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TERMS.

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A MORMON MIRACLE.

Towards the close of a fine summer's day, a farmer of Iowa found a respectable-looking man at his gate, who requested permission to pass the night under his roof. The hospitable farmer readily complied; and a warm and substantial supper set before him.

After he had eaten, the farmer passed several hours in conversation with his guest, who seemed to be very ill at ease, both in body and mind; yet, as if desirous of pleasing his entertainer, he replied courteously and agreeably to whatever was said to him. Finally, he pleaded fatigue and illness as an excuse for retiring to rest, and was conducted by the farmer to an upper chamber, where he went to bed.

About the middle of the night, the farmer and his family were awakened by dreadful groans which they soon ascertained proceeded from the chamber of the traveller. On going to ascertain the cause, they found that the stranger was dreadfully ill, suffering the most acute pains, and uttering the most doleful cries, apparently quite unconscious of what was passing around him. Every thing that kindness and experience could suggest was done to relieve the sick man; but all efforts were in vain, and, to the consternation of the farmer and his family, their guest, in the course of a few hours, expired.

At an early hour in the morning, in the midst of their trouble and anxiety, two travellers came to the gate, and requested entertainment. The farmer told them that he would willingly offer them hospitality, but that just now his household was in the greatest confusion, on account of the death of a stranger, the particulars of which he proceeded to relate to them. They appeared to be much surprised and grieved at the poor man's calamity, and politely requested permission to see the corpse. These of course, the farmer readily granted, and conducted them to the chamber in which laid the dead body. They looked at it for a few minutes in silence, and then the oldest of the pair gravely told him they were the elders of the church of Jesus Christ of Latter-day Saints, and were empowered by God to perform miracles, even to the extent of raising the dead; and that they felt quite assured they could bring to life the man who had died before them!

The farmer was, of course, "pretty considerably" astonished at the quality and powers of the person who addressed him, and, rather incredulously asked if they were quite sure that they could perform all which they professed.

"O certainly! not a doubt of it. The Lord has commissioned us expressly to work miracles, in order to prove the truth of the prophet Joseph Smith, and the inspiration of the books and doctrines revealed to him. Send for all your neighbors, that in the presence of a multitude, we may bring the dead man to life, and that the Lord and his church may be glorified to all men."

The farmer, after a little consideration, agreed to let the miracle-working powers proceed, and, as they desired, sent his children to his neighbors, who, attracted by the expectation of a miracle, flocked to the house in considerable numbers.

The Mormon elders commenced their task by kneeling and praying before the body with uplifted hands and eyes, and with most stentorian lungs. Before they had proceeded far with their prayer, a sudden idea struck the farmer, who quietly quitted the house for a few minutes, and then returned, and waited patiently by the bed side, until the prayer was finished, and the elders ready to perform their miracle. Before they began, he respectfully said to them; that, with their permission, he wished to ask them a few questions upon the subject of this miracle. They replied that they had no objection. The farmer then asked,

"You are quite certain that you can bring this man to life again?"

"We are."

"How do you know that you can?"

"We have just received a revelation from the Lord, informing us that we can."

"Are you quite sure that the revelation was from the Lord?"

"Yes; we cannot be mistaken about it."

"Does your power to raise this man to life again depend upon the particular nature of his disease? or could you now bring any dead man to life?"

"It makes no difference to us; we could bring any corpse to life."

"Well, if this man had been killed, and one of his arms cut off, could you bring him to life, and also restore to him his arm?"

"Certainly! there is no limit to the power given us by the Lord. It would have made no difference, even if both his arms and legs were cut off."

"Could you restore him if his head had been cut off?"

"Certainly we could."

"Well," said the farmer, with quite a smile upon his features, "I do not doubt the truth of what such holy men assert; but I am desirous that my neighbors here should be fully converted by having the miracle performed in the completest manner possible. So, by your leave, if it makes no difference whatever, I will proceed to cut off the head of this corpse."

Accordingly, he produced a huge and well-sharpened broad axe from beneath his coat, which he swung above his head, and was apparently about to bring it down upon the neck of the corpse, when he beheld to the amazement of all present, the dead man started up in great agitation, and wore that "by hell and jingo," he would not have his head cut off, for any consideration whatever!

The company immediately seized the Mormons, and soon made them confess that the pretended dead man was also a Mormon elder, and that they had sent him to the farmer's house, with directions to die there at a particular hour, when they would drop in, as if by accident, and perform a miracle that would astonish every body. The farmer, after giving the impostors a severe chastisement, let them depart to practise their humbug in some other quarter.

These two "Elders of the Church of Jesus Christ of Latter-day Saints" were honest Joe, and his worthy compeer and coadjutor, Sidney Rigdon.

From the Methodist Protestant.

LETTER TO A YOUNG LADY.

BALTIMORE, Dec. 21, 1837.

DEAR MISS—I can but flatter myself that you have too much good sense, to make it necessary for me to apologize (although a stranger) for taking the liberty to address a few lines to you on the most interesting subject that can be—happiness.

I am sure, that like others you are in the pursuit of happiness. Is not this the fact? Is it not pleasure in anticipation that gives spring to all your action? Do you not with eagerness pursue whatever you believe, or hope, will lead you to happiness? And has it not like the ignis fatuus always eluded your grasp? Has not the world promised you happiness in the enjoyment of its fashions, gaiety, pleasures, and honor? and has it not always deceived you? Is not this a fact, which you well know? Do you not find, that after you have tried it so long, happiness is still wanting? Do you not feel an aching void within which the world cannot fill, and shows you that something is wrong? All this goes to prove that there is such a thing as happiness; and that it was intended by our Maker we should be happy. For we cannot suppose for a moment, that an all-wise and good Being would have made us such creatures as we are, eager after happiness, and not have placed it within our reach. Surely not.

Then there must be something wrong, that keeps you from enjoying it; and it must be because you have not sought for it where it is to be found. Did you ever seek for it in the religion of that Jesus who died on Calvary for you? There it is to be found and nowhere else. This is a fact which you may rely on; there is no mistake about it. Do you not dread death above all things? Does not the thought of death damp the greatest joys which the world can give you? And is not this caused by a conviction, that you are not prepared to die, or to meet your God? In short, do you not believe that by nature, and practice too, you are a fallen, sinful being; and that without an interest in the merits of Jesus Christ, that Saviour who died for you, you can never be saved? Will you believe one who has long tried it, that there is a reality in religion, now here else to be found—that eclipses the honor, riches, fashions and pleasures of the world, as the sun does the stars.

Religion will make you happy here and prepare you for happiness hereafter; we may say of it as the Queen of Sheba said of Solomon, that the half had not been told her. I may tell you of the pleasures and joys of religion, and paint them in glowing colors; but after all I can give you but a faint idea of them; you must enjoy them before you can properly estimate or understand them, what say you? Do you not believe, that religion is desirable? Will you be persuaded to give it a trial? Do you not love a kind friend, who has done much for you, and take a pleasure and delight in speaking well of such a friend? Was there ever such a friend as that Jesus who shed His blood on the cross for you? Was ever love like this? No! Jesus died that you may live! Can you possibly withhold your heart from such a friend and Saviour as this? And that too when He offers to give you that which you most desire above all things—happiness, which none but He can give; will you come unto Him and have life that you may live? He stands with open arms to receive you; but remember that He must have the whole heart; and He will admit of no rival.

But this you may rest assured of, that whenever you turn your back upon the follies of the world, forsaking of and repenting for your sins, and come to God through the merits of Jesus Christ, willing to submit to His law and government, He will receive and bless you, and give you to feel that you love Him; yes and to love Him above all things, and all mankind for His sake; there is no mistake in this; because He has promised,

and His promise cannot fail; if we seek with our whole heart, He will be found of us.

Now count the cost; thy soul is at stake; life and death are set before you; everlasting happiness or misery is at your choice; Jesus has died that you might have happiness—will you have it? No money is wanting to purchase it: ask and you shall receive, is the promise of Him who says that, Heaven and Earth shall pass away, but His word shall not.

Surely you cannot bear the idea of being shut out of Heaven from that Jesus who died to save you—from all your godly relatives and friends—from all that glory which the Saviour has prepared for all who serve Him faithfully. Can you bear the idea of bidding farewell to every thing which is good or desirable? O then fly to the arms of that Saviour, that stands ready to receive and save you: so prays your strange friend.

I hope that you will give the subject a serious consideration; remembering that you have but one soul, and if you lose that all is gone—gone, forever gone!—May Heaven save you, for Jesus' sake.

Respectfully,

J. H. P.

THE DEW-DROPS.

There was once a little boy very much beloved by his parents on account of his readiness to learn and the excellence of his disposition. He was generally cheerful and happy; but one morning he complained to his father because the dew-drops were not permitted to live longer on the flowers. He wanted them to glitter and sparkle all through the day, just as they did in the morning.

"The sun," said the child, "has chased them away with his heat and swallowed them up in his wrath." Soon afterwards there came rain and a rainbow, upon which the father pointed upwards—"See!" said he, "there stands the dew-drops gloriously reset, a glittering jewelry in the heavens. Thus learn, my child, that which withers on earth, often lives and shines more brightly on high." So spake the father, and in so speaking he uttered prophetic language. For in a few days after this, his little boy, with all his loveliness and intelligence, was summoned away from earth—exhaled like the bright dew-drops from beneath the eye of the fond father; only, however, to shine with increased lustre in the clear upper sky.—S. S. Treasury.

R. H. N.

Per-severance; or, the Power of Truth.

The Rev. W. F. Boykyn, pastor of the Baptist Church at Belleville, Ill., a correspondent of the Missouri Baptist, says: "I have had the pleasure of baptizing a lady nearly sixty years old, formerly of Yonkers village, New York, who, for upwards of forty years, had been of reputable standing in the Episcopal Church. Last summer the subject of baptism presented itself forcibly to her mind; and after prayerfully reading the word of God on the subject she became convinced that the believer was the only subject, and immersion the only action. She accordingly took stage at Salem, sixty miles from our residence, and came to Belleville, to receive baptism at our hands. Such is the power of truth when left to operate per se!"

CONSCIENCE.

"It," says an able writer, "the truth presses hard upon the heart of a fellow-man—if a fact fall like a thunderbolt upon his head—he is not to be offended with me. Did I make the truth, or the fact? Have I led him to do the act, which gives to truth all its cutting power? Or have I made him the author of the fact, [the mere statement of which is as the bursting of thunder upon his ear? Has not he performed the action which gives to truth its sword of double edge? and has not himself been guilty of the fact, the very hearing of which is, as the pouncing of a vulture upon his vitals?—Should he not be angry with himself, and at once, enter upon the way of reformation? And, if the little I can say produces such a commotion in his soul, how will he stand the exhibition of the great day, the flight of the judgment! If the truth tell raises such a storm in his bosom—if he quail before the glow-worm light shed around him by a fellow-man—if his conscience is roused to frenzy, and all the plausible and false reasonings must be seized upon to give him temporary quiet,—how will such a man stand before the bar of ineffable light, and truth, and rectitude?—Let him tremble now, while he reflects what God is and before what judgment-seat he will soon be summoned, when the summons must and will be heard and obeyed."

Different Methods of Preaching Represented by the Similitude of the Raising of Lazarus.

I perceive four strong men on their journey towards Lazarus' grave, for the purpose of raising him, and of bringing him to life.—One of these men, who was eminent for his piety, said, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well, with the consideration, that it is in his power to do every thing if he will." Having said this, he entered the grave, and commenced his rubbing process. I watched his operations at a distance, and after a while enquired, "well, are any symptoms of life there? Does he arise, my brothers?" "No such thing," replied he, "he is still quiet, and I cannot salt him to will—and besides this, his smell is rather heavy."—"Well," said the second, "come you out; I was afraid that the means you employed would not answer the purpose; let me enter

the grave in your stead." The second entered, and in his hand a whip of the scorpions of threatening; and said he, "I will make him feel." He directed his scorpion and fiery ministry at the dead corpse, but all in vain, and I heard him crying out, "All is unsuccessful; dead he is after all." Said the third, "make room for me to enter, and I will see if I cannot bring him to life." The third entered the grave, and took with him a musical pipe; it was melodious as the song of love, and the sweetest singing; but there was no dancing in the grave. The fourth said, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life;" and immediately left to seek for Christ. He speedily returned accompanied by the Saviour. And when the Lord came, he stood at the sepulchre, and cried out, "Lazarus, come forth!" and the dead body was instantaneously instinct with life. Let out confidence, be in the voice of the Son of God.—And let us turn our faces towards the wind, and say, "O breath, come from the four winds."

REDEMPTION ASKS ENTIRE CONSECRATION.

And what a claim it is—the claim of redemption! Alas, that our familiarity with it should ever diminish its freshness and force; that we do not always feel as if the price had only just been paid—the mystery of the cross just transpired! To think that there should have been a period in our history when we were lost; lost to ourselves—all our capacity for enjoyment being turned by sin into a felt capacity for suffering; lost to the design of our creation—all our powers of serving Christ being perverted into instruments of hostility against him; lost to the society of heaven—the place which awaited us there to remain eternally vacant; the part we should have taken in the chorus of the blessed to remain forever unfulfilled, heaven itself, as far as in us lay, turned into a place of mourning and desolation; lost to God—to the right of beholding, approaching and adoring the vision of his eternal glory! To think, that in point of law, we were thus lost as truly as if the hand of justice had seized us, had led us down to our place in woe, drawn on us the bolts of the dreadful prison, and as if years of wretchedness and ages of darkness had rolled again, and again, how is it we are here; here, in the blessed light of day; here, in the still more blessed light of God's countenance; here, like the children sitting in their father's smiles? Why is this; and how has it come to pass? Has justice relaxed its demands? or have the penal flames become extinct? What, know ye not that ye are bought with a price? It is the theme of the universe.—Look on that glorious being descending from heaven in the form of God—know ye not the grace of our Lord Jesus Christ—that he sought no resting place between his throne and the cross? Behold that cross; know ye not that the loved us and gave himself for us? that he bare our sins in his own body on the tree? Approach nearer, and look on that streaming blood; know ye not the precious blood of Christ, and that blood is the price of your redemption? Hear you not the voice from heaven which now says, "Deliver them from going down to the pit, for I have found a ransom?" Feel you not the spirit of God drawing you with gentle solicitations and gracious importunities to the feet of Christ? See you not that he who was delivered for your offences, hath been raised again for justification, and is now waiting to receive the homage of your love? How much owe thou unto the Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which he has not redeemed, or any thing in your possession for which you are indebted to him, keep it back, and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? Does not every part of that nature present the very idea, and find a voice to exclaim, "O Lord, I am thy servant, thou hast loosed my bonds."

Dr. Harris.

IDOL TEMPLES IN AMERICA.

Why is more required of the poor, ignorant, heathen idolater for admission into the christian church; than is required of the enlightened and wealthy American? Is the strait gate less strait, and the narrow way less narrow to the one, than it is to the other? Were a Chinese, a Hindu, or a Hawaiian to come to our country, and reside in one of our congregations, he might be cordially welcomed, and kindly treated. Suppose he were to attend on the preaching of the gospel, and contribute liberally for its support. At length he professes to receive the truth, and speaks of a great change in his feelings. He regards christianity with a lively interest, and would esteem it a great privilege, and an honor, to be admitted as a communicant. It would increase the number of his friends, and add to his popularity. He applies to the minister and is examined. He converses feelingly and freely of his sorrows, and his hopes and fears; he prays fervently, is strictly moral, upright in all his dealings; pays promptly his tax for the support of the minister; contributes liberally to send the gospel to the heathen; but with all his excellencies, his professed change of heart, and his ardent zeal for the world's conversion, it is discovered that he has a secret chamber, where all his idols are arranged in due order, and daily worshipped. What christian church in this country would receive him to its communion?—Would he not be required, as an indispensa-

ble qualification for church fellowship, to break off from idol worship, and cleanse his chamber of imagery? Or, had he been received before his idolatry had been discovered, how long would any church retain him in its communion, persisting in his idolatry? Says Jehovah, "Thou shalt have no other gods before me." "I will not give my glory to another, nor my praise to graven images."

What shall be said of those professors of religion who are so deeply in love with the world, so eager to be rich, that they will not listen to the dying groans of millions famishing for the bread of life? Are such worthy disciples of Jesus Christ? In what respect do they bear the image of him, who, though he was rich, for our sake became poor, that we through his poverty might be made rich? Hear it, ye worldly professors, ye blood-bought churches of the Lord Jesus, ye ministers of Christ, who hold the keys of the kingdom; hear it from the oracle of God: "COVETOUSNESS IS IDOLATRY." And know ye 'that no idolater hath any inheritance in the kingdom of God.'—Evangelist.

I give myself to Prayer.—Happy is that man or woman who can adopt this language with truth; and be as useful as he is happy. What absolute devotion does the language express! How different from that intermittent and inconstant worship, which characterizes, it is to be feared, the mass of professed christians. This hearty devotion has a wonderful influence in God's moral government. He regards the prayer of such.—Such prayer has a more intimate connection with the progress of religion, than people are wont to believe. Men who do believe it, may account for it in different ways; but the fact itself must surely be admitted. God will not deny himself, and his promises pledge to such prayer the richest returns.

I give myself into prayer, not to the occasional repetition of a form; but the labor of my soul in the seeking from God the blessings of his grace for myself, and my fellow men. It is a devotion like that which distinguishes the avaricious man in the pursuit of wealth, keeps me vigilant in waked expectation for returns. What an aspect of life, of circumstance and energy would be put upon the church, if its members gave themselves up to prayer.

Good Advice.—There is much good sense in the following, which although old, deserves to be repeated once a year.

"If any thing in the world will make a man feel badly, except pinching his fingers in the crack of a door, it is, unquestionably, a quarrel. No man ever fails to think less of himself after, than he did before—it degrades him in the eyes of others, and, what is worse, blunts his sensibility to disgrace on the one hand, and increases the power and passionate irritability on the other. The truth is, the more quietly and peaceably we all get on, the better; the better for us, and the better for our neighbors. In nine cases out of ten, the wisest course is, if a man cheat you, to quit dealing with him; if he be abusive, quit his company; if he slander you, take care to live so that no body will believe him. No matter who he is, or how he misuses you—the wisest way is just to let him alone; for there is nothing better than this cool, calm, and quiet way of dealing with the wrongs we meet with."

A Profane Tract Agent "Wooding Up."

A New York wicked man was found on a raft at New Orleans. After serious conversation with him, he consented to take a quantity of Tracts to the irreligious neighborhood in which he lived, 1000 miles up the Mississippi and distribute them faithfully. He took a deck passage; but when the steamboat stopped to take in wood, which the deck passengers are required to throw on to the boat, he plead exemption from the task, on the score of his being a "Tract Agent," and to carry out what he and his fellow travelers thought to be a good joke, he would jump ashore, and go to every house distributing Tracts. When he reached home, he kept his promise, and went from house to house to furnish his neighbors with the "pretty little books."

The last winter he was met at New Orleans by the colporteur who had supplied him, and he was found to be a changed man. His profanity had given place to prayer.—He was now desirous of engaging in Tract distribution, without thinking it a joke.

Of the 700 convicts in the State Prison at Auburn, N. Y., 430 have been intemperate; and 222 moderate drinkers! Crimes caused by rum 290! and 310 of the criminals had been addicted to gambling! An awful record this; and full of meaning which is easily apprehended of all.

STRANGE PHENOMENA.

The New York Commercial Advertiser publishes a curious communication on the subject of meteors, written by a person named James Arlington Bennett. The writer says:

"Being near the sea shore some years ago, in the month of August, I observed a bright meteor descending right in front of me, almost in a perpendicular line, and not to appearance, three rods distant, and being between me and the sea it maintained its height until it almost touched the ground. A light shock instantly struck my ear as though something had fallen. I approached the spot, but there being only starlight could see nothing. On feeling on the ground, however, I stuck my finger into something soft, which I found to have a most peculiar fetid

smell, like nothing that I had ever met in the laboratory or any where else. Next morning I examined the place and found about two pounds of brown jelly, which had descended in globular form, but had been broken by the fall and formed of small segments of a sphere. Having no means of either weighing or analysing this matter, I passed it by will the conjecture that it was the substance which forms the meteors or falling stars. The altitude of this meteor could not be more than one hundred yards."

The next fell in the pail of his milk maid, depositing the same kind of jelly without her observing its fall. The only effect of the shock was to throw the pail a little on one side.

"The third that presented itself was about the latter end of July last year. Having gone toward the stable between 11 and 12 o'clock, of a very clear night, I noticed all of a sudden that the East end of the coach house presented a brilliant light, and turning to look for the cause a most splendid meteor, which had run nearly half its course, leaving a brilliant streak of light after it, was descending directly toward me, on an angle of about forty five degrees, when it immediately ceased to shine. 'There goes another jelly,' said I to myself; 'which I must hunt up in the morning.'"

Mr. Bennett marked the spot where it fell, and next morning proceeded with a lad to find it. It had fallen farther off than he expected, and he says:

"I passed four fields without success, when at the lower end of the fifth field, a piece of meadow land, full half a mile from where I stood, to my wonder and admiration I discovered, a little on the right of the line of search, a body of dark brown jelly, exactly like one side of a convex lens, three feet in diameter, but broken into many pieces by the fall. The stench was most insufferable. This body of jelly before it fell must have formed a globe of from ten to twelve inches in diameter, if not more. This jelly, which lay on the spot where it fell until the 12th of September following, entirely destroyed all the grass under and near it. Now I think that taking the base line of a right angled triangle at double the distance from where I stood, and the meteor having its formation at the head of the perpendicular, its altitude must be counted at least one mile, as its downward course would trace the hypotenuse of the same triangle for some distance. I put a piece of this jelly on the coals, the odor from which drove the servants from the kitchen. There arose neither flame nor smoke, yet it extinguished the coals where it lay. Being very busy at the time, I did not attempt to determine its constituents. Its fracture appeared to break into cubes.

May not each of these jellies be the residuum or syncretical result of the combustion or discharge of a large portion of gases, through the electric agent? The universal downward tendency of their motion shows that their specific gravity is much more than that of the atmosphere, and that they therefore must be formed at the moment of discharge.

The editor of the Commercial thinks it probable that this account may explain the recent shower of flesh and blood in South Carolina, and that which occurred two years ago in Tennessee. The New York Tribune, in commenting on this curious narrative, says:

"The falling star, that any one may see of a clear night, has long been regarded by philosophers as a gelatinous matter, inflated with phosphorated hydrogen gas; and the spendid meteor of Mr. Bennett was doubtless one of these ordinary shooting stars appearing very bright by its proximity. The gelatinous substance he found, accords with the experience and theory of others, and indeed is a very singular and curious corroboration of them."

The Female Eye.—A modern writer gives the following enumeration of the various expressions of the female eye:

"The glare, the stare, the sneer, the invitation, the defiance, the denial, the consent, the glance of love, the flash of rage, the sparkling of hope, the languishment of softness, the squint of suspicion, the fire of jealousy, and the lustre of pleasure."

WHAT THE IRISH CLAIM.

The Americans have heard enough of Republican; but probably few are aware what it is that Mr. O'Connell asks, or proposes. The claim for "Irish rights" is too undefined to be comprehended. We find in the last number of the London patriot, what is headed: "Mr. O'Connell's Plan for the Renewed Action of the Irish Parliament." This is composed of nine articles, and embraces, we suppose, all the fundamental principles, with many of the particulars of Irish reform.—We give the first three articles:

1. The Irish people recognize, acknowledge, maintain, and will continue to preserve and uphold up in the throne of Ireland, her Majesty Queen Victoria, (whom God protect!) Queen, by undoubted right, and by hereditary descent, of Ireland, and heirs and successors for ever. The people of Ireland recognize, acknowledge, maintain, and will continue to preserve and uphold, all the prerogatives of her Majesty, and of her heirs and successors belonging to, and inhering, the imperial Crown of Ireland; and they will true allegiance bear, pay, and discharge, and will maintain, to her Majesty, her heirs and successors for ever.

2. The people of Ireland acknowledge, and will maintain and preserve for ever, the

privilege... of the Peers of Ireland, together with the legislative and judicial authority of the Irish House of Lords, and the exercise of the prerogative in appointing and limiting the peerage, as the same did of right exist before the year 1800.

3. The people of Ireland do firmly insist upon the restoration of the Irish House of Commons, consisting of 300 representatives of the Irish people; and claim in the presence of their Creator the right of the people of Ireland to such restoration. They have submitted to the Union as being binding as a law; but they declare solemnly that it is not founded on right, or on constitutional principle; and that it is not obligatory upon conscience. They agree with the Tory Attorney-General Saunderson, that the only binding power of the Union is the strength of the English domination. They also agree with him that resistance to the Union is in the abstract a duty, and the exhibition of that resistance a mere question of prudence. They will therefore resist the Union by all legal, peaceful, and constitutional means.

The 4th and 5th articles are definite statements of the plan, as it relates to the number of members or representatives, from the people, in their Parliament. The 6th is on what constitutes the right of voting. 7th, the mode of voting, (by ballot.) The 8th and 9th are as follows:

8. The monarch de facto of England at all times hereafter, whoever he may be, shall be the monarch de jure in Ireland. And so in case of a future regency, the Regent de facto in England to be Regent de jure in Ireland.

9. The connection between Great Britain and Ireland by means of the power, authority, and prerogatives of the Crown, to be perpetual, and incapable of change, or any severance or separation.

This plan was presented by Mr. O'Connell himself before the Repeal Association, and he followed it by saying, that he threw it abroad for the consideration of the Irish people, for there was no remedy for their wrongs but the carrying of that plan into execution.

If there was any dissent from it—if any portion of the country complained of partiality—they would adopt any proper amendment submitted to them, but they would not lightly change it. His own opinion was that the Royal prerogative was sufficient to restore to Ireland her Parliament. (Loud cheers.) It would be remembered that when King James abdicated, the Parliament began by appointing William as King, and then proceeded to enact that all they had done without a king, during the abdication of James, was legal. All they need do was to adopt a similar course about the Repeal; if the Queen took the initiative, and called the Parliament, they could afterwards legalize everything.

After stating the course of events by which England lost her American colonies, he called on the Duke of Wellington to consider the position in which he was placed; and he appealed to Sir Robert Peel and to Sir James Graham, but not to Francis Stanley, to say, if they had not arrived at a time when conciliation was necessary? (Cheers.) He concluded by moving that the report (the plan) be adopted, printed, and circulated, which was carried.—Christian Reflector.

From the Religious Herald. AN EVIL AMONGST BAPTISTS THAT OUGHT TO BE CORRECTED.

Brother Sands—The evil to which the above caption alludes, is the practice of not paying what we subscribe for the support of our ministers. This prevalent omission of duty, is doing immense mischief in our churches. It is a lamentable fact that there are many members in our churches who are more remiss in paying what they subscribe for the support of their preacher, than any other debt they contract. Most of our preachers have families, and are poor. They devote all their time and energies to preaching the gospel. This they do at the request of the churches. The churches, in many cases, after subscribing about half the amount requisite for a competent support, are in the habit of paying a third, or perhaps a fourth of the amount they subscribed. The minister has been compelled to contract debts to the full amount of the subscription, being entirely dependent upon the churches for the means to meet his pecuniary engagements, and the churches having paid him little or nothing, he is at the end of the year unable to pay off his debts. The consequence of which is, he makes promises to his creditors, and fails to comply with them—becomes discouraged, and in many cases loses his influence.

Now, Mr. Editor, I do contend, that for a church to employ a preacher, promise him so much, have him rent a house, hire his servants, and then devote all his time and talents in promoting their spiritual good; and after his services are rendered for them to fail to pay him the little sum they promised, is ungrateful, unjust, and cruel. The church that treats their preacher thus, cannot prosper. The individual Christian who is in the habit of subscribing to his minister from year to year without paying anything, is injuring himself and the cause of Christ. Not to support our minister when we have it in our power, is a violation of one of the plain commands of God, and but to promise him a support and never get it, involves more sin than mere disobedience. Not to contribute at all is bad enough, but to promise and never pay is still worse. The support of the ministry, is an ordinance equally with baptism, or the Lord's supper. "Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel." 1 Cor. ix. 14. Baptists have ever been remarkable for their close observance of the ordinances of the Bible. In the above passage there is however, an ordinance revealed which they have neglected and disobeyed, to an extent that is astonishing. But I did not take up my pen to prove that the Lord requires his church to support his ministers.

Those for whom these remarks are intended, do not question this. I only wish to suggest to our brethren that the practice above alluded to, is a much greater evil than many of them suppose. I would, therefore, conclude by saying to our churches, that if you would prosper and have your minister made good to you, not only pray for him, but sympathize with him, but be sure that you automatically and punctually pay him what you may promise. B. M.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, December 30, 1843

Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

Rev. J. H. DE VOTIE, General Agent. Rev. S. HENDERSON. W. C. MORROW. Rev. B. HODGES. Rev. C. HAWKINS. A. H. YARRINGTON. Special Agents.

Messrs. Wm. H. & W. M. WHEELER, are authorized Travelling Agents to collect subscriptions and procure subscribers for the Alabama Baptist.

All Baptist Ministers are requested to procure subscribers.

THE HOWARD.

On the 29th an Examination of the students of this flourishing Institution was held, which was attended by the citizens generally, and by such patrons from a distance, as the intolerable state of the roads would allow to be present.

The classes generally appeared well, some of the boys, as always and everywhere, showing that they had not studied hard enough to do them any injury, but most of them clearly evincing studious habits and good minds, and all demonstrating the skill and assiduity of their thorough and able instructors. If parents want their sons placed under a thorough disciplinarian, who governs by an absolute, though kind and paternal despotism, let them send the lads to Mr. LINDSEY, who has charge of the Primary Department. He will make them march up the Hill of Science, in style.

Mr. CONNELLY was very much at home in a critical examination of several classes in the Languages, and his classes bore honorable testimony to his high classical attainments, and to his tact and facility in imparting instruction.

Several of the classes in charge of Professor SHERMAN called forth special commendation. The young gentlemen in Physiology awakened a lively interest in the audience. The subject is itself highly attractive; the text book used (Comstock) is admirable; and the mastery of the work by the class, made this exercise particularly a subject of compliment.

We were also highly gratified with the examination in the Odes of Horace. We have never witnessed in any College or University, greater critical accuracy than was here displayed; both by the instructor and the student. The ease and facility with which the Scanning was performed, is seldom equalled. We were much pleased with a little incident that occurred while the class were scanning in concert. They suddenly hesitated in a line, dubious as to the place of the casual pause, when Judge PHELAN, who was following them with book in hand, gave them the required syllable, and they proceeded. It is pleasant thus to see the Ermine of Justice paying homage at the shrine of the Muses. Few of our Judges on the bench, we suspect, quaff from the waters of the Pierian spring; few care to climb the steeps of Parnassus.

FESTIVAL.

The Festival of St. John the Evangelist was celebrated by the Perry Lodge of Free and Accepted Masons on the 27th instant. The number of members present was not large, though there were representatives from the Encampment, the Council, and the Chapter. The Orator of the day was the Hon. THOS. CHILTON, a brother of the order. Mr. Chilton has a deservedly exalted reputation, but on the present occasion he surprised himself. In its style, his address was ornate and beautiful; some parts being highly elaborate and truly eloquent. In its matter, the oration was sober, just, and instructive. Disdaining to represent Masonry as of equal excellence with the Christian religion, he only claimed for its principles a pure morality, and a beneficent tendency. In regard to the antiquity of the order, he averred that tradition makes it certain, that there was an organization, similar to that which now exists, among the mechanics engaged in the building of Solomon's temple. During the long lapse of ages from that period to the 3d century after Christ, the history of the institution is involved in obscurity, but at the last named date, the order reappears in the Grand Lodge, established in England, by St. Alban. Mr. C. vindicated the propriety of the symbols, badges, and decorations of the order. They were represented as instructive to the initiated, inculcating lessons of faith, charity, and universal benevolence.

The principles of masonry were defended from charges brought against them, on account of the misconduct of unworthy members. To err is human, said the speaker.—All human institutions are liable to abuse.

Every instance of immorality is a departure from the spirit and principles of masonry.—Among the illustrious men who have adorned the Mystical Brotherhood were mentioned Locke, Newton, Washington and Franklin, Washington and Greene.

Mr. C. closed with a fervent exhortation to the members of the Lodge, entreating them to show forth in a pure and elevated morality, the genuine fruits of the institution.

On this occasion, the Music was not the least attractive feature of the exhibition. The procession was led by the BRASS BAND, which has already acquired great accuracy, spirit, and power. At the Church, several ANTHEMS were sung by the choir, under the direction of Professor CHASE, of the Judson Institute. The voices were accompanied by instruments, and the whole produced an effect decidedly superior to any thing ever before witnessed in Marion. And when we say, such excellence in the musical art has not been witnessed in Marion, it is tantamount to saying, nothing comparable to the performance has ever been had in Alabama.

The services at church were followed by a DINNER in Mr. Lyell's best style, and the festivities of the day closed with a splendid PARTY, at night, where "all went merrily as a marriage bell." On the whole, we have never known a festival of this kind pass off more pleasantly to all parties.

But some of our readers will say, we ought not to fill our columns with Masonry. To such we reply, we are not masons, and may never—but, we will not promise. We give the above as an item of news, interesting to many readers, just as we would describe a fourth of July celebration. Whether the institution is, or is not, entitled to universal confidence and respect, we are not called on to decide. Let the tree be known by its fruits.

THE BAND.

On Christmas night the Marion Brass Band, formed and trained by Professor Chase, gave a public concert of vocal and instrumental music.

The auditory, on the occasion, was large, and comprised much of the "beauty, rank, and fashion," of our town. And well were they repaid for their attendance. A great variety of Marches, Quick Steps, and waltzes, were performed by the Band; together with various songs, serio-comic, comico-serious, and purely sentimental, or purely comic. All the performances were in excellent time, spirited and effective. They gave proof of the science and thoroughness of the instruction the young gentlemen have enjoyed, and evinced, on the part of the players, a fine taste, and indefatigable exertions.

If we were to make a criticism, we should say, as we heard many suggest, that singing, by men's voices alone, cannot, in ordinary circumstances, be pleasing. Instead of the Glees and Comic-Songs, it is highly probable, that popular airs upon the Violin, would more acceptably fill up the pauses which must occur in the performances of the Band.

APPOINTMENTS.

Rev. W. Carey Crane, Special Delegate of the American Tract Society, will preach at the following places, and receive contributions to assist in the publication of religious books and tracts, in foreign countries, especially by the missionaries of the American Baptist Board.

Gainesville, Sabbath, Dec. 31. Columbus, Ms, " Jan. 7. Tuscaloosa, " 14. Greensboro, " 21. Marion, " 28. Fork ch. Montgomery co. " Feb. 4. (Bro. J. D. Noodle please attend to this.) Wetumpka, Sabbath, Feb. 11. Montgomery, " 18. Cahulville, " 25. Mobile, " Mar. 3.

UNION UNIVERSITY, Macfreesborough, Tenn.—The Rev. W. Carey Crane, former Pastor of the Baptist church at Montgomery, and recently General Agent of the Va. Tract Society, has accepted the appointment of Professor of Belles Letters, in the above mentioned institution. The other officers are Rev. Cyrus Smith, Prof. of Languages; Rev. J. H. Eaton, Prof. of Mathematics and Natural Philosophy; A. E. D. Trabue, Tutor.

Brother Crane expects to serve the institution, for the present, as an Agent in Tennessee.

CHURCH ORGANIZED.—Brother A. Travis, assisted by several others whose names we cannot make out, met at Eight Mile Creek, Mobile county, the 15th instant, and constituted a church with members. This church is the result of the labors of the lamented Schroebeel.

HASTY SKETCHES OF TRAVEL.

QUEBEC.

Our voyage from Montreal to Quebec, 180 miles, was attended by no remarkable incidents: As we passed down the river, we were for many hours, in sight of a mountain some 20 or 30 miles distant, on the top of which could be perceived a tall, slender column, which we learned, was erected by the French of the adjacent country, to commemorate the triumph of Temperance Reformation. This was certainly a gratifying proof of the enthusiasm with which the blessings of temperance had been hailed, in that comparatively benighted region. The success of the cause is to be ascribed to the influence of Father Matthew over his brethren, the Catholic priests. We were told that the priests in Canada had ordered their people to take the temperance pledge, on pain of ex-communication upon refusal. This method of converting men from drunkenness to sobriety may do very well in Catholic communities, but is certainly very abhorrent to our republican ideas of freedom and independence, and to our Protestant views of liberty of conscience.—Happy would it be, however, if the Romish priesthood never used its despotism over a degraded people, except to compel them to a course of temperance and righteousness!

As it was probable we should reach our destination very early in the morning, we requested Mr. C. who was still of our party, to knock at our state room, if he rose first. Accordingly, a little before sunrise, Mr. C. called out, "Mr. J, we are here." Well, where should we be but here. "No, but I mean we are there." Ah! how can we be here, and there, at the same time! "No, no, but I tell you, we are at Quebec." Well, if that is the case, we will be up, and look at it. The reader will please take notice, Mr. C.'s parents were from swate Ireland, and he himself has a deal of Paddy's humor lurking about him.

The Gibraltar of America is situated on an elevated promontory, on the northwest bank of the St. Lawrence, about 400 miles from the ocean. The river here affords a harbor sufficiently spacious to accommodate one hundred vessels of war. The town is divided into Upper and Lower, of which the former is built on the summit of a limestone rock, some 300 feet high, while the latter stretches away on the bank of the river around the base of that eminence. The Upper Town is walled in, and is probably, the only city in North America thus fortified.

On landing from the steam-boat, we took a carriage for the Globe Hotel, and ascending by the street a few paces, we passed through the great arch-way, in the wall, seeming like the tunnel of a mountain on a rail road. Thus we climbed along the rock till we reached the summit, in the centre of the walled town. Here are all the Government houses, many private residences, some churches, and a considerable number of stores and shops.—But the Citadel, the Plains of Abraham, and the Falls of Montmorency are the grand attractions in and around Quebec. To see all these in one day required despatch. We therefore bargained for a splendid carriage and four, paying only eight dollars, and first proceeded to the famous

PLAINS OF ABRAHAM.

This is a spot intensely interesting to every admirer of chivalrous valor, and heroic achievements. Here fought WOLFE and MONTCALM, and here they fell, the one as illustrious in the moment of defeat, as the other in the arms of victory. At the time of our visit there were encamped on the Plains twelve hundred British troops, with their tents, camp-equipage, and all the paraphernalia of actual warfare. The older officers and soldiers had some of them shared in the glories of Waterloo, hardly war worn veterans they were.—Most of them, however, were young, in the prime of life, vigor, and manly beauty. As we were early on the field, the troops had not yet prepared themselves for the expected review, and we saw comparatively little of them. Passing within the line of sentinels, several officers advanced to meet us, one of whom was Lord William Paulet, brother of Lord George Paulet, who recently gained some notoriety by taking possession of the Sandwich Islands. These gentlemen very politely pointed out the most interesting localities, showing us where the British climbed up the almost perpendicular precipice to get possession of the Plains, taking us to the spot on which Wolfe died, and to that part of the field in which Montcalm was wounded.

A VOICE FROM ARKANSAS.—We have received a letter from a brother in Clark county, Arkansas, describing in affecting terms the desolation of the region around him, and earnestly pleading for ministers to come to their help. The Association to which he belongs embraces 627 members, the number for 1842 having been only 357. These are scattered over a "territory of more than eleven counties, some 200 miles square." To supply this extended territory, "there are only 12 ordained preachers." "Many settlements and neighborhoods are entirely destitute of our ministry, and it is impossible for the ministers in the country to supply the demand for their labors." "I wonder," says the brother, "if there is no Regular Baptist Minister in Alabama, who would be willing to come to Arkansas, to preach the Word of Life to these destitute? May God impress some ministers' souls in behalf of this part of Arkansas!"

Mr. B. remarks, that the churches in the region have met with bitter opposition from the Pedos, the Campbellites, and the Anties,

together with the world, the flesh and the devil." Yet the Lord has been with his people, and they have prospered.

The meeting of the Association in September was very interesting. The people had encamped on the ground, and religious services continued several days. About forty professed to find peace in believing.

Cannot the American Baptist Home Missionary Society do something for this neglected field?

We are indebted to the kindness of Br. Crane for an account of the ordination of Bro. Couch. The manuscript was nearly illegible, the mails having got wet, and mistakes may have occurred in our attempt at deciphering the record.

POPERY.

The influence of Jesuitic arts over young minds is forcibly illustrated in the following case:

A Presbyterian minister in Ohio, a few years ago, placed his daughter in a Catholic Female Seminary, there being no other school in his vicinity, and he being ignorant of the danger to which he exposed her. She was an amiable young lady, 16 years of age, and had been religiously educated, but when her father took her home, at the end of the first term, she had become a Catholic! She insisted on returning to the school, refused to attend her father's meeting, and would not bow the knee in devotion before the family altar. She said, she did not want the prayers of an old heretic, nor would she, nor dared she read that Bible, once so free, so precious. Her parents were overwhelmed with grief. Day after day, they entreated their beloved child to renounce her delusions; but in vain. They now sent her to a distant friend, a clergyman, who gave private instruction to a few young ladies.—The good man exerted all his powers of argument, and employed the most tender assidues, to disengage the mind of his pupil from the spell which the fascinations of Romish artifice, had thrown around her, but with apparently little success. He had nearly given up all hope of her return to the truth, when a revival of religion commenced in his congregation, and soon affected the members of his family. The opposition of the young Catholic was now most bitter, but the Spirit of God descended and convinced her of sin. Her eyes were opened, her heart subdued, and she became a disciple of Jesus. She returned to her parents and wet their cheeks with her tears, trusting she had received forgiveness from her Savior, and not from the Jesuit priest who had so nearly destroyed her soul.

Now, observe: had it not been for the effusion of the Holy Spirit, this infatuated girl might soon have been familiar with the abominations of the nunnery—lost for time, and for eternity. How strong were the cords which bound her! But if a young lady, at such an age, so piously educated, was ensnared in so short a time, and so strongly bound, how glaring, how terrible must be the bondage which shall enslave the thousands of ignorant, irreligious children and youth, in the Great Valley of the West, who shall spend years in the schools of the Jesuit priests! Every such school is a nursery of bigots and persecutors, training up armies for the service of the Pope of Rome.

For the Baptist.

A FRAGMENT

Another year has passed, and with it how many joys and sorrows have been experienced. How many persons would now give the whole world, were it theirs, to live that one year over again! In reviewing the past year, this question is forced upon my mind: What has it brought forth? If I answer, naught, it does not echo to the many pleasant evenings spent alone, at the hour of twilight, in framing bright visions of the future; or to the delights of the social circle; or to the exquisite pleasure of sipping at the pure fountain of knowledge. If I say, much has it brought forth, a comparison of what I did, with what I might have done—what I am, and what I might have been, rather contradicts the reply, and almost compels me to acknowledge the testimony preponderates in favor of the former answer.

For the Baptist.

ORDINATION.

According to appointment, a council convened, by request of the St. Anthony street Baptist Church, in its house of worship, Dec. 16, 1843. Rev. Alexander Travis was appointed Moderator, and W. Carey Crane Clerk. Present, Rev. A. Travis of Conecuh co., Rev. Jno. Grant of Pascagoula, Rev. Jacob G. Collins, Lemuel Callaway, Platt Stout, of Mobile, Rev. D. H. Gillete of Charlottesville, Va., and Rev. W. Carey Crane of Richmond Va., Rev. J. Dupree of Columbus, Ms., and Deacons R. A. Walker, and Sossborn Travis, Mobile church.

On motion of W. Carey Crane. Resolved, That the Council meet to-morrow afternoon at 3 o'clock, for the purpose of examining Bro. A. B. Couch upon his Christian experience, views in engaging in the Ministry, and doctrinal opinions.

Resolved, That the Council proceed to assign the parts in the ordination service of Bro. Couch, in case the examination of that brother to-morrow proves satisfactory.

Resolved, That the following be the order of exercises: 1. Introductory services, reading select portion of Scripture, hymns and prayer, Rev. D. H. Gillette.

2. Sermon, Rev. W. C. Crane, and Impassioned hands, by the Council.

4. Charge, Rev. A. Travis.

5. Right hand of Fellowship, with appropriate remarks, Rev. D. H. Gillette.

6. Doxology, Rev. John Grant.

7. Benediction, by the Candidate.

That the proceedings of the Council be published in the Ala. Baptist.

Council met in the afternoon, and opened with prayer by the Moderator. In accordance with the foregoing resolutions the Council having examined brother Couch to their satisfaction, at night assembled, and in the presence of the church and congregation, ordained him to the work of the gospel ministry.—Bro. Couch expects to labor at Montgomery Hill, Baldwin co., and Stockton.

W. CAREY CRANE.

(Religious Herald, Richmond, will please copy.)

LETTER FROM DR. BABCOCK.

The following will be interesting to our readers generally, and we give it entire.

WILMINGTON, N. C., 20th Dec., 1843.

Rev. Professor Jewett: My Dear Brother—Ever since I left Marion, I have been trying to command time to drop you a line; but so hurried and busy has been my course, that more than a month has elapsed without its accomplishment. A severe N. E. storm is keeping me here a couple of days, and I gladly improve a few moments in fulfilling the reasonable request of some of my Alabama friends.

The short visit which I made among you, was pleasant in itself, and has left upon my mind many pleasing recollections. Though I had heard much and seen something calculated to produce a very favorable impression of your State, I must candidly admit that my expectations were exceeded on hundred fold. Such vigor and enterprise, such intelligence and union, as I witnessed among our brethren in that new State, give cheering intimations of what may be expected from her sons, and daughters in future years. May their best powers and most generous sacrifices be ever consecrated to the glory of God and the good of mankind!

I cannot but regard the movement by your State Bible Society, for the employment of an efficient agent to traverse the whole extent of your limits, and who, while soliciting the aid of the benevolent in giving the Scriptures to the world, shall very carefully supply the destitute at home—as among the most important and hopeful of your religious enterprises. I think we have the best assurances that your pen and tongue, as well as your heart and hand, will be fully enlisted in furtherance of this noble object.

During my brief sojourn of ten or twelve days in Alabama, I received nearly five hundred dollars in cash for the Bible Society, and assurances of still larger sums to be paid in at no distant day. The President of your State Auxiliary, Bro. De Votie, and the agent recently appointed, who has by this time, I trust, announced his acceptance—will be able to report a handsome amount by our next anniversary: all of which will be sacredly appropriated to give life bread of life to our perishing fellow men.

It may be well to give in the columns of your Baptist the following items as my acknowledgements to the generous donors: From the Baptist church, Montgomery, Alabama, a public collection, \$43 30 From the African Congregation, ditto, including the donations of Fanny Wadsworth, a sister of color, for the African Scriptures, 17 00—\$60 30 to constitute Rev. Henry Talbird and C. Henderson life members.

From a few ladies in the Baptist church, Tuscaloosa, to constitute their Pastor, the Rev. Thomas F. Curtis, a life member, 30 00 From the Rev. M. P. Jewett, on his subscription, 100 00 From the Treasurer of the State Convention, Rev. D. P. Beston, 22 45 From the Treasurer of the Alabama Baptist Bible Society, (including the public collection and several individual donations in Marion,) 215 00 From Mrs. M. C. Griffin on her subscription, 50 00 From Mrs. Martha L. Tarrant, 15 00

Allow me to acknowledge, in the same way, my grateful sense of obligation for the generous kindness every where evinced toward me. May the richest of Heaven's blessings abundantly reward those who have so cheerfully extended their co-operation to your affectionate brother and friend,

RUFUS BABCOCK,

Secretary of Am. & For. B. S.

THEOLOGICAL SEMINARIES.

Professor Stuart, in a recent letter on the subject of Theological Seminaries, makes the following interesting remarks concerning libraries. They will explain to some persons why it is, that ministers want so many more books than other people.

The subject of a library, in such a Seminary, seems as yet to be very imperfectly understood in our community. The mass of people seem to think, that because you may count your thousands in volumes you have a great many more books than can ever be read by the students, and therefore that you are sufficiently provided for. But this is a great mistake. There is not a library in this country, which cannot be run out if I may so express myself, on any one topic in theology, sacred philology, ecclesiastical history, or sacred rhetoric. What I mean, is, that the thorough study of any one important topic in either of these branches, will send the student to books which are important to be consulted, but which the library does not contain. How mortifying this is to the ardent seeker after knowledge, can be fully known only to those who have experienced it.

A gentleman of excellent sense, and of kind feelings, asked me some time ago, how many books we had in our library. About 14,000, was the answer. Then, said he, you do not want any more. Certainly we do, I replied; we have only just begun to collect a library. But what can you do with all these, exclaimed he, with surprise, you can never read through one hair you have got, if you live till you are a hundred years

old. No, said I, I never expect to read through but a few. This is not what we want books for. What good can they do, he replied, with some alacrity, unless you read them? Aye, said I, to read them through and to consult them, are very diverse operations. Seeing an English dictionary lying upon his table, I added, My friend, did you ever read that dictionary through? No, said he, with an emphasis, who would ever think of doing such a thing as that? Just as soon might any body think of doing that, I replied, as of reading through all the books in a great library. We want to consult them as you do your dictionary; but it is rare indeed that a scholar, well-ripened, reads any book entirely through. Aye, said he, I understand it now. There is now and then a fact or an opinion, that you want to verify and examine in its original sources, and these lie scattered through an immensity of books.

Happy should I be, if I could, by this very simple illustration, make others understand, as well as he did, the importance and proper uses of a library. The circles of books for students, in the initiatory course of their education, needs not to be very large, well chosen they should be. But the professors who teach the students need a wide extent in which they may move, provided they ever intend to expect to produce any thing of their own which is worthy of attention. How can a man work without tools?

The late Prof. Heyne, of Göttingen, when asked by an agent of the government, what was the most secure and certain means of perpetuating the usefulness and the fame of a University, replied instantaneously, "A LIBRARY—A LARGE AND COMPLETE LIBRARY." Professors and teachers die; patrons die; protecting and helping governments die; for all these are made up and consist of dying men. But a LIBRARY NEVER DIES. It is there when teachers, professors, and patrons are in their graves. It speaks when they are silent. And so long as it amply and meets all the wants of students and authors, it will command a large retinue of attendants at the University.

Execution of the Armenian Christian at Constantinople.—Against this atrocious act, whose horrible details were published in our columns some weeks since, the French Government, through its Ambassador at Constantinople, has protested in the name of humanity. The more enlightened portion of the Turkish ministry, and Rifa Pacha, in particular, who administers the department of Foreign Affairs, accepted with deference the benevolent counsels of France, and the government has decided that a translation of the note of M. de Bourquey shall be submitted to the Sultan immediately on the conclusion of the feast of Bairam. (This Mohammedan feast is instituted in imitation of the Easter of the Christian Church, and follows the Ramadan, or month of fasting, which answers to our Lent.)

This note has produced another happy result, inasmuch as it has caused a suspension of the prosecution instituted before the Ulama, against a Missionary, who, while on a voyage to Salonica, in a moment of intoxication, had uttered contemptuous expressions against Islamism. If this man had been judged by the Ulama, his condemnation and execution would have been inevitable.

The French Government has rendered a service herein, not only to humanity, but to the Turkish Empire itself, which must of necessity suffer in the public opinion of the world, by persisting in a course of conduct so repugnant to the manners and ideas of the age.

The foreign minister, Rifa Pacha, evinces the strongest disinclination to the employment of violent measures, the odium of which justly attaches to Hafiz Pacha, President of the Great Council of Justice. This man, minister of finance under the Sultan Mahmoud, has left in all the provinces the gloomiest recollections of the disastrous violence and rapacity which characterized his administration. Afterwards as Governor of Adiana, he caused great numbers of unhappy wretches to be decapitated and to perish under the bastinado. The hatt-i-sherif (decree) of Gulistan, having been proclaimed, Hafiz Pacha, who feared the application of it, abused his position in the government secretly to excite the Mussulmans against the Christians. He caused them to take up arms and but a short period elapsed before a furious civil war broke out in Rumelia. All these crimes obliged Rechid Pacha to deliver over this monster of iniquity to the Great Council of Justice. The facts were clearly proved, on the testimony of impartial witnesses; and that very council over which Hafiz Pacha presides to-day, condemned him to three years of exile, to civil degradation, and declared him ever after incapable of executing functions of public trust. This man it is, who stimulates the Ottoman to violence and outrage, who never speaks of Europe but with contempt, and who persecutes, with sanguinary hatred, all the partisans of reform.

Iron Steamship for Africa. The following particulars, relating to an iron steamship, building at Birkenhead, for the Baptist Missionary Society, to proceed with missionaries to the coast of Africa, is copied from the British Missionary Herald:

"The schooner is to be employed on the coast of Africa. She is 70 feet in length by 15 feet beam. Her burden is seventy tons. Her engines have seventy horse power, and will keep in action, as the means of propelling the vessel is an archimedean screw. She is built of iron, and divided, for greater safety, into water-tight compartments. The total cost, including engines, will be upwards of £20,000. The vessel will contain two cabins—one in the fore part for the use of the crew, the other aft, for the use of the missionaries. This latter will be twenty feet long, and will easily accommodate six missionaries, or, if necessary, double that number. One end of it will be so arranged as

to be easily convertible into a couple of smaller cabins for use in case of sickness, while the whole will be ventilated at the top and sides. The engines will be ventilated at the top and sides. The engines will be used only when it is impossible to sail. The committee state that they have much reason to acknowledge the kindness of various benevolent individuals. The builder has added ten feet to the length of the vessel and two feet to her breadth, at his own charge. The patentees of the screw have given half the license, and one friend has promised all the nautical instruments. The vessel is expected to start from Liverpool about the end of October."

From Hayti.—We have full files of Port-au-Prince papers to the 23d ult. The Constituent Assembly was still in session, discussing the adoption of the various titles, section by section, in the project of the Constitution prepared by its committee. Very slow progress had been made. They were still occupied with defining the Principles, Rights, and Duties, of the Haytian people.

It was decided that the Whites who took arms to aid in accomplishing the revolution commenced at Praslin in January last, should enjoy both civil and political rights. But the recognition of those rights was to constitute the object of a special decree, and not to form an article in the Constitution.

Africans, Indians, and the issue of their blood, are to be admitted to the enjoyment of political rights, after a year's residence in Hayti.

Twenty-two individuals had been tried before a Court Martial for a conspiracy organized with a view to effect a revolution by General Dalzon, who owed his rank to the Provisional Government. Three of the accused were condemned to death, and led out to execution; but having appealed, for want of form in the proceedings, to another tribunal, they were respited on the ground, and remanded for a new trial. This conspiracy broke out and was suppressed, as we have before stated, in September last. Twelve of the conspirators were condemned to three years imprisonment, and the rest acquitted.

Several dead bodies have recently been washed upon the shores of the Marquisait and the Bizoton, and it was supposed that some frightful shipwreck had occurred in the neighborhood. But on the 4th ult. a circumstance occurred which proved that they came from the vessels of war anchored in the harbor. Something having the appearance of a ball was seen to strike against the wharf and rebound at intervals, which being opened in the water a human face was disclosed. The dead body was thereupon carried off by a boat belonging to the Calypso. The consequence is, that the inhabitants of the capital deny themselves the luxury of fresh fish. Great complaint is made, that near the shore of a friendly territory, human bodies should be thrown for food to fishes, which disposal of them is only justified at sea by the necessity of the case.

A Protestant school was inaugurated on the 1st of November at Port-au-Prince, established through the exertions of Emile Balet, a public spirited and enterprising citizen, and a warm advocate of education. Immediately afterwards, forty pupils were presented by their parents for admission.

Temperance.

THING IT. A minister in the highlands of Scotland found one of his parishioners intoxicated.—The next day he called to reprove him for it.

"It's very, very wrong to get drunk," said the domineer.

"I ken that," said the guilty person, "but then I dinna drink as meikle as ye do!"

"What, sir! How is that?" asked the other in surprise.

"Why, gin it please ye," continued the other, "dinna ye tak a glass o' whiskey and water after dinner?"

"Why, Jemmy, to be sure, I take a little whiskey after dinner, merely to aid digestion."

"And dinna ye take a glass o' whisky toddy every night before ye gang to bed?"

"Yes, to be sure, I just take a little toddy at night just to help me sleep."

"Weel," continued the parishioner, "that's just fourteen glasses a week, an about sixty every month. I only get paid off once a month, and then I'd tak sixty glasses, it wad mak me dead drunk for a week, now ye see the only difference is, ye time it better than I do!"

This is pretty much the view most people take of this matter; a moderate drinking clergyman may talk to his drunken parishioner till doomsday, but he will never make him a sober man, so long as he drinks himself.—Oregon.

TRULY ELOQUENT.

Washingtonism has given birth to as brilliant specimens of true eloquence as heart could desire. Witness the following touching appeal to the young men, made by an aged man at a recent temperance jubilee at New Market, N. H.—

"I have come twelve miles to attend this meeting; yet I do not value my time, I feel rewarded by what I see around me. My friends, I have seen more of this world than most of you. I have trod the streets of proud London, and the winds of distant India have fanned these furrowed cheeks of mine. My keel has been on every sea, and my name on every tongue. Heaven blessed me with one of the best of wives—and my children—O, why should I speak of them? My home was once a paradise. But I bowed like a brute, to that killing cup—my eldest son tore himself from his degraded father, and has never returned. My young heart's idol, my beloved and suffering wife, has gone, broken hearted, to the grave. And my lovely daughter, whose image I seem to see in the beauty around me—once my pride and my hope—pined away in sorrow and mourning, because her father was a drunkard, and now sleeps by her mother's side. But I still live to tell the history of my shame, and the ruin of my family. I

still live—and stand here before you, to offer up my heart's fervent gratitude to my heavenly Father, that I have been snatched from the brink of the drunkard's grave. And while I live, I shall struggle to restore my wandering brethren again to the bosom of society. This form of mine is bending and wasting under the weight of years. But, my young friends, you are just blooming into life—the places of your fathers and mothers will soon be vacant. See that you come up to fill them with pure hearts and ardent lips! Bind the blessed pledge firmly to your hearts, and be it the Shibboleth of life's warfare!"

RUMSELLER'S DIARY.

The following is extracted from Professor Edgier's speech before the London Temperance Society—

"December 26.—Up early this morning to give morning drinks to thirsty soakers who had been powerfully refreshed last night, being Christmas; my son told me that, in three hours, he heard two hundred blasphemies in our shop; strange that people should keep all their newly coined oaths to swear them off in my shop.

"December 30.—Lost two of my customers to day, one by delirium tremens, the other by a drunken fall; a coroner's inquest was held on the first, and a verdict returned, 'Died by the visitation of God; the god Bacchus, I suppose.

"December 31.—On this last day of the year led me to make a few reflections; very odd that so many of my customers desert me for the workhouse, and some for the madhouse; wonder what will become of the poor fellow who went from my counter, and set fire to his neighbor's corn stack? hope he won't go the same road as my old couple, poor creatures, who cut the lodger's throat to sell his body for drink, for I would lose his case.

"N. B. Attended to day the funerals of two good customers, who complained of a pain in the side; some say they died of a liver complaint; cannot understand how my oldest son, only eighteen, has become a drunkard, though I gave him good advice, not to drink spirits at all, except the least drop in the world; very awkward that no medicine cures my eyes; so that I wear goggles; Joshua Min, the Quaker, had the independence to tell me, 'If they would wear goggles on their mouth instead of their eyes, their eyes would get better.' While so many old customers are dying off, happy to see their places filled by sons and daughters, imitating their parents nobly in supporting a trade countenanced by the best in the land, and accented as honest and honorable by the wise laws of my country."

DEATH OF REV. JOHN FOSTER.

The last English papers announce the death of the venerable and eminent christian essayist, John Foster, of Stapleton, near Bristol. He was a distinguished writer, and is well known throughout the christian world by his Essays, particularly those on 'Decision of Character.' He was a Baptist minister, and his name and those of Andrew Fuller and Robert Hall have been regarded as the three greatest, not only in the annals of that denomination, but of the christian church of the present century. In a sketch of Mr. Foster's character, in the London Patriot, the writer, in comparing him with Fuller and Hall, remarks: "Foster, it is allowed on all hands, was a man of gigantic powers. In the cast and general character of his intellect, he had more in common with Fuller than with Hall. In depth of thought, he greatly surpassed Fuller; but in force of imagination, he was much inferior to Hall. His intellectual horizon was far more extended than that of Fuller; but the sun which lightened it shone less resplendently. Many parts of his dominion were dim through distance; on others, mist and darkness occasionally brooded; while that of Fuller was ever clear as summer's noon. His imagination was Miltonic; it consisted rather in the power of creation than in the power of coloring. Its province was rather to give being, than to weave robes of beauty. We vainly look, in his ponderous paragraphs, for those entrancing flashes which illumine the pages of Hall. Hall naturally excelled in metaphor; Foster, in torturing sarcasm. Hall stung like the thorn of the rose; Foster crushed like the falling rock. Hall, however, when he was roused by evil, abounded in sarcasm which not only scorched but consumed; Foster's attempts at wit resemble the jest of Demosthenes." We copy from the Patriot the following particulars:—

Mr. Foster's first settlement as a pastor was over a small church in Gloucester, whence he was removed in about two years to Downend, near Bristol, and shortly afterwards to Frome. It appears that neither his profound pulpit speculations, nor his domestic and social habits, particularly qualified him for pastoral usefulness. After residing for some time afterwards at Bourton on the Water, he settled down again near his old friends at Downend, having previously married the lady at whose request his "Essays" were written.

Mr. Foster's writings—we mean those which bear his name—are not numerous.—The Essays already referred to—a volume on the Evils of Popular Ignorance, which consists of a sermon preached on behalf of the British schools in the city of Bristol, greatly expanded—a sermon on the Curse of Merod, denounced by Moses, which he preached on behalf of the Baptist Missionary Society, also in Bristol—and an Introductory Essay to an edition of Doddridge's "Rise and Progress of Religion in the Soul," published a few years since, by Chalmers and Collins, of Glasgow—together with Observations on the late Robert Hall's Character as a preacher—are the chief of his known works. A volume of Sketches of his Sermons was printed recently, for private circulation, with his sanction, and a few corrections from his pen; and among these will be found a beautiful sketch, since printed as a tract by the Religious Tract Society, on

Access to God. To the earlier series of the Eclectic Review, Mr. F. was a frequent contributor, for a few years, indeed, employing himself chiefly on these Essays; and we believe that, since that periodical has passed into the present hands, Mr. Foster has contributed to its pages. Those who are accustomed to his style of writing will easily trace these valuable papers; the review of "Land in Egypt" may be mentioned as a specimen. Of late Mr. F. preached but little. A course of lectures, which he delivered a few years since at Broadhead, Bristol, at the earnest entreaty of friends, has, we understand, been preserved; some day it may see the light. On a few public occasions he was prevailed upon to preach; but his labors in this department were given chiefly to the villages about his own residence, and in the neighborhood. His sermons were remarkable for profound views of human nature.—Vain speculations had no charms for him; his mind habitually dwelt in an element of truth and light, and all his efforts were directed to pry the minds of his hearers with what he himself loved. His rebuke of infidelity and impiety was always terribly severe; he spoke on such subjects with all his heart and most withering was his sarcasm when directed against pervertions of the gospel of Christ. With thousands, we deeply regret that a constitutional dislike of continuance, or even frequent pulpit labor, or perhaps a kind of fastidious nicety of taste, prevented his more frequent engaging in it.

We need scarcely say, that Mr. Foster's sentiments on political and ecclesiastical subjects were of the most liberal kind. Monopoly, whether in legislation, trade, or religion, he regarded as the blighting curse of our land. "The improvement of mankind," he said, "is destined, under divine Providence, to advance just in proportion as good men feel the responsibility of it resting on themselves as individuals, and as they are actuated by a bold spirit of independence, in the prosecution of it." In his view for a government to establish Christianity, was to impiously stretch its power, and thrust itself into a province which does not pertain to it; and to prosecute or coerce, was to wrest from the hands of Omnipotence weapons which are safe only under Divine control.—On these subjects Mr. F.'s views may best be learned from a series of letters published a few years since, in the Morning Chronicle, under the signature of "Observer." Mr. Foster's powers of sarcasm were of unbounded vigor. He knew how to employ this weapon with the most terrible effect, yet it is remarkable that he never made a foe. All who knew him loved him as well as revered him, which, we apprehend, must be attributed to his uniform and extraordinary kindness of heart. None ever approached him without feeling that he was in company with the philosopher, the gentleman, and the Christian.

Mr. Foster was a widower about twelve years, and of the family but two daughters remain, with whom under the loss of their venerable parent, we deeply sympathize.—He died at Stapleton, near Bristol, aged 73. His decease was somewhat unexpected.—Though he had long been in a declining state of health, his immediate departure was so little anticipated that no one had sat up with him during the preceding night; and dissolution took place in the absence of any attendant.—"Mark the perfect man, and behold the upright; for the end of that man is peace."

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TIT FOR TAT.—A celebrated physician who resided in, and was well known through the county of Norfolk, and who set a high value upon his services, once had occasion to call at a tavern in a neighboring town for dinner, which, having pertaken of the landlord invited him, as he was present, to look at a child of his that was a little unwell, which he accordingly did, and prescribed some trifling medicine. After which the landlord inquired what was to pay.—

"Seven dollars," replied the Doctor, at the same time directing him to deduct the amount of his dinner. "But," says the Doctor suddenly, "What do you charge for my dinner?" "Seven dollars," replied the landlord, "Very well," says the Doctor, "we'll call our accounts square. Good bye, landlord."

A pleasing incident occurred lately in the Georgia Legislature. A new county had been laid off and several names were proposed for it; among them that of Harrison, when Mr. Iverson rose and remarked that he hoped all the others would be at once withdrawn; that General Harrison was now no more; that though politically opposed to him, he had always regarded him as a good man, and revered his memory. Thereupon, the other names proposed were withdrawn and Harrison adopted.

A DARING FEAT.—A horse, harnessed to a sleigh, becoming frightened in one of our streets a few days since, ran furiously away. At the same instant a man passing along on the side walk, dropped a valve he had in his hand, sprang suddenly and seized hold of the sleigh, the horse meantime bounding off at the top of his speed, drew himself into it, from thence he leaped upon the horse, seized hold of the harness, then of the reins, stopped the horse, turned him round, brought him quietly back, and put him under the care of his owner; who was so much surprised and gratified that he forgot to reward, or even to thank the hero of the chase, who walked off as coolly as if nothing had happened; and what is almost incredible, smoking a cigar which had been in his mouth during the whole operation!—Boston Watchman.

A distillery was burnt down in Montreal on the 27th ult. Individual loss some \$500. Public gain as many thousands.

Men date on this world, as if it were never to have an end, and neglect the next as if it were never to have a beginning.

It was a noble reply of the great Sir Isaac Newton to a certain deist friend, who expressed his astonishment that so profound a philosopher should be a believer in the Bible—"I believe it, sir, because I have examined it and studied it, you believe it, because you have not."

Poetical Department.

FOOTSTEPS OF ANGELS.

BY HENRY W. LONGFELLOW. When the hours of day are numbered, And the voice of the night, Wakes the hater soul that slumbered, To a holy, calm delight;

See the evening lamps are lighted, And like phantoms grim and tall, Shadows from the fulfil fire-light, Dance upon the parlor wall,

Then the forms of the departed Enter at the open door, The beloved ones—the true-hearted, Come to visit us once more;

He, the young and strong, who cherished Noble longings for the strife, By the wayside fell and perished, Weary with the march of life!

With a slow and noiseless footstep, Comes the messenger divine, Takes the vacant chair beside me, Lays her gentle hand in mine.

And, as she sits and gazes at me, With those deep and tender eyes, Like the stars so still and saint-like, Looking downward from the skies.

Uttered not, yet comprehended, Is the spirit's voiceless prayer, Soft rebukes, in blessings ended, Breathing from her lips of air.

Oh, though oft depressed and lonely, All my feet are laid aside, If I but remember only, Such as these have lived and died.

FAITH TRIUMPHANT.

Jeans—I my cross have taken, All to leave and follow thee; Naked, poor, despised, forsaken, Thou from hence my all shall be, Perish, every fond ambition; All I've sought, or hoped, or known; Yet, how rich is my condition; God and heaven are all my own!

Let the world despise and leave me, They have left my Savior too; Human hopes and looks deceive me; Thou art not, like them, untrue; And whilst thou shalt smile on me, God of wisdom, love and might, Friends may hate, and foes may scorn me, Show thy face, and all is right.

Go, then, earthly fame and treasure; Come disaster, scorn, and pain; In thy service pain is pleasure, With thy favor loss is gain; I have called thee Abba, Father; I have set my heart on thee; Storms may howl, and clouds may gather, All must wait for good to me!

Soul then know thy full salvation; Rise, O sin and fear, and ease; Joy to find a weary station, Some long will to do or hear; Think what spirit dwells within thee; Think what heavenly bliss is thine; Think that Jesus died to save thee; Child of heav'n canst thou repine?

Have thee on, from grace to glory, Arm'd by faith, and wing'd by prayer; H ave a eternal day's before thee; God's own hand shall guide thee there; Soon shall close thy earthly mission, Soon shall pass thy pilgrim days, Hope shall change to glad fruition, Faith to sight, and prayer to praise!

BOARDING.

Mrs. LOUISA SCHROEBEL, Corner of St. Francis and Franklin streets. MOBILE. 45

THE MOTHERS' JOURNAL,

AND FAMILY VISITANT: THE subscriber has become proprietor of this monthly periodical, and will hereafter have it published in New York.

The Ninth volume will commence in January, 1844. Each number will hereafter contain sixteen octavo pages, (one sheet) and as much reading matter as twenty four pages of several periodicals, like the Mothers' Magazine, and the Christian's Family Magazine, which by law, rate with postage as two sheets. The mechanical execution of the Journal will be materially improved.

The work will continue under the editorial charge of Mrs. ELIZA C. ALLEN, who has conducted it for the last four years. Every practical effort will be made to fill its pages with useful and interesting matter appropriate to its object. The Journal is designed to aid family discipline, and to promote the improvement and happiness of the domestic circle; and as a consequence to assist in preparing the young for their future duties to society.

All communications whether pertaining to the editorial or business department of the work, should be addressed to the Editor, Box 811, New York.

TERMS.—One dollar per annum, IN ADVANCE. Persons remitting the payment for five subscribers shall receive the sixth gratis. Postmasters are authorized to transmit money for subscriptions to periodicals, under their frank, free of postage. Money remitted through the mail will be at taken at par on all specie paying Banks will be Office of publication, 132 Nassau street, New York. I. M. ALLEN.

Alabama Readers.

The attention of Teachers and Parents are invited to the above Series of Readers. Complaints have long been heard of the reading books of the North, made by people whose political opinions differ from ours, and thrown up at the children of the South for their indiscriminating misapprehensions. This Series have been carefully revised, and freed from all objectionable parts, and it is believed, that four reasons better adapted to the capacities of the respective ages for which they are designed, and more happily calculated to improve them in the important art of reading cannot be found in the English language. Some have gone so far as to pronounce them the best extant. They have been introduced into many Academies and schools in both Northern and Southern Alabama. If they can become the Universal reading books of this State, a perceptible and great impetus must be given, through their instrumentalities, to the efforts of Teachers in conferring upon youth the best of all attainments, that of being able to read aright. They consist of No. 1. The Primary Primer, new edition. No. 2. The Child's Reader. No. 3. Exercises in Reading. No. 4. Porter's Rhetorical Reader.

These, together with an unusually choice and extensive selection of SCHOOL BOOKS, both English and Classical, are constantly for sale at TREMENDOUSLY LOW, BY E. R. SHOWALTER. 9-2m

Nov. 1st, 1843.

BLANKS of all descriptions just printed and for sale at this Office.

HOWARD COLLEGIATE AND THEOLOGICAL INSTITUTION.

THE exercises of this institution will be resumed on Tuesday, the 3d of October. The Trustees take pleasure in announcing the establishment of the Theological, and a thorough re-organization of the Literary departments. The Rev. JESSE HARTWELL, who is well known in our churches as an able and sound Theologian, a devotedly pious and efficient minister, will give his entire attention to young men studying for the ministry. In the Literary department will be found every advantage which able and experienced instructors, the most extensive Apparatus, Library, &c., can afford.

PAUL ETY. Rev. JESSE HARTWELL, A. M. S. S. SHERMAN, A. M. Rev. S. LINDSLEY, A. M. Rev. A. A. CUNNELLA, A. M.

TUITION—Per Session of 12 to \$16.00 Advanced 25.00 For incidental expenses (fuel, &c.) \$1.00.

POSITIVELY, one half of the Tuition will be required in advance. Payment must be made to W. N. WATTS, Esq., Treasurer. BOARD in the most respectable private families in town, (including lodging, washing, fuel, and lights,) at from \$12 to \$13 per month. E. D. KING, Pres. of the Board. H. C. LEE, Secretary. Sept. 6, 1843.

Much Inconvenience Obviated.

THE subscriber will furnish any Law, Medical, Theological, and Miscellaneous Books, that can be had in the Northern Market, in answer to orders from responsible agents, and at such rates as will render it the interest of persons in this section of country, to obtain their supplies through him. He has made arrangements with gentlemen in the North, who are respectfully engaged in the above departments of the book trade, that will enable him to furnish supplies with little delay.

D. L. R. SHOWALTER of Marion, is authorized to receive orders and payments. All books ordered through him will be sent to his care, of whom those ordering will receive them, and payment will be required on their reception. For the rates, enquiry may be made of him.

Thus the inconvenience often experienced in obtaining rare, as well as many common professional and miscellaneous books, will be obviated; an order for what is wanted handed to the above gentleman, being all that is necessary to bring such books to his hand, and at the lowest prices. FRANKLIN H. BROOKS, No. 56 Water street, Mobile. 9

DISSOLUTION.

THE Partnership heretofore existing between the subscribers, under the firm of BULL & FILES

is this day dissolved by mutual consent. The unsettled business will be closed by either partner, who will use the name of the firm for that purpose. The COMMISSION, FORWARDING and Factorage Business, will be continued by the new House of BULL & BOARDMAN, for whom we respectfully solicit a continuance of the patronage and confidence so freely bestowed upon our late firm. PLATT BULL, JOSEPH T. FILES. Mobile, October 20, 1843.

Partnership.

THE subscribers have this day formed a connection under the firm of Bull & Boardman,

for the transaction of a COMMISSION, FORWARDING and FACTORAGE BUSINESS in this city, and respectfully offer their services to their friends and the public. Liberal advances in Cash will be made on Cotton, consigned to them for sale or for shipment; and special attention paid to the execution of orders. Their office is the same heretofore occupied by Bull & Files, at the corner of Water and St. Louis Streets. PLATT BULL, WILLIAM C. BOARDMAN. Mobile, October 20, 1843.

Prompt attention will at all times be given to business entrusted to our care, and by constantly seeking to promote the interests of our employers we shall endeavor to merit, and hope to receive, a continuance of their favors.

Our practical knowledge of the business in all its branches; a long and intimate acquaintance with this market, and many facilities for obtaining early and correct market information from all the great Cotton ports, will, we trust, enable us to meet the reasonable expectations of our friends, who may avail themselves of our services. BULL & BOARDMAN. Nov. 29, 1843. (Price of Adv. \$10) 12-3m

J. M. TURMAN, (Late of Woodville) Commission Merchant, MOBILE.

HAVING permanently located in Mobile, during the business season, respectfully solicits shipments of Cotton from his numerous friends and acquaintances from Mississippi and Alabama. During the past summer, having spent considerable time in the Western country, where he has succeeded in making engagements with several heavy shippers and manufacturers of western produce to receive consignments regularly through the business season, in Mobile, via New Orleans. All business from whatever source shall be conducted with fidelity and despatch. November 1, 1843. 9-2m

HUMPHRIES, WALSH & Co. WHOLESALE DEALERS IN GROCERIES & WESTERN PRODUCE.

Nos. 11 & 13—Commerce & Front Streets, MOBILE.

A. S. Humphries, Charles Walsh, H. G. Humphries.

ONE of the above Commodities is pending a portion of the time in this place next Summer, and will take pleasure in correcting all mistakes, and making adjustments in every instance where the purchaser may conceive that justice has been done him. Oct. 24, 1843. 8-2m

J. L. McKEEN & BROTHER, INVITE their friends in Perry to their large and fresh stock of FALL and WINTER GOODS.

Bought at the very lowest prices in the New York and Philadelphia markets. They promise to sell as good and cheap Goods as any house in Mobile! Call on us before purchasing elsewhere, and examine our BLANKETS, NEGRO KERSEYS, &c. LINSEY, BLOUSES and HATS. A large and handsome assortment of new style GOODS for ladies fall dresses. Mobile, October 1, 1843. 6-2m

CASE, WILSON & MASON have just received and splendid assortment of the most FAVORABLE BONNETS from New York. May 2.

Miscellaneous Department.

From the Boston Recorder.

GOD IS INDEED MERCIFUL.

My sleep has been disturbed, by what you will perhaps term idle fancies, said Jane N., in answer to the question her anxious countenance had drawn from her tender father. 'I have feared,' she resumed, 'that William, notwithstanding his promise, would attempt to return over the meadows, and the idea has effectually banished slumber from my eyelids. Will you not, my dear father, she said imploringly, 'go to the water and see if any trace of him can be discerned? Mr. G. could not refuse to gratify his daughter, though he thought no one would at this season travel on the road which in summer connected Vauville and Mlawray, but which was now covered with water. So gently chiding Jane for her needless anxiety, and telling his wife he should not long be absent, he left his dwelling.

The sun was just rising behind a little grove that concealed the meadows from the windows of his cottage. In summer, these meadows were a beautiful object. Their grass was of a peculiarly rich green, and they extended many miles unbroken by enclosure. A gentle river glided through them; and its wavy meanderings sometimes approaching their very edge, and at others scarcely visible among the grass at a distance. Near the dwelling of Mr. G. a road passed, leading to a rustic bridge, erected over this river. But now the autumnal rains had swollen the small stream, so that it had overflowed a large portion of the adjacent meadow. Mr. G. left his home without any apprehension of evil; but as he passed along, and thought that only two days before William had travelled that road in safety, and might be ignorant of the great rise in the water which had since taken place, the good man, felt some misgivings. Hastily turning to the right, which concealed the flooded meadow from his view, he found that his daughter's fears were but too well founded. A little removed from the track, and partly covered by water, a well known wagon caught his eye; but neither horses nor driver was to be seen.

For a moment he remained fixed to the spot; then turning to a neighbor who had carelessly followed him, he pointed to the wagon, and hastened to carry anguish to his own roof. Jane stood at the window watching her father's return, and her heart beat almost audibly, as she saw him approach. A single glance at his countenance confirmed her worst fears, and she sank senseless to the floor.

The bright sun that day shone with unheeded splendor on the inhabitants of Vauville. As they slowly passed to and from the house of worship, they exchanged greetings with a subdued voice and looks of heartfelt sadness. Most of the men were engaged in exploring the river, trying to discover the lifeless remains of William. His horse had been found some miles distant, on one side of his harness apparently loosened by the hand of his master, and the other seeming to have been torn from the carriage by the violent efforts of the beast itself. As the wagon was found on the verge of the river, it seemed certain, that while disengaging his steed from a perilous situation, William had found a watery grave not a few rods from the dwelling he was so anxious to reach.

Though William had not lived long in V. his fine disposition, nobleness of feeling, and unblemished character, had won the hearts of the community. Three months before, he had been united to Jane; but their reasonable prospects of living together had been for the present disappointed, and he left her under her paternal roof, while he sought employment in another town. But his heart was ever with her. He considered every sacrifice as trifling, every risk as small, by which he might enjoy an hour in her society. For her he labored, and in the hope of being the sooner able to provide for her a house of her own, he consented to be for a time separated from her; and to his anxiety sooner to be with her sacrificed his life.

Jane sat that day the picture of despair. Her's was truly an affectionate heart; and she had found in William all that her youthful imagination had pictured of moral or intellectual worth. To dwell with him, to soothe his sorrows and share his joys, comprised her all of anticipated earthly bliss. Visions of future happiness in his society had occupied her mind; or if the consciousness of the instability of human enjoyment for a time awakened her fears, it was not by his early death she supposed her felicity might be marred. Her whole soul was prostrated by the suddenness and severity of this affliction. She felt that her heart was crushed, and almost wondered that it did not cease to beat. She heard in silence much that was said to comfort her; and indeed seemed not fully to hear all that was addressed to her. But though her looks told of anguish, they spoke not of sullenness. To words of sympathy, she gently replied, and to consolations drawn from Holy Writ, her whole soul responded amen. Jane was a Christian of but recent standing. A few months before, upon recovering from severe illness, she found peace in believing. As soon as she gathered whole heart to God, she sought to induce her beloved to attend to the subject of religion. Sometimes he answered her entreaties of love; and sometimes by promise of future compliance with her wishes.

Though grieved by her ill success, she persevered; and on the day of her marriage, obtained a promise, that whenever they were together, a portion of time should be devoted to prayer. This promise had never been broken; and Jane had witnessed with delight the increased interest William felt at these precious seasons. She hoped that a work of grace was commenced in his heart, and that she should love him as a disciple of Christ, who was so dear to her as a husband. But he was cut off in the midst of his days, and the thought that he was probably surrendered to God, added tenfold bitterness to

her cup. But in the hour of extremity she was strengthened from on High. Her soul was bowed in holy submission to the will of her heavenly Father; and when she was informed that the efforts for finding the corpse had not succeeded, but that on the morrow the search would be renewed, she was able with a calm voice and graceful manner, to thank the people for their kindness.

That night was such an one as Jane had never before experienced. Busy memory presented every action, every word, every look of her lost friend.

With peculiar tenacity did she dwell on their last short interview. William's previous absence had been of unusual length, and he called to inform her that he had returned from a month's journey in the service of his employer. 'Jane,' he said, 'I have something to relate that will interest you, but must not stop now. Adieu, perhaps till next week, as you say I must not return this way if there is any appearance of danger.' What he had wished to communicate, Jane could now only conjecture. Might it have been that he had chosen the Saviour for his portion? But alas! if he were called unprepared into eternity! The thought was agony, and her whole soul writhed under it. When towards morning, though mere exhaustion, she fell into a troubled sleep, the same idea haunted her dreams, and she sprang from her couch with every limb quivering with horror, and every feature moistened with anguish. For a time she almost doubted the mercy of God; and with this feeling of distrust, came the fear that she had never loved the Saviour, if she could not in this sorrowful hour put her trust in Him. Her whole mind was so disordered, that she thought reason must desert her throne. But she was mercifully enabled to plead with that Being who was hiding his face from her. Long and fervent were her petitions, and when she arose from her knees, she could say in all sincerity, 'Father glorify thyself.'

The sun again rose with more than usual splendor. The wind which the previous day agitated the face of the waters, was hushed. Soon men were seen coming from every quarter, furnished with proper implements for exploring the river. Small boats were procured, and the search commenced. Presently a shout was heard, and each one hastened to the spot where it proceeded. There, beneath the still blue water lay the body of William. His face was resting on a pillow of sand, his hands were clasped on his bosom, and his countenance exhibited the calmness of sleeping infancy.

Jane received with composure the intelligence that the cold remains of her much loved William were about to be brought into the house. 'Thy judgments, O God are true and righteous altogether,' burst from her pale lips. A death like silence ensued, until the lifeless form was arrayed in the habiliments of death. Jane's heart was swelled almost to bursting, as she realized, that he who had left her so recently in health and cheerfulness, was now separated from but by a thin partition; and yet she was never more to hear the sound of that voice, whose gentle accents yet lingered on her ear; never more to meet the glance of that eye which had so eloquently told of the pure affection. But her invisible Supporter did not forsake her; and with an inward prayer for grace she directed her trembling steps to the apartment of death.

The day of William's funeral was indeed a gloomy one. Dark clouds obscured the sun, and hung the heavens with black. The low whistling of the chilly winds seemed to tell of her departed joys and blasted hopes. The slow tolling of the heavy bell was felt by every heart. Each wife, as she went towards the little church, pressed her husband's arm with more than usual fondness; and each father, as he glanced at the children of his love, sighed at the thought of the instability of human bliss.

Presently the funeral procession was seen approaching. The hearse stopped before the church, and the coffin was gently removed and placed before the pulpit. The man of God was already there. Never had his sympathies been more painfully excited. His deep emotion was apparent to all. But stifling his own emotion, he arose, and after reading a few appropriate passages from the word of God, addressed the throne of grace. Every sound was hushed. Jane would not allow any expression of her own feeling to disturb the solemn hour of devotion, but she could not return the tears that deluged her cheeks. Prayer being ended, it remained that a last look should be taken of what was once William. Jane rose, and with a firm step approached the coffin. For a moment her hand rested on the cold forehead of her husband; and after bending forward to take a last look of what was soon to be hidden beneath the sod, she raised her eyes to heaven. The expression of her countenance had strongly altered. On the day when the body was found, though it spoke of meek submission, it also told of anguish that threatened the destruction of reason. But now, mingled with the look of heartfelt sorrow, there was a something which seemed like comfort, almost like triumph. To many this change was unaccountable. A few only had been present when the contents of William's pockets had been presented to Jane, and had heard her after reading a half dried paper, which she selected from among them, exclaim, 'Thou art indeed merciful! The contents of this paper could not long be concealed from the sympathizing friends who surrounded her. It was the commencement of a letter to his only surviving parent, and was as follows:

'My Dear Father—A short time ago, I wrote to you concerning the change which took place in my situation, in consequence of my entering into the marriage state. I now write to tell you of a more important change. I mean a change in my religious feelings. I had in a great measure forgotten the instruction you gave me in my early years, and the recollection of your many prayers in my behalf had ceased to affect me. It was long before the entreaties of my Jane

could persuade me to attend to the subject, and at last I consented only to gratify her. Three weeks ago I was on a journey. For sometime previous my mind had been solemn, and I thought I was trying to find the Saviour. On Saturday I hesitated whether to continue my journey the next day. My dislike to staying at an inn, my inability to meet expense, and anxiety to return with all possible haste, tempted me to proceed; but when I thought of God, he gave me grace to resist. I spent Sabbath morning in the small chamber where I slept, with no other companion than the Bible. I went to meeting with a strong impression of the realities of eternity upon my mind, which increased during the prayers and singing. Never shall I forget that sermon. 'We will not have this man to rule over us,' was the text. The preacher spoke of the duty of entire and immediate submission to the will of God in such a way, that I felt I had sinned in trying to make myself better, instead of giving myself to Jesus, just as I was. At noon, as soon as I found myself alone, I fell on my knees, and I was enabled to trust unreservedly to the King of Kings. Oh, how lowly has Jesus since appeared. How I wonder at my having so long rejected him. How I loathe myself for having neglected his glory. O the joy of being

strengthened by his grace, she passed through the trying scenes of the funeral with composure, and saw the coffin deposited in the earth with sweet submission. Nor was she forsaken when she returned home. When every guest had departed, and she was allowed to seek the solitude for which her soul longed, thoughts of the past and anticipations of the future mingled with a consciousness of the present, and made sad confusion in her brain. For a time she wept without restraint; but at length collecting her thoughts she fixed her mind upon the future. No longer did she feel, that her subsequent life must be a bondage from which she would desire nothing but a speedy release. No longer did she view death as the only physician who could heal her broken heart.

The future, if passed in the service of Him who had so graciously condescended to her infirmities, of Him who had not suffered her to be tempted above what she was enabled to bear, was tinged with the rainbow of hope. Years have gone by, and Jane remains a widow. Her most affectionate attentions cheered the decline of her parents, who blessed her with their dying breath. The snows of age have blanched her once dark hair, and the hand of time has deeply marked her brow. But still she is useful, active and happy. Who like her can smooth the pillow of the sick, or whisper consolation to the dying? To whom else could the young of her own sex resort for counsel and sympathy with such entire confidence; and who like her could admonish without offending, and reprove without wounding? She loves to remember how mercifully God appeared for her in the season of her affliction, and how He has never failed her in her subsequent life. From His dealings with her, she sometimes derives illustrations of His mercy and faithfulness, to cheer the desponding. Still trusting in him, she is quietly awaiting the hour, when she shall bid adieu to earth and become an inhabitant of heaven. Nor does the hope of being re-united to the husband of her youth form the most attractive portion of her anticipated bliss. To see her Saviour as he is, and to be transformed into His likeness, is the object of her chief desire.

Wealth of the Mexican Nobles.—The wealth of some of the nobles in Mexico, previous to the revolution in that country which freed it from dependence on Spain, was equal to that which is now enjoyed by many of the Russian grandees. Many families derived incomes of 200,000 per annum, from lands alone. The count of Talencia possessed landed property of the value of \$20,000,000, besides which he drew from a single mine an annual revenue of nearly \$1,200,000. Their extravagance was as great as their wealth. The count de Regala, according to Madame de la Barca "was so wealthy that when his son, the present count, was christened, the whole party walked from his house to the church upon ingots of silver. The countess having quarreled with the vice queen, sent her, in token of reconciliation, a white slipper, entirely covered with large diamonds. The count invited the king of Spain to visit the Mexican territories, assuring him that the hoofs of his majesty's horse should touch nothing but solid silver from Vera Cruz to the capital. This might be a bravado; but a more certain proof of his wealth exists in the fact that he caused two ships of the line, of the largest size, to be constructed at Havana, at his expense, made of mahogany and cedar, and presented them to the king!

Of course, in the terrible convulsions of which Mexico has been the scene, something has been done in the way of breaking down these wealthy families, but not so much as might be expected by a person unacquainted with the facts. Great inequalities mark the social condition of the Mexicans. Bistaments, whose name occurs so often in the accounts from that country, is possessed of 336,000 acres of land, and Santa Ana is reputed to be very rich. What is called agrarianism has no supporters in Mexico.

Historians make men wise; poets witty; the mathematicians subtle; natural philosophy deep; morals grave; logic and rhetoric able to contend.

THE PSALMIST.

A new collection of Hymns for the use of the Baptist Churches.

BY BARON STOW & S. F. SMITH.

This work contains nearly Twelve Hundred Hymns, original and selected, together with a collection of Chants, and Selections for Chanting at the end.

The numerous and urgent calls which have for a long time been made, from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the Churches generally, it is hoped will here be fully met. Surprising as it may appear to those who are aware of the great diversity of opinion and taste every where existing in reference to hymns best suited to public worship, this new collection meets with almost universal approval and high commendations daily received, in connection with the acknowledged ability of the editors, the important suggestions by them, of drawing from the best sources in this and other countries; the great care with which the compilation has been made; the new, convenient, and systematic plan of arrangement adopted, give the publishers full confidence in the superior merits of the work.

In addition to the protracted labor of the editors, the proof sheets have all been submitted to a Committee, composed of clergymen of high standing in different parts of the Union, by whose critical examination the important suggestions of the value of the work have been greatly enhanced.

All of Watts' hymns, possessing lyrical spirit, and suited to the worship of a Christian assembly, are inserted, and a large number of hymns heretofore unknown in this country, have been introduced. The distinction of psalms and hymns, usually made in other collections, it will be perceived, has been avoided in this, and all have been arranged together, under their appropriate heads and numbered in regular, unbroken succession.

There are three valuable indexes—a "General Index" of subjects, a "Particular Index," and an alphabetical and very valuable "Scripture Index."

Notice of the Am. Bap. Publication S. S. Society, Phil. The Board of Directors of the American Baptist Publication and Sunday School Society, induced by the numerous and urgent calls which, for a long time, have been made from various sections of the country, for a new collection of Hymns, that should be adapted to the wants of the churches generally, resolved, in the year 1834, to take immediate measures for the accomplishment of this object. With this view, a committee, consisting of Rev. W. T. Brantly, D. D. of South Carolina; Rev. J. L. Dagg, of Alabama; Rev. R. C. Howell, of Tennessee; Rev. W. S. Lynd, D. D. of Ohio; Rev. J. B. Taylor, of Virginia; Rev. S. J. May, of Maryland; Rev. G. B. Atwell, of New York; Rev. W. R. Williams, D. D. of New York, was appointed to prepare and superintend the proposed collection. It was, however, subsequently ascertained that a similar work had been undertaken by Messrs. Gould, Kendall & Lincoln, Publishers of Boston; and that Rev. B. Stone and Rev. S. F. Smith, whose names were attached to the title of the work, had already commenced their labor. From the well-known ability of these gentlemen, there seemed good reason to expect a valuable collection, and one that would fully meet the end which the Board contemplated. In order, therefore, to avoid the unnecessary multiplication of Hymn Books, it was deemed expedient, by the Board, to wait, if possible, until the above named work should be completed, and the manuscript of Messrs. Stone and Smith having been examined, and found quite satisfactory, arrangements were made to have the sheets as they were issued from the press, submitted to the committee of the Board, with the understanding, that, if, after such alterations and improvements as might be suggested, it should meet their approval, the Board would adopt it as their own. This approval having been obtained, the Board unanimously adopted, and published the work, and have negotiated with Gould, Kendall & Lincoln, to that effect.

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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.)

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

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

SCIENCE CLASS.—Logic, Philosophy of Natural History, Moral Science, Evidences of Christianity, Intellectual Philosophy, Political Economy, Geometry, French or Latin.

REMARKS. Believing that a knowledge of some other than the vernacular language of the pupil is indispensable to a truly liberal education, and according education, the Trustees will bestow the honors of the Institute only on those young ladies who have pursued the study of at least one of the Ancient or Modern Languages during the three years. Exceptions as to the term of years to be employed, may be made in extraordinary cases, on the recommendation of the Principal. 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, Defining, 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 liberal and accomplished education, will be satisfied with nothing short of a thorough knowledge of all the branches above named.

ADMISSION TO THE REGULAR CLASSES. By comparing this Catalogue with that of last year, it will be perceived, that the Requisites for admission to the Junior Class, have been increased. By thus raising the standard of qualifications for the regular classes, greater maturity of judgment, and strength and discipline of mind are secured, and the ability of the pupil to receive an elevated education, increased. 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, faithful 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 Under-Graduates for one half of the ordinary tuition charges, in the Regular Course—the full amount being charged for the ornamental branches.

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

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

THE SEMINARY EDIFICE. Is a splendid building, finished in a style of convenience, taste, and elegance rarely surpassed, and furnishing 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 is of the most thorough character. It is intended that the pupil shall fully understand every subject which engages her attention. By combining familiar lectures with the teaching of the text-book, the instructor causes the knowledge acquired by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns things, not mere names; does, 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 honor and the conscience of the pupil. THE INSTRUCTION. In the various studies pursued is of the most thorough character. It is intended that the pupil shall fully understand every subject which engages her attention. By combining familiar lectures with the teaching of the text-book, the instructor causes the knowledge acquired by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns things, not mere names; does, not mere words.

THE MANNERS, personal and social habits, and the MORALS of the young ladies are formed under the eyes 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 direction of the Superintendent.

They go to town but once a month, and then all purchases must be approved by the Teacher accompanying them. They are allowed to spend no more than fifty cents a month, from their pocket money.

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

Expensive Jewels, 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, Parents and Guardians may place young ladies here with the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no disturbing of pupils at any season of the year, for fear of sickness, or that they have been but one death, and almost no sickness, in the Institution.

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

RATES OF TUITION.—PER TERM OF FIVE MONTHS. Regular Course, (English,) \$20 00 Primary Department, 1st Division, 12 00 2d " 16 00 3d " 25 00 Use of Latin, 5 00 Ornamental Needle Work, 15 00 Drawing and Painting, 15 00 Transferring, Shell, and Wax-Work, per lesson, 1 00 French, German, and Italian, (either or all,) 20 00 Latin Greek, and Hebrew, (each,) 10 00 Board, per month, including bed, bedding, &c., 9 00 Fuel, per month, 1 00 Lights and washing, (extra,) 1 00

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

Tuition must be paid from the time of entrance to the close of a Term—no deduction except in particular cases. Each young lady must furnish her own towels. If feather beds are required, they will be furnished at a small charge.

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

UNIFORM. To promote habits of economy and simplicity, a Uniform Dress is prescribed; for winter, Green Cassimere or Merino; for summer, Pink Calico, small figure. (Merino, for ordinary use, and Blue Muslin for Sabbath and holidays. Bonnet, a Straw Hood.)

It is earnestly recommended to Parents and Guardians, not to suffer bills to be made on credit; and not to pay bills unreasonably.

BOARDING IN THE INSTITUTE. It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the Steward. The highest advantage of the Institution

cannot be realized by those who board elsewhere. Board is as cheap in the Institute as in any private family. Young ladies boarding in it are always under the supervision of the Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy are constantly fostered. They also enjoy an abundance of equal and religious culture, which cannot be extended to others less favorably situated. All other things being equal, it will always be found, that pupils boarding in the Institution are more successful in their studies, and in every thing that pertains to the formation of a high moral and religious character, than those who board out of it. NOTICE.—Board has been arranged to close on the 1st of October.

There is but one session a year, in the Institute, and that of 7 1/2 months, commencing about the 1st of October, and the first of October. On this plan, daughters will be at home with their parents, during the hot and unhealthy months of August and September, while the Winter months, the golden season of study, will be spent at school.

The next session will commence on Tuesday, the 1st day of October. It is of great importance to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice of the arrangements of the Dormitories, Trunk Room, and Toilet Cabinet.

THE TRUSTEES deem this a fit opportunity to commend the Ladies Institute anew to the confidence and patronage of an intelligent public.

The facts and principles brought to view in the foregoing pages clearly show, that the Institution possesses every requisite which can be demanded, to constitute a Female Seminary of the very highest order of excellence. An able Faculty of Teachers, at the head of which is a Gentleman of extensive attainments in Science and Literature, united to the experience of nearly twenty years spent in the Institute with unequalled success; a Professor of Music, of decidedly superior talents; both in his profession, and as a gentleman of high standing in the community and in the church, aided by LAUREL, who yield the palm to none of their sex in that department; a Seminary Edifice, spacious, commodious and elegant; a Library and Apparatus, superior to any found in any Female Seminary in the State; a system of Instruction and discipline, which commands the admiration of all intelligent judges; the attention of the Teachers and of the Steward and his Lady to the Health, Manners, and Morals of the Pupils, the number of students, and their proficiency in all that pertains to a useful and ornamental education; these are things which combine to form a Seminary of pre-eminence worth, and these things are all found existing in the Ladies Institute.

The stability and permanency of the Institute will also attract the attention of the patrons of learning. While most of the schools in our towns and villages are changing books and teachers every year, and are often suspended or broken up; while, with one exception, every other Female Seminary in the State, has changed its principal teachers several times, within a few years past, the Judson Institute has been conducted by the same Faculty for a successive years, and most of the present students have been connected with it from their infancy. Thus it will be seen that in the permanent character of its instruction and government, as well as in its elevated course of study, and in the honors it bestows, it is really a FEMALE COLLEGE, deserving the support of all Parents and Guardians, who would secure for their daughters and wards, a truly liberal education.

E. D. KING, President
L. GOREE,
J. C. COLEMAN,
J. C. ELLIOTT,
J. G. CHAMBERS,
L. M. TAYLOR,
B. M. N. WYATT, Trustees.

July 4th, 1843.

PROSPECTUS OF THE ALABAMA BAPTIST.

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

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

It will furnish a medium of intercommunication among the Churches, and its readers will constantly have before them intelligence from individual Ministers, from Churches, District Meetings, Associations, and from the Executive Board of the Baptist State Convention. To render this a valuable medium of communication, and to have our domestic intelligence promptly thrown into circulation