

# The Alabama Baptist

Edited by an Association of Brethren.

Justly Called Himself Being the Chief Corner-Stone. - Ephesians ii, 20.

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## THE ALABAMA BAPTIST

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### TERMS.

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From the New York Evangelist.

### RELIGION GOOD FOR THIS LIFE.

Godliness has the promise of the life that now is.

This is true with reference to communities and to individuals, where practical religion brings with it intelligent business habits.

This is true, especially, when converted young or in middle life. It is not pretended that piety goes to make up all the defects of a want of ability or opportunity for culture, in any of the branches of worldly business, and the like of a whole life, and place the man of God, converted in old age, on the pinnacle of secular pursuits. This would be preposterous. Piety makes no man a scholar, or a professional man, or a merchant, or a mechanic, without culture or training, corresponding with these pursuits.

But when the pious have youth on their sides, and where opportunity offers, or if there is a necessity for it, they will seek or create that opportunity, they will uniformly evince active, intelligent habits, in some of the departments of useful business pertaining to this life. There may possibly be exceptions to this rule, but they are few and far between.

But on the other hand, what multitudes there are, who have not felt the saving power of the gospel upon their souls, whose lives are irregular in regard to secular business, and whose precarious in their earthly subsistence.

Piety secures at the same time, influence and confidence. The moral worth of the consistent Christian will give him an advantage over others, other things being equal.

Take the best, and most intelligent, active, and successful business men, with unexceptionable morals, so far as man can judge, and sharing largely in the public confidence; give to him intelligent, consistent, active piety; let him evince the humble temper of Christ, and let it appear that the glory of God, and the good of his fellow men, is the grand governing motive in all his doings, and you add vastly to that influence and confidence. The virtuous and the good will esteem him the more, and surely he will lose nothing in the estimation of others. Take the most distinguished and purest statesman in the land, who has not felt nor acknowledged the claims which God has upon him, let this feature of his character be altered, let him be known as an avowed friend of God, a true disciple of the humble and despised Nazarene; let him be seen, not at the sanctuary only, but at the prayer meeting, bearing his part with his brethren; let him engage in the labors of the Sabbath school, or if you please, let him engage in that higher and nobler act of benevolence, and consecrate himself to the work of missions; let him go on the important errand to reform and convert the world—what a thrill of interest it would awaken! With what new interest would he be regarded!

Now what would be true in regard to such a man, on a large scale, would be true also in regard to others, on a diminished scale. Piety elevates and gives influence, just in proportion as other things have elevated and given influence before. A distinguished statesman, with his high order of intellect, extensive learning, and the official station he occupies, of course has an advantage. But as it is true of one, so also it is of the other, they occupy their places the better. So far as their names are known, and their influence extends, this change will be known and felt, and secures to the man who evinces the spirit of the gospel, an increase of confidence.

How can it be otherwise? The nature and necessity of the case makes it so. What of genius, and integrity, and patriotism, Christians saw before and admired, they see now and love, because all these are consecrated to Christ. He has a place in their hearts which no other possession could secure before. Will others, who claim not to be Christians, admire or esteem him the less because he is a Christian? Why should they? The statesman is the same in his political creed and practice; his genius has not suffered by the change; there is no diminution of the glow and raptures of his eloquence; his devotedness to the interest of his country is unaltered, but there is added to all, the Christian—the highest style of man.

And will political friends desert him because he is a Christian? No—he has the stronger hold upon them, he has secured a firmer confidence. Before, he drew them only by political cords, now he moves them by political and Christian hands united. If he served them to their satisfaction before, he will not do the less so now. Confidence before is a sole basis for confidence now; now, his piety constitutes the foundation for an increase of confidence, inasmuch as higher and holier principles of action are claimed. They will not think any the less of the services which characterize the Christian, nor any thing the

less of the religious because their favorite professions and adorn it.

All this is true in regard to others, in any station in life. They secure at once increase of influence and confidence. They occupy a large place in the world, and have a stronger hold upon mankind, in reference to their highest and most permanent good. The very place they occupied before, in the minds and hearts of their fellow men, gives them influence, when matters of the soul are called in question. Take any case, the merchant for instance. Will those who have esteemed him before, esteem him the less for being a Christian? If he dealt honestly before, does any one fear that he will cheat now, when he asks daily that he may have "a conscience void of offence towards God and towards man." Will any one desert him now that he acknowledges higher principles of action than those he felt before? Nay, who does not know that the very honesty of the man before, is the thing to give him character for honesty now, and give him access to the hearts of his friends. O, that men in their worldly business, would understand that religion should be their first and highest concern.

### THE FAMILY IN HEAVEN.

BY REV. ALBERT BARNES.

A family united in heaven! It is possible that there should be such an eternal union.

It is not necessary that religion should make an eternal separation. There is nothing in the nature of Christianity that naturally and necessarily demands this. There is no such adaptation of the gospel to one member or portion of a family only as to make such a result inevitable; there is no restricting of the offer of salvation to the father, the mother, or to one of the children of the family; there is no limitation of the efficacy of the atonement which makes it impossible that the blood which saves one should save all; there is no such circumscription of the power of the Holy Spirit that he can renew and sanctify only a portion of the old family group. The blood which has been sprinkled on one heart may cleanse all; the same Spirit that has renewed and sanctified the father or mother is able to renew and sanctify each child; and the same grace of the gospel which prepared that loved and lovely sister who has been taken from you to walk by the side of the river of life in white raiment, can prepare you also to join with her and walk arm in arm on those shady banks! Look upward to yonder heavens. See there your smiling babe! It was his tears and his sighs that invited you.

“Come, father, mother,” is its sweet sound, “come and take the water of life.” May not that same grace of the gospel which has raised that child to heaven, save me also?

Why should it not be? A whole family united in religion! what a spectacle of beauty on earth! A family lying side by side in the graves, to be united again in the same blessed resurrection, what a spectacle for angels to look down upon with interest! A whole family united in heaven! who can describe their everlasting joys? Not one is absent. Nor father, nor mother, nor son, nor daughter, away. In the world before they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory that shall be everlasting.

There is to be hereafter no separation in that family. No one is to be down on a bed of pain. No one is to wander away into temptation. No one is to sink into the arms of death. Never in heaven is that family to move along in the slow procession clad in the habiliments of woe, to consign one of its members to the tomb. For no member of the family is the soil of heaven ever to open its bosom to furnish a grave. God grant of his infinite mercy that every family may thus be united in religion in all the joys and sorrows of this life; united when they lie down in the grave in the hope of the same resurrection; and united on the banks of the river of life, to drink of the streams of salvation forever.

From the Boston Recorder.

### THE PENALTY OF THE LAW.

The government which God exercises over men is a moral government. It assumes that they are responsible agents, and that an equitable control of them is by a law just in its requirement, and penalty. The law of God is a perfect rule of duty. Great peace have they who love it. Nothing shall offend them. But it utters denunciations of wrath against every transgressor. “Cursed is every one, who continueth not in all things written in the book of the law to do them.” This expresses not the mere pleasure, and purpose of sovereignty, but the natural course of justice. It declares what it is right for God to do with transgressors. The penalty of the law is as truly founded in the nature of things, as the requirements of it. The one is as necessary to a moral government as the other. The Judge of all the earth has done right in the penalty, by which his law is sustained. We affirm this, upon the assurance, that he is a perfect moral governor, infinite in goodness, intelligence and power.

There is no necessity for him to make experiments in his administration. “He knows the end from the beginning.” He comprehends with infallible accuracy all that appertains to his moral empire, infinite, and infinitely complicated, as it is in its relations, and interest, and endless in its duration. He dwells in eternity, and acts for eternity. When he fixed the penalty of his law, he had a view of things as comprehensible as the universe, and far reaching as eternity. He fixed upon the penalty which, he saw would most exactly correspond to the demerit of sin, and would operate most efficiently, and happily in support of government. He had respect not merely to individual offenders, but also to every being, and every interest, which would be affected directly or indirectly by the existence of sin, and by his mode of treating it. We are liable to error by supposing, that because God is supreme, he is free to act in any way. But the perfection of his nature involves the necessity of his acting right. Therefore, when we ascertain, what God says shall be the punishment of transgressors, we know what ought to be their punishment; and that the penalty of the law is most wisely adapted to reach the end proposed by it. Is the prevention of sin intended? No other penalty would be so efficient. Is a proper expression of the evil nature of sin, and the ill desert of the sinner intended? No improvement could be made by any substitution. Is it intended to sustain the honor of God, and the dignity of his government? The penalty of the law is perfect in this view. It is most consonant with the moral excellence of Jehovah, and proposes to his subjects urgent motives to submission, reverence, love, and joy. This, more than any other penalty, would render the government of God desirable for its equity and efficiency; and it more fully combines with other provisions of government, to prompt all holy beings to rejoice that the Lord God omnipotent reigneth.

What, then, is the penalty of the law? Death. “The soul that sinneth, it shall die.” “The wages of sin is death.” But as the word death, is not of itself conclusive of all that is intended by the penalty of the law, it is necessary to be more definite.

1. The penalty of the law is for the spiritual death, as some suppose. For the term spiritual death is descriptive of character. To say that a man is dead in trespasses and sins, is to express the sinfulness of his character with strong emphasis. If spiritual death is sin itself, then it is not its punishment. Punishment is some evil inflicted on the sinner for his sin. But sin, the choice of his heart, which he “rolls as a sweet morsel under his tongue,” cannot be that evil. The absurdity of supposing spiritual death, or sin, to be the punishment of sin, will be obvious in a change of scriptural phraseology, which would be warranted by the supposition. Instead of saying, “The wages of sin is death,” read, “the soul that sinneth it shall die, the wages of sin is sin.” Could such propositions communicate any knowledge? or could they serve as a solemn warning against sin? If this were all which is threatened, would not sinners mock at the lawgiver, and deride his authority?

2. The penalty of the law is not temporal death. For though this is an evil, and an evil consequent upon sin, yet it does not at all correspond to the demerit of sin; and it is not such an evil, but that Paul, and other good men have earnestly longed for its occurrence. Besides, though Christ delivers all who believe in him from that death which is the penalty of the law, yet he delivers none from temporal death. Though he tasted death for every man, and said, he that believeth in me shall never die, yet it is appointed unto all men once to die. Here would be a contradiction, and a proof that Christ died in vain, if temporal death was the penalty of the law. The conclusion, therefore, is inevitable, that temporal death is not the penalty of the law. The same reasoning would show that none of the sufferings of men in this life constitute the penalty of the law.

3. The penalty of the law is eternal death, or eternal punishment in Hell. This is the punishment to which fallen angels are doomed. This is the sentence of law upon them. It is the penalty of substantially the same law which man has violated. Accordingly, at the final judgment, fallen angels and wicked men will stand before the same judgment seat, and the same sentence will be pronounced upon both. The Judge will say to the men on his left hand, depart, ye cursed, into everlasting fire, prepared for the Devil and his angels. This sentence will be according to law. For as wicked men have no interest in the mediation of Christ, they will stand in the presence of the Judge upon the foundation of law, and will be dealt with on strict principles of law. Their characters will be estimated in view of the requirement of law, and their doom will be pronounced in conformity with the threatnings of law. Therefore, what the wicked shall experience in the future world, or their misery in the everlasting fire prepared for the devil and his angels, in the death intended by the penalty of the law. For such is the exposition which the lawgiver himself has made.

This is indeed a penalty of terrible import, and such as, being untried, we might never have imagined as just, or indispensable to the best administration of government. But this is no valid objection. We could not demonstrate the fitness of any other supposable penalty. We have a basis of confidence in the infinite wisdom and benevolence of God. As he has made eternal death the penalty of his law, no sagacity of ours can detect injustice in it; no opposition or unbelief of ours will change it. It is immutable. And when sentence according to law is pronounced upon the wicked, every mouth will be stopped. The condemned will feel the justice of their doom, and the holy will exclaim, Alleluia! alleluia! CALVIN.

### FOURIERISM.

Several articles have appeared in our paper of late, designed to show the close connection between this new organization and infidelity. The best commentary we have yet seen on the principles of Fourierism, is furnished in the following extract from the “Articles of belief and disbelief, and Creed, presented and read by John A. Collins,” before the Fourier Community at Montville, Onondaga county, N. Y., and assented to by all but five of that Community. The sentiments contained in these extracts are asserted to be “fundamental principles, without which community of property would be but a farce, and essential to be assented to by every applicant for admission.” They read as follows:

1. *Disbelief.*—A disbeliever in any special revelation of God to man, touching his will, and thereby binding upon man as authority in any arbitrary sense—that all forms of worship should cease—that all religions, of every age and nation, have their origin in the same great falsehood, viz. God’s special providences. That, while we admire the precepts attributed to Jesus of Nazareth, we do not regard them as binding, because uttered by him, but because they are true in themselves, and best adapted to promote the happiness of the race. Therefore we regard the Sabbath as other days—the organized church, as adapted to produce strife and contention; rather than love and peace—the clergy an imposition—the Bible as no authority—miracles, as unphilosophical—and salvation from sin, or from punishment in a future world, through a crucified God, as a remnant of heathenism.

2. *GOVERNMENTS.*—A disbelief in the rightful existence of all governments based upon physical force—that they are organized bands of bandits, whose authority is to be disregarded. Therefore, we will not vote under such governments, or petition to them, but to demand them to disband—do no military duty—pay no personal or property taxes—it upon no juries—refuse to testify in courts of so called justice; and never appeal to the law for a redress of grievances; but use all peaceful and moral means to secure their complete destruction.

3. *PROPERTY.*—That there is to be no individual property, but all goods shall be held in common—that the idea of mine and thine, as regards the earth and its products, as now understood in the exclusive sense, is to be disregarded and set aside; therefore, when we unite, we will throw into the common treasury all the property which is regarded as belonging to us, and forever after to yield up our individual claim and ownership in it; that no compensation shall be demanded for our labor if we should ever leave.

4. *MARRIAGE.*—That we regard marriage as a true relation growing out of the nature of things—repudiating licentiousness, fornication, concubinage, adultery, bigamy, and polygamy—that marriage is designed for the happiness of the parties, and to promote love and virtue. That when such parties have outlived their affections, and cannot longer contribute to each other’s happiness, the sooner the separation takes place the better, and such separation shall not be a barrier to the parties in again uniting WITH ANY ONE, when they shall consider their happiness can be promoted thereby—that parents are in duty bound to educate their children in habits of virtue, and love, and industry, and that they are bound to unite with the Community.

ANECDOTE.—The celebrated Haydn was in company with some distinguished persons. The conversation turned on the best means of restoring their mental energies, when exhausted with long and difficult studies. One said he had recourse in such cases to a bottle of wine—another, that he went into company. Haydn being asked what he would do, said he retired to his own closet and engaged in prayer—that nothing exerted on his mind a more happy and efficacious influence than prayer. Haydn was no enthusiast. There is much truth in this remark. God is the strength of his people. Luther used to say, that to pray well was to study well. The celebrated Elliot left us, as the result of his laborious and useful life, the striking sentiment, “that prayer and painstaking were able to accomplish all things.” I doubt not that a first and leading defect of many, very many Christians, lies in their not praying as they ought—here they are weak, and this weakens them in all things.

### CHRISTMAS EVANS.

The Biblical Repository, noticing the Memoir of Christmas Evans, the celebrated Welsh preacher, says:

“The volume will, doubtless, be acceptable to members of the Baptist denomination, especially as Mr. Evans says, ‘After having gone through the whole of the New Testament, I could not find one passage substantiating the rite of infant baptism.’ It ought to be remembered that this examination was made about two or three years after he had first learned to read.”

The editor of the Repository admits then, does he?—that if a man has been unable to read but two or three years, it is not to be expected that he will find any thing in the New Testament to prove infant baptism. How long must a man have been able to read, in order to find it? We know of some who have been reading for sixty years, and do not find it yet. If the necessary amount of time and experience is not soon acquired, they will pass off the stage as ignorant on this subject as was Christmas Evans when he made the assertion above quoted. It is

strange that this rite was not more clearly established—more plainly enjoined; that so much education is necessary in order to its being understood. Christ’s other commands and institutions are exceedingly plain and simple; but this—what discriminating power is requisite to find it!—*Chris. Reflector.*

### CHARACTER.

A good character is every thing to a young man. It is his passport to success in every laudable undertaking. With this the confidence of others is secured, and that assistance which is often absolutely necessary to success in life is easily obtained. Let two persons of equal capacities for doing business start in life—one with a large capital of money, but yet destitute of integrity, and the other with nothing to build upon but his strictly honest and virtuous character—and in the long run the latter will outstrip the former in the accumulation of property. One may seem to prosper best for a season, but his manner of doing business, with no conscientious scruples when the prospect of gain is before him, will eventually so disgust the honest, that they will hesitate to throw business into his hands. For a season, the other may be almost discouraged—notes become due when he is poorly prepared to meet them, and he seemed on the point of yielding to stern necessity and giving up his business, when a friend steps in and encourages him with something more substantial than words—and his prospects begin to brighten. His unbending integrity secures to him that friendship and esteem which is really worth obtaining, and so, by degrees he accumulates a little upon little, until in the end he has outstripped his wealthy competitor. Such instances are not rare, where an attention to business, and an undeviating course of strict integrity, have surmounted the most formidable obstacles, and resulted in the most complete success. Young men are altogether too careless respecting their moral habits; they go into improper society, and choose for companions, not those who will elevate them in the eyes of the community, but are intimate with those who sink them in the estimation of the virtuous. Such men are always wondering why they do not succeed in their business—why they do not prosper as others who commenced life with them. The case is plain. The fault lies at their own door. They do not appreciate their own character, and nobody can elevate it for them.

But never, improper connections, injurious associations, continued and increased for a few years, generally terminate in settled drones, despised vagrants or town paupers.

Young men, take advice, if you have become associated with the unprincipled, if your characters are verging to the dissolute, take advice, and immediately break away from the contaminating alliance. There is no time to waste in wicked parleying, or boisterous argument; if the curse is upon you, away for your life. There is yet hope for you—your last characters may be retrieved to-day; if neglected till to-morrow, they may be past recovery. Lost wealth may be regained, tarnished honor may be revived, but character once lost is lost forever. Think of this, young men, ponder it well, and so conduct before the world that your characters may stand forth without a blemish to the admiration of the wise and good.—*Monitor.*

### REV. LUCIUS BOLLES, D. D.

This venerable servant of God, after a protracted and severe illness, was taken to his final rest and reward, on Friday morning, the 5th inst., at about thirty minutes past midnight. Although the event has been long expected, yet the impression which it has produced upon a large circle is of the most solemn character. He was widely known and highly esteemed, and the unanimous conviction is that a man of real worth has passed from among us and left in society no ordinary chasm.

On Monday morning, the Acting Board of Foreign Missions, of which Dr. Bolles was the Senior Corresponding Secretary, held a special meeting, and passed a series of resolutions, which will soon be published, expressive of their view of this afflictive dispensation. In the afternoon of the same day, at one o’clock, prayer was offered at the residence of the deceased by the Rev. Solomon Peck, the Foreign Secretary of the Board. At 2 o’clock, the funeral services were attended at the Charles Street Baptist Church, by a large number of ministers, and an audience composed, to an unusual extent, of persons advanced in life. The First Baptist Church in Salem, of which Dr. Bolles was twenty-two years the faithful and very successful pastor, was largely represented. Not a few were present who had been converted under his ministry, and their tears, as they looked for the last time upon his benignant face, were sufficiently indicative of the tender regard which they cherished for his fragrant memory. The Scriptures were read by the Rev. T. B. Anderson, pastor of the First Baptist Church in Salem, and prayers offered by the Rev. Messrs. Hague, Stow and Nason of this city. The sermon was preached by the Rev. Dr. Sharp, from John xi. 26, Jesus saith, After I am dead, I will be alive again. A beautiful introduction, showing the nobleness and the utility of chastened grief under the afflictive dispensations of Providence, the preacher gave a sketch of the life and character of the deceased, and briefly addressed the bereaved relatives. As a considerable portion of the discourse, owing to want of time, was omitted, and as the whole

will undoubtedly be published, we forego an attempt to report it. Besides it would be difficult to report it without doing injustice both to the author and his subject. His delineations of the character of the deceased were drawn with great discrimination and accuracy, and we hope to see them all faithfully transferred to the printed page. The portrait will be found, not only to bear the strictest scrutiny, but also to be worthy of careful study.—*Christian Watchman.*

### INFANT MEMBERS OF THE KINGDOM.

We cut the following editorial from the N. Y. Christian Advocate and Journal.

“I should like to know the views of Dr. Bond, through the Advocate, on this question, Are the children of persons who are not Christians proper subjects of Baptism?”

Answer. We believe all the human family are included in the covenant of redemption, and that all children, whether of Jewish or Gentile parents, are of the kingdom of heaven—the kingdom of the Messiah—and are therefore entitled to all the privileges of which they are capable. Baptism is not properly the initiating ordinance, by which we become subjects of this kingdom, but the ratifying or sealing ordinance, by which we are so acknowledged by the Church and ministers of Christ. Children are initiated into this kingdom at their birth; and those who in after life have forfeited their birth-right by disobedience and rebellion may be again initiated by repentance towards God, and faith toward our Lord Jesus Christ. Baptism is either *ex opere operantis*, acknowledges, ratifies—but does not initiate.

Children are therefore the proper subjects of Baptism irrespective of the Christian experience of their parents, provided it be evinced or understood that the ministers of the church shall exercise over them the pastoral care which is implied by the connection acknowledged by baptism. Of course, this covenant could not be made, or, if made, could not be relied upon, when both parents are heathen. We have confined our view exclusively to nominal Christians.

\*We suppose the brother means real, not nominal Christians, and desires to know whether any others may have their children baptized.

REMARKS.—If infants are by birth-right members or subjects of the Kingdom of the Messiah, of which they are capable, then, they must be entitled to the privilege of communion, no less than to that of baptism. And if so, can we be told by what authority they are allowed the latter and denied the former? Again, if all children are by birth-right members of the kingdom of heaven, and therefore entitled to the privilege of baptism, can we be told by what authority this privilege is withheld from a part of them? Do the scriptures make any distinctions between members of the Messiah’s Kingdom, especially such as we find in the words following? “Provided it be covenanted or understood that the ministers of the church shall exercise over them the pastoral care which is implied by the connection that is acknowledged by baptism.”

Our Episcopal friends tell us that the infant, to be entitled to baptism, must have a god-father, who, during the child’s minority, shall take the responsibility for him.

Our Presbyterian friends inform us that the child must not be baptized unless one or both the parents be professed believers.

Our Methodist friends assure us that neither the god-father nor the believing parent is necessary, provided it be understood that the ministry of the church shall exercise over them the requisite pastoral care.

Now, should we happen to become a convert to infant baptism, how should we manage the matter? Should we teach that none should be baptized without the interposition of a god-father? or should we say that one believing parent would answer? or should we dispense with even this, provided it could be understood that there would be the required pastoral attention? And, in case we could settle upon some one of these expedients, what should we do with those poor little “members of the Kingdom,” who happened to have heathen or infidel parents? As we should not be at liberty to authorize their baptism, what disposition of them should we make? and how should we justify ourselves before God, for withholding from these unfortunate little members of the Messiah’s kingdom, a privilege which is so undeniably theirs, and which is confessedly so much valued? Will some of our friends favor us with a little information on this subject?—*Bib. Recorder.*

How to RUIN A SON.—Let him have his own way; allow him free use of money; suffer him to rove where he pleases on the Sabbath day; give him access to wicked companions; call him to no account for his evenings; furnish him with no stated employment. Pursue any one of these ways, and your experience will be most marvellous, if you have not to mourn over a debased and ruined child. Thousands have realized the sad result, and have gone mourning to their graves.—*Portland Tribune.*

When you are in want of money, maybe believe that you are full of cash, and say that money is an object. In that case, money will offer to lend you any amount. But until you are over persuaded and more than to be obstinate, you may expect your kind friends by accepting their views.



## ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, February 17, 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.

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All Baptist Ministers are requested to procure subscribers.

TEMPERANCE IN WASHINGTON CITY.—The Congressional Temperance Society recently held its annual meeting, which was attended with great interest. Among the officers elected for the ensuing year, we notice Mr. BELAKA, one of our Alabama Representatives. We are pleased to see Mr. B. taking this noble stand before the nation and the world, consecrating the influence accorded to his high private worth and his exalted station to so worthy a cause.

JUDGE GASTON.—This gentleman had long occupied a lofty position in North Carolina, as possessing a pure, noble, and chivalrous character, united to commanding talents and high and varied attainments. His death is deeply deplored.

E. K. AVERY.—The account of the mobbing of this individual, is a hoax imposed upon the Philadelphia Chronicle by some heartless miscreant. The fact is, as we have reason to know, Mr. A. is now peacefully residing in Richmond, Berkshire county, Mass., his native town, where he is generally regarded as an innocent and injured man. He has an amiable wife and several interesting children, is in good standing in the Methodist Episcopal Church, and officiates as a local preacher in R.

ADULTION AT A DISCOUNT IN THE NORTH. Garrison, the great originator of abolition movements, discoursed as follows in a late number of the Liberator:

"I am still struggling against wind and tide—still unpopular and odious—still unable to obtain a support for my paper from its subscription list. I regret that I have not the means to procure a new typographical dress for the Liberator, as the type on which it is now printed are considerably worn; but how can this be done in my present situation?"

THE SALEM WITCHCRAFT.—One of the old Salem witches, or the Witch of Endor, or some other hag, equally familiar with the invisible world, has had sufficient encouragement in the enlightened metropolis of New England, to induce her to spend the winter there. We consider her advertisement, which we subjoin, as the sublimest specimen of effrontery which we have seen in modern times.

"The great excitement which MADAME ANTOIN has caused by her miraculous predictions of the Past, Present and Future, universally acknowledged by all who have visited her has over-filled her private apartments with visitors, and occupied her time so constantly as to allow her no physical exercise, nor even the enjoyment of her regular meals, and her physicians have decided that she cannot survive long unless she gives up the overbearing exercise of her mental faculties by retreating to private life; which induces her to return to the ladies and gentlemen of Boston and vicinity her most sincere thanks for the very liberal encouragement with which they have been pleased to honor her, and hereby announce to the public in general, that in christian duty bound to God and herself, she can but by the urgent solicitations of numerous ladies and gentlemen, continue for a short time longer to exercise her mysterious knowledge by informing them of the Past, Present and Future, if they are married or not, when, and what sort of a husband or wife they will get, and describe their dispositions, notions, etc., as if she had known them from birth.—For recommendations, see handbills; but the most unbecoming references she can give is to invite you to inquire of those who have consulted her at No. 49 Hanover street, Boston."

CAUTION.—The Editor of the Register, Plokenville, says he came near causing the death of a young man in his office, the other day, by administering repeated doses of laudanum and camphor, in a severe attack of colic. The Editor adds, "send for a physician next time, before you have half killed your patient."

MR. KINCAID.—This excellent brother is now at Richmond Vp. He is awakening a deep interest in Missions among all who see him. He recently went to Norfolk, calling at Taylorsville, Charlottesville, and Louisa C. H. The collections and subscriptions during the trip, says the Herald, amounted to about \$350.

LIBERAL.—At Mr. Bedell's Church, Philadelphia, a few Sabbaths since, the collection taken up after a sermon on behalf of the Foreign Missions of the Episcopal Church, amounted to one thousand five hundred dollars.

ANOTHER.—President Olin preached a sermon in the Methodist Church, Green street, N. Y., a few evenings ago, on behalf of the Wesleyan University, at Middletown, Ct., when a collection was made of four thousand dollars.

## SKETCHES.

BOSTON.

This city is so well known that any extended description of it would be uninteresting. It is regarded as the Literary Emporium of the Union. It has a large number of public edifices and private dwellings of great beauty and elegance. The number of humane, benevolent, and philanthropic institutions, in proportion to the population, is probably unequalled. The interests of morals and religion are prosperous. Temperance has achieved signal triumphs in the New England metropolis. Theatres have been ruined and abandoned, for want of patronage. The Tremont Theatre, the most classic and pure in the world, has been sold for a church, and is now the Tremont Temple, owned and occupied by a Baptist church. The young men of the city, spend their evenings in attending literary and scientific lectures, instead of going to the Theatre and the ball-room. The cause of evangelical piety is on the advance, while Unitarianism, Universalism, and other forms of error, are declining. Indeed, the latter have been doing so for some time, and the appearance even of piety and respectability. The Baptist churches of the city have been peculiarly prosperous within the last ten years. Their relative increase in numbers has been much greater than that of any other denomination. They embrace a large number of men of piety, learning, and superior abilities. They have been blessed with powerful revivals of religion, and enjoy decided tokens of the Divine favor.

Among the objects of interest in Boston and vicinity may be mentioned the Bunker Hill Monument, the Navy Yard, the McLean Asylum for the Insane, the Asylum for the Blind, the Houses of Refuge, and of Reformation, Mount Auburn, Howard University, &c. &c. We shall notice two or three of these, more particularly.

## ASYLUM FOR THE INSANE.

This admirable institution is situated in Charlestown, about two miles from Boston. It is not a gentle eminence, commanding an enchanting view of the city, the ocean, and the adjacent country. The buildings are of brick, three in number, handsome structures, erected on a plan in the highest degree adapted to the various purposes for which they are designed. It is a private institution, we believe, and the expenses are so high, that few but patients from the wealthier classes apply for admission.

The course of treatment is exactly the antipodes of the old practice of harshness, severity, and cruelty, which was the fearful doom of the unhappy being who might be deprived of reason. Here, under the direction of intelligent and compassionate officers, and faithful assistants, the law of kindness reigns supreme. Instead of dungeons and cages, the patient finds spacious and handsome apartments, provided with every comfort, which his peculiar case may require. Instead of threats, excommunications, and curses, all is sympathy, gentleness, kindness of tone and manner. For claims and the lash, often applied with fiendish malignity, here are pleasant looks, persuasive eloquence, and an affectionate and respectful style of intercourse. This rational method of treating the insane, operates like magic on the mind diseased. A pleasant incident, illustrating the advantages of the system, is related of Mr. Tyler, one of the officers in this institution. He was accompanying a visitor through the various apartments, when a patient just brought in, met them and spat in Mr. T's face, at the same instant springing back to avoid a blow from the lash, to which he had been accustomed. Taking his handkerchief from his pocket, Mr. T. deliberately wiped the saliva from his cheek, and smilingly said, "You may spit in my face again, if it affords you any pleasure." The poor crazy man unused to words of kindness, burst into tears. He never afterwards gave the officers any trouble.

The patients are arranged into different classes, according to their degree of mental derangement. None but the most violent, are subjected to personal restraints, and those are generally soothed and tranquillized in a short time, so that they are set at liberty. Medicines are administered by the Physician, in cases requiring his aid, but in most instances, a cure is effected by diverting the mind from the one idea, that has taken possession of it. For the purposes of diversion, exercise, and the improvement of the general health, recourse is had to the garden and the field, to the axe and the saw, or to the work shop.—The patients are often taken out to ride in the country, or to Boston to visit objects of interest in the city. They also have a well furnished library, which they are encouraged to read. Once or twice a week, a ball is given, in which the dancers are exclusively crazy men and women! On these occasions, however, no disorder or impropriety ever occurs. The ladies have a sewing-circle, which meets once a week, and occasionally they make a quilting party. Morning and evening family devotions are attended, at which all but the most violent are voluntarily present. The patients aided in the singing, on the occasion when we were present, some of them also playing the flute, violin, and bass viol.—In prayer, they all devoutly knelt, and preserved the utmost decorum. On the Sabbath, they have preaching, which they attend with the strictest regard to propriety of deportment. What can be better fitted to soothe and calm the perturbed spirit, the bewildered and

distracted mind, than the voice of a Saviour's love. When strangers visit the institution, remaining any time, those patients, who are nearly recovered, are invited to spend the evening with the visitors in the public parlor. Here all the civilities are observed, which prevail in polite circles. We made several very agreeable acquaintances among the ladies and gentlemen of the Asylum, conversing on a great variety of topics, as would be natural in any company of sane persons, made up of intelligent and well bred people.

We are prone to connect the idea of melancholy and gloom with insanity, and when we think of an Asylum for the insane, our ideas take a sombre hue from old associations with Bedlam, and other dens, where the officers were far greater monsters than the most furious madman even incarcerated in their horrid prisons. One visit to the Asylum of which we speak, or the Vermont, or the Ohio Asylum, will dispel all such gloomy and fearful apprehensions. There is an air of quiet, pleasantness, comfort, elegance and beauty pervading all the arrangements of the establishment.—There is so much of kindness and benevolence in the countenances, tones, and manners, of those who have them in charge, that you presently become interested in all pertaining to the matter. Your sympathies are excited for the afflicted inmates, exactly as they are aroused by the sight of misfortune and wretchedness produced by ordinary causes in the same world around you. Here is nothing peculiarly distressing, nothing terrible or repulsive.

We have spoken of the Vermont Asylum. This is located at Brattleborough, a beautiful town on the Connecticut. The buildings are surrounded with pleasant grounds, tastefully laid out, and ornamented with a variety of rare trees, shrubbery, and plants. The Institution was opened in 1836, since which time, between 500 and 600 persons have been admitted. Of those who have not been insane more than six months, nine-tenths recover.—Of those who have been insane from six months to two years, one half recover. Only about one fifth recover, where they have been insane over two years. Yet, rarely, some who have been deranged ten or twenty years, are restored.

Connected with this institution is a farm of fifty acres, in which the patients are employed in gardening and farming. They have also a carpenter's and shoe-maker's shop. A peculiarity of this Institution is found in the existence of a Printing Office there, in which they publish a weekly journal. Those who have been students write and make selections for this paper, and others fold and direct the packages. Who ever before heard of a newspaper published by a set of crazy men, in a Lunatic Hospital! We receive this sheet weekly, and verily the conductors appear to be quite as sane as some other people who write for the public.

## THE BAPTIST EVANGELIST.

In a late number of our paper, a correspondent, "H.," took the liberty to unmask the Evangelist, professedly a Baptist periodical, and to show that its Editor had no claim to be considered one of our denomination. This "H." did by referring to the November number of the Evangelist, page 107. Upon reading the paragraph of our correspondent, the aforesaid Editor professes to be filled with a pious horror, in view of the course taken by the writer for the Baptist, and makes a piteous outcry about persecution. This is a very common artifice, among those who wish to practice on the "credulity of the multitude."

Mr. M. complains because "H." did not "publish an essay showing the incorrectness of his positions." Our correspondent did not design to examine the correctness or incorrectness of the Editor's positions. His sole object was to put the churches on their guard against a man who professes to be a regular Baptist, and demands the fellowship of the denomination as such, while he adopts and promulgates sentiments abhorrent to every Bible Baptist, and which ought to shut him out from our churches and associations, just as the sentiments of Alexander Campbell and his followers shut them out from our fellowship.

It is no violation of "christian charity," for the Alabama Baptist to expose the unfounded pretensions of a man who would have others consider him a regular Baptist, when he is in truth a Campbellite.

"H." has now published Mr. M.'s opinions as set forth by himself, and we imagine Mr. Editor will feel he has justice enough done him, this time. The man who holds such tenets, and yet attempts to palm himself upon the churches of North Alabama as a Baptist, exhibits a boldness, a shameless impudence, which contrasts strangely with the suppliant, cringing attitude in which he implores the pity of his readers.

Our readers will notice, that neither "H." nor ourselves have any controversy with the Rev. Mr. Muse for being a Campbellite. He may be a Mormonite, Universalist, Deist, if he choose, and we shall not interfere. The sole ground of our complaint is, that he professes to be a Baptist, while he is not a Baptist. We would strip him of his disguise. We trust we are fully understood, and therefore dismiss the subject.

ARKANSAS.—The Advertiser, published at Napoleon, states that emigration to that State is now more extensive than it has been for many years past. A dozen families arrived in one week, being mostly from Tennessee.

DISGRACEFUL.—The Rev. Dr. Edwards, now laboring to promote the sanctification of his Sabbath, was coughed down on a late Sunday night, while attempting to deliver a sermon on the subject of his agency. Some rowdies present created so much disturbance, that the Doctor was compelled to sit down in the midst of great confusion and disorder.

THE PLEDGE.—Hon. George C. Dromgoole, member of Congress from Virginia, lately addressed a temperance meeting in Washington, and signed the Pledge in the midst of the heartiest applause.

CONTROVERSY.—"No Bishop, no Church." The discussion on this subject, between Rev. Dr. Wainwright of the Episcopal Church, and the Rev. Dr. Potts, Presbyterian, has amounted to nothing, thus far. As usual, in such cases, the disputants have not evinced the very best spirit. Indeed, they seem to have lost their self-command, even before they had fairly entered on the merits of the case. Should Dr. Wainwright be successful in proving that there "cannot be a Church without a Bishop," in the Episcopal, high-church, Popish sense, we will certainly acquit our readers with the fact—a fact, which neither we, nor they, we presume, have ever been able to find in the New Testament.

HARPER'S BIBLE.—The great publishers, the Harpers, are issuing a very splendid Illustrated and Pictorial Bible. As a work of art, it will undoubtedly surpass any thing of the kind ever before attempted in this country. It is to be issued in successive numbers. We feel bound to caution our readers against purchasing this work. Our reasons: 1. Some of the pictures are of such a character that "in any other book they would be pronounced obscene." 2. Others are impious, as one representing God as an old man bounding over the face of the deep. 3. The pictures may teach errors in doctrine, or ordinances. Let us wait and see. 4. It is our rule, never to buy a book on subscription. You will always lose money by it.

## Communications.

For the Baptist.

Mr. Muse, Editor of "The Baptist Evangelist," appears to be greatly displeased with me, on account of a few remarks I made, in which I stated that "the Editor had no claim to the fellowship of Baptists," and kindly "advised him either to abandon his errors, or else give up his claim to be a Baptist."

Had Mr. Muse said that, "the most prominent items of christianity," were simply his sentiments, they might have passed as others' sentiments do, without a remark. But when he declares himself "a decided Baptist," and then presents such sentiments as those contained in the "items" referred to, it is but proper that Baptists should clear themselves from the imputation that they hold such tenets.

I am bold to say, that the twelve articles, (except the first and eleventh), which the Editor styles the most prominent articles of christianity, "would be rejected by regular Baptists, as great and destructive errors." And if the Editor holds these sentiments, he must allow the Baptists to deny his claim to their fellowship, and ought to permit them to declare their opposition to these errors, without crying "persecution," "sectarian," "offering of some slightly proscribed priest," "the nadir of moral corruption," "an insult to public opinion, and an outrage upon the moral of our political institutions." I would just whisper in the Editor's ears, that the utterance of such harsh language as the above, is not the most direct way to produce "brotherly love."

As the Editor desires it, I wish that his sentiments may be presented to the Baptist community, and let them decide whether he has any claim to their fellowship. Here follow the "items," with some remarks on each.

"Item 1. I have taught, that there is one God, the creator and upholder of all things." No objection is made to this item. It is true.

"Item 2. I have taught, that this one God presented to the world an example of an holy life, in the person of Jesus Christ, and in him completed the plan of the redemption of humanity, and, hence, the entire divinity of Christ, and not a third part only. For in Christ the divinity abode, (not a Godhead), bodily set forth."

I do not know if I perfectly understand this item. If I do, I call it "a motley mixture" of Marcionism, Universalism, and contradiction of scripture. I suppose the phrase, "the entire divinity of Christ, and not a third part only," means, that Christ possessed only a divine nature, and not a divine and human nature united in one person. And by comparing this with the fifth item, I am led to the conclusion that the Editor, with Marcion, "denies the real birth, incarnation and passion of Jesus Christ, and holds them to be apparent only." Let the reader compare the last sentence of the item with Col 2: 9. "For in him dwelleth all the fullness of the Godhead bodily."

"Item 3. I have taught, that faith is a sentiment originated in the mind by the force of testimony, and that this sentiment partakes of the nature of the testimony, whether it be human or divine, true or false."

"Item 4. I have taught, that the faith of the gospel is one, and is obtained upon the recognition of the record God has given of his Son, in the same manner that faith is obtained in any fact whatever, and is inseparably connected with a change of heart towards God. So the words, faith and repentance (a change of mind) may be used interchangeably."

These two items contain not the Baptist's definition of faith, but Mr. A. Campbell's, if I am able to understand what he means by the term faith. We are taught in the scriptures, "By him (Christ) all that believe are justified from all things." If faith is one, and this one faith partakes of the nature of the testimony, then the faith of Christians, of Simon, and of devils, must be the same, for they are founded on the record God has given; and the consequence must be, that they are all justified from all things, and if justified, then they must all be saved! Is it "an insult to public opinion," to say that the man who considers this senti-

ment a "most prominent item of christianity," has no claim to be a Baptist? Is it not the very antipodes of Baptist tenets? Again, our Editor says, "that faith is a sentiment originated in the mind." How different this, from Baptist sentiment, that faith is produced by the operation of the Holy Spirit on the heart! And again, "the words faith and repentance may be used interchangeably." Is it meant, that faith and repentance mean the same thing? Just try the experiment of changing the terms in Mark 1: 15. Thus, "Believe ye, and repent the gospel!" Is this the same as, "Repent ye, and believe the gospel!" I leave the reader to judge. See Rom. 10: 9. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe (repent!) in thine heart that God hath raised him from the dead, thou shalt be saved." Is he "a decided Baptist," who utters these sentiments?

"Item 5. I have taught, that God is one, in whatever way he may be pleased in mercy to reveal himself to a sinful world, in opposition to that absurd dogma, called 'the doctrine of the Trinity.'"

This item is so wide from Baptist sentiments, that I wonder how any man can call himself "a decided Baptist," who holds and teaches it. What say Baptists?

"Item 6. I have taught, that the Holy Spirit operates upon the minds of men, alone through the word of truth."

"Item 7. I have taught, that the notion of an abstract spiritual operation is the sole inlet to all the fanaticism and superstition that now afflicts humanity."

Here is a flat denial of what has always been "a most prominent item" of Baptist belief. "The notion of an abstract spiritual operation" is held to, by the Baptists, as an important point, and that its rejection leads to a rejection of christianity itself. Take away this, and you take away the only hope which the Baptists have that another sinner will ever be converted to God.

"Item 8. I have taught, that the doctrine of the total depravity of human nature, is a libel upon the noblest work of God."

"Item 9. I have taught, that all men are sinners before God, constantly tending to total depravity, and are eternally lost without an interest in the plan of salvation through Christ. And that the ability of men does not extend to the devising a way of restoration, but to the availing themselves of the provision God has made in the gospel."

Let the reader turn to Rom. 3: 9-19, and see if the Apostle has not libeled the noblest work of God, according to our Editor's item? How can total depravity be expressed, if it is not in the words of Paul? By our Editor, men are only "tending to total depravity," which, by the strictures in No. 9 of the Evangelist, it seems a man may attain by saying that he "the Editor" has no claim to the fellowship of Baptists. Does the above expression of "H." then, prove that he has reached the nadir of moral corruption, and afford a specimen of "total depravity"? If the Editor will turn to Gen. 6: 5, he may find "the libel upon the noblest work of God" drawn by a master pen. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This is what Baptists call "total depravity."

"Item 10. I have taught, that faith is (not concerning the mere existence of) Christ in the atonement for baptism, required by the gospel. And that baptism is for the remission of past sins, in the same sense that the repenting Jew offered his sacrifices on the altar for the remission of, or in order to complete his discharge from past transgressions."

Here the Editor leaves out the requisition Peter made on the day of Pentecost, "Repent." Also our Editor thinks that baptism is in order to complete the sinner's discharge from past transgressions. Is it "unkind," to say such a man "has no claim to the fellowship of Baptists"? Let those who are acquainted with Baptist sentiments decide.

"Item 11. I have taught, that baptism is immersion, and immersion is baptism."

To this identical proposition, Baptists make but little objection. They would understand, however, that the person baptized has exercised repentance towards God and faith towards our Lord Jesus Christ, and that it is performed by a duly qualified administrator. It is not every immersion in water, that is christian baptism; but the immersion of a believer in Jesus Christ, by a suitable person, in the name of the Father, and of the Son, and of the Holy Ghost. "This is gospel baptism."

"Item 12. I have taught, that an independent church having a full number of ministers, elders and deacons, is the only ecclesiastical tribunal authorized by the New Testament."

The independence of the churches, asserted in this item, has always been held dear to Baptists. But how many ministers, elders and deacons it takes to make a church, we have yet to learn, as the Scripture is silent on the subject, and the editor did not omit "another ray of light to bear upon the errors" of the Baptists on this subject.

In reading the above items, I would ask any Baptist or any other person acquainted with Baptist sentiments, whether I have treated the editor unkindly? Was there anything in my article deserving of such abuse as he was pleased to heap on me. I will not attempt to repay him in his own coin. I will hope he may yet "abandon his errors," and embrace the good old fashioned doctrine of the regular Baptists.

I regret that my remarks should have led the editor to throw contempt on "The Alabama Baptist." He says, "this piece would have met with the contempt it deserves, if it had not found a place in a paper that the editors, no doubt, would feign (fain) have considered 'The Alabama Baptist' article of orthodoxy."

No doubt, the editors of the Baptist mean to defend the truth, but I do not know that they claim to be an "oracle" of orthodoxy, "any more than the editor of the Baptist Evangelist."

Let the editor to compare the spirit of my first article, with his own, and seriously inquire how he "can reconcile it with his 'views of christian charity to publish such articles' as his remarks to 'H.' I am called a Baptist, and feel an interest in the denomination. I do not suppose them to be perfect; but I suppose them much nearer the truth than the items above reviewed."

Should the editor see fit to pay any respect to the above strictures, I advise him, (though he may consider it "absolutely out of all decency" to advise an editor, yet we advise him) to dip his pen in the oil of brotherly-kindness, it will be likely to run much more smoothly.

But why should the editor wish to fraternize with Baptists, when he considers their sentiments to be "absurd dogmas"? "The sole inlet to all the fanaticism and superstition that now afflicts humanity," and "a libel upon the noblest work of God?" Does he think that by assuming a popular name, he may be able to foil his tenets, unadvised as they are, on the world? We love fellowship and are ever-ready to extend the fraternal hand, but we hope never to sacrifice principle, or embrace error to do it. And if our editor thinks himself persecuted by the Baptists, because they will not embrace his sentiments, why he may enjoy the sympathy which the cry, "persecution," and "sectarianism," may procure him. Many before him have harped on the same string; and the tune may have produced a momentary effect, but it passes away, like the morning cloud, and leaves the player in all his old loneliness. I trust that the editor will be satisfied now, that it is not without reason, that Edissent from him, and that my design is not to indulge the spleen of "a designing, intriguing, defaming, and dishonest priest," but that this is the production of one who labors for the propagation of the truth!

For the Baptist.

## BISHOPS.

MESSRS. EDITORS:—In the Alabama Baptist of January 6th, the following editorial is to be found:

"The New London (Conn.) Baptist Association recommends the use of the title Bishop, as the most proper designation of those who have the oversight of churches. We shall then have Bishop Manly, Bishop Curtis, Bishop Talbird, Bishop Welch, Henderson, Jones, Travis, McCraw, &c., &c. Alas for Episcopacy!"

Now, whether I understand the writer of this article or not, I cannot fully determine. At first reading, I concluded he favored the recommendation, (to me it was so reasonable; but a second reading convinced me better. That there was a good deal of wit in the piece, I am willing to admit; but there is too much importance attached to this question to be passed over in this way: I shall therefore proceed to make some strictures upon it, and in doing this, I will not write as though he was not fully informed on this subject, but proceed by showing, First, The writer has subjected himself to the strictures of his brethren, and, Secondly, Has inadvertently acknowledged Episcopacy.

Having divided my communication into two "heads," I shall proceed to discuss the first, That Baptists have never been opposed to the title of Bishop in a scriptural sense; hence the recommendation of the New London Association. Where did they get the precedent? From the largest Confession of Faith which we have, (except the Bible), which says, "A particular Church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the Church, so called and gathered for the peculiar administration of ordinances, and the execution of power, or duty which he entrusts them with or calls them to, to be continued to the end of the world, are BISHOPS, or Elders and Deacons." It is known, (and if it is not, I wish it were, from the "entering in of Hamoth to the great river Euphrates," that a quotation from a creed does not settle a question amongst Baptists, and this is merely made, to show their views on this subject. They appeal to higher authority, to the Bible. And what do they find? In first Timothy, and third chapter, they find the moral and intellectual qualifications of a Bishop, (don't be alarmed at the term), are given by the Spirit of God. In Titus, 1, 5, they are called Elders. The passage, Acts 12, 17, &c. is well known. Paul from Miletus sent to Ephesus, and called the Elders of the Church, saying, "take heed to yourselves, and all the flock over which the Holy Ghost hath made you overseers," (bishops.) In these passages, and others which might be quoted, the titles Bishop and Elder are united in the same persons or officers, because the Bishops of apostolical creation were generally aged men, and the oldest converts to the faith. "Novices," or young converts, were excluded from the office. The Bishop's office is no where called the Elder's office. There is nothing in the term Elder which designates office. But the term Bishop implies a goal and arduous work. Where, in the Bible, do we find the "pastor's charge" mentioned? No where. Now, if the views above presented be correct, how can the writer of the above article censure the New London Association for recommending that those who preside over their respective churches be called Bishops. Baptists, no far as I am acquainted with them, are not as sensitive as our author; for at almost all their ordinations, the third chapter of first Timothy is read, without ever throwing any of its into—and causing them to exclaim, "alas, for Episcopacy!" Were it not for the unfortunate association of ideas with the term Bishop, it would be of general use among Baptists. But whenever it is mentioned, from this fruitful source arises in the mind the Pope, with every mitred head from "Dan to Beersheba." While we strain at this gnat, we swallow a camel, by receiving and applying, with all grace and meekness, the titles "D. D.," "Reverence," and "Parson;" all of which were manufactured by Dr. Episcopalian Antichrist. "Alas for Episcopacy!" (Consistency.)

I promised, under my next "head," to show that our author gives up as totally indefensible, the claims of Baptist Elders presiding over one Church, to the title of Bishop. If this be given up, alas for Independence! Episcopacy triumphs. And why? Because Bishops were expressly mentioned in scripture. Who were they? If they were not what our New London brethren assume, they were—which our writer inadvertently admits—"Episcopalsians." Now, which horn of the dilemma Baptists will take, I will leave my friend to decide. Let the Apostolic Bishop's office be distinguished from that of Anti-christ, and let every president of a Church be designated as Bishop, and when he no longer sustains that relation to the Church, let his title cease. Nothing will tend more, in my estimation, to take away that mantle of fictitious dignity which attaches to that office. Let an Episcopal Bishop bear



## The Farmer.

## AGRICULTURAL ADDRESS.

The finest Agricultural Address, of this year was made by Dr. Daniel Lee, at Buffalo, N. Y. We select the following extract, because it will be read with as much interest by every intelligent resident of the town as by those engaged in agriculture. After showing that plants derive their chief nourishment from the carbonic gas and ammoniacal gas in the atmosphere, and that these gases are thrown into the atmosphere in inexhaustible quantities by the decomposition of animal and vegetable matter, and by breathing. He proceeds thus:

"GENTLEMEN: I have in this glass, water taken from a well near my residence in this city, such as is used by my family and others. You see it is quite clear, although I suppose it holds in solution among other earthy ingredients, a portion of lime. Every time a person breathes, he expels from his lungs carbonic acid, which as I have told you, is the appropriate food for plants. I will now breathe into this water and see what, if any, effect will be produced. You see the water is changed to a milky whiteness.

"You recollect the question to be solved was: how to seize upon the carbonic acid expelled from organic beings, in order to change it back again into new plants and animals. By understanding the laws of chemical affinity, I have seized upon a valuable earthy matter, lime, which robbed the soil of an indispensable element when it left it; being dissolved in rain-water, in its passage from the surface of the ground through the earth to the well, from whence it was taken. On the other hand I have petrified in this white powder, which is the carbonate of lime, a portion of my brain, nerves, muscles, fat, bones, &c., which may be converted into wheat, corn, and potatoes in a day; or may be kept without change, a thousand years.

"The peculiar value of this artificially formed carbonate of lime over the crystallized carbonate that forms about one eighth part of the earth's crust is this; that the vital action of the roots of plants will decompose an impalpable powder like this sooner than fragments of lime rocks in the soil. Hence slacked lime is more valuable as a manure than unburned limestone. No sooner, however, is this carbonate decomposed by the action of a living growing plant, than the free lime whose carbon has gone to build up a vegetable takes up another, and still another portion of carbonic acid. At night plants consume no food, or very little, but digest what they have imbibed during the day.

"The chemical affinity between lime and carbonic acid accumulates vegetable food at the roots of plants during their sleep at night, and when the light of day awakens their vegetable appetite, the lime that was free at sun-down has prepared for them a good breakfast, which, for aught we know, may be, as in this instance, a portion of a human eye, or a human head. When, however, the lime is deprived of its carbonic acid, it is soluble, as you have seen, in water, which, sinking deep into the earth or running off from its surface, growing plants are robbed of this source of food. The only remedy for this is to apply a little lime evenly over your grass, and your cultivated fields; and to apply it often, if your wheat or grass fail to answer your just expectations. True economy in feeding plants, is giving them just what they will eat up clean, and no more. Much of the excess of food will be dissolved in water, and carried beyond the reach of your growing crops. Still more will escape into the air, by the combined action of heat, light and electricity.

"I have stated to you that most plants require, in addition to water and carbon, a portion of nitrogen. This also comes from a gaseous substance in the atmosphere. Although nitrogen forms the largest element in the air, (79 per cent.) yet it has been pretty well settled that plants do not obtain their nitrogen by decomposing common air, but derive it from ammonia, which is furnished to the atmosphere in great abundance by a world of decomposing vegetables and animals. It is the ammonia that escapes from putrifying substances that causes their offensive smell. Now, again comes up the practical question; how are we to collect this highly volatile gas, and transform it at the cheapest rate into wheat, beans, cheese, and wool, of which it is an important element? Rain-water has a strong affinity for ammonia; which is a compound of 14 parts of nitrogen and 3 of hydrogen. Water at 50 degrees will absorb 650 times its bulk of this vegetable food. Every rain, then, brings considerable quantities of it to the ground.

"It is the ammonia in rain-water that imparts to its peculiar softness in washing the hands or clothes. It is the ammonia in snow that makes it valuable as a manure; and it is the ammonia in rain-water that causes it to putrify in some degree, like an animal substance, when water is permitted to stand in warm weather in a close vessel above ground. The first fall of rain after a long drought is much the richest in this gas. Being extremely volatile it escapes into the air again after a warm shower much quicker than water evaporates. What then will aid the cultivator of plants, to seize this volatile ammonia, as lime does carbonic acid, and hold it permanently about the roots, in such a shape that it will feed them all they need, and no more? For an excess of this stimulating alkali, like an excess of salt in our food, will destroy life, instead of supporting it.

"Common charcoal is the cheapest, and therefore the best material to apply to cultivated fields for this purpose. It will absorb 90 times its bulk of ammonia, and will give it out slowly to the vital attraction of the roots of plants. Most of you know that charcoal will correct the taint in meat; will purify rain-water in a suitable cistern, so as to render it the purest water for culinary purposes. Such charcoal should be often renewed in filtering cisterns, and when saturated with ammonia, it is an extremely valuable manure. The liberal application of this well known substance to the wheat fields in

France, has annually, in connection with the use of lime, added within the last ten years 100,000,000 bushels to the annual crop of wheat grown in that kingdom. The character should be sown in May, at the rate of 75 bushels per acre, well pulverized. This subject is one of vast practical importance. By studying the science of agriculture, you may grow fifty bushels of good wheat on any acre of your land, I have good reason to believe, every year, bating of course extreme casualties.

"You all know that a single kernel of wheat, will, sometimes, when its fecundity is highly stimulated, send up 20 stalks, and that each stalk will bear a head containing 100 kernels. Here is a yield of 2,000 fold. Nature then has rendered it practicable to harvest 2,000 bushels of good wheat from one bushel of seed. The most sceptical among you will not deny that 2,000 kernels have been produced from one kernel, and that the same natural causes that produce such a result in one instance, will ever operate, at all times, under like circumstances, in the same manner. Hence it is but reasonable to say that nature is quite as willing to produce 50 bushels of good wheat on an acre of ground every year, mark me, if her laws be obeyed, as she is fifty bushels of weeds every year on the same ground."

## To be concluded in our next.

## Receipts for the Alabama Baptist.

A. Andrews, to the No. 28, vol. 2	\$3 00
Miss Charlotte C. Armstrong, " 2	3 00
Thomas B. Burton, " 2	3 00
Miss M. E. Blackshire, " 31	2 30
James A. Branch, " 37	2 30
John G. Borum, " 30	2 30
B. Bohannon, " 26	2 30
James C. Brown, " 37	2 30
Richard Braswell, " 33	2 30
Thomas Barlow, " 30	2 30
Rev D. P. Bestor, " 26	2 30
John W. Beale, " 31	2 30
A. Bishop, " 31	2 30
L. B. Bradley, " 31	2 30
H. Bussy, " 31	2 30
John W. Campbell, " 46	2 30
J. W. W. Cooke, " 37	2 30
Wm. Cole, " 30	2 30
Rev. Hiram Crayton, " 33	2 30
John Calfee, " 33	2 30
C. M. Cochran, " 36	2 30
W. J. Crook, " 38	2 30
Clark Carter, " 26	2 30
James Cawley, " 24	2 30
Mary Caruthers, " 26	2 30
William Cartie, " 36	2 30
J. F. Cook, " 26	2 30
Thomas Craig, " 26	2 30
Rev A. A. Connells, 1 copy 36 \$3, 1 do.	2 30
M. C. Curry, " 21	2 30
R. L. Dowman, " 21	2 30
John B. Desmond, " 21	2 30
H. M. Duke, " 5	2 30
Lutetian Edwards, " 37	2 30
Mrs. Fountain, " 26	2 30
Stephen Frederick, " 36	2 30
Rev Wm. Fluker, " 38	2 30
Wm. Flemming, " 41	2 30
Hardy Foster, " 37	2 30
John C. Foster, " 36	2 30
J. R. Gilbert, " 30	2 30
Griffin & Battelle, " 36	2 30
Caswell Garrett, " 30	2 30
J. H. Grear, " 26	2 30
James Gresham, " 41	2 30
F. Goodie, " 37	2 30
Rev J. Hartwell, " 30	2 30
R. R. Hanley, " 37	2 30
R. L. Hardy, " 30	2 30
Benjamin Harrison, " 30	2 30
Wm. Huff, " 41	2 30
A. J. Hudson, " 37	2 30
J. J. Howard, " 30	2 30
Mrs. Mary Hatcher, " 26	2 30
George Hill, " 44	2 30
Dr. B. F. Hendon, " 21	2 30
Rev Alex. M. Hanks, " 37	2 30
Albert Hendon, " 21	2 30
Miss A. J. Hartwell, " 31	2 30
Thomas Hayne, " 37	2 30
John Jackson, " 37	2 30
G. B. Jones, " 37	2 30
Lewis Johnson, " 37	2 30
P. H. Lide, " 26	2 30
F. A. Lee, " 26	2 30
J. M. Lucas, " 36	2 30
Lee Lipscombe, " 36	2 30
North Lipscombe, " 26	2 30
Dr. Lewis B. Lane, " 26	2 30
Wm. M. Lacy, " 26	2 30
Joseph Lacy, " 30	2 30
Redding Morris, " 30	2 30
J. L. Mumford, " 30	2 30
Thomas Moulton, " 30	2 30
Benjamin Mock, " 30	2 30
S. G. Moss, " 30	2 30
Wm. D. Morgan, " 30	2 30
J. Nealing, " 30	2 30
G. T. McAfee, " 26	2 30
David McGhee, " 26	2 30
Wm. McCarter, " 26	2 30
Rev B. Manly, D. D., " 26	2 30
John Matthis, " 41	2 30
Mrs. Lucin. McLemore, " 44	2 30
Mrs. Eliza Meek, " 30	2 30
Providence McAdams, " 30	2 30
G. F. Murkle, " 30	2 30
D. R. W. Melver, " 30	2 30
London J. Morris, " 30	2 30
J. M. Numan, " 30	2 30
A. Nance, " 30	2 30
Willis Nunalee, " 30	2 30
Hezekiah Nettles, " 30	2 30
Wm. B. Oliver, " 30	2 30
Rev P. H. Pitts, " 30	2 30
Edward W. Price, " 30	2 30
W. W. Paschal, " 30	2 30
Sampson Parks, " 30	2 30
J. Paisley, " 30	2 30
Wm. L. Reeves, " 30	2 30
Z. Rudolph, " 30	2 30
Dr. A. R. Rembert, " 30	2 30
Mrs. Nancy Rochelle, " 30	2 30
Thomas Ringgold, " 30	2 30
W. W. Russell, " 30	2 30
Jonah Rogers, " 30	2 30
David Robertson, " 30	2 30
Sabat Southernland, " 30	2 30
Rev James M. Scott, " 30	2 30
Dr. W. C. Stewart, " 30	2 30
Mrs. E. Strother, " 30	2 30
Dr. John D. Stone, " 30	2 30
James Sims, " 30	2 30
Miss M. E. Scriven, " 30	2 30
Mrs. F. Stark, " 30	2 30
Mrs. E. Striffler, " 30	2 30
Dr. R. Shaffer, " 30	2 30
Madison Spaulding, " 30	2 30
S. Sala, " 30	2 30
John Talbot, " 30	2 30
Rev H. E. Tallaferra, " 30	2 30
G. H. Traylor, " 30	2 30
Rev Henry Telford, " 30	2 30

E. Williams, " 2	3 00
Rev S. Whitehead, " 26	2 30
Dr. James Williams, " 33	2 30
Wm. and Mrs. West, " 30	2 30
J. Welch, " 42	2 30
W. W. Whitlatch, " 26	2 30
Thomas Wolff, " 36	2 30
Curtis Williams, " 24	2 30
Rev G. C. Williams, " 31	2 30
Jacob Williams, " 33	2 30
Dr. Whitten, " 2	3 00
Wm. N. Wyatt, " 2	3 00
Jo. M. Williams, for 1st vol.	3 00
Cyrus Phillips, " 2	3 00
Wm. Yarbrough, " 31	2 30
Rev Wm. S. Meek, " 182	0 00
Rev John L. Dagg, " 1	2 00
Miss Lucy M. Atkinson, " 1	3 00
Miss Annette Baathe, " 1	3 00
D. W. Chase, " 1	3 00
Miss E. Flannoy, " 1	3 00
J. Jewett, " 1	3 00
Miss E. Packer, " 1	3 00
Miss Sarah Tait, " 1	3 00
Malachia Davis, " 1	3 00
Miss F. Weiden, " 1	3 00
Miss Sarah A. Ware, " 1	3 00
Matthias Hinton, " 1	3 00
E. A. Hunt, " 2	3 00
S. H. Fowles, " 2	3 00
Edmund King, " 41	2 30

JAMES H. DEVOTIE,

Treasurer.

## MARRIED.

December 28, 1843, by Rev. James F. Brown, Mr. H. M. Duke, to Miss Sarah J. Haywood, all of Gainesville.

By the same, on the 1st inst., on board the Steamboat, "James Hewitt," lying at the Gainesville wharf, Mr. Tilton P. Brasfield to Miss Maria Silvertooth, both of Green county.

By the same, on the 11th inst., Mr. John W. Mitchell to Miss Louisa A. Pate, both of Sumter county.

By the same, on the 19th ult., Mr. William Bryant to Miss Susan Underwood, both of Sumter.

On Tuesday the 6th inst., by the Rev. James H. Devotie, Gen. PATRICK MAY of Green county, to Miss ELIZA E. DAVIDSON, formerly of Juniata county, Penn., but recently of this place.

## JUDSON

## FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

THIS Institution is now going forward in its Sixth year under the same PRINCIPAL, Prof.

M. P. JEWETT.

For the last three years, it has constantly had, as it also has at the present moment, a larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama. This superior patronage has been extended, it is believed, simply on the ground of its superior merit.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE, including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

The COURSE OF STUDY is elevated and extensive, practical and useful; embracing all the Solid and Ornamental branches of a thorough and accomplished education. Great facilities are enjoyed for the study of the LANGUAGES, both ancient and modern.

Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

The MUSIC DEPARTMENT, under the direction of Mr. D. W. Chase, a distinguished Professor in the art, aided by accomplished ladies. It is conceded, that no Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental Music.

The DISCIPLINE of the Institute is enforced by appeals to the reason and conscience of the pupil, and to the Word of God. It is kind and fraternal, but steady and inflexible.

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

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

They never make or receive visits:

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

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

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

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

PERMANENCY.

One of the greatest evils connected with education in Alabama is the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a COLLEGE, it is permanent in its character, Parents and Guardians may place young ladies here with the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness; there has never been but one death, and almost no sickness, in the Institution.

RELIGIOUS DUTIES.

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

The SUMMER UNIFORM is a Pink Calico for ordinary use, and White Muslin for Sabbath and holidays.

Young Ladies BOARDING in the Institution enjoy advantages which cannot be had by those who board out. The price of Board is reduced to NINE dollars a month—fuel, lights, and washing, extra.

The last Term of five months commences, MARCH FOURTH. This will be a convenient season for the admission of new pupils, though they can enter at any later time, and they will be charged only from the date of entrance. The year will close on the first day of August.

E. D. KING,  
L. GOREE,  
J. L. GOREE,  
O. G. ELLARD,  
J. LOCKHART,  
L. T. HARRIS,  
Wm. HORNBUCKLE,  
Wm. N. WYATT,  
Trustees.

February 17, 1844.

## A CARD.

MR. BESTOR 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.

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## CONCERT OF MUSIC.

A CONCERT of Vocal and Instrumental Music will be given at the Judson Institute on Friday, the first 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.

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a poor Baptist Elder called Bishop, and he will feel his dignity sink at least an octave, and exclaim, in the language of our friend, (which may be our friend's meaning), "Alas, for 'Episcopacy!' This great city in one hour is come to naught." So mote it be! JEHU.

In his last words, our brother Jehu has expressed the very idea which we intended to convey, in the article alluded to. We are glad that our ambiguity has drawn out so good a defense of Baptist Bishop, and we fully agree with the positions of J. We hope we shall often hear from him.—Eps.

## For the Baptist.

## JUSTIFICATION.

As this doctrine is much discussed in this region, I shall risk a few thoughts in order to obtain the views of others.

It seems to depend much on the question, whether God did create and organize the soul, or appoint the means of its existence. The organization of all creation shows a connection with some immediate means to produce the effect. Adam certainly was the first of the human species, and in him may be seen the component parts of all. In his short history, there are changes, first material, neither condemned nor justified; second, condemned, because he had changed; and further, he became an object of grace, and was a subject of teaching. By this we learn two things, our connection with Adam, as relates to being in an unjustifiable state; and secondly, we are with him the objects of mercy, and the subjects of teaching. Consequently eternal justification belongs only to God and his perfections, and therefore the idea of eternal justification to fallen man is vague and contrary to scripture. We have no doubt but the means of justifying grace were and are in the Lord Jesus Christ, and that the Divine Spirit applies his graces so as to connect the purposes of God and the operations of the Spirit. Thus justification is brought to view by the act of the Spirit on the human heart, so God may be glorified, Christ the Savior, and the Holy Spirit the revealer of the secrets of God.

With these views of the subject, the sinner is accountable to his creator, and the law shows his guilt and condemnation, and the gospel to soothe his sorrows, and direct him to Christ, that he may be justified, and by him all that believe are justified from all things from which they could not be justified by the laws of Moses. Acts 13: 39. Our existence is first necessary to our believing, and believing is necessary to our justification with God.

On this principle, the Bible is useful to us, and the ministry is essential to teach the way of salvation. The preacher with the Bible in his hand, may enter the dark regions of sin, with the joyful news of justification through our Lord Jesus Christ. Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. That is enough—it is all we want. C. S. Jan. 30, 1844.

## For the Baptist.

## EXTRACTS FROM THE OLD CURIOUS PAMPHLET.

No. II.

## A Miniature History of the Baptists.

"The religious sect called Baptist, have caused the learned world more perplexity and research to decipher their origin than any other sect of Christians, or perhaps, than all others. Yes, this research has baffled all their erudition in ancient history. It is not difficult to fix the period when one sect of this denomination was first called Petrobrassians, when another was known by the name of Waterlandians, when a third was denominated Mennonites, &c. But the difficulty is this, to ascertain the time, place, and medium by which Christ's disciples were led to adopt the peculiar sentiment which is now held by those called Baptists, and which distinguishes them from all other denominations.

It may be further observed, that if no one however learned and wise, be able to trace this sect to any beginning short of the days of the Apostles, or of Christ, it is possible that it then arose. Besides, if all other religious denominations, or the Pedo-Baptists, who include all which are not Baptists, can be traced to a probable origin short of the Apostles, and the Baptists cannot be, it affords still more probability, that they might have arisen then.

I wish my readers to indulge me one question, and to give me an explicit answer: Are you willing to have the origin of the Baptists fairly explored and to open your eyes to the light, should light be afforded? You cannot, my Christian readers, unless your minds be unduly swayed by prejudice, do otherwise than say, yes. For, even if you be not very friendly to the Baptists, you will not deny them what you grant to your worst enemy, liberty to speak the truth, and that truth is weight, at least in a measure.

It ought to be particularly noted, that my object is not to give the history of a name, but of a principle; I shall not contend who were first called Baptists, Anabaptists, Mennonites, or the like; but who have held the peculiar sentiment which is adopted by those who are called Baptists. Whenever we find this principle, there we find the men, the Christians who, had they lived in our day, would be styled Baptists. The question is not, whence came that mode of Baptism, which is practiced by all who are known by the name of Baptists? For this mode is granted, generally, if not universally, by all learned and honest men, to be as ancient as John the Baptist and the Apostles. This mode is, indeed, not peculiar to the Baptists, for the Pedo-Baptists, for many centuries, practiced this mode—and, to this day, many of them practice immersion. The peculiar characteristic of the Baptists is this: that

the ordinances of baptism is to be administered to adults, or visible believers only. One natural consequence of this principle is, when any one who was baptized, or sprinkled in his infancy, comes over to the Baptists' sentiment, they require him to be baptized. Hence they are called Anabaptists. Another very natural consequence is, this sentiment constrains the Baptists to oppose the baptism of infants. Hence they are distinguished by the name of Anti-pedo-baptists. I shall add one observation more and then proceed to give you a succinct history of the Baptists. It is this: Whenever and wherever I find persons, who hold the peculiar characteristic sentiment of the Baptists, I shall call them by that name. Their history now follows.

1. The origin of the Baptists can be found nowhere, unless it be conceded that it was at Jordan or Enon. Dr. Mosheim in his history of the Baptists says, "The true origin of that sect, which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is of consequence extremely difficult to be ascertained." Heyl Dr. Mosheim as learned an historian, though not so candid a one, as the science of letters can boast, bears positive testimony, that the origin of the Baptists is hidden "in the remote depths of antiquity." Nothing is more evident than this, that the Doctor either knew not their origin, or was not candid enough to confess it. At least we have this conclusion, that he could find their origin nowhere short of the Apostles.

The thoughts in this Miniature History, Brother Editor, will not be new to all your readers, I am aware; but as they may be so to some, and not without interest, perhaps, to the greater part, I shall refer to it again.

Yours, fraternally,

## OBSCURUS.

Perry Co. Ala. Feb. 12, 1844.

## Revivals.

From the Banner and Pioneer.

## DELAWARE.

A protracted meeting is in progress in Wilmington, in which the pastor, Elder Morgan J. Rhees, is assisted by Elder Jacob Knapp. Twenty-six had been baptized up to Jan. 4th, and about twenty more were to be baptized on the following Sabbath.

From the Banner and Pioneer.

CRAB ORCHARD, Ky., January 8th, 1844.

Dear Bro. Buck: This community has recently enjoyed a precious season of the outpouring of the Divine Spirit. Many of our most worthy citizens having been hopefully converted to God, are now rejoicing in his salvation. Some few weeks since the Baptist church of this place, received into their communion, fourteen individuals by experience and baptism. All these are the fruits of a most interesting revival which occurred at the Walnut Flat.

On the evening before Christmas, brother Higgins, brother Foley, and myself, commenced a protracted meeting here, which continued two weeks. Upon this occasion the



## Poetical Department.

## "THE LAND WHICH NO MORTAL MAY KNOW."

Though earth has many a beautiful spot,  
As a poet or painter might show;  
Yet ever lovely and beautiful, holy and bright,  
To the hopes of the heart and the spirit's glad sight,  
Is the land that no mortal may know.

There the crystalline stream, bursting forth from  
The throne,  
Flows on and for ever will flow;  
Its waves, as they roll, are with melody rife,  
And its waters are sparkling with beauty and life,  
Is the land which no mortal may know.

And there, in its margin with leaves ever green,  
Its fruits, healing sickness and woe,  
The fair tree of life is its glory and pride  
Is fed by that deep, inexhaustible tide  
Of the land which no mortal may know.

There, too, are the lost: whom we loved on this  
Earth,  
With whose memories our bosoms yet glow;  
Their relics we gave to the place of the dead,  
But their glorified spirits before us have fled  
To the land which no mortal may know.

There the pale orb of night, the fountain of day,  
No beauty nor splendor bestow;  
But the presence of him, the unchanging I AM,  
And the holy, the pure, the immaculate Lamb,  
Light the land which no mortal may know.

## REPORT.

To the Senate and House of Representatives  
of the State of Alabama in General  
Assembly convened.

The Trustees of the University of Alabama  
beg leave to submit their annual report  
as required by law.

It was stated in the last annual report  
which the Trustees had the honor to submit,  
that nearly all the means of the University  
were now in the possession of the Board;  
the monies arising from the sales of lands  
having all been collected, with the exception  
of some two or three thousand dollars yet  
due on bonds presumed to be good. By an  
act of the Legislature, the capital stock of  
the University was limited to \$3000,000, and  
the proceeds of the sales of lands have been  
invested in State stock, there is now on deposit  
in Bank, a surplus, as shown by the  
Treasurer's report, of \$15,554.82, arising  
from monies collected on bonds, and from  
the excess of receipts over expenditures.—  
This surplus has been accumulating for three  
years past, and the Board at this present session,  
have passed an ordinance directing upwards  
of \$10,000 to be paid over towards  
the extinguishment of the debt due the University  
to the Bank of the State.

As every thing connected with the funds  
and expenditures of the University, as well  
as with its success and prosperity, is deeply  
interesting to the people of the State, a detailed  
statement of the annual expenditures is  
herewith submitted.

Bank dividend on Capital Stock, \$18,000 00  
Tuition fees of 160 students, 4,000 00  
Rent of lands and interest on  
bonds, 200 00

\$22,200 00

The current expenses of the University  
are:—

Salary of the President, \$2,500 00

Salaries of five Professors, each  
\$1,700, 8,500 00

Salaries of two Tutors, each,  
\$800, 1,600 00

Bell Ringer, an indigent student,  
Secretary of the Board, 150 00

Treasurer, 100 00

Librarian, 100 00

Annual appropriation for the purchase  
of Books for the Library, 200 00

Contingencies, 200 00

Compensation of Trustees, 400 00

\$13,850 00

This amount of thirteen thousand eight  
hundred and fifty dollars, shows the whole  
of the annual current expenses of the University,  
under the regulations of the Board  
now in operation. In the prosecution of the  
great design of rendering our University  
equal in the extent of its advantages, to the  
best in the country, adequate to the wants  
and expectations of our people, and commensurate  
with the resources and dignity of the State,  
extraordinary expenditures will be  
necessarily incurred, from time to time, in  
extending the buildings and providing suitable  
accommodations for the increasing number  
of students. In such extensive buildings,  
also, there must occur much wear and  
tear, and some considerable expense in repairing  
the dilapidations of time. To your honorable  
bodies attaches the high trust of  
constituting the Board at all times, in such  
a manner, as to ensure a proper regard to  
economy in such necessary and extraordinary  
disbursements, while with elevated views,  
the gentlemen thus selected by your wisdom,  
will go with firmness and prudence, to strengthen,  
improve and enlarge the University, according  
to the increasing intelligence, wealth and  
population of the State.

By the above exhibit, it will be made apparent  
to all honorable and candid minds,  
that great injustice has been done the University,  
in representation; that the expenditures  
exceed the income, and that the entire  
capital of the University, in the course of  
certain years would be exhausted. If such  
views have arisen from the want of proper  
information, it is hoped that the above exhibit  
will furnish the means of disabusing the  
public mind on so important a matter. If they  
have proceeded from a spirit of hostility to  
the University itself, and the cause of liberal  
education in our State, the friends of so  
noble an institution, and of so sacred a  
cause, will be put in possession of the plain  
facts of the case, and thus enabled to mark  
the man, who would thus hazard the highest  
and dearest interests of the State, by exciting  
unfounded prejudices, for the unprincipled  
purposes of a misrepresentation.

It is a singular misconception of the true  
character of high and extensive institutions  
of learning that they are more adapted to  
confer their advantages on the rich than the  
poor; and it must fill every elevated mind  
with the deepest regret, to witness efforts to

array these great classes of society against  
each other, on a subject, in which their interests  
are so entirely identified. There is no  
pride-proud and arrogant aristocracy  
among us; neither is poverty, in this land  
of freedom and equal rights, connected with  
servility or degradation. What we mean  
by the rich, are those who have the command  
of money; but they may be able to command  
neither the respect nor the honors of  
society; by the poor, we mean those who  
comparatively have but little command of  
money, but they may, and do, extensively in  
every part of the State and in every department  
of the government, command the highest  
confidence and honors of their fellow-citizens.  
It frequently occurs that the wealthy  
have no disposition to educate their sons,  
and the same is frequently the case with the  
poor. Our halls are wide open to all, and  
whenever the disposition and will exists, then  
the poor as a class have the decided superiority  
in the advantage procured, as they are  
more numerous than the wealthy, while they  
are more able to send their sons to distant  
and more expensive institutions. If the  
memorial sent up by the Board, would meet  
with the favorable attention of the representatives  
of the people, still more could be done  
in extending the benefits of the University to  
that large portion of our citizens whose means  
are limited.

It is with peculiar pleasure that the Trustees  
are enabled to report to your honorable  
bodies the prosperous condition of the University.  
Notwithstanding the high standard  
of requisitions to enter the different classes,  
the comparative scarcity of high schools,  
and the unhappy prevalence of prejudices  
against the Institution, it is steadily progressing  
in the confidence of the people, and in the  
number of promising youth, upon whom  
it is bestowing, with liberal hand, its benefits  
and blessings. During the past collegiate  
year, the general deportment of the young  
men has been most praiseworthy; no spirit  
of insubordination, no outbreak of youthful  
irregularities have occurred through the  
entire period. The ensuing year, the number  
of students will be somewhat over one hundred,  
and this number could have been increased,  
but for the rigid examinations, to which  
candidates for admission are subjected by  
the Faculty, in the propriety and importance  
of which the Trustees fully concur.

After due consideration, it has been deemed  
expedient to place the tuition fee at 40  
dollars, and the contingent fee at 12 dollars,  
for the college year, payable one-half in advance.  
This is considerably lower than the  
general average of charges in a number of  
institutions of other State, whose regulations  
have been examined, and much the larger  
portion of which are greatly inferior in extent  
to our own. The contingent fee, it is  
proper to explain, is to cover the expense of  
providing fuel for the students, about three  
servants to attend the Dormitories, and perform  
many other small offices; and also includes  
room-rent, and the use of the Library;  
all of which is consumed in meeting the  
appropriate disbursements, and is not, therefore,  
embraced in the estimate, either of the  
annual expenses or annual receipts, although  
necessarily included in the Treasurer's report.  
If we take into consideration the extensive  
chemical and astronomical apparatus which  
have been procured, the distinguished ability  
of our instructors, the high grade of education,  
and all the advantages afforded, the Trustees  
can with confidence say that the University  
of Alabama is one of the cheapest in the  
United States.

With the view of elevating the standard of  
education in primary and preparatory schools,  
the Trustees have provided for a department  
of normal instruction. This department, if  
sustained by the people, must be productive  
of the happiest results. It proposes to prepare  
young men for the business of teaching,  
not only in elementary, but in schools of a  
much higher grade, and in return it is expected  
that the superior schools will prepare  
students for a regular collegiate course in the  
University. In France, where the course of  
public instruction is well matured, and in advance  
of any country of which we have an account,  
except Prussia, in the latter part of 1835,  
there were fifty-six normal schools, supported  
at an expense of 300,000 dollars, which were then  
considered to promise well for the nation. It is  
understood that several such institutions have been  
established in the United States, but in respect to their  
condition, and the benefits conferred by them,  
we are not particularly informed. The course  
of instruction in this department, is not prescribed  
by the Board, but is left for the present to be  
arranged by the Faculty, who will doubtless  
make it sufficiently extensive to answer the  
duties which the student is expected to perform  
in life, without making too heavy a  
draught upon his time. Each county in the  
State will be permitted to send one student  
to this department without charge for tuition;  
for others not thus selected, the price of tuition  
for the college year will be thirty dollars.  
This, it must be admitted, is a mere experiment  
in this State, its failure cannot prejudice the  
interests of the University, while its success  
would prove incalculably beneficial to the people.

The Trustees would respectfully submit,  
that with whatever fidelity they may execute  
the trust committed to them, and however  
great may be the advantages, which they offer  
through the University to the people of the  
State; yet if the youth are not properly  
prepared and sent here, all these efforts  
and advantages are rendered useless and  
abortive. It becomes therefore the friends  
of the University, the friends of our State,  
and our country, to encourage all who desire  
a high and liberal education, to come up here  
and receive it on the most economical plan.  
Members of the Legislature, are here especially  
enabled to exercise a benign influence.  
They have necessarily an extensive acquaintance  
in their respective counties.—Let them select  
in their several counties, an indigent youth  
of promising talents, and inform him that he  
can obtain all the advantages of the University,  
free of charges for tuition. Doubtless many a noble intellect,

pinning in want and obscurity, might thus be  
brought forward under the fostering care of  
our institution, to adorn and benefit society.  
The spirit of high moral and intellectual improvement  
is abroad; other State, under greater  
disadvantages, are pressing on in the work;  
and it cannot be supposed that the State of  
Alabama, with all her resources of wealth and  
greatness, will yield to any permanent inferiority  
in the education of her sons.

By the act of the last Legislature, re-organizing  
the Board of Trustees, it was made the  
duty of the Board, at their first session  
under their new organization, to divide themselves  
into three classes, as near equal as may be,  
one of which classes shall go out of office  
biennially. The Trustees have discharged  
this duty with the following result. The members  
from the fifth, sixth and seventh circuits,  
will go out in two years; the members from  
the third, eighth and ninth circuits, will go out  
in four years; and the members from the first,  
second and fourth circuits, will go out in six years.

Respectfully submitted,  
BEN. FITZPATRICK,  
President.  
H. P. DOUTHITT, Secretary.

## 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, 1846, 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. 3t 51

## 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.

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

TUITION.—For Students in  
Preparatory Department, from \$12 to \$16.00  
Advance.  
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 \$13 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  
not be found in the English language. Some have  
gone so far as to pronounce them the best extant.  
They have been introduced into many Alabama  
schools and 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 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  
extremely low, by

E. R. SHOWALTER.  
Nov. 1st, 1843. 9-3m

## Much Inconvenience Obviated.

THE subscriber will furnish any LAW, MEDICAL,  
CAL. 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.

D. 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 they  
ordering will receive them, and payment will be  
required on their reception. For the rates, enquiry  
may be made of him.  
Thus the inconvenience often experienced in  
obtaining rare, as well as many common professional  
and miscellaneous books, will be obviated;  
an order for what is wanted handed to the above  
gentleman being all that is necessary to bring such  
books to his hand, and at the lowest prices.

FRANKLIN H. BROOKS.  
No. 56 Water Street, Mobile.  
Nov. 1st, 1843.

JUDSON FEMALE INSTITUTE.  
MARION, PERRY COUNTY, ALA.

## COURSE OF STUDY.

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

## REGULAR COURSE.

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

JUNIOR CLASS.—Education, with Orthography and  
Definitions, Written Arithmetic (completed), Botany,  
(completed), Grammar, with Parsing in the Parts, Astronomy,  
Science of the Mind, French or Latin.

MIDDLE CLASS.—Familiar Analysis, Education, 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. Exceptions to the term of years required,  
employed, may be made in extraordinary cases, on the  
recommendation of the Principal. But no pupil will,  
in any case, be deemed entitled to a Diploma, unless she  
has acquired a respectable acquaintance with either the  
French, or Latin language.

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

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

Ample time is allowed for attention to the various  
Vocals. 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.

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

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

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

APPARATUS.  
The Institution is furnished with a valuable Apparatus  
for instruction in Natural Philosophy, Chemistry, Astronomy,  
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 forming a  
commodious site for 150 to 200 students. It occupies  
a commanding site, in a location elevated, dry, and healthy.

THE INSTRUCTION.  
In the various studies pursued in the most thorough  
character. It is intended that the pupil shall fully comprehend  
and carry out what she learns. By combining theory with  
practice, the instructor secures the knowledge acquired  
by the student to assume a practical character, and  
teaches her how it may be applied to the duties of common  
life. The pupil learns things, not mere names;  
deeds, not mere words.

THE GOVERNMENT.  
Of the Institute is vested in the Principal, aided by his  
Associates in the Faculty of Instruction. A prompt and  
cheerful obedience to the laws is always expected; and  
this is enforced by appeals to the ALABAMA 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 clearly in the discharge  
of duty. Should the voice of reason remain unobeyed,  
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 may be happy in observing wise and wholesome regulations.

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

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

They never make or receive visits.

They rise at 6 o'clock in the morning, and study one  
hour before breakfast; they also study two hours at night  
under the direction of the Superintendent.

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

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

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

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

One of the greatest evils connected with education in  
Alabama is the frequent changes of Teachers, books, &c.  
This Institution is exposed to no such disadvantages.  
Like a COLLEGE, it is permanent in its character,  
and its Teachers and 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 any  
season of the year, for fear of sickness; there has never  
been but one death, and almost no sickness, in the Institution.

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

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

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

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

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

To promote habits of economy and simplicity, a Uniform  
Dress is prescribed for winter, Green Circassian  
or Marley for summer. Pink Calico, small figure, (Merrimack  
Point,) for ordinary use, and White Muslin for  
Sabbath and holidays. Bevel, a Sewing Hood;  
CREDIT.

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

BOARDING IN THE INSTITUTE.  
Is desirable, that all young ladies whose friends do  
not reside in town, should board in the family of the  
Boarders. 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 residing in town are always under the inspection  
of the Teachers, who 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 less favorably situated. All  
other things being equal, it will always be found, that  
pupils boarding in the Institute are more successful in  
their studies, and in every thing that pertains to the formation  
of a high moral and religious character, than those  
who board out of it. **NOTICE**—Board has  
been advanced to Nine Dollars.

SESSIONS AND VACATIONS.  
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, daughters will be  
at home with their parents, during the hot and unhealthy  
months of August and September, and will have the  
Winter months, the golden season of study, will be  
spent at school.

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

CIRCULAR.

The Trustees desire 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 the Institution possesses  
every requisite which can be demanded, to constitute a  
Female Seminary of the very highest order of excellence.  
An able Faculty of 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 unqualified  
success; a *Parsonage* or *Mansion*, of decidedly superior  
manner, both in its profession, and as a gentleman of  
high standing in the community and in the church,  
aided by LAURENCE, who yield the palm to none of his  
sex in that department; a *Seminary* *Edifice*, spacious,  
commodious, and elegant; a *Library* and *Apparatus*,  
superior to any found in any Female Seminary in the  
State; a *system of instruction* and *discipline*, which  
commands the admiration of all intelligent judges; the  
attention of the Teachers and of the Steward and his  
Lady to the *Health, Manners, and Morals* of the Pupils,  
the number of students, and their proficiency in all that  
pertains to a useful and ornamental education; these  
are things which combine to form a *Seminary* of pre-  
eminent worth, and the 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 retained the same  
Principal for five successive years, and most of the  
present Assistant Teachers have been engaged with  
him for three years. Thus it will be seen that in the  
permanent character of its instruction and government,  
as well as in its elevated course of study, and in the  
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. EILAND,  
J. LOCKHART,  
L. Y. TARRANT,  
Wm. HORNBUCKL,  
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 doctrine  
and tenets of the Baptist Denomination, will be prom-  
inent object of this paper.

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

THE ALABAMA BAPTIST will contain information re-  
specting the operation of Bible, Missionary, Tract,  
Sabbath School and Temperance Societies. It is in-  
tended, also, that it shall present such a 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 con-  
fidence of the Churches, and are deeply interested in the  
prosperity of the Denomination, and in the general  
progress of the Redeemer's Kingdom.

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