

The Alabama Baptist.

Edited by an Association of Brethren.

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THE ALABAMA BAPTIST.

IS PUBLISHED EVERY SATURDAY MORNING, BY
LOVE & DYKUS.

TERMS.
The ALABAMA BAPTIST will be published every Saturday morning, on an Imperial sheet, with four pages, at the rate of THREE DOLLARS per annum, payable in advance.
Letters in business connected with the office, must be free of postage, or they will not be attended to.
All Baptist Ministers are requested to set as Agents, and to send in the Names and Post Offices of subscribers at an early day.

GENERAL CIRCULAR.

DEAR BRETHREN:

THE AMERICAN BAPTIST PUBLICATION AND SUNDAY SCHOOL SOCIETY, is a reorganization of the "Baptist General Tract Society," and effected by a Convention of the denomination from seventeen States, assembled in New York, April 30, 1840.

The Baptist Tract Society, during the sixteen years of its operation, raised and disbursed \$86,048, printed about three millions three hundred and forty-two tracts, or upwards of 54 millions of pages, including a number of bound volumes.

The name and general plan of the Society may be traced to a meeting of brethren from various States, held at the period of the Triennial Convention in Richmond Va., in 1835, when resolutions were passed recommending a change and an enlargement of the Tract Society into a Baptist Publication Society.

ITS PARAMOUNT OBJECT.

The paramount object of the Society, to the attainment of which all our aims and measures should be steadfastly directed, and to the accomplishment of which our prayers should be addressed to Him who hath the residue of the Spirit, is, to make our denomination, and all others over whom we have influence, a reading, thinking, working, and devoutly religious people. To this end sound doctrine must be taught—the truths of the Bible in all their fullness, and richness, and variety, must find a lodgment in the mind.—All the duties of the Christian profession, and all that spring from the social relations of life, must be understood, and duly impressed upon the conscience. Next to the living voice of the living teacher, the PRESS is the instrumentality to be employed.—To attain this great end by the Press, the Society proposes the following measures:

1. The gratuitous circulation of religious tracts, to as wide extent, and to as many readers, as possible, especially those in our own country and other lands, who are partially or wholly destitute of other means of religious instruction. And in portions of our country, especially in the western and southern States, there are thousands who can be reached through the agency of our denomination, to a far greater extent than by others. All our missionaries, and hundreds of other Baptist preachers, who travel extensively and preach the Gospel to the destitute, need large supplies of tracts for gratuitous distribution.

2. The publication, or purchase and distribution by sale, at low prices, of religious books for family and general reading. In all the western, most of the southern, and to a considerable extent in the middle States, there is a great call for religious books, which cannot be obtained in any extent equal to the demand, without mutual co-operation. Thousands of volumes would readily be sold, and eagerly read, if brought to the people.

3. The supply of our ministers with small and select libraries of such books as they specially need, is another department of effort. In the States and Territories mentioned in the Western Valley, we have at least two thousand Baptist ministers, who are exceedingly deficient of religious books, and some are quite destitute. They are anxious to obtain even small and elementary publications, and their usefulness would be doubled if they could be supplied. Ten dollars worth of our cheap books to each, would be received with very grateful feelings, and prove of incalculable benefit.

4. The encouragement of Sabbath Schools and Bible Classes, and supplying them with small libraries, is in itself an object worthy the united effort of the denomination. The plan of operations of the Society, if carried out as it should be, will increase the number and efficiency of Sabbath Schools in the Western Valley, to an interesting extent.

FUNDS WANTED.

The Board of Directors can accomplish this work no faster than the means are furnished by the churches. Some evangelical efforts admit and require the immediate expenditure of all the funds contributed.—Other evangelical operations require permanent capital on which to do business.—Churches, whether in the city, the village, or the country, require a house of worship and appendages. This is their permanent capital. A College, or a Theological Seminary must have a capital, laid out to build, apparatus, library, and the endowment of Professors.

So with a Publication Society.—It cannot print or purchase tracts and books, and send them to the extremes of the country, without permanent capital.

A few hundred dollars may make and put into circulation one book, but it requires many thousands to publish the number and variety necessary to supply our destitute churches and people, even supposing every dollar is returned to be again sent out in the form of books and tracts. Suppose the Society to employ one hundred Baptist ministers, in the Western, Middle and Southern States, who are now engaged in secular business for a livelihood, as Colporteurs, and

furnish each at one time \$300 worth of books; this would require a capital of \$30,000. And we are assured that in no other way could thirty thousand dollars be so profitably employed to the interests of religion and the benefit of our churches.

PLAN OF CIRCULATION.

Besides the General Agency, conducted by the Corresponding Secretary, under the supervision of the Committee of Finance, a few judicious Agents may be necessary in different sections of the United States, to sell books, collect funds, direct the distribution, and get our Churches, Associations, and Conventions more perfectly organized for benevolent action. But our chief reliance for distribution will be upon Missionaries, and other itinerant preachers, who will sell on commission, give away to the necessitous, and receive a reasonable per centage on sales for compensation.

These will visit Associations, Churches, Sunday Schools and families; preach the Gospel to the destitute, inculcate habits of reading, sober thought, and devout practice; thus providing a kind of substitute for the deficient means of pastoral instruction in a large number of our Churches, especially in the Western Valley. This is the plan, substantially, practiced on by the Methodists, for more than half a century, with great efficiency and economy. All their circuit preachers are Colporteurs, and supply their people and others, in every part of the United States, with their books. Their people have contributed liberally to the amount of two or three hundred thousand dollars, to build up and sustain their "Book Concern."

LOCAL DEPOSITORIES.

We receive frequent applications for Depositories of Books in States, districts, towns, cities, and villages. Such Depositories have been tried in the Bible, Tract, and Sunday School operations, in every part of the country; and especially in the Western Valley, at much extra cost, and very little good purpose. People from a distance will not resort to such Depositories. The sales are not enough to pay the expense.—It would require a capital of at least 100,000 dollars to establish these Depositories where the people suppose they are needed. Under the former organization of the "Baptist General Tract Society," the system of local Depositories, under charge of auxiliary Societies, was attempted, but never answered; the expectation of the Board nor the Churches.—If our brethren want a stock of books and tracts for local purposes, let them raise the funds, and take the money to the Depository in Philadelphia, and they will be promptly supplied at the lowest rate.

CO-OPERATION WITH OTHER SOCIETIES.

The following plan of operations was published in the sixteenth Annual Report of the Baptist General Tract Society, and the Proceedings of the Convention that organized the Publication and Sunday School Society, in 1840.

1. "To publish and circulate, not only Tracts, but Sabbath School Books; a so, Biographical, Doctrinal, Historical, and such other valuable religious works as shall be required, and which publications shall embrace chiefly those of a denominational character.

2. "That an amicable agreement be entered into with the American Tract Society, and the American Sunday School Union, to obtain their publications on the best possible terms, and that they be circulated by our Agents, and sold at our Depositories, in connection with our own denominational publications, and at such prices as will enable us to cover contingent expenses on all sales.

3. "That an arrangement be entered into with the New England Sunday School Union, either to amalgamate, or to supply us with a large and a very general assortment of their publications."

Such was the outline projected in 1840.

If the Churches and brethren who contribute to the foregoing Societies, would send their funds to our Treasury, and thus furnish us the means of purchasing their books, the good effects would be far greater, through our own industry, and upon our own destitute Churches. We wish also to procure, on the lowest terms, such religious publications as meet the approbation of the Publishing Committee, as are issued by Gould, Kendall & Lincoln, of Boston, and other publishing houses, and supply our Auxiliaries and Colporteurs.

In our Churches are nearly 700,000 members, and the accessions of converts, annually, are equal to doubling every twelve years; and in the Western Valley, equal to doubling every nine years. If every Baptist minister in the United States was the pastor of one Church, more than one-third of our Churches would be destitute, and in the Western Valley, less than one-half would be supplied.

MUTUAL CO-OPERATION.

We ask cheerfully, confidently, and urgently, that Ministers, Churches, Sabbath Schools, Associations, State Conventions, and General Associations, co-operate in this great work, raise funds, and aid the Society.

Life Directors, Life Members, and all Auxiliary bodies, are entitled to receive one-half their subscriptions in the publications of the Society, at catalogue prices. The other half is appropriated to the increase of the Publishing Fund. Life Directors and Life Members who do not need this privilege, are requested to appropriate it to furnish small libraries, gratuitously, to our needy and destitute ministers in the Western Valley.

To facilitate the co-operation of our brethren in destitute parts of the country, the

Board has recently adopted the following RESOLUTION.

"Resolved, That Auxiliary, or co-operating Publication Societies, Associations, State Conventions, and General Associations, in those States and Territories, especially in the Western Valley, that are properly Missionary ground, be authorized to receive books to the full amount of funds contributed, with the understanding they employ and superintend the labors of Colporteurs, or employ their ministers for the circulation of books and tracts, and the formation of Sabbath Schools."

Will our brethren in those parts, raise and send us funds, on the conditions proposed? Let the books received be placed in the hands of such brethren as will be responsible for them, and return the proceeds (deducting the per centage allowed,) to purchase more books.

In the Western and Southern States, we have a numerous class of preachers, who, if supplied with books, would make efficient Colporteurs. They are not sustained by the Churches as pastors; are in the Northern Atlantic States; yet they devote much time in the ministry of the word to the destitute, relying on their own efforts to sustain their families.

Such men would willingly carry the Society's books. The privilege allowed for commission would enable them to be more entirely devoted to the ministry, and add much to their usefulness.

We now ask each reader and hearer of this Address—Will you contribute something immediately to the Society?

Will the Church or Association, to which this Circular is addressed, take up a public collection to aid us?

Will you contribute your pas or a Life member, by the payment of twenty dollars? Or a Life Director, by a donation of fifty dollars?

Will you become a Life member, or a Life Director, on these terms? By this you may aid, more essentially, our Missionaries and other ministers on the frontiers.

You may deprive you, of some trifling gratification—some article of dress or luxury, that, in this period of embarrassment, you may have the means to do this; but you will create an exquisite luxury in doing good which will last through life, and fill your heart with emotions of unutterable joy and thankfulness in heaven.

On behalf of the Board,
J. M. PECK, Cor. Sec'y.
A. B. P. S. Society.
July 10th, 1843.

HINTS TO MINISTERS AND OTHERS WHO WISH TO ENGAGE IN DISTRIBUTING THE SOCIETY'S PUBLICATIONS.

1. In general, we shall not establish local depositories for the sale of books. This has been tried effectually by Societies, and proved a failure. Places of Deposit, where books can be sent in packages, and safely kept till reached by a Colporteur, or Minister, will be needed in the West and South.

2. While every reasonable effort will be made to publish, or purchase and send out books to the destitute parts of our country, our brethren there must not expect aid, unless they cheerfully and promptly co-operate. Let them commence at once, by raising and sending funds, and then tell us of their destitution and wants. We shall aim to help those who will help themselves, to the utmost of our means.

3. When books are obtained by any church, association, or other auxiliary, brethren should be selected for distribution, who are faithful and responsible; who will keep accurate accounts of all the books sold, or given away, and promptly pay over the money, retaining their per centage.

In no case should a person pay out money received for books, for any other purpose, however great and pressing may be his necessities. It is a dishonest breach of trust and must be treated accordingly. Nor should he sell books to churches, sabbath schools, or individuals on credit, unless he is prepared to pay for them promptly himself.

4. Where circumstances admit, those who wish to be Colporteurs, had better purchase by prompt payment, or give a note on reasonable credit. This is the principle on which all Methodist preachers act in obtaining and distributing books. And Baptist preachers can afford to take equal responsibility.—Missionaries can easily arrange to obtain books on credit, by pledging their drafts on the mission treasury. In case of purchasing of the Society, or its auxiliaries on credit, let it be for definite time, with good security and a pledge to meet the debt when due.

5. Generally from 20 to 25 per cent can be allowed to Colporteurs on all the Society's publications. This will be a moderate compensation. On books purchased by the Society of others, a per centage of all above cost and incidental expenses, will be allowed; averaging, probably, from 15 to 20 per cent.

6. Those who engage in distributing books should consider it strictly a religious work, to be attended with prayer and Christian conversation. Ministers ought to preach on the importance of reading suitable books, as a means of instruction.

7. The gratuitous distribution of tracts monthly, ought to be carried out in all the churches,—in cities, villages and country settlements. Ministers will find this mode of doing good a most important auxiliary to their preaching.

8. Sabbath Schools and Bible Classes should receive special attention from all our Colporteurs, that they may be furnished with

suitable books. And when books are sent for gratuitous distribution, care should be taken to help those who will help themselves.

9. Ministers in the Western Valley who really need small libraries for their own uses will be supplied first as means are provided for this purpose. Hence it is desirable to have the names and post office address of such ministers. The Associations in that part of the country would do well to pay attention to this subject.

On behalf of the Board,
J. M. PECK, Cor. Sec'y.
A. B. P. S. Society.

MINUTES OF ASSOCIATIONS.
Permit us to offer the following suggestions:

1. These little Annals should contain all the facts of the state of religion, its progress or decay in each church, and in the community. Besides the usual Statistical tables, there should be, in some form, an account of the Sunday Schools, Bible Classes, efforts to circulate the Scriptures, Missionary labors and contributions, with other facts, all of which are interesting to the denomination.

2. The names of all the ministers, ordained and licensed, with their post office address, and the post office address of the Secretary of the Association, and Clerk of each Church, ought to be given in the Minutes.

3. In the minutes of some Associations, no distinction in printing is made between ministers and other brethren. Hence it is impossible, at a distance, to know whether Churches have ministers or not.

4. We need at the Publication office, two copies of the Minutes of each Association—one for our permanent file, to be bound and preserved—the other to clip up for our periodicals. Let them be addressed to BAPTIST PUBLICATION SOCIETY, No. 21 SOUTH FOURTH STREET, PHILADELPHIA, and observe the following particulars.

No writing, or written marks—not even the name of the person who sends it, is allowed to be put on any copy of Minutes, or other pamphlet sent by mail. It is expressly forbidden by law, subjects the writer to a fine, and subjects the whole to double letter postage. One end of the wrapper, containing printed matter, should be left open, or it will be marked with letter postage.

THE BAPTISM OF BELLS.

We well remember the fact of the restored Royal family of the Bourbons of France going in state to the baptism of a new set of bells in Paris. The following letter alludes to another instance of their misdeeds, and the parallel singularly confirming a hint of ours on the subject last week.—Do, Baptist Advocate.

To the Editor of the London Times.

MR. EDITOR.—Having read in your paper of to-day, that the king of France "has been pleased to grant to the parish of Notre-Dame, at Nismes, two unserviceable pieces of cannon from the arsenal of Montpellier, for the purpose of forming a parish bell," it has occurred to me that the following description of the practice of baptizing bells, used by the Roman Catholics, may not be unacceptable to your readers. This account is a true translation from a book entitled "Pontificale Romanum, Auctoritate Pontificia, impressum Venetiis, 1698. Lib. ii. Cap. de Benedictione Signi vel Campanae." I have run parallel with their method of baptizing children and bells, in twelve particulars, as follows:—

OF THE BAPTISM OF A CHILD, AND THE BAPTISM OF A BELL.

I. The child must be first baptized, before it can be accounted one of the church.

The bell must be first baptized, before it may be hung in the steeple.

II. The child must be baptized by a priest or minister.

The bell must be baptized by a bishop or his deputy.

III. In baptizing a child, there is used holy water, cream, salt, oil, spittle, &c. &c.

In the baptism of a bell, there is used holy water, oil, salt, cream, tapers for lights, &c. &c.

IV. In baptism, the child receiveth a name.

And so it is in the baptism of bells.

V. The child must have godfathers, &c. &c.

The bell must have godfathers, and they must be persons of great rank.

VI. The child must be washed in water.

The bell must be washed in water by the hands of the bishop and priests.

VII. The child must be crossed in baptism.

The bell is solemnly crossed by the bishop.

VIII. The child must be anointed.

The bell is anointed by the bishop.

IX. The child must be baptized in the name of the Holy Trinity.

The bell is washed, and anointed, in the name of the Trinity, by the bishop.

X. At baptism they pray for the child.

At the baptism of the bell, they pray literally for the bell.

There are more psalms read in the baptism of a bell than in the baptism of a child; and a gospel also.

XII. At child-baptism, there are public prayers made.

At the baptism of a bell, there are more prayers used, and (excepting salvation) greater things are prayed for, and more blessings on the bell, than on the child.—But for the better proof of this point, I shall here give part of one of the very curious prayers put up for the bell at the time of its baptism:—

Lord grant that whosoever this holy bell, thus washed (or baptized) and blessed, shall sound, all deceits of Satan, all dangers of whirlwind, thunders, lightnings, and tempests may be driven away, and that devotion may increase in Christian men when they hear it. *Let us mutually say, my dear Spirit!* that when it sounds in thy people's ears they may adore Thee! May their faith and devotion increase, the devil be afraid, and tremble and fly at the sound of it. O Lord, pour upon it thy heavenly blessing! that the fiery darts of the devil may be made to fly backwards at the sound thereof; that it may deliver from danger of wind and thunder, &c. &c. And grant, Lord, that all that come to church at the sound of it, may be free from all temptations of the devil. O Lord infuse into it the heavenly dew of thy Holy Ghost, that the devil may always fly before the sound of it, &c. &c.

The doctrine of the Church of Rome, concerning bells is, first, that they have merit, and pray God for the living and the dead; secondly, that they produce devotion in the hearts of believers; thirdly, that they drive away storms and tempests; and, fourthly, that they drive away devils.

The dislike of evil spirits to the sound of bells, is extremely well expressed by Wyndkin de Worde, in the Golden Legend:—"It is said, the evil spirits that ben in the region of th' ayre, doubt morhe when they here the belles ringen; and this is the cause why the belles ringen when it thondreth, and when grete tempeste and to rages of whether happen; to the ende that the feinds and wicked spirytes should ben abashed and flee, and cease of the moyvage of tempeste."

As to the names given to bells, I beg leave to add, that the bells of Little Dunmow Priory, in Essex, new cast, A. D. 1501, were baptized by the following names:

Prima in honore Sancti Michaelis Archangel.
Secunda in honore S. Johannis Evangelist.
Tertia in honore S. Johannis Baptisti.
Quarta in honore Assumptionis beate Marie.
Quinta in honore Sancti Trinitatis, et omnium Sanctorum.

In the clochier near St. Paul's stood the four greatest bells in England, called *Jesus's bells*; against these Sir Miles Patridge staked £100, and won them of Henry VIII. at a cast of dice.

I conclude with remarking, that the Abbe Cancellieri, of Rome, lately published a work relative to bells, wherein he has inserted a long letter, written by Father Pontard to M. D. Saint Vincens, on the history of bells and steeples. The Abbe wrote this dissertation on the occasion of two bells having been christened, which were to be placed within the tower of the capitol.

I am, Sir, Your obedient servant,
Sept. 11. R. H. E.

THE SAILOR'S TEXT—"I WANT A CHART."

I was one day standing in the shop of my master, behind the counter, when an old sailor entered, and looking seriously at me, accosted me thus: "Young man, I want a chart!" "Yes, sir," I replied, "you shall have one; do you want St. George's, the Bay of Biscay, or round Ireland, or the Mediterranean, sir?" "Stay, young man, stay!" said, the old sailor; "youth is always in a hurry. I want a chart, but I don't want either one you have mentioned: they are useless to me. I want a chart which shall guide me to heaven, for I have lost my old one. Now, young man, do you understand me?"

I immediately conjectured that he wanted a Bible; so I took down a few, and showed them to him; when he selected one, evidently much pleased at my readiness to serve him; inquired the price, and paid the money. After a few moment's pause, he turned round suddenly, and asked me whether I understood that chart? I told him I could read it, and did so very often. "Of that," said the old man, "I have not the least doubt; but recollect, that is not sufficient: you must have it in your life and conversation, before you will receive any benefit; you must love this chart; you must make it your sole guide through life's maze and, to many thousands, dreadful strait of death, you will find it beneficial—then it will be found indeed a treasure and joy.—London Pilot.

A MORAVIAN SETTLEMENT.

Frederick of Prussia, visited on one occasion a Moravian settlement in his dominions. He was quite delighted with the scene of order and harmony which he witnessed, among the simple brethren, and resolved at once to settle a number of his retainers in the same way. Accordingly a Moravian village was erected, and the Moravian rules adopted in all things but religion.—The novelty pleased the old warriors for a time, but by and by they began to quarrel and complain. They behaved worse than

in barracks. The king was amused and mortified. He sent for the Moravian bishop, and told him that the experiment had completely failed. The aged bishop meekly reminded the royal philosopher, that the settlement had been left without Bibles, and hinted that the principles of French philosophy would not produce Moravian villages.

MILLERISM vs. MILLERISM.

OR NEBUCHADNEZZAR YET EATING GRASS.

In the interpretation of prophecy, it is a fundamental principle with Mr. Miller, that "a time and times and half a time"—"42 months"—"1260 days"—all which are equivalent to each other—are to be interpreted as denoting prophetic time; by which, we are told, a day is made to represent a year. Of course the period which is signified by each of these expressions is 1260 years. By the same mode of interpretation, the expression "seven times" denotes double the time of the former period; or 2520 years.

We are told in Daniel, chap. 4th, that Nebuchadnezzar should be driven from men, and his dwelling should be with the beasts of the field, and he should eat grass as oxen, and "seven times should pass over him."—According to Mr. Miller's established principle, this must mean 2520 years. Nebuchadnezzar lived about 600 years before Christ. 600 added to 1843 is 2443. This subtracted from 2520, the time Nebuchadnezzar was doomed to eat grass, leaves 77 years, which yet remain for Nebuchadnezzar to spend in eating grass.

Now we request of Mr. Miller two things: first, that he would furnish us with satisfactory evidence from Missionaries in those regions, from foreign travelers, or otherwise, that Nebuchadnezzar is yet eating grass; and when he has done that, secondly, that he would inform us how Nebuchadnezzar is to continue to eat grass, to fulfil the prophecy, until the year 1920, while the end of the world is to be between March 1843 and March 1844!—Boston Recorder.

"GOD SHALL SEND FORTH HIS MERCY AND TRUTH."

Mr. Pressence, the Agent of the British and Foreign Bible Society, at Paris, has recently communicated the edifying narrative which follows. It is a vivid, practical illustration of the glorious prophecy, "Many shall run to and fro, and knowledge shall be increased."

About twenty months ago, a young man from the neighborhood of Chartres, the son of a farmer in easy circumstances, felt himself called upon to forsake father, mother, brothers, sisters, house and lands, and take himself to Paris. He had led a gay life; and, though brought up in the Romish Church, had thrown off the yoke, and as an infidel, ridiculed the priest and clergy. In this state of mind—which, alas! is the state of the great majority of the population of our country—he was accosted by a colporteur, who offered him a Bible for sale, and at the same time addressed him in an earnest tone upon the great doctrines of salvation which it contained. Astonished at this address, he made some further inquiry; and at once declared that what he heard was altogether different from the religion professed by the priests. After suitable explanations, he soon discovered that the New Testament made known to him many things, both respecting God and the way of his own salvation, which he had not previously been taught. He immediately purchased a copy; and such was the impression produced on his mind by the colporteur, that he resolved without delay to examine the Scriptures, and to make a diligent and careful search after the truth. The Lord, in mercy, blessed his endeavors; and, by the aid of his word, caused the scales to fall from his eyes; convincing him of his state of guilt and condemnation, and leading him to the foot of the cross of Jesus Christ—where, through faith, he was enabled to obtain the assurance of pardon and reconciliation. Rejoicing in the happiness of the children of God, his first care was to devote himself wholly to the service of Him who had so greatly loved him; and calling to mind the instrument by which the Lord had been pleased to rescue him from a state of infidelity, he could not refrain from considering the calling of a colporteur as that by which he himself would be best able to glorify his God and Savior. Under this impression, he arrived at Paris, with the full intention of offering his services to those Christian friends who had colportured in their employ, and respecting whom the individual who sold him a Bible, had given him some cursory information. The persons of whom he first made inquiries concerning the object of search, in the public streets, either did not understand him, or treated him with ridicule. As, however, he persisted in speaking of Bibles and Testaments, some one whom he encountered, thinking he wished to enter our depot, gave him my address. I was greatly affected and edified by the love which he manifested towards the Lord and his fellow creatures; and it struck me that I had providentially met with one who was likely to prove a valuable assistant in our work. Accordingly I engaged him; and sent him to one of our oldest colporteurs, a man of unfeigned piety, but who had not had the advantage of a good education; recommending him to profit by the opportunity afforded him, in learning of his new companion to read more diligently, and to write, when they should retire to their nightly quarters. The Lord has eminently blessed the labors of these his children since that meeting together, so that in the space of twenty

months they have actually sold nearly 5000 of the Bible or New Testament. At the same time the young person alluded to has made the most satisfactory progress with his friend in the knowledge of the truths of the gospel, so that he has become an intelligent and active defender of his principles;—and it may with justice be said of him, 'He believes, and therefore he speaks.' Full of faith and joy, he wrote to his parents, to inform them of the great change that had taken place in him, and of the happiness and peace which reigned in his heart, entreating them also to devote themselves to the Lord Jesus Christ. His father paid little attention to his appeal; and his mother, who was a bigoted Roman, alarmed at the state of her son, and instigated by the priests, first accused him of heresy, and then broke off all communication with him. It happened, however, that some time afterwards a colporteur visited the village in which the mother resided, and the Lord was pleased to conduct him to her house. His address interested her; she listened to him attentively, and was not a little struck at the great resemblance between his conversation and the contents of her son's letters. Her curiosity was more and more awakened; she became less reserved; spoke in terms of deep regret of the heresy of her son, and seized with avidity the opportunity of conversing with him, who sought to undeceive her in regard to him. In fine, so greatly did the Lord bless the conversation to her soul, that before it was brought to a close, the poor woman felt convinced that the views of her son were correct, and that it was she herself that was wandering in the mazes of error. She quickly wrote to her son, begging him to return to her; alleging that she wanted much to see him, and to be instructed by him in the way of salvation, of which she stood so much in need. Our young colporteur was laboring on the coast of the Mediterranean, when his mother's invitation reached him. He immediately requested me to grant his dismissal; and set out on a journey of more than 200 leagues, anxious to communicate to his friends and relatives some portion of that gospel light which had been vouchsafed to himself, and by which he had been instrumental in opening the eyes of many of his fellow-sinners.

A HARD CASE.
We have been informed by a Congregational clergyman residing in this city, that the Rev. P. Cook is not sustained by his own denominational brethren in the statement which he made at Philadelphia. And we do not find a single paper or periodical that attempts for him the least defence. Even the other editors of the Puritan decline to share with him that responsibility, and Mr. C. has published a card in that paper acquitting them of all connection with it. And yet, though "alone in his glory," he strenuously maintains that he has neither uttered a slander nor committed a mistake. He has even written to another Baptist editor, by whom his unfairness has been exhibited, confident, doubtless, that he should convince him of his error and make him ashamed of his impertinence. Another editor still, thinks Mr. C. is not so much to blame for not being able to get out of the difficulty, as for getting into it in the first place. If a man in a difficulty has not the candor to admit himself there, and no sensitiveness to public opinion, it matters little what you blame him for.—Mr. Cooke has the advantage of all the rest of us. He is "a tub standing on its own bottom"; he is a "hub in itself."—*Christian Reflector.*

CONVERTED INDIANS.
In the notes to Judge Conrad's poem in Graham's Magazine, we find the following touching anecdote:

"It is alleged by high authority (see the articles in the Fourth American Review, as described to Cass) that the Indians cannot be converted; the readiest answer to the impious and profane absurdity is, that they have been converted. A large body of Indians had been converted by the Moravian missionaries, and settled in the west; where their simplicity, harmlessness, and happiness, seemed a renewal of the better days of christianity. During the Revolutionary war, these settlements named Lichtenau and Gnadenbutten, being located in the seat of the frontier Indian contests, were exposed to outrage from both parties. Being however under the tuition and influence of the whites, and having adopted their religion and the virtuous portion of their habits, they naturally apprehended that the hostile Indians, sweeping down upon the American frontier, would take advantage of their helplessness and destroy them as allies to the whites. Subsequent events enable us to compare the red and white man and determine which is the savage. A party of two hundred hostile Hurons fiercely approached the Moravian Indian town. The Christian Indians conducted themselves, in this trying extremity, with firmness and meekness. They sent a deputation with refreshments to their approaching foes; and told them that, by the word of God, they were taught to be at peace with all men, and entreated for themselves and their white teachers peace and protection. And what replied the savage, fresh from the wilds and panting for blood? Did he mock or scorn the meek and Christian appeal? Did he answer with his war whoop, and lead on his men to the easy slaughter of his foes? What else could be expected from an Indian? Yet such was not the response of the red warrior. He said he was on a war party and his heart had been evil, and his aim had been blood, but the words of his brethren had opened his eyes. He would do them no harm.—'Obey your teachers,' said he, 'worship your God. No creature shall harm you.'

FEAR OF DEATH.—Among the Chinese, the fear of death is distressing. Their imagination has invented no fewer than ten hells. One is stuck full of knives; another an iron boiler full of boiling water; another of cold fire; in another, the punishment consists in pulling out the tongue; another is full of poisonous serpents; in another the victim is drawn to pieces; another is a hell of blackness and darkness. You may hear them say, 'May I not fall into the hell of death in his countenance. He was unable

swords—of serpents—of boiling water," &c. I bring this forward to show that, to some extent, they are crying out, "What shall I do to be saved?" Is there one here who will refuse to say, "Exert yourselves to the utmost to carry the 'gospel to every creature'?"—*Rev. Dr. Morrison.*

Missionary Department.

ANOTHER CALL FOR HELP.

The following is an extract of a letter which has been recently received from our bro. Bennett, by a gentleman of this city, who has kindly furnished it for publication, with the remark which follows. The allusion to the preceding account of Boardman's decision will be perceived.

"It cheers our hearts to hear so good accounts of the good work of grace in Boston, and vicinity, in fact all New England and New York State, but alas! we do not hear of any new Missionaries coming out to take the places of those who are dying off and going home. Is it then, that no more missionaries are to come out from America for the Karens? I have just returned from a visit to Martah, where two men are at this moment needed who understand the language. We need one or two more in the Burmese villages around Tavoy. What can we do?"

Are there not young men in our churches with the love of Christ in the soul, and the wants of a perishing world in view, who in answering this inquiry before the mercy seat, will exclaim, in the language of the sainted Boardman, "I'll go!" that, like him, they may be enabled to say, at the close of life, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."—*Macedonian.*

From the Monthly Extracts of the British and Foreign Bible Society.

FROM THE REV. JOHN WARREN.

WAINA, Hokiangia, New Zealand, June 10, 1842.

A few days since, one of our principal chiefs, a class-leader, brought a company of twelve natives to the station; all heathens and Romanists. Having requested them to be seated on the grass, he commenced a long and animated speech to me; the end of which was to show that they had determined to become christians in word and deed, and that it was therefore proper that I give them each a Testament. He commenced saying, "These people are hungry—Christ feed the hungry multitude in the wilderness. Moreover, these people are spiritually hungry—Christ has said, *Ekore e ora te Tangata he to taro kau, atira kinga kupu kaua e puta mai i te wahi o te Atua—Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God.*" He then reminded me that I had said to them, in my sermon on the preceding Sunday, *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, &c.* and concluded by an appeal to all present, to say whether he had not fully established his point; to which of course they all assented. He evidently thought his argument unanswerable; and I was so much pleased with the earnestness and fervor which he manifested that after a long conversation with them on the necessity of the new birth, to which they listened with great attention, I gave them each a Testament, and other books. They went away rejoicing, as those who had found great treasures. I regard this as the most pleasing circumstance which has transpired since I have been on this station, as the company included a very influential chief, called Te Ika nui, "The Great Fish," universally allowed to be the best, and I think the only really evil-disposed chief we have in this neighborhood; likewise Takahorea, his father, the oldest and most influential heathen chief on this river. Oh that God may pour out his Holy Spirit upon these interesting natives, and enlighten, convert, and save them!

INDIFFERENCE TO THE HEATHEN.

Alas, how little the mass of the church know of the condition of the poor perishing heathen. How hard to interest them in the salvation of nations that are so far from us. How hard to make the church feel that she is responsible for the heathen. But, my brethren, think as we may on this subject, God will soon call us to a reckoning, and we shall then know how far he has held us accountable for the heathen, as the professed light of the world, and the salt of the earth.

But perhaps you are convinced that the cause is good; but still you do not feel yourselves able to do much for its support. I answer, you can all do something. None of you are poorer than the widow who gave her two mites, and this, you recollect, was not her surplus money, but all her living. The great ocean is composed of drops.

But it may be thought by some that it is now too late to engage in this work; that the heathen will be "distilled in pieces like a potter's vessel," before missionaries could get to them, and hence, since we have neglected them so long, we had better let them go to hell, and look out for ourselves. But I fear we shall find it hard looking out for ourselves, if we can give to neglect the heathen; for, whether human probation closes this year or not, we shall not be saved, unless we "occupy till the Saviour comes." And while God goes on with his work in the natural world, causing the small tree to grow, as it destined to become large enough to bear fruit, we may safely go on with his work in the moral world.

O let us all be found engaged in well doing when the Master appears, that he may say to us, "Well done, good and faithful servant!"

BOARDMAN'S "RULING PASSION" STRONG IN DEATH.

"When," says Mr. Mason, "I met me on the wharf, I clearly saw the characters of

to walk to meet me, yet unwilling to show me any thing, but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing. Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his friends, and as the physician not only approved him, and even encouraged the journey, I did not advise against his going.

"Brother Boardman was carried on a cot-bed all the way, except when the path round a precipitous hill was too narrow for two to walk abreast, and arrived at the place of our destination on the evening of the third day, without any particular exhaustion. During our stay, however, he so evidently lost strength, that Mrs. Boardman on one occasion advised him to return. He replied with more than common animation, 'The cause of God is of more importance than my health, and if I return now, our whole object will be defeated. I want to see the work of the Lord go on.'

Last Wednesday morning, however, it became so apparent that he could not live long, that we deemed it expedient to return without delay; and on condition we completed the examination of the females and of the old men that day, and baptize in the evening, he consented to return on the day following. Just as a mist before sunset he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure of baptizing in his presence, thirty-four individuals, who gave satisfactory evidence to all, that they had passed from death unto life. After this, he seemed to feel that his work was done—he had said in the course of the day, that if he could live to see this gathering, he could in special mercy say, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.

ALABAMA BAPTIST.

MAKON, ALA.

Saturday Morning, August 6, 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 VOTIE.
Rev. S. HENDERSON.
Mr. A. H. YARRINGTON.
W. C. MORRIS.
Rev. B. HODGES.
Rev. LEMUEL CALLOWAY.

All Baptist Ministers are requested to procure subscribers.

SABBATH SCHOOL.

A reorganization of the Sabbath School at the Baptist Church, has taken place, and it will open again to-morrow morning at half past 8 o'clock. Arrangements have been made to procure a good library, which will be at hand in a short time. Parents and children are invited to attend punctually at the ringing of the bell on Sabbath morning—as an address will be made to them—and to the teachers, under the new organization. Parents, come, and bring up your children with you. You know not the blessings which God may have in store for your dear little ones—and which he may intend to communicate through the agency of Sabbath School instruction.

BE TRUE TO YOUR ENGAGEMENTS!

The article below, is from the Baptist Record, a paper published at Philadelphia—and was intended directly, for the churches of Pennsylvania. But in glancing over it, we are so forcibly reminded of its applicability to the State of things amongst us, that we feel in duty bound to publish it.

How lamentably true is it, that professors of religion attach but little importance to their promises of the character referred to in the article! We will not say this is the case with all, for we know the fact to be otherwise. But that it is true of the aggregate, no one can deny. If other denominations should plead an exemption from the charge, so be it. We stop not to contest the point with them. But from the Baptist denomination, we fear no denial. We need adduce no testimony to prove, that when an individual becomes a member of a church, he incurs a solemn obligation before God, in proportion to his means and ability, to sustain all the common burdens of that church—and indeed, of the denomination, his immediate church having the first and highest claims. The claims of a denomination are among other things, for aid in their efforts to supply destitute places with ministerial labor—poor families, with the scriptures of eternal truth—and the world, so far as practicable, with an enlightened ministry. These things cannot be done without money—and that they should be done, if possible—no christian will dare dispute.

The necessary and unavoidable burdens of a church are, the preparation of a suitable house for the worship of God—the support of a suitable minister for the service of the church—and the various other incidental expenses, which need not be enumerated. One of them, perhaps we had better name—it is—the keeping of the Lord's house in order, and preventing it from falling into disrepair—or down upon the heads of the worshippers within. And should the burden of doing these things within the church, rest upon all the members, in proportion to ability? Or should a willing few, bear them—or if that willing few may not be found, shall they go undone? No brethren, we are not of the

number who may draw back from the performance of any duty. We assert that the burdens of a church, are common to all its members, upon the foregoing principle—and that the member who draws back from them, not only sins against God, but against those with whom he stands in a covenant relation, and likewise against himself. But all these things being confessed, how stands the matter? Is it true that we "deceive the Convention?" Is it true that we fail in duty to the Lord—to the Minister, and to the church? Let us see. Have we provided for the Lord suitable houses of worship? Do we keep those houses in decent repair, indicating that they are tenanted by inmates within? Do we make suitable and liberal provision for our ministers—to meet their temporal wants, and support their families in a proper manner? Or do we feel inclined to dwell ourselves "in houses of Cedar," richly supplied with costly furniture, and adorned with the gaudy trappings of vanity, while the Lord is without a house, though sovereign of all; or if he have one, it lies in neglect, and runs to waste? Have we called the Minister to watch over our spiritual concerns, and hand out to us, the bread of life? Have we said to him, you may not engage in the secular pursuits of the world as other men do—but must keep your garments unspotted from the world—that you may go in and out before us—and that we may safely follow you? And have we further said, if not expressly, at least by our conduct to this same minister, that while you attend to our spiritual, we will take charge of your temporal concerns, and will supply your wants, and those of your family?

Have these things been fulfilled? Or have we deceived the Minister? Has he relied on us—turned aside from the world—often left his family in tears—found them again in poverty—contracted debts on the faith of our promises—worn down his health in our service—and yet, when he asks, or if too modest and spirit-broken to ask, when he expects a return from us, do we fail to make it? Do we look on and say "good fellow," his situation is bad enough, but I can't help it? Do we see his head bowed down to the very dust, and his family so destitute often, as to be literally driven from society, while his promises are broken, his credit injured, and his usefulness impaired, if not destroyed, by our failure to do him justice? Is this true? And if true, have we not deceived the Minister? Yes, we have. And the consequences are fearful.—God will visit our churches with barrenness—spiritual barrenness—and we shall at the same time drive many of our most useful Ministers, to other pursuits, to support their families as decent men ought. But haste compels us to close this article for the present. We will resume it hereafter, as we are determined to cry aloud and spare not, till these evils be corrected, however unwelcome the truth may be to such, as are still willing to neglect their duty.

THE CHURCHES HAVE DECEIVED THE CONVENTION.

If some of our brethren are startled at this caption, it is just the effect we desire to produce. There is reason for being startled. The truth ought to be spoken upon this subject. Our churches have listened to the appeals made by the spiritually destitute of Pennsylvania, and have instructed the Board of the Convention to answer these appeals. They have said to us, turn not a deaf ear to the "Macedonian cry." Send the ministers of the bread of life to the famishing. We have asked, where shall we find the necessary funds, with which to supply a scanty subsistence to the men who bear the gospel to the interior of our commonwealth? The churches replied by their representatives:—We will furnish the means. But we dared not trust to indefinite pledges. We asked for something definite, fixed. Many of the churches responded, in compliance with the suggestions of our Corresponding Secretary. You may depend upon us for an amount equaling one cent per week from each of our communicants. The Board was glad, when a certain amount was thus faithfully promised them by the churches, and after making a deduction which they thought would cover all deficiencies, they sent out into the field thirty-four faithful missionaries. They have labored much and been promised but little. The Holy Spirit has approved their labors, by giving them success, and nearly one thousand converts have received baptism at their hands, during the nine months that have passed. And now our missionaries turn to us and say, give us the little pittance you promised, that we may pay for the bread our children have eaten, while we have been absent from them preaching Christ. And we cannot do it! Why? The churches have deceived us!!! They have not fulfilled their promises! Although, by a solemn and deliberate vote, many were pledged to send us a sum equaling a cent a week, from each member, they have not done it. Instead of meeting our engagements, promptly, we owe our missionaries, at this moment, more than two thousand dollars. Do you, my brother, who are now reading this statement, belong to a church thus dishonest? We use the word deliberately. If you failed to meet a demand, according to a positive and written promise, you would be dishonored; your note would be dishonored; your credit would be impaired. And is the church's code of morality less rigid? Shall a failure that would disgrace a man of the world, leave no blot upon the reputation of a church? It cannot be. Do you then believe that the stain should remain? Will you not, whether Pastor or private member, represent this matter in its proper light at the next meeting of the church? If the churches,

that have positively pledged themselves, will fulfill their engagements, and send us forth with the amount promised, we shall be relieved from our embarrassments,—our missionaries will be paid. We speak plainly, because christian fidelity demands it, but we would not speak without affection and charity. We know our brethren have not designed to deceive us. They have failed through neglect and not from purpose. But how culpable neglect is, our brethren may learn from our present embarrassments.—Many of them will, at once, we are confident make special efforts to relieve us, and the report at our Annual Meeting will show, what number of churches have deceived the Convention.

THE LATTER DAY GLORY.

The signs of the times significantly indicate the dawn of the latter day glory upon the earth. God is moving the hearts of his people to greater zeal and activity in his cause, while their hearts are encouraged by tokens of the divine presence in their various fields of labor. The recent reports of Bible, Missionary and Tract Societies—the minutes of the several State Conventions and Associations—all breathe a spirit of increasing humility and ardor in the great work of salvation. It is true, there are anti-missionary churches still in the world, and there is much anti-missionary effort. It is also true, that many nominally missionary churches continue to be stumbling blocks in the way, and that many societies which were organized for the express purpose of advancing the cause of Christ have become, by the removal or death of a "faithful few" who gave impulse to their operations, emphatically, do-nothing societies. The cause of religion languishes in many places—the light of the church burns feebly and dim. But yet, it is equally certain that the mass of the Christian church is awakening to a greater sense of their former indifference and heartless effort, and the vast responsibility which rests upon them, and is daily and hourly increasing, in the work of preparing the world for the joys of heaven. Zion is putting on her beautiful garments, and the glory of the Lord shines on her brightness.

The recent out-pouring of the holy spirit in connection with the efforts of the missionary—the wonderful displays of divine power and mercy which has transformed entire villages, in idolatrous Burmah, to neighborhoods of Christian disciples,—the light of the gospel which has shined on the Sandwich and Society Islands, and caused them to rejoice in the glory of that light,—the providence of God which has made the millions of China accessible, and prepared them joyfully to receive the word—these, with innumerable other signs, indicate the near approach of that day when the heathen shall be given to the Son for an inheritance, and the uttermost parts of the earth for possession.

"ETHIOPIA SHALL STRETCH FORTH HER HANDS."

The colored portion of the Baptist Church in this town have been, for some time, enjoying a gracious out-pouring of the holy spirit. Some months since, regular meetings were appointed, for the special benefit of the blacks, which have been continued every Sabbath evening until the present time. In some cases, in the absence of the pastor, the meetings have been devoted to prayer, exhortation and singing, and conducted by the blacks exclusively. Generally, however, they have enjoyed the self-denying labors of the pastor of the church, who never considers his work done until he has preached the gospel alike to the rich and poor, the bond and free. His labors have been signally blessed in the awakening and conversion of many souls, and the Lord is still pouring out his spirit.

Last Sabbath, opportunity was given for any who wished to join the church, to render a reason for the hope that was within them, when a large number presented themselves, all of whom could not, at that time, be attended to. Many of the experiences were deeply affecting to the large number of white people as well as black who were assembled, and indicated a surprising knowledge of the glorious plan of salvation. The conviction was forced upon every pious mind that nothing less than the teachings of the holy spirit could have presented to their dark minds such clear and distinct views of their deep depravity and need of a Savior.

At the close of the meeting twenty-eight were baptized—making fifty-two additions within about ten weeks,—and several more are waiting to go forward.

In connection with the work of grace in this town, we are gratified in being able to state that the interest in the religious instruction of the colored population is steadily, and in some cases rapidly increasing in this and the adjoining States. In Burke county, Ga., thirty-three were baptized at one time, about the first of July, and as many more were expected to go forward at the next meeting.—In many other counties the work is general, through the instrumentality of special effort. We also see by the proceedings of the late Convention in Mississippi, that the importance of this subject is attracting more serious attention than formerly as will be seen by the following extract from their minutes:

REPORT ON COLOURED PEOPLE.

The committee to whom was referred the subject of the welfare of the colored population, beg leave to report,

That the subject referred to their consideration is one which in their estimation, not only claims the sympathies of all, but imperiously demands in a very especial manner

of those who own slaves to see and to know that they are taught the plain doctrines of the cross of our Lord and Savior. To this end they would beg leave to recommend to their brethren who own slaves, to ponder this subject well in their own minds; for in the opinion of your committee, the most efficient means which could be exerted for the spiritual welfare of this unfortunate class of our race, would be the privileges of the family altar; here the work ought to begin and here lies a most awful responsibility.—They have immortal souls to be saved, and while we are looking abroad and endeavoring to extend light and knowledge to those who are in heathenism and darkness, let us not forget, or neglect the slaves of our own country, who have stronger claims upon our sympathy. It is true that the colored population of our country do enjoy and receive some religious instruction and privileges, but your committee are sorry to say that hitherto, so far as they are advised or know, there has been too little attention paid to this subject; yet they must say they are happy to learn that in some portions of our country there are considerable efforts being made for their spiritual welfare.

All of which is respectfully submitted.

JOHN E. PALMER, Chairman.

Amendment proposed and adopted, Resolved, That we recommend meetings to be held for the special benefit of the colored population—in every instance the meetings to be conducted by the legal number of white persons.

All who know any thing of the religious advantages of our colored population must admit the truth contained in the above report, that too little attention has heretofore been paid to the subject. We have rejoiced over the conversion of the African in his own country, and wished we were with the missionary to assist in his labors, while we have forgotten the millions of Africa's sons who by the providence of God have been thrown among us, and who present one of the most promising and delightful missionary fields in the world.

Brethren, let us be encouraged in view of all these things, and double our diligence in preaching the gospel to the poor, remembering that the Savior has died alike for all, and that the soul of the poor ignorant African is as precious to the Savior, as that of earth's mightiest monarch. "God is no respecter of persons, but he that feareth God and worketh righteousness is accepted of him."

THE MACEDONIAN CRY in behalf of the Indians, Burmese, Chinese, and African, is ringing louder and yet more loud in our ears.—The fields are already white for the harvest. Baptists of Alabama! what are we doing in the case? Some of us do not even sustain a monthly Concert of prayer, so that we can unite and specially respond to the call. Some of us shut our ears to the cry, and refuse even to take a religious paper which shall make us acquainted with the toils and sufferings of the heralds of mercy in pulling down the strong holds of Satan, and enticing the heathen from the abominations of idolatry to the worship of the true God. Have we no interest in these things? No accountability to God? No sympathy for suffering humanity!

THE BAPTIST MEMORIAL.
The July number of this highly valuable and popular periodical contains, in addition to a rich variety of other matter a history of the Western Baptist Theological Institute, with a beautiful copper-plate engraving of the edifice.

We rejoice that the hopes of those concerned in the Memorial have been fully realized, and that this publication is to be a permanent blessing to the denomination. The following notice appears on the cover:—
"It affords the Publishers and Editors of the MEMORIAL great pleasure to state that the very extended patronage which has for the last four months been afforded to their periodical, justifies them in arriving at the conviction that the experiment has been fairly made, and that the Baptist Memorial will not only live, but take its place among the standard organs of the denomination. We began our enterprise without a list,—we have now a large one. We return our grateful acknowledgments to the friends who have smiled upon the attempt, and assure them that we shall spare neither pains nor expense to render the Memorial a welcome visitor."

Gratifying.—As an offset to the immense tide of Catholic immigration which has been going forward for many years, it gives us pleasure to learn that 30,000 Lutheran subjects of Prussia are shortly expected to settle in the United States. They come, as did our Puritan fathers, for the purpose of worshipping God according to the dictates of their own consciences.

A company of wealthy Germans are also expected soon, they having purchased ten thousand acres of land in Pennsylvania for the purposes of agriculture.

MISSIONARY TO GREECE.—Rev. A. N. Arnold, late pastor of the Baptist church in Newburyport, Mass., with his lady, have received an appointment as Missionaries to Greece.

Our Br. Oncken is still in prison. He is full of encouragement, however, for amid the bitterness of German intolerance and persecution, the cause of pure Christianity triumphs gloriously.

A native chief in Western Africa has engaged to build a school house at his own expense, provided a teacher can be found to occupy it. Another chief has sunk his idols in the river, and built a house of worship for the true God.

1944

Poetical Department.

From the New York Observer.
SCOTLAND IS FREE!

How beautiful, how appropriate and stirring, are the following lines from the pen of Mrs. Dana. If you rejoice in the triumphs of religious liberty, and in indications of the coming reign of the Messiah, they will delight you—they will thrill you!—E. R. R.

Sound the glad tidings o'er mountain and sea,
The chains have been broken, and Scotland is free!
Loud let America swell the glad song
As it peals o'er the wave—and the gladness prolong;
Let the anthem roll on from the east to the west,
With concord divine, like a song of the blest;
Then sound the glad tidings o'er mountain and sea,
The chains have been broken, and Scotland is free!

Not with armor of steel were the warriors clad,
Nor was fought the hard battle with loud cannonade;
No patriot war-cry was rung through the air,
But they used the tried weapons of faith and prayer.
The pastors of Scotland came forth side by side,
And Christ was their Captain, Jehovah their Guide;
Then sound the glad tidings o'er mountain and sea,
The chains have been broken, and Scotland is free!

Lo! Chalmers is there in the front of the host,
The pride of old Scotland—her joy and her boast;
Peace and love sit enthroned on each calm, lofty brow,
As forth from their bondage unfettered they go;
They are poor, but the Church is the bride of the Lamb,
Full protection and favor her watchmen may claim;
Then sound the glad tidings o'er mountain and sea,
The chains have been broken, and Scotland is free!

Unsheltered, unprotected, what can they do?
Driven forth from their altars, Ah! where can they go?
Behold! to the hearts of the people they fly,
And their altars are there, while their trust is on high;
Though clouds are around them, and thorny their road,
They joyful press onward, and lean on their God;
Then sound the glad tidings o'er mountain and sea,
The chains have been broken, and Scotland is free!

O beautiful Scotland! thy glorious hills,
Immortal in song—and thy lakes and thy rills
Bore witness of yore to the faith of thy sons,
When the prayers of thy martyrs were mingled with groans;
When the hills and thy valleys were moistened with blood;
Which gave its red stain to each river and flood;
But sound the glad tidings o'er mountain and sea,
The chains have been broken, and Scotland is free!

Old systems are falling—the world is awake!
Jehovah is coming—the nations to shake!
Prepare for his advent, thy country! prepare!
In the glorious work let America share!
Columbia! Columbia! thy forces combine,
Let Zion arise, in her brightness to shine!
While we sound the glad tidings o'er mountain and sea,
That the chains have been broken, and Scotland is free!

Youth's Department.

THE ECHO.

Little George had not yet the least idea of an echo. One day he happened to cry out, in the midst of the fields, "Hid ho!" and he instantly heard the same words repeated from a neighboring thicket. Surprised at the sound, he exclaimed, "Who are you?" upon which, the same voice also returned, "Who are you?" George cried out, "You must be a very foolish fellow!" "Foolish fellow!" repeated the voice from the thicket. George now began to grow very angry, and he uttered words of reproach towards the spot whence the sound proceeded. The echo faithfully repeated all his words. Thereupon George, in order that he might avenge himself, searched the wood for the boy, who he supposed was mocking him, but he could not find him.

After searching in vain for some time, George ran home, and complained to his mother; that a wicked boy was concealed in the wood, for the purpose of mocking him. "Ah, how you are complaining of your own self," replied his mother. "Know that you have heard your own words; for even as you have more than once seen your face reflected in clear water, so you have just heard your own voice in the wood. If you had uttered an exclamation of kindness, you would not have failed to receive a similar exclamation in reply. It is thus in every-day life. The conduct of others towards us is generally but an echo of our own. If we deal honestly with them, they will be disposed to do the same towards us. But if we are harsh and rude towards our fellow-creatures, we can expect nothing better from their part in their conduct towards us."

DOES GOD LOVE ME NOW?

On the morning of a recent Sabbath, I was engaged with my children, in our customary duties, when the youngest, a boy about three years old, who had stepped out of the room unperceived, came running to me, and asked, "Mamma, does God love me now?" I felt convinced by his manner he had done something improper, and therefore replied, "I hope God loves you always, my dear; but what have you been doing?" "O," said he, "I have been howling my hoop, and tossing my ball, and Ann says it is very wicked, because it is Sunday. God don't love wicked children, does he, mamma?" "Certainly not; and I hope you will never again play with your toys on a Sunday." An elder sister turned to some pictures of Scripture history, and the hoop and ball were no longer temptations. My dear little readers, whenever you are tempted to forget the Sabbath, and Him who hath commanded that it should be kept holy, may the question of this infant boy return to your remembrance, and may you be brought to the inquiry, am I now acting in a manner to please God, and to deserve his love and favor? For whether we keep his commandments or not, remember he is "about

our path, and about our bed, and spieth out all our ways." Let us all then frequently ask ourselves, "Does God Love Me Now?"

Miscellaneous Department.

From Bentley's Miscellany.
HOURS IN HINDOSTAN.

BY H. R. ADDISON.

THE SCOFFER'S FATE.

I was staying with my friend Mackinnon, the ex-resident at Delhi. He had an extensive bungalow in the vicinity of that city. Here he was wont to resort for the sake of shooting in the neighborhood. Myself, Martin, of my native infantry, and a Scotch indigo planter, were his guests at the time I speak of. Determined to have rare sport, we were here assembled, doing tremendous execution among the game at the period this sketch opens. Near the cottage of my friend was a very large piece of water. It did not exceed three feet in depth in any part of it, yet, from the vast extent of its surface, it was almost always covered with wild fowl. The rich treat of an early morning's sport led us to embark in the evening on board a small budgerow my friend kept on hand, determined to sit up all night, in order to have a shot at the birds at the first glimmering of daylight. Plenty of loll shrobs, and other dainties, had been sent on board: so after a few rubbers at whist, we sat down to supper. It may be as well, however, before I relate the incident which occurred, to give a slight portrait of my three friends.

Mackinnon was one of those characters essentially oriental. I more particularly dwell on his qualities, as they are of an order unknown in Great Britain. On his arrival in Bengal as a writer, European and native bankers had alike flocked round him, offering him any sums or sum he might require. Prudence was never a virtue of poor Mac's: the temptation of unlimited credit to a youngster of eighteen, would be too much for almost any one; it was certainly too much for Mackinnon.

He recklessly borrowed sums of money, which he determined on paying when he became rich. A few thousand pounds he naturally considered, could easily be spared from the splendid salaries then paid to officers in the civil service, after they had served a few years in India. What, indeed, was six or seven thousand pounds a year?—a mere bagatelle; at least so our friend argued, with apparent reason. Mac was a good fellow, the bankers most liberal.

It is a fact worth recording, as a beacon to the unwary, that no individual, who has thus commenced has been able subsequently to leave India. For the gratification of his early extravagances, he is bound as a prisoner to Asia; there he must live, there he must die. The scroffs (the native money lenders) and the bankers commence charging interest, against the debtor, whom fearful of awaking from his dream of bliss, they omit to call upon for the said interest, till the sum is so considerable that he is unable to repay it at once. They can tempt him with fresh loans, or rather get friends to do so, in order to pay the arrears of the original lenders, begin to insure his life, and so entangle him in the mazes of debt, that they are sure of him as their victim all the days of his life. The poor fellow soon obtains a better appointment. With it comes fresh offers of money. Finding all hope of escape gone, he wilfully shuts his eyes, and lets matters take their own course, striving by a round of pleasures to drown thought and reflection.

Such was the situation of poor Mackinnon, living like a prince, ever ready to lend the decoy, and to assist the struggling man. He had been the means of enabling many of his friends to accumulate fortunes. He had placed it in the power of several to return to Europe; yet for himself he could do nothing. He was far too deeply involved to hope for escape; so his only solace was to make those around him as happy as he could, himself a willing sacrifice at the altar of hospitality.

Very frugal, the indigo planter, was the very reverse of the picture I have just drawn. Brought up by prudent parents, whom he had lost in early life, Sandy came to India with a strict determination "to make money." Far from attempting, by a sudden or great speculation, to enrich himself, he had toiled on, guilty of no extravagance, indulging in no excess. Year after year his moderate profits had accumulated till he had become a very rich man. There is an old line in Latin, which tells us that the love of money grows with the possession of it. Far from being contented with the thousands he had amassed, Frazer, used to the fatigues of business, so accustomed to them as almost to like them, still remained in India, renouncing occasional sums to Europe, to purchase estates he was never likely to behold. In a word, Sandy was a prudent Scotchman—a term which in India signifies a rich one.

Tom Martin, of the native infantry, whom I have mentioned as making up our party, was one of those beings whom we occasionally meet with in every society. Interrupted in his studies by the receipt of a military commission, and consequently but superficially grounded in any one branch of education, he yet made a snatching of them all. Anxious to be looked upon as a good fellow, he was ever ready to fight, to bet, to ride a race, or join a shooting party. At cards he played higher than he could afford; at table he drank deeper than his senses warranted. Fond of excitement, careless as to results, without any fixed principles; he had left his home, and having heard a great deal about philosophy, and similar stuff, affected to be a philosopher, and in order to prove the fact, at once plunged into open atheism, and like most persons of this stamp, continually annoyed his friends, when a little elated by liquor, by pouring forth his horrible and blasphemous doctrines to the annoyance of those around him.

Such was the case on the evening I allude to. Cards and supper over, an animated conversation on sporting topics induced Martin to drink deep. He lost his better senses;

and as we sat out on the open deck, smoking our hookahs, and sipping our loll shrobs, he burst forth into one of his anti-Christian tirades. We endeavored to check him. It was impossible. We tried to reason with him. He actually silenced us with his daring impieties. Our ideas of right and wrong, our beliefs in rewards and punishments, he laughed to scorn. At length with an air of bravado, he thus concluded one of his speeches:—

"I'll tell you what it is, my friends. Your bigotry shall soon be upset. I will show you how I mock your foolish fears, and defy the powers you believe in. It is only a first and slight proof of my bitter scorn for the precepts which doating monks have instilled into us. Here goes, for Heaven or for Hell, is such places exist!" and he sprang at once into the water.

This disgusting boast, though it annoyed us, filled us with little alarm, since we knew there was not sufficient water to drown even a child, and the bottom was composed of a hard gravel, besides which, Martin was a tip-top swimmer; so we only considered the act an insensate proof of inebriety. Presently, however, we looked out for him. He had plunged beneath the surface, to which he did not rise again. We waited a minute or two; he still remained immersed. We called for torches, thinking he might have dived, and risen at some distance. We shouted to him, but all in vain. Some of our boatmen jumped into the lake at the same spot where Martin had just sprang in. The water was scarcely up to their middles; they waded about, but without success. We were dreadfully alarmed; yet we still hoped he was playing us some trick. Morning broke, and we returned to our bungalow; but, alas! no tidings of Martin. The pond was well dragged, but the body could not be found, and we consequently set it down in our minds that our companion had made for shore, in order to alarm us. Three days afterwards we again entered the boat, and were sitting in our open deck. The moon was shining brightly. Suddenly Mackinnon started up. He had seen dimly an object in the water. He called our attention. It was the body of Tom Martin floating on the surface. His face was deadly pale, and seemed to wear an expression of pain. His every feature clearly defined by the bright lunar rays, seemed ghastly and terrifying beyond anything that can be imagined. We dragged the body on board. In silent grief we buried it next day. Some of our party were then wild, and perhaps too wild in their beliefs. The warning, however, was not lost upon them.

COL. LEHMANOW-KY. AND THE DESTRUCTION OF THE INQUISITION OF MADRID.

The horrible tribunals of the Papal Inquisition, as is well known, were suppressed by Napoleon by a decree dated Champartin, December 4th, 1808, in those parts of Spain which were then under the government of the French.

In the course of a lecture delivered a few days ago, in the chapel of Brown University, Col. Lehmanowsky gave a most graphic description of the capture and destruction of one of these establishments, by soldiers under his own command.

In the early part of the year 1809, Napoleon commanded all the buildings occupied by the Inquisition to be destroyed. Col. L. requested Napoleon to give him a command in an expedition against one of these dens of vice and cruelty. (I'll remember right, it was the Inquisition of Madrid.) "My request," said the Colonel, "was complied with, and I had the command of the 11th regiment of the line. Upon approaching the building we saw several soldiers on the walls. We summoned them to surrender in the name of the Emperor of the French; they turned and bent over as if conversing with some who were inside, and after carefully scanning our number, which was but small, they answered our summons by firing amongst us. Several were wounded, and one man killed. We then procured some heavy timbers, and by the united strength of all the men made a breach, and entered within the walls. As soon as we were inside, we had a specimen of the cunning jesuitry of these rascals. The whole company of priests and inquisitors came towards us in a very humble attitude, with their hands crossed over their breasts, and the first we heard, these artful fellows were reproving the soldiers on the wall for having made any resistance, and for not having immediately admitted these 'very fine gentlemen,' although it was, of course, by the direction of these very men, that resistance had been offered. The only answer we gave, was by placing a guard over these now obliging fellows, with directions to keep a sharp look out after them that none might escape.

Upon examining the interior of the building, we found it beautiful in the extreme; every thing appeared quiet and in excellent order, much better order indeed than is common for the devil to keep.

The floor of the principal hall was paved with slabs of fine marble, and at the end of this hall was an altar with several wax candles burning. The priests appeared so humble and submissive, and every thing appeared so quiet and orderly, that my suspicions," said Col. L., "were almost lulled to sleep, (which was the effect they intended to produce,) and I began to suspect that a great many falsehoods had been told about the cruelties practised in these establishments. We could discover nothing of the secret rooms and underground cells, of which we had often heard, and I was upon the point of retiring with my men, and leaving the building for the present in the hands of its old occupants, when a brother officer urged to a most diligent examination of the whole building. We proceeded to examine carefully the principal hall, to discover, if possible, some trap door or other entrance to the regions below. Some of the soldiers tried to thrust the points of their bayonets, others of their swords, between the slabs of marble,

but all without success. I was upon the point of giving up, when it was suggested that water should be poured over the floor to see if it would find an outlet through the crevices. After watching the water carefully, we observed one place where it evidently escaped between the slabs. 'Ah,' said some, 'what's here? we shall make some discoveries now'—while the captive inquisitors stood by shaking with fear.

Presently a soldier struck a heavy blow with the butt-end of his musket upon one side of a slab, when all at once a spring seemed to give way, and the slab at once turned upon a pivot by which it was fastened at the two sides, disclosing an opening, and a staircase leading down to some dark cavity beneath.

I at once walked up to the altar and seized some of the lighted candles, when one of the bald-pated priests stepped up to me and said very sanctimoniously:—"O, my son, these are holy candles, you must not touch them."—"But," said the Colonel, "my only reply was—very well, I want them for a holy purpose, I want to see holy things. Below we found an apartment of considerable size, furnished with settees, &c., which we at once knew by the infernal contrivances to be the hall of torture. We went round and soon discovered an alley, and on each side of this alley a number of dark and gloomy cells. In these cells were a large number of the victims of popish cruelty, young and old, loaded with chains, and some of them, women as well as men, literally as naked as their mothers' bare breasts. The soldiers threw their coats and cloaks over these poor miserable wretches, and loosing them from their chains, proceeded to help them to the hall of judgment above ground.

When the soldiers had provided for the safety and comfort of these weeping wretches, they turned their attention to the inquisitors, and insisted upon putting them all to death. In their excited state of feeling," said the Colonel, "it would have been vain for me to oppose their will. The soldiers would not leave a single one of these minions of papal cruelty alive.

Among other instruments of torture, we found an image of the Virgin Mary, contrived with spikes, knives, &c., that when a person went to kiss it, the arms closed and the victim was pierced with a thousand wounds, and cut to pieces. The soldiers insisted upon the chief inquisitor kissing this image; he refused; they pricked him with their bayonets and compelled him to do so, when the arms closed and he was cut and hacked to death in a most shocking manner. After taking out the most valuable books and other articles, we placed a number of barrels of gunpowder in the building, and setting fire to the train, soon had the satisfaction of seeing this horrid abode of popish cruelty a heap of smoking ruins.

After we had seen the end of the inquisition, we invited all in the neighborhood whose relations had been torn from them by the officers of this bloody tribunal, to come and convey to their homes some of them as they could find alive. And," said the Colonel, "never shall I forget that sight! The soldiers whom I commanded were men of blood, the sight of human misery and slaughter had become so common to them, that they could eat their meal with noise the less relish because they were using the dead body of a comrade for a seat; but when they saw this miserable company of living skeletons standing before them, and their anxious relatives pressing around to discover their long lost loved ones—when they saw, now a weeping father or mother embracing, as though they had recovered him from the dead, a beloved son—then a husband clasping in his arms the half-murdered mother of his children—and then a weeping wife and mother turning in despair from the search after a beloved husband and father, convinced that he had found a grave in these horrid dungeons—when these iron-hearted warriors witnessed this sight," said Colonel L., "they wept and sobbed like children."

I have only to add to this account, which is related, as near as possible, in the words of this aged veteran, let the reader remember that these events occurred only thirty-four years ago; that the man is living who witnessed them; that he is now a regularly ordained Lutheran clergyman, and worthy of implicit credit—and then let every American remember that popery, which is making such rapid strides in this country, is the same now as it ever was—that it is in its very nature unchangeable—and that persecution for conscience' sake, whenever and wherever it has the power, is one of its essential and unchangeable attributes.

MATIMONIAL JARS.—If people would but consider how possible it is to inflict pain, and perpetrate wrong without any positive intention of doing either, but merely from circumstances arising from inadvertence, want of sympathy, or an incapacity of mutual comprehensions, how much acrimony might be spared! Half the quarrels that embitter wedded life are produced by the parties misunderstanding each other's peculiarities and not studying and making allowances for them. Hence, unintentional omissions of attention are viewed as intended slights, and as such, are resented. These indications of resentment, for an unknown offence, appears an injury to the unconscious offender, who, in turn, widens the breach of affection by some display of petulance or interference, which frequently irritates the first wound inflicted, until it becomes incurable. In this manner often arises the final separation of persons who might, had they accurately examined each other's hearts and dispositions, have lived happily together.

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