

The Alabama Baptist.

Edited by an Association of Ebrethron.

"Jesus Christ himself" says the Great Church-School. —Ephraim 11, 20.

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THE ALABAMA BAPTIST

IS PUBLISHED EVERY SATURDAY MORNING, BY
LOVE & DYKOUS.

TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an Imperial sheet, with four pages, and printed by the Alabama Baptist Association, at THREE DOLLARS, per annum, payable quarterly in advance. Letters or orders connected with the paper, must be free of postage, or they will not be attended to. All the Baptist Ministers are requested to get an Agent, and to send in the Names and Post-Offices of subscribers at an early day.

THE CRISIS.

Whoever is watching the progress of events as they are daily transpiring, must be made sensible that the world is approaching a crisis. The question at issue is, whether Christianity shall be allowed to go forth in her native simplicity, "conquering and to conquer," disencumbered of priesthood and all ecclesiastical establishments, or whether she shall still be retained in bondage by those who make merchandise of the souls of men. The struggle will be a desperate one; but our hopes preponderate over our fears that Christianity will again be free. These hopes are based upon the promises of God's word, and upon the indications of his Providence that these promises are about to receive their fulfillment.

Christianity has obviously gained an ascendancy over the minds of men, which she never before possessed. The gospel is more widely diffused at this moment over the entire surface of the earth, than at any former period since the days of John the Baptist. The number who have embraced Christianity in its pristine purity and simplicity, is greater at this moment, we are inclined to think, than ever before. We have then these two facts, the greater number of faithful adherents, & their greater diffusion, consequently the gospel is brought to bear upon human minds with unwonted force. Nor should the present unprecedented facilities for intercommunication be forgotten, by which means the whole family of man, as it regards their social, civil and religious destinies, are in some sense reduced to a single community; so much so at least, that there can be no great movement in any one section without sensibly affecting every other. These facilities are indeed but the fruits of Christianity in its indirect influences on human destinies.

This advancement in Christianity we admit subjects her to new dangers. The priesthood and church establishment witnessing this new vigor are renewing their diligence to retain their alliances. This is particularly obvious at this moment in two of the leading powers of Europe, England and France. The success of the religious societies in France, for the propagation of the Romish faith, have of late particularly attracted the attention of the government and induced a disposition to strengthen the alliance between the church and the State. The Education Bill recently introduced into the British Parliament affords a conclusive evidence of the disposition of that government to strengthen its alliance with the church, and the defeat of that bill, as well as the late dissensions in the Scottish church affords equal evidence of an increased ability in that nation, on the part of the friends of a pure Christianity, to resist such encroachments.

The friends of religion cannot fail to perceive that the present is a very critical moment. It is a time of action, and victory, or defeat will soon ensue. The activity that every where prevails in the contest presents a spectacle which is truly sublime, and cannot be witnessed with indifference.

The friends of religion in every land should remain firm and united. They should put on the whole armor of God. They should intrust themselves in the promises of the divine word and wait upon God with implicit obedience. —*Christian Watchman.*

THE SABBATH.

Dr. Edwards, in a late Address at Philadelphia, stated the following facts, showing the necessity, as a matter of health and economy, of rest one day in seven:

Physicians had said that seven days' labor in a week was a physical sin, and no community can live in this sin without paying the penalty. The highest medical men of the world had given their verdict against this sin as a physical matter. It was based upon human observation and experience. He mentioned the case of 2,000 men who were employed to work seven days in a week, and they were well fed and well clothed, and great pains were taken to make them cheerful in their toils, and to stimulate them by every means possible. They were paid the price of eight days labor for every seven days work. Yet all would not do. The men would sicken and they would die. After a time the plan was changed, without changing the men, and they were employed in six days labor in a week, and all rested on the Sabbath; and it was found that two thousand men accomplished much more labor in the second experiment than in the first in a given time. It was a physical sin to work seven days in a week, for man was never made to endure it. He mentioned another case to illustrate the same point; in a large flourishing establishment men were employed to labor seven days in a week, and keep the works going night and day, because they could not afford to stop. But it went hard all along. After a time the works fell into other hands. Said one to the new incumbent, "I suppose you will run the works on the Sabbath."

"No sir," was the answer, "I cannot afford it."

"Well, if you don't run on the Sabbath you can never fill the contracts of the establishment."

ishment. The contracts are completed and the four must be made, and I do not see how you will do if all those works lie still on the Sabbath.

"Well, I will show you."

So he ordered the works to be closed on every Saturday night, and not to be opened again till one o'clock on Monday morning; and what was the result? Why it was that in one year those mills ground one hundred and forty thousand bushels more grain than they had ever ground before in the same length of time. It is a physical sin to work upon the Sabbath, as every experiment has proved. A man was sure to come to ruin if he persisted in the violation of this law.

Rail roads, said the speaker, and mail lines are discontinuing the seven days system. Within a short time fourteen thousand miles of Sunday mails have been discontinued under the direction of the Post Master General; and not a paper in the land had raised its voice against it, but all had approved. And every line in the Union would be stopped if the people would bear it.

BAPTISM OF BELLS.

There has always appeared to us a great similarity between the baptism of bells, and that of infants. Each is without Scriptural authority; the arguments for each are chiefly analogical. (Benefits arise from all sincere prayers, yet not from those for an infant—or a bell; infants were circumcised; bells were consecrated, as on the high priests' robes under the law. No evil can arise to the infant or bell, and that good may accrue, none can say.)

In the popular little work now circulating in this country and England, called *The Days of Queen Mary*, we meet the following:

"The reader who is unacquainted with Romish ceremonies may probably be startled at hearing of a bell being baptised, and hearing a name so highly respected among Romanists; but it is one of the superstitions adopted by that church, and is practised at the present day. A particular account of the performance of this ceremony in Canada, in the year of 1818, is related in *The Protestant*, published at Glasgow, vol. ii., No. 73. Two bells about to undergo this ceremony being hung in the middle of the church, a procession of the priests, in their robes of state, was made as usual. A priest addressed the people upon the pious feelings which ought to be produced in their minds by seeing bells baptised. Water was then consecrated; another priest dipped a brush into the water, and made the form of a cross upon the bells, pronouncing the solemn words used in baptism. A third priest then crossed the bells all over, and they were afterward wiped dry. Several prayers were read, the bells were anointed with oil and perfumed with incense. The names were then given. A godfather and godmother appeared for each bell! The principal priest asked some questions, which they answered; the bell was then named, the priest and sponsors each striking it three times with the clapper. A similar form was gone through with the other bell. The sponsors then produced their offering, namely, large pieces of linen, rich silk, and ribands, with which their bells were clothed. The ceremony concluded by another procession. In a few days the bells were hoisted to their places in the steeple, fully qualified for all the numerous duties which bells have to perform in a Roman Catholic country, one of which was to assist in delivering souls from purgatory! Other travellers have described similar exhibitions on the Continent. The particulars of a similar ceremony performed at Chalons, during the summer of 1825, by the bishop of the diocese, are minutely related. On this occasion, six bells were baptized by the names of Mary, Anne, Deodata, Stephanie, Seraphina, and Prudentia. The sponsors were chosen from the nobility of the neighborhood, and the ceremony concluded by the Romish prelate calling upon all 'the faithful' to join him in beseeching the Deity to preserve this happy and holy family from evil and danger!! Picart gives a minute account of this ceremony, illustrated with engravings."

HALF DONE.—On Sunday last, a christening was performed in St. John's Church, Brooklyn. The Rector had proceeded some way in the service, when kneeling to make a prayer, and according to the new fashion turning his back towards the audience, the parents who were not well schooled in the routine, thinking the service over, withdrew from the house with the child. When the Rector rose from his knees and found the predicament in which the blunder of the parents had left him, he directed the organist to "go on" with his part, and the matter ended. If the doctrine now extensively held by high churchmen of several denominations, that baptism is regeneration, be true, it will certainly be important to ascertain whether the ceremony had gone far enough to secure this great desideratum wholly, or only in proportion to what had been done. —*N. Y. Jour. Com.*

PEDO-BAPTISTS.—A correspondent of the Baptist Advocate, in remarking upon the arguments of the Pedo-Baptist ministers, to convince their hearers of the truth of Baptist sentiments, relates the following incident, said to have recently occurred in Wilmington, in this State.

The venerable Seth Vinton, grandfather of one of our Missionaries in Burma, had for many years been connected with a Pedo-Baptist congregation. A few months since

he called upon the Baptist minister, and addressed him in substance as follows:—"Mr. C. are you willing to baptize me? Our minister, Rev. Mr. B., had been preaching two sermons to prove infant baptism, and these two sermons have settled my mind on the subject of baptism. If no arguments except such as he employed can be used in defence of infant sprinkling, I am satisfied the Baptists must be right." His request was complied with, and in his old age, he was buried with Christ in baptism. My informant was Deacon Hosea Vinton, father of the missionary, and son of the old gentleman.

DELTA.

From the Michigan Ch. Herald.

A SCENE IN THE WILDERNESS.

It was on the distant shores of Canada, where the lofty maple and elm spread their green foliage over the murmuring stream, and where, but a few years have passed away, since the first white man's axe broke the silent enchantment of the wilderness, that a solemn group of emigrants were assembled beside the crystal stream.

All was silent save now and then a breath of air rustling through the topmost boughs of the dark woods. The minister then named a hymn, and all who could, joined in the sacred song. A thousand echoes made the wilderness vocal with praise to Him whose glory appeared now to rest on the forest—then all was still—the last echo had expired in the distance, and all was solemn as the chamber of death. After prayer, the candidates stood along the waters edge. They were five little girls who had professed faith in Jesus Christ, the youngest but eight, the eldest twelve years of age. Reader! if you are susceptible of being affected with pious emotions, they would have been called forth by such a scene as this—five such believers "buried with Christ in Baptism," amid the stillness of the forest.

A TRAVELLER.

Detroit, May 24, 1843.

THE FORLORN HOPE.

The following forcible illustration was used by Elder Knapp in a farewell sermon:

Some years ago there was a vessel stranded on the shores of Scotland, and as she was tossing and heaving in the howling tempest, and becoming a perfect wreck, hundreds of people collected on the beach, gazing upon the noble ship as she was tossed and tossed by the roaring billows; presently the poor sufferers on board saw to their amazement, that they were throwing bombshells at the ship, and they wondered that they could be so inhuman as to undertake to kill them off with bombshells; but soon one reached the deck, and to their joy and surprise, they found a rope attached to it, and one end made fast to a tree on the shore; and they made the other end fast to the top of the main-mast, and then making fast another rope to the deck, which was thrown to them in the same way, they let down the lifeboat, took fast hold of the rope, and in that way pulled themselves over the raging billows, till they were safely landed on shore. Now, why is it that sinners are so opposed to have truth presented in such a manner, as they will feel its force, and yield themselves up to its convictions, though it be clothed in a manner not the most pleasing to the carnal heart? I have used that language in my discourses, and those figures, which I thought the best adapted to bring truth home to their consciences; and will you disregard the truths of the living God, on account of the shell that contains them? The dreadful tempest is raging around you, and the ship, fitted up by the great Builder of the world, and designed to carry your immortal spirit into the harbor of eternal felicity, is liable every moment to be dashed on the dark mountains of death, and the cargo, which cost the Captain of your salvation his life, is in danger of being swallowed up in the fiery billows that roll around you. And when I see my Master's vessel, with the priceless cargo on board liable to be engulfed in the abyss of sin, I must obey my commission, and cry out, "Ship ahoy! there are breakers ahead!" "Trim sail!" and "lay" for the Star of Bethlehem; "reef the top-sail" of vanity; "take in the main-sail" of sin, and "lay land" to the promised land, or you will be dashed eternally on the rocks of Atheism and Infidelity. This, sinners, is what I am commissioned to do, and I am not at liberty to turn to the right hand or to the left, till I have by some means arrested your attention, and made you sensible of imminent danger. I must do it, though for the time you may deride, and persecute, and laugh me to scorn; it is no worse treatment than my Master received, when on earth; it is no worse than you treat him now; and "the servant is not greater than he that sent him." Now, because we have thrown some bombshells by which you might catch hold of the silken cords of love that God is extending to you, and thus be drawn from this tempest-tossed world of sin to heaven, you say we are treating you very ill and uncivil, while we are seeking your eternal salvation. —*Scrap Book.*

THE ORPHAN.—Don't speak harshly to him. He has no father to direct him. Temptation was spread before him and he yielded. Be not severe. Perhaps one word may save him from ruin. Do not drive him to more gross acts of sin, but manifest by your voice and your tears that you are his real friend. Had he been blest with a mother's care, he would not have stepped aside from the path of rectitude. Now he

feels that no one cares for him; no one pities him; no one loves him. Go to him and be his friend, his guide, his counsellor, and you will save him from the depths of degradation. There is nothing like kindness—nothing so effectual as sympathy, to allay the bad passions and inflame the heart to virtue. How sweet is the reflection—I have drawn a soul from vice, and placed him in the path of virtue, and now he is bearing fruits of usefulness on earth—exerting a good influence, and ripening for a better world. —*Tribune.*

THE PRAYING EMIGRANTS.

We find in the Watchman of the Valley, a statement which reflects great honor upon the religion of Christ, and upon the Welsh character, over which that religion has in many instances exerted its influence, to a most happy extent. The writer, who dates from Cincinnati, says:

Three years ago, I landed in New York, in the ship 'Lancashire' from Liverpool;—we had over one hundred Welsh emigrants on board, and during the voyage their conduct was so uniformly orderly and Christian, as to secure the attention and approbation of the officers and crew of the ship. Their morning and evening sacrifice ascended daily from the steerage; the word of God was in their hands, and his praises on their tongue during the day. The ship was docked in the afternoon, and I went on shore. Returning in the evening, in approaching the vessel, I heard the song of praise and the voice of fervent prayer, and devout thanksgiving. I stood at the companion way waiting until their devotions were over; a son of the sea, a most ungodly sailor, when prayer was ended, came to me remarking:—"Why, sir, these are strange people to pray in port; I always hear passengers praying on the ocean and in a storm, but never before have I heard praying in a moored ship; it is a new thing, I wish I could understand them."

Last night I had the gratification of attending a prayer-meeting in the Welsh Congregational church, Ludlow street. The day previous a large number of Welsh emigrants reached the city. At night parents and children, brothers and sisters, that had been separated for many years, for the first time met together to pay their vows in the sanctuary, and to God in whose continued goodness they largely shared. It was a most delightful and melting time, never to be forgotten. Instead of spending the evening in unhallowed mirth and dissipation, they gave it to God. How cheering for these strangers in a distant land, to meet with the means of grace, and to associate with Christian friends; what a hallowed and conservative influence such associations must exert on the future destiny of these strangers. How important the institutions of religion to mould the character of emigrants in the crisis of their transition from being foreigners to be American citizens.

THE SAD TRUTH.

O! how difficult it is to engrave upon our hearts the sad truth, that all we possess upon earth is only lent to us for a time, and for a short time; that to-morrow, perhaps, the object of our dearest affections may be a corpse; that all that our soul has made a support of, a source of joy and of happiness, shall be confounded with the dust of the earth! Disciples of Jesus! when will you cease to make idols of those objects which the Lord has entrusted to you, that you might consecrate them to his service? When will you learn that this is neither the place nor the time of your rest? When will you learn to think, to love, and to act, as strangers and pilgrims, for whom there is but one thing needful—to reach your native country? And you, ye men of the world, when will you cease to hew out unto yourselves in the wilderness, broken cisterns which can hold no water? When will you cease to sow the wind, and reap the whirlwind? When will you cease to seek your happiness, your peace, your life, in that which shall disappear to-morrow, like the stubble which the wind scattereth? Ah! if Jesus shed tears of compassion over the guilty Jerusalem, tears of tenderness over the tomb of a friend, what bitter tears would he have shed over your deplorable folly! —*Bonnet.*

HOW FAR IS IT TO CANAAN?

"How far is it to Canaan?" said a friend. "Why," replied I, "the children of Israel found it a long way; for they travelled forty years in the wilderness. The most important thing is to know that we are in the way, for then the distance will get less and less every hour."

"How far is it to Canaan?" asks the doubting Christian; for I am sadly afraid, I shall never get there. My sins are a heavy burden to me, and I long to be rid of them, if indeed there is hope for such a one as I."

Go on, poor doubting Christian; take fresh courage, and quicken thy step. Canaan is not so far off but thou shalt reach it at last; and if thou couldst know how willing the Saviour of sinners is to receive thee, it would shed a sunbeam on thy dejected countenance. I have a word of comfort for thee, a cordial for thy heart:

"I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins." —*Isa. xlii, 25.*

"How far is it to Canaan?" asks the triumphant Christian; for I long to be at home. I know that my Redeemer lives, and because he lives I shall live also. My soul has made me like the Christ of Amida, and

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Lord, give wisdom.
Give him a pure heart, and an enlightened mind,
And cause him to teach me more.
O Lord, thy instructions
Thou hast committed to the teachers;
Thy commands, thy instructions,
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Cause him to teach me,
And may I attend and observe,
Thy holiness, O Lord!
Pour it out upon us.
O Lord! according to thy will
Cause me to serve thee.
O God! give me wisdom,
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"Have you ever met," Mr. Mason exclaims, "with pupils more interesting than such as these, civilized or uncivilized? Is it not cruel, then, to leave such pupils without teachers? And what is the reason that such pupils have not been multiplied tenfold, that our little churches might now be enjoying the advantage of enlightened and devoted native pastors? The lack of teachers; the lack of teachers." —*Miss. Mag.*

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"I heard the word of God and believed and rejoiced exceedingly, and was baptized about two years ago. Yet after I became a Christian, I was still worldly minded, and thought that I should continue to cultivate the land. I was frequently angry, too; very different from what I am now for since I have come to study with the teacher, and the teacher has taught me, and the Holy Spirit has been poured upon me, and I am very much afraid of myself. I think now that I have become a Christian, and if I do not the work of God, I shall be like the servant that hid his Lord's talent in the earth, and when his Lord came he cast him into outer darkness, where there is weeping, and gnashing of teeth. Now, I think, I will do the work of God as long as I live; difficult or easy; and if I suffer on God's account, I will pray, and go on laboring to the extent of my ability. When I think and fully consider these things, it seems to me as though God called me; and that, if I do not obey, some evil will come upon me. I think, 'Surely this is of the Holy Spirit, surely this is of God, and I will follow his path. I have become a Christian, and I will labor in the harvest as long as I live. I have it in my heart to abandon every evil and unholiness, and to subdue every improper feeling; and to do only the work of God. By night and by day I think of the goodness of God and rejoice exceedingly; and I wish to enlighten worldly people with the light of God as long as I live. Still I know that those who preach the word of God often suffer reproaches; but I do not feel afraid of that, I rather rejoice in it. Formerly, I thought I could not keep the words of God, that I was unable; and when I first learned to read, I was lazy and wanted to run away. I played and jested, and got angry to a very great extent, and thought that I could never get such things away; but now, through the power and goodness of God, I have been enabled to overcome them, not a little; and for this grace I praise him greatly, and ask him for more grace as I think I shall continually. Teacher, that I may be an established and permanent Christian, and the Holy Spirit be with me as long as I live, teach me and pray to God for me. Teacher, through thy teaching me the truth of God, I have obtained this much of a new heart. I never felt formerly as I do now. Because thou hast enlightened mine eyes with the light of God, this much of a new heart have I obtained. May God bless thee, and pour out his Holy Spirit upon thee; and mayest thou teach me, and may I learn more and more."

To the teacher that teaches me,
Lord, give wisdom.
Give him a pure heart, and an enlightened mind,
And cause him to teach me more.
O Lord, thy instructions
Thou hast committed to the teachers;
Thy commands, thy instructions,
Thou hast committed to the teachers.
Cause him to teach me,
And may I attend and observe,
Thy holiness, O Lord!
Pour it out upon us.
O Lord! according to thy will
Cause me to serve thee.
O God! give me wisdom,
And I will do thy work.
Such a servant of God as Paul was,
So make me.
O Lord! excite my heart;
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Such a servant of God

My Brother Welch says, that *my ten year sentiment*, as he calls it, is "contrary to the belief that men are called of God to preach." I said, "Paul was doubtless called of God to preach," when the Lord said to Ananias, in the way, "but was not ordained" till ten years afterwards. Is this denying that men are called of God to preach? I throw not.

It is also objected, that this sentiment is contrary to the *belief and practice* of our de-

The above are some of the reasons why I adopt the opinion that Paul was not ordained to the ministry till ten years after his conversion, and that the transaction recorded in Acts 13, 2, 3, is the account of his *ordination*. Whether it will be satisfactory to my dear Brother, I cannot tell, but it seems quite satisfactory to me. But whether he be convinced or not, our honest difference in this respect shall not tend to sever the bond of affection which has so long subsisted between us. This reply to his remarks is dictated in the spirit of Christian love, and in the hope that it may be of some service in propagating the truth.

JESSE HARTWELL.

MESSRS. EDITORS:—The church at Mount Pleasant passed a resolution, setting apart the Friday before the second Lord's day in July, as a day of fasting and prayer to Almighty God, that he would send forth more laborers into the harvest; and appointed a protracted meeting to commence the day following. The church met accordingly on Saturday—Brethren Dossey, the pastor, and John Talbot attended, and one person was received by experience; and on Lord's day, they preached to a large and attentive congregation. The most fixed and serious attention was observed throughout the immense assembly. When an invitation was given, a number of persons came forward to the anxious seats, while many others in the congregation seemed evidently to feel the power of the gospel on their hearts. After the meeting had been in progress some four or five days, brethren Thomas Willingham and Lemuel Calloway came and preached several days, but had to leave before the meeting closed. The meeting continued ten days, during which time thirty persons were received by experience, twenty-four of that number are males, only six are men of families, three minors, and the rest all young men.—Eight were received by letter, and two restored. Many were on the anxious seats, and the deepest interest and feeling manifested generally, when the meeting closed.

Mr. Editor:—The last week has been characterized by a few incidents exceedingly interesting to our citizens; and among them we may notice, as not the least so (from their important bearing on our reputation and prosperity) the public exercises connected with the closing up of the past session of our Female Academy. It was highly gratifying to discover, from the large and attentive audience on that occasion, that our citizens so well appreciate the advantages of a public examination. Did time permit, I might refer you to many happy results which this examination brought in its train, not merely to the school nor the friends of the school, but to our whole community. I would attempt to show, what must have been apparent to all, that a higher tone of social feeling is among all who attended was the result, and in proof of it, I would refer you to the smiling faces that every where met our sight as the visitors retired from a scene of such interest; evincing clearly the satisfaction which reigned within the minds of all. The display of beauty, intelligence and accomplishment that we find there, was in keeping with the institution, and served completely to dissipate and modify all the harsh and bitter feelings of our nature. In fine, when we consider how different were the motives, object, and tendencies connected with that occasion, from those of many of the public gatherings, which have in view some phenomenal, mesmeric or political solic, we cannot but express the wish that the former might be more frequent—the latter less known. May we not refer also to the reputation which such an occasion gives us abroad when we remember that many faces which we there discovered, were from a distance. But as my design in writing this article is

So much for the intellectual features of the examination—and before proceeding farther, we must stop to answer the enquiry of one at our elbow, "can you not find some slight defect in the midst of so many good characteristics?" We reply,—In this first notice we have not attempted a keen criticism, and knowing the thousand and one embarrassments which must always attend an exhibition like the one above described, we are far from seizing upon any little error or deficiency which may appear in an examination of two days in length. In the above remarks we have but uttered the honest sentiments of our heart, and such too, as were elicited by a careful scrutiny during the greater part of the exercises. We have a word or two respecting another department and will then close. Modern accomplishments in our Female Academy, while evidently it has been made as it should be, a secondary pursuit, has been by no means neglected. The lovers of the fine arts found a fine treat awaiting them in the room above where were displayed in rich profusion every variety of drawing and painting—

All tended to excite our "love of the beautiful." And here our critic again enquired whether we refer to the beautiful *specimens* or to the fair beings who executed them. We must answer him, *both*. For how can we admire such exhibitions of taste without admiring too the accomplished minds which produced them?

Music too was not neglected. There was ample variety in the selection at the Concert and its chief recommendation was, that the pieces were many of them, highly scientific, requiring an accurate knowledge of the principles of harmony, in order to ensure so good an execution. Unfortunately some of the best pieces were not performed, owing to an interruption by a heavy shower. The Concert was in full operation; when the deep-toned thunder rolled over our heads, and the sudden rush from the house, proved that human efforts in music must sink into insignificance before the wild and heavy bass of Nature's Anthem. H.

IRELAND.

Mr. O'Connell has issued the following address to the people of Ireland:—

"We have arrived at a conjuncture of the deepest and most vital importance; a juncture which, if we wisely and prudently avail ourselves of it, must tend to measures of the utmost utility to the political rights, as well as to the commercial, manufacturing, and agricultural prosperity of Ireland; and, before all, to the re-creation of our self-government, the only means of obtaining the blessings we have now enumerated.

"Our objects are these:—the restoration of

"Above all, let not the absentee drain be forgotten; it is now proved to amount to upwards of £9,000,000 per annum. By the Union we are drained more than £9,000,000 annually. The two islands connected with Continental Europe, Sardinia and Sicily, which are subject to an absentee drain, are both occupied by a poorer population than any Continental country; whilst Ireland is occupied by a wretched peasantry, whose poverty, contrasted with the productiveness and fertility of the soil, forms the strongest proof of the miserable effects of an absentee drain.

"Another evil of immense magnitude con-

The printing of the revised edition of Webster's great Dictionary was completed only the day before his death.

It is said that the locusts are to thick in the mountains of Northampton, Carbon and Schuylkill counties, that they have to be brushed away from the faces of the travelers like flies, and they make such a noise in the woods that men cannot hear each other talk. There are millions and millions of them.

EGYPT.—A private letter from Alexandria of the 27th ult., announces the intention of the Pacha of Egypt to proceed with the execution of the long proposed work of joining the Red Sea with the Mediterranean, by means of a canal to be cut from Suez to Port Saida.

School Wanted.
A GRADUATE of one of our most respected
Colleges, wishes to obtain (next ac-
tual) a situation in an Academy, Classical
School, or Private Family, where he may instruct
in the common branches; and also in the Math-
ematics and the Languages. He is a member of
the Baptist Church, and will bring the most satis-
factory testimonials, in regard to scholarship
and character, &c.
Address (postage paid) the Editors of the Rec-
ord, enclosing amount of salary, &c.
April 25, 1843. 1045

100

Poetical Department.

LINES

On the Death of an Infant.

A butterfly hatched on a baby's grave,
Where a lily had chanced to grow;
Why art thou here, with thy gaudy dye,
Where she of the bright and sparkling eye
Must sleep in the church-yard low?

Then it lightly soared through the sunny air,
And spoke from its shining track:
"I was a worm, till I won my wings—
And she whom thou mourn'st, like a seraph sings:
Would thou call the blest one back!"

HEAVEN.

"To sweet at close of summer's day,
When mingling hues of even
In splendor all the west away,
To turn the spirit's way away,
To brighter scenes in heaven."

"The sweet when night in gloomy shade
Hath all those prospects given,
To think that night can ne'er invade
That fairer world which God has made,
Where Christ is the light of heaven."

"To sweet to think, though duty tends
Theories by friendship given,
There is a world where parting ends,
Where friends are never torn from friends,
To mar the joy of heaven."

There then in raptures shall we meet,
The friends whom time has given,
Their welcome forms with joy to greet,
And with them evermore repeat
The blissful song of heaven."

Youth Department.

"HOW MANY HAVE YOU BROKEN?"

A few weeks since I was instructing a class of little boys in the Sabbath school, whose bright and intelligent countenances evinced a deep interest in the subject before them.

The lesson was, "The Ten Commandments," and after they had repeated them all perfectly, I requested each one to think how many he had broken. Samuel was the first to speak, and with a blushing countenance he said, "I've stole. I've stole out of my mother's cupboard!" The honesty of this confession interested me very much, as it showed a practical application of the law, even in the conduct of a child. I replied, "But you forgot, while you were doing it, that one of God's commands is, 'Thou shalt not steal,' and that he requires children to obey him as well as grown people, didn't you?"

"Yes ma'am."

George in the mean time looked rather confused, but at length said, with considerable confidence, "I haven't broke any."

"Haven't you? let us see. You know one of the commandments is, 'Honor thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee.' Now have you *always* been kind and affectionate to your mother, and consulted her pleasure rather than your own? When she has wished you to take care of, and amuse your little brother or sister, have you never spoken impatiently, and perhaps disobeyed and grieved her by running away to your play?"

Another command is, 'Remember the Sabbath day to keep it holy.' Did you never play on the Sabbath? When you have been in the house of God, did you never turn over the leaves of your hymn book, or whisper to some of your companions, instead of listening to what the minister said to you? Do you not sometimes, even in Sabbath school, think of the playthings you have left at home, and wish for Monday morning to come, that you may commence your sports again with your sled or your kite? Do you think you have kept *all* the commandments?"

"No ma'am."

The other boys seemed rather afraid to say any thing lest they should condemn themselves; but as I proceeded familiarly to illustrate the different ways in which they might disobey God, they appeared to feel that they had broken more of his holy commands than they had supposed, while studying them, and I could not but hope they would be more careful in future.

Perhaps some of you, children, either think, with little George, that you have not broken the commandments, or that you are so young God does not notice whether you obey him or not. If you examine carefully I think you will all see that you have many, many times sinned against God; and let me tell you that he *does* notice every act of disobedience, and is grieved and offended when you neglect his commands.

And since God is so good and kind to you, are you not willing to love him, and try more to obey him? Jesus Christ loves little children, and he knows that it is sometimes very difficult for you to do right; but he will ever be your friend, and if you pray to him, and ask him to help you, he will be with you. Will you not, then, when you are at home, or at school, or at play, try always to do what is right and pleasing to him?

[S. S. Vester.]

JUVENILE MISSIONARY MEETINGS.

In London, juvenile missionary meetings are held under the patronage of the London Missionary Society, in which the members of the Sabbath schools are congregated; and the deepest interest manifested. Last year they assembled in Exeter Hall, but the hall was not large enough to accommodate the vast numbers that came together. The Directors therefore, resolved to hold the future meetings of their juvenile friends in different parts of the metropolis. Meetings were accordingly held, on the 18th of April, at Finsbury Chapel, at St. John's Chapel, at Craver Chapel, and at Spafford's Chapel. "These meetings," says the Missionary Magazine and Monthly Chronicle, "were of a deeply interesting character and well attended. When shall we have similar meetings in the United States?"—Chris. Reflector.

Miscellaneous Department.

A THRILLING VOYAGE.

Mr. John Wise, the well known aeronaut, has addressed a letter to the Editors of the Philadelphia Inquirer, describing an ascent he recently made through a dense cloud, from which we extract the following passage of thrilling interest; the ascent was made from Carlisle.

"When I had reached a point about two miles east of the town, the balloon commenced a rapid and perpendicular ascent, which soon brought me to the base of a huge black cloud; and as it has always created a deep interest to spectators to see a balloon passing through clouds, I did not hesitate on this occasion to give my numerous audience an exhibition of that kind, although I might have avoided it and kept beneath the clouds where the current would have taken me to Harrisburg, which place was already distinctly in my view. This part of my adventure, I had reason soon after to regret; although at the present time it gives me more gratification to contemplate its reality, than anything that has lately transpired in my aerial adventures.

The details that I shall here give of this terrible scene may be relied on, as I kept myself sufficiently composed to appreciate its grandeur, and observe its physical operations. The cloud, to the best of my judgment, covered an area of from 4 to 6 miles in diameter. It appeared of a circular form, and considerably depressed in its lower surface—or I might say, it presented a great concavity toward the earth, with its outer edge very ragged. It was also of a dark smoky color. I noticed at some distance from where I entered the cloud, the appearance of a heavy shower of rain. The first sensations I experienced when entering the cloud, were extremely unpleasant—a difficulty of respiration, almost to suffocation, followed by sickness of the stomach. This however, somewhat abated for a short time—the cold in the mean time becoming intense, and every thing of a fibrous nature thickly covered with a hoar frost. The cloud at this point, which appeared to be in the midst of it, had not the black appearance it presented underneath, but was of a light milky color, and yet so dense, that I could only faintly see the balloon above me—a distance of sixteen feet.

From the intensity of cold in this cloud, I concluded that the gas would condense itself and the balloon would consequently soon descend beneath it again, where the atmosphere was much warmer. In this however I found myself mistaken; for in a few minutes after entering the cloud; I was whirling upwards with fearful rapidity, the balloon gyrating and the car describing a large circle in the cloud; a noise resembling the rushing of a thousand mill-dams, with a dismal moaning noise of wind, surrounding me in this terrible flight. Whether this rushing noise was occasioned by the hail and snow, which at the time was mercilessly pelting around the balloon, I am unable to tell. I was in hopes that I should soon be tossed out of the top of the cloud, and there enjoy the congenial sunshine—so pleasing above the clouds. But in this I was disappointed, for after being hurled up as I think, many hundred feet, the balloon appeared to be suddenly released, and would fall again with fearful rapidity, the lower part hurled to and fro, and then again driven up into the cavity of the upper part, all the time discharging gas copiously from the neck and breakages caused by the ice. This hurling up and down was repeated eight or ten times. Every thing that was not of a fibrous nature, such as the anchor, car, and balloon, became coated with smooth ice. All the time that I remained in this cloud, which was twenty minutes, the storm raged with unabated fury, and it was only by the immense loss of gas that I became released from its terrors. I felt an intense drowsiness thro' the whole, which I think was only overcome by the sickness of the stomach, followed by a powerful fit of vomiting. After this, I felt somewhat easier, both in mind and in body, (for it is of no use to say that I was not considerably alarmed) and I grasped a firmer hold of the sides of the car, determined to abide the result with as much composure and observation, as the nature of the case would admit; as it appeared evident that the common discharge of gas or ballast, would neither let me down or up, through this huge tenant of the air. After being tossed up and down, as before stated, I was finally released from its caverns of hail, snow and ice, and found myself between it and the earth, receiving the benefits of a heavy and cold shower of rain coming down on the spontaneous parachute principle, with a portion of gas remaining in the balloon, sufficient to raise about fifty pounds weight from the earth. I made a final descent on Mr. Good-year's farm, five miles from Carlisle.

THE BLOODLESS VICTORY.

In one of the South Sea Islands, the Christians had become so numerous that they burned several idols, and the heathen determined to exterminate the "god-burners." Rev. John Williams, the martyr missionary, gives the following account of the attack and defeat.

"This roused the spirit of the people to such a pitch, that the heathens shouted simultaneously. 'There is no peace to be made with god-burners, until they have felt the effects of the fire with which they destroyed Oro,' and determined to make the attack on the following day. The night was a sleepless one to both parties; for the heathens were employed in listening to the vociferations of their priests, in feasting, rioting, and exulting in the anticipated triumphs of the coming day; while the Christians spent the hours in prayer, and in raising an embankment of stones behind which to defend themselves as long as possible.

"Early the next morning the heathen party, with flying banners, the shout of the warriors, and the sound of the trumpet-shell, bore down in an imposing attitude upon the afflicted Christians: while they, on their

bended knees, were supplicating the protection of God against the fury of their enemies, whose numbers, whose frightful preparations and superstitious madness, rendered them peculiarly formidable. A long sheet of sand stretched from the shore of the Christian encampment; in consequence of which the heathen party were compelled to land at a distance of half a mile from the spot. Before they arrived at the place of disembarkation, one of the Christians, formerly a noted warrior, said to the chief, 'Allow me to select all our effective men, and make an attack upon the heathens, while in the confusion of landing. A panic may seize them, and God may work a deliverance for us.' The proposition was agreed to; but the chief himself said, 'Before you go, let us unite in prayer.' Men, women, and children, then knelt down outside their stone embankment, and the king implored the God of Jacob to cover their heads in the day of battle; and on concluding, thus addressed his little band of faithful followers: 'Now go, and may the presence of Jesus go with you.'

"Taking a circuitous route behind the brushwood, until he arrived opposite to the place where the heathens were landing, the commander extended his little army as far as it could reach, and gave strict orders that no noise should be made until they had emerged from the bush. The arrangement proved most successful. The heathens were seized with consternation, and after a short resistance, threw away their arms and fled for their lives; for they expected to have met with barbarous treatment, similar to that which they would have inflicted had they been the conquerors. But perceiving that no injury was sustained by those of their brethren who fell into the hands of the Christians, they peeped from behind the bushes, or shouted from the trees in which they had taken refuge, 'Here am I; spare my life, by Jesus, your new God.'

"The remainder of the day was spent by the Christians in conducting their prisoners into the presence of the chief, who remained for several hours upon the very spot where in the morning he commended his little band to the protection of God. A herald stood by his side, and shouted as the fugitives approached, 'Welcome! welcome! you are saved by Jesus, and the influence of the religion of mercy, which we have embraced!' When the chief of Tahaa, who led the heathen, was taken and conducted, pale and trembling, into the presence of Tamatoa, he exclaimed, 'Am I dead?' His fears however, were immediately dissipated by his brother chief, who replied, 'No, brother; cease to tremble; you are saved by Jesus.' A feast was immediately prepared for the prisoners, when nearly a hundred large pigs were baked whole, with a proportional quantity of bread, fruit and other vegetables. The heathens sat down to eat, but few could swallow their food, being overwhelmed by the astonishing events of the day.

"While they were thus seated, one of the party arose and said, 'This is my little speech: Let every one be allowed to follow his own inclination; for my part, I will never again, to the day of my death, worship the gods who could not protect us in the hour of danger! We were four times the number of the praying people, yet they have conquered us with the greatest ease. Jehovah is the true God. Had we conquered them, they would, at this moment, have been burning in the house we made strong for the purpose! but instead of injuring us, or our wives, or our children, they have prepared for us this sumptuous feast. Theirs is a religion of mercy. I will go and unite myself with this people.' This declaration was listened to with so much delight, and similar sentiments were so universal, that every one of the heathen party bowed their knees that very night, for the first time in prayer to Jehovah, and united with the Christians in returning thanks to Him, for the victory he had on that anxious day, so graciously afforded them.

On the following morning, after prayer, both Christians and heathens issued forth and demolished every marae in Tahaa, and Raiatea; so that, in three days after this memorable battle, not a vestige of idol worship remained in either of those islands. All this will acquire additional interest in the reader's estimation, when he is informed that it took place solely under the superintendence of the natives themselves, for at that time, there was no missionary at either of the islands."

MARRIAGE.

Marriage is to a woman at once the happiest and saddest event of her life: it is the promise of future bliss, raised on the death of all present enjoyment. She quits her home, her parents, her occupations, her amusements, every thing on which she has depended for comfort, for affection, for kindness, for pleasure. The parents by whose advice she has been guided—the sister to whom she had dared to impart the every embryo thought and feeling—the brother who has played with her, by turns the counsellor and counselled—and the younger children, to whom she has been the mother and the playmate—all are to be forsaken at one fell stroke; the spring of every hope and action is to be changed; and yet she flies with joy into the untrodden path before her. Buoyed up by the confidence of required love, she bids a fond and grateful adieu to the life that is past, and turns with excited hopes and joyous anticipation to the happiness to come.

Then to the man who can blight such fair hopes—who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection of home—who can, coward like, break the illusions that have won her, and destroy the confidence which love had inspired. Wo to him who has too early withdrawn the tender plant from the props and stays of discipline in which she has been nurtured, and yet make no effort to supply their place, for on him be the responsibility of her errors—on him who has first taught her, by his example, to grow careless of her duty, and then expose her, with a weakened

and unsatisfied heart, to the wide world, and the wily temptations of a sinful generation.

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

COURSE OF STUDY.
Preparatory Department.—Reading, Spelling, Writing, Child 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, (common).

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

REMARKS.
Believing that a knowledge of some other than the vernacular language of the pupil 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 course of their education.

Particular attention is given to Reading, Spelling, Defining, 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 Ornamental Branches.
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 satisfied with nothing short of a thorough knowledge of all the branches above named.

ADMISSION TO THE REGULAR CLASSES.
By comparing this Catalogue with that of last year, it will be perceived, that the *Regulations 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. True it will require more time, to complete the prescribed course; but this instead of being considered an evil, should be regarded as a high recommendation of the Institution. 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 Institution 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 Institution is furnished with a valuable Apparatus for illustration in Natural Philosophy, Chemistry, Astronomy, Geology, &c. It is also provided with a large collection of valuable Maps, Atlases and Charts.

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

THE SEMINARY EDIFICE.
Is a splendid building, finished in a style of convenience, 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 intended that the pupil shall fully understand every subject which engages her attention. By combining familiar lectures with the teaching of the text-book, the instructor causes the knowledge acquired by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns things, not mere names; ideas, not mere words.

THE GOVERNMENT.
Of the Institute is vested in the Principal, aided by his colleagues, the faculty of Teachers. A prompt and cheerful obedience to the Laws is always expected; and this is enforced by appeals to the reason and the conscience of the pupil. This course, sustained by constant reference to the WILL and WORD of God, has been uniformly successful in securing alacrity in the discharge of duty. Should the voice of persuasion remain unheeded, and any young lady continue perverse and obstinate in spite of kind and faithful admonition, she would be removed from the privileges of the Institution. None are desired as members of this Seminary, except such as can be happy in observing wise and wholesome regulations.

THE MANEER, personal and social habits, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated. The Boarders never leave the grounds of the Institute without special permission from the Principal.
They rise at 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 days and holidays, while their ordinary dresses must never be more expensive than the uniform.
Expensive jewelry, as gold watches, chains, pendants, &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. Parents and Guardians may place young ladies here with the confidence that they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness; there has never been one death, and almost no sickness, in the Institution.

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

RATES OF TUITION.—PER TERM OF FIVE MONTHS.
Regular Course, (English). \$30 00
Primary Department, 1st Division. 12 00
French, German, and Italian, (either or all). 20 00
Music on the Piano and Guitar, (each). 25 00
Use of Instrument. 5 00
Ornamental Needle Work. 15 00
Drawing and Painting. 15 00
Translating, Shell, and Wax Work, per 10000. 1 00
French, German, and Italian, (either or all). 20 00
Latin Greek, and Hebrew, (each). 10 00
Board, per month, including bed, bedding, &c. 9 00
Fuel, per month. 1 00
Lights and washing, (extra). 1 00

Board and Tuition will be payable, one half in advance, for each Term of five months, the balance at the end of the Term. For fractions of Terms, each week will be computed at one-twentieth.
Tuition must be paid from the time of entrance to the close of a Term—no deduction except in particular cases.
Each young lady must furnish her own towels. If feather beds are required, they will be furnished at a small charge.
No young lady will be permitted to receive her Diploma, till all her bills are settled.

UNIFORM.
To promote habits of economy and simplicity, a Uniform Dress is prescribed: for winter, Green Cassimere or Merino for summer, Pink Calico, small figure. (This must be plain). For ordinary use, and White Muslin for

Sabbath and holidays. Summer, a Brown Hood in winter, trimmed with green; in summer, with pink. *Accessories of Blue Cloths*, for cover day, and white muslin for Sabbath. All articles of dress to be made up in a plain style. Two Green dresses, for each pupil, and four Pink and two White, will be needed. This uniform will be rigidly enforced.
Every article of clothing must be marked with the owner's name.

CREDIT.
It is earnestly recommended to Parents and Guardians, not to suffer bills to be made on credit, and not to pay bills unauthorized.

BOARDING IN THE INSTITUTE.
It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the Steward. The highest advantages of the Institution cannot be realized by those who board elsewhere.

Board is as cheap in the Institute as in any private family. Young ladies boarding in it are always under the supervision of the Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. All other things being equal, it will always be found, that pupils boarding in the Institute are more successful in their studies, and in every thing that pertains to the formation of a high moral and religious character, than those who board out of it. *NOTICE*—Board has been assigned to Nona Doleman.

SESSIONS AND VACATIONS.
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 season 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 twenty-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.

CIRCULAR.
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 which is a Gentleman of extensive attainments in Science and Literature, united to the experience of nearly twenty years spent in teaching, and who has provided for every one of the Institute with unequalled success; a Professor of 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 Lantieri, 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, Manners, 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-eminence, 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 five 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. EILAND,
J. LOCKHART,
L. Y. TARRANT,
Wm. HORNBUCKLE,
Wm. N. WYATT.
Trustees.
July 4th, 1843.

READING FOR ALL!
TO THE CHRISTIAN PUBLIC.
The Cheapest and Best Family Magazine in America!!

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

IN JANUARY, 1843, WAS PUBLISHED AT NO. 122 NASSAU STREET, NEW YORK CITY, THE FIRST NUMBER OF SEARS' NEW MONTHLY FAMILY MAGAZINE!

A Monthly Miscellany of Moral and Religious Instruction, embellished with numerous Engravings. To be published on the first of every month, in parts of 10 to 50 large octavo pages each, double columns, at 18¢ per part, payable on delivery. Mail Subscribers \$2.00 per annum, invariably in advance.

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

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

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

of our new publication: to join in the promotion of the interest of which, we respectfully invite the States and Churches to fall in with our views, sending them to us will spare neither pains nor expense to make it worthy of their confidence and support.

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

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

We have so much to like in this Free and Christian America.—It is in truth, 'reading for all,' and every parent would do well to procure a copy for the instruction, health and amusement of his children. It is very cheap.—N. Y. Aurore.

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

We predict that the publishers will have 50,000 subscribers. It is indeed destined for all ages, classes, and conditions.—N. Y. Yankee Cabaret.

AGENTS WANTED THROUGHOUT THE UNITED STATES.
The Proprietor of the above magazine will be happy to employ Postmasters, Clergymen, Students or others, who may wish to act as Agents. For particulars as to remuneration, &c., please address the subscriber, post paid, without which no letter will be taken from the office.

IT Sold by all Periodical and Newspaper Publishers and Agents, Postmasters, and Booksellers, throughout the United States, and British North American Provinces. No subscription received for a less period than one year.

READ THIS!
ELEGANT PREMIUMS FOR SUBSCRIBERS!
A VERY LIBERAL OFFER.

An easy method to procure a copy of 'Sears' Bible Biography,' or 'Wonders of the World.'
"Any person either subscribing himself, or procuring a new subscriber to 'Sears' Family Magazine,' for one year, and remitting \$3, current funds, free of all expense, to the publisher, shall receive a copy of that periodical for one year, and a volume of either of the above works, to be kept subject to his order."
"Any person procuring 5 subscribers to the above work, for one year, and remitting the money, (\$15) free of all expense to the publisher, shall receive two copies of Bible Biography, or two of the Wonders of the World, or one of each, or one set (3 volumes) of the Pictorial Illustrations of the Bible, which sells for \$6."
"Any person procuring 3 subscribers, and remitting \$3, (free of expense) shall be entitled to two copies of 'Bible Biography,' or two of the 'Wonders of the World,' or one of each as they may choose. March 18, 1843."

HOWARD SCHOOL, Marion, Perry co., Ala.

INSTRUCTORS.
S. S. SHERMAN, A. M.
REV. S. LINDSEY, A. M.
T. E. WREN, Assistant.

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

COURSE OF STUDY.
The object of the Howard School is to furnish instruction in every branch of a liberal education. The most rigid course of study is pursued, both in the English and Classical Departments; and it is believed that as complete and thorough an education may be obtained at this, as at any other institution. In Mathematics, the entire West Point Course is used. In Languages, 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. Lists 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 matters, it is gently and respectfully remonstrated with 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 student mental principles of Christianity, and rules of moral action are carefully inculcated; but no sectarian influence is exerted.

EXPENSES.
The necessary expenses at this Institution are moderate. Of course, a young man, if plentifully supplied with funds or allowed the use of credit, may be as prodigal here as elsewhere. To prevent extravagance, the Trustees deem it necessary to require 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