

[NUMBER 53

MARION, ALABAMA, SATURDAY MORNING, FEBRUARY 10, 1844.

TERMS.

EPISCOPALIANISM

The affinities between Episcopalianism and the church and arbitrary Government in this State, are many and strong. "No Bishop no King," said the tyrant James. The king supports the bishop, and the bishop in return supports the king. And both united, they are able to oppress the mass of the people to their pleasure, extorting from them as in England, every thing beyond the pittance necessary to the sustentation of life. The civil as well as ecclesiastical liberties of this country are put in jeopardy, when bishops rule the church. They cry for power and the earnestness of the daughters of the heath; and as fast as they gain it, they convert it to the purpose of augmenting their revenues, depressing the spirit of independence and generating a low and deba-

THE WAYS OF GOD'S SPIRIT.

The arrow of conviction was fixed in his heart. The barbed point had pierced deep and could not be torn out. He left that room a praying penitent, and commenced a life of belief, of faith in Christ. And he did he who had resisted for years the most powerful appeals, who had heard without effect the denunciations of heaven and of hell, who had stood by the bedside of dying

From the Christian Index.

TO THE MINISTRY.—No. 1.

Unspeakably glorious, brethren, is work which you are called upon to perform. It is nothing less than to make known to the lost world the revelation

To be prepared, brethren, to perform actually, these high duties, to watch and persevere in them as required, cheerful and patient, to endure the afflictions and sacrifices incident to them, and to incite us to the requisite mental and physical application, how should our hearts feel the necessity, the efficacy, the beauty and efficiency of the Gospel of Christ! All this, we trust, we have long since realized, when, like the stricken deer," you left the herd of "With many an arrow deep infused, panting side was charged" when you drew. He who had himself suffered for finding the darts, and "with gentle force" laying the thurs, he drew them forth, healed, and bade you live." The memory of these scenes can never fade from your heart, nor the consciousness of the glory of Christ as the Savior of sinners, and the assurance of his blessed atonement, with which they are accompanied. Thus, in preparation, you have been taught, experienced, to cherish a profound sense of the mis-

SENEX.

CHRIST MY SHEPHERD

Prompt to wander still, from the bias of an old corrupt nature, I continually exercise patience and care of my Shepherd. There are times when, to humble and to prove me, he leaves me to myself, and in the pride, folly, and the lusts of my heart, I again stray. But his eye is upon me, and he suffers me not to go beyond the reach of his arm. "He restoreth my soul, and leadeth me in the paths of righteousness for his name's sake." My wanderings bring shame and self-abasement upon me, and my free recovery glorify his grace. I learn the more military to know his voice and to follow him, and the more readily I hear and obey his call, the greater is my peace and enjoyment. For "He maketh me to lie down in green pastures: he leadeth me beside the still waters." He makes liberal provision, by His Spirit, by his word, and his other means of grace, for the nourishment, and comfort, and the delight of my soul. When my infirmities are many, and my fears great, he tenderly enters into every particular circumstance of my case, as if I were the only subject of his pastoral care. "He gathereth the lambs with his arm, and carrieth them in his bosom, and gently leadeth those that with young." When the cloudy and day hangs over my path, and I feel dismayed at the perils which appear to surround me, my Saviour tells me to look away from foes and my dangers to him. His assurance to his people is this—"They shall never perish, neither shall any pluck them out of my hands." Under my own, or any other guidance, or in any other hands, I might must perish. But, now, death itself wears a new aspect, or, rather, is to disappear from the path along which my Shepherd conducts my soul. I "shall not see death nor 'taste' his mortal cup. Through the awful gloom of his dominion I must, indeed, pass; but the king of terrors trembles, and a believer comes near him, under the

I WILL GO TO THE PRAYER MEETING THIS EVENING.

Besides, if I am at the meeting, the heart of the *pastor* will be cheered. He has many trials, is compelled to labor against many obstacles, and is not well sustained in the prayers of the church. His preaching will do no good unless the spirit attend and succeed it. The Spirit is promised in answer to prayer. We must pray as *vocally* as *secretly* for the presence and witness of the Spirit. I have seen my *pastor* look sad, and heard the tones of his voice tremble, as he prayed in the social circle. The reason was plain. Many members of the church were absent from the prayer meeting, and his soul was heavy, overwhelmed with a sense of his responsibilities. *He* then the prayer meeting was the thermometer to

A REMARKABLE ANSWER TO
PRAYER.

Thus after ten years' perseverance in crying nightly upon God, these Christian males had the unspeakable satisfaction seeing both their husbands brought on the same day to realize their undone condition and about the same time to accept, as it were, the offers of mercy.—*Colum. Stars*

PLAIN PARTIES FASHIONABLE.

We named lately that in our large cities, parties, the present season, thus far, have shown the good sense of many families, the multiplication of very social gatherings, where there is the absence of parade, and where the bill of fare is not expensive. Channing, one of the best philosophers of our social society, our country has produced wrote many in favor of very simple parties. He says—'Let families discontinue public balls, but dance at home. A small dancing party at home, is easily, cheaply, conveniently got up, and it is far more so than public happy and vocal, than any possible ball.' Vocal music should also be encouraged and cultivated. It adds incalculably to the morals and happiness of society. It brings the youth of both sexes together, and there is no influence so good as young ladies, as the refined, pure, and interesting society of educated girls. We get no social, cheap, and numerous family parties, and we can tell those butterfies in American society, who go for expensive jams, There is an outward splendor, which does the simple; But, to the wise, exciteeth only the wallowing deer.

ALABAMA BAPTIST.

MONTGOMERY, ALA.

Saturday Morning, February 10, 1844.

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. HARRISON,
W. C. MORROW,
Rev. B. HOGGINS,
Rev. K. HAWTHORN,
A. H. VARRINGTON,
Messrs. Wm. H. & W. M. WHEELER,
are authorized Traveling Agents to collect subscriptions and procure subscribers for the Alabama Baptist.

All Baptist Ministers are requested to procure subscribers.

GENERAL AGENT.

It will be seen that the Rev. JAS. H. De VOTIE is General Agent for this paper. All communications on business, such as new subscriptions, remittances, changes of offices, &c., should be made to him. Letters containing matter for our columns may be directed to the Baptist, Post Paid.

BACK NUMBERS.—We shall have extra copies of the earlier numbers of this volume struck off, so that subscribers may be supplied from the first number.

THE NEW VOLUME.

Having been graciously permitted to commence our Second Volume, we would render thanks, first of all, to the Great Head of the Church, who has smiled so propitiously on the enterprise. In the second place, we desire to tender our sincere acknowledgments to our kind friends who have favored us with their names as subscribers. Especially would we express our obligations to those Ministers and others, some of them not even members of our denomination, who have exerted themselves to sustain the paper. Had it not been for the voluntary, spontaneous, and liberal efforts which such have put forth, we should have been obliged to suspend our operations. But we are now encouraged to go forward. All we ask is, that our friends should still continue their exertions, send us the money due on old subscriptions, and endeavor to send us, each one, twice as many new names as before. Will you do it?

On our part, we do not think it wise to make large promises, but we will say this much: that if God give us life, and health, and strength, we pledge ourselves to exert our powers to the utmost to furnish our readers with an interesting, instructive, and profitable paper.

As the Baptist has done during the last year, so will it continue to do, presenting from week to week the great Doctrines of the Cross, defending and maintaining the principles and usages of the Regular Baptist Churches, exposing heresy, sustaining the morality of the New Testament, rebuking sin, whether found in high places or low. The Alabama Baptist will ever be found endeavoring to enforce the duty of all Christians to fulfill the command of Jesus Christ, Go preach the Gospel to all Nations. It will rejoice in every attempt to place the Book of God in all the families of the earth, while it will cordially co-operate with the American and Foreign Bible Society, in its efforts to impart to the heathen the undiluted Word of Life. In its advocacy of the cause of Temperance, it will continue to bear aloft on its banner, TOTAL ABSTINENCE from all that can intoxicate. It will cheerfully lend its aid to the prosecution of Home Missions, and the diffusion of Religious Books and Tracts, particularly by means of our Publication and Sabbath School Society. It will often furnish instruction blended with amusement, for the Family Circle. It will gladly promote the interests of sound learning and Christian Education. It will contain an Agricultural Department, which we hope will prove valuable, and our Professional readers, and our Men of Business shall be remembered. It will extend its observations to the four quarters of the globe, and will present its readers advised of the progress of the Redeemer's kingdom in all Christian denominations, and in all parts of the world.

Our Mail has lately been very irregular, in all parts of the State, and our subscribers probably have failed to receive their papers regularly. Our friends may depend on having the paper punctually issued, securely wrapped up, and forwarded in due season. If, therefore, failures occur, they must be charged to the Post Office Department, and not to our Publishers.

MR. D. D. DAGG.—The Rev. J. L. Dagg, D. D., has accepted the Presidency of this Institution, together with the Professorship of Theology, and has already left Tuscaloosa, to take up his residence in Penfield. Seeing we were unable to retain brother Dagg in Alabama, we sincerely rejoice, that his labors are to be devoted to the interests of our sister churches in Georgia. His acceptance of his appointment at Penfield is an auspicious event for the University, and we doubt not his connection with the institution will powerfully contribute to its increased usefulness and distinction.

HASTY SKETCHES OF TRAVEL.

A GENIUS.

Almost every village can boast of its great man; or if not its great man, yet its remarkable man. You will find in it some sapient Justice of the Peace, some eminent Pettifogger, some celebrated Doctor, some Parson learned in ancient lore; or, at least, the villagers can tell you of some individual who displays extraordinary musical talent, or who is mighty "good at figures," or knows all about rocks, and shells, and birds, and snakes, and other "curiosities." And, occasionally, a real genius is found in some obscure hamlet, who bursts forth upon the world, like Franklin from the printing office, or Benjamin West from the forge and anvil of the blacksmith shop, or Professor Lee from the broad-axe and chisel of the carpenter. And such an one had our village.

Well do we remember our Genius when he was known among us only as a reserved, silent, bashful young man, shunning society, afraid of the sound of his own voice, deficient in energy, and the last individual in the place likely to distinguish himself in any manner whatever. True, it is now recollected, that he was he was never unemployed. He was always poring over treatises on science or the arts, or tinkering away at the machinery in his father's mills of manufactures. He had the reputation of being well versed in the various branches of natural philosophy, and was never at a loss to supply any little deficiency that might occur in the apparatus of the lecture-room or the work shop. But of what use could these talents be to a man who could not talk! His smooth, pale, timid face; his embarrassed, and almost awkward manners; his delicate and even feminine sensibilities, seemed to doom him to solitude, inefficiency, and uselessness. The first indications of a sympathy possessed by our Genius in common with other mortals, appeared in the fact of his riding through the village every Sabbath towards the farm of the worthy Capt. B. Our philosopher had a pair of very good eyes, and unperceived by others, had cast a look of tender interest on the beautiful Lucy B. Yea, wonderful as it may seem, he had compelled himself to summon the courage, to avow that interest, and, as we have said, every Sabbath evening, about five o'clock, we boys used to see him on his old, dark, switch tailed bayhorse, riding through town with slow and solemn pace, jog—jog—"going a courting!" How he ever managed to "pop the question," is more than we can tell, but after a regular weekly employment of the aforesaid bay horse for two or three years, according to Yankee custom, in such cases, his perseverance was crowned with success, and he bore away the lovely prize from a host of gay and eloquent competitors. Subsequent years of unalloyed conjugal felicity have amply demonstrated the wisdom of the preference, shown by the belle of the region for the sterling worth of the modest, unpretending man of genius.

About the years 1830 to 1833, the attention of the farmers in Vermont was attracted to the cultivation of Hemp. The idea became quite current, that the soil, and climate of the Green Mountain State, were favorable to the production of this article, and many individuals engaged in this business with great zeal. Large quantities were raised in the northeastern counties, and sanguine anticipations were cherished, of large fortunes speedily to be realized from the speculation. In this state of things, establishments for the manufacture of the raw material were indispensable. It was while superintending the operations of one of these, that the hero of our sketch felt the necessity of a more convenient method of weighing bulky articles, than was then in use. Constrained by the exigencies of the case, he concentrated his powers upon the single object of supplying the deficiency which he deplored. After weeks of profound study, directed by the light of science, and controlled by rigid mathematical laws, our genius hit upon a principle which has since become known to the commercial world in the construction of FAIRBANKS' PATENT PLATFORM SCALES.

Since the days of Watt, and Fulton, and Whitney, no invention has appeared which combines more of science, beauty, and utility. Within the last ten years, this apparatus has been introduced into all the cities and towns of the United States and the adjacent British Provinces. It is now extensively employed in Great Britain, having superseded all the instruments of similar character, devised by English ingenuity and art. It is used in France, Belgium, Prussia, Austria, and Russia.

So various are the modifications of the Platform Balance, that it weighs any amount, from one pound to twenty or thirty tons—all with perfect accuracy. Hence, they are suited for use in ships and stores, in ware houses and manufacturing, on Canals and Rail-roads. The Messrs. F. have been able to secure perfection in the article by retaining the manufacture under their own control. In the quality of the materials, no expense is spared, and thus these scales have justly gained a reputation for accuracy and durability, possessed by no other kind. So correct, indeed, are they, that they are used by the United States Government to the exclusion of all others, and are universally considered the standard of exactness. Since the manufacture of these scales was commenced by E. & T. Fairbanks & Co., many imitations have been attempted, and some of these are now

in market, which, from the inferiority of workmanship, and the want of knowledge of the laws of mechanics, or an inability to apply them, are very inaccurate and liable to derangement. These clumsy imitations may weigh with tolerable accuracy when used for small draughts, but when loaded beyond a certain amount, erroneous results are given, and the error increases with the increase of burden, while, in appearance, the operation is not deranged. But Fairbanks' Scales combine strength, durability, and accuracy—accuracy not merely at a specific point, and to a given amount, but uniform accuracy at every angle of the Platform, and throughout the entire range, from the lowest to the highest capacity of the Balance.

From this glance at the practical character of the Genius of Our Native Village, it will be seen that he has been awake at some other times, than those in which the eye of beauty beamed on him. And should you, kind reader, ever wander so far out of the world as to reach the primitive Saint J—y, do not fail to visit Fairbanks' Village, with its twenty or thirty neatly painted houses and shops, all connected with the enterprise above described.

These gentlemen, it is said, are realizing a princely fortune from their inventive and business powers, and like princes do they spend it, building Churches and Seminaries of Learning, giving munificently to the cause of Missions and of the Bible, and liberally aiding in the promotion of every work of benevolence and philanthropy.

NOTICES.

THE YOUNG REAPER.—This is a neat little monthly paper, intended for children and youth, and published by the New England (Baptist) Sabbath School Union. It is a pretty sheet filled with interesting matter, and we think it well calculated to inspire the young with a taste for reading, and to guide them in the ways of virtue and peace. It is afforded at the very low price of 12 1/2 cents a copy, where 10 copies are sent to one address, or 10 cents a copy, if 40 are sent. Send to H. S. Washburn, 79 Cornhill, Boston, Mass.

EASTERN LOUISIANA BAPTIST ASSOCIATION.—This body held its second anniversary, October 6—8, 1843. Number of churches 23; Ministers, ordained 11; licensed 6; number of members 722; received by baptism last year 52.

The Association passed a resolution requesting the Banner and Pioneer not to publish communications from the Rev. W. Poole, respecting the Baptists of Louisiana. The Preamble to this resolution asserts, that Mr. Poole has misrepresented his brethren in Louisiana. This is a strange proceeding, and we do not understand it.

PLAGIARISM.—In our last we published a letter from "T. W. T." intimating his suspicion, that the article entitled the "Three Sabbath Mornings" was appropriated by "J*****" from some other periodical. In reply to this we have a note from "J*****" stating that such an article had never been seen by the writer for the Baptist—that the subject was suggested by an article in the Southern Literary Messenger, entitled the "Three Saturday Nights," and the thoughts were similar to the ideas contained in one of Mrs. Sherwood's works on the Sabbath. But the article, as it appeared in our paper, was strictly original.

So much for our first correspondent. In regard to the intimation of "T. W. T." we will remark, that since the publication of his letter, the number for January, 1842, of the Literary Messenger, has been placed in our hands, in which we do indeed find an exquisite article headed, "The Three Sabbath Mornings," but so unlike the one furnished by J*****, that T. W. T. will not hesitate to admit, on comparing the two, that his recollection or "dream," can only apply to the title.

We shall be happy to hear often from both of our critical correspondents.

PENNSYLVANIA BAPTIST CONVENTION.

The minutes of this important body make a neat pamphlet of fifty-two pages. They show a good degree of energy among the Baptists of the Keystone State, and present an encouraging view of their steady advances in power and usefulness.

The number of Associations in Pennsylvania is 18; number of Churches 303; Ministers, ordained 209, licensed 43; Baptized last year 4981; total number of Members 28,626.

Resolutions were passed favorable to Missions, the American and Foreign Bible Society, Publication and S. S. Society, and the Baptist Record.

The Convention had thirty-eight missionaries employed during the year. Their labors were signally blessed, throughout almost the entire field, embracing 33 of the 58 counties of the Commonwealth. Some of the regions occupied by the Missionaries are "places remotely situated, where the voice of the Baptist preacher has never before been heard." One of the most interesting of these is the Valley of Wyoming, in Luzerne co., where, in the words of a missionary, "the Baptist name has hitherto been a reproach. A field rich in nature, celebrated in song and story, but almost black as night in morality."

Another missionary in Columbia county, says, "At nearly all my six stations, I am the first Baptist Minister who ever preached there."

Rev. G. I. Miles of Centre county, reports: "The church allowed me a Sabbath to visit a small settlement over the Allegheny mountains: I preached the first sermon they had ever enjoyed upon a Sabbath day, nor had they heard a sermon among them during the week for the period of nine months!"

The 38 missionaries travelled during the year over 17,379 miles, preached 5102 sermons, visited 1348 families, and baptized 1132 believers in Jesus.

During the year, the Board were called to mourn the decease of one of their missionaries, the Rev. Tobias Pinkham. The Minutes contain an affecting reference to his worth and his labors. He was a fellow student of ours in the Andover Theological Seminary, and subsequently settled for several years over a Pedo-Baptist church in Massachusetts. We cannot refrain from dropping the tear of sympathy as we copy the extract alluding to him:

"The Rev. Tobias Pinkham, a missionary in Tioga county, 'rests from his labors and his works do follow him.' His constitution naturally weak, was, alas, too soon undermined by the fatigue and exposure connected with the life of an itinerating minister. All his preaching appointments were attended to on foot, until within a few weeks of his last illness, when a friend, observing his feebleness of body, loaned him a horse. Faithfully did he labor; amidst many personal and family afflictions, privations and sore trials of mind and body; but he remained true to the interests of his blessed master, and could thank him for his merciful dealings, as his reports will show. We learn that the last record he made of his spiritual exercises, only a few days before he laid down the cross, to take up the crown, ends with the following expression, 'Bless the Lord for his providential goodness.'"

"To THE MINISTRY."—The article under this head, taken from the Christian Index, is the first of a series from the pen of a very distinguished brother in a neighboring State. We commend them to the special attention of our ministering brethren.

MISREPRESENTATION.—"S." of the Glad Tidings, addressing us, says: "You have taken it upon yourself to affirm that Balfour" (a noted Universalist writer) "is an infidel, because he is a materialist, and does not believe that the soul is naturally immortal." Now we beg to state that we affirmed no such thing. Balfour himself published an article over his own name, in which he avowed his disbelief in the immortality of the soul, and added, that "he was an infidel, if the rejection of the doctrine made a man an infidel." In the article referred to, he said nothing about the soul's not being "naturally" immortal. This was a gloss put upon his first piece, in a second publication, when he found the unqualified avowal of such a sentiment would surprise even his own followers. We simply stated Balfour's own words, and did not even express our opinion, except as drawing the inference which he himself evidently expected would be deduced from the announcement of his sentiments. Himself being judge, then, we have done him no injustice. With the explanation subsequently given by Mr. B. we had no concern, because it was not then published.

But again, "M." one of the other editors of the same paper, is guilty of a still more gross perversion of our language, (we do not say it is willful,) when he states, that we "denounce Mr. B. for an infidel, because he was once a Baptist, but is now a Universalist, and dares to understand the scriptures for himself, putting on a different construction from what the Baptists do."

After this erroneous statement, "M." proceeds to discourse about "liberty of conscience, freedom of inquiry, bold and fearless research, untrammelled discussion," &c. &c. just as if, in the article alluded to, we had shown a disposition to invade any one of these—just as if Baptists were not "fast friends" of civil and religious liberty. Below we give our article which has called down the hot displeasure of the self-styled "dauntless defenders of liberty." Our readers can judge whether we "denounce" any body, and whether we called Mr. Balfour an infidel "because he was once a Baptist, but is now a Universalist."

Universalism.—Mr. Balfour, the ablest expounder and defender of Universalist doctrines says in the Trumpet, he has no faith in the doctrine of the immortality of the soul. He thinks the doctrine of heathen origin. If the rejection of it makes a man an infidel, then he is an infidel.

Balfour is a Scotchman—came to this country with our venerable brother, A. MacLach, renounced the religion of his fathers, became a Universalist champion, is now an infidel, and no one knows what he will next be.

THE BAPTIST PREACHER.

This work, formerly the Virginia Baptist Preacher, is issued at Richmond, under the direction of the Rev. Henry Keeling. During the two years of its existence, it has sent out between 50,000 and 60,000 Sermons, from the pens of eminent living Baptist Ministers in Virginia. It will hereafter contain discourses furnished by ministers of our denomination, in all parts of the United States, and may be enriched by the productions of those who have gone far hence to the Gentiles.

Such a work will be of great service to Christians generally, but is of superior value to all young ministers. We commend it to the confidence and patronage of our readers. It presents itself in a very attractive form, being printed on good paper, and with fair type, with a generous margin, and handsome cover. The January number contains a ser-

mon on The value of the Gospel, by the Rev. J. Walker, of Hampton, Va., and Outlines of a Sermon on the Unjust Steward, by the Editor.

CONTROVERSY.

While we hope ever to be found contending earnestly for the faith as it was once delivered to the saints, we are resolved that the Baptist, so long as it may be under our control, shall not be the arena for theological combat, and acrimonious controversial discussion. Some minds are diseased with a morbid craving for the excitement of hot debate, and they cannot relish truth presented in any other form. For such we do not labor. While determined resolutely to maintain the fundamental doctrines of our denomination, because we believe they are the doctrines of the Gospel, we trust we shall evince our respect for the views of others who conscientiously differ from us. When called on to express our dissent, we would do it in the spirit of meekness and christian courtesy. Nor will we permit ourselves to be entrapped into unprofitable and pernicious controversy, by those who cannot write unless their pens be dipped in gall; whose element and aliment is strife, and who emit no light, save as sparks fall from the collision of flint and steel.

By these remarks, we do not wish to close our columns against the candid, dispassionate discussion of grave and important topics, connected with the cause of truth, and the interests of the denomination. On the contrary, we invite such discussion. Honest differences of opinion may exist among brethren, without disturbing harmonious feelings, and independence of all authority but that of the Bible, is a characteristic of which the Baptists will never be divested.

WRITERS.—Again do we earnestly entreat our brethren to favor us with communications for the Baptist. This number contains the contributions of several pious and talented brethren, and there are many more of such, who might render us essential service in the preparation of our weekly sheet, and do great good in Zion. One of our contributors to this paper says, it is his first attempt to write for the press, and he sent his article "with great diffidence. His scruples are unnecessary, for his essay is well prepared, legibly written, and instructive. Another brother says, the article he sends is an answer to our recent call for assistance with the pen, as well as with new subscribers furnished. To our brethren generally, we say, Go and do ye likewise.

COLUMBIAN COLLEGE, D. C.

So long as the name of the venerated Rice is dear to Baptist hearts, so long will all who know his toils and sacrifices, his prayers and tears in behalf of this Institution, feel a deep interest in its prosperity. A Circular issued by the Trustees announces, that the College is at length out of debt. Its buildings, grounds, libraries, apparatus, are now free of incumbrance, and nothing is wanted but a fair patronage to place the Institution in the front rank of honor and usefulness. Its vicinity to Washington invests it with some special attractions. The expenses per annum do not exceed \$160, not including fuel and washing. The Rev. Joel T. Bacon is President.

SOUTHERN BAPTIST ADVOCATE.—We regret to find, that Dr. Curtis, the editor of this paper, offers his farewell to the subscribers, it being discontinued for want of adequate support. Dr. C. has conducted it with ability, pursuing a liberal and dignified course, and has given it his services without compensation. Efforts are making for the resuscitation of the Advocate, and the publishers express the hope, that its publication will be suspended only for a short time, until more permanent arrangements can be made for its continuance.

LIBERALITY.—Mr. Zephaniah Eddy recently left \$5,000, to be divided between Missions and Newton Theological Institution.

Mrs. Lucy Grosvenor, late of Brookfield, Mass., left the following legacies: American Bible Society, \$100. Foreign Missions, \$100. Domestic Missions, \$100. Seamen's Friend Society, \$100. Tract Society, \$50. Education Society, \$50.

Gen. Francis of Vermont has left \$1000, for Foreign Missions, and \$500, for Home do. A few weeks before his death, he had sent to the Board a donation of \$925, for Foreign Missions.

Jacob Little of New York city, has recently given \$5,000, to the Asylum for the Blind.

CHURCH DISCIPLINE.—Messrs. Gould Kendall & Lincoln, Boston, have just published a work on this subject by Rev. Wadsworth Walker, pastor of the Baptist church, Homer, N. Y. We are glad to hear there is such a work now within the reach of the churches. It is highly recommended by competent judges who have examined it, and being of small size, and offered at a low price, we presume it will be extensively circulated. Pastors and Deacons, to say nothing of private members, would find it of great service, in conducting the discipline of the churches.

BAPTISM OF A MINISTER.

The following circumstance is communicated to the N. Y. Baptist Register, as having occurred at Bullston Spa, N. Y. Novem-ber 19th:

Last Sabbath, the Rev. Josiah Cannon, a Pedobaptist minister from Knottville, Eng-

land, was baptized into the fellowship of the Baptist church of Christ in this village. Dr. C. left England in September last, and passed an active and pious church, over which he was pastor, and from whom he brought warm testimonials of their love and attachment to him. He also brought letters of introduction to Hon. E. C. Deland of this county, from temperance friends in England. He left his home and country in America, under the conviction that this land of civil and religious liberty, and of religious toleration and ecclesiastical oppression. His mind was directed to closer examination of the Bible, on the subject of the believer's baptism, by perusing the works of Abram Booth, Pengilly and others. He came to this country where he could more easily break the early fetters of infant sprinkling, escape Poysey and papal opposition, and labor in the vineyard where church and State, and Uzzah and Ahio, are not permitted to direct or steady the ark of God. On receiving his communications of experimental religion before this church, he was unanimously received, and then baptized, and immediately licensed to preach, his former license having been purchased of the British government, which we of course did not acknowledge. Brother C. will be ordained over some church as pastor, wherever God in his providence prepares the way. He gives good evidence of deep evangelical piety, and of talents of a high order.

Communications.

For the Baptist.

In the December number of the Christian Review, are found sentiments abhorrent to a part of its readers. It has taken the side of those who are warring against Southern feeling and Southern rights. It is not presumed that the editors would be willingly called abolitionists; but when they clothe themselves with that stripe, they may feel themselves quite insulted if they do not command the name which their words indicate. In the fourth article, entitled "Gizot's History of Civilization in Europe," are found remarks which are highly objectionable; and remarks which should no more appear in the elevated journal of the Christian Review, than in the humble one, the Christian Reflector. He says: "We cannot forget, that slavery exists in our own land; but does not, as in antiquity, by universal consent. It was universally allowed, as the unavoidable result of the laws of nature, which require, that wherever the civilized and the uncivilized meet together, the latter must serve the former, in order to the preservation of civilization. For wherever virtue and vice, ignorance and intelligence, come into contact, the higher qualities, at the call of benevolence, as well as by the right of self-preservation, must inevitably rise superior to and rule the lower. Such is the apology, in most cases, for the commencement of ancient slavery; though not for its protracted continuance. For, as it is the right of civilization to give laws to barbarism, so it is likewise its duty to do every thing possible for the speedy emancipation of those held in subjection. At this door lies the sin of antiquity. It did not do what it could for the abolition of slavery, but left the work of mercy to be accomplished by Christianity. Modern slavery, moreover, is milder than it was anciently; it is not tolerated by the common consent of Christianity; it is passing away. Either it or Christianity must utterly perish."

As it then a fact that slavery is so much opposed to Christianity, that one or the other must perish? Is slavery then to be declared to be *sin*? Do the editors of the Review take that side of the question—and though they may not publish articles directly designed to advocate the principles of abolition—shall they incidentally, and indirectly, bring in the subject, and thus, apparently without intention, give a blow "under the fifth rib"? Can they expect otherwise, than that this course will have a tendency to separate those who have lived in friendship? The writer says, wherever the civilized and uncivilized meet together, the latter must serve the former, in order to the preservation of civilization. Whenever virtue and vice, come into contact, the higher qualities, at the call of benevolence, must inevitably rise superior to and rule the lower. For it is the right of civilization to give laws to barbarism. Such is the apology, in most cases, for the commencement of ancient slavery. So the commencement of slavery is right—is the result of an acknowledged principle of right. This, then, is not a *sin*. It cannot be a sin to act according to the principles of right. The principles of moral conduct must be fixed and permanent. What was a principle of right once, must be a principle of right now. Principles do not change, though circumstances may. It is allowed then, that it is the right of civilization, to give laws to barbarism. The commencement of slavery, therefore, was not the *sin* of antiquity; but that "it did not do what it could for the abolition of slavery, but left the work of mercy to be accomplished by Christianity." But how is it right to make men slaves, and at the same time a sin to continue them in slavery, I cannot tell; perhaps the editor of the Review can solve this difficulty.

According to this principle, the slave trade is justified, but, at the same time, the trader is guilty of *sin*, if he is not an abolitionist. Also, the commencement of slavery is the work of benevolence pursuing its right; and the abolition of slavery, is the work of mercy, to be accomplished by Christianity!—Thus benevolence and mercy, are antagonistic principles! and so much opposed to each other, that one or the other, must utterly perish!

If slavery be so much opposed to Christianity, it is astonishing that the apostles should so far connive at the *sin*, as never to disapprove or condemn it; but, on the other hand, give direction to the christian master how to treat his christian servant; and the christian slave, how to conduct towards his christian master. But the *sin* of slavery, is a phrase not found in our Bible, it is a modern

discovery, and an effort is made to stamp it with divine authority. So is the divine right of bishops and kings, and the infallibility of the Pope.

He says further: "The Christian was much less injurious and wrongful than the pagan form of servitude; and it was afterwards abolished, moreover, by Christianity itself."—If slavery was abolished by Christianity, it is very unaccountable that Christ and the apostles never said a word about the abolition of slavery, and the sin of slavery. If they abolished slavery, we should like to know the chapter and verse, that we may read it for ourselves. And if Christianity abolished slavery, and the New Testament says nothing about such abolition, how do we know it?

But my design, in this communication, is not to defend either ancient or modern slavery, but to intimate to the editor of the Christian Review, that if he wishes his periodical to circulate among Southern Baptists, and benefit them, he must be a little cautious how he admits the abusive language of the abolitionists. We are desirous of cultivating and maintaining fraternal feelings, and of receiving information from our more highly privileged brethren at the North; but we would prefer to be deprived of this advantage rather than receive it mingled with the unchristian and abusive language of the abolitionists. I have been a constant reader of the Review ever since its first establishment, and have been pleased and edified by its pages; and therefore, the deeper regret that the editor should ever have admitted the sentiments contained in the above extracts.

could not speak without tears. But few attend the solemn feasts of Zion. There are many who forsake the Prayer Meeting to attend places of amusement, and they are sometimes found at places which they become the disciples of the meek and lowly Jesus. They will throw off the garb of religion, and creep into a monkey-show or negro extravaganza. Instead of choosing their society among those that fear God, they are often found holding undue familiarity with the world—communing and conversing, like Samson, with those whose influence is calculated to sap religion; and thus they become shorn of their spiritual strength; and thus it is that Jesus is often "wounded in the house of his friends." Oh, that they were wise!

That they might consider their high vocation; that all who profess the name of Jesus might learn to separate themselves more from the world; that they might soar above the mists of earth, and enjoy the spiritual atmosphere of heaven! Then should Zion here put on her beautiful garments, and come forth as the moon—fair as the moon, bright as the sun, and terrible as an army with banners.

I shall conclude this, promising in my next to give you some of the particulars, the causes, &c., which operate against the prosperity of our Church in this place.

ALPHA.

CAN OLD PAMPHLET.

BROTHER EDITOR:—I wish to introduce to you and your readers, an old pamphlet, which has come down to us, (by what means I cannot tell) from about the beginning of the present century. Among the well-dressed pamphlets of modern times, its appearance is quite odd. Its coarse blue cover, without a title page, at once reminds one of the less ostentatious days of

Father Grimes—that good old man

Who used to wear his old blue coat.

And its old-fashioned S's (S's), and C-T's joined together, tell that it had its origin much nearer the times of the Pilgrim Fathers, than most of the pamphlets we meet with now-a-days. It has its title-page inside the cover, and instead of that *sine qua non* of every thing like a book in these days, a Preface, it has simply an address "To the Reader." It has what is frequently called an Appendix, but modestly, or a dislike to fashion, has withheld the name. It is not engraved on lead plates, nor has it been found by Joe Smith, but it presented itself to me one rainy day not long ago, professing to have originated in the "District of Maine." It aspires to tell the truth; and as I am rather partial to whatever has "the dignity of age," with respect and attention, I listened to its message from by-gone days, and to the doctrines it would have me believe.

So full of interest were its narrations, and so cogent and impressive its arguments, that I must say, right glad would I be, were it to gain a number of adherents to its truths, greater than that which dwells in the New Jerusalem of the self-styled Latter-day Saints. Having, upon examination, found this old curious pamphlet to be, like the men of Puritan days, good without being ostentatious, I am disposed, with your permission, to acquaint you and your readers with some of its thoughts. You will find it teaching things which many are little disposed to believe, but it teaches them in a manner that clearly shows, that it was aware of this fact.

I shall give some extracts, beginning with what it says "to the reader." I shall not be in haste to draw upon the principal subject of what it treats. Leaving you to guess what that is. I ask your special attention to till it has to say. After hearing what I have said, you will be prepared to hear me speak of

Extracts from the old Curious Pamphlet.

No. 1.

"TO THE READER."

How True to Eternity:

You and I are the offspring of God. The period of our return to him swiftly approaches. Then the motive I have had in writing, and which you shall have had in reading, will both be known. How, and how far the following pages will affect my present and future life, is with the LORD. How far they shall affect mine, is also with HIM. One thing is certain: the truth of what I have written will be soon known. You are willing to know it now, provided you know the value of the Gospel, and possess an heart humbled by its doctrines.

Reader, be not offended at what I have written, till you be sure it is false. Do this with no harm. Read, consider, compare every part, and the whole, with divine truth, in such a manner and spirit, as shall yield thee a pleasing reflection in the world to come.

If the subject as here pretended, be true, it is a serious truth. If an error, it is a serious one. It nearly concerns the kingdom of EMMANUEL, to whose pleasure and mercy the whole is cheerfully resigned,

By, Reader,

Thy servant,

For Jesus' sake,

THE AUTHOR.

Sedgewick, Dec. 27, 1804.

Thus endeth, brother Editor, the first extract from the old curious pamphlet. It is hoped, that all will retain, on memory's tablet, these sober thoughts, and yield active obedience to the precepts imparted, while reading the future "extracts;" and may they lead us to greater diligence in making preparation for that place, of which it may be said,

"No morning cloud, nor sable night

Is there, but everlasting light."

With sentiments of unmeasured regard,

Your brother,

OBSCURUS.

Perry County, Ala., Feb. 1, 1844.

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

We take the following from the Christian Reflector, substituting for those two words, Alabama Baptist. Will every minister please regard it as an appeal to himself, in behalf of our paper?

"TO MINISTERS."

Brother ministers! lend me your ears a moment, one and all! I will strike at once, without waste of words, in *medias res*. I propose this question: "Are we doing what we can, and what we ought, to bring our respective flocks under the influence of the weekly religious press?" The press! why we are full to running over with its praises; it is the lever of Archimedes—ay, lever, fulcrum, weight and all. True, and we do well to extol it thus; for say as much as we may, we shall leave more than the half unsaid. But while we talk, and talk very magnificently, we do not act out our talk. As a body, we leave multitudes of our parishioners to live along from one decade of years to another, as unconscious of what is going on in the religious world, as an unacquainted with the character, and tendencies, and dangers, and demands of the age, as ignorant of what we are about, as Baptists, as unenlightened, unimproved, unelevated by the religious weekly press, as though theirs was the quiet, contracted, unblest, unimproved, oyster-like existence of the long-gone olden time.

Even in this press-growing age, and this press-drenched land, how many tens of thousands of Baptist professors there are, who, doubtless, have not yet read the first religious newspaper.

Brother ministers! we are verily guilty in this matter! "But are we our brothers' keepers?" Yes; indeed and in very sooth, we are! Ours is the power, and hence, ours is the duty, to see that every family that can afford it, in our respective flocks, is visited weekly with one of these winged messengers of light. I say ours is the power, and so it is; we can do almost any good thing with our people that we have a mind to set about in good earnest. "But it will take time from our already multitudinous duties." In very deed it will. But it will be time well spent, as well spent as it can be otherwise.

A fortnight, if need be, could not be spent to better purpose than in calling on every family, at its home (personally, I mean, not by proxy), and soliciting them to subscribe for our Alabama Baptist. Every number of each paper thus introduced, will do at least half as much of good, sound, practical preaching, as we ourselves can do in our individual, weekly ministrations.

What say, brethren, to this? Is it not worth the while to make the trial? Ought we not? How easy it would be, right off, within a few weeks, to increase the subscription list of the Baptist one fourth, and to introduce the paper into one thousand of our families who are now destitute of it! Can we do a greater amount of good with the same expenditure of time and labor? For my part, I have made up my mind to look to this matter among my people; and though they are among the poorest and smallest, yet I have found them heartily willing to respond to my calls, and I confidently anticipate the time, and that, too, soon, when each of my beloved flock will be the regular reader of a weekly religious newspaper. In obtaining among them the names of a score of subscribers, I feel as if I had done more for them, than though I had given three months' gratuitous preaching.

Come, brother ministers! let us take hold of this thing in earnest.

A. P.

BENEFITS OF MISSIONS TO WOMAN.

Among the most distinguished benefits accruing to the heathen world from Christian Missions—so distinguished that we deem it worthy of separate notice—is their elevating effect on the moral character and social rank of woman. Wherever our Missionaries have gone they have found that degradation is the condition of the sex, and insult and suffering its reward. Of the Chinese women, Gutzlaff writes, they are the slaves and concubines of their masters, live and die in ignorance, and every attempt to raise themselves above the rank assigned them, is regarded as impious arrogance. As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly. And a large proportion of their new-born female children is destroyed. Even in Peking the residence of the emperor, about 4000 are annually murdered; and to ask a man of any distinction whether he has daughters, is a mark of the greatest rudeness. The condition of the Hindoo women is, if possible, worse. "Any thing," says Bishop Heber, "is thought good enough for them; and the roughest words, the poorest garments, the scantiest alms, the most degrading labor, and the hardest blows, are generally their portion. And yet China and India alone, are at this moment holding two hundred millions of immortal beings in this abject condition! If there are those who can account for the entailed slavery of the negro race, only by resolving it into a divine malediction, where is the curse recorded which can account for the social slavery and wretchedness of one-half the human race? For, be it remembered, that Divine Christianity is the only system which denounces the enormity. Mahometanism adds its authority to that of Hindooism and Buddhism, in excluding women by system, from instruction; and in pronouncing her soulless and irreclaimably wicked. But if such be the verdict of civilized heathenism, what may we expect to be her doom in uncivilized lands? To be prohibited from certain kinds of food which are reserved for men and the gods, and from dwelling under the same roof with their tyrannical masters, are among the lighter parts of their fate. Well might the female barbarian of North America look on the coming of Eliot as that of an angel. Well might the Caffres denigrate a Missionary, "the child of women." While every other system makes her the butt of their cruel shafts, the effect of the gospel is to provide her with a shield. By exalting marriage, and denouncing licentiousness in all its forms,

it provides for her the honorable relation of a wife, and the comforts of a home. By discountenancing polygamy, it dries up numerous sources of domestic discord, and challenges for her the undivided affections of her husband. By extinguishing infanticide, and inculcating the parental duties, it multiplies the ties of conjugal endearment, and increases her importance to the welfare of her family. And by developing her mind, and exalting her character, it adds respect to domestic love, and renders her influence useful and lasting. All this Christianity has done. Ten thousand happy Polynesian, African, and negro homes attest it. And the operations of the "Society for promoting Female Education in China, India, and the East," are calculated by the Divine blessing to increase their number.—Harris.

A Philanthropist.—Miss Dix of Boston, passed through Utica last week, on her return home, after having visited all the poor houses and many of the jails in this State, with a view of ascertaining by personal examination the condition of the inmate in our jails and poor houses. She has visited every county in the State, has travelled over three thousand miles by night and by day, alone and unattended, defraying her expenses entirely from her own property, accumulated while an instructress at Boston. Last year she made a similar tour through Massachusetts, and presented to the Legislature of that State a memorial in relation to the condition of the inmate confined "in cages, closets, cellars, stalls, pens, chained, naked, beaten with rods, and lashed into obedience." The Utica Democrat says, that her visits to the poor and alms houses in this State, have presented cases of as great suffering and comfortless as she found in Massachusetts; and that she intends to lay before the public, or the Legislature, a statement of the facts which have come under her observation during her tour.—Post.

To a Mother.—You have a child on your knee. Listen a moment. Do you know what that child is? It is an immortal being; destined to live forever! It is destined to be happy or miserable. And who is to make it happy or miserable? You—the mother! You, who gave it birth, the mother of its body, are also the mother of its soul, for good or ill. Its character is yet undecided; its destiny is placed in your hands. What shall it be? That child may be a liar. You can prevent it. It may be a thief. You can prevent it. It may be a murderer. You can prevent it. It may be an atheist. You can prevent it. It may live a life of misery to itself and mischief to others. You can prevent it. It may descend into the grave with an evil memory behind and dread before. You can prevent it. Yes, you, the mother, can prevent all these things. Will you or will you not? Look at the innocent! Tell me again, will you save it? Will you watch over it, will you teach it, warn it, discipline it, pray for it? Or will you, in vain search of pleasure, or in gaiety, or in fashion or in folly, or in the chase of some other bauble, or even in household cares, neglect the soul of your child, and leave the little immortal to take wing alone, exposed to evil, to temptation, to ruin? Look again at that infant! Place your hand on its little heart! Shall that heart be deserted by its mother, or beat perchance in sorrow, disappointment, wretchedness and despair? Place your ear on its side and hear that heart beat! How the blood is thrown through the little veins! think of it; that heart in its vigor now, is the emblem of a spirit that will work with ceaseless pulsation, for sorrow or joy, forever.

SAILING OF MISSIONARIES.

The Rev. Albert N. Arnold, and Mrs. Arnold, his wife, with Miss Emily Waldo, sailed from this port on Monday, January 1st, in the barque Patapasco, bound for Smyrna. The missionaries will be left at Corfu—Greece being the field in which they are appointed to labor. They will there join Bro. Buel, who, since the return of Bro. Love to this country, has been left to toil amid many discouragements, and sustain the cause as best he could. It is deeply to be regretted that the health of Bro. Love is still so precarious as entirely to forbid his resuming his labors in that important field, to which his whole heart is devoted, and for which he is so eminently qualified. Bro. Arnold, to go on this mission, has left the pastoral care of the Baptist church in Newburyport, where he was highly esteemed and was laboring with success. He and his companion have been recently afflicted, as well as detained, by the sudden decease of her father, Dea. Allen, of Providence. The death of this excellent and lamented brother, was occasioned by a fall from a carriage. Miss Waldo is a member of the Baptist church in Charlestown, and a young lady of excellent acquirements, amiable dispositions and energy of character.

The exercises on board the vessel occurred at 11 o'clock, A. M. Prayer was offered by Rev. H. K. Greene, of Charlestown. The parting scene was one of deep and touching interest; the most fervent desires of many hearts united, and ascended upward, for the safety and success of the missionaries. The presence of the Lord go with them!

Rev. William G. Crocker has again sailed for Africa. He is accompanied by Mrs. Crocker, late Miss Mary Chadbourne, of Newburyport, to whom he was recently united in marriage. In the same vessel (the Palestine) are missionaries of the American Board. They also left this port on Monday, January 1st, and will sail immediately to Liberia. The particular field occupied by Bro. Crocker, is Edina. The mission there is one of much interest, and Bro. C. is one of the most devoted and indefatigable missionaries sustained by the Board.

The names of the other missionaries are Rev. John M. Campbell and Rev. Albert Bushnell. Mr. Campbell is from Georgetown, Ohio, and Mr. Bushnell is from Cincinnati. They are both going to the new

station of the American Board on the Gambou river.—Christian Reflector.

Politeness.—Politeness does not consist in laying down your knife and fork in a particular manner, nor yet scolding out of a cup, to avoid the indecorum of cooling your tea or coffee in a saucer. There is an anecdote of George the fourth, which conveys a better idea of politeness, than all that Clatterfield has written. While his majesty was yet prince of Wales, he honored a tea table with his presence, where there happened to be some young ladies not deeply versed in the code of etiquette. Those innocent creatures, in the simplicity of their hearts, never dreamed there was any dire enormity in pouring their tea into their saucers to cool; a titter ran around the table among the polite guests but the prince observing it, and the occasion, to relieve the embarrassments of the young ladies, he poured his own tea into his saucer. This is what may be called real politeness.—Selected.

THE FARMER.

We extract the following sensible remarks from an agricultural address by the Rev. James Romeyn.

The most objection that can be made to your pursuit is, that it is laborious. This, however, is not very formidable. Even supposing it to be true, the labor has one redeeming consideration, it strains the muscles of the body only, and does not, like many others, produce wear and tear of conscience, principle and feeling. It is also a continually improving interest—only plant the tree, it will grow when you are asleep—only sow the seed, the God of nature will bless the sprouting thereof. It also furnishes leisure beyond all other occupations. Your evenings are your own, and although your occupation is steady, you work hard only at certain seasons. It gives a home! a home! Oh! there is music in that word. Professional men feel this. John Randolph often spoke of the charm of his "wild paternal trees." Bad as the world is, circumstances make it worse. The poor would not be so vicious, nor feel so desperate and vindictive, if they only could be brought under the restraints, endearments and charms of a home. Would that every poor man, now hiring in monthly payments, some inconvenient, wretched tenement, at an exorbitant rate, had an acre and a cottage he could call his own. His feet would not so often turn to the grocery and tavern as they now do, to run away from want, inconvenience, a sense of oppression, and memories of hopeless dependence. His white-washed side, refreshing arbor, blooming flowers, nicely graveled walk and well-stored beds, would soothe and lure, and inspire confidence and gratitude—would awaken resistlessly the feelings of his nature; and call them into gentle exercise, and I feel that as a minister of Christ, I should have advantage for addressing him on the high themes of God's great salvation, which would be wanting amid filth, penury, degradation and an absorbing regard to provisions for the few frail days of an earthly abode. The dependence of a farmer is also more perceptibly and immediately on God. There is no embargo on the sun. High tariffs cannot keep out the rain. There is no danger in marble banks, and the more they are "broken up," the better, and while God is mindful of his covenant of providence, no matter who is President, or Governor, you may expect bread. He has what he may call his own. 'Tis his, down to the centre, and up to the sky. He has a friend to apply to for his daily bread, and all needed good beside, who has said, "I will not leave thee nor forsake thee." He need not submit to the humiliating extortions made on men dependent on public favor or constituted authorities.—He is essentially independent. He has something, and he is "monarch of all he surveys," and until he gets an appetite for office, he is the last man that bribery can approach, for corrupt purposes, with a hope of success. The Agriculturist also is essential to public comfort, constitutes the great substratum of society, and represents fundamental interests. The king himself is nourished by the field. How could the physician, lawyer, mechanic, or divine, dispense with the farmer. Whoever eats, he eats first—wherever has anything good, he can if he chooses monopolize the best pieces, and whoever eventually gets it, it was his first. "Who makes the music?" was a question, once the foundation of a quarrel between the boy that blew the bellows of an organ, and the musician at the keys. "Tis I," said the musician, as he lay his fingers over the keys, "don't you hear," but the sound subsided, and the notes grew faint, and at length died away. "Go on!" cried he, enraged to the lady, "why do you stop blowing?" "Oh! ho!" was the taunting reply, "go on yourself, you was just now independent of me, I thought I would let you try. Any fool can raise a key and let the sound out, but he the variations what they may, 'tis I that furnish you with the raw material for the exercise and display of your art." The application is easy. If all the influences of agriculture on earth were to be suspended on a given day after breakfast, we would have a very uneasy world by 3 o'clock, and a faint and horror-stricken one by the going down of the sun.

DON'T FLATTER THE LADIES.

Mr. Adams, lately addressing Miss Foster's excellent Seminary at Westington, Pa. said:

"My mother taught me the lessons I have never forgotten upon religion and morals. She taught me also to revere woman, but never to flatter her. It is not unusual, in the intercourse of man with the other sex—and especially for young men—to think that the way to win the hearts of ladies is by flattery. To love and revere the sex, is what I think the duty of man; but not to flatter them; and this I would say to the young ladies here; and if they, and others present, will

allow me, with all the authority which nearly four score years may have given those who have not yet attained to it, I would say to them, what I have just said, they say to themselves, and are taught later, not to take the flattery of man as proof of perfection."

This, we think, is an important hint to the young gentlemen of our day, as well as the young ladies thereof.

Receipts for the first volume of the

Alabama Baptist:	J. K. Ward,
Rauben Anderson,	O. E. Lacy,
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Wm. Hudson,	Rev. O. Welch,
Rev. Wm. Hood,	Mrs. Martha Wilson,
Samuel Hodges,	John J. Williams,
Rev. R. C. Howell,	N. B. Whitfield,
F. M. Howard,	R. J. Ware,
Wm. Hunkbuckle,	O. W. Wood,
W. S. Hogue,	Wm. N. Wyatt,
L. Hahnot,	Nicholas Welch,
J. M. Jeter,	A. Yarrington,
R. R. Jeter,	Clark Griffin,
Wm. Jenkins,	James Griffin,
John W. Kelly,	L. F. Tarrant,
Rev. Robert Carson,	A. G. Hudson,
T. W. Brevard,	Rev. Thos. Clifton,
Rev. Edward Baptist,	Samuel Lacy,
Wm. King,	

The remainder will be added next week.

LOVE & BY KOUTS.

A CARD.

MR. BERTON informs the patrons and friends of the Greensboro Female Academy, that the buildings are now undergoing repairs, which will greatly improve their comfort and convenience; and that the School will commence on Monday, the 5th of February next.

Feb. 10, 1844.

CONCERT OF MUSIC.

A CONCERT of Vocal and Instrumental Music will be given at the JESSUP & SONS, on Friday, the 1st day of March, commencing at 7 o'clock, P. M.

The Patrons and friends of the Institution are respectfully invited to attend.

M. P. JEWETT.

Feb. 10, 1844.

MEDICAL NOTICE.

D. R. B. CURRY tenders his thanks to the citizens of Alabama and its vicinity, for past patronage, and respectfully solicits a continuation of their patronage. He has removed his office to the corner adjoining H. F. Golden's Drug Store; and will devote his undivided attention to the duties of his profession. He may be found at all times at his office in the day, and at the residence of J. R. Goree at night, unless absent on professional business. His charges will be as follows: Visit during the day, \$1, and \$2 (in some cases) at night; mileage, 50 cts. in the day, at night \$1.—Other charges in proportion.

Feb. 7, 1844.

Poetical Department.

SABBATH SCHOOL.

"Whose very weakness is its strength,"
 "Oward in its gentle motion,
 In the lone and quiet shade,
 With the heart's untold devotion,
 Are its countless efforts made;
 Cherished every ardent feeling,
 Bright'ning for a better time,
 Wisdom's hallowed words revealing,
 Which shall live in after time.

From the world's allurements shielding,
 Mighty in its gentle rule,
 Thou this lofty strength art wielding,
 Friendly, happy sabbath school!
 Teaching high and holy duty,
 Round our quiet homes they stand,
 Monuments of grace and beauty,
 Guardians of our native land!

Childhood by its zealous training,
 Lears the snares of vice to dread,
 Every passion wild, restraining,
 Ere a willing captive led;
 Here the spirit warm and tender,
 Nurtured in the precious faith,
 Shall arise its brave defender,
 True and constant unto death.

Yes, these blessed hymns nourish
 Plants that shall never decline,
 In Heav'n's genial soil to flourish,
 Where their heart's affections twine;
 Here they bear a high commission,
 Deeming all things else but loss,
 And through realms of superstitious,
 Tell the wonders of the cross!

Is there not some fervent spirit,
 Now though but a humble child,
 To proclaim a Saviour's merit,
 Far away in deserts wild?
 Is there mid the ranks that cluster
 In these shades, some lowly one,
 Some brave Mills of purest lustre,
 Some devoted Morrison?

Trophies to thy glory given,
 They shall own thy blessed rule,
 Sovereign lord of earth and Heaven,
 Bless, oh bless the Sabbath School!
 What are we without thy favor,
 What without thy smiling eye,
 Give that faith that will not waver,
 Give that hope that cannot die.

A. K. B.

Miscellaneous Department.

From the Lady's Friend.

THE DUEL.

By the Editor of Zion's Herald & Journal.

The Rev. Mr. M. was a veteran itinerant preacher of the West. He related many incidents of his itinerant life. Among them was the following, which I give in his own words as much as possible.

About four miles from N. is an extensive grove, well known as the scene of several fatal duels. As I passed it one morning on my way to my appointment in that town, I perceived a horse and vehicle among the trees, guarded by a solitary man, who appeared to be the driver. My suspicions were immediately excited, but I rode on. About a mile beyond I met another carriage, containing four persons besides the driver, and hastening with all speed.

My fears were confirmed, and I could hardly doubt that another scene of blood was about to be enacted in those quiet solitudes. What was my duty in the case? I knew too well the tenacity of those fictitious and absurd sentiments of honor which prevailed in that section of the country, and which gave to the duel the character of exalted chivalry, to suppose that my interference could be successful, yet I thought it was my duty to rebuke the sin if I could not prevent it; and in the name of the Lord I would do it. I immediately wheeled about and returned with the utmost speed to the grove.

The second carriage had arrived and was fastened to a tree. I rode up and attacked my horse under it, and throwing the driver a piece of silver requested him to guard him. While threading my way into the forest, my thoughts were intensely agitated to know how to present myself most successfully. The occasion admitted of no delay. I hastened on and soon emerged into an oval space surrounded on all sides by dense woods. At the opposite extremity stood the principals, their boots drawn over their pantaloons, with their coats, vests and hats off, their handkerchiefs tied over their heads, and tightly binding their waists. A friend and a surgeon were conversing with each, while the seconds were about midway between them arranging the dreadful conflict. One of the principals, the challenged, appeared but twenty years of age. His countenance was singularly expressive of sensibility, but also of cool determination. The other had a stout, ruffian like bearing—a countenance easy but sinister and heartless, and he seemed impatient to wreak his vengeance upon his antagonist.

I advanced immediately to the seconds and declared at once my character and object. "Gentlemen," said I, "excuse my intrusion. I am a minister of the gospel. I know not the merits of this quarrel, but both my heart and my office require me to bring about a reconciliation between the parties, if possible."

"Sir," replied one of them, "the utmost has been done to effect it, without success, and this is no place to make any further attempts."

"Under any circumstances, in any place, gentlemen," I replied, "it is appropriate to prevent murder, and such, in the sight of God, is the deed you are aiding. It must not be, gentlemen. In the name of the law which prohibits it—in the name of your friends, the principals—in the name of God, who looks down upon you in this solitary place, I beseech you to prevent it at once; at least, wash your own hands from the blood of these men. Retire from the field and refuse to assist in their mutual murder."

My emphatic remonstrance had a momentary effect. They seemed not ill-disposed to terms, if I could get the concurrence of the principals.

I passed immediately to the oldest of them.

His countenance became more repulsive as I approached him. It was deeply pitted with the small pox, and there was upon it the most cold blooded leer I ever saw on a human face. He had given the challenge. I besought him by every consideration of humanity and morality to recall it. I referred to the youth and inexperience of his antagonist—the conciliatory disposition of the seconds—the fearful consequences to his soul if he should fail, and the withering remorse which must follow him if he should kill the young man. He evidently thirsted for the blood of his antagonist, but observing that his friend and the surgeon seconded my reasoning, he replied with undissembled reluctance, that he gave the challenge for sufficient reasons, and if those reasons were removed, he might recall it, but not otherwise.

I passed to the other. I admonished him of the sin he was about to perpetrate. I referred to his probable domestic relations, and the allusion touched his heart. He suddenly wiped a tear from his eye. "Ye, sir," said he, "there are hearts which would break if they knew I was here." I referred to my conversation with the seconds and the other principal, and remarked that nothing was now necessary to effect a reconciliation but a retraction of the language which had offended his antagonist. "Sir," replied he, planting his foot firmly on the ground, and assuming a look which would have been sublime in a better cause,—"Sir, I have uttered nothing but the truth respecting that man, and though I sink into the grave I will not sanction his villainous character by a retraction."

I reasoned with increased vehemence, but no appeal to his judgment or his heart could shake his desperate firmness, and I left him with tears, which I have no doubt he would have spared under other circumstances. What could I do further? I appealed again to the first principal, but he spurned me with a cool smile. I flew to the seconds and entreated them on any terms to adjust the matter and save the shedding of blood. But they had already measured the ground and were ready to place the principals. "Gentlemen," said I, "the blood of this dreadful deed be upon your souls. I have acquitted myself of it." I then proceeded from the area toward my horse.

What were my emotions as I turned away in despair? What! thought I, must the duel proceed? Is there no expedient to prevent it? In a few minutes one or both of these men may be in eternity, accused forever with blood-guiltiness! Can I not pluck them as brands from the burning? My spirit was in a tumult of anxiety; in a moment, and just as the principals were taking their positions, I was again on the ground. Standing on the line between them, I exclaimed, "In the name of God I adjure you to stop this murderous work. It must not, it cannot proceed."

"Knock him down," cried the elder duelist, with a fearful imprecation.

"Sir," exclaimed the younger, "I appreciate your motives, but I demand of you to interfere no more with our arrangements."

The seconds seized me by the arms and compelled me to retire. But I warned them at every step. Never before did I feel so deeply the value and hazard of the human soul. My remarks were without effect, except on one of the friends of the younger principal. "This is a horrid place," said he, "I cannot endure it," and he turned with me from the scene.

"Now, then for it," cried one of the seconds, as they returned. "Take your places," Shuddering I hastened my pace to escape the result.

"One—two" and the next sound was lost in the explosion of pistols!

"O God," shrieked a voice of agony! I turned round. The younger principal, with his hand to his face, shrieked again, quivered, and fell to the ground! I rushed to him. With one hand he clung to the earth, the fingers penetrating the sod, while with the other he grasped his left jaw, which was shattered with a horrid wound. I turned with faintness from the sight. The charge had passed through the left side of his mouth, crossing the teeth, severing the jugular and passing out at the back part of his head, lying open entirely one side of the face and neck. In this ghastly wound, amid blood and shattered teeth, had he fixed his grasp with a tenacity which could not be moved. Bleeding profusely, and convulsive with agony, he lay for several minutes, the most frightful spectacle I had ever witnessed. The countenance of the spectators expressed a conscious relief when it was announced by the surgeon that death had ended the scene. Meanwhile the murderer and his party had left the ground.

One of the company was despatched on my horse to communicate the dreadful news to the family. The dead young man was cleansed from his blood, and borne immediately to his carriage. I accompanied it. It stopped before a small but elegant house. The driver ran to the door and rapped. An elderly lady opened it, with frantic agitation, at the instant when we were lifting the ghastly remains from the carriage. She gazed for a moment, as if thunder struck, and fell fainting in the door way. A servant removed her into the parlor, and, as we passed with the corpse into a rear room, I observed her extended on a sofa, as pale as her hapless son.

We placed the corpse on a table, with the stiffened hand still grasping the wound, when a young lady very neatly attired in white, and with a face delicately beautiful, rushed frantically into the room and threw her arms round it, weeping with uncontrollable emotion, and exclaiming with an agony of feeling, "My brother, my dear, dear brother! Can it be—O can it be?" The attendants took her away—her eyes dissolving in tears, and her bosom stained with her brother's blood.

The unfortunate young man was of New England origin. He had settled in the town of N., where his business had prospered so well that he had invited his mother and sister

to reside with him. His home, endowed by gentleness, love, and every temporal comfort, was a scene of unalloyed happiness, but in an evil hour he yielded to a local and absurd prejudice—a sentiment of honor, falsely so called, which his education should have taught him to despise. He was less excusable than his malicious murderer, for he had more light and better sentiments. This one step ruined him and his happy family. He was interred the next day, with the regrets of the whole community.

His mother never left the house till she was carried to the grave, to be laid by the side of her son. She died after a delirious fever of two week's duration, throughout which she ceased not to implore her attendants, with tears, to preserve her hapless son from the hands of assassins, who she imagined, kept him concealed for their murderous purpose. His sister still lives, but poor and broken hearted. Her beauty and energies have been wasted by sorrow and she is dependent on others for her daily bread. I have heard some uncertain reports of his antagonist, the most probable of which is, that he died three years after, of yellow fever, at New Orleans, raging with the horrors of remorse.

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 department. The Rev. JESSE HARTWELL, who is well known in our churches as an able and sound Theologian, a devoted 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.

Rev. JESSE HARTWELL, A. M.
 S. S. SHERMAN, A. M.
 Rev. S. LINDSEY, A. M.
 Rev. A. A. CONNELLA, A. M.

Tuition—For Session 1.
 Preparatory Department, from \$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. WYATT, Esq. Treasurer.

BOARD in the most respectable private families in town, (including lodging, washing, fuel, and lights) at from \$12 to \$15 per month.
 E. D. KING, Pres. of the Board.
 H. C. LEA, Secretary.
 Sept. 20, 1843.

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 institutions differ from ours, and thrown upon the children of the South for their indiscriminating minds to peruse.

The books forming this Series have been carefully revised, and freed from all objectionable pieces, and it is believed, that four readers 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, can 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 improvement must be given, through their instrumentality, to the efforts of Teachers in conferring upon youth the first of all accomplishments, that of being able to read well. 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 extremely low prices.

E. R. SHOWALTER.

Nov. 1st, 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 men, 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.

Dr. E. 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, equity 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.

Nov. 1st, 1843.

TO TEACHERS.

AT the recent meeting of the Board of Trustees of the University of Alabama, an Ordinance was passed, of which the following is an extract:
 "Be it further Ordained, That the Faculty be authorized and requested to issue to the teacher or teachers of such of those applicants for admission to each succeeding Freshman class at its formation, as shall upon examination be found to be best prepared for entrance, a testimonial in writing of such superior preparation, and an expression of their approbation."

The next Freshman class will be formed on the first day of January, 1844, on which occasion will be issued testimonials in form, as required by the foregoing ordinance.

The Faculty give notice further, that owing to the very defective preparation in Arithmetic of many candidates for admission, they have determined upon a more rigid examination on that subject in the formation of succeeding classes; and that, to secure uniformity of preparation, they have adopted Barnard's Arithmetic, as the treatise on which every candidate will be examined.

The Faculty have also adopted Andrew's and Stoddard's Latin Grammar, and candidates will be examined on no other.

By order of the Faculty,
 F. A. P. BARNARD, Sec'y.

University of Alabama, January 5, 1844.
 Editors in the State of Alabama, friendly to the cause of Education, are requested to give the foregoing a few insertions.

Jan 20, 1844.

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.
 PUPILS AND TEACHERS.—Reading, Spelling, Writing, Mental Arithmetic, Writing Arithmetic (including Interest and Fractions), Grammar, Geography, History of Greece, History of Rome, Natural Philosophy, Botany, (continued.)

Junior Class.—Elocution, with Orthography and Definitions, Written Arithmetic, (completed), Botany, Compendious Grammar, with Parsing in the Poets, Astronomy, History of the Mind, French or Latin.

Middle Class.—Twin's Analysis, Elocution, Rhetoric, Chemistry, Universal History, Algebra, French or Latin.

Senior Class.—Logic, Philosophy of Natural History, Moral Science, Evidence of Christianity, Intellectual Philosophy, Political Economy, Geometry, French or Latin.

REMARKS.
 Believing that a knowledge of some other than the vernacular language of the pupil is indispensable to a truly liberal, elevated, and accomplished education, the Trustees will bestow the honors of the Institute only on those young ladies who have pursued the study of at least one of the Ancient or Modern Languages during the three years. Exception as to the terms of admission, 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, Penmanship, and Composition, throughout the whole course.

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

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

Vocal Music is taught without charge.

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

ADMISSION TO THE REGULAR CLASSES.
 By comparing this Catalogue with that of last year, it will be perceived, that the Trustees for admission to the Junior Class, have been increased. By thus raising the standard of qualifications for the regular classes, greater maturity of judgment, and strength and discipline of mind are secured, and the ability of the pupils to receive an elevated education, increased. True it will require more time, to complete the prescribed course; but the instead of being considered an evil, should be regarded as a high recommendation of the Institute.

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

RESIDENT GRADUATES.
 Young ladies who may desire to enjoy the advantages of the Institution after graduating, or after 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 Undergraduate, on one half the customary tuition charges, in the Regular Course—the full amount being charged for the ornamental branches.

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

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

THE SEMINARY EDIFICE.
 Is a splendid building, finished in a style of convenience, taste, and elegance rarely surpassed, and furnishing 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 so arranged, 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 to think, not mere names; does not merely recite.

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

THE MANNERS, personal and social HABITS, and the MORALS of the young ladies, are guarded 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 never leave the Institute before 5 o'clock in the morning, and study one hour before breakfast, and 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 Treasurer accompanying.

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

They wear neat, but economical uniform on Sabbath and holidays; 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. Like a COLLAPSE, this is exposed to no such disadvantage. 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 detaining of pupils at the close of the year, for fear of sickness; there has never been one death, and almost no sickness, in the Institution.

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

RATES OF TUITION.—FEE TERM OF FIVE MONTHS.
 Regular Course, (English), \$20.00
 Primary Department, 1st Division, 12.00
 2d 10.00
 Music on the Piano and Guitar, (each) 25.00
 Use of Instrument, 5.00
 Ornamental Needle Work, 5.00
 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 of each Term 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 wardrobe. If further 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.

To promote habits of economy and simplicity, a Uniform Dress is prescribed; for winter, Green Cassimere or Maroon; for summer, Pink Check, small figure, (Merrimack Print), for ordinary wear, and White Muslin for Sabbath and holidays. Bonnet, a Straw Hood; CREDIT.

It is earnestly recommended to Parents and Guardians, not to furnish bills to be made on credit; and not to pay bills unless they are settled.

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 advantages of the Institution

cannot be realized by those who board elsewhere. Board is as cheap in the Institute as in any private family. Young ladies boarding in it live always under the inspection 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 amount of moral and religious culture, which cannot be extended to others so favorably situated. All other things being equal, it will always be found, that pupils boarding in the Institution are more successful in the formation of a high moral and religious character, than those who board out of it. NOTICE.—Board has been arranged to commence on the 1st of October.

There is but one session a year, in the Institute, and that of ten months, commencing always about the first of October. On this plan, scholars may 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 Institute. Those who are first on the ground, will have the first choice of the arrangements of the Dormitories, Trunk Room, and Toilet-Cabinet.

CIRCULAR.
 The Trustees deem this a fit opportunity to commend the Judson Institute anew to the confidence and patronage of an intelligent public.

The facts and principles brought to view in the foregoing pages clearly show, that this Institution possesses every requisite which can be demanded, to constitute a Female Seminary of the very highest order of excellence.

An able Faculty of Teachers, at the head of which is a Gentleman of extensive attainments in Science and Literature, united to the experience of nearly twenty years spent in teaching, and who has presided five years over the Institute with unequalled success; a Professor of Music, of decidedly superior merit, both in his profession, and as a gentleman of high standing in the community and in the church; and a Lady, 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 course of instruction and discipline, which commands the admiration of all intelligent judges; the attention of the Teachers and of the Steward and his Lady to the Health, Manners, and Morals of the Pupils; the number of students, and their proficiency in all that pertains to a useful and ornamental education; these are things which combine to form a Seminary of pre-eminent worth, and these things are all found existing in the Judson Institute.

The stability and permanency of the Institute will also attract the attention of the patrons of learning. While most of the schools in our towns and villages are changing books and teachers every year, and are often suspended or broken up; while, with one exception, every other Female Seminary in the State, has changed its principal teachers several times, within a few years past, the Judson Institute has been conducted by the same Principal for six successive years, and most of the present Assistant Teachers have been engaged with him for three years.

It is to be regretted, that 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 to their daughters and wards, a truly liberal education.

E. D. KING, President.
 J. L. GOREE,
 J. L. GOREE,
 O. G. ELLAND,
 J. LOCKHART,
 L. V. TARRANT,
 Wm. HORNBUCK,
 Wm. 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 usage of the Baptist Denomination, will be a prominent object of the paper.

It will furnish a medium of inter-communication among the Churches, and its readers will have before them intelligence from individual Ministers, from Churches, District Meetings, Associations, and from the Executive Board of the Baptist State Convention.

To render this interchange of opinion frequent, and to have our domestic intelligence promptly thrown within our own limits—we cannot depend on one issued in another State. The news must be obtained when it must be forwarded to some distant point for publication; afterwards be brought back, and then begin to take its rounds among our families.

THE ALABAMA BAPTIST will contain information respecting the operation of Bible, Missionary, Tract, Sabbath School and Temperance Societies. It is intended, also, that it shall present such views of Christian Education, General Morality, and Practical Piety, as will make it a valuable Family Paper.

The paper will be conducted, (for the present) by an Association of BROTHERS, who enjoy the entire confidence of the Churches, and are deeply interested in the prosperity of the Denomination, and in the general progress of the Redeemed of Zion.

TERMS.
 THE ALABAMA BAPTIST will be published weekly, on an Imperial sheet, with four pages, and furnished to subscribers, at THREE DOLLARS per annum, payable IN ADVANCE.

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

LEMUEL CALLAWAY,
 WILLIAM A. PARKS.
 Mobile, June 1st, 1843. [Oct 14-37.]

HIRSH GRIFING, JOHN A. BATTELLE.
 GRIFING & BATTELLE,
 WHOLESALE GROCERS
 No. 34, COMMERCE STREET,
 Mobile, Alabama.

REFER TO
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 J. H. DeVette, Perry.
 Wm. H. Linn, Esq. Wilcox.
 David Carter, Esq. Butler.
 Capt. John Fox, Monroe.
 Judge Ringgold, Hancock.

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