

# The Alabama Baptist

Edited by an Association of Brethren.

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

W. & DYKOUS.

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## THE ALABAMA BAPTIST

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### TERMS.

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From the Baptist Advocate.

### BRIEF EXPOSITION

Of the Origin, Object, and History of the American and Foreign Bible Society, with a development of the plan proposed for carrying its design into entire accomplishment.

PUBLISHED BY THE BOARD OF MANAGERS.

For the last fifty years, since Carey and his associates began the work of evangelizing the heathen, as fast and as far as they were able to learn the languages of those to whom they were sent forth, they have felt bound to translate into them the sacred Scriptures. As they were not led to undertake this great embassy of Christian love from any purpose of personal or denominational aggrandizement, but in obedience to the command of the Saviour, and from love to the souls of perishing men; so the manner in which they performed this service evinced the like disinterestedness and fidelity. In obeying the injunction of their divine Master, they felt constrained faithfully and fully to translate his holy Word; to omit nothing and conceal nothing; but to express with all plainness and honesty what the volume of inspiration contains, in the language of those to whom they were sent. Their motives were too pure, their aim too high, to allow them, by seeking to please men, to displease God in trifling with His revealed truth. Through the lifetime of a whole generation, they thus went on, translating and printing the sacred Scriptures, and receiving the aid of the wise and good from Britain and America, in giving to heathen nations the Word of Life. Could it be expected of such men, that the words defining the ordinances of the gospel would be concealed, or ambiguously expressed, in the translations which they made? Surely not. They printed the Bible in the languages of the heathen, translated as they uniformly practised, as they believed, and as the wise and learned almost unanimously admit, both in word and in practice, to be its true original import.

Some ten or twelve years since, a few Pseudo-baptist missionaries in India—who had entered that field long after our brethren had mastered its languages, translated the Scriptures, preached the gospel, and gathered churches—began to object to the versions of the Scriptures made by Baptists on the above principles, and finally opposed continuing the aid of the British and Foreign Bible Society and its auxiliaries, which hitherto had assisted in defraying the expense of the publication of these versions, unless they would consent to transfer, instead of translating the words which define the rite of baptism. As the conscientious convictions of duty, on the part of our brethren, and co-sincerity with all their past course, utterly forbade their compliance with this requisition, the aid of those Societies was withheld.

Cut off from the expectation of help hitherto granted, and then greatly needed to aid them in publishing translations of the Scriptures made by Messrs. Yates and Pearce into the languages of the millions of idolatrous India, these brethren were encouraged by an American gentleman then in Calcutta, friendly to the Baptists, but not of their number, to apply for assistance to the American Bible Society. He intimated, that as there was no religious establishment in America, and all denominations were upon an equality—that as the Baptists were the largest denomination, and had liberally contributed to the funds of the American Bible Society, having been among its founders and firm, uniform friends—that as the Society had sustained Judson's version where baptism was translated immersion—no reasonable doubt could be entertained but that aid from that source would be furnished.

In accordance with this advice, application was made by Messrs. Pearce and Yates, in 1835, for the aid of the American Bible Society. Its Board of Managers, gave to the subject a full consideration; committed it and recommended it to a committee of their number, who were unable to agree upon a report; but finally, upon the 17th of February, 1836, the report of the majority of the committee was adopted by a vote of thirty to fourteen in the Board of Managers; and at the next anniversary this act was sanctioned by the Society; thus cutting off (in a way similar to the restrictions of the British and Foreign Bible Society above described) all the versions of the Scriptures made by Baptists, from the farther aid of the American Bible Society. A conditional appropriation of \$5,000 was indeed made to the American Baptist Board of Foreign Missions, if they would instruct their missionaries to comply with the objectionable resolution of the 17th of February. But this Board, at their annual

meeting in April following, "unanimously resolved not to be influenced by the consideration of \$5,000, or any other sum, to conceal from the nations of the earth the ordinance of baptism in an unknown tongue." As these versions have been conscientiously and uniformly made for nearly half a century, in the same manner as at present, and those engaged in this service feel themselves bound by higher than any pecuniary considerations to continue the same course of fidelity in giving the fully translated Scriptures to the heathen, the obligation on us who believe them faithful and impartial seems imperious to furnish the requisite aid in their publication. This necessity has originated the American and Foreign Bible Society.

After an incipient and preparatory effort, with the same name, for nearly a year, THE AMERICAN AND FOREIGN BIBLE SOCIETY was fully organized at Philadelphia, in April, 1837. The Convention called for this purpose was of unexampled size, consisting of about four hundred delegates from twenty-three of the United States, and from the District of Columbia. After prayerful and earnest deliberation for three or four days, the Society was formed with great unanimity, and for the first year confined its operations to the circulation of the sacred Scriptures in foreign countries.

During that year, and while the question was yet open, whether our Society should at all engage in home distribution, the writer of this sketch, who had presided at the Convention above named, and had been charged with the duty of addressing a circular in its name to the Baptist Churches throughout the United States, called on the Secretary of the American Bible Society, and expressed his earnest desire that its Board of Managers would assent to such a modification in their arrangements, as would practically separate their home and foreign operations, so that we might freely co-operate in the former, even while virtually excluded from participation in the latter. This overture was kindly but decidedly declined.

The circular above mentioned, was therefore issued, calling on "the denomination throughout our land to send up to the first annual meeting of the Society in New York, the last week in April, 1838, their views as to the duty of the Society to engage in home distribution after that period." At the annual meeting in New York, in 1838, a committee was appointed to ascertain the views of the denomination in the United States, as to the duty of the Society to engage in the work of home distribution. This committee, consisting of brethren William B. Johnson, of South Carolina; S. Chapin, District of Columbia; J. D. Knowles, Boston; A. Bennett, New York; A. Woods, Alabama; Thomas Hume, and J. B. Jeter, Virginia; Thomas Meredith, North Carolina; and C. G. Sommers, New York—subsequently reported.

"That having examined a great mass of documents, containing resolutions of Baptist State Conventions, Associations, Auxiliary Bible Societies and churches in every State of the Union, they are satisfied that it is the almost unanimous desire of the denomination, that the American and Foreign Bible Society be left unrestricted in the range of its operations."

The second article of the Constitution was therefore altered to read as follows:

Article II.—It shall be the object of the Society to aid in the wider circulation of the Scriptures IN ALL LANDS.

By the recommendation of the same committee, the following resolutions were adopted, which have, as they were intended, the same binding force on the Managers as the Constitution under which they act:

1. Resolved, That this Society will expect of their Board of Managers, in carrying into effect the second article of the Constitution, the most sedulous care in patronizing such versions only of the sacred Scriptures into the languages of the heathen, as have been or may be faithfully made, and are approved by competent examiners.

2. Resolved, That in the distribution of the Scriptures in the English language, they will use the commonly received version until otherwise directed by the Society.

In these fundamental principles, is clearly seen what is the great and sole object of the Society; and with conscientious fidelity its Board of Managers have sought to carry out this design.

A slight sketch of the history of their operations, so far as is necessary to indicate the results of their endeavors, may here appropriately be presented.

From a careful examination of the annual reports of its Managers, it appears that this Society has been enabled to send abroad for the circulation of the sacred Scriptures, the large sum of \$120,482, over and above all its incidental expenses for agencies, officers'

\*This last sentence, and several of the facts in the preceding statement, are from the Address of the Rev. A. MacLay, before the Saratoga Association, which contains a brief view of the controversy, by one whose position enabled him to watch the whole proceedings which virtually excluded the versions made by Baptist Missionaries from the patronage of the American Bible Society.

Those who wish to see a full and candid discussion of both sides of this subject, are referred to a small volume by William H. Wyckoff, Esq., entitled, "The American Bible Society and the Baptists," which, in a convenient and cheap form, for easy reference and wide distribution, presents all the material facts and arguments in this controversy, not exaggerated and misrepresented, but official and unimpeached.

salaries, and traveling expenses, for rent, insurance, discounts, postages, loss by fire, and all other small charges for various items of necessary expenditure. This is believed to be a greater amount for foreign distribution than has been accomplished by any other Bible Society in this country in the same period. Much of the large amount annually put down as receipts by some of these Societies is nothing more than pay for books which they merely manufacture and dispose of. In the mean time, the Society has directly expended, in stereotyping and printing, for paper, binding, and circulating the sacred volume at home, the farther sum of \$24,889.

Some of these items of expense, both at home and abroad, wherever stereotype plates are employed, will require to be repeated for a long time to come, and may be regarded therefore as so much capital, safely and wisely invested, of a highly productive character.

But while it is thus cheering to review the progress of the past years, and contemplate the aggregate of offerings in the cause of Christian benevolence, there is still an important view to be taken of this whole subject, which, if less gratifying, may be equally salutary. The amount of these benefactions, when compared with the number and pecuniary ability of those who are embraced among the friends and supporters of this Society, is lamentably small. Contrasted, too, with the demand made upon us for the publication of faithful versions of God's holy word—made by our brethren into the languages spoken by more than half of our race,\* and waiting only for means to print and circulate them; versions which other Bible Societies refuse to publish, for reasons which should make them as faithful translations more dear to us—the amount raised is distressingly small.

Nor is this humbling view of what we have done, adopted, in any degree, to discourage us in regard to the future operations of the Society; provided the right means can be employed to bring forth the united and vigorous endeavors of all who love the truth of God, and who are not elsewhere engaged in kindred efforts, to aid us in its wider diffusion.

### Can such means be employed?

Undoubtedly they can, if they are so proposed and explained, as to commend them to the cordial approbation, and actual adoption of those whose co-operation is essential to their success. This is the object of the present publication; to present, in a brief space, and in as clear, definite and practicable shape as possible, the means by which all the friends of the American and Foreign Bible Society may aid in accomplishing its noble designs.

The requisite support for this extensive and far-reaching enterprise should be drawn from all who love the Bible and desire its diffusion. To increase the number of its regular contributors is therefore an object of pre-eminent importance. Even if by some act of princely liberality, on the part of one benefactor, or a few generous souls, the pecuniary resources requisite for carrying on this mighty work should be adequately furnished, the ample blessing which we seek would not thereby be secured. The individual efforts, and offerings, and sacrifices of the great mass are requisite, properly to interest, and thus bless them in this endeavor.

It seems to be a general law of our nature, that we soon come to undervalue that which costs us nothing. Hence the imperative injunction on the disciples of Christ, "Be not weary in well doing, for in due season ye shall reap if ye faint not." "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap. He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap bountifully." Hence, perhaps, one reason why toil, care, and self-denial are imposed on the followers of Christ, in their endeavors to extend his kingdom, and bless the souls for whom he died. He that knoweth what is in man sees that in this way the interest and love of those but partially sanctified are more likely to be secured, and hence the enhanced blessing which is thus conferred on them.

The first inquiry, therefore, seems to be, how may this all pervading interest be secured?

Let us suppose that, by the information already communicated, or by the visit of a soliciting agent, or an appeal from the pastor of the flock, or even by the perusal of this paper, some interest has been awakened, in at least a few bosoms, for supplying the destitute with the light of life. Let them speak with each other on the subject, and appoint the earliest convenient opportunity for the friends of the object to meet for mutual consultation and prayer. Let them, after free interchange of sentiments, and the suggestion of the best method which they

\*It may not be as generally known as it deserves to be, that our brethren of the English Baptist Missionary Society have, for more than forty years, been actively and successfully engaged in translating the Sacred Scriptures into the many languages of India, China, and the adjacent countries; and that as the result of the unequalled labors of Carey and his associates in a former generation, and Yates and his co-adjutors of the present, an amount of facilities is now opened to us for giving the Bible to the world, which was never equalled. Such, too, are the perfection and economy secured by the Mission press at Calcutta, and at some few other points, that every contribution now furnished by us for their aid, has a multiplied efficiency of a most encouraging character.

can together devise, adopt some plan of definite organization. If the church with which they are connected has adopted some system of conducting its benevolent operations, which embraces the Bible cause, and if, in their own judgment, a separately organized society is unnecessary for this object, then all which will be demanded of them in this respect, will be to see to it that the committee or the collectors having this subject in charge, go to every individual, old and young, male and female, presenting the magnitude and sacredness of these claims, and entreating of each one, as God hath prospered them, to do something in this cause. If, on the other hand, there be no plan now in operation for aiding this object, as is true in nineteen twentieths of our churches and congregations—then will these friends of the cause consider how a PRIMARY BIBLE SOCIETY may be formed among them, so as to secure the liveliest interest in its behalf, and give to it the greatest hope of permanency and efficiency. With the advice and co-operation of their pastor, which will rarely be withheld from an object so unexceptionable, they will be able to invite all who are willing to associate with them, to meet at the time and place agreed on, and form such a Primary Society, adopting a simple form of constitution, and electing for its officers only such as may be relied on for their active devotedness to furthering the interests of the association.

Particular care should be taken that a sufficient number of collectors, (the Managers should ordinarily be the collectors,) of the right character are secured, to call promptly, and as nearly simultaneously as possible, on all the families and individuals connected with them, or who are not contributing to a Bible Society in some other connexion. If a monthly, or at farthest a quarterly collection from each one can be secured, let it be always promptly called for, and let there be also monthly or quarterly meetings of the collectors, in which, either by themselves, or inviting the contributors to assemble with them, they can report any interesting facts gleaned up in the course of their labors. Particularly should they charge themselves, while soliciting contributions, to explore the destitution of families and individuals, each in her or his own district; and the proper method of supply will then properly engage their mutual consideration in their periodical meetings. Very soon, too, if they supply the destitute with the word of life, and encourage them to persevere and obey it, they may expect that cheering results of their efforts will afford matter of the highest interest for their monthly or quarterly meetings.

When a number of this description of primary Bible Societies have been formed, in contiguity with each other, and desire, for their common convenience, a depository of Bibles and Testaments, of reports and circulars, of subscription cards, and periodical papers, to be furnished them from the parent Society, and to be kept so near at hand that each of the primaries may forward their collections to it, and obtain requisite supplies for it any month during the year, with facility; they should take the proper measures for uniting to form a county, or city, or district Auxiliary Bible Society.

(To be concluded next week.)

## SOME THINGS WHICH I HAVE SEEN.

I have seen a man who professed to "fear God and keep his commandments" refuse to pray in the social meeting. His coming to the place where prayer was wont to be made seemed to indicate a love for the service of the Lord; while his refusal to pray declared him to be an outer court worshipper. "Men ought always to pray and not to faint. If any man will come after me let him deny himself, take up his cross and follow me."

I have seen professors of religion standing about the door of the sanctuary engaged in worldly conversation! Such church members have forgotten the exhortation of Solomon, "Keep thy foot when thou goest to the house of God." Read Luke i. 10.

I have seen a few professors who were afflicted with a kind of seventh day fever, which frequently deprived them of meeting their brethren in the house of prayer. Such Christians are unlike David the son of Jesse, who said "I was glad when they said unto me, come let us go up to the house of the Lord." "When shall I come and appear before God?"

I have seen the children of pious parents wandering about the fields and other places on the Lord's day, when they should have been in the Sunday School! How can such be called the children of good old Abraham, of whom the Lord said (Gen. 18: 19) "I know him that he will command his children and his household after him."

I have seen some good brethren who prayed for the peace and prosperity of the church and the conversion of the world who did not pay Jesus Christ one per cent interest, while they ask of poorer brethren six per cent, and not satisfied without good security and punctual payments. "Give an account of thy stewardship for thou mayest be no longer steward."

I have seen some good looking clever folks nod—NOD—NOD while their pastor was preaching. "Their eyes are heavy." The command is not, sleep and be quiet, but, watch and pray that ye enter not into temptation. The nap that Eutychus enjoyed while Paul preached had well nigh cost him his life. Vide Acts 20: 9. "Let us not sleep as do others."—Bap. Recorder.

## ROMAN IDOLATRY.

The Papal press has just issued a volume, entitled "Atheism; or Letters on the truth of Catholic Doctrine," by the Rev. Charles Constantine Pise, D. D., designed particularly for the conversion of young females to the Romish faith. The (New York) Churchman reviewed the volume with no ordinary severity; and from that review, we extract a passage, in which the editor of the Churchman joins issue with the Rev. Charles Constantine Pise, D. D., touching a matter of fact.—Sunday School Journal.

If we leave the Breviary, the Pontifical, and the Missal, and pass to devotional works put forth by the authority of Popes and cardinals for popular use, we find ourselves launched on a sea of these idolatrous services. Take, as a specimen, Cardinal Bonaventure's Psalter of the Blessed Virgin, in which the Psalms of David are converted into forms of prayer, thanksgiving and praise to her, by putting Lady in the place of Lord; thus, in 93d Psalm, "God is a God of vengeance, but thou, O mother of mercy, art inclined to mercy." In like manner the Benedicte the Benedicte and the Te Deum, are transposed into her praise, thus: "We praise thee, the mother of God, we acknowledge thee to be a Virgin. All the earth doth worship thee, the spouse of the eternal Father. Thee all angels and archangels, all thrones and powers, faithfully serve. To thee all angels cry aloud, Holy, holy, holy, Mary, mother of God. . . . The whole court of heaven doth honor thee as queen. The holy Church throughout all the world doth invoke and praise thee, the mother of divine majesty." Nay, worse, if worse be possible, the Athanasian creed has been converted by this idolatrous man, whom all Romanists are bound to worship as a saint, as Dr. Pise allows us to say, as a god, into a form of confession to her honor: "Whosoever would be saved, before all things it is necessary that he hold a firm faith, concerning Mary; which faith except every one do keep, whole and undivided, without doubt he shall perish everlastingly;" and which, after incorporating among other things, the fable of her assumption, concludes, "This is the true faith concerning Mary, which, except a man believe firmly and faithfully, he cannot be saved." Here we have the animus of the present Roman Church, which proposes the Blessed Virgin as an object of divine worship, celebrates a festival in honor of her assumption, and pronounces anathema on all who do not believe in the legend, and unite in the worship.

Now, since Dr. Pise appeals to the decision of the impartial public, we make issue with him on the question, not whether these addresses are idolatrous—but, whether they do not prove that he, Dr. Pise, is a man either very weak or dishonest. He assures his Protestant readers that all which his church requires is, that they should call upon their brethren in heaven to assist them by their prayers; to prove this, he quotes the Council and Catechism of Trent; and by availing himself of a verbal ambiguity in the word invocation, he seeks to show, the Ecoclampadius and Bishop Montague, and other Protestant authorities, agree with his Church; while at the same time he knows that if his Protestant readers should suffer themselves to be duped by his Jesuitical wiles, and decayed into his idolatrous communion, they would be compelled to fall prostrate before the saints, and to worship them as gods; to commit their souls to their keeping; to implore of them protection and illumination; and in the same breath, and with the same powers of body and soul, to worship and serve Almighty God as the King of heaven and father of the universe, and one of his creatures as the queen of heaven, and mother of the universe!

THE RIGHT SPIRIT.—A candidate for the ministry about to leave one of our Theological Seminaries, who believes his advanced age forbids his going to the heathen, says, "It has been the strong and cherished feeling of my heart, ever since I indulged a hope, to preach the Gospel to the destitute; and my desire has been to labor at the West. I would prefer to go there: Be it mine to stand sentinel, armed with the sword of the Spirit, which is the word of God. Be it mine by the grace of God to 'Build not on another man's foundation.' No salary will tempt me to stay in New England, if I can see the way opened for going to the Western States."

INCONSISTENCIES IN PRAYER.—It is inconsistent to pray God to feed the hungry, and clothe the naked, while we of our abundance contribute nothing to their necessities. It is inconsistent to pray for a revival of religion, when at the same time we are unwilling to make the requisite sacrifice of time and money.

It is cruelly inconsistent to send our prayers all alone, unaccompanied by our alms, to Heaven lands. I am afraid such prayers will faint and die before they get there; for the want of company. "Faith, without works, is dead."—Morning Star.

BACKBITING.—There is a powerful propensity in human nature to what is properly called backbiting, i. e. to make the faults of an absent person the subject of familiar conversation. There is a vice so mean, so mischievous, so cowardly, so characteristic of littleness as well as malignity, that every holy man should hate it, and every wise man should be ashamed of it. Oh what wisdom, mercy, and beauty is there in this direction: "If thy brother shall trespass against thee,

go and tell him his faults between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." If this rule were universally obeyed, three parts of the feuds and quarrels which destroy the peace and desolate the temporal interests of mankind, would be cut off.

## THE GOSPEL.

Does what was never effected by any other system. It leeches sin from the heart—it restores the impress of Deity upon the soul—it reconciles man to his maker—it bears up its possessor under a weight of afflictions—it converts a dungeon into a sanctuary—it makes martyrdom joyful—transforms death into a welcome friend—silences the thunders of Mount Sinai—gives a title to heaven, and "life and immortality are brought to light by the gospel."

A TRACT IN A HOUSE-BREAKER'S HAT.—Hon. Mr. Wilson, agent in Vermont, writes that "a respectable Baptist clergyman, while residing at the West, became acquainted with a very devoted minister who was converted under the following circumstances:

"He was long a most abandoned, dissipated character. One night he was found trying to get into a neighbor's house at a late hour. The family were aroused by the noise; got up, helped him in and made him comfortable till morning, and then put a small Tract in the crown of his hat and sent him home. When he discovered the Tract he wondered how it should have come there.—He read it again and again, still wondering where such a message should have come from. He was finally brought under deep conviction for sin and fled to the Saviour; was drawn to the ministry, and is now a very successful preacher of the Gospel."

WASHINGTON AND HIS MOTHER.—Young George was about to go to sea as a midshipman; every thing was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her; but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the seaman and said, "Go and tell them to fetch my trunk back. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him, "George, God has promised to bless the children that honor their parents, and I believe he will bless you."—Christian Fam. Mag.

TO A FALLING LEAF.—Unwelcome messenger! hast thou come to tell me that the flowers are faded, that summer is ended, and that winter is approaching? Methinks that thou art an emblem of man's decay; like thee, he springeth into existence—flourishes a little moment—is shaken by every passing breeze—till the summer passes over him, and he is gone. Dry and withered, in the autumn of life, man sinks to his repose, and is known no more. The places he once occupied are now occupied by others. Reader, learn a lesson from the falling leaf—improve every hour in the spring of your days, for the time is not far distant when you will fade like the leaf—sink to the earth, and mingle with the dust.—Portland Tribune.

JESUITS NEVER SING.—A converted Roman Catholic priest, who spent his novitiate at Rome, and was familiar with the characteristics of the different ecclesiastical orders who throng and curse that city, states that whatever else the Jesuits do, it is contrary to the rules of the order to SING. We are not surprised at this; knowing the humanizing effect of music and the kind of work they have in hand. They would be half unfitted for their intrigues and plots of mischief for the world, if the spirit of song were to be allowed to breathe upon them.

We were reminded at once, on learning this fact, of the words of Shakespeare: "The man that hath no music in himself Nor is moved with concord of sweet sounds, Is fit for treasons, villanies and spoils."

TREES AND BOOKS.—"Jock, when ye hae naething else to do, ye may be sticking in a tree; it will be growing, Jock, when ye're sleeping. My father told me one forty years sin', but I naer fand time to mind him."

This bit of Scotch advice is given to his son Jock by Laird Dumbiedie in Scott's "Mid-Lothian." It has a lesson in it for a Christian. "When you have nothing else to do, just put a good book in a poor family; it will be doing good when you are sleeping—in your grave. We have told you so many a time; have you 'found time' to do it?"

"The idea that wine and other spirituous liquors assist digestion is false. Those who are acquainted with Chemistry know that food is hardened and rendered less digestible by their means. Water is the only liquor nature has provided for animals; and whatever she gives is best. We ought to distinguish the real wants of nature from the artificial calls of habit; and when we find the latter begin to injure us, we ought to use the most persevering efforts to break the enchantment of bad custom."—Dr. Chricht.



Another laborer in Kentucky supplied thirteen hundred and fifty destitute families gratuitously during four months' labor in the mountainous parts of the State.

• An agent in Kentucky and Tennessee (Mr. S. Wells) besides the sale of about 12,000 volumes, distributed seventeen hundred volumes to destitute families during the past year.

**THE ALABAMA BAPTIST.**







## Poetical Department.

## ANGELIC REST.

WILL.

Oh, had I wings like yonder bird,  
That soars above its downy nest,  
I'd fly away, unseen, unheard,  
Where I might be for aye at rest.

I would not seek those fragrant bowers,  
Which bloom beneath a cloudless sky;  
Nor could I rest amidst the flowers  
That deck the groves of Araby.

I'd fly—but not to scenes below,  
Though ripe with every promise bliss;  
For what's the world?—a garnish'd show—  
A decorated wilderness.

Oh, I would fly and be at rest,  
Far, far beyond each glittering sphere  
That hangs upon the azure breast,  
Of all we know of heaven here.

And there I'd rest, amidst the joys  
Angelic lips alone can tell;  
Where bloom the bowers of Paradise—  
Where songs in sweetest transports swell.

There would I rest, beneath that throne,  
Where glorious circle gilds the sky;  
Where sits Jehovah, who alone  
Can wipe the mourner's weeping eye.

## Youth's Department.

From the Christian World.

## THE BLIND GIRL AND HER BIBLE.

At the last anniversary of the French and Foreign Bible Society, held in Paris, the secretary related the following interesting facts: "That interesting person who now lives in a village not far from my house, writes a Christian friend, had lost in her early age the little sight which the bad conformation of her eyes had left her after birth. Her parents, however, had succeeded, while she was yet a child, to make her discern her letters by the use of very large characters; but, for a long time past, she had not been able even to distinguish the letters of the largest show-bills. She can hardly now make the distinction between light and darkness. Gifted with intelligence and skill, she rejoiced when she learned that God had put into the hearts of some pious men to offer his word to the blind; and, as soon as I was enabled to procure for her the Gospel according to Mark, issued from your presses, she began to study it alone with great earnestness. After a few days, she could, to my astonishment, read about a page; but she was greatly discouraged on account of the slowness of her progress. Her means are very limited; and, obliged to work for her living, she does a little of every thing. Alone in a small chamber, which she rents, she attends herself to all the necessities of her life, and cultivates even a very little piece of ground, out of which she raises some vegetables. All this obliterates her sense of touch, which, therefore, is far less delicate than that of other blind, who less skilful, or in easier circumstances, are not obliged to have recourse to this labor. One day, she thought the sensibility of her fingers would be excited by the skin taken off; and immediately (such is her desire to read, and chiefly to read the word of God, which he has taught her to love) she takes a pen-knife and begins to skin off the ends of her fingers. But, alas! sensibility excites pain; her touch is not improved; and soon the sores, which succeed to the thick skin which she has tried to scrape off, become for our poor sister an insurmountable obstacle to the pursuit of her study.

"She tries yet," however, but in vain; she must now give it up. In a moment of despair, she takes up the book, and pressing it against her lips, wetting it with her tears, thus addressing it: "Farewell, farewell, sweet word of my heavenly Father, food of my soul! I must part with thee!" But what is her surprise! Her lips, more delicate than her fingers, have discerned the form of the letters; she reflects; she tries; at last she cannot doubt any more; she has certainly read, "Gospel according to Mark!" Her soul, overflowing with gratitude, pours out her thanks before the throne of her Father in heaven. She lies down to rest. All night she pursued with her lips the holy book, and everywhere she discovers, in a few moments, not only the form of the letters, but also the sense of the phrases. Some days after I went to see her. I tied a handkerchief over her eyes, to be sure that she could not see, and the book being open, she read, spelling, but without making a fault. She now knows Mark by heart, or very nearly so.

"After having read this, do you not hear the voice of the Lord passing, as it were, over ages, to come and repeat to that poor sister these same words which he spoke to Moses, saying: 'Who hath made man's mouth? or who maketh the dumb, or the deaf, or the seeing, or the blind? have not I the Lord?' And now that the hour of deliverance has arrived for her, do you not hear her voice also exclaiming with that of David: 'O God, thou art my God! When I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.'"

And now suffer us to commend this holy book to your affectionate regard. Read it prayerfully, attentively, thoroughly; practice its instructions—and when your parents are laid low in the repose of the grave—when the voices, that now cheer you, are hushed—when the gay hopes of life are departed, and the warm impulses of youth have gone—the light of its truths will fall upon your pathway, and the joys of Heaven will dwell within you. To die will then be to sleep in Jesus. Blessed are such dead! Thrice blessed! Of all, who thus sleep in Jesus, we may well say, with the poet Montgomery:

"The storm, that wrecks the wintry sky,  
No more disturbs their sweet repose;  
Than summer evening's latest sigh,  
That shuts the roan."

## Miscellaneous Department.

## AN EXAMPLE FOR WIVES.

A TALE OF REAL LIFE.

In the year 18—, and in the month of August the following marriage might be found in our daily papers: "On the 18th inst., by the Rev. Philip M—, D. D., William Gordon to Maria Sheldon." Maria had made what the world would call a good match. Her husband was an honest, industrious tradesman—was engaged in a lucrative business, and had means sufficient to support her respectably. A neat house was furnished for their reception, and they took possession with feelings understood alone by those who marry for pure, disinterested affection. Affairs glided on smoothly; he was attentive to his business, and she did all in her power to make his home a cheerful one. After some time, one night after 10 o'clock found her waiting his return; this was unusual. For the first time since their marriage was he late at that hour. She tried to while away the tedious moments in numerous ways, hoping that each one would be the last spent in solitude. At length he came—a political meeting, he said, detained him longer than he expected, as a number of addresses had been delivered by eminent men, and he had become interested, and had forgotten how slowly the hours passed to her with whom he had been in the habit of passing all his leisure moments. Excusing him with a smile, she answered,

"I should not have complained of feeling weary on this your first absence, but you have been so much with me, that I have become selfish. Dear William, you must blame your previous attentions for my fault."

"Do not call it a fault, Maria; it does not even need as much as you have said. You have uttered no complaint; it is from those tell-tale eyes that I have learned how lonely you have been;" and as he spoke he fondly gazed upon the beautiful features of his wife, that upon his entrance had lost their heaviness, and sparkled with double brilliancy. He loved with as much truth and fervor as ever warmed the heart of the fondest husband, and he resolved, that excepting those hours devoted to business, none should be passed from her side. But, alas! for man's resolutions; the first step had been taken—the second was not difficult.

At that time there was a great political excitement, and the meetings (as is too generally the case) were held at taverns. William, though not a warm politician, was young, and like many older persons, believed his candidate the one above all capable of filling the office sought with credit to the state. He imbibed the views of his associates, and if not conspicuous, was anxiously watching for the issue, as those who had been foremost in the rank. Ten o'clock now found him at home seldom, as formerly away from it. Maria attributed all to the meetings, that she knew he was constantly attending, and therefore uttered no murmur.

It grieved her to see him return sometimes with a flushed cheek and unsteady step, but she did not give vent to her uneasiness, and only trusted when the election was over, he would forsake all that had grieved her so much, and return again to his former conduct. She was willing, as woman ever is, to look forward to a bright and beautiful future. She knew that all who live have clouds as well as sunshine to encounter, and thought the present one would pass away, and leave her horizon as serene and calm as the days she looked back upon as her morning light. At the meetings where William might always be found, there was a party of young men near his own age, possessing pleasing address and manners; they made it their business to attach themselves to all newcomers by inviting them to drink to their better acquaintance, and thus lead them gently into the worst of vices. They knew that William was in good business, and to him they professed the warmest friendship. They made up various kinds of excursions and pleasure parties, to all of which he was invited, and of course had to bear part, if not all the expense. For a man in his moderate circumstances, this could not long continue; his business was neglected, and his customers, finding him inattentive, sought more punctual men. When his friends found his means exhausted, they saw in him many faults that had not presented themselves before. The foremost and most to be deplored, an empty purse; that he was a beggar from which his associates shrank with terror. He was now the father of two children, no money, no business, a ruined reputation—what was to become of him? The thought almost made him mad, and he had recourse to the bottle; with that he strove to banish all thoughts of his condition, his home, his wife, and his children. How he succeeded we shall see.

Four years had elapsed since the conclusion of the first part of my narrative. In a room in one of the small houses that are situated in the northern part of our city, sat an interesting looking woman. The room was small, but very clean, and had an air of comfort that cleanliness always gives. The furniture was all for use—not a piece for ornament. In one corner stood a cradle in which a babe was sleeping; beside it sat an elderly woman with her foot upon the rocker; she was trying to keep herself awake and the child asleep by the motion of the cradle.

It was Maria and her mother. Four years had not wrought any change in Maria's face, but resignation sat sweetly on her still handsome features, her eyes, though not so bright and sparkling, were not less beautiful though the light that shone from them was less dazzling than when first presented to the reader. Her neat figure was clothed in a dress of the plainest materials. Her glossy hair was hidden from view by a snow-white cap, and a checked apron, that had not yet lost its folds, completed her attire. It was very late, yet she was still sewing industriously. When she saw the fatal change that had

come over her husband, she uttered no complaint. She did not greet him with harsh words on his entrance, but received him as calmly as her misery would permit. She had given up the pretty home she entered with such joyous prospects, and rented the one we now find her in. All that she deemed unnecessary was sold, and paid the debts that were rashly incurred by her unthinking partner. She called on all that had been friends in her prosperity, and requested their patronage, as she intended by sewing to earn a livelihood for her family. Her mother came to live with her, that she might devote more time to her labor, by relieving her of the care of the house and of the children. William still continued his downward course. He would hire himself out for a week or two, and work until he got money for drink. When that was exhausted, he would get employment elsewhere for a short time, and thus his days were spent.

"Mother you had better go to bed, you look very sleepy; besides, you need rest; you have been very busy to-day; the baby will not waken soon again, and if he does I can stir the cradle. Do go to bed."

"No, my child, I am not sleepy; I can sit up till you finish. You will go then will you not?"

Maria blushed, as she answered, "Not until William comes home."

"Not until he comes home!—he may not come home until daylight, and what thanks will you get for waiting up? He will be in a pretty state when he comes."

As she spoke, the door opened and he entered. The mother said the truth. A pretty state he was in—his coat was torn, his hat was smeared with mud, and his face told that he had been engaged in a fight of no slight import. He grimly asked for a light—Maria lighted one and handed it to him. She followed him up stairs, and in a few minutes returned, with his tattered and soiled garments in her hand. She folded up the work she had been previously engaged in, and sat down to mend the rent, and hung it on the peg appropriated for its use. Next, she freed the hat from its filthy covering, and then went out to the shed, and brought thence a tub, and prepared, late as was the hour, to wash the soiled garments. Her mother sat gazing at her in mute astonishment. At length she spoke, "Maria, are you mad, thus to countenance his evil doings! Come to bed—you see how he rewards your forbearance. Why not take your children and leave this miserable creature to his own way?"

"Mother, said she, as she looked up from her work, 'he is my husband! the father of my little ones; and as long as my strength enables me to earn food, he shall share it. When we were first married, he was kind, even as you would wish; I was poor, he was not rich, yet had enough to make a home comfortable; of that home he made me mistress. Through bad company he fell into a vice from which unkindness can never reclaim him. I have borne all for four years without complaint, but do not suppose without feeling. O mother, when I see him that I love come home as he did to-night, my heart almost breaks. And often, as I look back upon our happy days, and think what William was then, the effort I make to suppress my emotion can only be equalled by the fervency with which I pray for resignation.' Tears fell from her eyes as she continued, 'But I will as far as I am able, perform my duty; the task is an easy one; the only reward that I ask, mother, is an approving conscience.' The mother did not speak; she knew Maria was resolute, and now that her excited feelings were calmed, she felt proud that she could call that exemplary woman, daughter.

Maria continued her quiet, meek, uncomplaining ways; still the same gentle creature to her husband, and the hard working mother for her children.

William came home one day about sundown. He had been trying to get work, to enable him to purchase that which had become almost his sole existence, but he was disappointed—no one wanted help—at least not such as he could offer.

He had thrown himself upon a chair with an angry look; Maria was preparing the evening meal. Looking round, she observed the expression of his face, and asked him if he was sick?

"No," he replied in a surly tone.

"Is there anything I can do for you, William? if there is, tell me, and I will do it cheerfully."

For the first time for some years he answered her kindly: "No, Maria, you have already done more than I deserve." Her gentleness had conquered. He did not leave the house that night, but he sat by her side as she sewed, and he read and talked, until they were startled by the watchman calling 12 o'clock. Evening after evening passed in the same way. William once more sought work, but with a different view; not to waste his earnings in intoxicating drinks, but to use them in the support of his family. He went to his old employers, told his story, and they promised to give him what they had to do. Slowly they were raised to their former station.

In a neat house, with all the comforts if not the superfluities of life, they may now be found. When he told Maria it was necessary to continue her sewing, he asked her forgiveness for many unkind words that he had said to her in his dissipated days. "To you alone belongs all the credit of my reformation; your meekness and forbearance have been the means of changing a worthless inebriate into a worthy member of society, and the Temperance Society in particular."—*Ecc. Jour.*

TRUTH.—Somebody says with much truth, that a woman never appears so lovely as when she is at prayer. A mother's word, a mother's prayers have more sway over the son, than all the homilies of the pulpit. The simple phrases from her will draw a tear that no eloquence can bring forth.

## JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

## COURSE OF STUDY.

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

## REGULAR COURSE.

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

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

MIDDLE CLASS.—Towns's Analysis, Election, 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 the truly liberal, elevated, and accomplishing education, the Trustees will bestow the honors of the Institute only on those young ladies who have pursued the study of at least one of the Ancient or Modern Languages during the three years. Exceptions as to the term of years thus employed, may be made in extraordinary cases, on the recommendation of the Faculty. But no pupil will, in any case, be admitted to a Diploma, unless she has acquired a respectable acquaintance with either the French, or Latin language.

Particular attention is given to Reading, Spelling, 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.

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 requisites 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, increased. That it will require more time, to complete the prescribed course, but the time 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 this Institution after graduating, either pursue a 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 in History, Antiquities, Biography, &c.

## THE SEMINARY EDIFICE.

Is a splendid building, finished in a style of convenience, taste, and elegance rarely surpassed, and furnishing commodious rooms for 150 or 200 students, occupying 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 to apply it 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 the Associates in the Faculty of Instruction. A prompt and cheerful obedience to the Laws is always expected; and this is enforced by appeals to the reason and the conscience of the pupil. This course, sustained by constant reference to the Word, and to the example of Christ, 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 Institution, except such as can be happy in observing wise and wholesome regulations.

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

The Boarders never leave the grounds of the Institute without special permission from the Principal:

They never receive or receive visits:

They rise at 5 o'clock in the morning, and study one hour before breakfast; they also study two hours at night, under the direction of the Faculty.

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 be more expensive than the uniform.

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

## PERMANENCY.

One of the greatest evils connected with education in Alabama is the frequent change 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 most perfect expectation, that they may happily prosecute their studies until they have completed their school education.

There is no detaining of pupils at any season of the year. Fear of sickness; there has never been but one death, and almost no sickness, in the Institution.

## RELIGIOUS DUTIES.

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

RATE OF TUITION.—PER TERM OF FIVE MONTHS.

Regular Course, (English,) . . . \$30 00

Primary Department, 1st Division, . . . 12 00

2d Division, . . . 10 00

Use of books, and of the Chapel, (each) . . . 25 00

Use of Instrument, . . . 25 00

Ornamental Needle Work, . . . 15 00

Drawing and Painting, . . . 15 00

Translating, Shell, and Wax-work, per lesson, 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 duration of Terms, each week will be completed at one-twentieth.

Visitors 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 wardrobe. If fewer beds are required, they will be furnished at a small charge.

No young lady will be permitted to receive her Diplomas, till all her bills are settled.

## UNIFORM.

To promote habits of economy and simplicity, a Uniform Dress is prescribed; for winter, Green Cassimere or Mouton for ordinary wear, Pink Calico, small figure, (New York make) for Sunday wear, and White Muslin for Sabbath and holidays. Summer a Straw Hat in winter, trimmed with green; in summer, with pink. A green

of Blue Check, for every day, and white muslin for Sabbath. All articles of dress to be made up in 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 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 inspection of the Teachers; they have regular hours of study and recreation; habits of order and regularity, 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. IF NOTICE—Board has been reduced to NINE DOLLARS.

SESSIONS AND VACATIONS.

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

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

## 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 presided five years over the Institute with unequalled success; a FAVORABLE and MODEST, of decidedly superior merit, both in his profession, and as a gentleman of high standing in the community and in the church, aided by LADIES, who yield the palm to none of their sex in that department; a Seminary Edifice, spacious, commodious and elegant; a Library and Apparatus, superior to any found in any Female Seminary in the State; a system of instruction and discipline, which commands the admiration of all intelligent judges; the attention of the Teachers and of the Steward and his Lady to the Health, 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-eminent worth, and these things are all found existing in the Judson Institute.

The stability and permanency of the Institute will also attract the attention of the patrons of learning. While most of the schools in our towns and villages are changing books and teachers every year, and are often suspended or broken up; while, with one exception, every other Female Seminary in the State, has changed its principal teacher, it is really of FEMALE COLLEGE, deserving the support of all Parents and Guardians, who would secure for their daughters and wards, a truly liberal education.

E. D. KING, President.

L. GOREE.

J. L. GOREE.

O. G. EILAND.

J. LOCKHART.

L. T. TARRANT.

Wm. HORNBUCKLE.

Wm. N. WYATT.

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 generally inseparable companions, and are in the moral world, what light and heat are in the natural world, the illuminating and vivifying principles. 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 cts. 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, what is the object proposed to be accomplished by its publication, and what will invariably be the character of its contents; and by no species of disguise, or form of deception, attempt to make an impression, or gain favor, without possessing a legitimate claim to their enjoyment.

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

Such is the brief outline of the object and character of our new publication; to join in the promotion of the interest of which, we respectfully invite the Ministers and Christians of all denominations, assuring them

that we will spare neither pains nor expense to make it worthy of their confidence and support.

IT Pleases 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 deserving endeavor in behalf of popular instruction, and as we hear it is to be profusely embellished, and to include among its contents the quintessence of all the valuable contributions of the London "Penny Magazine," "Chambers' Edinburgh Journal," and other admirable works of this class, we cannot doubt but that it will successfully compete with these in point of intrinsic value."

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

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

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

AGENTS WANTED THROUGHOUT THE UNITED STATES.

The Proprietors 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, Robert Sears, without which no letter will be taken from the office.

122, Nassau st. New York.

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."

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IF Any person procuring 3 subscribers, and remitting \$9, (three times) 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 16, 1843.

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