

The Alabama Baptist.

Edited by an Association of Brethren.

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

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TERMS.

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CIRCULAR OF THE

ALABAMA BAPTIST ASSOCIATION.

We propose, in this address, to set forth some of the reasons for our adhering to 'Strict Communion,' though the limits of a Circular forbid our noticing but few.

It is admitted by all denominations of Christians, with the exception of one, that the Sacrament of the Lord's Supper is of perpetual obligation; and that it was designed, by its Founder, to be one of the visible expressions of our faith in his blood; and of our fraternal love to his followers. Though the communion of saints, properly speaking, is of larger extent, comprehending all those sentiments and actions by which Christians are especially united together, the joint participation of this ordinance is universally acknowledged to constitute one branch of that communion, so important a part, indeed, has it been considered, that it has usurped the name of the whole; and when any dispute arises respecting the 'terms of Communion,' it is generally understood to relate to the terms of admission to the Lord's Table.

The general opinion and practice in all ages has been, that something more than conversion, or Christian character, was necessary to this ordinance; that Baptism, soundness in the faith, and a regular walk of holy obedience, were Scriptural and indispensable terms of communion. Upon the above principles the Churches of this Association have acted from their first organization to the present time; and, in proof of the correctness of which, we are willing to appeal to the Law and to the Testimony. 'God is a God of order.' Baptism, in the Christian economy, was first instituted, John i. 33, Mark i. 1-5. When the Sacrament of the Lord's Supper was instituted, none but the disciples of Christ were participants. Matt. xxvi. 26. And certainly they were of the number that justified God; and if so, they were baptized, Luke vii. 29.

Of the Church in Jerusalem it is recorded, 'Then they that gladly received the Word were baptized.' And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.' Without describing all the churches planted by the apostles, we may, with confidence, affirm, that there is not a single example, nor solitary precept, in the New Testament, which authorizes the unbaptized to commune at the Lord's table. It follows, then, of course, that those who invite such, do it without authority from God's word. If all in the apostolic age were previously baptized, and we should admit to the Lord's table those who have not been, we should then reverse the order of the New Testament, and be guilty of an innovation. The grand anti-christian apostasy was brought about by eight deviations from apostolic practice; and the principle, that the church has a right to alter or dispense with a divine command, is a basis broad enough to bear up the main pillars of popery.

We come now to the inquiry, *What is Christian Baptism?* 'The Baptists,' says Mr. Benedict, 'have ever held, that a personal profession of faith in Christ, and an immersion in water, are essential to baptism.' The persons that John baptized, were taught to believe on him that should come after him, that is, on Christ Jesus. Acts xix. 4. To confess their sins.—Matt. iii. 6. 'To bring forth fruits meet for repentance.' Matt. iii. 8. And were baptized in Jordan, and in Enon, 'because there was much water there.' John iii. 23.

The commission of our Lord to his disciples was, 'Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.' The uniform example of the apostles, is an inspired explanation of the commission under which they acted. In their example, we have 'One Lord, one faith, one baptism.'—Eph. iv. 5. 'And they went down, both into the water, both Philip and the Eunuch; and he baptized him.' Acts viii. 38. 'Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life.'—Rom. vi. 4.

In the examples recorded in the New Testament, we know of none but believers who were baptized; nor do we know of any mode except immersion. But, lest we be thought to be dogmatical, we will subjoin a few quotations from the most learned pederbaptist authors.

Dr. Mosheim says, 'Baptism was administered in the first century without the public assemblies, in places appointed for that purpose, and was performed by the immersion of the whole body in water.'

Calvin says, the very word baptize, signifies to immerse; and it is certain that immersion was the practice of the ancient church.

'Prof. Stuart, after citing the testimony of many ancient writers, says, 'But enough; it is a thing made out; viz. the ancient practice of immersion.'

Dr. Whittey says, 'Immersion was religiously observed by all Christians for thirteen centuries.'

Mr. Robinson. 'Though there were a great number of histories of the baptism of adults, yet there is not one record of the baptism of a child, till the year 370, when Gallatus, the dying son of the Arian Emperor Valens, was baptized by order of the monarch, who swore he would not be contradicted. The age of the prince is uncertain; and the assigning of his illness as the cause of his baptism, indicates clearly enough, that infant baptism was not in practice.'

We might quote many pederbaptist authors who testify to the same facts, but our limits forbid. As the world is now divided, before we can adopt the principles of open communion, we must reject baptism as a term of communion, or admit infant sprinkling to be christian baptism. But the pederbaptist world admit, that baptism is a prerequisite to church fellowship, and consequently to communion; and were we to admit any but immersed believers to the Lord's table, we should do what they will not, that is, admit those who we do not believe have been baptized; and should further, virtually acknowledge the validity of infant baptism.

Properly speaking, there is no such thing as unrestricted communion. Illustrations:—Those who believe in the doctrine of the Trinity, will not commune with those who call themselves 'Disciples,' commonly called 'Campbellites.' None with Universalists. None with the Quakers, or Friends, notwithstanding their acknowledged piety, because they reject baptism. Nay, more; pederbaptists do not commune with the infant members of their own church! All denominations have fixed bounds to the Lord's Supper, beyond which they will not go. 'This true, that the circumference of some churches is larger than others. And is it charitable, or liberal, to censure us for adopting the Bible as our limit?

The second term is, 'Soundness in the faith.' 'A man that is an heretic, after the first and second admonition, reject.' Titus iii. 10. No church, we suppose, would be so palpably inconsistent, as to reject a man for heresy, and then commune with him before he is reclaimed and restored. And we could not conceive of a greater inconsistency, than for a church to commune with persons who hold to errors for which she would exclude one of her own members. Hence the inconsistency of open communion appears most glaring. For illustration:—If any Baptist Minister were to embrace the principles, in toto, of any other denomination, and publicly and fearlessly advocate them, as every minister should what he believes, he would be rejected, and after rejection, he would not be admitted to commune with that church till restored. But the principles of open communion, if adopted, would compel us to receive those who hold to, and advocate doctrines for which we would exclude our own brethren. And, vice versa, whenever a minister of any other denomination embraces and advocates the sentiments of the Baptists, he, too, is excommunicated. But at their next sacramental season, they invite those that believe and preach the same doctrine for which they excommunicated one of their own ministers!

The third and last term of communion is, 'A regular walk and holy obedience to the Gospel of Christ.' 'I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat.' 1 Cor. v. 11. 'Now, we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.' 2 Thes. iii. 6. It is obviously the duty of the church to exclude all such disorderly persons, not only from having a name in the church, but also from its privileges; and such persons should remain in exclusion until they reform, and are restored. It is sometimes the case, that such excluded persons join another denomination, without restoring themselves to the fellowship of the Church that excluded them. Now, upon the principle of unrestricted communion, the church that cut them off, must admit them to the Lord's table! and is called bigoted, self-righteous, illiberal, &c. if she does not invite them!

How far would the advocates of free communion have to go? If it be answered, 'admit all who will come,' then we must receive and sanction all the heresies and corruptions that exist under the name of Christianity. 'What communion hath light with darkness, and what fellowship hath Christ with Belial?' But it is said, 'All orthodox Christians.' We ask, who are orthodox Christians? All denominations disagree in faith and practice; and all cannot, therefore, be orthodox. There are about as many standards of faith as there are denominations. 'The Baptist have ever said, 'Give us the Bible, and let us alone.' And we believe, that none are correct only those who conform to apostolic precedent. And such we will cheerfully receive.

We will now notice some of the most plausible objections, which are often urged against the sentiments we have advanced. 1st objection. 'It is the Lord's Table, and therefore, we have no right to hinder those who wish to approach it.'

'That it is the Lord's Table is the appropriate and sufficient answer to this objection. Were it ours, we might admit the objector and all his friends; but since it is confessedly the Lord's Table, we dare not welcome it to only such as he invites.' And whenever it shall be shown that Christ, or his apostles invited the unbaptized, we will go and do likewise.

2d objection says, 'We conscientiously believe ourselves to be baptized. You are not the judge—to our own master we stand or fall.'

'This is equivalent to saying, that an individual ought to be admitted to church fellowship, because he thinks himself entitled to that privilege, without any reference to the opinion which the church may entertain on that subject. It requires no argument to prove the absurdity of this position. That there must be an agreement in sentiment between a church and a candidate for admission to its privileges; and that the church must necessarily judge of the candidate's qualifications, are both self-evident and scriptural truths.' 'Him that is weak in the faith receive ye, but not to doubtful disputation.' Rom. xiv. 1.

3rd objection, charges us with causing a division between the children of the same Heavenly Father.

To which we reply, that a strict adherence to New Testament principles is not schism; but the only possible mode of resuming and perpetuating christian union. That those who have departed from apostolic precedent, are guilty of the sin, and not those who strictly observe it.

4th objection states, that to withhold the Lord's Supper from those with whom we unite in other acts of christian worship, is a palpable inconsistency.

To which we reply, that christians may cooperate with all men as far as they go right. Illustrations. A whole assembly may worship God together. All men may unite in supporting the poor, which is a christian duty. The Universalist, nay, the infidel, may with the christian unite in publishing the Bible, without the christian's sacrificing his principles.

5th and last objection, that our limits permit us to notice, says: 'The saints will all commune together in Heaven, and ought therefore to do so on earth.'

In answer we reply, that we rejoice in the anticipation of that perfect union, and unimpeded fellowship, which the saints in Heaven shall to all eternity enjoy. There we believe that those who die in infancy will be among the happy participants; but we can not, for this reason, sit our children down to the Lord's Table here. The revealed will of Christ, and not what will take place after death, should be the only man of our counsel. And we are certain that in Heaven no commandment will be esteemed trifling or non-essential.

The learned authors of the History of the Dutch Baptist, of the highest official authority in the Dutch Reformed Church, say, 'The Baptist may be considered the only christian community that has stood since the days of the Apostles, and as a christian society, which has preserved pure the doctrines of the Gospel in all ages.' In conclusion, we exhort you to hold fast till He come.—Keep the unity of the Spirit in the bond of peace. And the God of peace shall be with you. Amen.

From the New York Observer.

PASTORAL VISITS.

Of their importance it is needless to speak. The people feel it, and pastors acknowledge it. People sometimes feel their importance, from the want of them, and pastors sometimes acknowledge the same without taking measures to remedy the evil. But a word or two on the subject when its necessity is admitted and felt, may not be in vain.

1. Let pastoral visits be systematic. It is well to have a catalogue of the congregation and to call on each family in regular order, only deviating from that order, when sickness or some other Providence shall dictate another course. By pursuing this plan, a pastor will avoid even the appearance of partiality, and will not be in danger of overlooking some whose residence may be obscure, and who are, on that very account, more anxious that the minister should look them up.

2. Let the visit, in general, be short. Many reasons might be given for this hint. A pastor has not time for long visits if he calls on all. The family may not have time to receive a lengthened call.

3. Let the visits be strictly religious. This the people expect. There are times and seasons when social visits may not require the whole time to be devoted to the subject of religion. But pastoral visits are designed solely for the spiritual good of the people, and they expect that their minister will come directly to their hearts with the love of Christ in his own, and that he will while he is with them, labor affectionately and earnestly for their souls. Hence, while it is desirable that his conversation should discover a lively interest in all that concerns the temporal happiness of the family, it is of higher importance that they should feel that he is the servant of God who has come in Christ's name to speak with them of eternity.

4. Notice the children. It is scarcely possible to lay too much stress on this point. Their souls are precious. The parents may frequently be reached through them, when they cannot be approached directly. Learn and remember the names of the children.

This will become easy by habit. Parents are gratified as well as the children when they perceive that the pastor calls his lambs by name.

5. Make a personal friend of each parish-member. This is easily done. And the stronger the hold a pastor has on the affections of his people, the more powerful will be his instructions, and the more successful his efforts to do them good.

6. Do not let pastoral visitation interfere with suitable preparation for the pulpit. The preaching of the word, is the first great duty of the minister of the gospel, and no labors out of the pulpit, will compensate for carrying unbeaten oil into the sanctuary.

THE CONTRAST OF DEATH.

Such is the contrast of death! Such are the ends of the righteous and the wicked!—Forever the text hangs between them, like the pillar of cloud and fire between the Israelites and the Egyptians—its dark side towards the one, and its brightness and glory toward the other. 'The wicked is driven away in his wickedness, but the righteous hath hope in his death.' So God's word assures us, and the death bed scenes of earth confirm it. Go and visit those scenes, and you may see and feel for yourself that it is true. Here is a Judas, rushing by suicide into eternity, and there an Elijah, waited to glory in a chariot of fire; here a Julian, dashing his own blood in malignant hatred against the heavens, and crying out with gushing teeth, 'Thou hast conquered, O Galilean,' and there a Stephen, praying with his last breath for his murderers, and sweetly falling asleep in Jesus; here an Antiochus, dying like Herod, by horrible and putrefying disease, while impiously attempting to falsify the predictions of the Bible, and there an Ignatius, calm as a child while the lions are upon him, or a Polycarp, rejoicing in the flames that consume him; here a Hobbes, by his own admission, 'taking a fearful leap in the dark,' and there an Augustine saying, 'I am fast going to a crown of glory; here a Hume, passing from time to eternity in such fearful horrors as to terrify his attendant; and there an Addison, calling, with a heavenly smile, his friends, to 'come and see how a christian can die; here a Paine, dying in mingled agony and despair—now uttering fearful execrations, and now calling in anguish on the name of the Redeemer, and there a Baxter, speaking of his 'wondrous journey,' and saying, 'when the very agonies of death are upon him, 'I am almost well; here a Spira, in the immensity of his anguish, wishing himself in hell, that he may know the worst that is before him; and there a Scott, saying in his departing moments, 'This is heaven begun within me; or a Jenks exclaiming, 'Blessed dying! glorious dying! I have felt more happiness in two hours of dying, than in a whole lifetime beside; or a Payson, crying out with transport, 'the battle's fought—the victory's won forever! I am going to bathe in an ocean of purity, and peace, and blessedness—victory! victory! peace! peace! Thus pass the righteous and the wicked from the world, the one with calmness, with joy, with triumph; the other with fear, and trembling, and doubt, or with the more fearful certainty that they are passing only to the world of despair: the wicked are driven away in their wickedness—the righteous hath hope in his death! Well might Balaam shrink in horror from the thought of dying with the former! Well might he exclaim, 'Let me die the death of the righteous, and let my last end be like his.'

Rev. Tryon Edwards.

From the Christian Observer.

CAUTIONS TO CHRISTIANS IN REVIVALS.

'Christians! are you in a revival? You are then in a most solemn situation. Let me give you a few words of caution.

1. Take care of your hearts. Be very penitent for your past sins, your spiritual apathy and inaction. You are very guilty. You have wandered in that dark cold night which is now passing off. Your moral sensibilities have been benumbed by its chilling influence. Be very humble. Lie in the dust before God. Feel that you constantly need His grace to sustain you in duty and in the path to heaven. Be very thankful.—What hath God wrought for yourselves, for your Christians friends' and for the impenitent? Set a high value upon the revival, lest God deprive you of this blessing, if you undervalue it. Remember that you are only instruments, but that you are really instruments of carrying forward the work. If you do not your duty, the work will stop.—If you don't trust in God for divine help, the work will stop. Oh! Christians take care of your hearts. Be very humble, holy, penitent, believing, and let your hearts constantly fall of the work.

2. Take care of your conduct. Show the appearance of evil. The world watch you now more closely than ever, and God more closely than they. See that you give the world no occasion to speak evil of you, and that you do not offend God. Let your conduct be the index of a pious heart. Let your conduct be so circumspcct, so blameless, so holy, that it will be evident of the realities, and power of the Christian religion, that it will condemn impenitent professors and non-professors, and throw them into constant distress for their guilt and danger.—Oh! sinners watch you; God sees you.—Take care of your conduct. If you are ungodly now, none but God can tell the injury you will do to religion and perishing souls. Take care of your conduct, or many will stumble over you into hell.

3. Take care of your duties. This work will stop, if you shrink from your posts. It will continue and be powerful if you are faithful. Neglect no duty. Defer no duty to the morrow which God requires to-day. You must speak often to Christian friends—often to impenitent sinners. Oh, how great their guilt and peril. They will be in hell, in hopeless despair unless they repent. Speak often and kindly to them—tell them plainly that they stand on the brink of hell—on that crumbling verge which hangs over the fiery lake. That the troubled billows are fast undermining their foothold.—Ah—they will soon plunge. Warn them off. Take them by the hand and lead them. Do it quickly or you will be too late. Oh! their footing fails! Pray, pray, pray for the life of their souls! None but God can save them. Stir up yourselves and take hold on God. They are sinking—pray in faith, in earnest, agonize, plead with God, and rest not till you see him stretch out his saving arm and catch them as they are sinking into hell. He will hear you if you pray. If you have faith he will convert souls. Do you believe it? Then pray and give God no rest—then urge sinners to flee from sin and ruin, and give them no rest till they come to Christ.

4. Take care of your words. You can not pray too much. Be careful what you say. Don't say that you are stupid and can't feel so much as you want to. It is false. The professor who says this, feels more than he wants to feel—more sense of guilt in not coming up to the work. It is his excuse for neglecting what he knows to be duty. It is sin for him to feel and say so; you stupid in a revival? Why don't you give up your hope? What is your hope good for?

If you can be so stupid now, I had almost said you can be stupid in hell! But no.—There will be no stupid impenitent professors and non-professors in hell. It will torment them in hell to think that they talked about their stupidity so unfeelingly in revivals, and so coldly said they wanted to feel and could not. Ah! they will feel enough in hell.—Are you stupid in a revival? then give up your hope and attend the anxious meeting. Seek God before it shall be forever too late. It may be that the revival is receiving a temporary suspension. It is because you and other Christians are becoming less faithful in prayer and effort. Do you say you feel and pray as much as ever? I doubt it if you have ever been awake. You do not seek in faith. You do not use the means of grace with sinners in faith. If you did you would not ask these questions.—Don't you think the revival is at a stand? Don't you think the revival is declining? Yes, I know it is declining in your hearts. That is the reason you ask these chilling questions. Oh, awake, or God will frown on your soul. I say take care of your words. Christians, when they talk as you now talk, dishearten one another—communicate to each other their unbelief. Oh, they do immense injury by these questions. I say take care of your words, or you will talk down the revival. Awake! rouse every Christian to duty. Labor with all your might, pray with your whole heart; then shall the work go forward. But remember what I say—Take care of your words!

THE EXAMPLE OF CHRIST.

'Follow me,' says the Saviour. How reasonable this requirement! To be a Christian is to be Christlike. Is it not then, dear youth, important that we, who have professed to be Christians, should no longer measure ourselves by old professors; but should take Christ as our standard, and strive to follow Him? How holy his life! How lovely his example! O, let us try to get nearer to Him, that our characters may be more and more assimilated to His. Let us consider for a few moments some of the traits in His character which we should try to imitate.

He glorified God. In his prayer he says, 'I have glorified thee on the earth; I have finished the work which thou gavest me to do.' So we ought to strive to glorify our Heavenly Father by doing every duty which he has given us to do—by sweet submission to all his will—by firm reliance on him for all our support, and by so regulating our conduct by his word, that the world may take knowledge of us that we have been with Jesus.

He went about doing good. In trying to promote the present and eternal good of our fellow creatures, a broad field is presented to our view in which we are to labor. There are kind words to speak—there are sad hearts to comfort—there are tears to wipe away—there are hungry to feed—there are poor to supply with the necessities of life—there are careless sinners to warn—there are mourning penitents to direct to Jesus—there are feeble Christians to encourage—there are heathen to be cared for and taught—there are missionaries to pray for and support. In a word there is constant employment in this field for all willing hands and hearts.

He was self denying. He denied himself that he might set the way of life before us poor, perishing, guilty sinners; and he commanded us to 'deny ourselves, take up our cross and follow him.' Are we obeying him? Are we denying ourselves of everything that is hateful in his sight? Are we making every sacrifice we ought for the advancement of his cause? Let conscience answer. Do not we my sisters, indulge in much needless expenditure for dress for the sake of outward appearances, that would, if given in charity to the missionary cause, honor our Master and soon meet his approval? Would not our own hearts condemn us if we let conscience speak? Can we longer refuse to deny ourselves when Christ has done so much for us—when his cause needs our whole attention and aid—when sinners are perishing—when dying untaught; O, shall we refuse a little sacrifice—a little self denial?

He was weak and lowly in heart. All the perplexities, trials, toils and cares of earth—all the slander, opposition and persecution of his enemies, had not power to ruffle the sweet serenity of his spirit. How unlike him are we when we permit pride, anger, impatience, unkind feelings and hateful passions to agitate our bosoms! May you and I, and all of us, possess this meek and lovely spirit of our Master.

He often retired to hold communion with his Father. We must follow him in this. Prayer is the Christian's vital breath; we need to come to the throne of grace, and there to commune with our Father in heaven that we may gather fresh manna in strength on our weary journey way. We need to do this often; we have sin to confess—pardon to implore—strength to overcome our evil nature to beg for—guidance of the Spirit and persevering power to plead for—sinners to pray for, O, there are great and numberless causes why we should pray, and pray often.

He loved and prayed for his enemies.—'Father, forgive them, they know not what they do,' was his prayer for them even when he hung in agony upon the cross. Here is a lovely example for us. Cherish, cultivate with care this loving, forgiving spirit.

He was patient, he was compassionate, he was merciful. His was a perfect example, yea, the one altogether lovely. Let us endeavor to imitate him in all his imitable perfections, and follow him here, so that when death comes and calls us hence, we may be received into heaven, where we may see him and be made like him.

MARINETTE.

OBSERVATIONS OF OLD HUMPHREY ON HUMILITY.

I have observed, in passing through life, not only among men of the world, but also among Christians, that where one man has been disposed to practice humility, twenty have been ready to defend their own dignity.

If you offend a man, aye, a good man, too, such is human infirmity that it is ten to one, but he thinks more about the respect that is due to him, and the enormity of your offense, than he does of showing his humility and forgiving you. Now, I should often enough in the scripture that we should be clothed with humility, and forgive our enemies, aye, even those who trespass against us seven times a day, and repent; but in no one part of the Bible have I yet found that we are exhorted to stand up in defense of our dignity.

Think not, my friends, that I am making these observations to you more than to myself. No! Old Humphrey has as proud a heart as any one among you, and requires to be reminded of it as often as you do; a little humility is of more value than a great deal of dignity. And what is the use of bristling up, like a hedgehog, at every little injury we receive? He that punishes an enemy has a momentary pleasure; but he that forgives one has an abiding satisfaction.

From the Charleston Observer.

SOME THINGS MUST BE DONE.

I give you to-day the character of a beloved member of my church, who is a man of business. His engagements and cares are perhaps as numerous and perplexing as those of any man who will read this communication. This man is one whom I always depend on in the church; on the Sabbath he is always in his place; at the public lecture he is there; at the church prayer-meeting, whether at sunrise or nightfall, at morning, noon, or evening, at the religious conference, or church-meeting, he is there. He is called on to lead in prayer—he never declines; to give to objects of charity he is prompt and liberal. He is always zealously affected in a good cause. I have been in his family—No calls of business are ever permitted to interrupt morning prayers, no fatigue to shut out the evening devotions. I have often been a lodger in his house. He commences the morning with his prayers, and the sacred pages are traced by the lighted lamp long before his devotion can be disturbed by the bustle of the servants or the calls of business. I once asked him how it came about, that, with so many cares and perplexities in business, he could always be punctual in all stated and special religious duties. He replied, 'From the time I first received the grace of Christ, I have settled it, as unmovable as my Christian hope; that there are some things which must be done. These I do—and then do what else I can.' I need not add, that he was as efficient and distinguished in the prompt performance of all other duties as of his religious duties. He was as confidently depended on in everything where he had engagements.

I once attended this man when he was in expectation of a speedy death. All was calm; he would come in for no share of his situation; his thoughts all moved in one channel; the world had been professedly given up here it was proved; he quietly waited the issue. And he still lives to bless the church by his example and his active benevolence.

Now, every man, like this man, has settled it in his heart that some things must be done. Reader, what are those things which you do? By this determine your character.

PASTOR.

Never give a command, obedience to which you do not intend to enforce.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, December 9, 1843.

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All Baptist Ministers are requested to procure subscribers.

DESTRUCTION.—A minister in Wisconsin, writing to the Home Mission Rooms, New York, says: "For the last twelve months, I have been the only Baptist Minister in the County of my residence, comprising 720 square miles, uniformly and thickly settled."

The Rev. Benjamin Clark, of Cape Girardeau, Mo., states that Revivalists are everywhere enjoyed at all his stations. One hundred and sixty-two persons have lately been added to his churches.

THE AM. & F. BIBLE SOCIETY acknowledge the receipt of Ten Dollars from Rev. B. W. Hervey, five, from G. B. Jones, through the Nantuxia B. S.

GOOD.—Commodore Joseph Smith sailed from Boston harbor, in the U. S. frigate Cumberland, on Monday morning two weeks ago, for the Mediterranean. He received sailing orders on the Friday before, and all was ready to start on Sunday morning, having a beautiful day, with a clear sky and a smart westerly breeze, just the weather to fill a sailor's heart with joy. But the Commodore refused to violate the holy Sabbath by starting on his voyage, on that day.

OUR RULES.—Under this head, last week, we noticed the violation of the Sabbath by the Heads of Department in Washington, in calling on Marshal Bertrand, on the Lord's day. From this disregard of religion at the capital, it is pleasant to turn to the Governor's of several of the States, and observe in their proclamations for a day of Thanksgiving, the expression of decidedly evangelical sentiments.

Gov. Morton of Massachusetts, among other subjects for thankfulness, speaks of "the opportunities of instruction from God's word, and regeneration from the influence of His Spirit." Gov. Haines of New Jersey distinctly presents it as an object of prayer, that God "would pour out His Holy Spirit, until the land shall be filled by his praise, and the whole earth with his glory." Gov. Bouck, of New York, is still more earnestly evangelical. He presents it as the "crowning blessing" of the past year, that the Spirit of the Lord has revived the hearts of Christians, and brought to a saving knowledge many who knew not God.

EXAMPLES OF LIBERALITY.—At a recent missionary meeting in Philadelphia one brother threw into the collection \$50. Another pledged \$500 the present year. A third placed his name on the subscription paper, with the promise, "I will give one dollar a day, so long as the Lord shall prosper me." A young brother employed to report the proceedings of the meeting for one of the penny papers, intended to spend the compensation received in procuring an article of dress, but he was so much affected by the statements and appeals of the speaker, that he gave the whole to the Mission cause.

CHICAGO, ILL.—A second Baptist Church has been organized here, and the new meeting-house dedicated.

THE MILLER TABERNACLE, BOSTON.—When this monument of fanaticism and folly was erected, some ten months ago, it was the general prediction among the "wicked," that in less than eighteen months, it would be converted into a theatre. Already is the prophecy fulfilled; for on the evenings of the 20th and 21st ult., a Grand Musical Entertainment, by singers and players from the theatres, was given in the temple. Many pious, though deluded people in the city, gave large sums towards the erection of this sacred edifice.

READ, from the Tuscaloosa Monitor.—"The Sumter Total Abstinence Society have appointed a committee of five, to prepare a petition to the Legislature, praying for a repeal of laws granting license to retail intoxicating liquors to be drunk on the premises where sold. The petition is circulated for signatures. Other Temperance Societies throughout Alabama, are requested by the Sumter Society to cooperate in effecting the object proposed."

Rev. Dr. Hawks of N. Y. city is about to remove to Holly Springs, N. C. If he would remain, his people offered him a bonus of \$12,000, and a yearly salary of \$6000. He is deeply embarrassed by debts but refused the offer.

LARGE CHURCH.—Mr. Cogan's one of the Missionary churches at the Sandwich Island, is the largest in the world. It has embraced more than 8000 souls. The average of deaths, annually, is 250. The present number of members in regular standing, is 6,650.

THE NORTH AND THE SOUTH.—Mrs. Maria Moore, of Hartland, Conn., was recently convicted of having caused the death of a child, seven years old, by whipping. The child was living as a servant in her family. This crime is punished by confinement from 2 to 10 years in the State Prison.

N. B. Atkinson, of Sumter county, in this State, was lately sent to the Penitentiary, for 10 years, for causing the death of a slave.

In spite of many facts like the above, the Abolitionists pretend to say, that cases of cruelty like the former never occur at the North; and that in instances like the latter in the South, the guilty are never punished.

TO YONXO MEX.—Among the convicted at the late term of the Circuit Court, in Montgomery, was a young man by the name of John Archer, sentenced to 10 years in the Penitentiary, for negro stealing. He was gentlemanly in his address, and said to be of a highly respectable family in South Carolina.

When brought up for sentence, he made some very interesting and instructive statements. At the age of eighteen, he was a wayward, disobedient youth, and involved himself in such disgrace, that he ran away from home, abandoning a kind mother and tender sisters for the haunts of vice, immorality, and licentiousness. He remarked, that by treating his parents with disrespect and disobedience, and associating himself with the vicious of both sexes, he was brought to the bar of Justice, and at the age of 26, must go chained as a convicted felon, to a gloomy prison. He closed by warning every youth to take warning from his fate.

SNOW.—The sleighing is excellent in Massachusetts.

ASSOCIATIONS.

The General Association of the Baptists of Tennessee, held its second annual meeting at Rock Spring, Rutherford county, October 20-21.

After an address from the Moderator, the Rev. R. B. C. Howell, a collection was taken amounting to six hundred and eighty six dollars and fifty cents.

In the two Districts, East and Middle Tennessee, the aggregate of labors and results is as follows: 6 Agents, 11 Missionaries, 1452 missionary sermons, which have resulted in the reported conversion of 1854 persons.

The Executive Committee complain of the following impediments. Our readers will judge how far such complaints might be just in regard to Alabama and Mississippi.

1. "The difficulty of making known our appointments, growing out of the general want of a safe and speedy medium of communication."
2. "The want of funds. The Board has had no pecuniary means upon which to base its action. Consequently, when agents or missionaries have been appointed, they could have no satisfactory assurance of remuneration, and we are not surprised that under such circumstances of uncertainty, brethren are reluctant to leave their destitute families and rely upon the contingency that something may be sent up to your annual meeting, which, after months of suffering and privation, they may possibly obtain. With such prospects who can labor?"

3. "A want of general intelligence among the people, as to our practice, doctrines and designs. Our brethren must read more, and make more exertion in the cause of education."

4. "The open and uncomfortable condition of many of our houses of worship. The influence of this evil is felt to a most painful degree in retarding our labors, especially during the winter months. Were our houses tight, and a small amount expended in procuring stoves to warm them, the cold season would be found the most suitable time for religious efforts. At that period our citizens in the country have least business requiring constant attention, and could consequently give more time and thought to religion. Under existing circumstances nearly half the year is lost for religious purposes, and the remainder is doubtless less fruitful than it might otherwise be. We respectfully suggest the propriety of urging our brethren to improve, which they might do at a trifling expense, their houses of worship, and also of inducing them, where it can be done with convenience to build the requisite shelters and cabins, and hold camp-meetings annually."

The following are among the Resolutions passed:

Resolved, That each minister, and delegate, here present, be most earnestly requested to urge upon every member belonging to our churches, by the love of Jesus Christ, by the worth of immortal souls, by their accountability at the bar of God, and by every other scriptural and laudable consideration, that they awake from their great stupor, and engage in every good word and work, and that by the contribution of a part of their substance, all of which is the Lord's, to Foreign Missions, the spread of the Bible, to Education, to the Public Cause, and to Home Missions, they show their love to the blessed Redeemer, and their desire for the blessing of God, and to see the triumphs of the Gospel.

Resolved, That the improvement of the rising ministry, is of the utmost consequence to the success of truth, and that it is our duty, as a denomination, to bend our energies to accomplish that purpose to as great an extent, and as speedily as possible.

THE GENERAL ASSOCIATION OF MISSOURI. Held in Jefferson City, 20th of August and days following, its eighth annual meeting. The Introductory Sermon was preached by Rev. Isaac T. Hinton, Uriah Schree, Moderator, and I. T. Hinton, Clerk. Among the most important items of business, we notice the appointment of a Committee to receive the donation of Dr. William Jewell, of \$10,000, in order to establish a College and Theological Seminary.

Said committee also reported a resolution favoring the locating of the institution within five miles of the Missouri River, not east of Jefferson city, nor west of Glasgow, according to the wishes of a majority of the donors of \$100 and upwards. A resolution was passed recommending that the Missouri Baptist be published conjointly by the Missouri General Association and the Illinois Baptist Convention. Reports on Foreign Missions and the Depository were presented.—\$359.34 for all purposes, were raised during the year.

THE MISSISSIPPI RIVER BAPTIST ASSOCIATION, held its first meeting with Bethel Church, Wilkinson county, Mississippi. The Association embraces churches in Louisiana also. H. Wall, Moderator, and A. W. Poole, Clerk. There are eight churches, 6 ordained and one licentiate minister, and 707 communicants. The minutes embrace the articles of Faith and a Digest of Letters. Thanks to Bro. A. W. Poole for them.

THE CONFLICT FOR THE WORLD'S CONVERSION is the title of an earnest appeal which we have received from the Secretaries of the American Tract Society, from which it appears \$25,000 are wanted for foreign distribution. For the Mahatma people 28 tracts and books have been approved; for the Tamil 171; for the Telugu (for whom a mission of the Lutheran church has recently been sent out) 36; for Orixa 24; at Calcutta, in various languages, 65; for the large missions of the General Assembly's Board in Northern India, (who alone request \$3000) in five languages, 71; to which may be added for Burmah, Aracan, Assam and India 92. Dr. Alexander, of Princeton Theological Seminary, recently remarked, that he knew of no society which was accomplishing a greater amount of good than the American Tract Society, and the Hon. Heman Lincoln, Treasurer of Baptist Board of Foreign Missions, remarked, at a meeting in Richmond, Va. that he considered its operations unsurpassed in importance by either the Bible or Foreign Mission cause.

THE "STRIPED PIG" IN ALABAMA.

This animal, so celebrated in the annals of temperance in Massachusetts, has made his appearance in Marion. Numbers of the red-faced, fully armed of Natural History have paid their respects to him, and consider him an extraordinary curiosity! His ran is on Main street, nearly opposite Messrs. Cooke's Hotel, and the price of admission is only twelve and a half cents a head—no deduction for visitors under 12 years of age; for all who go to see the monster, are regarded as children.

It is our duty, as friends of the public, to add, that the examination of his Swinehip is not unattended with danger. Many individuals who have gone often to his domicile, have been seized with Fever, Ophthalmia, Paralysis of the extremities, congestion of the brain, insanity. Some have been attacked with Hydrophobia, and, strange to say, instead of barking like a dog, they grunt like a hog, lie down in the mire, and are greatly afflicted with somnolency.

Our Council, in spite of their love of Natural Science, appear to consider this show as inimical to the public morals, and have fined the Proprietor, but the gentleman feels his duty to continue the exhibition, in defiance of law and of the most emphatic expressions of public sentiment.

MEETING OF THE ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.—This body, according to the papers recently arrived in the Caledonia, met for the second time, since the secession in the City Hall, in Glasgow, October 17th, and continued its sittings until the 25th. The attendance of Ministers and Elders was very large. Rev. Charles Malan, of Geneva, was present. The Marquis of Breadalbane & the Hon. Fox Maule, were also present, and received marked demonstrations of respect. Dr. Thomas Brown, of Glasgow, was on motion of Dr. Chalmers, elected to succeed him as Moderator. Dr. B. insisted, on taking the chair, that "we are the true Church, that was originally recognized by the state." A letter was received from Sir James Graham, acknowledging the receipt of the Address to the Queen, intimating satisfaction with the tone of the Address; but, at the same time regarding the Free Church as a body of seceders.—From a report of the Committee on Collections, it was made to appear that in four months £400 more were given by the Free Church, than by the entire establishment during 1842. Addresses were delivered by Dr. Wilson, of Bombay, and Dr. Malan, of Geneva. Deputations from the Reformed Presbyterian and the United Secession Churches were received, and a committee appointed to consider the propriety of the latter for a union. Statements were made, showing that the spirit of persecution still breathes among the hills of Scotland. From the report of the Building Committee, it appeared, that 700 churches were required at a cost of £250,000, and that £206,700 in money and materials, had been distributed. Dr. Chalmers made an address on Finances, and closed it with announcing the donation of £1250, by Wm. Campbell, Esq. of Glasgow. Thanks were voted to the friends of the Free Church, residing in America, and a deputation was appointed to visit the U. States, in order to raise money and excite sympathy.

Be sparing of reproof. Much talk weakens authority.

POPERY.

In our last, we spoke of Romanists as designing to make Popery the religion of the United States, and we closed with the question, can they do it? In reply, we do not affirm that they can, but we do maintain, that there is danger of their acquiring a footing in our country, which may some day threaten the subversion of our civil and religious liberties.

There is always danger where an enemy is regarded with contempt. In such a case, you see indifference and carelessness on the one hand, and unremitting activity and progress on the other. There is no inherent virtue in our republican institutions to preserve themselves uncorrupted and intact; there is in them no innate power to stand without support; to remain perpetual safeguards of our right to life, liberty, and the pursuit of happiness, independent of the watchfulness of a jealous people, who shall take the alarm at the first intimation of danger. No, ETERNAL VIGILANCE is the price of liberty, and the incurable supineness, the profound slumber of multitudes over the insidious designs and fatal plans of Popery, furnish just cause for apprehension.

The character of the agents, employed by the Pope to prosecute his machinations against us, is a subject of danger. The most successful promoters of Popery have ever been the Jesuits. A glance at the history of this order may serve to show what we have to fear from it in the United States. It was instituted about 300 years ago, in 1540. They admitted men by degrees, and no one could ever go through these, and become a Jesuit before the age of thirty. By this time, they knew their men, or rather their tools. They had members among the high and the low, among princes and slaves, in all countries, of all languages, in all spheres of action. In less than a century, they spread themselves over the whole earth, and every part of the world was more or less subject to their control. They swayed the courts of princes, made kings their pupils, nobles their tools. Every throne in Europe, most of the Indies, the empires of Japan and China, and the greater part of South America were under their control. It seemed as if, in a short time, they would seize the wheels of the world, and themselves rule the destinies of the earth. Such men as these are not to be despised. They have but two things to do, to secure an ascendancy in any and all countries; first, to gain the confidence and control of kings, princes, and great men; secondly, to supersede and direct the systems of education. By these two means they aim to subjugate the world to the Papal faith. Now, these are the very men whom His Holiness is sending forth against us, beasts of prey, ravening and fattening on the spoils of society. At this moment, there are several hundreds of Jesuit priests dispersed over our land. They preside over the Catholic Colleges and Seminaries, and are aiming to bring the common schools of the United States exclusively under their control. Is there no danger from such men? Men whose extensive learning and consummate abilities are employed only to destroy the institutions we love? Who owe no allegiance, but to the Pope of Rome? Men whose abhorrence of our religion is equalled only by their hatred of our free government.

The following oath of allegiance is taken by every Jesuit priest, and proves Popery to be a most deadly enemy to our republican government. "I now in the presence of Almighty God, and the blessed Virgin Mary, and the blessed Michael, the archangel, and the holy Apostles, do declare that the Pope hath power to depose heretical kings, states, and commonwealths, all being illegal, without his sacred confirmation, and that they may safely be destroyed. I do renounce and disown all allegiance as due to any heretical king or State, or obedience to any of their inferior magistrates and officers. I do further declare, I will help all or any of His Holiness' Agents wherever I may be, and I will do my utmost to extirpate the heretical Protestants' doctrine and to destroy all their pretended powers of government."

For the Alabama Baptist.

TEMPERANCE MEETING.

MARION, MONDAY EVENING, DEC. 4, 1843.
The Society met according to adjournment. The President being absent J. R. Goree, Esq. was called to the chair. Rev. W. Mores opened the meeting by prayer. Rev. W. C. Crane was introduced to the Society, and delivered a very interesting address, in which he ably advocated the cause of Temperance. He was followed by remarks from H. Davis, Esq. I. W. Garrett, Esq. Rev. W. Mores, and J. R. Goree, Esq. An opportunity was then given for persons to come forward and sign the pledge. The result was, eight names were added to the Society.

It was moved and seconded, that seven delegates be appointed to represent this Society at the Temperance Convention, to be held in Tuscaloosa, on the 27th of this month (adopted). The following persons were then elected, viz. Dr. O. L. Shivers, S. S. Sherman, R. E. Love, W. A. Strong, Rev. J. H. DeVotie, J. B. Moore, Jno. Patrick. Moved and seconded, that a majority of the delegates have authority to substitute other persons delegates in place of those of their number who cannot attend—(adopted). On motion, the Society adjourned to meet at the Methodist church, on the first Sabbath evening in January.

The Executive Committee appointed Rev. Jas. H. DeVotie to address said meeting—Jno. R. Goree, alternate.

The meeting was closed by prayer.
J. C. LAMAR, Sec'y.

For the Alabama Baptist.

TO THE MEMBERS OF THE ALABAMA BAPTIST CONVENTION.

The undersigned, having been requested to examine the accounts of W. Carey Crane, Treasurer of the Baptist Convention of Alabama, from November 1841, to March, 1842, certify as follows: That Mr. Crane's accounts were kept in due business form, and strictly in accordance with the ordinary rules of financial and conventional transactions.

1841. CASH RECEIVED.
Nov. 15. From all sources at Talladega for F. Missions. \$110.00
" Domestic Missions, 40.00
" General purposes, 35.12
1842. Feb. 22. From D. P. Bestor, late Treasurer, for Foreign Missions, 574.50
" Domestic Missions, 510.06
" A. and F. Bible Soc. 513.12
" General purposes, 38.12
" Balance not acc'd for, 66.20

\$1885.12

They find by reference to Mr. Bestor's letters, now in Mr. Crane's possession, that \$1633.68, were in the Treasury, Nov. 1841, and when paid over, \$66.20 were added, but not accounted for, as above. They find on examination that the following sums were paid out.

1841. CASH DISBURSED.
Nov. 15. Paid Clerk, as per order of Convention, V. 1, 30.00
" Printing Minutes, V. 1, 50.00
" Paid Clerk for Mrs. C. Holcomb, V. 1, 25.00
Nov. 23. Paid Nelson & Bates for printing 500 circulars, V. 2, 10.00

1842. Feb. 24. S. Lindsley 1st Quarter salary, as per General Order, V. 3, 100.00

Nov. 25. J. D. Williams, 1st q'r salary, as per General Order, V. 4 & 5, 150.00

Nov. 28. W. C. Crane, for Books for five Brethren, V. 6, 85.18
" Pollard & Gilmer, for Freight and charges on box, V. 7, 2.45

March 1. W. C. Crane, General Agent, as per order of Convention, V. 8, 83.33

March 2. Forwarded to A. B. B. F. M. (vide report), 636.50

" A. & F. B. Society, (vide Reports), 513.12

March 4. Paid over to R. C. Armstrong, Treasurer, 193.54

\$1885.12

They find in the Report of A. & F. B. Society, April, 1842, an acknowledgment of the payment to W. Colgate, Treasurer, of \$513.00, and in the July number, 1842, of the Baptist Missionary Magazine, an acknowledgment of \$536.00 paid to W. Colgate by W. C. Crane; by said Colgate paid to Mission Board. Subtracting \$1691.58 the amounts paid out from \$1885.12, leaves \$193.54, the amount acknowledged as paid to R. C. Armstrong, on page 13, Minutes of Convention, 1842.

H. TALBUD, Pastor of Baptist church, CUYUS PHILLIPS, Firm of Phillips & Munford.

A. B. McWHORTER, Deacon in Baptist church.

WM. M. LACY, Merchant.

JOHN WHITING, Cashier Branch Bank Montgomery.

Montgomery, Nov. 20, 1842.

The undersigned, appointed to audit the accounts of the late Treasurer of the Convention, Rev. Mr. Crane, testify that the above statement is strictly in accordance with his account book; which is properly kept, showing a general Cash Receipt and Disbursement, a Foreign Missionary Receipt and Disbursement, a Bible Society Receipt and Disbursement, and a General Purpose Receipt and Disbursement. They testify that the accounts have good and proper vouchers: showing that the late Treasurer paid out all orders, and over to his successor, all monies in his hands, in April, 1842; and that he incurred an expense of \$7.70 in discount, on funds paid out for Books, obtained from the North.

MILD P. JEWETT, J. H. DeVOTIE, W. N. WYATT.

Marion, Dec. 9th, 1843.

In submitting the above statement to the public, I deem it proper to state, that my book, accounts, and vouchers, excepting the public documents, which were in the possession of a member of the late board, have been before the Convention ever since April, 1842. All I now present, was presented to the Convention last year, and every paper was in this place at the last meeting. In making these remarks, I beg herewith to tender my thanks to the Convention, for the confidence reposed in me, in making me Treasurer in 1841. I am happy in the consciousness of having discharged every duty with the purest motive; and utterly ignorant of having ever designed to reflect upon others, or that a yiding I ever said or did in connection with my official duties, could or would wound another's feelings. May an all-wise Providence direct the future operations of the Convention.

W. CAREY CRANE.
Marion, Ala., Dec'r 4, 1843.

For the Alabama Baptist.

PARIAN CHURCH, Clarke co., Ala.

This church is the result of Missionary labor. It was constituted in the year of our Lord, 1839. By the want of regular preaching and discipline, it had become feeble and languid. Nearly two years had passed away without Baptist preaching even in the neighborhood. Saturday before the fifth Sabbath

of October, a meeting was commenced by brethren H. C. Leighton, B. W. Herrin, and S. Williams, which protracted seven days. There were sixteen persons added by baptism, and the work is onward. STEPHEN WILLIAMS.

Missionary Department.

CERTAIN SUCCESS OF MISSIONS.

It there is any thing towards which the eyes of pious men ever turn with peculiar and profound interest, it is the death of Christ. It was the burden of prophecy & the strength of hope to righteous men of old. On this theme Isaiah's hallowed fire burned with intensity. Since its occurrence, the church of God, by all her enlightened and spiritual members, has sung: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." In the modern astronomy the sun holds no more important place, than in pagan christianity is filled by the death of Christ. It is the great central truth of the system. A world without a God would not be more an object of commiseration, than a church of sinful men without a crucified Saviour. No tragedy compares with that of the upper room of Getsemane, of the Judgment Hall, and of Calvary. Yet there is something in the death of Christ far more moving and influential than its tragedy. The pious mind looks upon these remarkable sufferings, and asks their cause. Inspiration answers, the mysterious sufferer was drinking the wine of the wrath of God, was expiating human guilt, was redeeming sinners, was reading the wine press alone. God was smiting the man that was his fellow. The glittering sword of Eternal Justice was buried in the bosom of spotless innocence. If we reverently inquire what occupied the mind of this holy sufferer while in his agony, the word of God gives the answer. He was thinking of the glory of his Father. He was thinking of the preservation, unity, peace, purity and growth of his church. For a moment he thought of his aged mother, now perhaps a widow. At another time, he granted salvation to the only man that asked of him in his agony any favor, and bore the cup of blessing and of mercy to the parched lips of the dying thief. To the inquiry what sustained him in this hour, I answer, his divinity was his efficient support. But the Bible goes further. It lifts up the veil from the rational soul of this sufferer in that hour of shame and wrath—Paul has told us many a great truth and many a sweet truth respecting Christ. He says it was "for the joy that was set before him" that Christ endured the cross, despising the shame, Heb. xii. 2. "The joy set before him" was his joy in prospect of the return of countless millions of sinners coming home to Zion with songs and everlasting joy upon their heads. He looked down the whole length of the vale of coming years, and saw myriads returning to God. This sustained him. Indeed, long before Paul was born, Isaiah had published, "He shall see of the travail of his soul and be satisfied." And yet more plainly: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his day, and the pleasure of the Lord shall prosper in his hand," Is. liii. 10. And such a seed—a seed—compared to the drops of the morning dew for multitude—a seed, not of one generation, nor of one century, nor of ten centuries, but a seed that should serve him while sun and moon endure—a seed not mean or despicable, but a chosen generation, a royal priesthood, a holy nation, a peculiar people. Glory to God in the highest, that even now among those cast out in their blood, are millions of whom we may hope that Jesus remembered them in the tenderness of electing love, while he agonized in the garden and on the cross. Certain, certain is the universal spread of the gospel, because, seeing the kingdoms of the world becoming the kingdoms of the Lord was the bright vision that sustained the Saviour on the cross. We know that he has not died in vain. We know that he shall not fail, or be discouraged, until he have set judgment in the earth. We know that he never rejoiced in a thing of naught. He shall divide the spoil with the strong; because he hath poured out his soul unto death," Is. liii. 12. We are not called to preach salvation to a world for which Christ neither cared nor wept nor died. From everlasting, when there were no depths, before the mountains were settled, he rejoiced in the habitable parts of his earth, and his delights were with the sons of men, Prov. vi. 23, 24, 25, 31. On the cross his thoughts and his delights were the same.

This doctrine of the death of Christ—the foundation of all that brings hope to man, or glory to God. Hence the argument a fortiori was powerful, it is here. If a dying Saviour can redeem, a living Saviour can get the victory.

And when we send out pious missionaries, they go not to preach a Saviour whom they neither know nor love. Each of them has sung:—

I was stricken deer, that left the herd long since. With many an arrow, deep inflicted, My panting side was charged, when I withdrew To seek a tranquil death in distant shades. There I was found by one, who had himself been hurt by sinners. In his side he bore, And in his hands and feet the cruel scars, He drew them forth, and healed and bade me live.

If the pious missionary points the dying heathen to a Saviour, it is to a Saviour whom he knows, and whom having not seen he loves.—Rev. Dr. Planter.

CHINA.

HONG-KONG, China, May 24, 1843.
Dear Brother Buck—As it has been some time since I wrote to you, of course you would wish to know what I am doing, so I will give you a brief journal of two days; neither of which I intended to write for you, when the day was passing, but just now concluded to do so.
Sunday, 21st May, 1843.—This morning rose early, soon after the firing of the gun, which is at day break every morning—with my teacher, Chow, and went to a village called Seak-Tong-Chong, of the hakka dialect, about 14 miles west. I had a congre-

Poetical Department.

THE DAY OF REST.

BY N. L. FOSTER, ESQ.

Hail! holy Sabbath morn!
How welcome to the soul thy quiet rest;
Prelude to the calm which waits the blest,
When deathless life is born:
Hail! holy Sabbath morn!

This day the Savior rose!
No bars of death could hold him in the tomb;
The living God emerged in beauty's robes;
Heaven's gates were open—
The Almighty Savior rose!

How tranquil is this dawn!
All nature, hushed in heavenly quiet; first
Rekindling light illumines the eastern skies,
And over hill and dale,
Lights up this tranquil dawn.

Let man arise and praise—
With vocal nature join his voice in praise,
In praise of him who triumphed over death,
Let every creature praise,
The hymn of grateful praise.

And did our Jesus die?
What matchless love his holy bosom fired!
The Son of God, the friend of man expired,
And in the grave did lie:
For what did Jesus die?

For man the Savior rose!
Captivity he captive led; above,
Into his Father's courts, the realms of love,
Where pleasure's fountain flows;
And triumphed o'er his foes.

Praise to the Savior give!
In concert join, all voices great and small,
And hymn the praises of the Lord of all:
To him, by whom ye live
Praise to IMMORTAL give!

Hail! holy Sabbath morn!
How welcome to the soul thy placid rest!
A Sabbath without end, awaits the blest;
For deathless LIFE was born:
On this refulgent morn!

From the Connecticut Observer.

PARTING.

Not of the boisterous sea—
Not of the tempest's power—
Not of the long and weary way,
Speak at this sacred hour.

Not of the Pirate's steel—
God of the traveller, hear!
From our parting cup of love
Wring out these drops of fear!

Art Thou a God at Home,
Where the bright fescide smiles—
And abroad—upon the wave
'Mid danger's darkest wiles?

What though the eyes so dear,
To distant regions turn,
Their tender language in our hearts,
Like vestal fire shall burn;

What though the voice beloved,
Respond not to our pain—
We'll shut its music in the soul,
Until we meet again.

Farwell!—we're travellers all,
With due best love in view—
One rest, one everlasting home—
Sweet friends!—a sweet adieu!

H. L. S.

Miscellaneous Department.

THE TEMPERATE PRESIDENT.

BY H. C. K.

"Fine lecture! Smart young man that! Excellent remarks on wine—the scriptural argument for its use was remarkably well done—remarkably!" And the old gentleman almost smacked his lips, as he thus commented upon the temperance lecture to which he had just listened.

"Humph! said his companion, drily, 'who is this young man?'

"President of our Young Men's Temperance Society—flourishing young merchant—talented, too. Well, he is my nephew, James Tyler Foster; how he has described the evils of intemperance—done to the very letter. It was enough to wring out tears; don't you think so, Mr. Simms?"

"Very well done!" agreed Mr. Simms, gravely. "And what a pity it was he did not insist upon the only and sure remedy for such evils."

"He did, sir, he did!" answered the uncle with some warmth; "no rum, no gin, no brandy."

"Very well, as far as it went; but he did not say *anything* which intoxicates," remarked Mr. Simms, emphatically.

"No—yes, he did—of course he did not exclude wine—of course not, Mr. Simms. Why, our Saviour made wine. The excellent Paul advises a little now and then! Don't you suppose they knew, Mr. Simms. Yes, and the president of our Temperance Society not only argues for it, but he drinks it, too—and the little man drew himself proudly up."

"Whether the exulting tone which lurked in his voice, arose from the advice of Paul, or the example of the president, his nephew—or the hope that both of these examples might counteract the vagaries of his companion, Mr. Simms, who, at that early day, had dared to lift up his voice against every thing which intoxicates, we do not know, but certain it is, the little man thought he and his nephew stood upon the only tenable ground that any reasonable man could stand upon."

"An *very* sorry," was the only reply Mr. Simms made, and it was in answer to the latter clause of his remarks.

Such were some of the comments made upon the temperance address of Mr. James Tyler Foster, the president of the Temperance Society of Medville. Energetic and promising, he began to take an active part in the temperance movements of the day, and took the ground of the principles of that period. This effort gave universal satisfaction, and certainly his young wife, his sweet Bessie, was proud of the applause which the public seemed disposed to bestow upon her husband. She was the happy mistress of a happy home. What parlor so pretty as Bessie's, with its dark green carpet, its mahogany chairs, its rose wood centre table, and the pleasant light of its a-trial lamp! What closet so richly stored with wine glasses and decanters, and what decanters so fully filled—not certainly with wine.

O no, because her husband was a temperance man; but with

"The rich red wines of the sunny climes," without whose aid Mr. James Tyler Foster would never presume to entertain a guest, to eat a dinner, or retire to rest. Ah, Bessie felt there was no home like her's. Opportunity was not long wanting of testing the real value of the principles of the Medville Temperance Society. The patriotic Fourth came round, with its firing of cannon, and ringing of bell, and a 4th of July dinner was cooked; and as handsomely cooked as ever dinner was before. No ginsling, or brandy and water were allowed to whet the appetites of the expectant guests. These were all banished from the table, studded with glasses and decanters still. There were Madeira and Hock—here Burgundy and Port—the cup sparkled, and the toast went round; then did a little circle of gentlemen adjourn to a more private room, still to prolong the pleasure or the patriotism of the day. Wine and cigars, turn by turn, were drunk and puffed; all honor to the glorious Fourth. It was a late hour that Bessie watched for her husband's return. Who are the noisy throng that press along the street, singing and whistling and shouting? Why, one is Bessie's husband. He enters with a boisterous greeting, with a sparkling eye, and a flushed cheek. Bessie struggled in his hot embrace; a strange and sad feeling came suddenly across her spirit as the fumes of the wine cup breathed upon her cheek, and yet what had she to fear? There was no fear, there could be no fear for her: her husband was the president of the Medville Temperance Society.

Eleven years passed away—and what changes may not eleven years bring over society, over homes and hearts. Behold a black, one story house on the south side of a large, bleak burying ground, in the remote environs of a great and busy town. The occupants of a rude two story house, near by, were glad to see it again inhabited. A cart stopped before the door, landing chairs, beds, and tables, and those bore the marks of better days, and the scars of many movings. Then followed a little boy, leading a pale little girl by his side. About dusk came a woman scantily dressed, bearing a bundle in her arms, and followed by still another little one with unshod feet, and thin, naked arms.

"O, mother, how lonely 'tis here," sighed the little boy.

"O, mother, the rain and the snow will certainly pour into these chinks," echoed his sister.

"I am so hungry, mother," and the smallest of the three clasped the skirt of her mother's dress, and looked wistfully up in her mother's face.

"Here comes father!" cried the little boy, not joyfully—O no; his sad heart felt sadder at the sound of his father's step, but they all four looked up, anxiety and hope quivering upon their faces, at the door.

"Have you any thing for us, father?" involuntarily asked the elder, as she beheld her father feeling in his pocket.

"Got any thing? no; my children are always a begging." How different that stern and savage tone from the low music of his voice, when he first blessed his eldest born, and rejoiced with a love and a joy that a father can alone know, over this lamb entrusted to his fold. Drawing forth a well filled decanter he placed it upon the table, while with unsteady movement he strove to seat himself in the nearest chair. The wife and children saw there was nothing to hope for, and softly, one by one, they stole into an adjoining room. Here the mother divided a broken loaf among the little ones, and then, by the fading twilight, they crawled away into a bed, made up in one corner of the room. The cold October moon looked down into that desolate abode, where weary youth was fast forgetting both want and woe in a deep and dreamless sleep. Not so the stricken wife. She sunk down upon a crick in the window, and tried to look forth upon the prospect before her. Tears blurred her eyes. She wiped them away with her apron, but they came again and again; then she covered her face with her hands, as memory went back to the bright hours that once crowned her lot, and reviewed the strange and terrible vicissitudes which with swift and sudden step had tracked her path.

For many days the people in the two story house could find out little regarding their new neighbors. They passed and repassed the door on their way to their work, but it was closed and still, and curious as they were, they dared not intrude into its sad privacy. Then did they watch the little children go forth into the wild pasture, stretching far away behind the house, and see them wearily return laden with red ripe barberries.

"They get their living by barberries, poor little dears!" ejaculated the kind washerwoman. "See how the little boy has scratched his face and torn his jacket with the briars," said her gossip.

"I'd be thankful to sell 'em for the poor woman; I guess she can't go out," and her heart yearned over the friendless and destitute ones. Yes, their children used to go forth on the bright October days, and gather barberries for the market. Sometimes the mother went away at early dawn, and sold them at the shops that were early open. Sometimes the little boy, with his bagful on his back, went away alone, girding up his stout little heart by thinking how the silver fourpence would gadden his mother's sight. The first fall of snow at last came. Mother, it snows, and we cannot go barefoot to get our shoes, can we?" cried the little boy, as he shivered at the windows, "and my calico, what shall we do, mother?" and the eldest nestled closer into the chimney corner, beside the sticks of green wood which the mother was striving to kindle.

"Only think how much we have earned," said Bessie, thankfully, as she stood watching her mother with her cold hands nestled up under her arms.

"What shall we do, mother? must we learn

to walk in the snow without shoes? alas, it is one of the sad lessons that a drunkard's child must learn."

"Perhaps what?" eagerly asked the boy.

"Perhaps your father will buy the shoes for you, James, when he goes out." It was a sad say perhaps, and her heart sunk as she said this.

"But will he buy shoes with the money?" whispered Bessie, in a low, incredulous tone. The little boy shook his head doubtfully, and looked down. What trust can there be in a drunken father?

It was a painful necessity—it was a reluctant request; but so it was. The mother entrusted to her husband when he awoke to the dull consciousness of life about noon of that day, the earnings of her children, to buy them that suitable apparel which the wintry weather demanded. She still felt that his heart was not quite steered to the wants and sufferings of his children.

That night the kind washerwoman was awakened from her slumbers by cries, and knocking at her door—"Oh, do come, do come to my mother; she's sick—she's dying—do come." She quickly arose, and unfastening the door, beheld upon the step the strange boy. The tears were streaming down his cheeks, while the cold night winds were sweeping through his scanty dress.

"Will you come to my mother before she dies?" exclaimed the child.

"Yes, indeed; come in, little boy while I dress me. Come in, where it's warm; what is the matter with your mother?"

"I don't know; I am afraid she will die—then what shall we do?" and he burst into a fresh agony of tears.

"Never mind; don't cry, my child." By the lamp which the kind washerwoman always kept burning, she opened the cupboard and placed a slice of bread and butter into the boy's hand. His tears ceased to flow, while he gradually devoured the unexpected mouthful. The new friend made haste to dress herself. Then taking the child in her great arms, to protect his bare feet from the snowy ground, she bent her rapid strides towards the one story house. Within, a sad spectacle met her eye, and touched her heart.

"The poor lady," as the washerwoman soon called her, there she was, with the slightest skeleton like baby I ever saw." It was just born, and that was it born to—a question which the suffering mother as she lay there, bitterly answered to herself again and again.

"O that we could both die," mentally ejaculated the broken hearted woman. Then she thought of the dear ones left behind, and she prayed for strength and grace to endure yet a little while longer.

The neighbor who came to her in this hour of need, had a heart brimful of all those warm and strong sympathies which the poor so often feel for each other. She brought wood from her pile to kindle the green sticks on the fire place. She took a blanket from her bed to wrap the shivering form of the sick woman. She sent the little girl to her own humble and comfortable lodgings. She spoke words of kindness and comfort into the sick one's ear. "The Lord will bless you," murmured the full hearted mother.

Days passed away—wintry days—days of cold winds and driving snows—and what had become of the husband and father? Often did the children look out to watch his coming; much did they talk of their shoes and calico, but the nights closed in, and no father came. Strange and dreadful images came before the sick wife—a husband cast out—trodden under foot—dying without hope—dying without friends—dying to a drunkard's grave. Wild and fearful apprehensions seized her. She felt she must rush forth still to seek and to save him. Alas, her feeble and tottering steps could scarcely bear her across the room, and the faint wailings of her infant reminded her there was one she could trust to no other hands.

The good washerwoman knew where there were kind hearts, to whom she made known the story of this suffering family. "Ah, the poor lady has seen better days, as sure as I am alive, but she never speaks nothing about them." She's poor and woe-begone, though, poor thing she tries to keep up her heart; and then, when she tries to sing to the baby, something comes up in her mind, and sure enough she cry'n' as though her heart would break; and for all that the baby goes to sleep just as if it was singin'." Ah, the poor lady's husband has'nt got a little thing to answer for. So spoke and sighed the new friend of the desolate family.

Briefly but gratefully let it be told, that through the exertions of the single hearted woman, a benevolent society became interested in the family, and it was not very long before the little boy and his eldest sister were clothed and made ready to attend the school kept in the brick school house not a long way off.

Hand in hand these little children trudge away to the brick school house, while the mother gratefully acknowledged that her path was not quite dark. Though cast off by her husband's relations, there were sweet sympathies for her in the humbler walks of life. The schoolmaster, too, had heard the washerwoman's story, and tenderly did he pity the misfortune of the drunkard's family. But more than pity had he to bestow. Now it was that men found they had something to do for the drunkard. No longer to be regarded as a scorn and a by-word, they were still to regard him as a friend and a brother, and strive to rescue him from ruin, as they rush to rescue the drowning man from the billow. The drunkard's home was now a scene for missionary labor, where a moral waste might be converted into a pleasant land. The schoolmaster was an active and true hearted laborer for human good.

He was now seeking to form his merry troop of scholars into strong and stout soldiers for the ranks, not of temperance merely, but of total abstinence. The pledge was in the school, and he strove to give the children clear and intelligent views of their duty towards this great instrument for redeeming

men from the dreadful yoke of intemperance. James and Mary listened with the deepest interest to the schoolmaster's words; they knew more of the evils of intemperance than the schoolmaster could tell them. They had felt it in hunger, in cold, and in nakedness. They had seen it in the pallid brow and sunken cheek of their mother, and in the ruthless ferocity and stupid insensibility of a father to a father's duty.

"Will you sign the pledge?" asked the teacher to these little children.

"O yes," said James, eagerly.

"O yes," answered Mary.

"And now, children," said the teacher, looking round, "I want to see how many of you can get signers, perhaps one, or two, or three, before new year's day. Try, now, and see how much good you can do; and the teacher spoke on in deep earnestness, encouraging and arousing the warm, young hearts of this youthful band to press forward in this good and glorious work."

"I am thinking of something," whispered James to Mary, just as the teacher had done.

"So was I," answered Mary, with sparkling eyes. "I was thinking if we only could get father to sign," said James.

"So was I," answered Mary, "but then," she added, sadly, "we don't know where father is."

No, she did not know how their little earnings had been recklessly drunk at the rum-seller's counter. No, she did not know how the reeling, and brain-maddened parent was paying the penalty of disorderly conduct under a lock and key. She did not know the agony of reflection which came upon him, in those solitary, sober days of his confinement. She did not know what new hopes, like angels from heaven, had come into her father's heart.

New and ample were the sources of interest opened to the desolate children of the one story house, and eagerly did they relate to their mother all that occurred in the brick school house.

It was the last twilight of the year. The burden of the past, and the burden of the future lay heavily on their mother's heart, as she pressed the baby to her bosom, and stroked the hair of the little boy who had lovingly laid his head on his mother's knee. Mary and Bessie were warming their toes in the warm ashes.

"I wish father was here," said James, as he thought of his pledge.

As if the wish had called up one from the dead, James's father, nearly at that moment, entered the room. The candle flared, as the cold air rushed through the opening door, and cast its flickering light on the pale and haggard features of James Tyler Foster.

The wife tremblingly exclaimed as she arose, "O, James!" and the full tide of a woman's love, which no disappointment or wrong can ever quite change, bubbled up in her heart, as she welcomed the wanderer home.

"My Bessie!" By the clear and subdued voice which met her ear, as he clasped her in his arms, she felt that "he was clothed and in his right mind."

There was a deep silence.

"O, father, I want you to do something," said James, encouraged to approach and speak by the pleasant smile upon his father's face.

"Will you, father, will you?" cried Mary, timidly drawing towards him.

"Will you sign it?" and the boy looked up close and earnestly into his father's eye. "It will make us so happy; and little Bessie ventured to put her arms around his neck. "For the baby's sake."

"For all our sakes," whispered the elder Bessie.

"The pledge?" said the father; "yes my children, I will sign the total abstinence pledge—I will sign it to-morrow."

Seriously and solemnly were the words uttered, and the family felt they were no idle words. Then did he tell them his sad and bitter story, since last he saw them; but, "light was sown in darkness." When the days of his confinement had ended, warm hearts, from the true temperance community, came unto him. They took him by the hand and called him brother. They did not spurn and avoid him, as friends and relations had done, when yet his troubles were as a little cloud. They spoke words of encouragement and of hope. They offered aid and sympathy, and the total abstinence pledge.

"Yes, and to-morrow, to-morrow, by the help of God, I sign the total abstinence pledge—total, total abstinence," said this fallen president of the old Temperance Society, emphatically, as he remembered that time had been when he thought he stood firm on other ground. "Nothing else will do, for I have tried it—nothing else." And the next day, that bright new year's day, who should come to the one story house, bearing the pledge in his hand, but the schoolmaster from the brick school house; he whom the children loved—he who carried the Washington heart, and the Washingtonian pledge to the imprisoned father. The blessed charities of life! unseen and unexpected, how often do they circle the path of the desolate and suffering, twice blessing—blessing him that gives and him that takes!

And what new year's present did Mr. James Tyler Foster give to his family? The total abstinence pledge—a pledge for industry and sobriety—for health and wealth, for happiness and affection.

How many more will go and do likewise on this new year's day?

[Cold Water Army.]

NOT BAD.—The following story of one of Miller's converts is told by the Knickerbocker, and is worth remembering. A matter-of-fact old gentleman in New England, whose wife was a thorough going Millerite, was awakened out of his sleep by his "posessed" rib, one cold and stormy March night, with,

"Husband, did you hear that noise? It's Gabriel a-comin'!" It's the sound of his chariot wheels!

men from the dreadful yoke of intemperance. James and Mary listened with the deepest interest to the schoolmaster's words; they knew more of the evils of intemperance than the schoolmaster could tell them. They had felt it in hunger, in cold, and in nakedness. They had seen it in the pallid brow and sunken cheek of their mother, and in the ruthless ferocity and stupid insensibility of a father to a father's duty.

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"My Bessie!" By the clear and subdued voice which met her ear, as he clasped her in his arms, she felt that "he was clothed and in his right mind."

"Oh, pull! you foolish woman!" replied the good man; "do you s'pose Gabriel would come on wheels in such good sleighing as this? I tell you it's the wind; go to sleep!"

JUDSON FEMALE INSTITUTE. MARION, PERRY COUNTY, ALA.

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

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

JURIS CLASSE.—Elocution, with Orthography and Definitions, Written Arithmetic, (completed), Botany, (completed), Grammar, with Parley's in the Poets, Astronomy, Waiter on the Mind, French or Latin.

MIDDLE CLASSE.—Towne's Analysis, Elocution, Rhetoric, Chemistry, Universal History, Algebra, French or Latin.

SENIOR CLASSE.—Logic, Philosophy of Natural History, Mental Science, Evidence of Christianity, Intellectual Philosophy, Political Economy, Geometry, French or Latin.

REMARKS.
Believing that a knowledge of some other than the vernacular language of the people is indispensable to the people to be promoted in the progress of the nation, the Trustees have endeavored to secure for the young ladies who have pursued the study of at least one of the Ancient or Modern Languages during the three years. Exceptions as to the term of years thus employed, may be made in extraordinary cases, on the recommendation of the Trustees. But no pupil will, in any case, be deemed entitled to a Diploma, unless she has acquired a respectable acquaintance with either the French, or Latin language.

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

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

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

VOCAL MUSIC is taught without charge. It is not expected, that all pupils will complete the Regular Course. Young ladies may enter the Institute at any time, and pursue such studies as they desire. Yet all who expect to gain a liberal and accomplished education, will be satisfied with nothing short of a thorough knowledge of all the branches above named.

ADMISSION TO THE REGULAR CLASSES.
By completing this Course with that of last year, it will be perceived, that the Trustees for admission to the Junior Class, have been increased. By thus raising the standard of qualifications for the regular classes, the Trustees desire to secure a more thorough and complete education, and the ability of the pupil to receive an elevated education, increased. True it will require more time, to complete the prescribed course; but this instead of being considered an evil, should be regarded as a high recommendation of the Institution.

The Trustees desire that none but ripe, thorough, finished scholars should receive the honors which they confer. None others can get them; none ought to expect them.

RESIDENT GRADUATES.
Young ladies who may desire to enjoy the advantages of the Institution after graduating, either to pursue at greater length, particular branches of study, or to perfect themselves in the Ornamental Department, shall be entitled to all the privileges of the Regular Course for one half the customary tuition charges, in the Regular Course—the full amount being charged for the ornamental branches.

APPARATUS.
The Institution is furnished with a valuable Apparatus for instruction in Natural Philosophy, Chemistry, Astronomy, Geography, &c. It is also provided with a large collection of valuable Maps, Atlases and Charts.

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

THE SEMINARY EDIFICE.
Is a splendid building, finished in a style of convenience, taste, and elegance rarely surpassed, and furnishing accommodations for 150 or 200 students. It occupies a commanding site, in a location elevated, dry, and healthy.

THE INSTRUCTION.
In the various studies pursued in the most thorough manner. It is intended that the pupil shall fully understand every subject which engages her attention. By combining familiar lectures with the teaching of the text-book, the instructor causes the knowledge acquired by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns things, not mere names; ideas, not mere words.

THE GOVERNMENT.
Of the Institute is vested in the Principal, aided by his Associates in the faculty of Instruction. A prompt and cheerful obedience to the Laws is always expected; and this is enforced by appeals to the reason and the conscience of the pupil.

This course, sustained by constant reference to the WILL AND WORD OF GOD, has been uniformly successful in securing alacrity in the discharge of duty. Should the voice of persuasion remain unheeded, and any young lady continue perverse and obstinate, in spite of kind and faithful admonition, she would be removed from the privileges of the Institution. None are desired as members of this Seminary, except such as can be happy in observing wise and wholesome regulations.

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

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

They never make or receive visits:

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

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

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

They wear a neat, but economical uniform on Sabbath and holidays, while their ordinary dresses must never be more expensive than the uniform.

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

PERMANENCY.
One of the greatest evils connected with education in Alabama, is the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a College, it is permanent in its character, and the confidence and respect which it has won, have secured its permanent position.

The Trustees have no doubt, that they may happily prosecute their studies till they have completed their school education. There need be no deterring of pupils at any season of the year, for fear of sickness; there has never been one death, and almost no sickness, in the Institution.

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

RATES OF TUITION.—PER TERM OF FIVE MONTHS.
Regular Course, (English), \$30 00
Primary Department, 1st Division, 15 00
2d Division, 10 00
Music on the Piano and Guitar, (each), 25 00
Use of