply, but by night, for a pittance which should make ashamed the wearers of the clothes they make. Nor is this evil confined to England. It is seen, modified in some degree, thank God, in America. May it never become as bad there as here. But the coarseness with which some American ladies (as they must be called I suppose, by courtesy) treat those who sew for them, leaves some room for fear that the evil would not stop much short of what it is here, if circumstances permitted it. I may not enlarge on this topic at this time, but will close by adding a moral, which I hope your pages will ever inculcate, that no one can be a Christian or a lady, who treats with the slightest possible disrespect or inconsistency, those whose condition in life compels them to procure a livelihood by the needle, or by any other honest avocation.

When we see a young female in good circumstances, slight—in no matter how small a degree—the patient, toiling, humble woman, we may set her down as lacking the very first elements of the lady, (not to say Christian,) and that no rank in society, nor amount of wealth, nor pretensions, can make her worthy of confidence. The sentiments with which we regard the poor, are the true standard of a genuine heart and head.

### Missionary Department.

From the Missionary Herald.

#### FRENCH USURPATION AT TAHITI.

The unjustifiable proceedings of French at Tahiti, in September last, have been extensively noticed the public papers. The success of the mission commenced there by the London Missionary Society in 1797, after eighteen years of "hope deferred," had awakened a general interest throughout Christendom. And now the circumstances under which this outrage on the rights, both civil and religious, of a defenceless community has been perpetrated, the apparent motives which led to it, and the bearings which it is likely to have on the cause of liberty and christian knowledge in the islands of the Pacific, have every where arrested the attention and called forth the reprobation of the friends of Protestant missions. The directors of the London Missionary Society, after a careful examination of all the testimony in the case, arrive at the following conclusion:

1. The establishment of French sovereignty was affected by force.

2. The offences for which the Tahitians were punished with the loss of their independence, were the honorable opposition of the civil authorities to the licentious practices of the French officers and seamen, and the aversion of the natives to the catholic missionaries imposed on them by French arms, combined with a strong and grateful attachment to their disinterested teachers and faithful friends, the protestant missionaries of Britain.

The London Missionary Society, distressed and perplexed by the dangers which threaten their operations in Polynesia, has naturally turned to the kindred institutions in Great Britain for their sympathy and co-operation. The appeal has been met with a fraternal and most grateful response. The officers of the Wesleyan Missionary Society united in a deputation to Sir Robert Peel and the Earl of Aberdeen; and having explicitly stated their deep interest in the welfare of a sister institution, they urged upon the British government the adoption of suitable measures to avert the threatened evils. The committee of the Baptist Missionary Society, and the committee of the (Moravian) United Brethren's Society, have declared their unfeigned sorrow in view of the untoward event already mentioned, and tendered their christian sympathy. The committee of the Church Missionary Society have expressed their sentiments in the following resolution:

The committee have received with extreme regret, the tidings of the aggression of the French on the island of Tahiti, and of



the forcible introduction of Roman priests into one of the most flourishing fields of protestant missionary enterprise; the committee are desirous of expressing their deep sympathy with the directors and supporters of the London Missionary Society, under the present discouraging aspect of a mission in which their labors have been hitherto crowned with so large a measure of success, and which has been the centre for the diffusion of evangelical truth into many of the surrounding groups of islands; and they would at the same time express their earnest hope and prayer that the light of Christianity, which has by the good providence of God been kindled on the distant shores of Tahiti, may yet be preserved from the corruptions of an apostate church.

At an earlier day, the Paris Missionary Society had sent their spontaneous tribute of sympathy and affection, from which the following extract is taken.

"Our alarms have not been less sensible, nor our grief less profound, than if these proceedings affected the interests of a mission founded by ourselves. We feel anxious to avail ourselves of the earliest opportunity, to testify the sincere interest we take in the novel position in which you are placed in reference to these islands, where your missionaries have expended, during so many years, and with so much success, their strength and their lives. We are so weak and insignificant, that our influence could not be of much use to you; but, if you judge that under existing circumstances our society could render you the slightest assistance, we are at your service."

The Evangelical Society of Geneva, subsequently addressed a letter to the directors of the London Missionary Society, in which they say, "We have keenly felt the blow which the papacy have struck at the interesting missions at Tahiti, and through them at the whole church of our Lord Jesus Christ. You do not suffer alone, dear brethren; we, your brethren throughout the continent, all suffer with you." They propose also the designation, by the London Missionary Society, of a few days of prayer for the divine interposition. The first Monday of June was accordingly set apart for this purpose.

On the 12th of April, a large meeting was held at Exeter Hall, London, at which the friends of protestant missions, without regard to denominational distinctions, united in condemning the unrighteous and oppressive proceedings at Tahiti. On that occasion it was resolved "that this meeting affectionately and urgently invites the protestant churches of Britain, of Europe, of America, and throughout the world, to unite in the public reprobation of this act of French aggression and popish intrigue, and to employ all appropriate pacific means for restoring to the Queen of Tahiti and her people the enjoyment of their independence; and also for preventing any similar outrage on the civil rights and religious freedom of the other evangelized islands of Polynesia."

A letter on the foregoing subject, written in behalf of the London Missionary Society, addressed to the Secretaries of the American Board of Commissioners for Foreign Missions, was laid before the Prudential Committee on the 24th of May; whereupon in consideration of the bearing which the late outrage at Tahiti, in connexion with other similar proceedings of the French authorities at that and other islands of the Pacific, is likely to have on the cause of missions in that part of the world, they adopted the following resolutions:

**Resolved,** That the Prudential Committee view with pain and solicitude the efforts put forth by papists in all parts of the unevangelized world to counteract protestant missions, and to substitute the errors and superstitions of popery for the doctrines and precepts of the New Testament, which, by the divine blessing on the labors of missionaries and the free circulation of the Word of God, are beginning to take effect on the minds of the heathen; and this Committee are especially pained that the enlightened and powerful government of the French nation should so far become the agent of the Romish hierarchy as to permit its naval force to be employed as an instrument in compelling the small and defenceless communities of the Pacific Islands, contrary to their own wishes and laws, and to the great principles which are recognized as regulating the intercourse between independent states, to receive instruction from popish priests, and in interfering by compulsory measures, to the prejudice of the moral and social welfare of those islands.

**Resolved,** That this Committee have noticed with joy, the progress and triumph through the instrumentality of the missionaries of the London Missionary Society, of Christianity in the island of Tahiti; and while with thankfulness to God they revert to past success, they feel the deepest sorrow in view of the trial and conflict with papal heresy and delusion, supported by the French power, to which the society and its missionaries in that island have been recently called; and this Committee pray that the society and its missionaries may be divinely guided to the adoption of such measures as may be best adapted to avert the disastrous consequences which threaten the mission and the Tahitian community.

**Resolved,** That, in consideration of the obstacles thus interposed to the progress of civil and religious liberty, of knowledge, Christianity and civilization, the governments friendly to these interests are called upon solemnly to protest against this invasion of the rights of conscience and self-government, and to adopt such peaceful measures as they may judge best, to prevent similar outrages being perpetrated in future by the powerful upon the weaker political communities.

**Resolved,** That this Committee cordially join with the Directors of the London Missionary Society and the Geneva Evangelical Society, in recommending to the friends of protestant Missions throughout the world to offer special prayer to God that the progress of the gospel may not be hindered by the ef-

forts of the papacy; but that he will cause all events, even those which seem most adverse, to combine to hasten its advancement; and that he will inspire his people, and especially missionaries, with increased faith, hope, and zeal, to labor for its speedy and final triumph over all the earth.

#### NEW EPOCH IN MISSIONARY HISTORY.

It is now thirty years since the English Baptist Missionary Society began to send its heralds with messages of truth and mercy, to the West Indies. Copious blessings have descended upon that enterprise. Large and flourishing churches have been raised up, and "conducted through manifold afflictions, to a state of prosperity and peace, which cannot be viewed without grateful admiration of divine goodness." The result is, that those churches have now unitedly resolved to sustain without further aid from the parent society, the entire expenses of the work of God on that island. By their own voluntary exertions, those churches will hereafter support the preaching of the gospel, independent of any foreign aid. The Committee of the Society, to whose superintendence the support of this mission has been heretofore entrusted, have justly considered this too important and interesting an epoch to be passed in silence. They have accordingly addressed a valedictory to the Jamaica churches; in which they accompany their congratulations with many excellent suggestions. Among other subjects referred to, we notice the foreign missionary enterprise, as it is to be taken up by them also, carried on, in conjunction with all Christians, until this gospel is presented unto all nations, and the darkest places are illuminated by the rays of the sun of righteousness. The paragraph embracing the reference we copy, assured that it will interest the readers.

"We remind you further of the peculiar and most interesting position in which Divine Providence has placed you, in relation to your kindred and your parent land.—Not reluctantly or faintly have we responded to the call, which issued from the midst of you, immediately on the attainment of your freedom, that efforts should be made by the Society for Africa; and we know that some parts of the West Indies demand help scarcely less urgently. Has not God, by his eminent mercy towards you, been preparing you to bless your country and your kindred? And not by your contributions alone. You possess especial personal adaptation for the preaching of the gospel, not only in Africa itself, but to persons everywhere of African descent. But you have yet much to learn, before you can be fully qualified to teach. With how much industry should you be acquiring knowledge, and especially an ample knowledge of that holy book which makes us wise to salvation! Above all, should those dear brethren who may be selected to enjoy the advantages of the Theological Institution, now happily founded at Rio Bueno cherish large desires after improvement. We trust that they will do so; and that they will be content with nothing less than becoming, as men of God, perfect, thoroughly furnished to every good word and work."

#### ALABAMA BAPTIST.

MARION, ALA.  
Saturday Morning, July 22, 1843.

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

#### Special Agents for the Baptist.

Rev. J. H. DE VORSE.  
Rev. S. HENDERSON.  
Mr. A. H. YARRINGTON.  
W. C. MORROW.  
Rev. B. HODGES.  
Rev. LEMUEL CALLOWAY.

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 5th Sabbath in July.

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

#### "I PRAY THEE, HAVE ME EXCUSSED."

During this week, circumstances have prevented us from bestowing suitable attention upon the *Editorial matter* of this paper—but for the future, we hope to be more favored, and to do better.

Of one thing be assured. In proportion as you increase the subscription list, will you increase our energy. Not that our profits will be increased. For while some three or four individuals are bound to pay between two and three thousand dollars for the publication of this paper during the present year, those who conduct the *Editorial department*, perform all their labor, without fee or reward—hope or promise thereof—except in the pleasure it affords them to serve their brethren, and advance if they can, the good cause of Christ.

Less than a thousand subscribers, had they commenced with the year, would not have indemnified those noble spirits who made themselves responsible for the paper, while we have not even now, more than half that number. And shall those warm hearted Christians thus suffer loss, while thirty thousand Baptists are quietly looking on? Brethren—we say again—AWAKE. Let not our enemies taunt us with the saying—"that the whole Baptist denomination in Alabama, have not sufficient energy to sustain one religious newspaper."

Can I do any thing to advance the cause of my Redeemer, or to promote the happiness of my fellow beings?

If the professor of christianity can be found, who never addresses this question to himself, we should be led most seriously to doubt his religion. If he understands aright his obligations to God, and his duty to man, he will often enquire concerning the most appropriate method, and the best means of discharging both. If he understand them not, it is because he is guilty of a shameful negligence, which no plea can excuse, and a direct violation of the Saviour's command, which no principle can justify.

Jesus has commanded us thus: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Now, they contain all the fountains of wisdom, being given "by inspiration from God, and are profitable for doctrine—for reproof—and for instruction in righteousness." He, therefore, who will carefully search the scriptures, shall find himself not only reproofed for his neglect of duty—but instructed in righteousness—taught the way in which he should go—and the things which he should do. He shall learn how to love God acceptably—and to be useful to his fellow men in his day and generation. The man of God shall thus be "thoroughly furnished to every good word and work."

But we will suppose that, as the professed friends of Christ, you obey the command, and do indeed search the Scriptures. That you are enlightened on the subject of duty, and in heart and spirit willing to do it. That you often, in sincerity of soul, and anxiety of mind, propound to yourselves the question which heads this article, and yet we fancy that many of you are inactive in the cause of God, from an alleged distrust of your ability to do good. To such we principally design addressing ourselves in this article. We may nevertheless glance at another class, who, though instructed in the way of righteousness, often bend to the influences of the world, and are turned aside. But in addressing the first class, we assert of them, that if, indeed, they be disciples of Christ, however humble, however obscure, he will find them work to do, in every sphere of life. There is, says Mr. French, no relation which any one of them can occupy, but in which he may make sacrifices and exertions evidently calculated to honor God, and promote the glory of the cause of the Redeemer. All in their different spheres may do something for Christ.

And need we specify what they can contribute to the furtherance of his good cause? Some, can give their labor—some, their time—some, their talents—some, their wealth—some, their influence—some, their example—some, their prayers. Some may give all of these. Others may give two or more of them—and we cannot be mistaken when we say, that there is not one of all the flock upon earth, but who may at least live, and suffer, and pray for the honor of Christ's cause. Can we conceive of an individual in this world, so insulated, as not to have father or mother, wife, child, brother, sister, friend, neighbor, or acquaintance, to whom he may do some good? Who, absolutely so busy, as not to have one idle hour—some spare moment to devote to religious purposes? Who, so destitute of action, mind, and talent, as not to be capable of filling some post of usefulness in the Christian church? He who cannot defend the doctrines of the cross, by speech or argument, can act; and he who can do but little even in that way, may at least have it said of him, "he has done all that he could." Who, so ignorant, as not to know something, which, if communicated, might instruct some more ignorant soul? Or, who, so poor as not to be able at least to show a willingness to help religion forward? While the sun endures, and while the Bible lasts, the poor widow's mite shall stand blazoned on the inspired page in brighter memorial, than the richest endowments ever consecrated to the support of religion by titled wealth, or ostentatious charity.

But should some still object to these views, that they have not time, convenience, means, or money to engage in the Lord's work, yet we urge in reply, that even though every one of these apologies and excuses were sustained, there is not one of them but must be pushed to the last extremity to get rid of this claim, that he can at least give the example of holy living, and the benefit of his prayers for the honor of his Saviour's name.

But it is not only true, but a lamentable truth, that most of the excuses urged for omitting to do what God requires, are shallow pretences—and can never stand the scrutiny of that eye which searches the heart, and which no exterior, however fair, can possibly deceive. One has not time to visit, perhaps, an unconverted neighbor; to engage in solemn conversation with him; to impress upon him the divine principles of the Christian religion, and invite him as a poor wanderer, to seek the fold of Christ, and the salvation of his soul! And yet that same man has abundance of time to visit the retreats of folly, if not of vice, and to spend hours of each day in talking of trifles and worldly things. Another, has no influence which could be exerted to *purposely* in the good cause of his master—and yet the wicked all around him, are daily seizing on his bad example to stab religion with it; as every member of the christian church who is not zealously striving to do good, is certain to do evil. And another still, has nothing to give for the support of religion. He wishes it well

truly, and would be glad to see the minister of his church decently supported; to have the Bible sent, and the gospel preached to the heathen. He would be rejoiced in fact, to see the whole world converted, and the glory of God to cover the earth. And yet that same man, perhaps, riots in extravagance and luxury from day to day—spending his means upon superfluous articles of dress or furniture—or in attending places of amusement—sawdusting in the course of a year, a sum sufficient to place the "lamp of life" in the hands of scores of benighted beings who may die and be lost for want of its divine teachings. Yes—this same man, with all his pretended zeal for religion, will see the minister of Christ bowed down with a weight of poverty—his family with a meager subsistence—the heathen perishing in darkness and in sin—the benevolent enterprises of the day languishing for want of aid—and yet he has nothing to give! He seems disposed to try the experiment, how near he can come to *starving religion* out of the world, and out of his own soul! Oh, ye professors of christianity! ask yourselves again the question, *Can I do any thing to advance the cause of my Redeemer—or to promote the happiness of my fellow beings?* If so, let not all the powers of the world or Satan, prevent you from doing your duty.

#### THE LOST CHILD!

The following beautiful tale will, perhaps, interest many—and not the less we hope, because it is true. We give it a place with the greater pleasure, as the subject of it, after the event here recorded, became so conspicuously a character that he has filled the whole world with astonishment. We would that his history might be examined—his perfections emulated, and his example followed.

Some centuries ago, a large, a very large company were traveling northwardly in early summer, through a lovely country, whose hills and valleys were clothed with the fig tree, the olive, and the vine. They journeyed slowly and without anxiety or care, for their route lay through a quiet land, the abode of peace and plenty. Friends and acquaintances were mingled together in groups, as accident or inclination might dictate, until the sun went down, and the approach of evening warned them to make preparations for rest.

While the various families were drawing off together for this purpose, the attention and the sympathy of the multitude were excited by the anxious looks and eager inquiries of a female who was passing from group to group with sorrow and agitation painted on her countenance. It was a mother who could not find her son. It was her only son, and one to whom, from peculiar circumstances, she was very strongly attached. He had never disobeyed her—he had never given her unnecessary trouble, and the uncommon maturity of his mental and moral powers, had probably led her to trust him much more to himself, than in any other case would be justifiable. He was twelve years old, and she supposed that he had been safe in the company, but now night had come, and she could not find him. She went anxiously and sorrowfully from family to family, and from friend to friend, inquiring with deep solicitude, "Have you seen my son?"

He was not to be found. No one had seen him; and the anxious parents left their company, and inquiring carefully by the way, went slowly back to the city, whence they had come.

The city was in the midst of a country of mountains and valleys. Dark groves upon the summits, crowned the richly cultivated fields which adorned their sides. The road wound along the glens and vales, sharing the passage with the streams which flowed towards a neighboring sea. The City itself, spread its edifices on the broad surface of a hill, one extremity of which was crowned with the spacious walls and colonades of a temple, rising one above another, the whole pile beaming probably in the setting sun, as these anxious parents approached it, in all the dazzling whiteness of marble, and splendor of gold. The parents, however, could not have thought much of the scene before them. They had lost their son.

With what anxious and fruitless search they spent the evening and the following morning, we do not know. They at last however ascended to the temple itself. They passed from court to court—now going up the broad flight of steps which led from one to the other, now walking under a lofty colonade, and now traversing a paved and ornamented area. At last, in a public part of this edifice, they found a group collected around a boy, and apparently listening to what he was saying. The feeling must have been mingled interest, curiosity, and surprise. It was their son.—His uncommon mental and moral maturity had by some means shown itself to those around him, and they were deeply interested in his questions and replies.

His mother—for the narrative, true to nature and to fact, makes the mother the foremost parent in every thing connected with the search for their son, does not reproach him. She could not reproach one who had been such a son. She asked him why he had staid behind, and gently reminded him of the sorrow and suffering he had caused them. He gave them a reply which she could not fully understand, and the feelings with which twelve years of intercourse, such as no mother ever before had with a son had inspired her for him, forbade her pressing him for an ex-

planation. "She laid his words up in her heart."

And now, reader, who was this wonderful boy? A few verses from the 12d chapter of the gospel by St. Luke, will answer the question:

"Verse 41. Now his parents went to Jerusalem every year, at the feast of the passover. 42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43. And when they had fulfilled the days, as they returned, the child JESUS tarried behind in Jerusalem; and Joseph and his mother knew not of it. 44. But they, supposing him to have been in the company, went a day's journey, and they sought him among their kinsfolk and acquaintance. 45. And when they found him not, they turned back again to Jerusalem seeking him. 46. And it came to pass that after three days, they found him in the temple sitting in the midst of the doctors, both hearing them, and asking them questions. 47. And all that heard him, were astonished at his understanding, and answers. 48. And when they saw him, they were amazed; and his mother said unto him, Son, why has thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. 49. And he said unto them, How is it that ye sought me? Wist ye not that I must be about my Father's business? 50. And they understood not the saying, which he spake unto them. 51. And he went down with them and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.—This was the early dawn of "The glory of God shining in the face of Jesus Christ."

#### EXTRACT.

There is as much truth as beauty in the following extract from one of James' works.

Let every one examine himself, and he will find that the conversation of others has had a tremendous influence over his life and conduct. Often some apparently thoughtless word or idle jest, has sunk deep into the mind, producing in after years—a rich harvest of noble thoughts and generous actions. Or, perhaps more frequently still, a dreary waste of blighted prospects, withered hopes, and the prostitution of the noblest powers of the soul—to base and unworthy purposes—how carefully should every word be weighed; ere it is uttered.

Let no one venture to think that even a brief conversation with another man of strong mind can be a matter of mere indifference.—Indeed, I know not that it ever is so, with any one, wise or foolish, ugly or pretty, good or bad. We are all nothing but traders in this world, mere hucksters, traveling packmen, with a stock continually changing, increasing, diminishing. We go forth into the world, carrying a little wallet of ideas and feelings; and with every one to whom we speak for a moment—we are trafficking in those commodities. If we meet with a man of wisdom and of virtue, sometimes he is liberal, and supplies us largely with high and noble thoughts, receiving only in return sweet feelings of inward satisfaction; sometimes, on the other hand, he will trade only upon equal terms, and if we cannot give him wisdom for wisdom, shuts up his churlish shop and will deal with us no more. If we go to a bad man, we are almost sure to be cheated in our traffic, to get evil or useless wares, and often those corrupted things which, once admitted to our stock, spread the mould and mildew to all around; often, too often, too, in our commerce with others do we pay for the poisons which we buy as antidotes—all that we possess of good, both in feeling and idea. But when we sit down by beauty and gentleness, and virtue, what a world of sweet images do we gain, for the little that we can give in exchange! Ay, and even in passing a few light moments with a dear innocent child, how much of bright and pure do we carry away in sensation! How much of deep and high may we gain in thought! Oh, no; it is no indifferent thing with whom we converse, if ideas be the riches of the spirit."

#### ELEGANT EXTRACT. The Moral Dignity of the Office of the Professional Teacher.

BY THE LATE SAMUEL EELLS, ESQ.  
From the Western School Journal.

When was it ever heard that the most brilliant success and the most eminent services in the capacity of teacher, was a recommendation to any civil office, or any station of public profit or honor? And in the common intercourse of life what political mendacity what rapid and declaiming demagogues do not fill a larger space in the public eye, and gather a larger share of public estimation? Mark yonder feeble and decrepit old man, as, panting with fatigue, and grasping his staff with both his hands, he slowly makes his way along one of your public streets. He is a veteran teacher. He commenced his employment in early life, and the first scene of his labors was on a bleak and rocky hill-side in the interior of his own New England. When the call of his country rung among his native mountains, he left his peaceful charge to meet her enemies on the tented field, and to bring home her eagles in triumph from the scene of battle. After the achievement of our independence, he returned to his favorite employment, and became one of a small band, who with age and the rifle plunged into the Western forests, and amidst toil and danger and suffering, laid the foundation of a great and prosperous people. With his own hands he helped to pile the logs of the first school-house that was erected on the spot where now stands your proud and beautiful city; and having reared, he entered it, and with the devotion of an apostle, officiated as the instructor of many whose sons and whose

daughters we may now recognise around us as the founders of families and the pillars and ornaments of society. Thousands of youth, has he taken from the paternal roof, and given back to their parents and their country with a discipline and a cultivation worthy of both. They have gone out into the four quarters of the world; they may be found scattered through all the ranks of society, in all the arts and occupations of life, and in all the liberal professions which they live to dignify and adorn. Better than the most successful candidate for popular favor, better than he for whom we erect triumphal arches, and whose path we strew with garlands, has he merited the proud title of Benefactor of his country! But what is his reward? Throughout life, he has struggled with embarrassment and want; and forced at last, by the infirmities of three-score and ten years, from his profession, he lives out a stunted and obscure old age, with no consolation for a life of unrequited toil, but that, it has been a useful life; devoted with fidelity and singleness of purpose to the well-being of his country and his fellow-men. Mark now the generosity—the justice of a grateful and infirm old man—this man who, more than statesmen or politicians, deserves to be honored with monumental marble and days of public festivity and rejoicing, has come out to feel the warm light of the sun, and to gaze once more upon these new scenes which have arisen around him, and which so mournfully remind him that he is becoming "a stranger in the midst of a new succession of men." The young, the gay, and the fashionable throng pass him, but ungreeted, unnoticed, he totters on. The men of business rush by him, and jostle him as they go. Presently he hears a confusion of mingled voices, and then cries and shouts rend the air. Planting his staff before him, he stops; and as he raises his dimmed eyes, he discovers a hurrying and gathering crowd. He inquires the meaning of some passer-by;—and learns that it is the gala-day triumph of some political adventurer;—some heartless demagogue, who has obtained his ascendancy by feeding the passions and flattering the vanity of the people.

"The statesman of the day, A pompous and slow-moving pageant comes. Some shout him, and some hang upon his car To gaze in eyes and bless him. Millions wave Their kerchiefs, and old women weep for joy; While others, not satisfied, unhorse The gilded equipage, and taring loose His steeds, usurp a place they well deserve. Why? What hath charmed them? Hath he saved the State?"

No. Does he purpose its salvation? No. Thus idly do we waste the breath of praise, And dedicate a tribute, in its use. And just direction sacred, to a thing Doomed to the dust, or lodged already there."

But this inadequate estimate of the services of the professional teacher does not end with working individual injustice. It is a great and serious evil—an evil which pervades our moral and social system; and the very last to be reached by the progress of educational reform. It cramps the operations of every department of instruction; it cripples the energies of the practical teacher, and cuts off from the profession many, who, with abilities which might enable them to shine in any of the walks of life, naturally turn to that which offers the widest field to their ambition, and which yields back to toil and sacrifice, the most generous returns.—This is not mere theory: it is plain common sense. Water does not seek its level by a surer law, than that which diverts great abilities into the channel where they will meet with the best reward. Men of the most splendid talents and of the most profound learning, are yet but men; and they are ruled by the same motives, the same principles and considerations of personal interest that rule other men; with this difference—that they are much more strongly influenced by that vice of great minds—ambition. With such men this is generally the governing passion; but the present is a sordid and money-getting age; and we now and then find one who seemed destined to nobler things; who once gazed with an unblenched eye like the eagle's on some far and glittering summit of ambition, descending to mine in the base earth, and to mix in the vulgar scramble for gain. He has forsaken the objects of his earlier and purer worship, and has learned to bow the knee to Mammon. This then is the motive next in order: and by these two, the world is ruled. The great heart of the universal world ever beats to these master passions; the love of Honor, and the love of Gain. The first governs the intellectual few: the second, the unintellectual many. Now should not he who would devise a general scheme of education, proceed philosophically and practically upon these two great elements of human action? Not that such a system should be framed to encourage avarice or an inordinate ambition; but that, proceeding upon the known philosophy of nature, and taking advantage of the strongest principles of human action, it should hold out such inducements as would attach and secure to itself the ablest talents, and the very highest qualifications that the country could produce, or reward command. We boast of many such men in the ranks of our professional teachers, even in the present state of things: men who would throw lustre around any station of private or of public life; and who have laid their country under lasting obligations. But we would have all of this character; from the dignified Professor of the college or high-school, to the master, whose pupils are children of the tenantry of our new settlements on the farthest verge of civilization. We are not willing that any portion of these youth in whom we behold the future men of our land, and who in their moral and intellectual character, and their capacity to conduct the affairs of a great people, are to fill up the grand idea of the American Nation, shall be turned for a week—no, not for a single day, to a cheap and drivelling instruction. We hold their education at a priceless estimate. To whomsoever we commit these youth, to them do we commit the destinies of the na-



tion: and the stake is too mighty, the interests are too vast and momentous to be entrusted in one instance to common hands.

## General Intelligence.

**MOFFAT'S SOUTHERN AFRICA.**  
There have been several entertaining books of travels in the southern portion of the African continent given to the public; and now we have another agreeable volume, from Robert Moffat, who, for twenty-three years, was the agent of the London Missionary Society in that country.

"An Inhabited Tree"—Having travelled five hundred miles, five days after leaving Mosog we came to the first cattle outpost of the Matebele, when we halted by a fine rivulet. My attention was arrested by a beautiful and gigantic tree, standing in a defile leading into an extensive and woody ravine between a high range of mountains. Seeing some individual employed on the ground under its shade, and the conical points of what looked like houses in miniature, protruding through its evergreen foliage, I proceeded thither, and found that the tree was inhabited by several families of Bakones, the aborigines of the country. I ascended by the notched trunk, and found, to my astonishment, no less than seventeen of these aerial abodes, and three others unfinished. On reaching the topmost hut, about thirty feet from the ground I entered and sat down. Its only furniture was a hay which covered the floor, a spear, a spoon, and a bowlful of locusts. Not having eaten anything that day, and from the novelty of my situation, not wishing to return immediately to the wagons, I asked a woman who sat at the door with a babe at her breast permission to eat. This she granted with pleasure, and soon brought me more in a powdered state. Several more females came from the neighboring roosts, stepping from branch to branch, to see the stranger, who was to them as great a curiosity as the tree was to him. I then visited the different abodes which I then on several principle branches. The structure of the houses was very simple. An oblong scaffold, about 7 feet wide, is formed of straight sticks. On one end of this platform a small cone is formed, also of sticks, and dished with grass. A person can nearly stand upright in it; the diameter of the floor is about six feet. To the house stands on the end of the oblong, so as to leave a little square space before the door. On the day previous I had passed several villages some containing forty houses, all built on poles about seven or eight feet from the ground, in the form of a circle; the ascent and descent is by a knotty branch of a tree placed in front of the house. In the centre of the circle there is always a heap of bones of game they have killed. Such were the domiciles of the impoverished thousands of the aborigines of the country, who, have been scattered and peeled by Moselekase, had neither herd nor stall, but subsisted on locusts, roots, and the chase. They adopted this mode of architecture to escape the lions which abounded in the country. During the day the families descended to the shade beneath to dress their daily food. When the inhabitants increased, they supported the augmented weight on the branches by upright sticks; but when lightened of their load, they removed these for firewood.

**RESTITUTION.**—A letter, covering a fifty dollar note, was received by a house in Market street yesterday, of which the following is a copy:  
"The first duty of an awakened sinner is to make restitution to those he has wronged. The writer of this has wronged you, and sends you enclosed a Bank note for fifty dollars.  
"He begs your forgiveness, and prays that God, for Christ's sake, may pardon all his sins. Amen."  
He who has the moral energy sufficient to acknowledge his fault, and make restitution where he has committed a wrong, surely merits the forgiveness which has been accorded to the unknown author of the above. Let him persevere in being just to himself and to others, and the care, depression, and anxiety of mind, which must have bowed him down, will pass away forever, and the freed heart will beat proudly in the consciousness of innate rectitude.—*Phil. U. S. Gazette.*

## LOSS OF THE STEAM SHIP COLUMBIA.

The steamer Columbia, which left Boston on the 1st instant, for Halifax and Liverpool on Black Ledge Reef, near Seal Island, on the coast of Nova Scotia, about 1:4 past one o'clock P.M. on the 2d, (Sunday) during a thick fog, and it was supposed would be a total loss. Passengers and crew saved. The following are the particulars of the calamity, as communicated in a letter from Lieut. Parsons, R. N. the Admiralty Mail Agent on board said steamer.

SEAL ISLAND, July 4, 2 P. M.  
Dear Sir—The Columbia left Boston at 2 P. M. the 1st inst., with the American mail for Halifax and England, with ninety passengers, and a crew of eighty in number, making in all from 170 upwards. Water smooth, but weather very foggy. On Sunday, 2d inst. at 1:4 past 1 P. M. while steaming at the rate of ten knots per hour, grounded, and heeled to port with her bow high up, leaving her stern in deep water, having quarter less five fathoms depth aft. Observed splinters from the false keel and forefoot alongside. Fired alarm guns, which were answered by muskets and the sound of fog horns. At 4 P. M. a boat with the keeper of Seal Island light, came alongside. He informed us that we lay on the Black Ledge Reef, and were within a mile and a quarter of the island. The fog was dense, the wind moderate from S. E. As the tide fell, pointed rocks of a sugar-loaf shape, uncovered to the depth of TEN FEET, and were about ten feet distant from the bows. The vessel lay on an inclined plane of smooth rocks abreast of her paddles, while her stern

lay in deep water; and as she strained heavily, it was deemed necessary to land the lady passengers, about twenty in number, who, throughout the whole catastrophe, had displayed the utmost fortitude and self-possession.

Nor did these characteristics desert them when placed under the protection of an entire stranger. The keeper of Seal Island Light is worthy of all praise for his kindness to the ladies, and indeed to all.

On the night tide, having lightened the ship by discharging coal, anchors, chains, &c., tried the only engine that would work, and hove on our stern anchor; but although she rolled in her bed, she did not start an inch. At 5 A. M. judging from her distressed situation and the falling tides that our chance of saving her was small, landed the mail on Seal Island and got it secured, by the kindness of Mr. Hitchens, the Light house keeper. Notwithstanding the kind attention of our friends ashore, we found the ladies but poorly accommodated, and sadly in want of water. Still they were cheerful and resigned.

I have to observe that this beautiful sea boat ran ashore under the charge of her well tried pilot, Capt. Stairs; and that the cool seamlike conduct of Capt. Shannon, his officers and crew, not only excited my admiration, but that of all the passengers. They labored long and unceasingly to save the vessel, but in vain. This excellent steamer, in my opinion, will only float in pieces from her present position.

We were enabled yesterday to send the intelligence to Halifax, and expect the steamer Margaret here to-morrow night.

This is written under confusing and unpleasant circumstances, which in some measure will account for this hurried and imperfect statement.  
G. S. PARSONS, R. N.  
To GEO. W. GORDON, Esq. Postmaster, Boston.

We have also been favored with the perusal of a letter received in this city from the Hon. Abbot Lawrence, who was a passenger on board the Columbia. He expresses the opinion that had she been run either to the right or left of the place on which she struck, she would have gone down, and probably all on board would have perished.—*Boston Post.*

**JOE SMITH CAUGHT.**  
The St. Louis Republican of the 30th ult. has the following:

"Great Excitement at Nauvoo.—Arrest of Joe Smith, the Mormon Prophet.—News was brought last evening by the steamer Osprey, that Joe Smith the Mormon Prophet had been arrested and placed in jail at Ottawa; and further, that when the intelligence reached Nauvoo, 200 horsemen of the legion started immediately for Ottawa, with the intention of liberating him. The steambow Iowa had also been chartered at Nauvoo by the Mormons, and is at present ascending the Illinois river with 150 armed men, to second the attack of the horsemen on Ottawa. Ottawa is situated upon the Illinois, and is distant about 300 miles from this city.

"We believe that Smith has been traveling in the Northern part of the State, for the purpose of keeping from the arrest made under the requisition of the Governor of this State, which accounts for his being lodged in jail at Ottawa."

The City of Nauvoo.—Few we suspect, are aware of the rapid growth and present condition of the city of Nauvoo, the Jerusalem of the latter day Saints. Notwithstanding but four years have elapsed since the Mormons first made a settlement there, it is estimated that it already numbers from 15,000 to 17,000 inhabitants and accessions are daily made to the population from the Eastern states and from Europe. The Burlington (Iowa) Gazette, from which we gather these facts, says:—

"It is situated at one of the most beautiful points on the river, and is improving with a rapidity truly astonishing. Many of the houses are built in fine style, evincing wealth as well as taste. The Temple, which is destined to be the most magnificent structure in the West, is progressing rapidly, and will probably be completed in the course of the present and succeeding summer. Its style of architecture is entirely original—unlike anything in the world, or in the history of the Prophet Gen. Smith. It is being built by the voluntary labor of the members of the church, who devote a certain number of days in the year to the work. If the labor and materials were estimated at cash prices it is supposed that the building would cost something like a million of dollars."

**ROYALTY AT HOME.**—It appears by late English papers that the porters employed at Buckingham Palace, the residence of the Queen, are ill paid and shabbily used. Their stipulated hours of work are from 8 o'clock in the morning to 6 in the evening, at wages varying with the nature of the employment. They are however frequently obliged to work over hours and even on Sundays without pay for their labor. Upon the Queen's late visit to Walmer Castle they had to bear their own expenses to Deal! In sickness their wages stop, and recently the household surgeon has been ordered to discontinue giving them advice when ill. These grievances have been represented to the Lord Chamberlain and to Prince Albert, without the slightest notice being taken of their memorials. If these things be, it exhibits a meanness in small matters equalled only by that of Great Britain's public conduct.—*Bay State Democrat.*

**SINGULAR PHENOMENA.**—We learn from the Gazette at Urbana, Ohio, that "about 11 o'clock on the evening of the 19th ult., a rumbling noise and jarring of the earth, similar to that produced by the shock of an earthquake, was very sensibly heard and felt in various parts of this country."

On Wednesday night 28th ult., between 8 and 9 o'clock, an unusually large and very brilliant Meteor fell a little east of the zenith, and disappeared behind a cloud in the north east. The light produced by it was equal in brilliancy to that of the sun. The eye saw the Meteor say it was nearly as large as a man's head. A few moments after it disappeared a rumbling noise was heard, which lasted two or three seconds, supposed to have been caused by its explosion."

On Tuesday 18th instant, at the residence of her father, in Montgomery county Miss SARAH R. BILLINGSLEY, daughter of Dr. Clement Billingsley, in the 5th year of her age.

Many readers of the Baptist will remember that little more than two weeks before her death, the subject of this notice was an active participant in the interesting exercises of the Judson. None who were there at the time will forget the evidence, her examination afforded of superior mind and scholarship, and the possession of every grace that could characterize an interesting young lady. Having been long a pupil at the Judson, those who knew her there will testify to the uniform correctness of her deportment, talents of no ordinary kind, and an amiable disposition which won for her the love and esteem of all. Although her schoolmates will miss their loved companion, and hear the music of her voice no more in daily recitation and sport; and although teachers will mourn the loss of one whom it was a pleasure to instruct, they have the blessed assurance of knowing that, that heart and intellect which commenced only to be developed here, will fully expand in the light of the sun of righteousness, and drink forever from the uncreated source of love and knowledge.

At home too, in the relation of daughter and sister, her conduct was ever dutiful, affectionate and kind. But while a stricken parent bows beneath the blast that has swept from him an opening flower of passing loveliness, and cut short the budding prospects of coming years; and while bereaved brothers, sisters and friends weep the unexpected departure of one whom they loved—yet, grieve they not without hope, that she who so calmly went to sleep on earth, awoke mid the glories of heaven, and now stands among the redeemed, before the throne of Him whose blood cleanseth from all sin, and in whom she affirmed was her "only trust." To all, especially youth, may this sudden call of one so young and lovely, serve as the voice of warning, saying, "be ye also ready."

**REMARKS.**  
Believing that a knowledge of some other than the vernacular language is indispensable to a truly liberal, elevated, and accomplished education, the Trustees will bestow the honors of the Institute only on those young ladies who have pursued the study of at least one of the Ancient or Modern Languages during the three years. Exceptions as to the term of years may be made in extraordinary cases, on the recommendation of the Principal. But no pupil will, in any case, be deemed entitled to a Diploma, unless she has acquired a respectable acquaintance with either the French, or Latin language.  
Particular attention is given to Reading, Spelling, Dictation, Penmanship, and Composition, throughout the whole course.

The studies are so arranged, that no young lady will ever have on hand more than three or four leading studies, at one time.

Ample time is allowed for attention to the various Ornaments of an intelligent public.  
Vocal Music is taught without charge.  
It is not expected, that all pupils will complete the Regular Course. Young ladies may enter the Institute at any time, and pursue such studies as they desire. Yet all who expect to gain a liberal and accomplished education, will be assisted with nothing short of a thorough knowledge of the branches above named.

**ADMISSION TO THE REGULAR CLASSES.**  
By comparing this Catalogue with that of last year, it will be perceived, that the *Requirements for admission to the Junior Class*, have been increased. By thus raising the standard of qualifications for the regular classes, greater maturity of judgment, and strength and discipline of mind are secured, and the ability of the pupil to receive an elevated education is increased. The time will be required, to complete the prescribed course; but this instead of being considered an evil, should be regarded as a high recommendation of the Institute. The Trustees desire that none but ripe, thorough, finished scholars should receive the honors which they confer. None others can get them; none ought to expect them.

**RESIDENT GRADUATES.**  
Young ladies who may desire to enjoy the advantages of the Institute after graduating, either to pursue at greater length, particular branches of study, or to perfect themselves in the Ornamental Department, shall be entitled to all the privileges of the Under-Graduates for one half the customary tuition charges, in the Regular Course. The full amount being charged for the ornamental branches.

**APPARATUS.**  
The Institute 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 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 is of the most thorough character. It is judiciously adapted to the capacity of the pupils, and every subject which engages their 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 is enforced by appeals to the azaros and the conscience of the pupil. This course, sustained by constant reference to the Word of God, has been uniformly successful in securing alacrity in the discharge of duty. Should the voice of persuasion remain unheeded, and any young lady continue perverse and obstinate, of kind and faithful admonition, she would be removed from the privileges of the Institute. 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 eyes of the Teachers, from whom the pupils are never separated.**

Boarders never leave the grounds of the Institute without special permission from the Principal:  
They never make or receive visits:  
They rise at 5 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. They are allowed to spend no more than fifty cents a month, from their pocket money.

They wear a neat, but economical uniform on Sabbath 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.

**PERMANENCY.**  
One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a College, it is permanent in its character; the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness; as there has never been but one death, and almost no sickness, in the Institution.

**RELIGIOUS DUTIES.**  
Pupils attend Church once on the Sabbath, *parents and guardians attending the place of worship.* Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute, will be conducted on principles of the most enlarged christian liberty, no sectarian influences being ever tolerated.

**RATES OF TUITION.**—*PER YEAR OF FIVE MONTHS.*  
Regular Course, (English). \$50.00  
Primary Department, 1st Division. 18.00  
" " " " " " " " 12.00  
Music on the Piano and Guitar, (each) 25.00  
Use of Instrument 5.00  
Ornamental Needle Work. 15.00

## A CARD.

THE Principal of the Judson Institute being about to visit the Western and Northern States, during the present vacation, would respectfully say to his Patrons and Pupils, that he proposes to attend the Examinations of the most celebrated Female Seminaries in the New England and Middle States, and will avail himself of the opportunity to gain all the information which may be useful to him in rendering the Judson Institute still more deserving of the liberal patronage which it receives. He will also inspect the condition of the Boarding Schools in New York, Philadelphia, and Baltimore.

During his absence, he expects to secure the services of a lady to fill the vacancy occasioned by the resignation of the amiable and accomplished Teacher in the ornamental department.

That health and happiness may attend the honored Patrons and the beloved Pupils of the Judson Institute, shall be his daily prayer.

M. P. JEWETT.

July 4, 1843.

## JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

## COURSE OF STUDY.

PRIMARY DEPARTMENT.—Reading, Spelling, Writing, Child's Arithmetic, Child's Geography, Parley's History of Animals, First Lessons in Geometry, Child's Physiology.

## REGULAR COURSE.

PREPARATORY DEPARTMENT.—Reading, Spelling, Writing, Mental Arithmetic, Written Arithmetic, (including Interest and Fractions), Grammar, Geography, History, Greek, History of Rome, Natural Philosophy, Botany, (commenced).

JUNIOR CLASS.—Elocution, with Orthography and Definitions, Written Arithmetic, (completed), Botany, (completed), Grammar, with Parsing in the Poets, Astronomy, Watts on the Mind, French or Latin.

MIDDLE CLASS.—Towne's Analysis, Elocution, Rhetoric, Chemistry, Universal History, Algebra, French or Latin.

SENIOR CLASS.—Logic, Philosophy of Natural History, Moral Science, Evidence of Christianity, Intellectual Philosophy, Political Economy, Geometry, French or Latin.

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

The next session will commence on Tuesday, the third day of OCTOBER. It is of great importance to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice of the arrangements of the Dormitories, Trunk Room, and Toilet-Cabinet.

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

The Trustees deem this a fit opportunity to commend the Judson Institute anew to the confidence and patronage of an intelligent public.

The facts and principles brought to view in the foregoing pages clearly show, that the Institution possesses every requisite which can be demanded, to constitute a Female Seminary of the very highest order of excellence. An able FACULTY OF TEACHERS, at the head of this is a Gentleman of extensive attainments in Science and Literature, united to the experience of nearly twenty years spent in teaching, and who has presided five years over the Institute with unequalled success; a PASTOR or Music, of decidedly superior merit, both in his profession, and as a gentleman of high standing in the community and in the church, aided by LADIES, who yield the palm to none of their sex in that department; a Seminary Edifice, spacious, commodious and elegant; a Library and Apparatus, superior to any found in any Female Seminary in the State; a system of instruction and discipline, which commands the admiration of all intelligent judges; the attention of the Teachers and of the Steward and his Lady to the Health, Amusement, and Morals of the Pupils; the number of students, and their proficiency in all that pertains to a useful and ornamental education; these are things which combine to form a Seminary of pre-eminent worth, and these things are all found existing in the Judson Institute.

The stability and permanency of the Institute will also attract the attention of the patrons of learning. While most of the schools in our towns and villages are changing books and teachers every year, and are often suspended or broken up while, with one exception, every other Female Seminary in the State, has changed its principal teachers several times, within a few years past, the Judson Institute has been conducted by the same Principal, for six successive years, and most of the present assistant Teachers have been engaged with him for three years. Thus it will be seen that in the permanent character of its instruction and government, as well as in its elevated course of study, and in the honors it bestows, it is really a FEMALE COLLEGE, deserving the support of all Parents and Guardians, who would secure to their daughters and wards, a truly liberal education.

E. D. KING, President.  
J. L. GOREE.  
J. L. GOREE.  
O. G. HILLARD.  
J. LOCKHART.  
L. Y. TARRANT.  
Wm. HORNBUCKLE.  
Wm. N. WYATT.

July 4th, 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 education may be obtained at this, as at any other institution. In Mathematics, the entire West Point Course is used. In Languages, Anthon's Classical Series is generally adopted, and the most approved text books are selected in the Natural Sciences.

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

**APPARATUS.**  
The Institution is now provided with a very extensive and superior apparatus. Its 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 moral principles of Christianity, and rules of moral action, are carefully inculcated; but no sectarian influence is asserted.

**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 would recommend 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. For fractions of a term a week is computed at one twelfth part of a term.

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

Feb. 15, 1843.

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New York, Aug. 9th, 1842.

"This is beyond question, one of the most elegant books ever presented to our fellow citizens in this Republic. It is a volume of 500 pages, containing about 500 engravings of a most interesting character. It ought to be in every Christian family for its innate value, and every patriotic family as a splendid specimen of our progress in domestic manufacture, and the advancement of our artists and manufacturers in their rivalry with those of Europe."

W. C. BROWNLEE.

A VERY LIBERAL OFFER:

ONE HUNDRED DOLLARS will be given by the Publisher to every agent who will undertake and sell ONE HUNDRED COPIES of the above work. He believes that there is scarcely a town or village in the Union, but that number may easily be disposed of.

\* Persons enclosing money will be careful to pay the whole postage; and in order, books will state explicitly how they are to be sent to them.

ALSO IN PRESS.

In the course of publication and will be ready for delivery early in October, 1842, complete in one volume royal octavo, containing about six hundred pages of letter-press, and more than 500 engravings; price only \$2.50 per copy!

SEAR'S WONDER OF THE WORLD, IN NATURE, ART AND MIND.

Comprising a complete Library of Useful Knowledge, and illustrated by M. C. TILLY FIVE HUNDRED ENGRAVINGS, consisting of Views of Cities, Edifices, and other great works. Architecture, Monuments, Mechanical Inventions, Ruins, Illustrations of the manners and customs of different Nations, Religious Rites and Ceremonies, Volcanoes, Curiosities, Trees, Beasts, Birds, Fishes, Reptiles and the numerous objects contained in the Fossil, Vegetable, Mineral and Animal Kingdoms. Carefully compiled by ROBERT SEARS, from the best and latest sources.

For further particulars please address the subscriber, Post-paid, without which no letter will be taken from the office.

ROBERT SEARS, Publisher, 122 Nassau St. New York.

The above will be found the most useful and popular work ever published, for entering men to undertake the sale of in all our cities and towns.

All Clergymen, Superintendents and Teachers of Sabbath Schools, Agents of Newspapers and Periodicals, and Postmasters are requested to act as Agents.

TO PUBLISHERS OF RELIGIOUS NEWSPAPERS THROUGHOUT THE UNITED STATES.

Religious papers copying the above entire without any alteration or abridgment, [including this notice], and giving it six months' insertion in their papers, shall receive a copy of the above work [subject to their order], together with the well-known and popular work, [in 3 vols.] entitled "Pictorial Illustrations of the Bible, and View of the Holy Land," forming an illustrated Commentary of the Old and New Testament, each volume containing 200 Scriptural Engravings, and 400 pages of interesting letter-press descriptions, &c., substantially bound. Compiled from the Notes of the London Pictorial Bible, which sells in this country for \$20 per copy.

April 1, 1842.

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The Editors receive the Missionary works issued in Great Britain, as well as in this country, and will publish such selections, abstracts, reviews and original articles, as they may judge most conducive to the purposes of the Missionary enterprise. The Eclectic is designed to be a popular medium for such reading matter as is calculated to awaken and cherish a desire for the salvation of the heathen. The exceedingly low rate at which valuable works are thus afforded, will bring them within the reach of the great body of professing Christians, throughout the country. The assistance of pastors, and other friends of Missions, to secure its circulation, is solicited, and confidently expected.

March 18, 1843.

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



Address (POSTAGE PAID) the Editors of the Baptist, stating amount of salary, &c.  
April 22, 1843. 12:11