

The Alabama Baptist

Edited by an Association of Brethren.

"JESUS CHURCH HIMSELF BEING THE CHURCH COMING FROM THE EAST."

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TERMS.

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DR. BABCOCK'S SKETCHES.

State Convention at Marion.

A principal object at which we had aimed in coming into this State, was the Meeting of the Annual Convention of Baptist Churches and Associations. Fortunately for our interests, the place of their assembling the present year was central and attractive. The pleasant village of Marion, Perry county, is already the seat of important literary institutions, male and female; and there, too, an infant Theological Seminary is just starting into life, intended to adapt itself as perfectly as possible to the rapidly increasing demand in our numerous churches for more thoroughly instructed pastors. To Marion, therefore, the tribes of our Israel were now repairing, for a solemn convocation before the Lord. We reached the appointed place just as the last notes of the sacred song were dying away upon the ear. When we entered the pleasant and inviting chapel of the Baptist Church, the man of God appointed to this service had already risen and taken his text to deliver the Introductory Convention Sermon. Late as we were, there was no mistaking the man or his subject. It was, it could be no other than dear brother HARTWELL; more than a quarter of a century ago our chum in the University—for several years the Senior Professor in the Furman Institute, South Carolina, and now identified with our denominational interests in this flourishing young State. How many stirring and grateful recollections were awakened by the sounds of that familiar voice, the aspect of that form and countenance! It was the same, and yet not quite the same, we had so familiarly and daily associated with in youthful years. Here and there gray hairs showed themselves plentifully on that head; there is not quite so much fire in that eye; nor vigorous, buoyant motion in that frame, as in bygone days. Never mind this, for the same warm heart still responds to the call of friendship, and glows with the ardor of Christian love. More than the persons of his dearest bosom friends, he loves the truth of God, and now acts the part of His ambassador in its elucidation and defence. His theme on this occasion was selected from 2d Corinthians vi. 1, where the phrase, *workers together with Him*, as rendered in our version, gave him occasion to show—I. That the salvation of men was God's work. II. In what way we may be workers together with Him in the promotion of this sublime, benevolent object.

The sermon, and the mutual greetings which followed it, are now over, and we have a few moments to look around us and admire the beautiful location of this house of the Lord, just far enough away from the bustle of the town, in the umbrage of a noble grove of lofty trees, having in its rear the sepulchres of the dead. Why could not such propriety and tastefulness always govern the location and construction of our houses of worship? But we would not more heed the temple than the worshippers; and right glad were we to find so goodly a gathering of the choice brethren of the State. The organization of the body was consummated in the usual manner, and the afternoon chiefly occupied with preliminary arrangements. At night the house was again thronged, to listen to an attractive discourse from the pastor at Greensborough, full of rich and valuable instruction, set off with more than usual brilliancy. Nor was the interest less on the following (Sabbath) morning, when "the Missionary Sermon" was preached, according to appointment, by a young brother from Wetumpka, who evidently proved himself a workman not needing to be ashamed. In the afternoon President Manly gave us one of his richest discourses, preliminary to the administration of the Lord's Supper by brother Dagg and others, and the evening was occupied with an appeal in behalf of the Bible cause, which was responded to in a most generous, liberal manner. Thus closed the second and last Lord's day of our brief sojourn in the State. It was a day filled up even to repletion; but still such had been its varied interest, that though nature was wearied, the appetite did not seem cloyed, nor the soul satiated. We ought perhaps to notice in this connection, as characteristic of Southern liberality, that the Presbyterian Church tendered the use of their house also for the Sabbath services, and while the above mentioned exercises occupied the Baptist house, a beloved brother or brethren under the appointment of the Convention, there also held forth the word of life with great satisfaction to the hearers.

On Monday the business of the Convention, the Bible Society, the Education Society, etc., were duly attended to. One point of great interest to the prosperity of our cause, present and prospective, received early, deliberate, and prayerful attention. It concerned the educational plans and enterprises of the Convention; and having already been acted on, in a way which some thought premature, great was the danger apprehended of collision or schism. Neyer in our lives were we more gratified than in view of the wisdom, forbearance, and mutual concessions which characterized this part of the proceedings of our brethren. Really, though we, almost aloud, this Convention does deserve the palm, for the exercise of the loveliest and noblest traits of Christian character. We doubt not that on both sides there is now justly felt the high and pure satisfaction of having won by yielding. Would to God that brethren on such occasions would oftener prove how blessed it is, in things not absolutely essential, not imperatively, immediately binding, to show how much and how readily and kindly they can yield to one another.

Monday night was devoted to an ordination service. One of the Professors in the Collegiate Institute, had been called to minister steadily to a destitute flock in the vicinity, and they desired him set apart for the administration of the word and ordinances of life. This occasion, when so many bishops from this and other States were present, was seized on for this purpose. And we must say, though the candidate and most of the ordaining presbytery were almost strangers to us, we have never witnessed the solemn and simple services of such an occasion with deeper interest, and warmer delight. The tide of holy, tender, heavenward affection, was evidently rising to the very close of the services, and when, at a late hour we left the house, hundreds were responding to the sentiment, "Lord it is good for us to be here."

We wished to fill a page or two with some brief notice of the Judson Female Institute in this place, under the care of Prof. Jewett, widely and favorably known as the author of a brief but conclusive work on baptism, and who is now demonstrating his happy adaptability to train the future mothers of the State. The princely liberality of brethren in the endowment of this institution, and especially of one, whose name will live when other KINGS will die, deserves a grateful and fragrant remembrance. A noble, extensive brick edifice, with lofty Grecian portico, richly and variously furnished with all needful apparatus and other appliances, evinces how justly its patrons prize the intellectual, moral, and religious training of woman. This entire property, costing from 30 to 40,000 dollars, has been conveyed by its donors to the State Convention, to be by them improved for its legitimate and designed objects. We were glad to learn that an arrangement is made by which the poor may here, to a considerable extent, be educated gratuitously. May future generations have occasion to bless the liberality of this early provision for their highest wants. How surpassingly beautiful is the appearance of more than one hundred young ladies here gathered as pupils from all parts of the State, and from many of its best families, as with their devoted and excellent teachers, they engage in their morning worship, and then apply themselves to the usual duties of the day!

The Howard Institute, for young men, is not yet in full maturity; but it is the child of the same parents, and will one day, we trust, not fall behind its sister school. May the patrons and managers of both, realize their most sanguine hopes!

These important seminaries, and the projected theological school before mentioned, of which our friend Hartwell is Professor, will give a peculiar charm to Marion. Its inhabitants, too, seemed of the right character—well adapted to cluster around such institutions, and give as well as receive benefit from the connexion. Their hospitalities on this occasion were of the most perfect and appropriate character. May it prove that the Convention has left a blessing behind it.

The time had now come when we must say adieu; and for the last time, probably on earth, receive the warm fraternal pressure of the hand, from many of these excellent brethren.

Our own emotions were not easily repressed while the brethren rose and sang a parting hymn, and each bade us an affectionate farewell.

To a late hour that night we rode—lodged at Selma, and the next day reached Montgomery; where for a little while we enjoyed the society of the excellent friends before alluded to in these sketches. Soon after midnight we again set forward, and some twelve or fourteen hours afterward reached Columbus in Georgia.

On the whole we have been greatly gratified and encouraged by the aspect of our affairs in Alabama. The Baptists are nearly as numerous as all the other religious denominations. Generally they are in union and peace, and seem more fully imbued than some of their neighbors with a spirit of liberal enterprise. The fact that they are all new men in this State, prevents any thing like proscription or prejudice, and allays all jealousy of innovators. May they become each year more homogeneous, and find their efforts crowned with the richest of heaven's blessings!

In our next we will glean up the remaining incidents of our tour through the lower sections of the Carolinas and Virginia.

R. B.
Honor and shame from no condition rise:
Act well your part—there all the honor lies.

DR. CUNNINGHAM.

On Sunday evening last, we listened with much pleasure to the Scottish divine. He preached for the Eleventh Baptist Church, (Rev. A. D. Gillette,) of our city, to a crowded audience. The statements which he was called upon to make, at the close of his sermon, in behalf of the Free Church of Scotland, were of thrilling interest, and we are confident they awakened a lively sympathy, by a large collection for those beloved brethren in Christ across the water, who for conscience' sake, have sacrificed their State rights and privileges, leaving the Established Church, with all its temporal comforts and advantages, in order that they may "contend for the faith once delivered to the saints." The Doctor stated, that about five hundred ministers and seven hundred congregations had left the Establishment, and by leaving, the former were deprived of the living they had received from the government, and that the latter had forfeited the houses in which they and their families had been accustomed for ages past to worship God; that not more than one hundred of these congregations were able to build for themselves, and were now worshipping wherever they could secure a temporary asylum. Many, in some sections of country where the exclusive landholders belonged to the Established Church, were not allowed the privilege of holding their meetings on their premises, but were compelled to watch the tides, and meet for worship on the sea shore, beyond high water mark, while others, in other places, were obliged to assemble in the mud and dirt, along the roadside or public highways.

Let us as Baptists remember that we have contended for and can now rejoice in the complete triumph of liberal principles and religious liberty in this country. That we have been harassed on account of our Bible principles, banished, whipped, imprisoned, property distrained and sold, and other sufferings for not bowing to Caesar; and let us cheerfully aid the Free Church of Scotland in the noble stand they have taken for their rights as Christians. We commend Dr. Cunningham and his agency to our churches and brethren wherever he may travel.

Phila. Bap. Adv.

Communications.

For the Baptist.

FROM CHINA.—MINUTES.

At a meeting of Missionaries of various Protestant denominations, assembled for the purpose of taking into consideration the present state of the Chinese Version of the Sacred Scriptures.—Held at Hong Kong, August 23d, 1843.

Present, Messrs. Dyer, Hobson, Legge, Medhurst, Milne, and A. and J. Stronach of the London Missionary Society; Messrs. Bridgman and Ball of the American Board of Commissioners for Foreign Missions; Messrs. Dean and Roberts, of the American Baptist Board; and Mr. Brown, of the Morrison Education Society.

The present state of the Chinese version of the Sacred Scriptures having been discussed, the following resolution was carried unanimously:

"That it is desirable to have a version of the Sacred Scriptures into the Chinese language, better adapted for general circulation than any hitherto published. In regard to the New Testament, while the meeting readily acknowledge the superiority of the latest over every former version, they would recommend that all that has yet been done be submitted to a committee for the purpose of being thoroughly revised; and that the same committee be instructed to prepare a version of the Old Testament, in conformity with the above revised version of the New Testament."

At an adjourned meeting, held 23d August, 1843. Present, Rev. Messrs. Medhurst, Dyer, A. and J. Stronach, Legge, Milne, Hobson, Bridgman, Dean, Roberts, and Brown; and also, Messrs. Shuck and Macgowan, of the American Baptist Board.

Resolved, "That any translation of the Sacred Scriptures into Chinese, issued with the approbation of the body of Protestant Missionaries be in exact conformity to the Hebrew and Greek originals in sense; and so far as the idiom of the Chinese language will allow, in style and manner also."

"That the Textus Receptus shall form the basis of the proposed revised version."

"That the amounts of weights, measures, and pieces of money, being ascertained, the same be translated by corresponding terms in Chinese."

"That terms of Natural History be translated by corresponding terms in Chinese, as far as they can be ascertained."

At an adjourned meeting, August 24th. Present, Messrs. Medhurst, Dyer, A. and J. Stronach, Legge, Hobson, Bridgman, Ball, Dean, Shuck, Roberts, and Macgowan.

Resolved, "That passages occurring in different places, but expressed in the same way in the original, be translated in a uniform manner; and that the spirit of this resolution be applied, as far as possible, in the case of individual terms."

"That no periphrasis be substituted for the possessive pronoun when used in connexion with the name of God."

"That the interchange of the noun and pronoun be allowed when deemed necessary by the translators."

"That euphemisms in the originals be rendered by corresponding euphemisms in Chinese."

At an adjourned meeting, August 25th. Present, Messrs. Medhurst, Dyer, A. and J.

Stronach, Legge, Milne, Hobson, Bridgman, Ball, Dean, Shuck, Roberts, and Macgowan.

Resolved, "That the subject of rendering the word *holy* and its derivatives into Chinese, be referred to a committee consisting of Messrs. Bridgman and Dean."

"That the rendering of the names of the Deity into Chinese be referred to a committee consisting of Messrs. Medhurst and Legge."

"That the rendering of Scripture names generally be referred to a committee consisting of Messrs. Medhurst and Milne, with the assistance of Mr. J. R. Morrison; and that, in the arrangement of sound, uniformity and brevity be studied."

"That the whole body of Protestant Missionaries to the Chinese do form a general committee for the purpose of revising the translation of the Scriptures in the Chinese language; and that this committee be subdivided into local committees of stations, each to consist of all the Missionaries at that station; that the work of revision be subdivided and assigned to the several stations. That when each local committee has completed its task, a transcript thereof shall be sent to each station for further revision, and then these transcripts with the corrections upon them shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its experienced men to act as delegates in a meeting of the general committee, it being understood that each station will be entitled to one vote only, and these shall be the final judges as to the propriety of each revision: after which the whole shall be submitted to the Bible societies in Great Britain and America for their acceptance."

At an adjourned meeting, held 28th Aug. 1843. Present, Messrs. Medhurst, Dyer, A. and J. Stronach, Milne, Bridgman, Dean, Shuck, Roberts and Macgowan. And also W. C. Lawrie of the American Presbyterian Board of Foreign Missions.

Resolved, "That Mr. Medhurst be requested to act as secretary to the general committee."

"That the Bible societies in England and America be requested to reimburse any reasonable expenditure which may be incurred by the brethren in making the revision."

"That no portion of this revision shall be printed until finally revised by the committee of delegates; and not then, at the expense of the British and American Bible societies, until approved of by them."

"That the work of revision be divided into five portions, as follows:

1st, Acts, and Hebrews to 2d Peter.
2d, Mark, and 1st and 2d Corinthians.
3d, Matthew, and Philipians to Philomonia.

4th, Luke, Romans, Galatians, and Ephesians.
5th, John, Epistles of John and Jude, and Revelation."

September 1st. Present, Messrs. Medhurst, Dyer, A. and J. Stronach, Legge, Bridgman, Dean, Shuck, Brown and Hobson.

The committee appointed to report upon the proper mode of rendering the word *holy*, stated that they were not prepared to recommend any one term to express it. It appears to this meeting that it will be difficult to find any single term which shall suit the views of Baptists and Presbyterians on that subject; so it was resolved—

"That we proceed harmoniously in the work of revision, employing the talents of missionaries of both these sections of the church to collect it, and to bring it to as perfect a state as possible: that when this is done, should difficulties still exist on this subject, each section shall be at liberty to recommend for publication separate editions of the same version, agreeing in all other respects, and only differing as to the rendering of this term: and that the revision go forth to the world, not as the work of one party or the other, but as the result of the combined efforts of the whole."

September 4th. Present, Messrs. Medhurst, Dyer, A. and J. Stronach, Legge, Bridgman, Dean, and Shuck.

"That as it is difficult to decide upon the most appropriate word for expressing the name of God in Chinese, each station may for the present use such name as it shall prefer, leaving the ultimate decision to the general committee."

"That the above resolutions be printed; and that printed copies, authenticated by the signature of the Secretary, be sent to the various Bible and Missionary societies in England and America."

(Signed) W. H. MEDHURST, Ch'.

(Signed) SAMUEL DYER, Sec.

DEAR BROTHER: I take the liberty of sending you a copy of the accompanying Minutes for publication, hoping that they will be interesting to both yourself and your readers, as far as they feel interested in the spread of the gospel in China. According to the present arrangement, the whole Protestant Missionary talent in China will be concerned in the preparation of this version; and hence it is hoped, it will prove satisfactory to all, and be widely circulated and very extensively useful. We hope the time is not come, when will please the Lord of Nations to give his servants success in spreading the gospel in China. I hope our brethren in America will not forget the Chinese, and the spread of the gospel here.

Rev. Samuel Dyer has deceased since the meeting in August. This seems to say to the rest of us, "Be ye also ready." The missionary brethren and sisters in general,

and our own in particular, set well as usual, and proceeding with their usual work.

Yours, affectionately,

I. J. ROBERTS.

1st Nov. 1843—Victoria, Hong Kong.

For the Baptist.

Messrs. Editors: There is the Psalm of David a simplicity, beauty, sublimity, and an adaptiveness to Christian experience which cannot be too much admired. And if one should have preference above another, it is the forty-second Psalm.

The point and beauty of a Psalm cannot be appreciated, unless we understand who is the author and who the characters which figure, and what circumstance or circumstances give occasion to it. With these things in view, I will attempt a brief analysis of this Psalm. David was evidently the author. The characters which figure in it are Absalom, and the faction which cleaved to him. To come to the depth of David's feelings, we must only remember the constant rebellion of his son—the conduct of Abithophel his counsellor—the disfection of the most of his subjects—driven from Jerusalem in haste—the heart-rending recollection of his sins—the words of Nathan the prophet, "that the sword of the Lord should never depart from his house," in his mind—and above all, driven from the sanctuary of God, with all its hallowed recollections and privileges—in the midst of an army, probably the most of them wicked, and on the verge of a battle which would decide the fate of himself, or his son. The Sabbath appears—he is beyond Jordan, in the land of Hermon, by the hill Minar; his soul goes to Jerusalem with those that "keep holy day."

As the heart pants after the water brook, so pants my soul after thee, O God. My soul thirsteth for God: when shall I come and appear before him?—verse 2. This verse shows his intense desire to appear before God in his sanctuary; and on account of being denied this privilege, he says, verse 3, "My tears have been my meat day and night;" while his enemies taunted him by saying, "Where now is his God who protected him from Saul and all his enemies? he has forsaken him at last." When he heard these taunts, and recollected his condition, verse 4, "He poured out his soul within him" in prayer to God for protection. He might say, in truth,

"Hope and fear would alternate rise,
And tempests mingle earth and skies."

In this state of dependency, he turns from sense to faith. He remembers the God who saved him from the lion—from Goliath—from Saul, Doeg and all his enemies; and asks his soul, verse 5, "Why it was cast down, and why disquieted within him; still hope in that same God, for I shall yet praise him." This tempest passes by; the sun shines; all is calm and serene. Alas! it is only for a moment. Hark! verse 6, "O, my God, my soul is cast down within me. Deep calleth unto deep; at the noise of thy waterspouts, all thy waters are gone over me;" v. 7. One deep affliction of soul, and one calamity called on another, to come in quick succession, like the deep-toned cataracts of Lebanon were calling on wave to pursue wave, until they had all gone over into the mighty deep. He is overwhelmed; rage is now where faith ought to be. Faith again assumes command, verse 8, "Yet the Lord will command his loving kindness upon me in the day time," &c. Thus faith continues in command until the Psalm is concluded.

Christian reader! do you know any thing of David's feelings? Have you not had your Absalom and Abithophel—pretended friends to turn foes—your soul "cast down within you?"—seen lions in the way—covered with "a horror of great darkness," like Abraham—lain under a juniper tree, like Elijah, and crouched to die? Who said, "Peace! be still," to the raging sea of trouble in your soul, and commanded his loving kindness to rest upon you in the day time; and inspired you with a song to him in the night, and encouraged you to hope in God thus far? None but Jesus. Then praise him. Though he slay you, trust in him, and he will be the health of thy countenance. Be reproved for thy timidity by Jeremiah 12: 5. If thou hast run with footmen, they have wearied thee, how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they have wearied thee, what wilt thou do in the swellings of Jordan?

JEHU.

Talladega, Ala. Feb. 24, 1844.

For the Baptist.

EXPOSITION, JUDE IX.

"Yet Michael the Archangel, when contending with the devil, (he disputed about the body of Moses), durst not bring against him a railing accusation, but said, The Lord rebuke thee."

This passage is classed with two others, 2 Tim. 3: 8, and Jude, 14, and considered without a parallel in scripture. And this dispute about the body of Moses is thought to have taken place at his burial. Observe, the dispute is not about the *body* itself, but about the *body politic* of Moses, the Jewish nation. They were baptized into the faith of Moses as a leader, and were chartered upon the law which he gave them, as a body politic, and were called a "kingdom, a holy nation," &c. And why may not the Apostle Jude use a figure of speech which was common with the Apostles, and

call the Jewish nation the body of Moses, as they did the Church of Christ, the body of Christ. The statement of the Christian things done were baptized into the faith of Christ, the citizens of the Jewish were into that of Moses. Hence, *body of Christ, body of Moses*. The facts seem to be these: the body of Moses, or the Jewish nation, had sinned and broken their covenant, and God had punished them seventy years with captivity; they had now returned under Zerubbabel and Joshua; "they were a brand plucked out of the fire." Joshua was attempting to restore this body politic of Moses to its ancient privileges. The angel of the covenant (called Michael in Jude) was assisting him, and Satan stood by to oppose; and Michael did not bring a railing accusation, but said, "The Lord rebuke thee, O Satan, that hath chosen Jerusalem."

JEHU.

Talladega, Ala., Feb. 25, 1844.

For the Baptist.

THE CONCERT.

The lovers of music were again gratified by a Concert given at the Judson Institute, on Friday evening, 1st inst. To say, that we were pleased, would be doing injustice to our feelings on the occasion; and to say, that we were highly delighted, while it would be no more than the truth, may sound like the language of adulation.

Though unaccustomed to indulge in empty flattery, the occasion justify call for a few passing remarks. The design of public Concerts is, not merely to gratify the ear of those who may have the privilege of attending, and give the young ladies an opportunity to make a display, and attract notice; but to give the friends, patrons, parents, and guardians of the young ladies evidence that their confidence is not misplaced.

The style of the performances at the Concert was such as to evince the careful attention which is paid to the *principles* of music. Plain simple tunes may be sung by any one who has a tolerable voice; but care, attention, and knowledge are necessary for the good performance of duets, anthems, glees, and songs which are complicated in their character, and intricate in their arrangement. This knowledge was displayed by the young ladies, in the handsome manner that they acquitted themselves in the several parts assigned them at this Concert.

Movement, in musical language, is a difficult branch of the science, and often the best pieces are badly performed, merely on account of their movement. But the ability of the young ladies to keep time was clearly shown by the numerous pieces performed on two, three, or four pianos, by four, eight, twelve or sixteen hands. Such exactness in motion proves the knowledge of the performer this part of the delightful science.

Instead of the monotony which drags through all parts of a measure alike, we were pleased to notice the careful attention which has been paid to accent. This we consider as important in music, as it is in speaking. This characteristic of good music was clearly manifested by the Concert.

Taking the whole into consideration, we believe that those interested in the Judson Institute have the most satisfactory evidence that the pupils are properly and thoroughly instructed in this most pleasing and interesting accomplishment.

H.

For the Baptist.

Acts II. 31. 'His soul was not left in hell.'

The Psalmist, David, said this, when speaking of the resurrection of Christ, Ps. 16, 10. What is meant by the word *hell* in this passage? It is in the original *hades*, and means 'the place of departed spirits.'

The place where the souls of men dwell while separated from the body. This embraces the time between the hour of death and the resurrection of the dead.

When life ceases, then ceases all the passions, appetites, instincts, and qualities which belong to man in common with the brutes. The body lies a corpse, and soon moulders to dust. The soul exists, but exists in a separate state. There is nothing in the nature of the soul, which renders it necessary that it should be united to a body. It may exist, and act with a coarse, material body, or with a spiritual body, or without any body at all. The nature of the soul is not altered by its envelop, any more than a man by the clothes he wears, or by the house in which he resides. It is always living, acting, and sentient. God has prepared a residence for the soul while it inhabits the mortal body; a place for it, when it shall inhabit a spiritual body; and a place is provided for it when it shall be without a body. The first is the earth; the second, heaven or hell; the third, is *hades*. This last word is generally in the Scriptures translated *hell*, the meaning of which, we proceed now to inquire.

There are two words in the Greek Testament, which are translated by the word *hell*, which are very different in their meaning. One is *hades*; the other *gehenna*. *Hades* is used eleven times in the New Testament; and *gehenna*, twelve times. *Gehenna* means the place of punishment for the devil and his angels in eternity. It is, therefore, called 'gehenna of fire,' Mat. 5, 22. Go into *gehenna*, into the fire that never shall be quenched, where their worm dieth not; and the fire is not quenched. Mark 9: 43, 46—into *gehenna* of fire, 47. See Mat. 5: 29, 30. *Gehenna* also, Mat. 18: 8, 9, and compare with Mark 9: 45—48. In Mat. 18: 8, it is called *everlasting* or *eternal* fire, and in v. 9 the *gehenna* of fire; and in Mark 9: 45—*hell*, into the fire that shall never be

quenched. In Mat. 23, 33, it is called the *damnation of gehenna*. See Luke 12, 5. These passages show that gehenna is the place of torment. It is the same as that mentioned in Mat. 25, 41, and in Rev. 20, 10, and 21 Thess. 1, 9. Into this place no good, no righteous man will ever enter. This place is prepared of old, but prepared for the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, and 'is the second death.'

Very different is the use of the word *hades*. It is often found in the Septuagint translation of the Old Testament. Jacob said, 'I will go down into *hades* unto my son mourning,' Gen. 37, 35. Samuel said to Saul, 'To-morrow, thou and thy son shall be with me,' 1 Sam. 28, 19. Ps. 16, 10, 'Thou wilt not leave my soul in *hades*;' which the apostle Peter applies to Christ, and adds, 'His soul was not left in *hades*.' As the soul of Christ was not left in *hades*, consequently it went there, and as the apostle is speaking of the three days that his body lay in the tomb, that was the time that his soul was in *hades*.

That *hades* does not mean hell, as it is generally translated, is plain, for Israel would not think of going to hell to find his beloved son Joseph. Israel wrestled with God and prevailed, ten years before this time, and Joseph was one who feared God; consequently, they were not in hell. Samuel, the prophet of God, was in *hades*, but not in hell. He said to the wicked Saul, 'To-morrow, thou and thy son, including affectionate Jonathan, shall be with me.' He must, then, have been somewhere, where the righteous and the wicked meet together after death, for Saul and his sons died on the field of Gilboa the next day. They did not meet at the judgment seat, for the judgment day has not yet come; they did not meet in hell, for Samuel did not go to hell, he was one who believed in the Lord; and was eminent for his piety; they did not meet in heaven, for the wicked Saul, could not enter that blessed abode; yet Saul said, 'thou shalt be with me.' They all met in *hades*.

Further, the penitent thief prayed, 'Lord, remember me, when thou comest into thy kingdom.' And Jesus said unto him 'This day shalt thou be with me in Paradise.' They both died that day, where then were they both the promise of Christ might be fulfilled. Peter says that 'his soul was not left in *hades*;' and Jesus said to Mary three days afterwards, 'Touch me not, for I have not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God,' John 20, 17. 'But go your way, tell his disciples, and Peter, that he goeth before you into Galilee, there shall ye see him, as he said unto you,' Mark 16, 7. 'The soul of Jesus had been in *hades*, he had burst its bars, and come forth; he had broken the silence of the tomb, raised his body, and was on his way to heaven. Afterwards he said to his disciples, 'Behold my hands and my feet, that it is I myself, handle me and see.' From this it appears that Jesus had not been in heaven during the three days; consequently *hades* is not heaven. He did not go to hell, *gehenna*, at all. No one can suppose that the promise of Christ to the dying penitent, could mean, thou shalt to-day be with me in hell, in unquenchable fire. This could not be, for God is just, and will send none there, but the guilty and impenitent. By consequence, the penitent malefactor did not go to hell. Then *hades* is not hell; and we have before shown that it is not heaven. Therefore, *hades* is an intermediate state, and is incorrectly translated hell. And as we have not a word in our language which conveys the precise idea, the word should have been retained, rather than, have confounded it with another, whose meaning is so widely different.

All mankind, except those who were translated, go to *hades*, and remain till the resurrection. 'Lazarus died, and was carried by angels into Abraham's bosom.' The rich man also died and was buried, and in *hades* he lifted up his eyes, being in torment, and seeing Abraham afar off, and Lazarus in his bosom. 'The rich man saw and knew Lazarus. He spoke to Abraham. Abraham heard and answered. They conversed together, and conversed about the living brethren. So it was before the final judgment; for then there will be no living ones who may hear Moses and the prophets, and thus escape further punishment. The conversation held between the rich man and Lazarus, shows that they could not have been so far apart as heaven and hell. The rich man was known as in *hades*, Christ and many good men went to *hades*, and Abraham among them, so they were both in *hades*, and held their conversation there. Though it is said, he saw Abraham afar off, yet it was not beyond speaking distance. It was a moral, rather than a literal, distance. It shows that change or relief are alike impossible. Any mitigation, however small, even a drop of water to cool the tongue is impossible. Let not the wicked hope for compassion, even from a father, in that world. Rather, let them improve the present hour. They have the Gospel, let them hear the words of the Son of God and live. Thus have we proved that the righteous and the wicked both go into *hades*. All, then, will make it their abode. We know of an exception except those who were translated, and never died.

In *hades* the righteous are completely happy, as is evident from the language of Paul. 'For me to live is Christ, and to die is gain. For I am in a strait betwixt two, having a desire to depart, and be with Christ; which is far better,' Phil. 1, 21, 23. 'We are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord,' 2 Cor. 5, 6, 8. 'Again, I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them,' Rev. 14, 13. From these passages we are au-

thorized to suppose that the righteous are happy in *hades*. They have laid aside the veil which prevented their seeing God; they behold him face to face; they are cleansed from their sin, and every evil; they enjoy the presence and approbation of their Lord. They are beyond the reach of doubt, or the possibility of falling, as certainly as if they had already entered the pearly gates, and taken possession of the mansions which Jesus went to prepare. In a word, they are with God. And knowing that it is his will that they should remain there awhile, they are perfectly reconciled to it, and wait patiently, looking for their redemption. In *hades*, the righteous can adopt the language of a pious man, when he was on earth: 'All the days of my appointed time will I wait till my change come.'

On the other hand, the wicked are miserable in *hades*. The case of the rich man, Luke 16, 23, 24, 25, is sufficient proof of this. The prophet long before had asserted, Isa. 57, 20, 21, this general principle. 'The wicked are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.' *Hades* then will not afford them a place of rest and peace. They are cut off from hope: their day of probation being ended. Their sin and guilt are on them, and no deliverer near. They see God, but he is a consuming fire; they hear his voice, but it fills them with terror. They experience the pangs of remorse. They look back on a life of rebellion against God; they look forward, and see nought but blackness, darkness, and despair. They look up, and behold a holy, just and angry God, whose eyes are as a flame of fire; they look down, and the bottomless gulf, burning with fire and brimstone yawns wide to receive them. There is no hope, no possibility of escape. 'O wretched state of dark despair,' and yet more severe pangs await them—more awful punishment is constantly foreboded.

The impossibility of pardon is what constitutes the great, impassable gulf between the rich man, and Abraham. Then the cloud, in which the infidel has enveloped himself, is dispelled. The uncertainty which he supposed hung around the future state is removed. The wrath of God lies heavy on his soul. In such a state, well might one exclaim, 'I am tormented in this flame.' Even in this world, the wicked man, sometimes, has such a fearful looking for of judgment, and fiery indignation which shall devour the adversaries,' as to say, 'I wish I had never been born.'

This idea accords with the expressions, 'Then will he say to them on the left hand,' intimating the act as future, and to take place on the judgment day, rather than the continuance of what had already taken place, or repeating what had been done before. Besides, 'The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day,' Jude 6.

Some object, and say, that it is a great while to wait for the promised reward. But Abraham waited long after the promise was given before Isaac was born; much longer, before his posterity took possession of the land. The Jews waited long for the Messiah. The Church has waited long for the coming of the Son of Man, even so long that the scoffer has said, 'Where is the promise of his coming?' For since the fathers fell asleep, all things continue as they were from the beginning of the creation. Yet the delay does not cause the Christian to doubt its truth, or to murmur that he is so long denied this glorious sight, but he firmly believes, that the Lord is not slack concerning his promises, as some men count slackness, but the day of the Lord will come as a thief in the night, 2 Pet. 3, 4, 10. Righteous souls in *hades* know this; and though they may desire the full glories of heaven, and may say, 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?' they might hear this quieting word, 'rest (wait) yet a little season, their fellow-servants, and brethren shall be fulfilled,' that is, all brought in. This will be enough. With perfect resignation they will say respecting their stay in *hades*, as Job said respecting his life, 'All the days of my appointed time will I wait, till my change (dissolution) come.'

We may then conclude that there is as much willingness in Abraham, and all the righteous, to remain in *hades* so long as God pleases; as there was in that patriarch to remain on earth for the period of one hundred and seventy-five years. There he is cheered with the presence and joy of his Lord; and is daily receiving those who are finishing their course, joining the happy throng, and joining in the sweet, melodious strains; 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory.'

What we have said will lead us to understand the promises of the Saviour to the penitent thief. This promise, as we have seen, was fulfilled in *hades*, for that is the place where Jesus was. Paradise is a Persian word, and which originally meant a garden. And as gardens are frequently places of pleasure, the word, at length, came to signify a place of pleasure, or happiness. This is the meaning of the word, whether allusion be made to a place on earth, in *hades*, or in heaven. So when the prayer was offered, 'Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in paradise,' that is, in happiness: to-day shalt thou enjoy happiness with me. He was crucified with Jesus, and died the same day; and as Jesus went to *hades*, so did he, and was there with the Lord.

With this sentiment agrees the doctrine of the judgment. 'God has appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained,' Acts 17, 31. 'In the day when God shall judge the secrets of men, according to my gospel,' Rom. 2, 16. 'When the Son of man shall come in his glory, then shall

he sit upon the throne of glory, and all they that have laid aside their garments, and are dressed in white, shall stand with him. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father,' Mat. 13, 30, 43. 'And I saw a great white throne, and him that sat on it, and I saw the dead, small and great, stand before God, Rev. 20, 11. From these passages it appears that the final judgment will be at the end of the world, when 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat.' Then 'the Son of man will come in the clouds of heaven; and the trumpet shall sound.' 'All that are in their graves shall hear his voice, and come forth.' 'Death and *hades* shall deliver up their dead which are in them,' the grave will restore the body, and *hades* will deliver up the soul; they will be again united. 'The books will be opened; and another book will be opened, which is the book of life; and the dead will be judged out of those things which are written in the books.' 'Then will he say to them on his right hand, Come ye blessed of my Father, inherit the kingdom;—and to those on the left hand, Depart, into everlasting fire.'

None will come out of hell (*gehenna*) nor any out of heaven to be judged. Holy angels will come from heaven to attend on a great Judge, not themselves to be judged. Then will Satan and his angels be 'cast into the lake of fire,' and the righteous will be received into everlasting habitations. Then will those 'who have come out of great tribulation,' sit down in 'the mansions prepared for them.' 'Then will

'Satan and angels join in concert, Sing the praises of the Lamb.'

For the Baptist.
ORDINATION.

At the call of the Grant's Creek Baptist Church, in Tuscaloosa county, a council of Ministers, consisting of Wm. Hood, John A. Hodges and Basil Manly, assembled to consider the propriety of Ordaining brother John C. Foster, and Eldred B. Teague, Licentiates of said Church, to the work of the Gospel Ministry. The counsel being satisfied, on examination, of the propriety of ordination, attended to it in the following manner, viz: B. Manly propounded the usual questions to the Church and to the candidates; Wm. Hood made the ordinary prayer; B. Manly gave the charge, and presented to each a Bible, and John A. Hodges gave the right hand of fellowship.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, March 9, 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.

MOST AWFUL CATASTROPHE.

From the National Intelligencer of the 29th ult. we learn, that one of the large guns on board the steam vessel of *Washington*, exploded, while there was a company of some four hundred invited guests on board, including the President of the United States, the Heads of Departments, many Members of Congress, &c, and instantly killed Mr. URSINI, Secretary of State, Mr. GILMER, just made Secretary of War, Commodore KENNON, a gallant Naval officer, VIRGIL MAXCY, Mr. GARDNER, of New York, and several others. It is reported, that Capt. STOCKTON, Commander of the *Princeton*, is since dead. Col. BENTON of the Senate is injured. Seventeen seamen were badly wounded.

The ladies on board, were not near the gun, at the moment, and escaped without injury. But what a scene of horror, for them to look upon! Wives, daughters, sisters, were there to be unsheltered with anguish, as they gazed on the mangled remains of husbands, fathers, brothers. Words fail us.

FORTUNATE. The bequest to HENRY CLAY, by the late Senator Porter, of Louisiana, is said to be between \$50,000 and \$60,000. Had it not been for this good fortune, it is understood Ashland would have been sold under the hammer, the distinguished proprietor having become greatly involved through a son-in-law.

DEATH FROM DISSECTION.—A promising young physician in Boston recently attended a post mortem examination of a woman who died of puerperal fever, and received the infection into his system through a finger nail on one finger, which produced a speedy and most distressing death. He was a member of the Harvard St. Baptist Church, and died hoping through Christ alone for salvation.

THE WEATHER.—In England, the winter has been unusually mild. Boys were bathing in the rivets on Christmas day, and flowers are everywhere abundant.

With surprise and grief, we learn from the Baptist Advocate, that this institution has recently been assailed in a most extraordinary, unchristian, and dishonorable manner.

To protect its interests, the Society has followed the example of other kindred associations, and applied to the Legislature of New York for a charter. Pending this application at Albany, sundry miscommunications were written and printed, have been sent from New York daily to the members of the Legislature, attributing various faults to the Society, and charging its projectors and supporters with unworthy views and purposes.

A circular issued by the American Bible Society, about four years ago, presenting an entirely erroneous view of the facts and principles involved in the separation between the Baptists and Pedo-Baptists in the Bible cause, has been reprinted, and sent to the members of the Legislature, in great numbers, to prevent the American and Foreign Bible Society from obtaining a charter.

And, incredible as it may seem, an Agent of the American Bible Society is on the ground, at Albany, actively laboring to prevent the obtaining of the act of incorporation!

Now, that the whole matter may be properly understood, let us glance at the circumstances which led to the formation of the A. & F. B. Society.

The Baptist Missions in India were commenced in 1793, and translations of the gospels were made immediately, *Sanskrit* being translated by a word that means *immerse*. The British and Foreign Bible Society was founded in 1804. The Baptist missionaries were invited to co-operate, and their versions were circulated by the British and Foreign Society, said Society knowing that *Sanskrit* and its cognates were translated, not transferred.

In 1816, the American Bible Society was formed, and the Baptists in the United States were invited to co-operate, being assured, that its only object was, 'the dissemination of the Scriptures in the received versions where they exist, and in the most faithful, where they may be required.' The Baptists did become active friends and liberal contributors to the Society, and the Society granted some thousands of dollars, to assist the Baptist missionaries in circulating their versions, said Society knowing that *Sanskrit* was invariably translated.

Even as late as 1835, seven thousand dollars were granted for the Baptist versions. And during this period, (from the formation of the American Bible Society to 1835), not only had various grants of funds been made, but the Managers had often spoken, in their Annual Reports, in terms of high commendation, of those same Baptist translators. The Fifth Report, 1821, speaks of them as 'those excellent men' who have been twenty-six years engaged in 'translating the Scriptures into the languages of India.' In the same Report, mention is made of the Society's presenting to Carey, Marshman, and Ward, 'copies of the best edition of the Bible published by the American Bible Society, as an expression of their esteem, and of their high appreciation of the long and successful exertions of these servants of God, in translating and diffusing the Holy Scriptures.' The Fourteenth Report, 1839, refers to twelve hundred dollars given to Judson and his associates in Burma, 'for the purpose of publishing the Scriptures in the Burman Empire.' The Report for 1833 contains a similar reference.

From the above it appears, that for nearly twenty years the American Bible Society had assisted in circulating versions of the Bible, made by Baptist missionaries, and having *Sanskrit* translated, *immerse*. But in 1835, the Managers pass a resolution, 'to encourage only such versions as conform in the principle of their translation to the common English version.' Thus by one single blow, they cut off Carey and Marshman, and Judson, 'those excellent men,' from all assistance in the further circulation of the word of God among the perishing heathen! Thus they drive from the support of the Society, a denomination embracing seven hundred thousand communicants, and three or four millions of adherents.

But let us look more closely into the history of these extraordinary transactions. The facts which led to the action of the American Bible Society are these. The Pedo-Baptist missionaries in India found that Baptist views were spreading too rapidly among the converted heathen, and in order to check them, requested the Calcutta Auxiliary, and the British and Foreign Bible Society, not to aid the Baptists any more in distributing the versions having the whole Scriptures translated. These Societies complied with the request. The English Baptist missionaries being thus refused assistance from their own Societies, applied to the American Bible Society for help. This help was refused, and the resolution above referred to was adopted.

In view of these statements, who is to be blamed for the formation of the American and Foreign Bible Society? Certainly not the Baptists. They were rudely driven from the American Society, and forced to establish a new organization, or leave their missionaries unaided, and the heathen to perish in darkness.

But it may be asked, why do not the Baptist missionaries transfer the word *Sanskrit* and its cognates, as is done in our version, and not translate it? We reply, is not every translator of the Book of God, bound carefully to seek out the meaning of the inspired writers, and when that meaning is, in his judgment,

fully ascertained, by not under the sacred obligation, to express it, according to the best of his ability? If, then, after the most attentive and prayerful examination, he finds the word in question to mean, *immerse*, shall he dare refuse so to render it? By so doing, he would expose himself to the charge denounced against those who take away from the words of the book of God.

Let us contrast now, the principles on which the American Bible Society requires all receiving aid from its funds to proceed, with those prescribed by the American Baptist Board of Missions to their missionaries. As we have already seen, the Managers of the former resolved, 'That in appropriating money for the translating, printing, or distributing the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principle of their translation to the common English version.'

How different the following, by the Baptist Board.

'Resolved, That the Board feel it to be their duty to adopt all prudent measures to give to the heathen the pure Word of God in their own languages; and to furnish their missionaries with all the means in their power, to make their translations as exact a representation of the mind of the Holy Spirit, as may be possible.'

'Resolved, That all the missionaries of the Board, who are, or who shall be, engaged in translating the Scriptures, be instructed to endeavor, by earnest prayer and diligent study, to ascertain the precise meaning of the original text; to express that meaning as exactly as the nature of the languages, into which they shall translate the Bible, will permit, and to transfer no words, which are capable of being literally translated.'

Now, we ask any candid man to say, which of the above is the right principle? The American Bible Society says to its translators, 'Make the English version your standard, and bring all versions to conform to that;' the Baptist Board says, 'Make your translations as exact a representation of the mind of the Holy Spirit, as possible;' 'by earnest prayer and diligent study, endeavor to ascertain the precise meaning of the original text.' Let your translations conform, not to the English version, or to any other human production, but to the meaning of the original Hebrew and Greek, and to the mind of the Spirit. And because the Baptists in the United States will not give up this principle, and adopt the former erroneous, Anti-Protestant, and unscriptural principle, they are cast off, treated with obloquy and contempt, stigmatized as sectarian bigots, who refuse to unite with the liberal and intelligent in circulating the Scriptures! Yes, more, to prevent the Baptists from successful efforts, in their labors to multiply copies of the pure Word of God among the heathen, the agents and friends of the American Bible Society send anonymous slanderous publications to the Legislature of New York, print an extra edition of a pamphlet abounding in misrepresentations of facts, motives, and purposes, and go themselves to Albany, and labor with impious zeal in the unholy work!!!

We confess we are astonished beyond measure, at such a state of things. We contemplate the course pursued by these mistaken men, with profound grief, with sincere pity. May God forgive them, and give them a better mind.

THE WORTH OF THE SOUL.

'Ye are bought with a price.' But what was the price paid for our redemption? Go, explore the deep, unfathomed caves of ocean, and bring up the buried treasures over which the dark sea hath rolled its waves for six thousand years; go garner up in one vast storehouse, all the riches of all the mines of silver and of gold, which the avarice and the enterprise of men have ever opened to the light; change every glittering dew-drop on the earth's surface into a gem of purest ray serene; convert into radiant pearls all the drops that form the waters of the great deep; transform all the grains of sand that enter into the structure of the great globe itself into sparkling diamonds; stop the planets in their courses and pluck the stars from their spheres; nay, go up before the throne of God, take from the angels their harps of gold and transmute them into heaven's own coin; with the velocity of lightning, fly through the shining ranks of the myriads of worshippers who prostrate themselves before the Lord of Hosts; tear from their brows their golden crowns; rob the treasures of heaven of all their wealth, and bring together the aggregate of the riches, and glory, and magnificence of all the worlds the Creator has made, and you cannot supply the purchase money necessary for the redemption of a single immortal soul! 'Ye are bought with a price.' Yes, and here is the price stated: 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.'

Is CORONA.—The 21st Rule has been rescinded. Mr. Dellett of this State is said to have made a very eloquent speech against the proposition to rescind. He treated the Abolitionists, and particularly Mr. Adams, with great severity.

THE EXT.—The Millerites now profess to expect the end of all things to occur on Thursday week next, the 21st inst.

ABOLITIONIST AND FOREIGN MISSIONS.

The Provisional Committee of the American Baptist Anti-Slavery Convention have issued a Circular addressed to the Anti-Slavery Agents in the United States, the special object of which is to elicit the views of those to whom it is addressed, in relation to the course to be pursued at the meeting of the Triennial Convention, in Philadelphia, September next. They ask, what shall be demanded of the Convention, in order that Abolitionists may continue in connection with it? And while the Committee profess to inquire for information, they suggest, as their own 'decided impression,' that all connection with slaveholders, which implies fellowship with them, is incompatible with our fidelity to God and man. 'Such fellowship, they continue, is implied in all co-operation with slaveholders, in conducting the great religious enterprises of the day. There are three ways, they say, in which their feelings can be satisfied. 'Either, 1. By slaveholders retiring from the Convention, or 2. By a mutual separation and a division of funds and missionaries, allowing the South to take all those who may prefer their pathway, or 3. By a change in the Constitution of the Convention, which shall make freedom from the sin of oppression one of the essential qualifications for membership.'

From these statements, it is plain, that our Abolition brethren are disposed to be frank and decided in their avowal of hostility. They are for open war, war to the knife. We are sorry to see this rugnacity, but we say, if the separation they will have, *let it come*—the sooner, the better. But we opine, it will not be exactly such a division as the Abolitionists anticipate. They propose to satisfy their feelings by effecting a schism in one of three ways: First, they hope the Southern brethren will voluntarily withdraw from the Convention. We hope they will never do this. They have as good a claim to a place in the Convention as the most zealous Abolitionists, and ever invoked curses upon them. It is their duty, their privilege, their right to aid in carrying out the great and glorious objects for which this body was organized, and we trust the Churches of the South will not timidly 'retire from the Convention.' In the second place, the Abolitionists modestly propose a 'division of funds and missionaries.' In this we reply, the project is impracticable, or if practicable, is inexpedient, and we cannot accede to it. Let us not be willing parties to a plan which would cripple the energies of the denomination, sow dissension at home, and greatly retard the progress of the gospel in heathen lands. If our Abolition brethren, in their superabundant zeal, their excessive sensitivity, are determined to divide and conquer, on their own heads let the responsibility rest. But it is proposed, in the third place, by a change in the Constitution of the Triennial Convention, to expel all slaveholding brethren from their seats! This would indeed be a summary method of disposing of the difficulties under which our good brethren appear to labor, and would be an appropriate manifestation of the Abolition spirit, which says, 'Stand aside! I am holier than thou. But the exclusion of Southern members, we are confident cannot be effected. The fact is, the number of Abolitionists desiring a separate organization, is very small. Opposed as they may be to the system of slavery, the vast majority of our Churches at the North are unwilling to leave the responsibilities connected with the subject, to the slaveholders themselves, on whom God himself has imposed it. They are by no means prepared to drive from their charity and their affections, hundreds of devotedly pious men, and shake off the dust from their feet against them, as publicans and heathen! There were many slaveholders in the Churches, in the times of the Apostles, who did not the non-slaveholding members excommunicate them! Why was Paul willing to receive contributions from these slaveholders, and carry the funds to the relief of suffering brethren?

There is one way in which the feelings of these worthy brethren 'can be satisfied,' besides the three named above. If they are so sincerely horrified at the idea of remaining in fellowship with the Southern Churches, 'in conducting the great religious enterprises of the denomination,' let them withdraw themselves from the Convention. This will be the readiest, simplest, most peaceful mode of extricating themselves from a position, which seems to be so distressing to them. If they can labor side by side with us, in the Master's vineyard, we shall be happy to have their company; but if they are troubled at the awkward manner in which we handle our implements, or persecute our labor, let them go to some other part of the field, and cultivate it according to their own notions. So long as we enjoy the evident approbation of the Lord of the vineyard, we are determined to toil, in our humble way, even till He come to take account of his servants.

FIAT.—The Baptist Meeting House in Troy, Michigan, was destroyed by fire on the 7th ult. It was a large and handsome edifice.

DEACON JACOB W. BREWER, who lately departed this life at Sackett's Harbor, N. Y. has left a legacy of \$4000 to the Foreign Missionary Society; \$5000 to the Home Missionary Society; \$300 to the Parsonage House, and \$300 for purchasing books for the Sabbath School of the parish with which he was connected.

Poetical Department.

THE BAPTIZED.

BY REV. S. D. WINSLOW.

'Tis done—the solemn vow is said
That breaks the spell of earth;
To me its pleasures all are dead,
But oh! 'tis nothing worth.
'Tis true that for a little time
Thy charm and pleasure the eye,
But from that path we never can climb
To yonder glowing sky.

'Tis done! and mortal may not now
That binding vow repeat;
The cross is signed upon my brow,
And that is heaven's seal.
This sealed me for the Holy One;
'Tis written, too, within;
Henceforth I am his Champion
Against a world of sin.

'Tis done! but I would not revoke
The vows I utter'd then;
It may not be—the words I spoke
Were heard by God and men.
It must not be—I could not turn
To worldly joys again;
It cannot be—'tis now I share
The gifts of Pleasure's train.

'Tis done! before my Saviour God
I've sworn from sin to flee,
And till I rest beneath the sod,
Those vows remain on me.
And if a mother could but hear,
With joy it would overwhelm;
I almost think she might appear
To strengthen me in them.

'Tis done! I must forever rest
From vanity and pride;
'Tis done, and I have now confessed
The Lamb, my God, who died;
Who died for the poor guilty world,
That we might die no more.
'Tis done, life's stormy sails unfurl'd
May reach the heavenly shore.

'Tis done—oh Saviour, grant that I
May keep this solemn vow;
Oh! turn that mercy beaming eye
To radiate my brow!

'Tis done! that awful vow is mine—
Man may not break that spell;
Oh Saviour! I am only thine—
Earth's pleasures—fare ye well!

[Banner of the Cross.]

Youth's Department.

THE BEAUTIFUL GARMENT.

BY MRS. H. C. KNIGHT.

'Oh, grandmother! see my beautiful dress,'
exclaimed a gaily attired little girl, skipping
into her grandmother's bed-room, 'see how
it sets, and how becoming it is.'

She walked to and fro before her grand-
mother, and turned around this side and
that side.

'Very pretty,' said her grandmother, faintly
smiling; 'but it is not what I should choose
for you.'

'Oh, father says pink is so becoming to my
complexion; what color should you choose,
grandmother?' and the little girl fingered
the pink trimmings on her pink robe as if no
trimmings equalled hers.

'White; pure, shining white.'
'Mother says I tear white dresses so, I do
not deserve to have one,' answered the little
girl.

'This will never tear.'
'Oh, grandmother, think how awfully I
look in my out-grown white dress!'—and the
little child seemed to shrink from the very
thought of another white dress.

'This you could never out-grow.'
'Always fit me! why grandmother, you
don't mean so!'

'Yes, my little girl, it will always fit you.'
'Now, grandmother, you are making fun;
and yet the little girl looked into her grand-
mother's face, and saw that it looked mild
and serious as it ever did.

'Could I burn it?' asked the little ques-
tioner, for she remembered on a cold win-
ter's day what a hole the hot stove made in
her new plaid dress.

'No fire can burn it!' answered the grand-
mother.

'Nor sun fade it?'
'No, neither can the rain wet it.'

'Oh, grandmother, I know now, it's made
of asbestos; you mean an asbestos dress!'—
and she leaned upon her grandmother's knee
looking eagerly into her face. Perhaps all
children know that asbestos is a mineral that
can be made into threads, and wove into
garments which heat cannot consume.

The grandmother shook her head.
'If it's such a beautiful white, I should
soil it very easily, I suppose.'

'Yes, you would easily soil it; even a
thought, a wrong thought would sully its
delicacy.'

'Oh, grandmother, said the little girl,
looking very incredulously upward, 'how
funny! I should be afraid to wear it.'

'And it will shield you from harm.'
'I should like that—is it so very strong,
then?'

'So strong my little girl would never wear
it out; and then it becomes more beautiful
the longer you keep it, if you keep it care-
fully,' said the good lady.

'How careful Nancy would have to be in
washing it!' exclaimed the child.

'I do not think it will ever need washing.'
'Oh, grandmother! well, will it be becom-
ing? shall I look pretty in it?' asked the little
girl, eagerly.

'You could wear nothing so beautiful.—
It has some very precious ornaments, a great
deal of handwork and more costly than your
gold chain, or your coral necklace.' The
eyes of the child danced with delight.

'Are they always worn with it?'
'Yes, always; you should never lay them
aside, for fear of losing them.'

'Why, I never saw such a dress,' and she
looked thoughtfully. 'Where can I buy one?'

'There is one already bought for you, my
child.'

'Oh!' and she looked surprised, 'oh I
am so glad who did buy it for me.'

'Your best friend.'

'You, grandmother, did you buy it? How
very, very good of you!' said she, earnestly
regarding her grandmother's face.

'No, it was not I—a better friend than I;
and she spoke solemnly.

'Oh, you mean something, grandmother,'
said the child; 'please tell me what you do
mean. What is this dress so wonderful? I
am sure I want one.'

'This dress so wonderful, is the garment
of salvation. It was bought by Jesus Christ,
at a great price, even his life; its ornaments
are a meek and quiet spirit. Will my dear
little girl wear this beautiful garment? The
sweet and solemn earnestness of the lady
touched the heart of the child.

'I wish I could,' breathed the little one, her
head bowed low.

'Then would you have a wardrobe for
eternity, my Mary, fitting you for the com-
pany of the heavenly hosts of the upper world;
where the redeemed are hymning their songs
of praise; and the grandmother pressed the
little child to her bosom, and breathed over her
the prayer of love. Who will not wear this
beautiful garment? Who will get ready his
wardrobe for eternity?'

LITTLE GEORGE AND HIS BIBLE.

When George was about four years and a
half old God gave him a little sister. He
loved her very much. He could not be per-
suaded to part with her; and often wept
when any one asked him to do so.

But one day, when a lady called and said
to him, 'George, what will you take for the
baby?' George answered, 'I will take a
pretty Bible.'

The lady then said, 'May I take the baby
home, and give you a Bible?'

He said, 'Yes, one that has my prayers
in it; perhaps meaning one to use at family
worship; but the tears in his eyes showed
how hard it was for him to take the exchange.

A few days after George was at the house
of this lady, and she asked him again about
the exchange. He gave the same answer;
but when he returned home, and said, weep-
ing, 'I want the baby, and I want a Bible
too.'

His mother told him he should have a
Bible, without selling his little sister to buy
one. And in a few days George was very
happy with his little sister, and a nice new
Bible of his own.

Now, dear children, how much would you
give for a Bible? Suppose some person
should offer to give you what you most de-
sired? What do you think would first come
into your mind? Would it be a new hat, a
new dress, or some pretty toys? or would
you choose a Bible? How much would you
give for a book from heaven, that would tell
you how you might be happy while you live,
and go to heaven when you die, and be hap-
py forever? Would not such a book as
this be worth more than all the toys and nice
clothes you can get? Most certainly it would.
Such a book is the Bible.

Now, dear children, seek to obtain each
one of you a Bible. Read it carefully, and
pray to God to teach you what it means, and
to help you to do what it commands; then
you will be happier than if you had all the
gold and silver which the world contains.—
Floerel.

THE PRAYING BOY.

Do you see that lad on his knees beside
his bed? He is praying. Do you know
what it is to pray?

If a little boy should kneel down and say
over a form of words while he is thinking of
something else, would that be prayer? No;
that would only be mockery of prayer—a
silly repetition of words, of no avail with
God or man.

If a boy should feel mad in his heart, and
then kneel down and say over the word of a
prayer, would he be praying? No; for while
his heart is angry he cannot talk with God.

A child, prays when he talks with God in
his mind. When he thinks and feels what
he is about. When he really wants God to
bless him and then humbly tells him so, then
he prays.

Very little children can pray. If they
can't use fine words, God don't mind that;
if they want to be blessed he will bless them.
He sees the 'think' which is in a child, and
is ever ready to hear and understand its most
broken cries.

Children, do you pray? Do you kneel
down, morning and night, and pray to Jesus
Christ? If you do, God will certainly bless
you. If you do not, you ought to begin at
once, for God loves praying children.—*S. S. Messenger.*

CHILD AT PRAYER.

Returning home one evening, I noticed a
light in the window of a small house; and
when I came up to it, I saw a little child in
his night clothes, kneeling on his mother's
lap, holding up his little hands, and saying
his prayers. I stood for a moment; it was
a pretty sight, and gave much peace to my
mind. I remembered that it was not the full-
grown and the aged alone, but also to the
youngest child, that the Lord of life and
glory has promised, 'Ask, and it shall be
given unto you; seek, and ye shall find;
knock, and it shall be opened unto you.'

From the Christian Lector.

Parental responsibilities is a phrase which
has been repeated until it has become trite,
and yet with how few is this responsibility
an abiding consciousness! How few are
alive to the fact that characters are formed
and destinies are fixed at home! Here,
from very infancy, we are under saving or
destroying influences. Neglect is followed
with results as decided as attention. Parents
—whether they know it or not—whether
they will it or not—be training their chil-
dren for a life of virtue or a life of vice—
for heaven or for hell! Their example—
their piety or want of piety—their conver-
sation—their temper and conduct, as well as
their teachings and admonitions, are produc-
ing effects. The history of every man furnishes
proofs more or less striking, of this fact.—
The biographies of good men abound with
this kind of testimony. It is stated as a

reason for the rare excellence and great
achievements of Matthew Henry, that 'his
mother looked well to her household, and
taught them the ways of God himself.' The
biographer of Richard Hooker remarks—

'His mother laid the foundation of his future
happiness, by instilling into his soul the seeds
of piety, and this both by example and by
precept.' The moral and religious charac-
ter of the late President of the United States,
William Henry Harrison, which, all will al-
low, gave increased lustre to his fame and
greatly heightened the regard cherished for
his memory, was traced to parental influence.

He said himself, that he could never forget
the prayers his mother offered with him and
for him in his early childhood.—Said one,
who for a long time was a decided and emi-
nent infidel—'There was but one argument
in favor of Christianity, which I did not deem
myself able to confute. I could repel every
other attack upon my infidel principles, but
that.' And what was it? The pious ex-
ample and prayers of a believing mother.—
'There was something in them,' said he,
'which I never could gainsay or resist, and
but for them I had been an infidel still.'—
'When I was a little child,' said a man ven-
erable for years and wisdom, 'my mother
used to bid me kneel down beside her and
place her hand upon my head, while she
prayed. Ere I was old enough to know her
worth, she died, and I was left too much to
my own guidance. Like others I was often
inclined to evil passions, but often felt my-
self checked, and as it were, drawn back by
a soft hand upon my head. When a young
man, I travelled in foreign lands, I was ex-
posed to many temptations; but when I
would have yielded, that same hand was upon
my head, and I was saved. I seemed to feel
its pressure as in the days of my happy in-
fancy, and sometimes there came with it a
voice in my heart—a voice that must be
obeyed; 'O, do not thus wickedness, my
son, nor sin against thy God.'

These are a few of the thousands of instan-
ces which might be gathered, illustrating the
moral power and the permanent influence of
early and domestic associations. And, per-
haps, there never was a period when circum-
stances combined to give such importance to
the influence of home, as the present.

The young were never exposed to greater
temptations from the world without. The
publications of a reckless press, the fascina-
tions of fashionable life, the popularity of
those religious creeds which teach the fearful
falsehood that a spiritual regeneration is
unnecessary—these are some of the influen-
ces that require to be counteracted in the
family. In many instances, also, they are
not; and the result is that the authority and
affections of home are disregarded, the morals
of private character are corrupted, and the
soul is left to be ruined by temptation and
sin.

Christians should therefore do all in their
power to render their homes lovely—lovely
for virtue, piety and peace. We admire the
language of one of our contemporaries.—
He says: 'To the Christian home must we
look for our chief defence against the evils
which assail us. If these circles of affection
can be preserved in their purity, we have
reason to hope for our country and the world.
Here the parent and the pastor co-operate,
and society is moulded by these gentle and
congenial influences, which, constant as the
year, are diffused into its primary formations.'

But the most important reliance of the
pious members of a family is prayer.—
Among the facts which illustrate the power
of prayer, the most striking on record are
drawn from the domestic circle. The fol-
lowing cannot fail to leave their impression
on the Christian reader.

'I was blessed with a mother,' says Mr.
Ward, the excellent missionary to India,
'who frequently took my sister and me aside
to pray with us; and often have I heard her
pray with such earnestness, mingling her tears
with her petitions, and throwing so much of
the feelings of the mother into her prayers,
that, young as I was, it went to my very
heart.' He adds: 'I was lately informed by
a pious and able minister, that one even-
ing when the first permanent religious im-
pressions were made on his mind, his pious
mother was detained at home. But she spent
the time devoted to public worship in secret
prayer for the salvation of her son; and so
 fervent did she become in these intercessions,
that, like our Lord in Gethsemane, she fell
on her face, and remained in fervent suppli-
cation till the services had nearly closed.—
Her son, brought under the deepest impres-
sions by the sermon of his father, went into
a field after the service, and there prayed most
 fervently for himself. When he came home,
the mother looked at her son with a manifest
concern, anxious to discover whether her
prayers had been heard, and whether her
son had commenced the all-important inquiry,
'What shall I do to be saved?' In a
few days the son acknowledged himself to be
the subject of impressions of which none
need be ashamed; impressions which lay the
foundation of all excellence of character
here, and of all blessedness hereafter.'

'Two daughters of an irreligious father,
while away from their home, embraced reli-
gion. Soon after their return home, they
were anxious to establish family worship.—
They affectionately requested their father to
commence that duty. He replied that he saw
no use in it. He had lived very well more
than fifty years without prayer, and he could
not be burdened with it now. They then
asked permission to pray with the family
themselves. Not thinking they would have
confidence to do it, he assented to the propo-
sition. The duties of the day being ended,
and the hour for retiring to rest having
arrived, the sisters drew forward the stand,
placed on it the Bible—one read a chapter—
they both knelt—the other engaged in
prayer. The father stood, and while the
humble, fervent prayer of his daughter was
ascending on devotion's wings to heaven, his
knees began to tremble, his nerves, which had
been gathering strength for half a century,
could no longer support him—he also knelt,
and then became prostrate on the floor.

God heard their prayer, and directed their
father's weeping eyes, (which had never shed
tears of penitence before) to the Lamb of
God which taketh away the sins of the world.'

FIDELITY TO GOD REWARDED.

The Prince of Wales, upon visiting Ire-
land, so timed his voyage as to reach Dublin
on a Saturday. His arrival was not unex-
pected to the populace, and every arrange-
ment had been made for his proper reception
in the capital of the Emerald Isle. It grati-
fying to the people, his *entree* was anything
but pleasant to the church, the dignitaries of
which were totally unprepared to preach be-
fore his Majesty on the following day. The
Prince made known his intention of attend-
ing the services of the Lord Bishop, who
politely returned his answer, 'a sudden in-
disposition.' Others, lower down in the Es-
tablishment, as readily, and it is thought, as
cheerfully, declined the royal invitation.—
At last, a humble curate tendered his services,
which were graciously accepted. He took for
his text, 'Ye must be born again,' etc. After
an earnest statement of the reasons for the
necessity of a new birth, as insisted upon
by our Saviour, he turned to the Prince, and
with thrilling effect exclaimed, 'And you,
your Majesty, unless you become the willing
subject of the Prince of Peace, you cannot
enter the kingdom of heaven!' With these
words, the faithful sovereign of a heavenly
King closed as effective a discourse as per-
haps was ever heard. The Prince returned,
without pagenantry, from the chapel to his
residence. This affair subsided, and nothing
more was thought of Prince or curate, in
this connection, until a few years after, when
the Bishop of Dublin died. The Prince,
then King, I believe, was interceded with in be-
half of an eminent divine, for the vacant
Bishopric.

'Tut, tut, tut!' said his Majesty, 'where
is that faithful curate that preached before me
when I visited Ireland!'

'Oh please your Majesty, he will not an-
swer for so high a department in the Church.'

'Tut, tut! He will answer! He shall
answer! He is the only man amongst you
all, that ever dared to look me in the face,
and say, 'And you, your Majesty, must like-
wise repent, or you cannot enter the kingdom
of God.'

From the Christian Index.

TO THE MINISTRY.—No. IV.

Reverend Brethren,—To aid the effect of
your ministry it is necessary that you shall be
especially careful in relation to your general
demeanor.

Maintain, sedulously, in all your inter-
course with society, the serene and dignified
gravity which becomes ministers, with the
lofty and polished bearing of gentlemen.—
Destroy not the impressions you have made
by your labors in the pulpit, by lightness in
your manner, and vain and frivolous conver-
sation. I need not say to you that this is often
done. Have we not all frequently seen and
lamented such results? How true, in its ap-
plication to the clergy, is the remark of the
Mantuan bard:

'Facilis descensus avernæ.'

With the Churches, in all your associa-
tions, be the warm advocates of higher ac-
chievements in knowledge, spirituality, and
usefulness. The standard of both christian
and ministerial attainment among us is far too
low. We have been too long satisfied that
it should so remain. But we cannot, we
must not, longer close our eyes to the inju-
rious consequences. They are painfully felt
in the decline of truth, in the tendency to
schemas of various characters; in the want,
among both ministers and people, of warm
brotherly affection, and in our consequent
general inefficiency. Upon you, my brethren,
for all this, devolves most of the responsi-
bility. 'Like priests, like people,' is the
prophet's declaration, true in all ages. Seek,
I entreat you, kindly, affectionately, and
firmly, but firmly and perseveringly, seek
the desired salutary improvement. Pro-
mote, not captiously, self-importance, and
litigation, which lead inevitably to alienation
and disunion, but, by every means in your
power, promote in the churches, fervent piety,
humility, christian courtesy, unbending or-
thodoxy, firm union, and cordial co-opera-
tion, in the great work of salvation.

In your intercourse with your brethren
in the ministry, be to all classes missionary
and anti-missionary, Calvinistic and anti-Cal-
vinistic, make no distinction whatever, par-
ticularly kind, affectionate, and conciliatory.
This course is more especially necessary to-
wards those who are in the humbler walks of
official life. There, as well as elsewhere,
you find many noble spirits, whose society
and conversation will cheer, refresh and in-
vigorize the soul. You feel that they are,
indeed, brothers, in the highest sense. But
you have been fortunate if you have not
found a few entirely different characters.—
There are ambitious and litigious men; ig-
norant in fact, but wise in their own conceits,
whose talents are circumscribed, of bitter
spirits, and repulsive manners; who are the
self-constituted judges of the orthodoxy of
all their brethren, and who, apparently in-
sensible of the criminality of schism, are per-
petually ready, upon every supposed provo-
cation, and for every seeming variety of op-
inion, to rend the body of Christ. They are
ever fomenting difficulty, and seeking to lead
off parties. Of these brethren we are ad-
monished in the inspired exhortation to 'bear
one another's burdens, and so fulfill the law
of Christ.' The conduct to be pursued in
relation to them is of easy determination.—
Act towards them, always, with the utmost
kindness, and ingenuous deference. Grati-
fy them in whatever is indifferent to the pros-
perity of the cause; exercise with reference
to their perverseness, as your master does,
'all longsuffering;' and honor them, and ad-
vance their interest, whenever, in consistency
with truth and righteousness, you may
find it in your power. Thus you will never
be overcome by evil, but you will overcome
evil with good—you will burn up in the flame
of christian love, every opposition, or ruler

its effects nugatory, and triumphantly gain
every purpose of your ministry.

A collateral topic here suggests itself; it
is of great moment, and you will allow me to
press its consideration upon your attention.
You are constantly being called upon to or-
dain candidates for the ministry. Remember,
I pray you, how deeply, and how long,
our Churches have suffered, and the cause
of truth been wounded and dishonored, by
the incompetency, and want of fidelity, of the
clergy who have been thoughtlessly thrust in-
to the pulpit. Never, I beseech you, beloved
brethren, never join in the ordination of any
man, under whatever circumstances, of whose
call, qualifications, or fitness for the office,
you have serious doubts. 'Lay hands sud-
denly on no man.'—'Not a novice, lest, be-
ing lifted up with pride, he fall into the con-
demnation of the devil.' Your responsibility,
beloved brethren, in this matter is most
fearful. A man who will not devote himself
to the work—a useless drone; of incompati-
ble spirit; who will care more for the world
than for the flock; doubtful in morals, or in
orthodoxy; an ignorant pedant; self-confi-
dent, proud, petulant, assuming.—
From such Apostles, O ye men of God,
Preserve the Church! And lay not careless hands
On skulls that cannot teach, and will not learn.

With sinners, and with inquirers, let your
intercourse be such as always to impress the
former with the excellency of religion, and to
encourage the latter in the way of holiness
and everlasting life. 'A statue upon the
house-top must be larger than life, or it will
appear to be much smaller.' So a minister
must be much more circumspect than other
men, or he will appear to be greatly less so.
Like Caesar's wife, he must be above suspi-
cion. Fail not in the matter I now submit
to your consideration, as you hope to be able
effectually

'To teach the ignorant soul, to cheer the sad;
To give the feeble strength, the hopeless hope.
To help the halting, and to lead the blind;
To warn the careless, heal the sick of heart,
Arouse the indolent, and on the proud
And obdurate offender to denounce
The wrath of God.'

In relation to the pastorship, I will barely
say that I lament most deeply that, in our
day, its tenure has become so frail. From
the frequent removal of ministers the cause
has suffered unspeakably. This relation is,
perhaps, too frequently formed with precipi-
tancy, and without mutual cordiality; and
Churches and ministers have not learned to
bear patiently, if they cannot remedy the im-
perfections of each other. The pastoral
union should not be severed for 'light and
transient causes.' Still I am constrained
to admonish you not to continue longer in
any one place than you find your labors man-
ifestly productive of advantage. But while
the association shall continue, in the dis-
charge of all its duties be scrupulously exact,
and prompt. Receive members with great
carefulness. Maintain a strict, salutary, and
scriptural discipline. Be faithful in the
pulpit and out of it. Discouragements often,
doubtless, oppress you. Toils and trials
meet you every where. What you had fondly
dreamed were roses, you often find a cluster
of thorns. Still hope beams brightly
over all. Be like your Master. Let it ever
be said of you—

'He watched, and wept, and prayed, and felt for
all;
And as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.'

'The grace of our Lord Jesus Christ be
with your spirit.' SENECA.

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 large num-
ber 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 exten-
sive, practical and useful; embracing all the Solid
and Ornamental branches of a thorough and ac-
complished education. Great facilities are en-
joyed 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 is under the direction
of Mr. D. W. CHASE, a distinguished Professor in
the art, aided by accomplished Ladies. It is con-
sidered, that no Seminary in the South offers equal
advantages to Young Ladies desirous to become
proficients 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 sepa-
rated.

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 par-
cels must be approved by the Teacher before carrying.
They are allowed to spend no more than fifty cents a
month, from their pocket money.

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

One of the greatest evils connected with education in
Alabama is, the frequent changes of Teachers, books,
etc. This Institution is exposed to no such disadvanta-
ges. 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 pro-
secute their studies till they have completed their school
education. There need be no detaining of pupils at the
close of the year, for fear of sickness; there has never
been but one death, and almost no sickness, in the In-
stitution.

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

THE SUMMER UPRUSH is Pink Calico for ordi-
nary 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 wash-
ing, 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.

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J. O. GOREE,
O. G. GOREE,
J. LOGGART,
J. V. TARRANT,
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Trustees.

February 17, 1844.

THE PSALMIST.