

The Alabama Baptist.

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

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TERMS.

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MATERNAL SYMPATHY.

A late number of the Journal des Debats, says the Boston Patriot, contains an extract from a work called *Russia in 1839*, by the Marquis de Custine. In an introduction to this work, the author gives some curious and affecting details relating to the most disastrous period of the French Revolution. His grandfather and father were among the victims of that time, and perished on the scaffold. During the trial of the elder Custine, the younger being about six years of age, the Ambassador in Paris, his wife, a woman remarkable for her spirit and beauty, left her son, the author of this memoir, then an infant, in the country, and hastened up to Paris to save his father from the guillotine.

"Every day," says this work, "she was present in the court, during his trial, sitting at his feet. Mornings and evenings she visited personally the members of the revolutionary tribunal and the members of the committee, and so great was the power of her beauty and the interest excited by her presence, that at one of the last sittings of the tribunal, the women in the gallery, though unused to tears, were seen to weep. The marks of sympathy which these ladies gave to the daughter-in-law of Custine, irritated Fouquier-Tinville so much, that during the session he gave secret orders that the life of my mother should be secretly taken, by the public assassins, as she descended the steps of the hall."

"The accused was reconducted to his prison." His daughter-in-law, leaving the tribunal, prepared to descend the steps of the palace to reach home and find the carriage which was awaiting her in a distant street. No one dared to accompany her at least openly, for fear of increasing the danger. "Tired and shy as she was, she had all her life an instinctive dread of a crowd." You know the steps of the Palace of Justice—imagine that long flight of stairs, covered with masses crowded together of an angry populace, gorged with blood and already too experienced, too accustomed to performing their execrable office to draw back from one murder."

"My mother trembling, stopped at the head of the steps. Her eyes commanded the place where Madame Lamballe had been massacred some months before. A friend of my father had succeeded in getting a note to her while in court, to warn her to redouble her prudence, but this advice increased the danger instead of averting it. My mother's alarm being greater, she had less presence of mind—she thought herself lost, and this idea was almost fatal to her. If I tremble and fall as Madame Lamballe did, thought she, it is all over with me. The furious mob thickened incessantly about her path. 'It is Custine, it is the daughter in law of the traitor,' cried they on every side. Every outcry was seasoned with oaths and atrocious imprecations."

"How should she descend—how should she pass through this infernal crowd?—Some with drawn swords placed themselves before her, others without vests, their shirt sleeves turned up were driving away their wives, this was the precursor of an execution—the danger increased. My mother thought that if she exhibited the slightest mark of weakness, she should be thrown to the ground, and her fall would be the signal for her death. At last, casting her eyes round, she perceived one of the fish-women (*poissarde*) a most hideous looking creature, advanced in the middle of the crowd. This woman had a nursing infant in her arms.—Impelled by the God of mothers, the daughter of the traitor approached this mother, (a mother is something more than a woman) and said to her, 'What a pretty child you have there'—'Take it,' replied the mother, who, degraded as she was, understood every thing with a word, a look, 'you can give it back to me at the bottom of the steps.'"

"Maternal Electricity had acted on the two hearts—the crowd felt it. My mother took the child, embraced it, and made use of it as an Axis against the enraged crowd." "The man of nature resumed his rights over the man brutalized by the effects of social disease—the barbarians, calling themselves civilized, were conquered by two mothers. Mine delivered, descends into the court of the Palace of Justice, crosses it, goes toward the square, without receiving a blow or the least injury. She reached the grating, and gave back the child to the person who had lent her; and in the same moment they separated without speaking a single word. The place was not favorable for thanks or explanations. They said nothing to each other of their secret. They never saw each other again. 'The souls of these two mothers will meet somewhere else.'"

PRAYER.

Perhaps no duty brings with it more pleasure, when performed in the proper spirit, than that of prayer! It draws us into closer connection with our heavenly Father, and although it causes us to see, by a comparison of his pure and holy character, our own sinfulness and utter unworthiness to appear in his presence, it also shows our relationship to the Son of God, as redeemed sinners, and assures us of a kind reception at the hand of our Divine Parent through his merits.

Prayer cannot be too frequent. The command is, "Pray without ceasing;" yet how often do Christians rise in the morning, and, after presenting themselves to the Lord for protection through the day, leave their closet to follow their respective callings, and in effect forget that there is a God, until evening brings them again to the season of retirement. How often has this been the case with us! Is it possible, under such circumstances, that the graces of the Spirit should shine in us; that our faith should be strong; that our ability to withstand the temptations of the adversary, be sufficient to prevent us from falling under his power!

Prayer, to be effectual, must be sincere; to be sincere, it must be based upon a knowledge of the character of the Being, whom, in our petitions, we address, and upon a feeling of our needy state, which foundation cannot be laid by merely yielding to it a few moments morning and evening, and that in a cold, lifeless manner, as part of the day's business. It can only be laid in the mind given to reflect continually on the merits of God to rebellious mortals, who deserved eternally to endure that wrath of God, which sank countless numbers of celestial beings to everlasting woe; in the mind, which, when it looks to the cross, feels deep remorse for the sins which brought the blessed Jesus from his heavenly throne to be as a malefactor suspended between earth and heaven; in the mind which loves to steal away at any moment to supplicate God, that it may bathe continually in the fountain there opened for sin and uncleanness.

What a different aspect would the world present if every Christian were to set apart a portion of time in the middle of the day for special prayer and study of the Scriptures. Christians then would conduct themselves as Christians, and instead of a solitary individual existing here and there, to re- fuse, by actions, all infidel assertions, the character of the whole Christian body would declare, the Lord of hosts is with us, and sinners would be converted unto God."

"O Thou, by whom we come to God,
The life, the truth, the way,
The path of prayer Thyself hast trod;
Lord, teach us how to pray!"
(Episcopal Recorder.)

INSANITY IN FRANCE.

The minister of the interior, in 1836, addressed a circular to the prefects and sub-prefects throughout France, requiring them to cause a census to be taken of all the insane persons in the Kingdom, as well in private families as in the hospitals and public establishments. The result, it is probable, only approximated to accuracy; for in private families the silly and deranged are often immured from observation, if not as a blemish, at least as a misfortune of the domestic health, and one which, especially in those cases where the insanity is hereditary, presents abundant motives to concealment. A greater degree of accuracy was, however, attained, than might have been anticipated. Since the first census, the emigration has been carefully prosecuted in each successive year. The returns of 1836 showed the aggregate number of insane persons in the kingdom to be 16,550. In 1840 it was found not to exceed 18,300. The estimate of their number, before these results were ascertained, had been grossly exaggerated, being 32,000 or one in every thousand of the whole population.

During the last half century, the progress of philanthropy, and of more enlightened views on the subject of mental derangement, has effected a very considerable diminution in the proportion of insane persons to the population at large, throughout the Christian world. Previous thereto, madness was regarded almost as a crime against society.—Idiot and harmless lunatics were kept at home, and maniacs were confined indiscriminately with criminals. That derangement is a disease, resulting from a mediacable affection of one or more organs of the brain, has only of late become an established principle of medical science. Eminent physicians of our own times, after devoting years of unwearied labor to the study of this malady, in all its various types, have been enabled accurately to specify the cases in which proper treatment assures an untimely cure.

Out of the 18,000 insane persons in France, about one tenth die annually—a large proportion doubtless; but it must be borne in mind that insanity is a disease.

The proportion of idiots to the whole number of insane, is about one third; or three hundred and twenty in a thousand. The causes of insanity have been ascertained in between ten and eleven thousand cases. In the remaining seven or eight thousand they are either unknown or doubtful.

These causes are divided in the returns into moral and physical. Among the former, ranking them in the order of their efficiency in generating insanity, are vexation, love, jealousy, religion misunderstood, ambition, pride, vanity, and political exaltation. Out of one thousand cases, three hundred and thirty-seven resulted from vexation.

Among women, in a great majority of cases, insanity is traceable to vanity. This is accounted for in the report, by the fact that in their education the organ of self-esteem is kept in too permanent activity. Flattery, says the writer, is the poison from which they derive their nourishment during a considerable portion of their lives.

Among the physical causes, enumerating them in the order of their influence, are idiocy, epilepsy, hereditary madness, old age, sensual excess, ebriety, want of the necessities of life, and blows and wounds on the head.

The madness produced by accidental causes, such as fright, anger, travail, &c., is the easiest to cure.

Idiocy and imbecility exist in infancy.—Madness is the affliction of a riper age.—N. Y. Mercury.

MAKE HASTE TO REPENT.

Life is too short for controversy. Charged with all the urgency of the matter in hand, we tell you to turn and flee, and make fast work of your preparation for a coming eternity. The sum and substance of the preparation is, that you believe what the Bible tells you, and do what the Bible bids you. Bestir yourselves; for the messenger is at the door. There is not time for cold criticisms, or laborious investigations, or splendid oratory, or profound argument, when death has broke loose amongst us, and is spreading his havoc amongst our earthly tabernacles, when he is wrestling away from us the de- lights and the ornaments of our society upon earth,—when he is letting us see, by ex- amples the most affecting, of what frail and perishable materials human life is made up,—and is dealing out another and another re- proof to that accursed delay which leads man to trifle on the brink of the grave, and to spile and be secure while the weapons of mortality are flying thick around him.—When will we be brought to the beginning of wisdom, to the fear of God, to the desire of doing his will, to the accomplishment of that desire by believing in the name of his only begotten Son, and loving one another even as he has given commandment? Let us work while it is day, set in motion by the encouragement of the gospel; let us instantly become the followers of him who, through faith and patience, are now inheriting the promises.—Dr. Chalmers.

THE REST OF HEAVEN.

It is not, as many idly dream, inactive and supine. In the love of God, all our might, and mind, and strength, are to be consecrated to him; and he has arranged the affairs of the universe in such a manner, as to constitute most congenial employment. Nothing is more delightful—nor, indeed, is there any more perfect kind of repose, than diversified employment, pursued without weariness of pain. In a holy and obedient world, this will be the nature of all the services required; and those acts by which our affections would be most naturally expressed, would themselves be expressions of joy and praise. They will create, as they mutually create, such a movement of the worlds of mind, as will be essential to their spiritual health and perpetual growth. For we must never forget, that all the worlds of holy-mind are destined to grow forever. They will enlarge themselves on every side, and become more and more inherently strengthened with thought and feeling, and be expanded accordingly, by the impulses of knowledge and emotion, until, as we travel on through endless duration, they will be invested with new atmospheres of more transcendent beauty, while over, and within, and around them, the law of God, diffusing its entire will,

"Lives through all life, extends through all extent,
Gives undivided, operates insistent."

As when the youthful flame, unaffected by disease, and just released from confinement, glows with delight, and in the exuberance of its enjoyment, leaps and dances, so will it be with the ransomed soul hereafter. She will be mighty in exuberant joy, and buoyant with impulsive holiness. A current of thrilling rapture will course the veins of that glorious body, which the resurrection shall provide, and "this shall be the rest where-with God will cause the weary to rest, when their season of toil is done."—N. Y. Evangelist.

WHAT DO YOU READ?

We have been deeply pained, in inter- course with friends in different parts of the land, to find that a great part of the reading is the short racy newspaper paragraph, or the light, fictitious trash so widely diffused at the present day.

And what, think you, is the reason that sober-minded and even christian people read these works? Why, that, as ladies and friends meet, they may be able to talk about them; and not be found so unfashionable as to be ignorant of what, acted out in real life, they would exclude from their families for very shame.

Mothers who guard their daughters from the slightest approach of indecency, accept the present of the licentious novel to orna- ment the parlor table, or to be the compan- ion of their children in the waking hours of night. Do they know what they are doing? and to what these seeds will grow? We could detail facts of broken vows, and deep disgrace and anguished hearts, and those of recent occurrence, and in church-going fam- ilies too, which have followed the constant perusal of the enchanting, debasing novel.

Our children are to live in a world of facts. Why not let them be trained by facts, in-

stead of fiction? Suppose the indulgence of brilliant anticipations which can never be realized may quicken the fancy, and make them more attractive to the reckless and un- principled—are their prospects on the whole rendered thereby the brighter? Suppose they indulge these day-dreams for five years or ten, and then become the wives or widows of the drunkard, and the ruined in fortune and character, are they thereby the happier? Give me poverty; chain me to the martyr's stake; but save me from the last, long, lone years of her who was caressed for her charms, and then deserted to be the prey of disappointed expectations.

Why not read FACTS? Are there not enough in all the range of history and science? Has not God given us enough in his creation and his word? And is there not enough in all this to talk about in circles of intelligence and refinement? We repeat it, we must live in a world of facts; why not train ourselves and our children in facts, to meet the facts of our future being?—Am. Messenger.

THE BEST USE OF MONEY.

Mrs. A.'s shawl cost \$40: one of equal utility and durability, and of decent appearance, though less showy and fashionable, might be obtained for \$10, or less. The extra fineness, or fashionableness of the shawl cost \$30—enough to give ten children in Ceylon, or Madras, a good Christian education. But the deed is done. The money is paid. The ten poor heathen children cannot be educated for want of it; and she must wear the price of their ignorance and degradation, it may be their perdition, on her shoulders. Oh, how it looks! She paid too much for her shawl.

Mrs. A. is a good woman. She did not mean to be extravagant in her dress, but only to dress as well as other ladies belonging to the same class of society. But many think she is rather a dressy woman, and it injures her Christian reputation among the majority of her neighbors and acquaintances. She is less useful than she would be if her dress were plainer. Her \$40 shawl do her good, but rather tends to make her less humble and less happy; and it does no good to other people. The \$30 needlessly paid for it, are a dead loss. But had she gone to educate those ten heathen children, it would have brightened their prospects for life, and perhaps for eternity. It would have made them different men and women, as long as they lived, and giving them such knowledge of the Gospel that we might hope for their conversion and salvation. She failed of making the best use of her money, in consequence of not thinking sufficiently of the effect of what she was doing on her own spirit, and on the minds of others, and either not knowing, or not remembering, what good could have been done by a different use of it.

If Mrs. A. ever has occasion to purchase another shawl, I hope she will remember those heathen children, and recollect that every \$3 she can save, will give five of them a good religious education. I hope she will also remember it, when she makes other purchases.—N. E. Parolan.

WOMAN IN INDIA.

As soon as a Hindoo female has entered into existence, it is to be frowned upon by her parents merely on account of her sex. Her whole life is a series of insults and of dis- grace. In the days of her childhood, she is made the drudge of the family, and every one thinks he has a right to despise her. If she is betrothed to an individual who is to become her future husband, she is sold like a slave to a man who loves her not, and who cares for her not. Should her intended husband die before the marriage be con- summated, then she is doomed to perpetual widowhood—that is, to perpetual infamy.—In case he should survive, and she should enter the state of wedlock, it is to repair to the house of her mother-in-law where she is scolded, and buffeted, and treated almost like a beast of burden. Let her be hungry, she is obliged to wait till her master is satisfied. Should she fall into an error, there is no correction but an appeal to the lash.—When they undertake a journey, she is not suffered to walk by the side of her husband; she must come up behind him, bearing the burden, as well as the heat of the day.—Every step is to her a step of degradation. Her very sex has disqualified her for giving her testimony in a court of justice.

[Campbell's India.]

A THRILLING INCIDENT.

The following striking incident, illustrat- ing the craft of the Romish Irish Priests, was related by William Digby Seymour, Esq., a young Irish barrister, at the late anniver- sary of the "Irish Society of London."

This Society was established more than twenty years since, for the education and spiritual instruction of the native Irish, through the medium of their own language, and has accomplished vast good. The speech of Mr. Seymour furnishes an admir- able specimen of Irish eloquence in its native luxuriance. We subjoin an extract, narrat- ing the incident referred to above. One fact noticed in the report, which he dwells upon, is, that there are three millions in Ire- land who are ready and anxious to receive the Irish Bible, while they reject the Eng- lish.

"Mr. Seymour mentioned an anecdote of a priest and a clergyman's son. The boy was taking a walk, when a father confessor of an adjoining parish met him, and when he had spoken awhile to him he said, 'You're a smart lad—you young heretic! Do you

know, I'd eat meat nine Fridays running, to coax you into Maynooth?' 'Would you?' replied the youngster; 'I'd do more—I'd fast every Friday of my life to coax Maynooth into the Shannon.' The priest was surpris- ed at this reply. He spoke with the lad some minutes longer, and, when going off, pre- sented him with a half crown—saying, he gave it because the other was 'the very pic- ture of his poor dear, departed grandmoth- er!' The boy took the half crown, and said he would put it into his papa's col- lection box for the Irish Society. This enraged the priest. The face of the holy father, pro- ceeded Mr. Seymour, blazed till ignition was momentarily threatened: an anathema of pious vengeance burst from his lips. 'My curse—the Virgin's curse—the curse of Pe- ter and Paul—the curse of the Church and the martyrs—be upon that Society!' he shouted: 'may a blight and a blast be upon it! It took from me the best Catholic in my parish—it is a Scripture reader last week—and he'll steal them all from me before this time twelvemonth!' So, you young repro- bate, you're going to abuse my kindness in this way! You'll not take your life and your half crown together from this place, till you swear on this blessed cross, (taking one from his breast,) that you will not give my money to such an infernal purpose. So saying, and, with a furious imprecation, he sprang off the saddle. It was truly a wild and a painful scene? There stood the weeping boy and the savage man; the boy so bewil- dered as to forget restoring the coin—the priest so preoccupied with religious ardor as to forget he was before a child. There they stood, for a moment only. The savage man had an Irish heart—the tears of childhood fell upon that heart, and melted it to softness. The priest re-mounted his horse, and bade the lad adieu forever. The priest's half crown has purchased since an Irish Bible. The priest's curse fell where it was uttered. The arrow touched not the Society for the breath of God's blessing waited it aside.—The priest has since been gathered to them that sleep. He died a penitent. Oh! may he awake to glory. But what of the boy? Some kind voice here may ask—'What of the boy?' He lives, my friends; he lives to muse full on that eventful scene. He lives to pray for the Society he loved much then, and loves much now. He lives to thank England's people for their zeal in that Society's behalf, and to urge them to continue in the noble work of giving Irishmen the Irish Bible—of giving children their Father's will in a copy they can understand—of giving the bondmen of Rome the Magna Charta of Protestant liberty. Full of gratitude for the past, and full of hopes for the future, it is he who now addresses you.

From the Mother's Journal.

LETTER FROM A BABY TO THE EDITOR.

Dear Madam—You may think that it would be more fit that I should write a letter to some baby than to you; but I have been thinking that if I were to write to any of my baby friends, it would be of no use, for they could not help me out of the trouble that I am in. The other day I heard a piece of poetry read said to be addressed by a baby to its mother, about the very same thing that I have to complain of. But I cannot write poetry; and besides, my dear mother, as much as she loves me, is one of those that trouble me.

I have heard that you are a great friend to babies; so I make bold to send you this letter, begging you to give a piece of advice to all the mothers; which will do great good to all the little ones. There was a good aunt of mine here lately, who said that in your Journal, which I see my dear mother reads very carefully, you had advised people not to trot babies all the time. Now that is just what I want to tell you about. No matter what troubles me—if I cry or worry, my mother trots me, and so does my father, and almost every body that takes me. I suppose that sometimes I eat too much, for I love my nice sweet milk, and my mother likes to have me take it; and so she often gives it to me, and very likely I sometimes take so much as to feel sick or in pain. Now I wonder if it would not make great people feel bad to be shook up and down, and jarred and pounded, when they are in pain because they have eaten too much. But when I have eaten too much and feel bad, and begin to cry, my mother either gives me more or else begins to trot me. O, I wish she knew how this hurt me. Besides I never want to be trotted just after I have eaten, if I have not taken too much, and I don't believe you would either. When I have had just enough, and feel very happy, and would like to crawl and laugh, and have my mother talk to me, she begins to shake me, and jump me, and trot me, and I begin to hicough, and then I throw up my milk; and I have heard my mother say, that to throw up my milk is a good sign. I don't know what she means by a good sign.

And when I am lying on mother's lap, if she does trot me, I wish she would let my head lie still, and not trot the knee upon which that rests. I could bear it much better if she only trotted with the other foot.—Sometimes I do like to be trotted in this way, or when I am sitting up, but never when I am in pain, or have just been eating.

I would like just to mention one or two things more, which I am sure my mother has never thought about. She often sits by my head next to the fire, and then my head gets hot and aches so, that it would make her very sorry if she knew it. Does it not injure babies to heat their heads? And then, I of-

ten see something very curious that I wish to look at, when I am lying to that I am oblig- ed to turn my eyes up and look over the top of my head, that I may look at it. O, how I have wished that they would just turn me round so that I could look without turning my eyes so. I hope they will not be spoiled.

Now I know my dear mother would never do these things if she knew that they injure me; so she will be very much obliged to you for informing her, and if you will do so, I shall certainly be, dear madam, your tiny friend,
MIGNONETTE.

Missionary Department.

MISSIONARY MEETING.

The meeting of the American Board of Commissioners for Foreign Missions held during the last week in Rochester, N. York, is said to have been spirited and interesting. The New York Evangelist fills its ample columns with a report of the proceedings.—The following table shows the amount of ex- penditures during the past year:

Mission to South Africa,	\$1,600 64
West Africa,	6,529 32
Greece,	3,695 83
Turkey,	29,237 59
Syria,	17,162 87
Nestorians of Persia,	16,722 92
" of the mountains,	7,121 09
Bombay,	4,579 07
Ahmednuggur,	8,271 01
Madras,	7,262 01
Madras,	23,394 25
Ceylon,	25,477 00
Siam,	8,428 98
China,	5,216 69
Singapore,	283 54
Borneo,	7,719 63
Sandwich Islands,	40,448 66
Cherokees,	4,620 90
Choctaws,	1,927 00
Pawnees,	793 75
Oregon,	3,043 25
Sioux,	1,758 32
Ojibwas,	2,080 18
Stockbridge Indians,	—
Indians in New York,	2,943 62
Abenquais,	347 00
Indian Missions generally,	317 60
Agencies,	7,375 53
" in New York,	2,177 35
Publications,	8,694 75
Secretaries' Department,	3,500 00
Treasurer's Department,	2,153 20
Miscellaneous charges,	2,764 00

Total Expenditures of Board, 256,687 86
If our readers are desirous to know how this amount was raised, we furnish the fol- lowing extract for their information. "Go down and do likewise."

Rev. Mr. Cannon, agent of the Board, narrated some very striking facts illustrative of the increase of the missionary spirit in the churches. He had just received a letter from a pastor in a remote region, who had a small salary of \$400 a year and a large family; but who, nevertheless, two years ago made his daughter a life member of the Board, by giving \$100—now makes a son a life mem- ber, by another \$100. Another pastor, now in the house, has denied himself of every luxury, and almost of comforts, in order to give to the Board \$50 a year, which he has done several years, though receiving a salary of only \$400. Another man is now in this house, whose entire income has not exceed- ed \$200. He received as a patrimony, a small farm, one half of which he has recently sold in order to raise \$100 to make his wife a life member. Another pastor, years ago, resolved to give one-tenth of all his resources to this cause. He has a salary of \$300; and has accordingly given \$30 a year for several years. A gentleman of his acquaint- ance whom God had blessed with a mode- rate competency, resolved some time ago, to give all his earnings to the objects of bene- volence. His contributions to this Board have been about \$500 a year.

He knew also a girl of poor health, who supported herself by keeping a village school, and who was not worth over \$400 in the world, who gave \$50 a year. Another fe- male whose whole time is devoted to the care of an infirm mother, now 80 years old, and who is not worth over \$600, two years ago gave \$50; and last year \$50 more, to make herself a life-member; and now has entered into a permanent arrangement to give \$20 a year. I can point you to many a man who has made the Board his residuary lega- tee. The Board has many a warm heart and ready hand enlisted in its behalf.

From the Christian Watchman.

THE WEST—THE WEST.

Much has been said and written respect- ing the destination of "the West," but it is a theme which a thousand tongues and pens could not exhaust. In these Atlantic States we scarcely begin to understand the real, great necessity for ministers of the gospel beyond the Alleghany Mountains. Not a week passes without the most urgent ap- plication at the Home Mission Rooms for an increase of ministers at some very important point. Every missionary asks for an assist- ant in his "wide field," every Corresponding Secretary begs that a reinforcement may be sent forward; every Christian traveller or merchant from the "far west" implores us to add to the number of our missionaries with- out delay. The universal testimony is, that Mormons, Campbellites, Universalists, In- dels, and Papists are taking possession of the land, planting themselves in the most important villages, and exerting their in- fluence against evangelical religion.

We blush to add that many professors of religion who once held a respectable standing in churches of different denominations among us, on reaching their new places of residence there have directly or indirectly contributed to the unholy influence prevalent around them.

The increase of population at the far west is immense. Our conceptions of it fall far short of the reality. We must go and witness it in order to think correctly about it. In the new government purchase in Iowa, where less than a year ago the Indian proudly trod, master of the soil, not one is now seen. They have abandoned their fields and hunting grounds; their wigwam fires are quenched, and in their place are now settled not less than 15,000 souls, many of whom are our friends and brethren; and only, as it were, to-morrow shall hear the names of new villages and cities there, numbering their hundreds and thousands of inhabitants, and the same story told of many of them, "here is not a minister of the gospel or school-master there." The population at the West, already destitute of the gospel and increasing in numbers every month, victims of unchristian errors and perishing for lack of knowledge is very great. They should not be computed by hundreds or thousands. Tens of thousands only will do; and yet, comparatively, an universal apathy towards them prevails in our midst. Thousands of Christians evince it in the selfishness of their offerings or in withholding them entirely, and scores of ministers exhibit the same feeling, either in declining to enter that field of labor, or hesitating to acquire information concerning it and imparting it to their people. Thus men sleep, and the enemy sows his tares; while here and there a lone laborer, exhausted and nearly fainting beneath the burden and heat of the day, lifts his imploring cry to the slumberers to awake and come over and help him. We give a specimen in the following language from one of our missionaries in Iowa, when entreating the Executive Committee to aid one of two ministers already in the territory, to devote themselves entirely to the ministry.

"Our brethren in the territory are laboring, self-denying men. If our friends at the East could step into some of their cabins and see the humble appearance and furnishings of their dwellings, and accompany those men of God when travelling far and near upon the wilderness, amidst the blazing heat of the summer's sun and the pelting of the pitiless storms of winter, to preach the gospel; could they be eye-witnesses of the destitution which every where prevails in the country; could they once see the thriving, promising villages, rising up to influence and importance, where we have churches languishing for the want of ministers; could they hear the calls upon the missionaries to go here and there, uttered by anxious Christians and given by penitent men and women; I say, could they see and hear these things, and feel the influence they produce as those missionaries do, the Home Mission Board would never be compelled to turn away another applicant for aid because they have no funds. No! your treasury would be filled to overflowing, and the spiritually poor would be satisfied with the bread of life."

This appeal must prove irresistible. Our friends who notice it will feel their obligations to God and their love to his cause glowing within them, and moving them to works of faith and labors of love.

BENJ. M. HILL, Cor. Sec.

Temperance.

Heir what that venerated apostle of virtue and religion, John Wesley, said of this unholy traffic:

"The men who traffic in ardent spirit, and sell to all who buy, are poisoners general; they murder his majesty's subjects by wholesale; neither does their eye pity or spare. And what is their gain? Is it not the blood of these men? Who would envy their estates and sumptuous palaces? A curse is in the midst of them. The curse of God is on their gardens, their walks, their groves; a fire that burns to the uttermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet and in fine linen, and fastest sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so;—there is a God in heaven; therefore thy name shall be rooted out. Like as those whom thou hast destroyed, both body and soul, thy memorial shall perish with thee."

The above is strong language, but it was written by a great and good man.

THE TWO CENTS.—A grocer in Clinton county sold a drunkard a pint of rum according to law, and made two red cents clear profit. The drunkard shot his son-in-law while intoxicated, and his apprehension, confinement to jail, execution, &c., cost the county more than one thousand dollars—while temperate men have to earn by the sweat of their brow! What say, tax-payers? Are you willing to pay a thousand dollars to enable the grog-seller to make two red cents?

But the Laphee case is comparatively nothing when contrasted with a recent transaction about the first of July, 1843. An Indian, one of the half-civilized, rum-loving creatures who abound in the West, stepped out of Cattaraugus county into Pennsylvania, where it seems men are sold indulgences to sin, as well as in the Empire State, and then filled his pocket bottle with rum "Red-Eye," and the seller of the poison made two red cents clear profit again. While under its maddening influence, he went into a farmer's house near by, with whom he was totally unacquainted, and murdered a mother and five children—all that comprised the family, except the father and mother, who were from a home. When he returned to his little interesting family, what a sight met his eyes!—enough, it would seem,

to curdle his blood and change the man to stone. There lay the mother and her five little ones—from ten years of age down to infancy—stretched upon the floor, swimming in blood, and all dead! O, what desolation was there!!

No more for him the blazing hearth shall burn.
Or busy house-wife ply her evening care;
No children run to kiss their father's return,
And climb his knee the excited kiss to share.
[Clinton Co. Whig.]

Statistical reports which we obtain from foreign journals, show a regular diminution of the quantity of spirits consumed in Ireland as the result of the reform which is happily and so rapidly progressing among the Irish people.

The following gives the number of gallons of spirits entered for home consumption in the Irish custom houses:—From Jan. 1839 to Jan. 1840; 10,815,709 gals.; to Jan. 1841, 7,401,051 gals.; to Jan. 1842, 6,385,443 gals.; to Jan. 1843, 6,290,650 gals.

Diminution from 1840 to 1843, five millions five hundred and twenty-five thousand fifty-nine gallons. Who can be indifferent to any movement in community attended with such results?

PRAYING DOWN RUMSELLING.—Not many miles from the centre of the State of "sturdy habits" is an ancient town, whose generally wholesome habits had long been proverbial, but whose citizens, despite of the "march of improvement," had, till a year ago, sustained several rum-taverns, and not a few grog-shops of another description. But at the period to which I have just alluded, a resolute, as well as warm-hearted minister came into the place, and after learning the slow progress of the temperance cause, began to make it a subject of public prayer. In truth, such was his boldness, that he did not hesitate, in his prayers, to call the individuals for whom he made his frequent and fervent supplications by name. Nor was it done once or twice, merely, but for months together.

The effect was wonderful. Such was the Christian spirit he continually manifested, and such the Saviour-like character of his labors and prayers for fallen humanity, that the public sentiment became much changed, and the rum-sellers could not withstand the attack. One by one they deserted their posts, till there remained in the whole town but a single rum-tavern. Never before has the cause made such an advance in any township in this region, as in the single six months of this new mode of warfare. I beg leave to propose, through your paper, to the citizens of a few towns in our own Commonwealth, some of which I might call by name.—Dedham is one of them;—this new method, has it been tried among you? If not, I wish it might be. Praying, as we have long known, will make us leave sinning, in general; why will it not make us leave the sin of rum-selling?—*Temp. Journal.*

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, October 11, 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. MORROW.
Rev. B. HODGES.
Rev. LEMUEL CALLOWAY.

All Baptist Ministers are requested to procure subscribers.

Rev. D. H. DE VOTIE will preach in the Baptist Church to-morrow morning 10 o'clock.

MEETING OF THE CONVENTION.

Our readers will find the report of the Corresponding Secretary in another column. The preachers are Rev. J. HARTWELL and A. W. CHAMBERS; Alternates, Rev. F. CALLOWAY and S. HENDERSON.

We beg leave most earnestly to call the attention of our brethren to the importance of attending this meeting. "The business of the Convention is, to encourage and promote, by all lawful means, the following objects, viz: Missions, Foreign and Domestic; Ministerial Education of such Ministers as may have been licensed by the churches to which they may respectively belong; Bible translations and distributions; Tract and Temperance Societies," &c.

Now, brethren, these are the most important objects to which the churches of Christ can apply their energies. But these objects can be effectually advanced only by union or COUNSEL AND EFFORT. To secure this, brethren must come together, that there may be a free interchange of views on the various plans of operation which may be proposed. "In a multitude of counsellors there is safety."—Yes, and there is wisdom, and energy, and success.

The present state of the denomination also calls loudly for united efforts. The signal favor with which God has regarded us lays us under great obligations to make strenuous exertions to show ourselves not indifferent to his smiles. Energetic measures must be devised and prosecuted for supplying the churches with intelligent pastors. Our institutions of learning must be sustained. The paper devoted to the interests of the denomination must be put on a permanent footing. Do-

mestic Missions, and the distribution of Tracts and religious books, by *colporteurs*, must receive more attention. The claims of the heavenly city, stretched upon the floor, swimming in blood, and all dead! O, what desolation was there!!

Do not forget the terms by which you are entitled to send DELEGATES to the Convention. The 15th Article of the Constitution reads thus: "Every Church, Association, or Society, as prescribed in the first article, (that is, composed of members of Baptist churches in good standing) contributing to the objects of the Convention, shall have the privilege of sending to the Convention, one delegate for every ten dollars so contributed."

SUBSCRIBERS TO THE THEOLOGICAL PROFESSION should be present at the Convention to see what has already been done, and to aid by their suggestions in future operations.

SUBSCRIBERS TO THE ALABAMA BAPTIST will please consider, that the session of the Convention will afford a favorable opportunity for placing the paper under the patronage of the Convention. It will also offer to delinquent subscribers a convenient opportunity for paying arrearages.

TO PASTORS.—We earnestly request our ministering brethren to endeavor to collect moneys due for this paper, among their people, and bring them to the Convention. Will they not also get many new subscribers?

Will the Christian Index please publish the notice of the Secretary respecting the meeting of the Convention?

SABBATH MAILS.—Mr. Wickliffe, the Postmaster General, has already put an end to the transportation of the mail on the Sabbath, on different routes amounting to more than eighty thousand miles.

FATHER MATTHEW, the great Apostle of Temperance, is distributing the Bible among the people of Ireland. He has done this extensively at his own expense. The version used is the Douay Romanist, but that is far better than none. We bid him God speed.

A NEW THING UNDER THE SUN.—Among our exchange papers we receive the *Asylum Journal*, published by the inmates of the VERMONT ASYLUM FOR THE INSANE.

RECENT PUBLICATIONS.

THE MAGAZINE for June, 1843; and THE BAPTIST REPORTER, for August.—These are interesting publications, conducted by the English Baptists, and kindly sent us by Rev. S. H. Cone, of New York. The Magazine is a quarterly, containing Reviews, General Intelligence, Correspondence, the Missionary Herald, and the Quarterly Register of the Home Missionary Society. We gather some interesting items, this week, from the Reporter, and in our next, shall copy the leading article from the number of the Magazine before us. The brother who has forwarded them, will please accept our thanks for his attentions, and be assured of the deep interest we feel in looking over the pages of these transatlantic periodicals.

SEAR'S FAMILY MAGAZINE, for October.—This work has attained to its tenth number, and each successive issue presents new attractions. So instructive, so interesting are its pages, that we could scarcely refrain from reading it through at a sitting, to the neglect of other pressing duties. For two dollars, you obtain in this work, in twelve months, a greater amount of truly valuable, of really interesting matter, than you can get in ten years reading of some of the popular family newspapers, falsely so called, which are filled up with love tales, romances, murders, forgeries, seductions, *crim. cons.* Burn up these pests to families; take Sear's Magazine, and save your sons and your daughters from pollution and destruction.

We have no interest whatever in this commending the work before us, save what arises from a regard to merit, and a fervent desire to promote the purity, honor, intelligence, and happiness of the families in which our paper is read.

BOYS' AND GIRLS' MAGAZINE, for September.—This is just such a number as all little boys and girls will be glad to see; beautifully printed, full of fine pictures, and containing no small amount of matter, unexceptionable in its moral tone, often lively, and sometimes instructive to "old ones."

The editors of the "Messenger of Glad Tidings," in answer to our inquiry as to how immoral conduct can be regarded as the fruits of "Partialism," admit, as we understand them, that immorality is not the legitimate fruit of any particular denomination of Christians. Their object seems to be, rather, to retort a false accusation for the purpose of *gaining accounts*. Some cases of uncharitableness to the doctrine of Universalism in Wetumpka are referred to as sufficient to provoke a retort of this kind, and justify the course pursued by the editors. In conclusion, the question is propounded, "If the doctrine is in fault in the one instance, why not in the other?" and we are invited to enlighten them.

We cheerfully admit, that the "doctrine"

is not to blame in either case. "It is weak human nature" and villainous human nature too, in any instance. So we are agreed on this point, which is a very satisfactory conclusion. The only ground of complaint remaining is that the editors of the Messenger remorselessly visit the sins of our brethren in Wetumpka upon the heads of the entire body of "Partialists." Be as merciful, Mr. Messenger, as you are candid, and we shall have no cause of complaint.

THE BALL ROLLING.

We referred last week to a petition which received the signatures of large numbers of our citizens for the removal of the grog-shop nuisances to a respectable distance from the public square. We now have the pleasure of announcing that a subsequent petition has been circulated, with abundant success, providing for the removal of all such nuisances from the entire limits of the town—which petition will, no doubt, be granted.

Among the few who refused to sign the above petitions, are persons who would go any length to mitigate the evils complained of, but who have no faith in any petition which does not contemplate a "clean sweep." They contend that the back rooms of certain dry goods stores need attention as well as the groceries! Is it possible?

A sad waste of breath.—Gerrit Smith, Esq., announces his determination to spend every Sabbath until the next Presidential election in discussing politics, and contends that the Sabbath cannot be devoted to a more important use! He will advocate the claims of Mr. Birney.

UNPARALLELED PROSPERITY.

In six associations in Pennsylvania, the additions by baptism during the last year have been as follows: Bridgewater, 200; Northumberland, 500; Centre, 400; Monongahela, 600 nearly; Abington, 102; Wyoming, 285. Total 2087, or nearly.

There is more contained in the following, from the Zion's Advocate, than in some sermons we have heard of an hour long. A few writers of this stamp are needed for our papers, and a few more for our pulpits.

What the Churches need.—They need less precipitancy and more patient study of the bible—less self-will and more free-will—less desire to rule and more willingness to be ruled—less dogmatism and more docility—less excitability and more doctrinal preaching—less love of novelty and more perseverance in doing good—less love of praise and more union.

Dr. Carson's New Work on Baptism is soon to make its appearance in England, and will doubtless speedily be republished in this country.

FANATICISM OR SUPERSTITION.—Instances are numerous in which the English Episcopal clergy refuse to bury deceased children who have not been sprinkled.

DEATH OF A GREAT MAN.—May 26, at Darlington, England, Mr. Christopher Wetherell, solicitor, from a fit of apoplexy, aged 38.—When his funeral took place, it required sixteen men to bear the body to the grave.

Gleanings from the British Baptist Reporter.

BAPTISMS IN ENGLAND.

Walspool.—On Lord's Day, 18th of June, six individuals.

Stockport, May 28th.—Six persons immersed in the Chapel.

Haddenbridge.—Fifteen; of whom fourteen were members of the Sabbath School.

Masham.—Four members of the Methodist church.

Barton Latimer.—Four persons; one of them a Presbyterian Minister.

Bolton.—Six; all members of the Sabbath School.

Shiffeld.—Twenty persons; one a Methodist minister.

Halifax.—Seven; one a Presbyterian; another, a Methodist.

Swaffham.—Seven; six of them from the Sabbath School.

Cambridge.—Thirty, during the year.

Beaconsfield.—Five; one a Methodist.

Brosely.—Four.

Stortford.—Three; one a Presbyterian.

Nottingham.—Thirty; some from the Sabbath School.

Lynn.—Nineteen. Bristol.—Twenty two.

Scarborough.—Nine. Woolchester.—Twelve.

Ashton.—Two. "Mr. Giles, the pastor, has baptized about 600, in the course of his ministry."

Norwich.—Six. Baccup.—Two; one from the Sabbath School, the other 82 years old.

Why don't the Ladies stand on the Steps?

In asking gentlemen why they, *i. e.* gentlemen, stand on the steps before the sabbath day services, we have sometimes been told that it was to "cool themselves." We suppose this reason to be an honest one, and hence it seems it is just as good a reason for the ladies as the gentlemen. Both are often warm from a long walk to meeting, but the ladies with a good sense of propriety sit down in the house and fan themselves, while the men gaze and stare without. We like to see things "go pair," as the man said when he white-washed his wife's bureau, and therefore we advise that either the ladies stand on the steps with the men, or that the men go into the house with the ladies. Advice gratis.—*Zion's Advocate.*

The ladies do stand on the steps and in the aisles too, after service, to an extent which should satisfy any reasonable man.

HASTY SKETCHES OF TRAVEL.

NIAGARA FALLS CONTINUED.

Wherever you place your foot on the trembling earth in the vicinity of the cataract, over whatever point you may look down into the gulf beneath your feet, you feel an apprehension of insecurity. Your spirit quakes under the conviction that you are at the mercy of an Infinite Power, from whom escape is impossible, if that Being were to decree your destruction. And so overwhelming is this impression of constant, imminent peril, that you are every moment almost ready to fly from the enchanted circle, and yet you are every moment detained by irresistible fascination—a potent spell, which no earthly magician could throw over you.

FATAL CASUALTY AT THE FALLS.

It was under the influence of feelings such as these, that Dr. Hungerford, of West Troy, N. Y., in company with a gentleman from Columbus, Ohio, and the guide, descended the Biddle Steps, about ten o'clock, in the forenoon of May 27, 1839. They took the path leading to the Central Fall, and while passing Hog's Back Point, stopped a moment to view the river and the Americal Fall. While gazing upon the sublime spectacle before him, and while looking upward at the overhanging mass of rock which threatened annihilation by the presumptuous mortals that were standing far, far below, the Doctor wrote in his Sketch Book, "I consider these rocks my enemies." They started to proceed to the Central Fall, when the air above was discovered to be filled with falling earth and stones! All sprang to escape, but the writer of those prophetic words was destined to find his prediction verified. He was overtaken by the falling mass, and struck to the ground. He was instantly raised by his companions, and placed in a safe spot, but on laying him down, the vital spark had fled. The rocks had struck him on the back part of the head, and shattered his skull.

Instead of being surprised at this occurrence it is rather a matter of astonishment to every visitor at Niagara, that this is the only instance in which any fatal accident has happened, among the tens of thousands who have been at the Falls—thousands of whom have trodden with impunity in the very footsteps of Dr. Hungerford.

A MAN OVER THE FALLS.

Eloquent declaimers have drawn illustrations, beautiful, grand, or terrific, from Niagara. The silent, but resistless might of the broad current above the rapids; the beauty and grandeur of the falling cataract; the emotion, the fury, of the warring elements in the abyss below; the deep profound of that fathomless gulf will ever furnish inexhaustible materials for the fertile imagination of the poet, and the orator. But few of those who have embellished their productions with imagery derived from this repository of wonders, are aware that any human being has ever met with a fate so awful, as to be hurried towards the cataract, driven onward by an inexorable decree, with a full consciousness of his inevitable doom for one hour before he made the horrible plunge into the abyss! Yet such is the fact, and I give the account in the words of an individual who was upon the spot at the time.

"On Thursday, May 16, 1843, a man by the name of Mickey Morgan, a resident of Chippewa, Upper Canada, was engaged in hauling sand from the river, with a span of horses, three miles above the Falls, and two miles above Chippewa. In backing his team into the river, his wagon was precipitated off the steep bank, dragging his team into the water to the depth of several feet. One of the horses disengaged himself and swam ashore; the other was drowned. The box of the wagon floated from the wheels into the stream, with Morgan clinging to it. The wind being strong off shore, drove the unfortunate man and his frail bark into the swift, though smooth current. A boat was at hand, but instead of being manned and sent to his relief, was let loose to drift into the stream, and was carried by the wind above the man across to Navy Island, and as Morgan was no swimmer he could not avail himself of the passing boat. This being the only boat within two miles, all hopes of rescue from that source were cut off. The last resort was a rescue from the mouth of the Chippewa creek, half a mile above the rapids, which might have been easily effected by proper management. Had one of the bystanders taken a horse and rode in haste to Chippewa, and had a boat in readiness at the mouth of the creek, the unfortunate man might have been saved with ease while passing. Instead of taking energetic measures, a looker-on started for Chippewa on foot, taking the road on the bank of the river, passing down side by side with the fated Morgan, holding out hopes of a rescue at Chippewa. But Morgan protested against the possibility of his escape from that fearful leap, constantly exclaiming, 'I am a lost man, and nothing can save me!' His heart-rending apprehensions were too well founded. When the Messenger arrived at Chippewa, no craft larger than a small canoe could be obtained, and before that could be brought to the mouth of the creek, the unhappy Morgan still clinging to the box of the wagon was so near the rapids, that it was considered hazardous to attempt to save him. The beholders stood on the bank like monuments, in death-like silence, fixing a vacant stare upon the receding form of the victim, till a shriek from every spectator broke the monotony of the scene, as the

rapids engulfed in their maddened embrace, their wretched fellow townsman!"

Who can imagine the dismay, the despair and agony, of the wretched Morgan, as he was dragged along to the verge of the cataract, and as he was dashed down into that dread abyss! Nothing can surpass his consternation, but the horror and agony of the dying sinner, fully conscious that he is about to plunge into the pit of eternal woe.

For the Baptist.

A WORD TO BAPTIST ASSOCIATIONS, &c.
We received a few days since a private communication (dated Sept. 29th,) from our beloved brother, Rev. R. B. C. Howell, of Nashville, containing facts of such lively interest that we cannot well refrain from spreading some of them, at least, before the readers of the Alabama Baptist.

Brother Howell states—"I returned home last night, from the Bethel Association, which commenced its session in Hopkinsville (Kentucky,) last Saturday, and whither I was absent a week. We had a most glorious meeting. About twelve hundred dollars were collected for the various benevolent purposes of our denomination during the sitting! All the proceedings of the meeting passed off delightfully." "The church in Hopkinsville is strong and united. They have a new meeting house under way. It is to be gothic. I am highly gratified to witness the erection, by our denomination, of such houses of worship. It indicates that the taste of our people is taking the right direction, and that they will do something by and by, in the way of architecture. I formed, at the meeting, many very pleasant acquaintances," &c.

We would here remark, that our talented and highly accomplished old friend and brother, Rev. Thomas G. Keen, is the pastor of the Baptist Church at Hopkinsville. We are extremely gratified to learn that our old friend is so delightfully situated—that he has the charge of a church so strong and united, so generous and efficient. There are few such churches in our country, and fortunate indeed is that minister, whose happy lot it is to be the under shepherd of one of them. Our brother is worthy of such a church, and is well able to sustain the charge with credit to himself, and with honor and success to the cause.

The main object we have in view in the publication of the above extract from the letter of brother Howell, is to call the attention of our brethren, through the State, to the collection made, at the Bethel Association, for benevolent purposes. Read it, and reflect upon it, brethren, and candidly and seriously ask yourselves the question, *what hinder the Baptist Associations of Alabama from doing likewise?* Is it because they are unable to do so? No, no. We unhesitatingly venture the assertion, that there is not a Baptist Association within the limits of our State, that could not, without its being felt one particle by the individual donors, contribute from a \$1000 to \$5000 annually for benevolent purposes. Why then is it not done? Why? For the obvious reason that the god of this world has usurped the dominion of the heart. Avarice, yes, AVARICE and PENURIOUSNESS, have blasted the noblest impulses of the soul; have clinched the hand of benevolence, stopped the ear, and closed the eyes to the sufferings of humanity; blocked up, in fact, every avenue to the heart! Look out, brethren, upon the christian world and see, behold! what a mass of moral deformity, contradictions and inconsistencies!! The great body of professing christians are as immovable as a rock. The most thrilling and powerful appeals for the mere crumbs that fall from their loaded tables, move them not. The Macedonian cry of *HELP*, borne upon every breeze from the North and from the South, from the East and from the West, rolls in vain upon their ears. With the most drowsy indifference they gaze upon the crippled and languishing state of the church; the suspension and prostration of benevolent operations; the sufferings and sacrifices of ministers and missionaries, and the damnation, annually, of millions and millions of immortal souls! Think ye that Christ is formed in such hearts the hope of glory? Think ye that they are laying aside every weight, and the sin that doth so easily beset them, and that they are running with patience the race that is set before them? Do they, like Enoch, walk with God? Do they obey the precepts and imitate the example of their Divine Master? With what abhorrence must the Redeemer, and the bright intelligences of heaven, look down upon such professors of religion! Nay, what terrible judgments may Jehovah have in reserve for them? We should tremble at the thought of it! We may deceive men, it is true; but God we cannot deceive. He knows our hearts; his blazing eye scans our actions; and at the very moment that we may be saying to our souls—"Soul take thine ease, thou hast much goods laid up for many years, eat, drink and be merry," his voice may burst like awful thunder, upon the ear—"Thou fool, this night thy soul shall be required of thee." Brethren, if we are christians, we are not our own; neither do the things that we possess belong to us. We have been bought with a price, even the precious, the atoning blood of the Son of God. He has, therefore, the first claim upon us, and upon all that we have. Let us then no longer withhold from the Lord that which is his due. Let us arouse from our lethargy, break away from the trammels and fetters of this vain, delusive world, and go up to our Associations prepared, and with the determination to act, as well as to talk. Let us cast liberally into the treasury of the Lord; let the Lord loves a liberal giver.—and has promised, that such shall receive ten fold in this world, and in that which is to come life eternal.—By doing thus, brethren, every out of our Associations in the State would be enabled to sustain at least one efficient missionary in the field, and all our benevolent institutions could be simply sustained and

kept in successful operation. Oh! how desirable it is that this state of things should exist. Its vast importance cannot but be felt by every true child of God. Brethren, let us live on, year after year, "at this poor dying rate." Have we not culminated under the banner of the Cross of Christ? and shall we not now, at a time when so many stirring appeals are made to us, at home and abroad, for aid, for co-operation, for the means of giving to the destitute thousands and millions of our country, and of the world, the bread of eternal life, shall we not, we say, arise, buckle on the whole armor of the Gospel, and at once go up to the help of the Lord, to the help of the Lord against the mighty? Brethren, remember—ponder it well in your heart, we have soon, very soon, to meet our Judge, and to render to him a strict account of our stewardship. May the Lord grant, that we may all be prepared to give it up with joy, and not with shame and confusion. Then shall it be our happy lot to hear that welcome plaudit—"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink." &c. Bright, glorious anticipation! a finite compensation for all the self-denials, sacrifices, and sufferings of this life. Let us, then, brethren, beware of *avarice*, or we may meet with the wretched fate of Dives.

Brother Howell again remarks—"I have by a late arrangement, pledged myself to go the coming winter, with brethren Lynd, of Cincinnati, Hinton, of St. Louis, and Fuller, of South Carolina, to New Orleans, to hold a meeting there for a month, and see what can be done. Brother Holman, of Kentucky, is also coming over here, and carry on the enterprise. Would you not like to be of our party? I fear as to the result, but something must be attempted by us for our great Southern metropolis. The Lord grant us success." Yes, and we would most devoutly fervently pray for the success of our brethren—the Lord grant them success. And upon the reception of this most gratifying and cheering intelligence by our brethren throughout the country, our excited and heart-felt petition should ascend to the throne of God for his blessing upon themselves, and upon their benevolent and pious efforts at New Orleans. This was a noble gift presents to the Christian and to the philanthropist a field of boundless labor, for religious and moral cultivation. There is no longer a need of our demand; and now we will require a prodigious and protracted effort, even by this party of most able ministers, for the permanent establishment there of a Baptist church. Difficulties and discouragements, doubtless, will meet them at every step. The great question is, will they upon his throne the powers of darkness may advance in terrible array against them still none of these things should impede the name of God, or cause the heart to faint, but rather nerve him the more for the holy conflict. Let these excellent brethren go up in the spirit of Elijah's God—leaning upon the omnipotent arm of Jehovah—borne up by the united and fervent prayers of the church, and who, or what can resist their influence, or prevent the complete consummation of their fond desires? Might not a ball be set in motion, that should roll on with accumulating weight and force, to the very end of time? The Lord helping, what cannot his ministers accomplish? Here, then, brethren, is an object of momentous interest and importance. Do you feel interested in the permanent establishment, at New Orleans, of a Baptist church? Have you not time and again thought of this matter, and prayed that the Lord would move the hearts of some able and efficient ministers to the undertaking? These are matters now before us—the very men that should embark in this noble enterprise. Let us then remember them daily at a throne of grace. Let us earnestly beseech God that he will go with them, and sustain, protect and prosper them.

READ! READ! READ!
We know not the writer of the following, but his heart is in the work.—*Ede. Baptist.*
For the Baptist.
DEAR BRETHREN:—Permit one who rejoices in the increased little stone that was cut out of the mountain without hands, to address those in Alabama, who are like-minded with himself through your paper. I would say, then, to those who are praying "Thy Kingdom come," brethren what are we doing? 20,000,000 of human beings dying annually, without ever having heard the glad news of salvation! Thirty times that number are enveloped in the grossest darkness—without hope and without God in the world—haters of God and despisers of one another—cherishing the vilest passions, and calling their virtues—committing the blackest deeds of wickedness that the human heart can conceive of, and glorying in their shame!
Millions of those who are nominally Christians, have nothing but the name!
Millions in our own happy land, are wofully destitute! There are many neighborhoods in the State of Alabama, where the preaching of the gospel is seldom or never heard;—hundreds, probably thousands, of families, destitute of a BIBLE! Vast numbers almost entirely destitute of any other religious books! and few, probably, well enough supplied. In view of all these things, how can we rest contented; short of doing every thing in our power for the spread of the gospel? Will not the Alabama Association, this year, take decided stand in favor of all the benevolent institutions of the day? How much longer will she suffer herself to be clogged—how much longer will she suffer all her energies to be paralyzed by a few who are unwilling to assist in the extension of the Redeemer's Kingdom? Oh, that the great Head of the Church would

arouse us to a due sense of the vast importance of these things! Oh, that all the church might be imbued with the true spirit of missions! (i. e. the spirit of Christ.) Oh, who shall the whole church be entirely absorbed in this great object, the civilizing, enlightening, and evangelizing the world? Is not every Christian under the same obligation to devote himself, and all he has, to this great cause, as was a Caryl or a Judson? A Mrs. Newell or a Mrs. Wade? Was not he that had the one talent, as much in duty bound to improve it, as he that had the five? We cannot all go to India, or to any other heathen land, but we all can be very industrious and economical; make all we can, and contribute all we make, to this glorious cause; so that we can support a vast number that shall go—yea, run to and fro, every where, carrying with them the "knowledge of the Lord," until it "shall cover the earth as the waters cover the sea."

My brethren, what would you take in exchange for the recommendation which the Saviour gave of the poor widow? A word to the wise is sufficient. Let us all go and do likewise. But, brethren, without system, there will be but little done. But I will leave it with your wisdom to suggest some plan by which a general system of missionary operations may be carried on through out the State.

Yet there is one very important branch of this business, which I would very earnestly recommend to your immediate attention. I mean the operations of the Publication Society at Philadelphia. Its object is, that the Baptist denomination, (and may I not say all the world,) may become a reading, thinking and devoutly religious people. But they cannot carry it on with advantage to us without our co-operation. Will you not form societies, raise funds, obtain their publications, and employ collectors? No doubt there are many in the State that would be glad to be thus employed. I know one at least that would be glad to be engaged in so glorious a work.

When societies are formed, and funds raised, and it becomes necessary, you shall know his name. May the Lord pour out His spirit upon the churches; and may all the sons and daughters of Adam speedily become the sons and daughters of the Lord ALMIGHTY. Amen.

COLLEGE, Aug. 23, 1843.

Dear Brother:—With a heart humbled to the dust, let me communicate to you the pleasing intelligence of one of the most powerful and pleasing works of Grace, I have ever witnessed; Saturday week ago, meeting began at Mt. Gilead Church, Lowndes co., where Bro. Armstrong is pasteur. It lasted eight days. During the time I never witnessed a more pleasing work, five or six joining every day. At the end of eight days, 52 joined, and 51 of them by experience. The meeting then adjourned to Sister Spring Church, Dallas county, 8 miles off, and the work was equally as interesting that night, when 148 at any time. Now let me tell you the good news: my son Robert joined; and best of all, that poor lost deist son of mine, C. G. R., has been humbled at the feet of Jesus, and been made to acknowledge His sovereign power and mercy, and is now at the feet of Jesus, clothed in his right mind, publishing to all around what great things the Lord hath done for him. O, my dear brother, help us to bless the Lord for His loving-kind and tender mercy toward us. I must conclude, the mail has been waiting. Pray for us dear brother, you know our God is a prayer-hearing God.

Yours in Christ, G. R.

PROSPECTS OF THE BAPTISTS.
Among other circumstances which led us to anticipate the rapid and continued progress of Baptist views in this country, are the dissensions of other denominations. The contest between Old and New School terribly shattered the Presbyterian Church, and caused a shock in their regular advance, from which they are not likely to recover in many years.

The development of Puseyism have weakened the power of Episcopalianism, and created well-founded prejudices against it. It is seen that, however evangelized a man may be in that church, his family are brought up in paths which, legitimately or not, lead towards Rome. The sons of Wilberforce are confirmed Puseyites! Wherever High-Church views prevail—and no Episcopalian is safe from them—Romanism, or the image of the beast, Oxfordism, is seen in the vista. This will go far towards ruling Episcopalianism among us.

Ecclesiastical dissensions are to be looked for among the Methodists. The Episcopal government by them is carried to such extremes, that the spirit of Americans will continue to submit to it. Instances of rebellion are frequently occurring, and there is reason to believe that they will continue to increase until the mass of the people are affected by it.

Among us, happily, there is no such general ecclesiastical organization as in other denominations, and of course no dissension can thence arise. Independence has disadvantages, all must admit—at least in the present state of human nature—but among us superabounding advantages is this, that there cannot arise a general storm threatening the overthrow or division of the denomination. Let Baptists be true to their principles, and they have every reason to believe that their growth in numbers will be unequalled by that of any other denomination in this country.—*Bap. Adv.*

Not ashamed to Work.—It will be a happy day for the church, when her clergy and laity shall plant themselves firmly upon these four principles: That wealth can be lawfully and innocently gotten by labor. That the choice of rulers, virtue and wisdom are to be preferred to party. That education is not a mere acquisition of knowledge, but includes moral and religious training. That

the religion of Christ is not the fruit of excitement, but of scriptural instructions, such with prayer and watchfulness. Such principles would, in these days, make her members what the Scripture says all Christians ought to be—"a peculiar people." [Bishop Elliott, of Georgia.]

A PRESBYTERIAN MINISTER BAPTIZED IN VIRGINIA.

The following intelligence communicated through the Religious Herald, has been deferred longer than it should have been; but good news had better come late than never. We rejoice at the escape of our old fellow-colleague and room-mate from the meshes of pseudo-baptism. May the Lord make him abundantly useful in his present connections.—*Index.*

King & Queen, Aug. 9th, 1843.
BROTHER SAVES.—We had, on the 2d Lord's day in July, an interesting baptismal scene. It was occasioned by the immersion of Rev. Wm. H. Pollard and others. Mr. Pollard had, for some years, been an ordained minister of the Presbyterian church. Having been asked, some time during the last year, to sprinkle an infant, and in order to place the subject of Pseudo-baptism, in which he conscientiously believed, in its most advantageous light, he determined to investigate it thoroughly. For this purpose he retired to his study, and there, during the investigation, became fully convinced that his former views were erroneous, and that, according to the divine record, immersion only was baptism, and a believer only, a fit subject. He resolved at once to take up his cross and unite with the Baptist church, but circumstances, over which he had no control, prevented his obeying the command until this summer. After baptism he was recognized as a member of this (Mattapony) church, and set apart to labor in the vineyard of our Lord and Master. May God bless his labors. This case has more deeply than ever impressed my mind with the opinion long entertained, that if our Pseudo-baptist friends would impartially and prayerfully consult the word of God, relying on it as the only guide, it would lead thousands to the same conclusion. O! that men would free themselves from the shackles of sectarianism, and no longer retard the spread of the gospel by an adherence to human inventions.

Yours, &c.,

WM. TODD.

From the Marion Herald.
OUR SCHOOLS.

The Judson Institute has again opened with brilliant prospects. Its numbers, we are informed, are about eighty. Under the auspices of its distinguished principal, Prof. Jewett, it will lose none of its extensive reputation. Mr. Jewett may be regarded as its founder; and whatever of celebrity it may have, belongs to him also. The discipline of this institution is very strict—a fact which we think ought to be enumerated as an important essential to recommend it to parents and guardians. Indeed, the absolute and indispensable necessity of discipline in female seminaries, is every day impressing itself more forcibly upon the minds of the reflecting community. To this part of his duties as a teacher, we know of no individual who has paid more attention than the gentleman who is the subject of these hasty remarks. His pupils are permitted to receive no company. We once thought the rule unnecessarily severe. We are convinced now, that it is founded entirely upon correct views, and that that none but the natural or legal protectors of young ladies should select the company into which they ought to be introduced. We advert particularly to this regulation of the Judson, because, having disapproved of it hitherto, we had said nothing about it in any of our previous notices.

The Howard College, still in its infancy, is beginning to assume a very important stand among Southern literary institutions. Its numbers at present are about seventy. The course of studies is as extensive as that taught at our State University; in addition to which, there is also a Theological department, the chair of which is filled by Professor Hartwell, a gentleman of high standing, with considerable reputation as a divine and an accomplished scholar. The professors are paid stated salaries without reference to the tuition fee or number of the students. The building, however, is small—a disadvantage which we presume, will very shortly be remedied.

The Chemical Apparatus deserves a more extended notice than we have time at present to give. It was selected by the late Prof. Wallace, of Madison College, and is one of the most complete and extensive in the United States.

Of the gentlemen who have had charge of this College, Messrs. Sherman and Lindsley, we need only say, they have given entire satisfaction, and the thorough scholarship of their students is the best possible proof of their qualifications.

A bill has been before the Legislature of New Hampshire, making it the duty of a magistrate to bind over, to keep the peace in the sum of \$3000, any individual who may be convicted before him of selling ardent spirits without license, the amount of bail to be forfeited if again convicted of selling. What disposition has been made of the subject we have not learned. At our latest advices it had elicited a short and earnest debate.

English fashion of noticing Marriages.

July 4th, at the Superintendent Registrar's office, Northampton, the Rev. J. Jenkinson, of Kettering, to Selina, only daughter of the Rev. Joseph Ashford, Baptist minister of Harpole, Northamptonshire. Immediately on their return from the performance of the ceremony, the newly married pair attended the Baptist chapel at Harpole, where a special religious service was held, and prayer presented on their behalf, by the father of the bride.

Esq. of the Butts, Lancashire. The ringers struck up a merry peal, which the curate hearing, ran off to the belfry and turned them all out! When this was told to the bridal party at the Butts, it afforded them great amusement; and a handsome donation was sent to the ringers.

OBITUARY.

SAM'L F. CHILD departed this life on the 24th ult., at the residence of Col. Samuel Child, his uncle, after a brief but violent attack of fever, terminating in congestion of the brain and lungs. On Thursday, he was in the enjoyment of vigorous health, on Sabbath night he slept in death. That morning bright hopes clustered around his future—that night shrouded his early manhood in the gloom of the grave—that morning his spirit rejoiced "as the strong man armed" in the anticipation of a bright career of usefulness and happiness on earth—that night his soul was basking in the sunlight of Heaven—that morning grateful adoration to God for his goodness in time welled up in his bosom—that night praises of redeeming love burst from his lips in Eternity. If an unexceptionable life, and urbane deportment; amiability of nature; obliging disposition; life be universally esteemed without one enemy. If intelligence with strict integrity, and high-toned honor. If a "religious walk and conversation," are the indelible qualities fitting their possessor to grace the court celestial; then indeed, to the loved and the lost, in a spirit of resignation, may we exclaim, "blessed are the dead who die in the Lord." The deceased was born in North Carolina, he came to this place nearly eight years since, from which period he has been intimately known to this community up to the time of his death; and by many, from his erudite to the grave, and the universal testimony is, that he was a young man of sterling worth—of principles noble—of winning manners—of purity of heart and of life. He has been for several years a member of the Presbyterian church; fond of its privileges, and faithful to his Lord. May we all meet again—in Heaven.

[Communicated.]

THE ANNUAL MEETING OF THE ALABAMA BAPTIST STATE CONVENTION will convene on Saturday before the second Sabbath in November, at the Baptist Church in Marion, Perry County.

JAMES H. DE VOTIE, Cor. Sec'y.

Factorage and Commission Business.

The undersigned have this day entered into co-partnership, and will carry on the Factorage and Commission business, under the firm of Gentry & Parks. They solicit the patronage of their friends and the public, and hope that their united exertions and personal attention to business will enable them to give entire satisfaction to all who may entrust their business to their care. All orders for Groceries, Bagging, Rope, &c., will be promptly filled, and no commission charged when funds are in hand.

LEWEL CRAWLEY, WILLIAM A. PARKS, [Oct 14-57.]

HOWARD COLLEGIATE AND THEOLOGICAL INSTITUTION.

THE exercises of this institution will be resumed on Tuesday, the 31 of October. The Trustees take pleasure in announcing the establishment of the Theological, and a thorough reorganization of the Literary department. The Rev. JESSE HARTWELL, who is well known in our churches as an able and sound Theologian, a devotedly pious and efficient minister, will give his entire attention to young men studying for the ministry. In the Literary department will be found every advantage which able and experienced instructors, the most extensive Apparatus, Library, &c., can afford.

FACULTY.
REV. JESSE HARTWELL, A. M.
S. S. SHERMAN, A. M.
REV. S. LINDSEY, A. M.

Arrangements are made for employing an additional instructor in the Literary department, who will probably be in his place at the opening of the Session.

TUITION—Per Session
Preparatory Department, from \$12 to \$16.00
Advanced 25.00
Positively, one half of the Tuition will be required in advance. Payment must be made to W. N. WYATT, Esq. Treasurer.

Board in the Institution (including lodging, washing, fuel, and lights) where the pupils will be under the special supervision and care of the Teachers, per month \$15.00. Payment one-half in advance. Board may be obtained in the most respectable private families in the town, including everything, at from \$12.00 to \$13.00 per month. E. D. KING, Pres. of the Board.

W. C. LEE, Secretary, Sept. 30, 1843.

A CARD.

A neighboring town has made the following offer to the patrons of an Academy in its vicinity; estimating it liberal and commendable, I offer the same terms to the patrons of the several schools in this place—"As Parents and Guardians at a distance, experience some interest relative to the medical responsibility, which may proceed from casual indisposition of their wards—that application to me will receive diligent attention, at the reduced rates of fifty cents per visit, and twenty-five cents per dose for medicine, with other attentions in proportion; regarding the charitable duty of any profession in bestowing attention to the poor gratis." And that I may no longer be called the "dearest physician in Marion," the same terms are respectfully tendered to the citizens of Marion and vicinity, the charge for mileage fifty cents, consultation five dollars.

Those wishing to make engagements for the year can do so on moderate terms five dollars per year for single persons, the same for heads of families; and one dollar for each additional member; cases of surgery or midwifery, additional charge, and apothecary bills paid by the employer.

NATH'L W. FLETCHER, M. D.
Marion, Aug. 16, 1843.

Case, Wilson & Mason, DEALERS IN Staple and Fancy Dry Goods, HATS, SHOES, READY-MADE CLOTHING, &c. &c. MARION, ALA.

April 19, 1843

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

COURSE OF STUDY.

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

REGULAR COURSE.

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

JUNIOR CLASS.—Education, with Orthography and Definitions, Written Arithmetic, (completed), Logic, Compend, Grammar, with Parsing in the Greek, Astronomy, &c. &c. the Mind, French or Latin.

SENIOR CLASS.—Written Analysis, Education, Rhetoric, Chemistry, Universal History, Algebra, French or Latin.

SENIOR CLASS.—Logic, Philosophy of Natural History, Moral Science, Lectures of Chemistry, Intellectual Philosophy, Political Economy, Geography, French or Latin.

REMARKS.

Believing that a knowledge of some other than the vernacular language of the pupil is indispensable to a truly liberal, elevated, and accomplished education, the Trustees will bestow the honors of the Institute only on those young ladies who have pursued the study of at least one of the Ancient or Modern Languages during the three years. Exceptions to the term of years may be made in extraordinary cases, on the recommendation of the Principal. No pupil will, in any case, be deemed qualified to be a Doctor, unless she has acquired a respectable acquaintance with either the French, or Latin language.

Particular attention is given to Reading, Spelling, Definition, Penmanship, and Composition, throughout the whole course.

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

Ample time is allowed for attention to the various Ornamental Branches.

Vocal Music is taught without charge.

It is not expected that all pupils will complete the Regular Course. Young ladies may enter the Institute at any time, and pursue such studies as they desire. Yet all who expect to gain a liberal and accomplished education, will be satisfied with nothing short of a thorough knowledge of all the branches above named.

ADMISSION TO THE REGULAR CLASSES.

By comparing this Catalogue with that of last year, it will be perceived, that the *Requisites for admission to the Junior Class*, have been increased. By thus raising the standard of qualifications for the regular classes, greater material of intellect, and strength and discipline of mind are secured, and the ability of the pupils to acquire an elevated education, increased. True it will require more time, to complete the prescribed course; but this instead of being considered an evil, should be regarded, as a high recommendation of the Institution. The Trustees desire that none but ripe, thorough scholars, should receive the honors which they confer. None others can get them; none ought to expect them.

RESIDENT GRADUATES.

Young ladies who may desire to enjoy the advantages of the Institution after graduating, either to pursue at greater length, particular branches of study, or to perfect themselves in the Ornamental Department, shall be permitted to stay in the Institution, and be considered as full members of the same, and shall be entitled to the same privileges, and to the same tuition charges, in the Regular Course, as 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, Geography, &c.

Is a splendid building, finished in style of convenience, taste, and elegance, and is well supplied with accommodations for 150 or 200 students. It is on 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 so arranged that the pupil shall fully comprehend every subject which engages her attention. By combining textual lectures with the teaching of the text-books, the instructor causes the knowledge acquired by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns things, not mere names; ideas, not mere words.

THE GOVERNMENT.

Of the Institute is vested in the Principal, aided by its Associates in the Faculty of Instruction. A prompt and cheerful obedience to the Laws is always expected, and is enforced by appeal to the reason and the conscience of the pupils. This course, sustained by constant reference to the WILL AND WORD OF GOD, has been uniformly successful in securing slavery in the discharge of duty. Should the value of persuasion remain unheeded, and any young lady continue perverse and obstinate, in spite of kind and faithful admonition, it would be removed from the privileges of the Institution. None are deemed as members of this Seminary, except such as can be happy in observing wise and wholesome regulations.

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

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

They never make or receive visits:

They rise at 5 o'clock in the morning, and study one hour before breakfast; then, from two to four o'clock in the afternoon, under the supervision of the Superintendent.

They go to town but once a month, and then all purchases must be approved by the Teacher accompanying.

They are allowed to spend no more than fifty cents a month, from their pocket money.

They wear a neat, but economical uniform on Sabbath days and holidays, while their ordinary dresses must be more expensive than the uniform.

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

PERMANENCY.

One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a COLLEGE, it is permanent in its character, and its Teachers and books are permanent. Parents and Guardians may place young ladies here, with the confidence of experience, that they will invariably prove the student's education, that they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness; there has never been 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 principles of the most enlarged Christian liberality, no sectarian influence being ever tolerated.

RATES OF TUITION—PER TERM OF FIVE MONTHS.

Regular Course, (English) \$25.00
Primary Department, 1st Division, 12.00
2d Division, 16.00
3d Division, 20.00

Music on the Piano and Guitar, (each) 25.00
Use of Instrument, 15.00
Ornamental Needle Work, 15.00
Drawing and Painting, 15.00
Translating, Spelling and Wax-Work, per lesson, 1.00
French, German, and Italian, (either of 2.50) 25.00
Latin Greek, and Hebrew, (each) 15.00
Board, per month, including bed, board, &c. 5.00
Fuel, per month, (extra) 1.00
Lodging and washing, (extra) 1.00

Board and Tuition will be payable one half in advance for each term of five months; the balance at the end of the Term. For fractions of Terms, each week will be computed at one-twentieth.

Tuition must be paid from the time of entrance to the close of a Term—no deductions except in particular cases.

Each young lady must furnish her own towels. Feather beds, &c. required, they will be furnished at small charge.

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

UNIFORM.

The promise habits of economy and simplicity, a Uniform Dress is prescribed: for winter, Green Cassimere or Merino; for summer, Pink Calico, small figure, (Newmarket Print) for ordinary use, and White Muslin for Sabbath and holidays. Bonnet, a Straw Hood in winter.

For summer, with green; in summer, with pink. Aprons of Blue Check, for every day, and white muslin for Sabbath. All articles of dress to be made up in a plain style. Two linen dresses, for each pupil, and two Pink and two White, will be needed. This uniform will be rapidly adopted.

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 on credit.

BOOKING IN THE INSTITUTE.
It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the steward. The highest advantages of the Institution cannot be realized by those who board elsewhere. Board is as cheap in the Institute as in any private family. Young ladies boarding in it are always under the inspection of the Principal, they have regular hours of study and recreation; lessons of order, system, punctuality, neatness and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. All other things being equal, it will always be found, that pupils boarding in the Institute are more successful in their studies, and are better prepared for the formation of a high moral and religious character, than those who board out of it.

NOTICE.—Board has been ascertained 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 the first of October, all pupils are to return to the Institute, and to 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 second 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 honor of the arrangements of the Dormitories, Trunk Room, and Toilet Cabinet.

CIRCULAR.
The Trustees deem this a fit opportunity to commend the Judson Institute 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 Graduate 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 Professor of Music, of decidedly superior merit, both in his profession, and as a gentleman of high standing in the community and in the church, aided by Ladies, who yield the palm to one 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 things pertaining to a useful and ornamental education; these 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, even the Female Seminary of the FEMALE COLLEGE, of its principal teachers, several times, within a few years past, the Judson Institute has been conducted by the same Principal for five successive years, and most of the present Assistant Teachers have been engaged with him for three years. Thus it will be seen that in the permanent character of its instruction and government, as well as in its elevated course of study, and in the honor it bestows, it is really a FEMALE COLLEGE, deserving the support of all Parents and Guardians who would secure to their daughters and wards, a truly liberal education.

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

Trustees.

July 4th, 1843.

NOTICE.
NORTH TESCADOUSA BAPTIST CHURCH, September 27th, 1843.

Whereas, sundry rumors against the Rev. JAMES R. SMITH, late the Pastor of this Church, have been circulated through this community. The Church resolved thoroughly to investigate the same, and for that purpose, invited a Council of Ministers, together with a number of Lay brethren of sister churches, to assist in said investigation. And after a patient and impartial examination into said rumors, they did find said SMITH guilty of

Poetical Department.

NEW-ENGLAND MEN.

The following Stanzas of the poet Hallack will be recognized as a fair and faithful picture, as far as it goes, of New-England independence.

"A justice of the peace, for the time being,
They bow to, but may turn him out next year;
They reverence their priest, but disagreeing
In price or creed, dismiss him without fear;
They have a natural talent for foreseeing
And knowing all things;—and should look ap-
pear

From his long tour in Africa, to show
The Niger's source, they'd meet him with—"we
know."

They love their land, because it is their own,
And scorn to give ought other reason why;
Would shake hands with a King upon his throne,
And think it kindness to his majesty;
A stubborn race, fearing and flattering none,
Such as they are, such they live and die;
All but a few apostates, who are meddling
With merchandise, pounds, shillings, pence and
pettling.

But these are but their outcasts. View them near
At home, where all their worth and pride is
placed;
And there their hospitable fires burn clear,
And there the lowliest farm-house hearth is
green,
With many hearts, in piety sincere,
Faithful in love, in honor stern and chaste,
In friendship warm and true, in danger brave,
Beloved in life, and sainted in the grave.

And minds have there been nurtured, whose con-
trol,
Is felt even in their nation's destiny;
Men who sway'd, Senators with a Statesman's soul,
And looked on armies with a leader's eye;
Names that adorn and dignify the scroll,
Whose leaves contain their country's history,
And tales of love and war—listen to one,
Of the Green mountaineer—the Stark of Ben-
nington.

When on that field his hand the Hessians fought,
Bravely he spoke before the fight began—
"Soldiers! these German gentlemen are bought
For four pounds eight and seven pence per man,
By England a King—a bargain as is thought,
Are we worth more? Let's prove it now we
can—
For we must beat them, boys, ere set of sun,
Or Molly Stark's a widow!"—It was done."

Miscellaneous Department.

DON'T BE DISCOURAGED.

From the Lady's Book.
BY T. S. ARTHUR.

"There is a divinity that shapes our ends,
Rough hew them as we will."

"Don't be discouraged, my young friend!"
said an elderly gentleman to his companion,
whose youthful appearance indicated that
few more than twenty years had passed over
his head.

"But I am discouraged, Mr. Linton.—
Hav'nt I been sadly disappointed in every
thing I have undertaken? Success is a
word, the meaning of which I shall never
realize."

"You are young, Henry."

"Quite old enough to have proved, beyond a
doubt, that, try as I will, I never shall rise
in the world. I am doomed to struggle on,
like a swimmer against a strong current—
Instead of advancing at all, I shall gradually
be borne down the stream."

"If you cease to struggle, you will unques-
tionably."

"And will, whether I struggle or not."

"Not that cannot be. Be vigorous, and
long-continued effort will gradually strength-
en and mature your thoughts. Rough con-
tact with the world, in which you are made
to suffer keenly, will bring out the latent
energies of your mind. Bear on manfully
for a few years—falter not though every
thing looks dark, and success will as certain-
ly crown your efforts, as an effect follows its
producing cause."

"I wish I could think so, the young man
replied, shaking his head despondingly.—
"But I am fully convinced, that for me, at
least, the door of success is closed."

"How old are you, Henry?"

"Just twenty-seven."

"And you have already failed in three busi-
ness efforts?"

"Yes, and what is worse, have become in-
volved in debt."

"But you mean to pay all you owe, if it is
ever in your power?"

"Can you doubt that for a moment, Mr.
Linton?" the young man said in a quick tone,
while a flush passed over his face. "I will
pay it all, if I die in the struggle."

"And yet you were just now talking of giv-
ing up in despair?"

"True, and I do feel utterly discouraged.
For the last five years no man has labored
more earnestly than I have. Early and late,
have I been at my business, sometimes even
all night long, and yet all has been in vain—
Like a man in a quagmire—every struggle
to extricate myself from other difficulties, has
only had the effect to sink me deeper. And
now, with honest intentions towards all men,
I am regarded by many, as little better than
a swindler."

"You are wrong in regard to that, Henry.
Such is not the estimation in which you are
held."

"Yes, but it is. I have been told so to my
teeth that I am not an honest man."

"By whom?"

"By at least one of my creditors."

"That is the solitary case of a man whose
inordinate love of self-shading itself in a
love of money, has made him forget the first
principles of the law of human kindness?"

"No matter what prompted the unkind re-
mark, its effect is none the less painful, espe-
cially as he fully believed what he said."

"You cannot tell, Henry, whether he fully
believed it or not. But suppose that his
words did but express his real thoughts?—
what then? Does his opinion of you make
you different from what you really are?"

"Of course not. But it is very painful to
have such things said."

"No doubt of it. But conscious integrity
of purpose should be sufficient to sustain any
man."

"It might in my case, if I were not thor-
oughly crushed down. My mind is like an
inflamed body—the slightest touch is felt far
more sensibly than would be a heavy blow if

all were healthy. You understand me?"

"Perfectly, and can feel for you. But
knowing that the state of mind in which you
are, is, as you intimate, an unpleasant one, I
cannot agree with you in your discouraging
conclusions."

"But what can I do? Have I not failed
in three earnest and well-directed efforts to
advance myself in the world?"

"Try again, Henry."

"And come out worse than before."

"No—no—that need not follow. Try in
a better way."

"Do you mean to intimate that I have not
conducted my business in a proper manner?"

asked the young man in a quick voice, his
cheek instantly glowing.

"I do not mean to intimate, returned Mr.
Linton, calmly, 'that you committed any
willful wrong in your business. And yet, I
suppose you yourself' will not deny the posi-
tion, that there was something wrong about
it, or success would have met your earnest
efforts, instead of failure."

"I don't know," was the gloomy response.

"The fates, I believe, are against me."

"What do you mean by the fates?"

The young man made no reply, and his
monitor resumed in a still more serious
tone—

"You can only mean, of course, that di-
vine Being who is the author of our exist-
ence, and the controller of our destinies.—
That Being who is essential love and wisdom,
and whose acts towards us can only flow
from a pure regard for the good of his cre-
atures. And if such regard be directed by
wisdom that cannot err, can any act of His
towards you be evil?"

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The seed may have a bitter taste,
But sweet will be the flower.

"I try to think that way—and try often,"
returned the young man in a softened tone.
"But it is hard, very hard to believe that a
Being of infinite goodness, would so hedge
up the path of any one as mine has been
hedge up—would so mock the heart of any
one as mine has been mocked."

"Your mind is not now in a state to think
calmly and rationally upon this subject, Hen-
ry," Mr. Linton said; "but the time will come
when you will see in this state of severe trial
a dispensation of divine mercy. It will then
be perceived, that all this was for the purpose
of giving you juster views of life and con-
firming you in higher ends than any you
have heretofore acted upon. For the present
I only repeat—Don't be discouraged! Try
again. Put your shoulder once more to the
wheel. Depend upon it your time will come;
not until you can bear success in a right spi-
rit. And to have success before you are
thus prepared to bear it, would be the worst
blow that could befall you."

Henry Grant, the young man here intro-
duced to the reader's notice, had, at the age
of twenty-one, done the very imprudent
thing of entering into business for himself.—
True, from the age of seventeen, he had
been in the store of a merchant, who carried
on a very extensive trade, and had, moreover,
acquired so thorough a knowledge of busi-
ness, that the most important subordinate po-
sition had been assigned to him. But all
this confidence reposed in him, and this fa-
miliarity with the business in which he was
engaged, deceived him. He saw that heavy
profits were accruing every year; that while
he was toiling on through the long months
of an annual cycle for a single thousand dol-
lars, tens of thousands were added to the
coffers of his already wealthy employer.

"Why should I waste the best years of my
life in making money for others?" he asked
himself, the day after he had attained his ma-
jority.

This thought was the germ of discontent
in his mind. It was nourished, and grew
into a tree, whose thick leaves so overlad-
owed his mind, that he could not see the
clear sky of sober truth above, in which shone
stars whose light beamed forth to guide him.
He became eager for wealth, that he might
have selfish enjoyments. Every beautiful
dwelling, the reward of, perhaps, years of
steady industry, and now enjoyed by some
opulent merchant, he envied its possessor.
He sighed when a rich man's carriage rolled
by him in the street. Nothing rare, or new,
or elegant, gratified his eye, because it was
not his own.

"This was a painful shock. But it was of
use to him, in unsealing his eyes, and giving
him a truer view of life, and sober ideas,
from which to act. Still, he could not think,
having once been in business for himself, of
falling back into the monotonous, dull, and
limbo condition of clerk. There was
something in the fact of mingling with mer-
chants on a plane of equality, that flattered
his vanity. He had thus mingled, and thus
felt flattered. The thought of taking his old
position, and of losing the courtesies that had
been so grateful to him, was more than he
could think of enduring. This feeling alone,
had none other operated in his mind, would
have induced him again to make an effort to
get into business.

A few months enabled him so to arrange
his old affairs, as to be ready to go on again.
He found numbers ready to sell him goods
on short credit, and this determined him once
more to cast himself upon the ocean. He did
so. Two years passed on, and at their termi-
nation he found himself, alas! again in a
narrow place. Much more than all his

profits in that time was locked up in bad
debts, reamants, and unsaleable goods. For
a time, by borrowing from a few friends, he
had been enabled to meet his payments, but
that resource at last failed, and trouble came
again upon him. But it was a worse trouble
than before, and shocked his proud, sen-
sitive feeling severely. His goods and ac-
counts, after all had been given up, were
not sufficient to pay the claims against him.
He was therefore an insolvent debtor.

As fairy castles fade away under the ma-
gician's touch, so faded away at this event,
the glowing ideas of wealth and splendor
that had passed so temptingly before the eyes
of Henry Grant. He did not now ask for
his tens of thousands—his country-seats,
glittering equipages, and all the splendid
paraphernalia attendant upon high station in
society, united with immense wealth. To
have possessed the few thousands of dollars,
that were exhibited as deficient in his ac-
counts, would have compensated his dearest
wishes. But even this humble and honora-
ble desire was not granted. He was in debt,
and what was worse, with a sense of help-
lessness and hopelessness added thereto.

In due course of time, his business was
settled up, and he again thrown upon the
world. While debating in his mind the prop-
riety of accepting an offer from his old em-
ployer, and entering his store as a clerk, pro-
positions were made to him from an individ-
ual to accept a share in his business. He
did so without consultation with any friend.
The result was unfavorable. Scarcely a year
had elapsed before crash went the whole con-
cern about his ears.

It was under the disheartening effects of
this last disaster, that we have seen him la-
boring. How far he had just cause to sup-
pose that the fates were against him, the
reader will be likely to determine more wisely
than he was able to do himself.

"Don't be discouraged, Henry!" said his
old employer to him a few days after the con-
versation between the young man and Mr.
Linton. "You are young yet, I was thirty-
four when I commenced my present business,
and you are but twenty-seven. You have
seven years therefore, in your favor."

"But I am in debt."

"How much?"

"Five thousand dollars. Or, if I am to be
held liable for my late partner's obligations,
some twenty or thirty thousand. But I be-
lieve those claims will not come against me.
When I entered into copartnership, I hap-
pened to be wise enough to have a clause in-
serted in the agreement protecting me from
all prior obligations of my new associate in
business."

"And well it is for you that you did so.—
Five thousand dollars, then, is all that you
owe. For your comfort, I will tell you, that
at your age, from imprudences similar
to your own, I was ten thousand dollars in
debt."

"And remained so for seven years?"

"Yes, and for more than that. It was ten
years before I was able to wipe off old
scores."

"O dear, I should die if I thought it would
be ten years before I could write myself free
from debt."

"It is not so easy a matter to die as you
might think," the merchant replied smilingly.

"But what am I to do?" asked Grant, in
real distress of mind.

"Do? Why, there are many ways to do.
All that is wanted is patience and resolution;
not mere excitement,—you have had enough
of that. You felt, six years ago, as if you
had the world in a sling. I saw it all, and
knew where it would end."

"Why did you not tell me so?"

"Because you would not have believed me.
And, besides, 'bought wit is the best.' No
experience like a man's own! A few years
of disappointment and trouble I saw would
be necessary to thresh off the chaff of your
character."

"And pretty well threshed I have been,
verily! But to come back to the one ques-
tion ever uppermost in mind. What am I
to do?"

"There is one thing you can do, Henry,"
replied the merchant, "and that is to come
into my store and receive a salary of twelve
hundred dollars a year."

"My heart thanks you for your kind offer,"
replied the young man earnestly. "But, to
do so, would be to act from a mere selfish
regard to my own interests."

"How so?"

"The salary of a clerk will yield simply a
support; it cannot pay off my debts."

"You wish then, to go again into busi-
ness?"

"I must do something to relieve myself from
debt."

"I do not see, as things now are, that going
into business will accomplish this very desir-
able object. So far, business has tended to
involve you deeper and deeper."

"I know that, and this is why I am so ter-
ribly disheartened."

"Then come into my store and devote
yourself to my business. It will yield you a
living. By that time something may open
before you. It is time enough yet, depend
upon it, for you to enter the arena of strife
as a merchant. Their position is one re-
quiring a cooler head and more experience
than you are yet possessed of. I have long
since been satisfied, from extensive observa-
tion, that, as a general rule, nine men out of
ten fail who enter in business as merchants,
under thirty years of age."

At last, but with some reluctance, Henry
Grant fell back into his old place as clerk,
where he remained for four years. During
that period, early painful experience formed
in his mind a true flame of thought. He was
enabled to see how and where he had been
in error, and how wrong ends had led him
into imprudent acts. He could not at times,
help smiling as a recollection of former state
came up, it which it seemed to him that he
had to lift his hand and gather in wealth to
any extent. Then he was eloquent on prin-
ciples of architectural taste, and could de-
cant wisely upon rural beauties, enhanced
by liberal art. No where could he find a

mansion either in the city or country, that
fully came up to his ideas of what a rich
man's dwelling should be. But a spirit far
more subdued had now come over him. He
could go up into higher regions of his mind,
and see there in existence principles whose
pure delights flowed not from the mere grati-
fication of selfish and sensual pleasures.—
He was made deeply conscious that even
with all the wealth, and all the external things
which wealth could give, for the gratification
of the senses, and for the pampering of sel-
fishness and pride, but he could not be happy.
That happiness must flow from an internal
state, not from any combination of external
circumstances. About this time the oldest
son of his employer arrived at his thirtieth
year. Up to this period he had, since the
attainment of his majority, held an interest
in his father's business, which regularly
yielded him about two thousand dollars per
annum. A proposition to enter into busi-
ness with this son, on a cash basis of twenty
thousand dollars, and credit to any reason-
able extent, was at once accepted by Grant.

Ten years from that day he was a sober-
minded merchant, steadily and wisely pur-
suing his business, and worth every cent of
fifty thousand dollars.

"The fates have at last grown propitious,"
remarked old Mr. Linton to him one day
with a look and tone that was understood.

"I have only become a wiser man, I pre-
sume, and therefore better able to bear an
improved condition," was the reply of Mr.
Grant.

"Then you do not now regret your early
disappointments?"

"No. I am truly thankful that I was not
suffered to acquire wealth while under the
influence of vain, weak and foolish ideas.—
My reverses were blessings in disguise. They
were sent as correctors of evil."

"That you can now see clearly?"

"Yes. Had I been allowed to go on suc-
cessfully, treasuring up wealth, I should have
been made miserable. My weak desire
would have been ever in advance of my abil-
ities. I should have envied those who were
able to make a more imposing appearance
than myself, and despised all who were below
me. And, surely, in this life, I can imagine
no state so truly unhappy as that."

"He is the wise man," returned Mr. Linton,
"who thus, from seeming evil educes good.
The longer we live, and the more ups and
downs of life we see, the stronger becomes
our conviction that there is one above all,
and wiser than all, who rules events for our
good. Between the ages of twenty-one and
thirty are usually crowded more disappoint-
ments and discouraging circumstances—
more trials and pains—than in all a man's af-
ter life. Will any one who has passed forty
tell you in his sober reflective moments that
he cannot look back and see that these have
all worked together for his good? I think
not. And this will be the case as well with
him who still toils early and late for his daily
bread."

"There is then, you believe, an overruling
Providence that has reference to a man's
external condition in the world—permitting
one to grow rich, and keeping another poor?"

"I do." And all this regards his external
and his mere temporal condition. Our
mistake lies in estimating the dealings of Di-
vine Providence as referring particularly to
our external condition. This is not the case.
We are regarded with a love that looks to
our brighter and better interests—to our
spiritual and eternal good. External things,
because it is by those that we are most affect-
ed, are so governed as to lead us to think of
interior things that appertain to the life with-
in—to that life which we are to live when
separated from the body. It matters not how
blindly we are pursuing a course in which we
are determined to succeed, the Great Ruler
and Governor of all things will obstruct our
way, if that way leads to our spiritual
destruction, and it is possible to turn us into
a better way. Too often it happens that
men are allowed to go on in evil courses, be-
cause, if turned from them, they would pur-
sue after a more direful, soul-destroying
evil."

"If this lesson could only be received by
us, and fully believed when we first enter up-
on life, how many bitter hours of discour-
agement it would save us," replied Mr. Grant
with feeling.

"But experience is the only sure teacher.
We only know what we have lived."

PROSPECTUS

OF THE
ALABAMA BAPTIST.

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

To illustrate and support the distinguishing doc-
trines and usages of the Baptist Denomination, will be promi-
nent object of this paper.

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

The ALABAMA BAPTIST will contain information re-
specting the operation of Bible, Missionary, Tract,
Sabbath School and Temperance Societies. It is in-
tended, also, that it shall present such views of Chris-
tian Education, General Morality, and Practical Piety,
as will make it a valuable FAMILY PAPER.

The paper will be conducted, (for the present) by an
ASSOCIATION OF BAPTIST, who enjoy the entire con-
fidence of the Churches, and are deeply interested in the
prosperity of the Denomination, and in the general
progress of the Redeemer's Kingdom.

TERMS:
The ALABAMA BAPTIST will be published
weekly, on an Imperial sheet, with fair type, and fur-
nished to subscribers at THREE DOLLARS per an-
num, payable IN ADVANCE.

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

PRIVATE BOARDING.
MR. R. STEVENS could accommodate
several young Ladies with board for the
present season; also, one or two DAY BOARDERS.
Marion, Sept. 13, 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, what light and heat are in the natural world,
the illuminating and vivifying principle. Circulate good
and cheap books, by the thousand and tens of thousands!
Every effort ought to be made to encourage and pa-
tronize 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 cul-
ture of the heart and head, the diffusion of KNOWL-
EDGE, 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 Engrav-
ings. 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 deli-
very. 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 invari-
ably 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 legiti-
mate claim to their enjoyment.

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

That a desire for information, and a taste for reading,
have increased beyond all the most sanguine expecta-
tions of the men of the past generations could have
predicted, is unquestionable; and numbers individuals,
taking advantage of this mental craving, have supplied
in over-reliance, and, hence, the most unwholesome
and deadly food, rather than substantial and healthy
provision, as would have nourished and invigorated the
hungry soul. The Press, at the present period, teems
frantically with publications of the most demoralizing
and ruinous tendency; the influence 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 pres-
ent Magazine, is to furnish the heads of families, in
the middle and humbler classes of society, with a
youth of both sexes, with a work which will not
merely possess the negative quality of not being inju-
rious, 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
the mind, and hence, be instrumental in it being, to
render them more happy in themselves, and in their
families—more useful in the various relations of life
which they sustain—better members of society at
large, and prepare them for a state where all is abso-
lute perfection. One particular feature of this new Ma-
gazine will be an entire freedom from all sectarian spirit,
and a careful avoidance of political and controversial
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who profess to call themselves Christians, and proper
to be read at all times.

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the interest of which, we respectfully invite the Minis-
ters and Christians of all denominations, assuring them
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