

The Alabama Baptist.

Edited by an Association of Brethren.

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

Published weekly, by LOVE & DYKOUS.

VOLUME I.]

MARION, ALABAMA, SATURDAY MORNING, OCTOBER 21, 1843.

[NUMBER 38.]

THE ALABAMA BAPTIST

IS PUBLISHED EVERY SATURDAY MORNING, BY
LOVE & DYKOUS.

TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an Imperial sheet, with fair type, and furnished to subscribers on the following terms:

\$3.00 if paid at the expiration of the year.
\$1.00 if payment is delayed beyond the expiration of the year.

Any person obtaining five new subscribers will be entitled to a sixth copy gratis.

Letters on business connected with the office, must be free of postage, or they will not be attended to.

All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Offices of subscribers at an early day.

From the British Baptist Magazine.

THE ATTACHMENT OF THE BAPTISTS TO CIVIL AND RELIGIOUS LIBERTY.

BY THE REV. T. POTTINGER.

Two hundred years ago, Bailie, the Presbyterian, said, "the Baptists were very fond of religious liberty, and very unwilling to be brought under the bondage of the judgment of any other." This is no mean eulogy, drawn from the rigid presbyter by many well established facts. He meant it as a reproach; we view it in the light of praise—in all ages the baptists have made a noble stand in favor of civil and religious liberty; around those altars they have rallied with indomitable energy, and for the preservation of which many have sacrificed property and life itself. On this subject Robinson of Cambridge made the following remarks: "When in any age baptists appear in despotic governments, they are seen struggling for liberty; and the end of the struggle is burning, banishment, or freedom. They cannot live in tyrannical states; and free countries are the only places to seek for them, for their whole public religion is impracticable without freedom. They differ, as other denominations do, about the best means of obtaining and preserving liberty. The old German baptists fought for liberty; so did many in Oliver's time; and the only principle in which they all agree is, that the civil magistrate hath no right to give or enforce law in matters of religion and conscience. Whether this be an ana-baptist error, or a first principle in good government, must be left with the Miltons, and the Lockes, and Montesquieus to determine." Bunyan endured twelve years' imprisonment in Bedford jail; Keach stood in the pillory both at Aylesbury and Winslow; De Laune and Bamfield died in Newgate, rather than bow before the idol of religious uniformity, or submit to ecclesiastical domination. All the facts of history prove that in the early part of the seventeenth century no men understood the rights of conscience so well, and so generally as the baptists; for in the year 1615, in a book entitled, "Persecution for Religion Judged and Condemned," they pleaded for liberty of conscience as the right of all men, denied that Christ had appointed the sword as a remedy for false teachers, and contended that the duty of man to examine for himself the principles of religion was anterior to all magisterial authority, or even to human governments.

"The enlarged accurate views which this pamphlet broached, evince an astonishing progress in the knowledge of religious freedom, and fully entitle its authors to be regarded as the first exponents and most enlightened advocates of this best inheritance of man. Other writers, of more distinguished name, succeeded, and robbed them of their honor; but their title is so good, and the amount of service they performed on behalf of the common interests of humanity is so incalculable, that an impartial posterity must assign to them due meed of praise. It belonged to the members of a calumniated and despised sect, few in number and poor in circumstances, to bring forth to the public view, in their simplicity and omnipotence, those immortal principles which are now universally recognized as of divine authority and universal obligation."

Mr. Hanbury, in his "Historical Memorials relating to Independents," disputes the claim of the baptists to be regarded as the first exponents of the principles of civil and religious liberty. The following are his words: "It is admitted by us that Jacob did not, on his side, dissent upon or argue for religious liberty in the entire breadth of it: the plea which he set up courageously is, however, the ground on which all that has ever followed is rested; and the limitation against the papal supremacy over free countries and kindoms, is but a consistent restraining of that sinful dominancy which would debar all else from the exercise of their privileges under the gospel dispensation. *Palmarum qui meruit ferat.*"

To this argument against the baptists we reply, as early as the year 1615 they did argue for religious liberty in the entire breadth of it, and courageously asserted the right of men to worship God in accordance with their religious convictions, without exposing themselves to civil penalties, or to the tender mercies of spiritual courts. Mr. Hanbury acknowledges that Jacob held the principles of religious liberty "under a certain limitation, or consistent restraint" (is any constraint consistent with those principles?) but the baptists did no such thing. They were exceedingly jealous of the papal supremacy, and determined enemies of antichrist, whether found in the Romish or in the English

church; yet they advocated liberty of conscience without any limitation, as the inalienable right of men and the privilege of Englishmen, irrespective of their religious opinions or modes of worship. Let him bear the palm who deserves it.

Charles Butler, a Roman catholic writer, had the candor to acknowledge that "the baptists first propagated the principles of religious liberty;" and other authors have confessed that since the rise of antichrist, the first human government which gave equal and entire liberty to all therein, was established by a baptist minister, the persecuted but immortal Roger Williams. The ancient worthies of our denomination were among the first to understand, and revere the claims of conscience, and, through honor and dishonor, amid evil report and good report, their descendants have maintained the great principles of freedom with a firmness and heroism which many have equalled but none have surpassed. There is abundant evidence to prove that during the civil wars and under the protectorate of Cromwell, the opinions of the baptists respecting civil and religious liberty were substantially the same as our churches hold in the present day. In a confession of faith published by seven of the London churches, so long ago as the year 1646, the following passage is found, which does equal credit to the writer and to the churches which sent it forth to the world: "There is but one Lawgiver, which is Jesus Christ, who hath given laws and rules sufficient in his word for his worship; and for any man to make more were to charge Christ with want of wisdom, or faithfulness, or both, in not making laws enough, or not good enough, for his house; surely it is our wisdom, duty, and privilege to observe Christ's laws only. So it is the magistrate's duty to tender the liberty of men's consciences, and to protect all under them from all wrong, injury, oppression, and molestation; so it is our duty not to be wanting in anything which is for their honor and comfort, and whatever is for the well being of the commonwealth wherein we live. And as we cannot do anything contrary to what our understandings and consciences bind us to do. And if the magistrate should require us to do otherwise we are to yield our persons in a passive way to their power as the saints of old have done. And thence happy shall he that shall lose his life for witnessing of the truth of the Lord Jesus Christ."

Great numbers of men who had embraced these noble sentiments took an active part in the patriotic cause in which Hampden and thousands besides him lost their lives, and while they fought for their civil rights they valued still more dearly their religious liberties. It is almost certain that John Bunyan was engaged at the battle of Naseby, which proved a death blow to the cause of "King Charles of blessed memory!" Captain Deane, writing to the bishop of Lincoln, said, "I confess to your lordship, I never heard of any anabaptists in the king's army during the contest between his majesty and the parliament; and perhaps, because there were some in the parliament's and none in the king's army, some persons have from thence taken the occasion to affirm that the opinion of anabaptism in the church is opposed to monarchy in the state."

Baptists in the army of Charles I. truly! How could the friends of liberty fight under the banners of tyranny? How could the enemies of oppression confederate with men who had shed the blood of the saints like water? So strongly were they attached to liberty, that when Cromwell made himself protector, and intimated his intention of removing all the baptists from his army, one of the officers, a baptist, said to him, "I pray do not deceive yourself, nor let the priests deceive you, for the baptists are men that will not be shuffled out of their birthright as free-born people of England." Their well known opponent, Dr. Featley, accused them of holding the following opinions: "that liberty of conscience should be granted to all men in all countries; that persecution in case of conscience is guilty of all the blood of the saints crying for vengeance under the altar; hence they beseeched parliament to review and to repeal the laws against separatists, to permit a freedom of the press to any man who writes nothing scandalous or dangerous to the State, to prove themselves loving fathers of all good men, and to invite equal assist and affection from all."

Baptists of the present day have no reason to be ashamed of such noble-minded ancestors, whose writings and apologies in favor of toleration and freedom have scarcely been surpassed by any in the English language, excepting those of Milton and Locke. In their letter to Charles II., dated A. D. 1655, and presented to him at Bruges, they call upon him to pledge his "word that he will never erect, nor allow to be erected, any such tyrannical, popish, and antichristian hierarchy (episcopalian, presbyterian, or by what name soever called) as shall assume power over, or impose a yoke upon, the consciences of others; but that every one of his subjects should be at liberty to worship God in such a way as shall appear to them agreeable to the mind and will of Christ."

The restoration, which brought back to our land the iron age of episcopacy and the divine right of kings, severely tried the principles of nonconformity; and, like other friends of liberty, the baptists had to choose between the loss of their dearest rights and the vengeance of a licentious monarch, backed by an intolerant church. With them there was no indecision, no temporizing policy, no idea of compromise, no consulting with flesh and blood; unmoved by threats, un-

duced by promises, they stood firm as a rock, though fust, prisons, and death stared them in the face: they resolved to be free at any price, they refused to be slaves under any circumstances, and by thus acting they have left an example for mankind to admire and imitate. Religious liberty was dearer to them than riches, honors, or life itself; hence they determined to preserve its sacred altars or to perish in their defence. The year after the unhappy restoration, nonconformists of every denomination were grievously persecuted by the civil and spiritual authorities. Fearless of consequences, the baptists had the courage to publish a protest against "those unchristian principles of persecution for conscience, which trouble the world, the guilt whereof is able to sink the most flourishing kingdom into an ocean of misery and calamity." After this avowal of their design they bring forward arguments to "prove how contrary to the gospel of our Lord Jesus and to good reason it is for any magistrate, by outward force, to impose anything in the worship of God, on the consciences of those whom they govern; but that liberty ought to be given to all such as disturb not the civil peace, though of different persuasions in matters of religion. And all that we desire, which is dearer to us than our lives, is that our spirit and consciences may be left free to serve the eternal God; which ought to be granted us, seeing we shall every one of us give an account of himself to God."

This appeal to the monarch was made in vain. These noble sentiments had no good effect upon the royal debauchee. His ministers in the state and his parasites in the church were carrying things with a high hand, and making desperate efforts to quench the last spark of civil and religious liberty. In every quarter the baptists were dragged before magistrates, by means of spies and informers paid by the bishops and superior clergy, who cherished unmixt hatred towards these stern and noble-minded advocates of Christian liberty. None of these things, however, moved them from the defence of those principles which they had derived from the word of God, and which they viewed as the birthright of every man, whatever might be his rank, education, or profession. In vain did the ruling powers pass the Five Mile Act, the Conventicle Act, and the Test Act; in vain did they fill the dungeons of their protestant inquisition with men who refused conformity to the established church; and in vain did they breathe out threatenings and slaughters against the ministers and churches of the baptist denomination; for nothing could move them from their holy and unalterable purpose "to obey God rather than man."

The same spirit animated them during the succeeding reign of James II., who first endeavored to crush the dissenters, and after failing in this project, offered them his royal indulgence. Some of the baptists were deceived by this crafty measure, and seized the opportunity of assembling in public for the worship of God; but the great majority refused to avail themselves of it, resolving to wait till passing events should place their liberties on a legal and sure foundation. On the 5th of November, 1688, the sun of freedom arose on Great Britain,—the prince of Orange landed at Torbay as the liberator of England from arbitrary government and from popish domination. James fled from a throne of which he was unworthy, and from a people by whom he was despised; while the great bulk of the nation rose up with one accord, and clapping their hands at the last of the Stuarts, hissed him out of the kingdom. On this occasion, the baptists vied with other friends of constitutional freedom in expressions of joy, and felt a rapture proportioned to the greatness and duration of their former sufferings. Hear their grateful acknowledgment of the divine interposition. "We do with great thankfulness to God acknowledge his special goodness to these nations in raising up our present King William, to be a blessed instrument in his hand to deliver us from popery and arbitrary power, and shall always be ready to join our hearts and hands for the preservation of the protestant religion and the liberties of the nation."

The year following the revolution, representatives from upwards of one hundred baptist churches assembled in London, and after eight or nine days spent in prayer and deliberation, they sent forth to the world a confession of their faith. In the 21st chapter, which treats "of Christian liberty and liberty of conscience," they avow their belief that "God alone is Lord of the conscience, and hath left it free from the commands and doctrines of men, which are in anything contrary to his word or not contained in it. So that to believe such doctrines, or obey such commands, out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and absolute and blind obedience, it is to destroy liberty of conscience, and reason also." Three years later than the publication of this document, Mr. Piggott, a baptist minister in London, preached and published a sermon occasioned by the death of King William, and the following extract from it may be looked upon as a just exposition of the political opinions of his brethren. "Magistracy is an ordinance of God; and we are bound by divine revelation, not only to fear God, but to honor the king. But if a prince once break his coronation oath, and invade the liberties of his people, he is no longer a prince but a tyrant; for certainly the people have as just a right to the legal government of the prince, as the prince has to the legal obedience of the people."

The baptists of the present day have no reason to be ashamed of these sentiments, taught by one of their leading ministers during the last century, whether they view their accordance with the principles and facts in the New Testament which bear upon the duty of Christians to the civil magistrate, or whether they look at their agreement with the spirit and letter of the British constitution. At this time the state of things was alarming: Civil and religious liberty was in the greatest danger; tyranny had gained the ascendancy; intolerance was rampant, and bigotry could no longer be kept within bounds. The trial of Dr. Sacheverell had caused extraordinary excitement from the centre to the remotest parts of the kingdom; and this valiant son of the church by law established, this apostle and advocate for the divine right of kings, this hero and martyr, was led in triumph through the west of England amid the loud and prolonged shouts of "No Popery," "Down with Dissenters," "No Church, no King." Violence and outrage were committed on the persons or property of dissenters by these pious and peaceable sons of our venerable establishment. Many who refused allegiance to the late king were raised to places of trust, emolument, and honor; the doctrine of hereditary right was avowed in addresses to the queen, and in books widely distributed among the people; while vigorous efforts were made to revive and restore popery by some of the clergy, who went so far as to propose a union between the French and English churches. Just about this time the Schism Bill passed both houses of parliament and received the royal assent, but the very day fixed upon for it to come into operation, the misguided queen was removed by death to a tribunal where tyranny will receive its recompense. Properly enough, the dissenters looked upon this as a signal interposition of providence, which called forth their devout and united thanksgivings to him who wrought their deliverance by turning the counsel of Abithophel into foolishness. In an address issued the year after this event by the ministers of the Western Baptist Association, they reminded the churches of the design which their enemies had formed against their 'civil and religious privileges,' how the Lord appeared for them in time of distress and fear, and "by a marvellous providence has disappointed our enemies, outdone our faith, and prevented our fears: hence they recommended 'that a solemn day of prayer and thanksgiving be observed by all the churches in the association to bless our most gracious God for bearing and so graciously answering the prayers of his people.' These proceedings were honorable both to their piety and to their patriotism. They were thorough friends to genuine protestantism and to true liberty. Peace to their memories!"

About the middle of the last century many dissenters of other denominations degraded themselves by receiving the Lord's supper in the established church, as a qualification for municipal honors or for office under government. In the year 1742, there was a case of occasional conformity by a member of the baptist church meeting in Unicorn Yard, London. The offender was censured by the church, who sought advice from the board of ministers. In their condemnation of the practice, they made the following remarks about the principle which led our forefathers to separate from the national establishment of religion. "They could not, they durst not, submit to any religious constitution but what was strictly regulated by the word of God; nor receive as the rule of their faith, their worship, or their discipline, what appeared to them to derive its origin only from the inventions, and decisions of fallible men. They could not hesitate one moment in their refusal of communion with a church, the very frame of which is contrary to the appointment of our Lord and his apostles: a church that owes its constitution, its officers, its discipline, and many of its modes of worship, merely to human policy and power; and a church that assumes the arbitrary right of imposing its prescriptions on the consciences of others." These advocates of their civil rights were equally jealous about their religious liberties, knowing full well that if the former were lost the latter would not be safe; and if we are to preserve our privileges as Christians, we must defend our rights as citizens. Can this be done by standing aloof from political movements? Would not absolutism in the state be soon followed by intolerance and despotism in the church? Did religious freedom ever flourish in any nation, ancient or modern, where civil liberty had no existence? Our ancestors believed that the 'enjoyment of civil liberty is essential to the development and exertion of the noblest energies of the human mind; that there exists an indissoluble connexion between the civil and religious liberty, chilled in the deadly atmosphere of despotism, can open and spread only in the sunshine of political freedom; that religion grows and blooms among the highest and most palmy branches of the tree of liberty, and ripens in luxuriance among its topmost boughs.'

In the year 1745, the baptists gave renewed proofs of their love to constitutional government and to religious liberty; for during that convulsive period of English history they came boldly forward to defend the liberties of the nation against domestic faction and foreign invasion. Though excluded from every situation under government by the infamous test act, and, like all other dissenting communities, were told to be thankful for the blessings of toleration; yet no sooner did the enemies to the Hanover succession

begin to sweep away the safeguards of our civil and religious liberties, and to restore the ascendancy of Romanism, than many of our own people rushed into the conflict and hazarded their lives in putting down the rebellion. After the victory of Culloden, Joseph Stennett preached and published a sermon entitled Rabshakeh's Retreat, in the course of which he exposed the plea for the divine right of kings in the following words: 'Blessed be God we have received such notions of those liberties which were bought at so dear a rate by our forefathers, that we are not easily entangled again with such a yoke of bondage as this.' The dictates of reason and revelation speak of no such indefeasible right in any man, and the histories of all nations show, that these principles have everywhere been obliged to give way to the common rights of mankind. Government is founded on contract; and as those subjects who break through the fundamental laws of it suffer justly as traitors to their prince, so if kings break through the fundamental engagements they entered into by their coronation oaths, they rightfully forfeit their dignity and their power; and their posterity, in such cases, will always surely be glad of some better title to succession than this pretended inalienable inheritance."

In bringing this paper to a close the writer cannot forbear quoting once more from the writings of Robert Robinson on the subject of religious liberty. "Individuals are born free, each with liberty to dispose of himself. Several individuals congregated, carry together separate power, and deposit it in any degree, more or less, as the whole think fit, in one aggregate sum, in one or more hands, for the public good. Officers chosen by all to hold and dispense this delegated power, are in trust only, and consequently responsible to their constituents, and all their power is constitutionally revertible to the source whence it came, on abuse of the trust, or at the demise of the trustee. And as all this power is spiritual, power extends over only spiritualities. Life, liberty, property, credit, and so on, are all insured in another office, entrusted in other hands, under the care of civil governors. Here, then, is religious liberty. Various churches enjoy it in various degrees; but in those churches where infants are excluded and where all are volunteers, where each society pleases itself and injures nobody, where imposition is unknown and where blind submission cannot be borne, where each society is a separate family, and all together a regular confederacy, unpaid for believing, and far from the fear of suffering, there does religious liberty reign."

We have thus glanced at the opinions and conduct of the baptists during the last two hundred years, respecting civil and religious liberty; and the same opinions are in substance held by most of our people in the present day. Whatever others may think or say about their distinctive peculiarities, form of church government, discipline, or practice, it is beyond controversy that they have earned the reputation of steady and zealous advocates of freedom. Evidence which cannot be resisted, facts which cannot be denied, testimonies which cannot be impeached, will point them out to remote posterity as the champions and defenders of equal rights and universal liberty. During the long and dark, and dismal period of the Stuart dynasty; amid the convulsions, the struggles, and the issues of the civil war; whether living under a popish or protestant government; whether episcopalian or presbyterian were striving to set up the idol of religious uniformity; in the presence of kings, in both houses of parliament, before magistrates, and in prisons; in the midst of honor and dishonor, of evil report and good report; from the pulpit, from the platform, from the press, and from the stake,—they have fought against tyranny and defended the altar of freedom. In the Hanover succession they most heartily rejoiced: like multitudes of dissenters belonging to other denominations they opposed Lord Sidmouth's bill against village preaching; and they never gave over agitation till the Test and Corporation acts were repealed. To the principle of church establishments they are determined and unyielding foes; against church rates & church extension they have protested, petitioned, and complained; in every modern contest, whether against parliamentary corruption and spiritual usurpation, or in favor of just and liberal measures to promote the diffusion of knowledge, the improvement of society, and good will among men, they have made a noble and resolute stand. They have had their martyrs, confessors, and champions.—Their martyrology contains names that will be held in grateful remembrance when the memory of tyrants and persecutors has perished from the earth. Their first appearance in this country, their sufferings, and their history are connected with the progress and triumphs of civil and religious liberty. In these facts the writer rejoices, and no man shall stop him of this boasting.

A gentleman in Pittsburg, writing to his friend in Philadelphia, says:

"Temperance melodies, maxims and principles have climbed over the frozen barrier, the ice-clad summits of the Alleghanies, and stirred up the dusky inhabitants of their iron smoky city. Alleghany city and old Pitt resound with the clamors of the teetotalists. We have cleansed our streets of drunkenness, have converted five-eighths of the rum-drinkers into good people, and have persuaded good temperance men, and have persuaded all to look with contempt and abhorrence on tipping shops."

SATURDAY EVENING MEDITATIONS.

Another week of my short life is gone with the years beyond the flood. Gaze beyond the possibility of a recall. So much of the precious time allotted me by my Creator in which to prepare for eternity, is gone forever. And how is it gone? How have I improved it? Alas! alas! I must confess that I have not improved it in any degree as I ought. O time, time, how fleeting and yet how precious. Six days spent, and all, or almost all, for the world, and I cannot even remember the last Sabbath without regret. Years and ages of the deepest repentance will not recall those precious days, or efface from the book of God's remembrance the manner in which they were spent; or wipe from my conscience the guilt of wasting my time. Not only one week, but weeks and months and years have fled, and how have they been spent? How shall I feel in regard to it? How much of my life remains, God only knows. When I reflect on the probability, how important that every day be improved. And yet I have wasted years.—How should I feel did I know that God had determined this week should be my last; and that yonder setting sun shone on me for the last time? O what folly is bound up in the heart of man, thus to trifle away that time that a God of long suffering patience has so kindly lengthened out; and in which he has daily invited and exhorted me to make my calling and election sure. And by which he daily proves that he delights not in my destruction. A few more years added to my age, and I am three score and ten. O how quickly I must quit this world, and yet how engrossed in its cares. How soon must I try eternal realities, and yet how stupid in regard to them. Three score and ten did I say? What right have I, who make such miserable improvement of time, to expect to see so many years? Can I prove that Divine patience will always last? Time flies, and death comes on apace, and already do I feel the decay of nature, and yet how do I live? Surely life is passed like a dream. As the poet says:

"Few are our days, those few we dream away.
Sure is our fate to moulder in the clay;
Rise, rise immortal soul above this earthly state,
Time yet is time, but soon it is too late."

ORIGIN OF HAMILTON INSTITUTION.

At the recent anniversary of the Connecticut Baptist Education Society, at Norwich, the following interesting incidents in the progress of two of our devoted missionaries, were related by one of the speakers.

Some 23 years ago, said the speaker, a young law student was residing in the neighborhood of a Presbyterian minister, in St. Lawrence county, N. Y., for the purpose of availing himself of his assistance in studying Greek and Latin, preparatory to entering upon the legal studies more particularly connected with his expected profession. During that winter, the young man became a subject of renewing grace, and regarding it his duty to make a public profession of religion, he gave the New Testament a prayerful and thorough examination on the subject of baptism; which resulted in the conviction, notwithstanding all his prejudices had been against the Baptists, that immersion only was Scripture baptism, and believers the only subjects. In compliance with these convictions, he was soon after baptised by a plain and humble Baptist minister, residing in the vicinity.

After his baptism, he went to the Presbyterian minister's study as usual, for the purpose of reciting his lesson, but was met with cold and distant looks, and told that since he had seen fit to turn his back upon his instructor, he must bring back the classic books which had been loaned to him, and seek assistance some where else.

What to do he did not know; since his conversion, he had many anxious thoughts relative to the Christian ministry, but he did not know at that time that there was a learned Baptist minister in the world. Poor and friendless, with a dejected heart, he turned away from the home of his late kind instructor, to seek counsel of the minister who had baptized him, and of a doctor in the neighborhood, who had taken some interest in his case. They told him that there was in existence one (*vera aris in terra*) liberally educated Baptist minister; that his name was Hascall, that he had lately been laboring a few miles off as a domestic missionary, and while thus laboring having found a youth of 19, trying to preach, and earnestly desiring a suitable education, he had carried him home with him, to a village in Madison county, called Hamilton, for the purpose of keeping him to qualify himself for preaching the gospel.

This was good news for the young law student, and looking up his courage, and student to God for his blessing, he started off on foot, over 100 miles, for the purpose of seeking out this (at that time) singular being, a learned Baptist minister.

After accomplishing his toilsome journey, he had the satisfaction of finding the object of his search, diligently engaged in instructing the other man, who had now been with him for about 3 or 4 months. His story was soon told; and he was cordially welcomed by Mr. Hascall to his house and instruction. "And now," said the speaker, "I have to add, that this was the humble beginning of that noble institution which has been the parent of so many of our holiest and most devoted ministers and theologians, the Hamilton Literary and Theological Institution; and that those two young men are now,

and long have been, two of the most beloved and useful missionary band on the shores of Burma; the name of the one, a preacher, is JONATHAN WADE, and the name of the other, a faithful missionary among the Burmans for fifteen years, and whom I now have the pleasure of introducing to your chairman." With these words, the speaker stepped forward to the pew where brother Kincaid, who had just entered, was sitting, and taking him by the hand, introduced him to the affected and delighted audience. — *Bapt. Adv.*

DELTA.

THE BAPTISM.

It was a beautiful day in autumn. The sun had, in all its brightness and beauty, just broken out and scattered away the heavy clouds which had overhung the heavens for days. The storm had passed by. The soft breeze, as it swept in gentleness along, kissed the waving bosom of the lake into quiet and peaceful rest. It lay in its deep bed, still and gentle as a sleeping infant; and was still. On the shore stood the friends of Jesus. The scene before them gave them joy. There were emotions too strong for utterance excited in their bosoms, as they thought of other days and other similar scenes in which they were peculiarly interested. We sang a song. It was the language of the emotions which could not be expressed in simple speech. It was the music of the heart, and hence delightful and effectual. The stillness, solemnity, and deep interest felt, told that God was there. His blessing was invoked by the servant of God. He prayed that a deep and lasting impression might be made on the careless and unregenerated heart through the truth as seen in the administration of this blessed ordinance, and also, that the candidate for baptism might share largely in the blessings of heaven.

They stood, candidate and minister, in the clear blue waters, and in the name of the Trinity our young friend was buried in the likeness of Christ's death. As the water glided over him, it did seem that he was lost. Oh! lost to sin and worldliness—lost in Christ.

How beautifully it did illustrate what is required of us, and how fully and forcibly it told of the resurrection of Christ. Who could not here see ground to hope for mercy and salvation through Jesus Christ? Who was not here cheered with the truth, that though their bodies might sleep in the dust of the earth for a while, they should arise again as did Christ? We did think of other days—the days of John, of Philip and of Christ; the day of pentecost, and the labors of the primitive church. And we did think and feel sad and grieved because of it that the church had lost her most impressive way of manifesting the truth as it is in Jesus, by adopting some other mode of baptism. Does sprinkling represent all that God designed should be seen by baptism? To a conscientious one, there is solemnity and interest in sprinkling; but suppose the church had never known any other way than immersion, we can conceive what a powerful influence it would have had in convincing the world of truth.

Would infidelity have gained such influence in the world, if all believers had declared, by their conduct in baptism, that Christ did indeed arise from the dead and lead captivity captive?

THE RELIGION OF JESUS.

There is a magic in these words that thrills the soul. With them are associated our ideas of the sublime, the beautiful, the mighty. The religion of Christ—it raises man from his natural, fallen state, places on him a crown of heavenly effulgence, in his hands a passport to the shining courts of heaven. It points to the young the only true path to happiness, prosperity, and success in their earthly career, and prepares for an admittance to the joys of paradise. It imparts a manliness to those over whom the meridian of life has already begun to cast its mantle, supports the man of years, and resigns him happy to the tomb. It unites nations by bands stronger than the best human laws. It expands and elevates the mind, ennobles and dignifies the soul, disciplines the heart and passions, in that more becoming form recommended by him who "spoke as never man spake." It meets the sinner, however low in sin, offers him pardon and acceptance through the blood of atonement—requires naught of him but to believe. He believes and is changed in a moment, in the twinkling of an eye. In the works of nature he sees a deity; can look from nature up to nature's God; and see with the eye of faith the glories of the world unknown. Religion becomes his subject of meditation and calls forth the noblest feelings of the heart. The Christian's lot—oh invaluable privilege, ineffable bliss!

Well might the infidel Rosseau, while in possession of his better nature, exclaim, "the majesty of scripture strikes me with astonishment! the sanctity of the gospel addresses itself to my heart."

What other religion can compare with this in its benign influence on the heart? Look at some of the false religions in comparison with it. Behold the Mussulman, the devotee of the great military apostle, hear him cry, "the sword is the key of heaven and hell." Look at the Hindoo, bowing before the rising sun. See him kneel before his chief god, Brahma, and offering his degrading worship to his other innumerable deities. See the mourning widow ascend the funeral pyre—her departed husband. See the immortal soul degraded to a brute creature as it can reach its destined home. How limited must be the ideas of the advocates of those religions in regard to a future state; how degrading to the soul. But is it so with the religion of Jesus? far from it. It exalts and calls man from nature's darkness into God's

marvellous light. May the time soon come when Christ and his gospel shall be preached throughout the world! — *Christ. Mirror.*

ALABAMA BAPTIST.

TATION, ALA.

Saturday Morning, October 21, 1853.

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.

HOWARD LIBRARY, CABINET, &c.

We beg leave to remind our friends at a distance, of their promised donations to the Howard Library. Many books have been promised, which have not yet been received, and we hope that not only these, but many more will be brought in at the approaching Convention. A Mineralogical Cabinet has also been commenced. Will those who take an interest in the Institution and in the promotion of scientific knowledge, likewise take a little pains to collect and send us specimens of minerals, fossils, shells, &c.? They will be thankfully received. S. S. S.

DISGRACEFUL.

The N. Y. Tribune, a paper well known for its liberality and consistency, gives an account of an affair on a Connecticut railroad, which, although right enough at the north, would have entailed lasting disgrace on any part of the South.

The writer states that "a lady from the South, travelling with her child and its colored nurse, was surprised by an order to the latter to get out of the ladies' car and take her place in the 'nigger' car. The lady remonstrated, informed the conductor that she had paid full fare for her servant, who was there simply as a servant, and would trouble nobody. She said she could not be separated from her child in such a place, and was unable from habit to take proper care of it; but all availed nothing. 'That nigger' must go out, or I shall put her out," said the conductor; so the lady had no choice but to take a seat herself, her child and servant, in the 'Jim Crow car,' paying double price for it!"

Now, it must be admitted, that no gentleman, in any State, would be guilty of such contemptible, unfeeling meanness. Nobody but an ignorant loafer can claim the credit of such conduct, and not even a loafer, except at the North. We venture the assertion, and challenge all the tender hearted, sympathizing abolitionists in the world to bring a case which shall contradict it;—that not the most miserable, degraded, ignorant, stupid Southerner can be found, (to say nothing of decent people,) who would turn a lady out of a Car or Stage Coach, on account of one or half a dozen servants.

The editor gives another specimen of Northern humanity, which came under his own observation. Two blacks took passage from Boston to New York, on a boat where there were no separate rooms for colored persons, and they were denied a place in the cabin, and doomed to walk the deck all night. The Captain, on being remonstrated with, stated, that on a previous occasion, he had suffered a negro to come into his cabin for shelter, but was visited by a committee of the gentlemen passengers, and informed that it would not answer; and this one was also turned out upon deck to walk his lonely round; and count the long, tedious hours of a sleepless night. The editor justly remarks: "We do not believe there is a steamboat in the South, where a negro, passing a night upon it, would not have found shelter." This sentiment does justice to the South and no more. And yet, while the negro's claims on the humanity of the Northern white man is disregarded, and while the lowest and meanest at the South would blush to treat a slave as the black man is treated at the North, the abolitionists will prate about the wrongs of the South, and suffering, bleeding humanity, as if all the compassion and kindness of all the people of the United States were centered in their (the abolitionists') precious selves exclusively. May we be delivered from the tender mercies of all such friends of the black man!

"THE COVEL CASE."

We receive, with great pleasure, the explanations of Bro. Jewell, of the Baptist Advocate, with regard to his course in the Covell case—not because we believed he was "winking at sin," or that he would "wink at sin." If our brother thinks we intended to accuse him of wilful wrong, he is greatly mistaken. We do not know him "well," but from his general course in the management of the Advocate, we are permitted to know him "well enough" to be satisfied of his integrity and independence. But the impression on our mind, in the case referred to, was unfavorable, because it was not clear and satisfactory. The remark that "we (the editor of the Advocate) desired, if possible, to conceal from the public mind the sins and weaknesses of this servant of Jesus Christ" seemed at the time, and still seems to us, in

consistent with our brother's general character. But it will be sufficient, without discussing further the merits of the case, to say, that the reasons assigned by brother Jewell, for the course he has pursued, are not only satisfactory, but gratifying. He could not, under the circumstances, have done differently.

It is a pity for the cause of Christ, that the Council cannot make their proceedings appear equally consistent. Our opinion in this case remains unchanged, except that the subsequent course of Mr. Covell confirms us in the impression, that much evil will accrue to the churches in Philadelphia, and to the cause at large, from these "unaccountable" proceedings.

The Third Church is now in a most distressed and deplorable state, and deserve our warmest sympathies. May the Lord bring them out of this furnace of affliction, and restore again into them peace and prosperity.

THEOLOGICAL DEPARTMENT OF HOWARD COLLEGE.

By a letter just received from Bro. HARTWELL, Professor of Theology, we are informed, that he will remove his family to Marion in December, and will enter on the duties of his office on Monday the first day of January, 1854.

It is anticipated, that several young brethren will be ready to enter on the regular course of theological studies at that time.

FRUITS OF THE LATE REVIVALS.

Many of our churches have been recently visited with the gracious effusions of the Holy Spirit. Revivals have been enjoyed, powerful, pure, and refreshing. But where are the fruits? Christians have been quickened, for the time; their hearts were filled with gladness; their faith was strengthened, their love made more ardent, their humility increased, their desires for the salvation of souls and the extension of the Redeemer's Kingdom became importunate, their efforts were abundant, so far as action in the meetings is concerned. All this is well, so far as it goes; but does this go as far as the Saviour requires? Are old professors to be satisfied with the transient glow of feeling, which was kindled by special privileges? Are they to be content with a gleam of sun-light, which they then caught for a moment? Is it not their privilege and their duty to live continually in the beams of the Sun of Righteousness? Without interruption to bask in the sun-shine of the Divine favor? Are they not under the same obligations to continue to work, as to begin to work?

Should they not pray always? Labor, not faint! Never be weary in well doing! If their love to souls is really increased, will they not show it, not merely by exerting themselves for friends and neighbors around them, but by caring for the souls of others? If they have more of the spirit of Christ, will they not have his expansive benevolence? Will not their new and purer christian charity lead them to embrace the world in their faith, their prayers, their alms giving? Will they not give of their substance, to send the knowledge of Christ crucified to distant lands? Will not their contributions to the Bible, Missionary, and Tract cause, be greatly increased? If they love much, will they not give much, as well as labor and pray much?

Hundreds of converts have been brought into the churches; but WHERE ARE THE FRUITS resulting from these accessions? Has every one of these converts come forward and contributed liberally to support his Pastor? Has everyone begun to aid in the great enterprises of christian benevolence? Has every convert subscribed for a Religious Paper? If persons professing conversion do not show these fruits of piety, where is the proof of their sincerity? Let Ministers see that all are instructed in their duty on these important subjects, that none may plead ignorance. Then the churches will be filled with members worth having. God will be honored, and the work of salvation will go forward, at home, abroad, over the whole world.

HASTY SKETCHES OF TRAVEL.

NIAGARA FALLS VILLAGE.

The village or town at the Falls, is very inconsiderable, and derives its importance almost exclusively from the resort of strangers thither. It contains but few dwelling houses, the most conspicuous of which is the mansion of General Porter, the proprietor of the town and adjacent islands. Many houses are found, at the South as well as at the North, equally elegant and costly, but it was a strange sight to an eye accustomed to the stables of this warm climate, to look upon Gen. P.'s barn, two stories high, covered with clap-boards, painted white, with as many glass windows as are common in large houses, and these covered with green Venetian blinds, and to crown the whole, a front door as handsome as in any dwelling in Mobile, with brass fixtures. &c. The other buildings in the place are generally one story frame houses, occupied by the artisans employed in the various paper-mills, shops, and manufactories established on the rapids above the Falls. There are three churches, all very small, Presbyterian, Methodist, and Baptist. There is also a school house for the children of residents. Two large Hotels, the Cataract House and the Eagle, are rented by the same individual. The Cataract is a well conducted establishment, one of the best in the United States. The Clifton House, on the Canada side is the favorite of British officers and other English anti-republicans. There is a Temperance Hotel in the village, but it cannot afford ex-

tensive accommodations. Gentlemen unaccompanied by ladies could doubtless find quiet, pleasant quarters there at a dollar a day, just one half the charge at the Cataract.

There are some peculiarities in the state of society, morals, and religion, here. There are very few females residing in the town. Of course, such a thing as a pleasant state of society must be unknown to the villagers. Despite, also, of the ennobling influence of the mighty Cataract, every mind among the entire population seems to be entirely engrossed by the sordid love of gain. Every rock and every pebble, every stick and every blade of grass, must yield some profit in dollars and cents, to the worthy citizens of the place. The eagerness of some of the inhabitants to appropriate more than a due proportion of the deposits of visitors, sometimes brings about unpleasant results. When our party crossed over to the Canada side, we found a number of hackmen clamorous to take us to the Table Rock, the Whirlpool, and other places of interest. Seats were bargained for to carry our number, but when about to start, our friend Mr. C. and lady, of Montgomery, were left out. On discovering this, Mr. C. laid his cane vigorously on the shoulders of the paddy, till Her Majesty's loyal subject was fain to treat the Alabamian with the respect due to one of the sovereign people.

Among the visitors, the purest republicanism prevails. In the presence of the august Wonder of Nature, all are alike insignificant. Nobles princes, potentates are on a level with the humblest admirer of the handi-work of Him who made all things by the word of his power. In the Register on Goat Island and at Barnett's, are recorded the names of J. Q. Adams, Lord Morpeth, Admiral Sir Charles Adams, crowded in among the signatures of Yankee farmers and mechanics, who figure as proudly there as the Ex President, or any English nobleman. In preparing to pass under Table Rock, the most beautiful belles of the metropolis, and the haughtiest ladies of Victoria's Court, are compelled to invest their delicate forms in the same coarse flannel and oil cloth dresses, which afford protection to the sun-browned daughters of American laborers. And when lords and ladies are struggling in the tempest of winds, and vapor, and foam, which repels the intruder from the dark cavern behind the sheet, then they are full bawled to seize the hard hand of some sturdy ploughman who is dashing along the rocks by their fearless and secure.

The state of morals, in the village, cannot be very elevated. During the summer, the profanation of the Sabbath is constant and most painfully extensive. Hundreds of visitors are coming and going during holy time. The pulling of locomotives, the rattling of cars, the noise of engines, all combine to keep up a confused din, a bustle and excitement in the population, which banish quiet and solemnity from the region. The Hotels, too, have their bars liberally supplied with liquors of all kinds, and notwithstanding God pours out from his beneficent hand a flood of cold water more abundant, purer, sweeter, than can be found at any other spot on the face of the globe, yet the fiery fluids are preferred by multitudes, and the quantity of liquid poison daily swallowed is immense. Wine and porter are used to some extent at the dinner tables, though they are mostly banished from the Ladies' Ordinary. This proves the influence of the fair sex, in removing the evils of intemperance. Occasionally, also, a tea-taster may have a chance to test the stability of his principles, as some very genteel acquaintance may request "the honor of a glass of wine" with him. One day while dining at the Cataract House, Mr. B. of New York City, an acquaintance made at the Falls, who was sitting on the opposite side below us, with his sister and two other young ladies, sent his decanter to us with, "Mr. B.'s compliments to Mr. J." "Tell Mr. B. we desire our compliments, and we never drink wine." Looking down to him and smiling, we held up our tumbler of cold-water; he filled his wine-glass; we hob-a-nobbed, and drank, each our favorite beverage. Mr. B. afterwards excused himself, saying he never drank wine at home, but the water of the Falls was so bad! All the ladies too, were members of the total abstinence society at home!

The following is a copy of a certificate given to those who go under the Falls, and with it we bid adieu to all that is beautiful, grand, or sublime, at that place of wonders.

NIAGARA FALLS, U. C.

This is to certify that _____ has passed behind the great

FALLING SHEET OF WATER, to Termination Rock, being 230 feet behind the Great Horse-Shoe Fall.

Given under my hand, at the office of the General Register of the names of visitors at the Table Rock, this 7th day of August, 1843.

THOMAS BARNETT.

Written directly after going "within the veil" of Niagara, Canada Side, BY WILLIS GAYLORD CKARK. Here speaks the voice of God! Let man be dumb, Nor with his vain aspirations hither come. That voice impels these hollow-sounding floods, And like a presence fills the distant woods. These groaning rocks the Almighty's finger piled, For ages here his painted bow has smiled; Mocking the changes and the chance of time— Eternal—beautiful—serene—sublime! Tuesday morning, June 27th, 1836.

In Cincinnati, J. Kamalenoski, 30 years of age, a native of Poland, and son of a wealthy citizen of Warsaw, shot himself through the heart, in the presence of his wife, who was on her knees praying his forgiveness for having dishonored him and her children by eloping with a lover.

From the Baptist Record.

STATE OF THE CHURCH IN HAMBURG.

The following letter from the mate of a ship just arrived from Hamburg, will be read with interest:

Dear Bro. Burrows:

Knowing the interest which is felt by Christians in this country in behalf of our persecuted brethren in the north of Europe, I give you a brief account of them as they were in July last, when I had the pleasure of seeing them.

Bro. Oncken (whose name is familiar to the readers of the Record) has been residing since his first imprisonment at the village of Luckstadt, about ten miles from, and out of the jurisdiction of Hamburg, where he can be at all times near his little flock, yet have his property safe from the hands of his persecutors. While I remained in Hamburg, Bro. O. was laboring under an attack of bronchitis, which disabled him from preaching as often as he wished, yet he was always found with his people exhorting them to be strong in the LORD, and instructing them in the way they should go. He was assisted by a dear bro. named Kobner, who has also suffered imprisonment at the hands of the senate of Hamburg, yet who said in conversation held with me on the subject, that "he rejoiced that the LORD had thought him worthy to suffer any persecution, and the happiest days of his life were those of his confinement, for he had then enjoyed the presence of the LORD exceedingly."

After the first troubles, the church of Hamburg was greatly scattered, and I was told by one of the brethren, that they were obliged to meet in places under ground, where the police would have no suspicion they could be found. At one time, there were eight different places, where they assembled for prayer, while their pastors were still in prison, and though they were driven from place to place, their friends and loved ones imprisoned, and their little all taken from them to pay the fines which were imposed upon them, by their persecutors, still that little band never ceased to praise and pray to "Him who was strong to deliver," and daily was their trust and hope in deliverance strengthened.

The authorities of Hamburg, seem at last to have felt shame at the manner in which they have persecuted unoffending people for their adherence to conscientious principles, as appears in the case of the last confinement of Bro. Oncken. He was sentenced to four weeks imprisonment, but he was released in four days, and bade go forth, without their even asking a promise as usual, that he should not preach or promulgate his religious opinions.

Formerly when any one desired to be baptized, they were obliged to go some miles down the river, and in the night, that they might escape the observation of the police. Now it is different, for on the 16th of July last, there were three, who having felt the peace which is of God in their souls, sealed their covenant by baptism—and the ordinance was administered by brother O. in the river Elbe, in open day, and nearly opposite Hamburg.

The church of that place numbers about 150 members, and is gradually increasing.—They now assemble together, having obtained the use of a building so situated, as with proper care, will enable the church to escape the vigilance of the police, should they be again sought after. It was with some difficulty, that on my first visit I found or could gain admission to it, as the place to which I was directed was the residence of a Jewish merchant, but through the politeness of the inmates, I was admitted through their house and yard, and directed to another, farther in the rear, where, in the third story, I found what I sought, a congregation of saints.—I felt deeply interested in the services, carrying with them as they did, an air of sincere and earnest piety, deep humility and devotion.—Bro. Kobner (whom I before mentioned) preached the sermon, which appeared to make a very affecting impression upon all present, nearly 250 persons.

Upon inquiring of the brethren as to their mode of ingress and egress, they pointed out to me an arched way under the merchant's house, having a strong gate at each end, which together with the door of the building they occupied, were closed and secured as soon as the services began. By so doing, they have been preserved from any interference of the police.

The little remnants of God's people in Hanover, Prussia, and Denmark, though they continue to suffer a great deal of persecution, being driven from one place to another, are yet slowly adding to their number, and the more they are persecuted the greater strength in the cause of the Lord do they display.—May they have ever that strength increased which shall finally bring them in triumph to an eternity of joy, where all their troubles shall cease and they find a rest with their God.

Yours, truly,

A. F. H.

NOBLE EXAMPLE.

Brother Marks gives the following instance of liberality in his Report of the Western Reserve Education Society. There is much of sound philosophy as well as patriotism in the remark of the brother, "Better that I give half of what I am worth and leave our free institutions inviolate to posterity, than that I should leave them the property without our dear bought liberties."

What is property worth without liberty? There is no security for it nor any thing else where the principles of justice and right are disregarded. How important, then, that we labor and give up a portion of our property to perpetuate them—even if we look no farther than the temporal good of our progeny. But when we consider their eternal interests, and the eternal interests of the human race generally, all mere temporal interests sink into utter insignificance. But notwithstanding this, there are thousands upon thousands of professed Christian parents, who are intent only on amassing riches for their children. Would that such might have their eyes opened, to see how much is depending on their perpetuating the institutions of liberty and religion. May many follow the example of the brother spoken of in the following extract:—"One brother and his family, though possessed of but \$800 worth of property, subscribed \$110, and when I remonstrated against the subscription of so large an amount, his reply was, 'Many a

heathen has given his all to advance idolatry, and should my interest be less for the advancement of the true religion? I am indebted to the gospel for even the temporal blessings I enjoy, and shall I not make a suitable return to God for these mercies? For years I have watched with intense interest the corrupting and downward tendency of political men, measures, and influence, when not improved and directed by a sanctified education. In the extension of such an education alone have I any hope for the continuation of our liberties and the salvation of our country. Better that I give half of what I am worth and leave our free institutions inviolate to posterity, than that I should leave them the property without our dear bought liberties. No, brother Marks, we have subscribed no more than it was our duty to subscribe, and if God prospers us, what we have subscribed is not all we shall do.'" — *Morning Star.*

THE CROSS AS A PUNISHMENT.

The cross was used as a very general instrument of punishment by almost all the nations of antiquity, from the earliest period of their history. Among the Syrians, Jews, Egyptians, Persians, and especially the Carthaginians, it appears to have been the usual military punishment; and that it was not unknown to the Greeks, the crucifixion of 2,000 Tyrians, by Alexander, after his capture of their city abundantly testifies. But in no part of the ancient world was the punishment so generally resorted to as in the Roman Empire. Under the early monarchical government of Rome, it extended indiscriminately to every rank; but latterly, it came to be regarded as the most infamous of deaths, and, save in cases of sedition, was inflicted only on slaves or the vilest malefactors. The disgust and horror in which this punishment was held by the Romans, is evident from the expressive epithets applied to it by Cicero, "crudelissimum et teterrimum" (most foul and brutal) as well as from the phrases used synonymously with the instrument of punishment itself: such as "torbor infelix," "infame lignum" &c. From the multiplicity of conflicting details respecting the punishment of the cross, it is clear that there was but little uniformity observed in carrying it into effect. By the Roman law, the culprit, as he was called, the *crucifixus*, was scourged previously to the crucifixion, either in the praetorium or on the way to the place of execution. On his arrival there he was stripped of his garments, and then either nailed by the hands and feet to the cross, or as sometimes happened, only fastened to it by ropes. In order to hasten death, it was the practice to break the legs or pierce the body of the sufferer with a spear or sharp instrument; but this was not always done; and instances have occurred, of persons, who, after being suspended for some considerable time on the cross were taken down and survived. By the Jewish law, it was ordained, that the body of the culprit should be removed from the cross on the day of his execution; but the Romans frequently allow it to hang till it dropped piecemeal to the ground, and nothing remained: "Suffragum corpora crucibus," says Seneca, "in suam sepulchrum deducunt." In general, the cross was erected near some great road or highway, in order to indicate more distinctly the ignominy of the culprit and the severity of his death.

After Jesus Christ had by an unjust sentence suffered on the cross, and by his death made atonement for the transgressions of mankind, the cross, from being an object of horror, became, as it were, the symbol of the Christian world, and in the end came to be regarded even with superstitious veneration. Constantine, from respect for these feelings, abolished the punishment of crucifixion throughout the Roman world.

[Brande's Encyclopedia.

RESPECT OLD AGE.

A True Story.

A young gentleman fresh from college, who had more knowledge of books than of men, was sending his way to the Rev. Dr. C., of Ct. The Dr. was extensively known and respected for his energy of character, his learning, and piety, and moral worth. But like the great apostle, he did not disdain to "labor with his own hands."

With a letter of introduction to the aged divine, whom he had known only by reputation, our genteel young friend was seeking the privilege of an acquaintance with him.

"Old daddy," said he to an aged laborer in the field by the way-side, whose flapped hat and coarse looking overcoat—it was a lowering day—and dark complexion and features, contrasted strongly with his own broad-cloth and kid gloves and fair person: "Old daddy, tell me where the Rev. Dr. C. lives." "In the house you see yonder," the old man modestly replied.

Without condescending to thank him for the information, the young man rode on, and soon found himself seated in the parlor of Dr. C.'s hospitable residence, at the invitation of the lady of the house, awaiting the expected arrival of the Doctor.

In due time the host appeared, having returned from the field, laid aside his wet garments, and adjusted his person. But to the surprise and confusion of the young guest, whom should he meet in the Reverend Doctor, but the same old daddy he had so unceremoniously accosted on his way! "It was very respectful in you," said the venerable divine, with an arch look, and in a pleasant tone—for the aged parson was not wanting in wit and humor—"it was very respectful in you to call me old daddy; I always love to see young men show respect to old age."

The confusion and mortification of the young man were indescribable. He could have sunk through the floor, and buried himself in the darkness of the cellar beneath him. With a countenance crimsoned with blushes, he began to stammer out an apology for his incivility.

"No apology," said the doctor, very placidly.

THE ALABAMA BAPTIST.

Poetical Department.

From the British Baptist Reporter.

HYMN ON IMMERSION.

Dear Lord! I'd like to see thee
Dressed in earth to die!
How can we then, for thee refuse,
Beneath this wave to lie?

Wert thou immersed in sweat and blood,
And overwhelmed in woe;
And shall the souls by thee redeemed,
Thy watery grave forego?

Thou leader of the Christian band!
Thy dipp'd in Jordan's stream;
Thy Father, did the act approve,
And we the rite esteem.

Forbid the thought that aught we do,
Will expiate our guilt;
'Tis only blood divine that can,
The blood on Calvary spilt!

To that dear fountain we repair,
Thence cleansing we derive;
But making haste to follow thee,
We would this type receive.

Rejoicing Lord, that thus we may
Express our love to thee;
We gaze in love on thee, thy name,
From all reproaches free. LYDIA.

Youth's Department.

From the Youth's Companion.

A BAD HABIT.

Mary was always making excuses. If her mother told her that her work was not as neat as it should be, she would say, "Well, mother, my needle was rusty," or "The thread was coarse," or something of the kind. When she broke a large and valuable dish, she exclaimed, "There! that must have been cracked before; I'm sure if it hadn't been, such a little fall as that couldn't have broken it." If she tore her dress, she would say, "I couldn't help it, it was all the work of that ugly latch," or, "it wouldn't have torn had it been good calico."

Her mother never allowed her to walk without her permission; but one day she went, without asking leave, and when she returned, was reproved for her disobedience.

"Why, mother, I only went a little way!" "The distance makes no difference, Mary," said her mother, "you know you have been told never to take even a short walk without consulting me."

"But, mother, you don't know how Susan teased me! I shouldn't have gone if she hadn't teased me so. Besides, I wanted to get some strawberries so much."

Mary's mother did not reply to these foolish excuses; if she had, I don't know how many more would have been contrived.

Mary was one day going to school, when her mother told her to stop at an apothecary's on her return home and get some medicine for her little brother, who was sick. "And come home, as fast as you can, when school is done," she added, as Mary ran out of the parlor. The clock struck five, and Mrs. M. began to listen for Mary's footsteps; but it wanted but twenty minutes of six when the little girl made her appearance.

"Where is the medicine?" asked Mrs. M. "O, mother! I forgot it," said Mary, looking very red and frightened.

"Why, Mary, you heard Dr. B. say that little Henry must have it by half-past five, and now it is nearly six; call Sarah immediately."

Instead of running to obey her mother as quickly as possible, Mary stopped to begin a whole list of excuses. "Mother, I shouldn't have forgotten that if you had tied a string round my finger, you know I never can remember any thing without a string; so it was your fault after all mother."

Mrs. M. looked very sad to hear her little girl talk in this way; but she rose to ring the bell for Sarah as she said, "No, Mary, I did not forget the string; but as you cannot always have your fingers tied, when there is any thing to be remembered, I think it time for you to do without one. Your dear little brother has been very sick this afternoon."

"Well mother," said Mary, "I really think I should have remembered this time; but when I was coming home, I saw in a shop window such a funny clock! so I stopped to look at it, and after that never once thought of Henry. Besides, mother, I don't believe they had any of that kind of medicine at that shop."

At this moment the little boy, who lay in his mother's lap, began to look very strangely; his face became quite purple, and his hands tossed to and fro in the air. Mary was so frightened that she screamed very loud, and the servants came in to see what was the matter. The doctor was sent for, and Mary heard him say the child was in a fit, and she sat alone in a corner, and cried a long time. But every body was busy trying to do something for the poor baby, and she was not noticed. At last the doctor said Henry was better, and went away; and after a while Mary was left alone with him and his mother. Then she went and stood by them, and her tears fell very fast on his little white hand, as he lay in his mother's lap. Mary did not dare to speak a word, for she thought he would not have been so sick, if she had brought his medicine as soon as school was over. But at last she said, "Dear mother, I am very sorry that I was so careless; I will try to remember the next time." Then her mother kissed her, and told her she was glad she was willing to own now that she had been careless, and hoped she would be able to keep her resolution.

How much happier Mary felt now than when she was making these foolish excuses before. Would it not have been better if she had said so at first, than to try to justify herself?

A young man named Charles McGooldrich, died a few days since at Georgetown, D. C., of Lockjaw, induced by a wound inflicted on his foot by a nail.

Miscellaneous Department.

From the London Temperance Journal.

LIGHTS AND SHADOWS OF A WOMAN'S LIFE.

THE HONORS OF A TETOTAL MEETING.

"Parts may be praised, good nature is adored! Then draw your wit as seldom as your sword; As in smooth oil the razor must be whet. So wit is by good-nature sharpest set: Their want of edge from their offence is seen. Both pain us less when exquisitely keen."

A few days after the conversation last recorded, Mrs. Markham's youngest niece received an invitation to spend a fortnight with a young friend who had been a favorite schoolfellow of the sisters, and between whose family and them a close intimacy had been long kept up; so that with the consent of all parties the invitation was accepted. The thoughtful aunt did not forget to warn her young relative of the probability that her newly adopted principles might be assailed with temptation among the friends she was about to visit. But the principles that will not bear temptation are not very well worthy of that name; so that with much confidence, mingled with admonitions and affectionate farewells, the little party, for a time, was deprived of one of its members.

For a day or two the time seemed to pass away heavily with the remaining sister. She missed the partner of her walks and amusements, but Aunt Markham's conversation still remained to cheer the evenings with its tranquil flow of mild good humor; and this solace the lonely girl enjoyed, even more than usual, now that it was her only reciprocal amusement. A few evenings after the aunt and niece were left, the latter advised to the widow's sorrows, and observed, "I am convinced that it is all custom and prejudice, the notion that strong drink enables people to contend with sorrow; but, aunt, you must admit that it is sometimes a wonderful promoter of mirth in company. I have not been out much, it is true, but still I have observed very dull heavy-looking gentlemen after taking a glass or two of wine become so animated and conversational, that I cannot help believing there is some truth in the saying, 'Wine whets the wit, and makes the judgment clear.'"

I have heard that some very great men, who were once at the head of public affairs in England, and were much admired for their brilliancy,—Sheridan, Pitt, and Fox, were in the habit of taking strong drink of some kind or other, to improve their mental faculties.

"My dear, the men you speak of were all persons of splendid natural abilities, in some cases most miserably perverted. Their brilliancy was the result of their great mental endowments, and surely not of their vices. Hundreds drink as much as these, yet it does not make them either wise or witty; and the men you named were martyrs to the habits they indulged in. Their splendid genius might have blessed mankind; but it only amused a few, benefitted none, and injured themselves. Their wit, depend on it, was not in consequence, but in spite of their habits. I have seen people merry in the highest degree, consistent with propriety, without strong drink; and, I am sure, it is as unnecessary in joy as in sorrow."

"Well, I never went to a party where it was entirely excluded; even our school treats and festivals were celebrated with wine, and I think we might have been quite as cheerful without; still, aunt, I cannot divest myself of the idea, that those tetotalists must be very dull, sombre, prosy kind of people. I don't know any of them, it is true, but my friend, Miss Mashmeal, the daughter of Mr. Joseph Mashmeal, the brewer, told me her father said he once saw a tetotal procession, and it rained very hard, and they looked so dull and so miserable."

"People generally do not look to advantage walking in wet weather. Probably, the spectators were as gloomy as the clouds, and saw through the medium of their own ill-humor. As your friend's testimony was only hearsay, I can give a more positive account, having attended a tetotal festival."

"And were they as merry and buoyant, as full of mirth and good temper as other people met to enjoy themselves?"

"I will try to describe it, though describing mirth is like describing sunshine, one cannot give a good idea of it. I was visiting a friend in the neighborhood of London, for a few weeks, about two years back, and this festival occurring in the vicinity, I determined to go. There was no procession, for it was not a grand effort, but just a meeting together of worthy, industrious people, mostly in the humbler walks of life, to enjoy themselves, and encourage each other. Like you, I had my prepossessions that it would be a very monotonous and grave affair, and I went to observe closely the matter and manner of their proceedings. I arrived early and witnessed the pouring in of faces all lighted up with smiles—the kindly greeting—the joyous laugh—the merry eyes of the younger folks, and the more subdued and quiet, yet not the less heartily gaily of the elder branches. I pass over the tea, with its hum of many voices, not one sad, and its chorus of occasional laughter, all seemingly amused, and certainly all amusing. Then there was a bustle of preparation for a meeting—young ladies clearing away tea-tables—young men placing seats—all good-tempered. One after another, persons arrived who were known as speakers; there was clapping of hands and shaking of hands also—and inquiries about 'THE CAUSE' in other parts, and warm-hearted greetings in abundance. I told you this was not a grand effort, only just an ordinary occasion, so that I fancied I had a better opportunity of seeing the unvarnished way of the people, and listening to the unadorned statements of their speakers. A person known in the neighborhood presided, and the people joined in a hymn, and then the speaking commenced. The first person called upon was a stout man, approaching the middle age, with a bald head, a highly intellectual countenance, and

a pair of merry twinkling shrewd grey eyes, that seemed to sparkle with a jest before he uttered it, as a sort of herald of its approach; there was wit written in legible characters on every feature of his face, and the people seemed to expect something very droll. Just as he was entering with great fluency of diction into his subject, a young man rose in the meeting, and holding up a vial, said with a conceited air, 'Sir, I hear you are a clever chemist; now this vial contains alcohol; now the elements or first principles of alcohol are, carbon, hydrogen, and oxygen; and as these are also elements of the air we breathe, I contend you have no right to make a fuss about alcohol, when the same first principles are in many things that we take,—in sugar, for example.'

"Do you mean to say that there is alcohol in sugar?" inquired the speaker, his eyes glittering with their peculiar expression.

"No, not alcohol, certainly, only the same elements in a different combination."

"Does not the combination make all the difference?" reiterated the speaker.

"No, I don't see that it does, if the elements hydrogen, carbon, and oxygen, are in most natural substances, and we must inhale these in the air, and take them in food, why refuse them in an artificial combination such as alcohol; the elements being the same, the product cannot be very different?"

"My dear young friend," said the speaker, "you don't yet know the difference between the natural and the artificial, the ingredients combined by the great Ruler and Maker, and those which feeble and erring man combines." Then holding up two sticks, one yellow and one black, he said of the former, "this is sugar, pray what are its elements?"

"Hydrogen, carbon, oxygen," said the youth, proudly.

"This is charcoal, what are its elements?"

"Why, really, ah! dear me, yes, true, the elements are the same, certainly, only differently combined."

"Of course there was a very pardonable laugh, for all remembered that the young man's argument was based on the elements being everything, and combination nothing."

"Let us examine this question of elements in other matters," said the speaker, with a good humored smile. "Letters are the elements or first principles of words, just as gasses are the element of things. Now suppose any one to say the elements being the same, that words must be the same, where would all our diversity of language be? Now, there are many words with the same elementary letters that are very different, for example, LOAF, FOAL. Who ever heard of a man confounding these two, and eating a slice of his foal, and putting his loaf in the stable?"

"Dear me, how odd," said Mrs. Markham's niece, laughing.

"Of course, my dear, the people felt it so, and then, after silence was restored, he went on in a good and convincing style, to show that elements might be much, but combination was more, as it regarded the effects of substances on the human frame."

After him, a person was called on in the plain dress of a working man. Such are the prejudices of society, that I confess I did not expect much; before this person had spoken five minutes I was convinced there were talents untaught perhaps in schools, but implanted by a mightier than the schoolmaster. This man also seemed a humorist, strong in frame, dark, shrewd, with a quick, glancing black eye, and a power of varying his voice, that was a great advantage, and created much amusement. He spoke for some time, but his mirth cannot well be repeated, for it depended so much on his inimitable manner. I heard that he had been one of the first speakers in the temperance cause; and had reclaimed hundreds. He came from Birmingham. One person in particular, in the enthusiasm of some remark, exclaimed,

"Why do you stay so much away from London?"

"Because I like the country better, friend," was the reply.

"Ah!" said the other, "but London is the heart of the nation."

"It may be," replied the speaker; "but the heart you know, is deceitful above all things and desperately wicked."

Scarcely had the laugh subsided at this, when an old lady very imprudently said, "Ah, you may say what you like, but I feel that I'm commanded to take strong drink in the Scripture."

"Please tell me where?"

"Why, Paul said to Timothy, take a little wine for thy stomach's sake."

"Then, ma'am, I suppose your name is Timothy?"

"Oh, dear, no! ridiculous—how could you think my name Timothy?"

"Then how can you prove Paul spoke to you?"

"You're a saucy man," said the old lady, getting cross. "I don't take strong drink as drink, but only as physic; and I advise every one to take it, for its very good for physic."

"Excuse my asking a strange question," said the man, and don't think me rude, but indulge me with an answer. Can you, ma'am, solder a tin pot?"

"Mel'solder a tin pot? why the man's mad! I know nothing about mending tin pots. Though I know how to use them properly. Of course, I should spoil a tin pot if I attempted to solder it."

"So fear of spoiling a tin pot would keep you from trying to mend it; yet you have no such fear about prescribing a powerful physic, or poison, as you like it—to mend a God-erected form, that is the casket of an immortal soul!"

how bad a man a drunkard is—for you all know. Well, I was all that such a man ever is. Soon after my marriage, all my household furniture and clothes that would sell, had been parted with for drink. I kept no left but an eight-day clock that my mother left me, and this I did not like to part with. We lived then in a slow, crowded neighborhood, and as I paid no rent, my landlord threatened to seize—there was nothing to take but my clock.

My wife was sick, and laid on a wretched pallet; she could do nothing in helping me to save this last relic of decent furniture. A thought struck me. We lodged in a front parlor in the heart of London; there, no one knows or inquires for their next-door neighbor; so I closed the shutters, and when night approached, two drinking companions, thinking to get something for helping me, came to my house; we took the clock works out, and hoisting the case on our shoulders, as people carry a coffin, throwing an old sheet over it, we went, and people made way for us, thinking it an humble funeral. "Ah! that poor sick woman is dead," said a young girl as we passed. "I thought her husband's drinking would kill her."

These words struck to my heart—I looked up at the clock case, and the solemn face we were acting rushed full upon my mind—my mother's funeral seemed to rise in my thoughts—great drops of agony broke out upon my skin, and my knees knocked together. We passed on, however, without my speaking, for I could not speak. Oh, the load that seemed to press all at once upon my conscience! We reached the door of a pawnbroker's, and then hastily taking down our load, my companions, laughing, went in. I let them bargain: I had no heart to follow. While I stood at the door, a person passed and put a paper in my hand; I read a little by the lamplight. "Why not be a tetotalist?" Just then, my companions came out; one of them threw me the pledge-ticket, and then both decamped as fast as possible with the money. My first impulse was to run after them and rouse the neighborhood in pursuit, but the thought of the trick I had been playing, stayed me. I went home, miserable, cold, and hungry, to my sick wife. There was a lady with her, a stranger: she had relieved her wants, and now began to give me better relief in good advice; she saw the tract in my hand, and explained about the society to me. I signed the pledge that night in penitence and prayer. I got work through the good lady in a few days: my wife, when her mind was at ease, soon recovered her health, and from that day to this, I have been a prosperous man. God keep me humble and striving! The eight-day clock is now restored to a better home than it went from; and it never tells me and my family the hour, without also telling us of the misery of that night of solemn jesting.

"This, as nearly as possible, was the testimony of the speaker. Afterwards, there was the National Anthem sung; and then, cheerful, amused, encouraged, and strengthened in their good work, the people separated. And I need not say, that I learned one important truth. Among all the assemblages of the working classes that I ever saw collected, none ever equalled this in genuine good-humor, or surpassed it in propriety."

PROSPECTUS

OF THE

ALABAMA BAPTIST.

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

To illustrate and support the distinguishing doctrines and usages of the Baptist Denomination, will be a prominent 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 Convention.

To render this interchange of opinion frequent, and to have our domestic intelligence promptly thrown into circulation, it is obvious we must have a paper 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 respecting the operation of Bible, Missionary, Tract, Sabbath School and Temperance Societies. It is intended, also, that it shall present such views of Christian 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 BROTHERS, who enjoy the entire confidence 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 furnished to subscribers, at THREE DOLLARS per annum, payable in advance.

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

PRIVATE BOARDING.

MRS. R. STEVENS could accommodate several young Ladies with board for the present session; also, one or two DAY BOARDERS. Marion, Sept. 13, 1843.

A CARD.

A neighboring town has made the following offer to the patrons of an Academy in its vicinity: esteeming 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—it may not be inappropriate to advise them 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 my 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 head 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.

BLANKS

Of all description just printed and for sale at this Office.

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 patronize them. By so doing, we fortify our own free institutions; for all must admit that the great bulwark of our security is to be found in EDUCATION—the culture of the heart and head, the diffusion of KNOWLEDGE, PIETY, and MORALITY."

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

FAMILY MAGAZINE!

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

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

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

That a desire for information, and a taste for reading, have increased beyond all the most sanguine expectations of the men of the past generations could have predicted, is unquestionable; and numbers individuals, taking advantage of this mental craving, have supplied, in overwhelming abundance, 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 mightily with publications of the most demoralizing and ruinous tendency; one influencing nature of which, is to alienate the intellect from its proper home in the conduct and dispositions of thousands, among whom they are circulated. The object, therefore, of the present Magazine, is to furnish the heads of families, in the middle and humbler classes of society, as well as the youth of both sexes, with a work which will not merely possess the negative quality of not being injurious, but in which the positive one being really useful, will also be found that which will be traced in their minds, and become instrumental, it is hoped, to rendering them more happy in themselves and in their families—more useful in the various relations of life which they sustain—better members of society at large, and prepared to stand for a state of moral and intellectual perfection. One particular feature of this new Magazine will be a free and unobscured spirit, and a careful avoidance of political and controversial subjects in its pages, making it a work suitable for all who profess to call themselves Christians, and proper to be read at all times.

Such is the brief outline of the object and character of our new publication; to join in the promotion of the interest of which, we respectfully invite the Ministers and Christians of all denominations, assuring them that we will spare neither pains nor expense to make it worthy of their confidence and support.

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

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

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

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

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

AGENTS WANTED THROUGHOUT THE UNITED STATES.

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

ROBERT SEARS,

No. 122, Nassau St., New York.

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

READ THIS!

ELEGANT PREMIUMS

FOR SUBSCRIBERS!

A VERY LIBERAL OFFER.

An easy method to procure a copy of 'Sears' Bible Biography,' or 'Wonders of the World.'

Any person either subscribing himself, or procuring a new subscriber to 'Sears' Family Magazine,' for one year, and remitting \$3, current funds, free of all expense, to the publisher, shall receive a copy of that periodical for one year, and a volume of either of the above works, to be kept subject to his order.

Any person procuring 5 subscribers to the above work, for one year, and remitting the money, (\$10) free of all expense to the publisher, shall receive two copies of Bible Biography, or two of the Wonders of the World, or one of each, or one set (3 volumes) of the Pictorial Illustrations of the Bible, which sells for \$6.

Any person procuring 3 subscribers, and remitting \$8, (free of expense) shall be entitled to two copies of 'Bible Biography,' or two of the 'Wonders of the World,' or one of each as they may choose.

March 18, 1843.

A Christian Father's Present to his Family.

HOLIDAY GIFT FOR THE YEAR MDCCXLIII.

A Book for every Family in the U. S.

AGENTS WANTED.

\$100 given for every hundred copies sold!

AGENTS—responsible men—wanted in every town and village in the United States and British Provinces, to sell 'SEARS' BIBLE BIOGRAPHY,' the most splendidly illustrated and cheapest work ever issued on the American Continent, containing several hundred Engravings, entirely new and original, designed and executed by the most eminent artists in England and America. Cost of preparing the work \$5,000. This beautiful and important work contains upwards of 500 pages royal octavo, is printed from new stereotype plates, handsomely bound, gilt and lettered, and retails readily at the low price of \$2.50 per volume. The following extract is from a lengthy review written by the Rev. W. C. Brownlee, D. D., and is the only one out of several hundred recent recommendations, from the clergy and the press, that the work has already received:

New York, Aug. 9th, 1842.

"This is beyond question, one of the most ele-

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

W. C. BROWNLEE.

A VERY LIBERAL OFFER.

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

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

ALSO IN PRESS.

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

SEAR'S WONDER OF THE WORLD.

IN NATURE, ART AND MIND.

Comprising a complete Library of Useful Knowledge, and illustrated by MORE THAN FIVE HUNDRED ENGRAVINGS; consisting of Views of Cities, Edifices, and other great works of Architecture, Monuments, Mechanical Inventions, Ruins, Illustrations of the manners and customs of different Nations, Religious Rites and Ceremonies, Volcanoes, Curiosities, Trees, Beasts