

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS

"JUST CHERRY BERRY BEING THE CHIEF CORNER-STONE."—Ephesians, II 20

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TERMS.

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From the Baptist.

A DIALOGUE BETWEEN ISABELLE AND LOUISA.

ISABELLE. Good morning, Louisa.

LOUISA. Good morning, Isabelle, I am happy to see you look so well.

ISABELLE. I am pleased to see you so cheerful, Louisa, you must have had a pleasant time at church yesterday; how were you pleased with the preaching?

LOUISA. Indeed Isabelle, I did not hear enough to know whether it was good or bad.

ISABELLE. What prevented you from hearing? I thought the preacher spoke loud enough to be heard distinctly where you sat.

LOUISA. That is very true. I heard his voice, but paid no particular attention; I was talking nearly all the time.

ISABELLE. Talking at church, and during preaching! surely that is a very bad practice.

LOUISA. I do not make a practice of talking every where I go; but it made no difference yesterday, I was not at my own church, and there were so many to look at, it was almost impossible to hear much preaching.

ISABELLE. That looks selfish, Louisa, and not only selfish but wicked, to misbehave merely because you were not at a Methodist church.

LOUISA. I wonder if you think I would do like you, go and take my seat away up there in the Baptist corner? I would not be surprised if you turned Baptist yet.

ISABELLE. I cannot say what I will do, tho' I have no idea at present of joining that church. I will confess that I was pretty much upon a stand last year about the right mode. I read several works on baptism, and became so much confused about that ordinance, I concluded to stop reading them for some time. I did so, and now I feel pretty much as I formerly did on that subject, with the exception of infant baptism, I do not believe in that.

LOUISA. You do not believe in infant baptism? why do you not?

ISABELLE. For this plain reason, I have read the Bible through, and I never found a single passage to prove that infants ever were baptised.

LOUISA. I will not dispute with you about that, but I would like to know why you always take your seat with the Baptist sisters, if you have no notion of joining them?

ISABELLE. I generally make it a rule, when I go into church, to go near the stand; you know we can hear better there, and then, there is not so much to draw our attention from the sermon, as when seated behind most of the congregation. I am not so much of a sectarian either, as to take my seat back from the members of the church. When I go to a Baptist church, I am going amongst christians, and not exclusively Baptists. It is the duty of all christians, to love one another; if we love not the brethren, we have not the love of Christ in us. And if I do belong to the Methodist church, that is no reason why I should not sit with the Baptists.

LOUISA. Well, you can do as you please, Isabelle, but I assure you, I'll not take my seat up in that sanctified corner, where I would be afraid to speak, I know they do not want us up there either.

ISABELLE. How do you know that, Louisa?

LOUISA. I think that is very plain. You know when they came to our churches they always take their seats near the door, or about the middle of the church. If they love us and are so friendly, why do they not come nearer?

ISABELLE. Probably they think like you, that we do not want them to be friendly; or they may have other reasons; the seats near the stand may all be occupied before they come in church; and even if they should have unfriendly motives, and not feel disposed to take their seats with us, is that any excuse for us to do wrong? You know we are commanded to return good for evil.

LOUISA. You may do that if you wish; but if I treat them as well as they do me, I shall be satisfied.

ISABELLE. As christians, Louisa, we are commanded to love one another, and not only our friends, but we are commanded to love, and pray for our enemies. The Baptists are not our enemies, but friends and brethren; and it is not our duty to pray with, and for them!

LOUISA. Of course we can do that without taking a seat near them.

ISABELLE. Certainly we can; but it looks more friendly and christian-like, to take our seats with them. And as our bodies become warmer by being nearer the fire, so our hearts are warmed by being nearer christians. As the flame of love is kindled in the bosom of one pious christian, the surrounding ones are warmed; and if we are deeply engaged in prayer, the sparks of heavenly love are kindled in our hearts: this flame passes from one to another, until the christians are all warmed, and one general joy pervades every bosom. Who would not take their seats near, to be enveloped in such flames of love?

L. Well, well, Isabelle, I never heard you advocate the Baptist cause so strongly before; I know you will go under the water before long.

I. If I do, you will go with me, will you not?

L. No, I assure you, I will never join the Baptist church.

I. Suppose you were convinced they were right, would you not join them then?

L. That will never be; they will never convince me that the Methodists are wrong. They know better than to talk to me as they do to you; I would listen to none of their proselyting; what do you think one of them said to me yesterday during intermission?

I. I do not know; nothing to offend you I hope?

L. I was not much offended, but I thought it was none of his business what I did.

I. What did he say?

L. He asked me, why I did not sit nearer the pulpit, so that I could listen better.

I. That was quite a gentle reproof. I should have thanked him for the interest he felt for my welfare. You have certainly profited by his kindness, Louisa?

L. Kindness indeed! it was no kindness at all! He had nothing to do with me. Was it any of his business, where I sat, or what I did?

I. Ministers of the gospel are commanded to exhort and reprove sin wherever they see it. He did not reprove you for talking at all, and I do not see why you should have been in the least offended at what he said. Would you have been displeased if one of your ministers had said the same to you?

L. Certainly I would not.

I. Then why did you care yesterday? Tho' of course you was sorry to have to be reprov'd by any one.

L. You are very much mistaken, I was not sorry at all for what I had done; and to let him know that I did not care, I repeated the same thing in the evening and worse; I went out of the house as soon as preaching commenced, and did not come in until it was over.

I. That was very wicked indeed, Louisa, I fear you are too much sectarian, and have not that love and fellowship for other denominations which all christians should have for one another.

L. I am this much a sectarian, I love the Methodist better than I do the Baptist.

I. It is right we should be more attached to the church to which we belong, but then our love for all christians should be pretty much the same. If Christian love was more extensively diffused, instead of a blind attachment for a particular sect, all churches would prosper more; we would have better, and more zealous christians, and another great blessing arising, sinners would not be so numerous.

L. You love all churches so well, I scarcely know in which you ought to be. As the Baptists are always talking to you on the subject of baptism, and want you in their church so bad, I think you had better join them; the Methodists can do very well without you.

I. I know, Louisa, I am no great acquisition to the church, but you certainly wrong the Baptists very much. It is true some of them have talked to me on the subject of baptism, and once I became a little offended at one of them; but because I disbelieved what they said, but simply because I could produce no arguments sufficient to defend my own side. Ever since I have taken all they said good humoredly, and I find it much the best plan. You are mistaken too, about their talking to me so much on baptism; for more than a year no Baptist minister has talked to me on that subject, unless I mentioned it first.

L. I see you are disposed to excuse them in any way; but, I have another objection to them in this I know you will agree with me.

I. What is that, Louisa?

L. They suffer none, or at least, they invite none to commune with them, but their own church. We may go and labor with them, and pray for their members; all the time they will appear quite friendly; and thank us very cordially for our assistance; but when the communion table is spread we are excluded. They ask none but their own denomination. You may call me selfish, but I call this selfishness in the extreme.

I. It does look so to one uninformed. That was my strongest objection to them, until I heard a sermon on that subject, and read the Baptist manual. Now I do not blame them in the least; believing as they do, they would be committing a sin were they to invite other denominations to commune with them.

L. What do they believe?

I. 1st. They believe baptism by immersion to be the only valid and apostolic mode; water administered in any other way, they consider no baptism. 2d. They believe that none should partake of the Lord's supper until they are baptised and join the church. Believing that, how can they conscientiously invite us to their table, though they believe us to be christians? I think if christians generally, were better informed on this subject, they would excuse the Baptists, instead of calling them selfish. Though not a Baptist myself, I believe there are no set of christians more liberal.

L. I have no time to discuss this subject farther, so good morning.

I. I think if you will read the Baptist manual, you will have more charity for them at least. You should not censure any denomination, when ignorant of their rules and regulations.

Extract of a Letter from a Father to his Children.

In the services of the last week of Lent, as celebrated at Rome, the Pope is peculiarly conspicuous. The principal function takes place on Palm Sunday, in the chapel commonly called the Sistina, and consists of the mass. It differs from the services of any other Sunday, in the blessing and distributing palm or olive branches, as a commemoration of Christ's entrance into Jerusalem. A procession is then formed about the Sala Regia, in which these branches are borne, a cardinal priest, according to Piccini chanting the mass.

The procession begins with the lowest in clerical rank who move off two by two, gradually rising, till bishops, archbishops and cardinals appear, and at the close of all,—for in the Roman church the most distinguished always bring up the rear—the Pope meets the view, borne in his chair of state on men's shoulders, with a crimson canopy over his head.

"The procession," says an eye witness, "issued forth into the Sala Regia (the hall behind the Sistina chapel), and marched round it, forming nearly a circle, for by the time the Pope had got out, the leaders of the procession had nearly got back again; but they found the gates of the chapel closed against them, and admitted of no return."

tance being demanded a voice was heard from within, in deep recitation, seemingly inquiring into their business, or claims to entrance there. This was answered by the choristers from the procession, in two halls, and after a chaunted parley of a few minutes, the gates were opened and the Pope cardinals and priests returned to their seats. Then the passion was chaunted, and then a most tiresome long service commenced, in which the usual genuflections, and tinkling little bells, and dressings and undressings, and walking up and coming down the altar steps, and bustling about, went on, and which terminated at last in the cardinals embracing and kissing each other, which I'm told is the "kiss of peace." The palms are artificial, plaited of straw, or the leaves of dried reeds, so as to resemble the real branches of the palm-tree, when their leaves are plaited, which are used in this manner for this ceremony in Roman Catholic colonies in tropical climates."

ROBERT HALL IN THE PULPIT.

In the foremost rank of modern pulpit orators was Robert Hall, and he was scarcely less eccentric as a man, than remarkable as a preacher.

Long before I ever saw this truly great man, I had heard his name frequently mentioned in my father's family, and I early learned to associate with it all that was great and extraordinary. My mother would tell me how she had often seen him, when a student in the Baptist Theological College at Bristol, pacing the streets with only one stocking on, or occasionally with two on one foot. And from all quarters I gleaned such information respecting him as made me long to behold the man of whom such stories were related.

It must be now nearly twenty years ago since I first saw him. He was at that time pastor of a church at Leicester, and he visited Bristol, where I then resided; on the occasion of a Missionary anniversary; one of the sermons connected with which he had engaged to preach, much, I heard, against his own inclination, for he had an unconquerable dislike to making his appearance on such public occasions.

My father happening to hold the office of deacon in the church where Mr. Hall was to officiate, I went with him, on the evening in question, to the place of worship, and accompanied him, before the service commenced into the vestry.

On entering the vestry I found a large number of ministers and other gentlemen assembled, and waiting the arrival of Mr. Hall.

After we had waited about half an hour Mr. Hall made his appearance. He was rather below the average height, stout, and inclining to corpulency. His chest was very broad and capacious—the face large, and its features massive. His eyes were large, dark, and full, and his forehead high and broad. The head, which was bald, except at the back and over the temples, had an indescribable grandeur about it. The worst part of his face was the mouth, which was very large, and the under lip somewhat protruded; the chin was large and projecting. This gave an appearance of heaviness to the general aspect.

I was at once struck with the expression of almost torture which was evident in Mr. Hall's countenance. He seemed to be constantly endeavoring to conceal bodily suffering—and it was so, for he was in reality a martyr to one of the most painful diseases which can affect humanity—Calculus in the kidneys.

After he had divested himself of his great coat, he had a pipe and some tobacco brought to him, and having pulled away for a little time, he pulled off his dress coat, lay down on his back on the hearth rug, and was soon enveloped in a cloud of smoke. This, I learned, was his usual habit before entering the pulpit. The agony he endured compelled him to spend a great portion of his time in recumbent position, and it was only by the use of tobacco and opium in large quantities, that he could ever obtain comparative ease. His custom was to smoke prodigiously until the very moment arrived when it was required of him to commence his sermon. He would then rise, leave his pipe at the door of the pulpit, in readiness for him to resume his Nicotian habit the moment after he had concluded his discourse.

I left him on the hearth rug, and reached a seat in the church, from whence I was fortunate enough to have a full view of the pulpit. The edifice was literally full to suffocation. The great, the gifted, and even the noble were there, all waiting with eager intensity for the commencement of the service.

The services preliminary to the sermon had been nearly gone through, and the last verse of a hymn was being sung, when Mr. Hall ascended slowly, and I thought wearily, the pulpit stairs. No one, looking at his somewhat unwieldy and rather ungraceful figure, would have been prepossessed in his favor; and as he sat down in the pulpit, and looked languidly round on the congregation, I experienced, I know not why, a feeling of disappointment.

He rose and read his text—"The Father of Lights." At first his voice was scarcely audible, and there appeared some slight hesitation; but this soon wore off, and as he warmed with his subject, he poured forth such a continuous stream of eloquence, that it seemed as if it flowed from some inexhaustible source. His tones were, although low, beautifully modulated; but, owing to some affection in his throat, his speech was, at short intervals, interrupted by a short spasmodic cough. During the delivery of his brilliant paragraphs, the most breathless silence reigned throughout the vast assemblage; but his momentary cessation was a signal for general relaxation from an attention so intense that it became almost painful. It was curious to see how every neck was stretched out, so that not a word which fell from those eloquent lips should be lost. And the suspended breathings of those around me evinced how intently all were hanging on his charmed words. Mr. Hall's fluency was wonderful, and his command of language unsurpassed. I will not mar the beauty of his discourse by attempting to describe it; but, as I followed him, whilst, by his vivid imagination, he conveyed his hearers through the starry skies, and reasoned from those lights of the universe, what the Father of Lights must be, I became lost in wonder and admiration. But the crowning glory of his sermon was his allusion to the heavenly world, whose beautiful glories he expatiated on with almost the eloquence of an angel. He seemed like one inspired; and as he guided us by living streams, and led us over the celestial fields, he seemed carried away by his subjects, and his face beamed as if it reflected heaven's own light. And this was the man who but an hour before, had laid down on the ground in the excess of his agony; and who from his earliest years, had constantly endured the most excruciating torture which man can be called upon to bear. I have myself heard him say that he had never known one waking hour free from extreme pain.

Mr. Hall used very little action in the pulpit. His favorite, or rather his usual attitude, was, to stand and lean his breast against the cushion, his left arm lying on the Bible, and his right hand slightly raised, with the palm towards the audience. His tones were almost uniformly low, and he rarely raised them. Ideas seemed to accumulate whilst he was preaching, that they flowed forth without effort on his part. Never did he hesitate; and so pure were his oral compositions, that the most elaborate efforts of the pen would rather have injured than improved their structure.—Atlas.

From the Christian Index.

TENDENCIES OF THE PRESENT AGE.

AGE.

The tendencies of the present age, both in Church and State, appear to us to be decidedly downward. Every man seeks his own and not another's good. Money flows freely, but it is to pamper pride, to purchase favors, to promote selfish ends. Canals of benevolence are widening before us, but the streams of our charity widen not with them. In the State, every thing is sacrificed to party purposes. High-minded, noble, sagacious, experienced, patriotic statesmen, are thrust out of office by combinations of low, groveling, vain, silly, and ambitious upstarts, whose highest aspirations are after self-aggrandizement.

In the religious world the same degenerating tendency is but too manifest. Our very blessings seem to be cursed; our literary institutions augment intelligence, but alas! too often does it appear, that what has been added to the intellect of our theological students has been taken from the heart. In vain may we look for that self-denying spirit of devotion, which characterized the ministry in the days of our fathers.—The rising race of educated ministers, with but few exceptions, seem desirous of adding to their faith and virtue, knowledge—not that their faith may be confirmed, and their power of comprehending divine truth enlarged, and their field of usefulness widened, but that they may more effectually secure offices of honor and emolument. Hence, if they fail to secure the pastorate of some city church, or a professorship in some college, or a secretaryship in some benevolent society, or some other lucrative and honorable post in the church, we find them ready to abandon the ministry, and engage in any secular pursuit that seems to promise ease and affluence. The idea of laboring for a bare support is abhorrent to their minds. They will strike for wages, and endeavor to extort from the Almighty the means of gratifying their sensual inclinations. They refuse to enter the service of Him by whom they profess to have been called to the work of the ministry, unless some security is given that they shall receive the "hundred fold in this life," promised to those who give up all for Christ; and often times, when the hundred fold is secured or paid in advance, they still hold on to the little "all" that they were pledged to resign—thus defrauding, or assaying to defraud, the Almighty of His due. Can the work of the Lord prosper in the hands of such? Can a spiritual people be raised up under a secularized ministry? As well may we expect fire to freeze or snow to inflame.

To check this tendency in the ministry to degeneracy, we recommend—

1. That our churches be more careful to inspect the deportment and examine the spiritual character of those whom they encourage to enter the sacred office, and license none who will not solemnly pledge themselves to obey the divine injunction at all hazards, and give themselves wholly to the ministry.

2. That the conductors of our theological schools exact a similar pledge from all whom they receive into their respective institutions;—and that the faculty labor assiduously to impress upon their minds the absolute necessity of an entire consecration to the holy work in which they aspire to engage.

3. That refunding bonds be taken of those who are received as beneficiaries, with the distinct understanding that, if they subsequently engage in secular pursuits, without the consent of those by whom they have been sustained, prompt measures shall be taken for the collection of the amounts due on their respective bonds.

4. That our Churches make adequate provisions for the support of their pastors, and decline receiving the services of any who undertake to serve two masters, God and Mammon.

5. That aspirants to the holy office examine well their own hearts, and abandon the idea of entering the ministry, unless they feel that they can cheerfully resign all the luxuries and comforts of life, that they may finish their course with joy, and the ministry which they have received of the Lord Jesus, to testify the gospel of the grace of God. If they enter the ministry with other views and feelings, they may rest assured that they will find the pulpit cushioned, not with velvet, but with thorns; and they will be left to labor, cheerlessly, under the load of a guilty conscience, to a thankless people. From those to whom they looked for favors they will receive blows, and when they look for sunshine they will meet with a terrible tempest. Their little day of life will be a cloudy one, and dark and stormy, indeed, will be their night of death. Let those only embark in the ministry who can trust in that general promise, "whatsoever is right that will I give thee," who can rest satisfied with the bare necessities of life; who can confide in God no less when he withholdeth than when he giveth. Such may not receive honor or riches; but, as sure as God lives and reigns, they will receive that which the world can neither give nor take away—a piece of mind that surpasseth all understanding, and hereafter a never-fading crown bedecked, not with earthly gems, but with ransomed souls saved through their feeble instrumentality—whose lustre shall be lovelier far than that of glittering stars, and more effulgent than a noon-day's sun.

We purpose noting, hereafter, evils that prevail in other departments of the christian church.

From the Journal and Visitor.

WATCH CAREFULLY—WATCH PRAYERFULLY.

With what untiring assiduity should a mother labor for her children, in the formation of early habits. What so much as the character of these, will form the happiness or unhappiness of their future lives? With comparative ease will temptations be resisted, when early propensities have been corrected and subdued.

The habit of self-control will afford to its possessor no small amount of pleasure; particularly, if it enables the mind to rise above the disappointment occasioned by the loss of present indulgence. She who has been early taught to subject her passions to the control of principle, will be armed with the most effective weapon, against what may be considered one of the greatest weaknesses of the sex—love of display in dress. This perhaps, more than any other one thing, may be regarded as the prelude to error and to vice. Many, both in the lower and higher walks of life, who are now in dissipation, would be compelled to acknowledge, that the first step in their downward course might be traced to an excessive fondness of display in dress; while moderation and simplicity might have led to the practice of the nobler virtues so much admired.

The young mind should be early trained to habits of attention to whatever occupies it for the time being. With listlessness in this respect a well ordered mind and good understanding cannot be attained. Little or no knowledge can be acquired, either from books or society, by the habitually inattentive. The mind is dull and stupid; images flit before it without making any lasting impression. On the contrary, by attention, the mind may be kept alive so as to gain instruction from every circumstance, though it may be connected with common affairs of every day life. The mother has it in her power so to train the mind of her child, as to place it in either class. It may be constantly gaining new ideas, and desirable information, from books and from the world, or it may be as dull and stupid as a block, on which thoughts would have no effect, though you might pour them upon it from one year to another. Mothers, if you would have your children great in mind, early train them to habits of attention.

Industry is, perhaps, a no less desirable habit to be early cultivated. I do not mean simply industry in manual labor, however desirable that may be, but the occupation of all our time in whatever pursuit we are engaged. Let children be early taught, then, to improve their time, whether at their work, their play, or their books. Accustom them to pass at once from active employment to lively recreation; do not suffer them to let time pass in that listless inactivity, that languid indolence which is merely getting rid of time, without stamping any active impression upon either body or mind.

Economy and punctuality are two virtues which should be early inculcated. The great deficiency of these which we are often pained in witnessing, may frequently, if not always, be traced to habits formed in infancy. Punctuality is so connected with truth, with morals, and with the general good of our own minds, and that of those with whom we associate, that it should be attended to and practised, even on the most trifling occasions. Those who have been trained to scrupulous exactness in the division of their childish plays, and taught to give them up, or commence them when the time arrives, or has expired, will have acquired a fixed habit of punctuality, when they enter on the active business of life. By attention to every employment in its order, and at the specified time, the duties of one hour are not suffered to trench upon those of another; and the minutes, so many of which often run to waste, are all improved.

Are there mothers, who for want of activity, of body or mind, neglect this early training of their children? There are some who may say, that they "have not time to attend to their children; that children will be children; and after all they think their's as good as other people's." O, snatch your offspring from the number of those who are dragging out a miserable existence in inactivity, or actual vice. Neglect not to teach them the way in which they should go, and "when they are old they will not depart from it."

All habits have a moral and religious bearing; and those that tend to active goodness will not end with this life; but increasing in their power and influence on the soul, will continue through eternity itself. When we reflect that habits formed in this life have an eternal bearing, it would seem that every energy we possess should be taxed for the formation of those which are virtuous, both in ourselves, and those committed to our trust.

CULAE.

From the S. W. Christian Advocate.

A Sermon

FROM AN AFFLICTED BROTHER.

SOLITUDE, Fayette Co. Tenn.,

July 7, 1845.

Dear Brother,—How unsubstantial and evanescent is all earthly bliss, all domestic happiness. In our peregrinations through this variegated world, we form alliances, contract acquaintances, and cultivate friendships which grow with their growth and strengthen with their strength. As parents and children, husbands and wives, brothers and sisters, and neighbors, friends, we form strong, yea undying attachments for each other. Being thus bound together by strong and indissoluble ties, as we sail down the stream of life, we pluck the flowers on either bank, involuntarily exclaiming, was there ever happiness like ours! But alas! one pestilential breeze, one unhealthy mist, may blast our hopes, destroy our happiness, wither our joys, and produce a vacuum in the social circle which this world can never fill. In my short pilgrimage I have passed through some severe ordeals, and have drunk again and again of the worm-wood and the gall. Through this fiery furnace I have recently passed. Oh! how shall I chronicle it? But I do not murmur, I will not complain. My dear little Minerva Jane is no more! On Thursday, 25th of June, she left these mundane shores, after suffering intensely for some four days with scarlet fever. She was nine years, three months, and eleven days old. Of late I, in my feeble manner, endeavored to administer comfort to others similarly circumstanced. I have assured them, that God was too wise to err, too good to do wrong; and by way of encouragement have repeated some of the many promises recorded in the holy Scriptures. Blessed be to God, the gracious balm I have

offered to others has been of inestimable value to me. All the dispensations of providence relative to myself, however afflictive, have, I humbly trust, been sanctified to my good. Had we a cloudless sky, a calm and untroubled channel, and uninterrupted sunshine, in all probability we would like this poor little world too well. When storms and hurricanes arise, flapping their destructive wings making the length and breadth of our land—making dreadful tornadoes upon pleasant thong, and leaving a tremendous tax upon our rural bliss, by destroying first one and then another of our dear friends, how miserable are we destitute of the Gospel of Christ. But O! how exhilarating the reflection, if we only have a well grounded hope that when the storm subsides we shall enjoy a glorious calm in the haven of eternal rest. There on those high and flowery plains, our way-worn bodies and weather-beaten vessels will no longer be tossed and driven by contrary winds, but shall be gently walked from sea to sea, and from ocean to ocean, and where our immortal cheeks will be sweetly fanned by the mild and balmy zephyrs of the heavenly Canaan.

I have a wife, a daughter, a father, a brother, and many relatives and numerous friends, who have already located in the new Jerusalem. Every year weakens the little cord that binds us to earth, but strengthens the mighty cable that unites us to heaven. I feel like journeying onward and upward. Let my voyage be rough or smooth, prosperous or adverse, when this little bark is driven in the whirlpool of affliction or stranded upon the sandbars of death, I can only get on board the ship of Zion, which has never been wrecked, I shall sail pleasantly and triumphantly into port, where an abundant entrance shall be ministered to all the ship's crew.

With such a sublime prospect before us, shall we murmur? shall we repine or indulge in poignant feelings? No, a thousand times, no.

"Let sickness blast, let death devour, let heaven must recompense our pains; Perish the grass and fade the flower, If firm the word of God remains."

Wm. M. McFARLANE.

"Time Enough Yet."

"Time enough yet." Stop, my friend, I beseech you. I greatly fear you are deceiving yourself. Are you sure "there is time enough yet?" Upon what do you rest your hopes of a long life? Have you a lease of it from him who gave it to you? Then why so confident it will be prolonged? Remember, that the saving or losing of your soul is no trifler. If it is lost, your all is gone. Why have the decision of so important a question to a dark uncertain future?

"Time enough yet." You have already spent too much of your time in rebellion against God. You have too long already resisted his Holy Spirit, and barred the Saviour from your heart. Do you presume he will still crown you with mercies, after you have so long slighted his offers? Can you expect that he will add other years to those you have already so wickedly spent? He has said in his word, "My Spirit shall not always strive with man." It should fill you with wonder that your life has been spared to the present time.

"Time enough yet?" Many, aye, too many, have thus flattered themselves. They always meant to be Christians before they died—the thought of dying in an impenitent state would have struck them with horror. "To-morrow shall be as this day, and much more abundantly," was the language of their hearts. But death came upon them unexpectedly, and they were summoned to the bar of God, with nothing save their good resolutions, to recommend them to his mercy. Their prospects were as fair, and their hopes as bright, doubtless, as your own. Could we look into eternity, what volumes might we read of the dangers of delay!

"Time enough yet." Be it so. And is your gain equal to the risk you run in delaying? What if your life should be continued a few years longer, and you should during that time through the great mercy of God, be brought to repentance, would it add to your happiness to think that you neglected known duty? Would it make the remainder of your life more pleasant to look back upon that portion of it spent in acts of disobedience to your Master? Would it be a means of advancing you in holiness? Would it calm your last moments, and smooth your dying pillow? Would it add a single star to your crown of rejoicing in glory? Nay, nay, but it would be a source of grief that you so long disobeyed the Saviour's voice, and thus cruelly treated so kind a friend.

Do you want no interest in Christ? Seek it now. Your interests for time and eternity demand it. Your reason, conscience, the word of God, his Spirit, are calling upon you to repent now; and why array yourself against them all? Say not, "There is time enough yet."—I mean to have religion before I die." You know not how short your time may be; the solemn hour of your death may be nearer than you are aware. If it should come upon you suddenly and find you unprepared to meet your offended Judge, who could compute your loss? You may have gained the world, but it will prove no compensation for the loss of your undying soul. Go then, resist your rebellion to the government of Jehovah; submit your heart to the Saviour, ask forgiveness for all your sins, and receive from him the forgiving sentence, "Thy sins are forgiven thee; go in peace, and sin no more."

(London) Children's Friend.

AN USEFUL HINT.—We learn from an English paper that an efficient method had been suggested of purifying wells, &c., from foul air. The plan is simply to throw into the well a quantity of unslacked lime, which as it comes in contact with the water, throws up a column of vapor, driving before it all the deleterious gases.

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, Aug. 30, 1845.

The Southern Baptist Convention.
ARCHIBALD THOMAS, Richmond, Va.
Treasurer of Foreign Mission Board.
THOMAS CHILTON, Marion, Perry Co. Ala.
Treasurer, Domestic Mission Board.
M. T. MENDENHALL, Charleston, S. C.
Treasurer of Southern Baptist Convention.

AGENTS.

MATTHEW BISHOP.

E. A. HOOPER, J. J. BRADFORD, A. H. YARINGTON and Rev. JOHN H. HIGH are our traveling Agents, and JOHN M. BAILEY of Scotts, Ala., and Baptist Ministers generally are our local agents. Besides these we have none others in the field, and subscribers are requested to pay money, through these only, to our Treasurer, Rev. J. H. DeVolle.

We will pay postage on all letters containing money.

By the Rev. JOHN C. FOSTER of Tuscaloosa county, is an authorized Agent for the Alabama Baptist.

To a correspondent.—When a person stoops beneath the dignity of a gentleman, to abuse us, especially about a matter which all good men approve, this is the only notice we give him.

Receipts.—Our Treasurer being absent, we are obliged to postpone the list of receipts for this month.

The Tuscaloosa Association Commences on Saturday before the third Sabbath in September next at Sardis Church, Tuscaloosa Co. Ala.

By the request of some of our Brethren I again call the attention of the brethren of the Alabama Association to a mistake in the last minutes in relation to the time of the meeting of the next session of said body. The minute should be Saturday before the 3d instead of 4th Sabbath, Oct.

A. W. JACKSON.

OUR TOUR.

We have just returned from a delightful tour of a few days through the eastern portion of Greene county, and feel considerably invigorated and refreshed. We regretted very much that we had not the time to pass through Eufaula, and spend a day with our old and tried friends there. We were very anxious to do so. At Friendship church we found an assembly who were worshipping God, and listening to the preaching of his word. They had been several days together, and this was the close of their meeting.—Bro. Morris and bro. Clement were in attendance, and bro. High had been, but was gone.—Deep solemnity pervaded the hearts of the people, and though the effect of the word was not manifested in the conversion of sinners, yet we hope it will be as bread cast upon the waters to be gathered not many days hence. We were very much pleased with the spirit of the brethren at Friendship. We believe the Lord is with them. We talked and prayed with them, and our hearts were made to burn within us by the way. They have appointed a prayer meeting for every Sabbath afternoon, and it is well attended. We think the churches in the country, which are not favored with preaching every Sabbath, would do well to adopt a similar plan. We have great confidence in the efficacy of prayer.

On Sabbath we attended a meeting at Burton's Hill, and heard Mr. Porter, of the Presbyterian church, with great pleasure, from Mark iv: 40. "How is it that ye have no faith?" We have heard Mr. Porter before, and always listen to him with satisfaction. The citizens in the neighborhood of Burton's Hill deserve much praise for erecting a very substantial and excellent house of worship, free for all denominations.

We enjoyed the hospitality of our friends in the Forks, whom we shall long remember, and found ourselves Monday morning on the way to Greene Springs, to try the virtue of the water. The crops in that section of country generally are rather better than ours, having had better seasons. About mid-day, we passed a boy who was preparing to sow turnips, though it looked little like rain, and to our question, why he did so, he replied, because in will rain tonight. Sir, speaking as confidently as though he knew. Few miles further on, where we stopped, it did rain finely.

We found so little to interest us at the Springs, most every body having left, that we spent but an hour or two there, and divided our time among our friends in the vicinity, some of whom we knew in our boyhood. In this section we saw two of the most delightful residences we have seen anywhere in the South-west. With pure water, salubrious air, beautiful groves, good soil, and magnificent edifices, there was everything the heart could desire of an earthly character. We entered upon a lonely road on Wednesday, and arrived home safe and sound, but thoroughly drenched.

STILL MORE AWFUL.

In Greene county, not more than 20 miles from Eufaula, we are informed that a man resides who knows no Sabbath, and yet he is blessed with abundance of this world's goods, and the advantages of a free and enlightened country surround him. How tremendous will be the consequences of his disobedience! How heavy will be the weight of woe which he will have to endure! How dark will be his entrance into another world! How awfully deep will be the sink into the abyss of eternal misery! We think that the enlightened and virtuous community of Greene county, which is so deservedly noted for its high-toned moral feeling, its true regard for what is honest and upright, and its hatred for what is mean, should frown upon this violation of the law of God and the rules of society.

I WOULD THOU WERT COLD OR HOT.

This was the language of the Almighty to one of the seven churches of Asia, and may be addressed to some of the present day. It is an awful condition for a church to be in, and implies a state of carnal security, a feeling of self-righteousness, a dead faith. Hear what God saith, "Because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth."

Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

What are some other evidences of lukewarmness? When members of a church backbite each other—when members go regularly into a doggerly, and there is not moral courage enough in the church to turn them out—when Christians do not humble themselves in prayer to God, but sit, or stand, and gaze about—when Christians do not recognize each other as brethren, but address each other as strangers—when Christians deprecate the sanctuary of God, and forget they are in his presence. Many other evidences might be given, but these will suffice for the benefit of those who may be guilty.

MORE ABOLITIONISTS AMONG MISSIONARIES.

Mr. and Mrs. Wade, of the Durman Mission have publicly dissolved all connection with those who brook the institution of slavery. Speaking of the Abolition spirit, Mr. Wade says—"This spirit has not gone forth alone. It has probably been sent by God to execute his purposes. I see in it one of the signs of the times. Is it not sent forth with a commission to separate the righteous from the wicked; to bind the tares in bundles to be burned; and to gather the wheat into the garner? Let it continue to advance in power in future as it has in the past, and the great separation will be accomplished. The tares will be bound gathered into bundles to be burned, and the wheat ready for the garner. The sheep and the goats will be bound gathered into separate companies, ready to be placed on the right hand and the left; the righteous to take possession of the kingdom, and the wicked to fall in the battle of the great day of the Lord Almighty."

That is, Abolitionists who are moving heaven and earth, to upset the foundations of Southern institutions and Southern interests, who violate the commandments of God and the laws of their country, who appropriate money given them for sacred objects, to the unholy purpose of aiding servants to run away from their masters, are the wheat, while southern men, who mind their own business, and worship God according to the dictates of their own consciences are the tares, which are to be burned. They are the sheep, while we are the goats; they are the righteous and we the wicked! Who ever heard of such barefaced self-righteousness, such downright hypocrisy. Hear what Mrs. Wade says, writing to somebody—"I send seventy dollars, ten of which I wish you to present to the New England Moral Reform Society, to constitute me a life member. Ten dollars, I send for 'general purposes of our Emancipation Society, and the remaining fifty dollars I wish paid for me to the vigilance committee of New York city to help the poor fugitive slaves to a land of freedom."

And we are called upon to believe that this is the way the sheep of Christ, the righteous of God's house, should act! But we have not so learned Christ. Such is not our religion.

BANNER AND PIONEER.—We were not a little surprised a few days since to be informed by a reader of this paper, [the Banner], that the Editor could not account for the discontinuance of our paper. We sent to the Banner regularly for some time after we failed to get a return, which was some time in April last, complained of the failure, and receiving no notice, we ordered the Alabama Baptist to be stopped. We did so because, we did not like a one-sided business. We will try the Banner again.

Death of the Hon. Walker K. Baylor.

We are allowed to publish the following extracts from a letter, addressed by the Hon. Robert E. B. Baylor, formerly a Representative in Congress from this district, to Col. Tho. Chilton of this place, which so far as we know contains the only authentic account of the matter to which it principally relates, that has been received in this country.

CITY OF AUSTIN, TEXAS.
 Convention Hall, July 30, 1845.

My Dear Relation:

By the time this reaches you, you will have heard of the melancholy fate of my brother, Walker K. Baylor. His death was sudden and unexpected—and entirely the result of accident. A Mr. Rivers, late of the State of Tennessee, having a revolving pistol in his hand, the hammer slipped, through his fingers, causing the pistol to fire, and the heart. He died instantly. A nephew standing by exclaimed to the gentleman, "you have killed my uncle." Poor Walker replied, "oh no," and never spoke again. Mr. Rivers, I learn, suffered greatly from agony of mind, and expressed the deepest sorrow on account of his being the cause of this fatal occurrence.

I have been thus particular, because I know how hard it is for people at a distance to understand these things relative to Texas. I feel grateful to heaven, that I was permitted to see my brother's face once more, before he was gathered to his fathers. His philosophic appearance still bore that calm life—and integrity left the impress of her seal upon it, together with a placid resignation which seemed to say, that the clay tenement did not murmur at the fiat of that good Being by whom he had been summoned away.

How I treasure up what he said to me on

the subject of religion. He acknowledged that he often felt the influence of his claims upon his heart—and at times, fully believed in its beautiful truths! May we not therefore hope that in the few brief moments he was permitted to live, the King of Glory in mercy appeared to him; and that through the merits of a Saviour's blood, he may now be resting in the bosom of his God?

We are here, arranging a Constitution, preparatory to our becoming a member of the American Union. The Convention will close its labors in a week or ten, and I can but hope that we shall accomplish this great foundation work of law, and of government, so as to secure the blessings of civil and religious liberty in these ends of the earth. I expect to be in Alabama after the close of my Fall Circuit, when God willing, I shall see you in person, and greet you once more face to face. Make my kind regards to all friends.

Ever Yours,
 R. E. B. BAYLOR.

A DISCOURSE.

BY THE EDITOR.

How shall we sing the Lord's song in a strange land?—Psalm 137: 4.

Nearly seven hundred years before the coming of Christ, the Lord raised up the good Josiah to reign over Judah. Such was the character of his government, so righteous was his conduct towards his subjects, and so upright in the sight of God, that when he died, and his wicked sons, Jehoahaz and Jehoiachin, succeeded him, and the Lord turned away his face and his favor from Judah, they must have very sensibly felt the reverse of their fortunes and mourned the loss of their former prosperity and happiness. But they did not seem to have profited much by adversity, nor to have sought protection in the worship and service of Almighty God, and they continued to do evil in His sight for the space of a hundred years, until God, being vexed by their repeated transgressions, gave them over to their enemies. Consequently, in the reign of Jehoiachin, which was about six hundred years before the coming of Christ, Nebuchadnezzar, king of Babylon, laid siege to Jerusalem the city of Judah, and took it and all the people, and carried them captive beyond Babylon. Thus that same people, whose ancestors were forty years travelling through the wilderness from Egypt to Canaan, and for their wickedness were never allowed to reach the promise land, did themselves also rebel against God, after they had come into the possession of the land flowing with milk and honey, and, as a punishment for their rebellion, were captured by their enemies and carried far away from their native country into a land of strangers, where for seventy years they were deprived of the comforts of life, the sweets of liberty, and the favor of God, and were oppressed by the cruelty of their masters.

It was while in this captivity they broke forth from the deepest recesses of their hearts in the language of the text—"How shall we sing the Lord's song in a strange land?" Probably they had been asked by their oppressors to sing the songs of Canaan, as it would gratify their curiosity for something new. While sitting on the banks of the rivers of Babylon, their imaginations, no doubt, were transported to the holy land, where their own beautiful Jordan rolled its smooth and lapped stream—the lofty towers of Salem looked towards the heavens—Lebanon stood, covered with its wide spreading cedars—Mount Hermon also, whose top was watered by the dews from Heaven—and the glorious Mount Zion where they had often sung the Lord's song amid its refreshing breezes—their hearts sunk within them at the reflection, and they hung their harps upon the willows unstrung, saying, "how can we sing the Lord's song in a strange land?" It will bring to our minds all that we have lost—our pleasant homes and warm firesides in a land abounding with everything that would be necessary to our happiness and contentment—all those "sweet fields arrayed in living green"—the pure waters gushing from the fountains of Judah to quench our thirst—the song of the nightingale which used to cheer our lonely hours—the many joyful moments we have spent under the droppings of the sanctuary of God's house—and the smiles of a kind Providence which beamed upon us and dispelled every cloud of danger and distress. It will remind us of all we have gained in return; a miserable captivity, wherein we labor and toil day and night for the most cruel task masters, who deprive us of all the comforts of life, and oppress us with grievous burdens, without affording us the least ray of hope—confinement in a land where every breeze that blows, bears upon its breath some noxious vapour, where no friend compassionate us, or extends a hand for our relief, where the smiles of God's countenance are hid from us, and where we turn our eyes, we see destruction and misery. Oh! ask us not to sing the Lord's song in this strange land, for it is full of joy and melody, while our hearts are heavy and cannot rejoice! Singing is the result of inward happiness and comes from a heart that knows no sorrow; how, then, can we sing, who are in a strange land, far away from the land of our nativity, and stripped of every comfort and every hope? By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We banded our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wanted us required of us a mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" How impressive, my brethren, is this lamentation of the Jews in their captivity! While reflecting upon it, our minds are carried to the rivers of Babylon, whose banks are lined with the weeping willow a fit resemblance of their sorrow and

misery, and there we see their harps hung upon the branches unstrung, while the mourners themselves are sitting beneath, and lamenting over their misfortunes and longing to return to the hills and the valleys of their fertile Canaan—where Heaven was wont to shower down upon them its richest blessings, supplying every necessity, and leading them to the still waters of salvation where they might drink and live forever.

Babylon had no charms for them—there was no city like Jerusalem with its high walls, its lofty temples, its splendid edifices, and its sacred altars dedicated to the worship of Almighty God—there was no mount Hebron with its never failing springs of pure water—there were no cedars like the cedars of Lebanon, whose branches protected them from the summers heat—there was no hill like the hill of Zion where they could go and commune with God—in a word, they were far away from home, the home of their childhood, in wretched captivity, and until they should return, or at least until a faint hope of their deliverance should beam upon them, they could not sing, lamentation was consonant with their feelings; they felt more like going to the house of mourning than to the house of feasting; they felt more like clothing themselves in sackcloth and ashes and prostrating themselves in the dust to mourn for the return of their former joys in the land of Judah. We are disposed to sympathize with those in distress, it is natural that we should do so. And the distress of the Jews was of the severest character. It was bondage in a foreign land, and among barbarous and cruel men—certainly a great source of misery and wretchedness. None but those who have experienced it can know its extent. The Jews were in this bondage seventy years, labouring and toiling for the Babylonians without once seeing, or perhaps ever hearing from their native Country, much less enjoying the advantages of its laws or its religion. They had tasted of religious liberty, and therefore their misfortunes were the more severe. It is no wonder, then, that they could not sing the Lord's song in that strange land. Happy shall they be who have to suffer for the cause of God! But we must remember that this was not the case with the Jews who were carried captive to Babylon. Their captivity was the result of their wickedness, it was the punishment of their own misconduct. We cannot therefore exercise so deep sympathy for them as if it had been undeserved. While in Judah, living in the enjoyment of all the blessings which a kind Providence could bestow upon them, crowded as it were with prosperity, their pathway strewn with pleasure and their houses filled with the good things of life, they forgot the source whence those blessings came, forsaking the ways of God, neglected his worship, paid their homage to Satan and became subject to their own lust. For this God gave them over to their enemies, and that they might be brought to a sense of their conduct and of their obligation to God. It is no wonder then that they could not sing the Lord's song in a strange land. It would remind them of that God whom they had so ungratefully forsaken, whose blessings they had enjoyed and forgotten; whose songs they had sung in the holy land and rejoiced while they sung; who had led their fathers through the wilderness forty years and never once forsaken them, and had always manifested a will to lead and direct them, also to happiness and contentment. No, they did not feel worthy to take this holy name in their sin polluted lips. Let us first repent of our sins and turn to God whom we have offended, and get back to the land of Canaan and there we will sing the Lord's Song."

For the Ala. Baptist.

Bro. Hoskins.—I have just returned from a visit to Butler county, which has long been the hotbed of Antislavery. Brother Daniel Lee, Jesse Lee, and myself commenced a meeting at Ridgeville, in said county, on Friday last, and continued it six days. We preached to large and attentive congregations. A number manifested an interest in the salvation of their souls, by coming forward and asking the people of God to pray for them. On Monday, at the request of the few brethren residing in the vicinity, we proceeded to constitute a church. Eleven handed in their letters—all of the true missionary spirit, and a good feeling seemed to pervade the little band. After they were constituted, they invited bro. Jesse Lee to supply them the next year, who has consented to do so, and I doubt not but that the labors of this excellent brother will be owned and blessed among them, by the Head of the church. On Tuesday, the day the meeting closed, there was a deep interest felt in the congregation. A large number took the anxious seats, enquiring what they must do to be saved.

On Wednesday, brother Lee and myself preached at another point, distant about 15 miles from Ridgeville in Butler county, which has been destitute of the preached gospel. At the request of the few brethren who live in the neighborhood, it was thought expedient to organize at this place, an arm of the Hopedale church, until they became strong enough to be elected into a separate church. They have no suitable house for worship in, and are making an effort, by subscription, to build a meeting house. (Cantel some good brethren in the Association help them.) I am sure a donation could not be better applied.

I send you several subscribers obtained for the "Baptist" in Butler county. I was the more anxious that the Baptist should find a circulation in that region from the fact, that I found that scurrilous little sheet called the "PRIMITIVE BAPTIST," circulating extensively here, poisoning the minds of the people, with its disgusting matter. It still denounces those who are engaged in the benevolent operations of the day, with all the vile epithets they can employ. They declare that State Conventions are nothing but money-traps, that Theological schools are minister-making machines, that Sabbath schools are intended to instil sectarian principles in the minds of the rising generation, and unite church and State, that Bible Societies are unwarranted in the Scriptures, and inadmissible in gospel fellowship, that those who print and sell them, make 50 per cent. profit! In the same paper in which I noticed the charges, appeared a letter from the author of one of their hymn books, who lives in Westmoka, and offers them for sale, the lowest, at 75 cents. Query.—If the Bible Society can print the Bible, a larger book and better printed, well bound, for fifty cents and make 50 per cent. what will brother Lloyd make on his hymn book at 75 cents to 1 dollar? Surely, whom the Gods wish to destroy they first make mad.

Yours, &c.
 A. T. M. HANDY,
 Montgomery, Aug. 22, 1845.

The District Meeting will be held, commencing Friday before the first Lord's day, September next, with the Shutes Creek church, near Scottsville, Bibb county, Ala. Ministers and brethren are invited to attend.

world, had come into the world to live and die for sinners and to make a complete atonement in satisfaction of the violated law of God, and thus redeem man from under the law; when he could do nothing more for them that he had not done, he offered the merits of the atonement to them free and before all men, and that too to the very persons whom he knew would betray him. Oh! what boundless compassion, what divine condescension, what deep, immeasurable, incomprehensible, eternal love! They were truly a favored people, yet they rebelled against God, turned away from his commandments, and sought for pleasure in the vanity, the wickedness, and the idolatry of the servants of Satan. For these things God gave them up to their enemies, who carried them into captivity and oppressed them with hard labor and want for many years.

Did God love them? He loved them with more than a parent's love. He went with them day and night through the wilderness, strewed their path with blessings, gave them everything they could ask, and never left them, or forsaken them, or turned away from them the light of his countenance. The language of the Saviour may very well be applied to them—"O, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thee together as a hen gathereth her brood under her wings, and ye would not!" In their prosperity they forgot God, they forgot the source from whence their blessings came. In the midst of Canaan, with all its abundance of good things, they actually enjoyed it without returning thanks to Him who had brought them there. In sight of the beautiful Mount Zion, the flowing Jordan, the lofty Salem, and the splendid city of Jerusalem, they sang the songs of Zion, without ever reflecting whose praises they were which they sung. It was necessary, therefore, that they should be carried away from this glorious land, and these great advantages, in order that they might be brought to their senses, and repent of their ingratitude and their wickedness in the sight of God. It was for this reason that God chose to punish them by captivity in a foreign land and among strange people. Adversity will bring a man to his senses, and make him think of himself, his wickedness, his insignificance in the sight of God; and, if anything can, it will make him repent of his sins and humble himself before him whom he has offended.

[To be concluded in our next.]

For the Alabama Baptist.

THE AMERICAN AND FOREIGN BIBLE SOCIETY. The following statement, recently received from brother Ira M. Allen, assistant Treasurer of the A. and F. B. Society, in reply to a communication of mine, may not, perhaps, be so interesting to our brethren generally throughout the south and southwest. Here, brethren you see, at a glance, what disposition is made of your money contributed for the publication and distribution of God's blessed word in the world.

At the last meeting of our Board, I was instructed to request the Board of the A. and F. B. Society, that none of the monies forwarded to them from us, should pass through the hands of the Boston Board, but should be sent direct to the points specified in our communications. The request, we are happy to state, has been promptly and cheerfully complied with, and we can now confidently assure our brethren that the most implicit confidence may be reposed in the integrity and fidelity of the Board at New-York.

EXTRACT.

Rooms of the A. & F. B. Society,
 New York, Aug. 11th, 1845.

Rev. S. LINDSEY:
 Dear Brother.—Your favor of the 1st July, covering 200 dollars for the A. and F. B. Society, was received in due season.

Your request that neither this payment nor any other remittance that may in future be made by your Society, should go through the hands of the Boston Board will be most faithfully and cheerfully complied with. We have lately sent our missionaries in China, for their Bible operations, 2,000 dollars direct from this point; and we intend to send them soon 1000 dollars more in the same way.

Most fraternal,

Yours, in christian bonds,

IRA M. ALLEN,
 Assistant-Treasurer of A. & F. B. Society.

The above facts, doubtless, must be satisfactory and gratifying to all interested in this matter. And now, brethren, we ask—what excuse have you for withholding that which you know belongs to God, and which he imperatively demands at your hand, to aid in the dissemination of light, life, and immortality in the world? Are you not, by so doing, "robbing God." And will not justice and judgment be meted out to you for such unwarrantable selfishness, such heartless ingratitude? Oh! brethren, reflect, for a moment upon the exalted privileges, political, civil, and religious, with which you are blessed, and with these, contrast the political and moral condition of the millions of immortal beings upon this, and upon the Eastern Continent. How vast is the contrast! The reflection is most sickening, humiliating, overwhelming!—and should awaken in every pious, every generous heart a burning desire for their amelioration and eternal salvation. How easily could this glorious end be effected were Christians, with one heart and with one mind, to unite their energies and to go forth with unbroken phalanx "to the help of the Lord, to the help of the Lord against the mighty." No power could possibly withstand their might; no darkness could be so dense that the light of the "glorious gospel of the blessed God" could not dissipate. Nay, the armies of the Aliens would fly before the embattled hosts of God's elect; the Son of righteousness arise upon every nation with healings in his wings, and all the "kingdoms of this world" would soon become the kingdoms of our Lord and of his Christ.

Brethren, aid is greatly needed. It is most earnestly and affectionately called for from the North, and from the South, from the East and from the West. Thousands at home are destitute of the Bible, millions of benighted heathens abroad are stretching forth their hands to us, and with tears streaming from their eyes, imploring for the bread of eternal life, that they may not perish, but eat and live forever.

Oh! brethren, in view of the boundless love of God to you; in view of all that Christ has suffered, and done for you; in view of this shortness of time, and the uncertainty of life; in view of the glorious hope in view of the worth of an immortal soul; in view of your accountability to God; in view of the awful realities of eternity; in view of the general judgment, can you, we appeal to you in the name of our blessed Redeemer, can you close your eyes, your ears, your heart, and your hands against the tears, and the entreaties of the millions that are living and dying without God and without hope, and who have no means of enlightening their minds, and of pointing them to the Lamb of God, that they might be saved. Can you do it and have a conscience void of offence towards God, and towards all men?

Brethren, reflect upon this subject, and pray most fervently over it, and ask your Heavenly Father, in the language of Saul of Tarsus—"Lord, what wilt thou have me to do," for it is one of vital importance, one in which, especially at this crisis, requires the most prompt and vigorous exertion of every Christian.

Our State Convention and Bible Society will soon hold their annual meeting at this place.—Brethren remember it, if you please, and remember too what God has done for you during the past year, and come up prepared to pay over to the Lord a liberal interest upon the capital which he has placed in your hands.

We would respectfully suggest to the ministry the propriety of urging constantly upon their respective churches and congregations, until the meeting of Convention, the vast importance of this matter, and of rallying to the support of all our benevolent operations, that they may not be checked nor retarded in their progress, and that the enemies of the South, and the powers of darkness may see and know that the friends of Zion here, can, and will, when necessity requires, support their institutions.

S. LINDSEY,
 Treasurer of the A. B. B. Society,
 Marion, Aug. 24, 1844.

For the Alabama Baptist.

Secret Sins.

"Who can understand his errors, and cleanse thou me from secret faults." It is sometimes thought that a person must always be conscious of his sin, otherwise it should be called by some gentler name. The question may be asked—"Do we commit sin in those acts which we do not know to be contrary to the commands of God?" or "do we ever sin in an act which we perform, when that act is performed with the intention of obedience, and with the belief that it is the command of God?" The question is presented in a strong light, in order to reach a class of cases in which persons suppose they are innocent, and that God will not call them to account or punish them therefor.

According to principles advanced before on obedience, we adopt the sentiment that exact conformity to the commands of God constitutes obedience, and all want of such conformity is sin. For "sin is the transgression of the law." 1 Jo. 3: 4. And that all want of conformity to the law deserves the appellation of sin, is evident, for "all unrighteousness is sin." 1 Jo. 5: 17. There are many degrees in the aggravation and guilt of sin, but no transgression of the law, under any possible circumstance, can be called by any milder name than that of sin. "There is a sin unto death; I do not say he shall pray for it. All unrighteousness is sin:—and there is a sin unto death." 1 Jo. 5: 16, 17. By this passage we learn, not that there are transgressions which are not sins, but that there are some sins pardonable, and others unpardonable. We are not commanded to pray for the sin which is unto death, i. e. unpardonable; but for the other we do, and ought to pray. This proves the different degrees of guilt in different acts of transgression.

To illustrate by example. The case of Abimelech is one in which a man committed sin without knowing it. Abraham and Sarah sojourning in Gerar as strangers. He said, "she is my sister," and she said, "he is my brother," and Abimelech sent and took Sarah as his wife. But God came to Abimelech in a dream by night, and said to him, "Thou art but a dead man for the woman which thou hast taken: for she is a man's wife." Abimelech said, "In the integrity of my heart, and in the innocence of my hands have I done this. Thereby called Abraham, and said unto him, 'What hast thou done unto us?'—And what have I offended thee, that thou hast brought on me and my kingdom a great sin?—thou hast done unto me that ought not to be done." Gen. 20: 1, 18. Here is a case of one who was guilty of a secret sin, and judgment lay upon him till the sin was confessed, abandoned and forgiven.

The account of "the man of God," given in 2 King, 12: 1—19, is another example of secret sin. "It was said to him, by the word of the Lord, 'Thou shalt eat no bread, nor drink water there, nor turn again to go by the way thou comest.' But an old prophet overlooked him and said, 'I am a prophet as thou art; and an angel spake unto me, by the word of the Lord, saying, 'Bring him back with thee unto thine house: that he may eat bread and drink water. But he lied unto him. So he went back and did eat and drink.' This man of God would not yield to Jeroboam; nor to the old prophet, till he said he had directions from God to bring him back. Yet it was declared to him, 'thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God hath commanded thee: thy carcass shall not come into the sepulchre of thy fathers.' And when the old prophet heard of his death by a lion, he said, 'It is the man of God, who was disobedient to the word of the Lord.' Doubtless the man of God thought he was doing right: we are assured that he sinned against God in this act.

Examples of a similar kind may be found amongst us. There are, doubtless, persons who sincerely desire to be good, who, owing to circumstances, do things which God never commanded, and neglect things which he has required. There is great diversity in the observance of the worship of God. The practice of Christians differ in many respects, and it argues great want of charity to think that those who are the professed followers of the Lamb intend to deceive, or to be deceived. We may suppose them honest in their opinions. But owing to some error, or mistaken views, they may deviate from the commands of God. This deviation is sin. The command of God is definite, and means one thing. The performance of that thing is obedience. All neglect, or deviation is transgression, disobedience, or unrighteousness. And all unrighteousness is sin. Knowledge or ignorance makes no difference as to the fact, whether the law is transgressed. There is no doubt but that many persons are living in habitual sin, while they conscientiously believe that they are doing what the Lord has commanded them. Yet their acts are nevertheless sinful, and are no less certainly, sin, than if the commands were rightly understood.

But it may be asked, What effect does ignorance have on the character of our actions? It is an acknowledged principle that, "Ignorance of the law excuses no one." Though this principle be received as correct, yet doubtless the circumstances of different cases mark the actions of men very clearly. The conduct of Abimelech in taking Sarah was very different from that of David taking Bath-sheba. The guilt of Judas was greater than that of Pilate. So said Christ, "He that delivereth me unto thee hath the greater sin." Jo. 19: 11.

The circumstances of the ignorance may be deemed as a mitigation of the guilt, but can never be carried so far as to preclude guilt, and render the person innocent. Nor can it operate to render ignorance excusable. Some are disposed to think that the sin of ignorance is so small, that it is not worth an effort to avoid.

to discover the truth. He who advises another not to examine certain points of doctrine or practice, commits a sin, for the command is, "prove all things: hold fast that which is good." 1 Thes. 5: 21. And he who yields to such persuasion, from whatever motive, commits sin:—and this sin increases in proportion to the nature of the case, and the means of hearing the commands. For "Whoever shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of Heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of Heaven." Mat. 4: 10.

For instance, the custom of making, vending, and drinking ardent spirits was common 20 years ago; and very few seemed to think it was sinful, but the subject has been examined, and it is found to be, most evidently, wrong. But it is not from any new revelation that this practice is found to be sinful, but from a better understanding of the revelation they then had. From the light now thrown on the subject, a Christian is considered as acting inconsistently with his profession, who makes, vends, or drinks alcoholic liquors. Those who practiced these use twenty years ago, did what God had forbidden, and were, therefore, guilty of sin. Ours is much greater, if notwithstanding all the evidence presented on this subject, we continue the same evil practice. But to suppose that ignorance would excuse, and clear a person from guilt entirely, would overthrow all our ideas of right and wrong. Ignorance may render the sin a secret sin, but it would still be a sin, for it would be contrary to the command which God has given. And let it be remembered, continually, that "sin is the transgression of the law."

The principle above advocated shows that "the law of God is exceeding broad." It not only reaches to our thoughts, but extends to actions and laws to us unknown. It also teaches us to call things by their own proper names, and not to suppose we can screen ourselves from guilt, by pleading ignorance of the divine requirements.

Sin can be removed only by the blood of Jesus Christ. Seeing this is the case, the prayer at the head of this piece is at once reasonable and proper, "release thou me from secret faults." When the Psalmist said, "Keep back also thy servant from presumptuous sins," he meant those sins which were known. They are contrasted with secret faults. He felt that he needed forgiveness from his secret, no less than from his presumptuous sins. All have need to be repentent of, and forsaken, and must be forgiven, or they will prove the ruin of the soul, as unbelief will destroy him who lives under the light of the gospel. The apostle tells us, "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. In the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel." Rom. 2: 12—16. It will then be known whether we have done what the Lord has commanded us, or whether, for one reason or another, we have failed to discharge our duty. The commands may then be well applied: "search the Scriptures," and "Fear God and keep his commandments: for this is the whole duty of man." Eccl. 12: 13.

11

Mr. Editor:—The following article may apply to Steamboats as well as to Railroads. Also to Stages, and wagons and other carriages. The reasons, urged in the letter of Dr. Edwards are such as should convince every reflecting man that the pursuit of any secular business on the Sabbath, is unjustifiable, and should not be practiced by those who wish well to the State, or to society. Custom often sanctions that which reason and scripture condemn. Let an enlightened conscience be brought to bear on this subject, and it will not be long before we witness a favorable change.

SABBATH AND RAILROAD.

The following consideration, presented in a recent letter from Dr. Edwards, while on a mission to Indiana, deserve the attention of those directors of railroads who continue to run their cars on the Sabbath:

1. It is a gross invasion of the rights of the people. The people have a right to the stillness and quiet of the Sabbath. The rumbling and screaming, the tumult and bustle, noise and confusion of the rail cars, as they run through the village, and often in the time of public worship is a gross and outrageous violation of that right.

2. It is exceedingly injurious to the men who are employed in it. It tends to blunt their moral susceptibilities, to degrade them in their own eyes, and in the eyes of their fellow men, and to deprive their whole characters. It tends to lessen their convictions of moral responsibility to render them reckless, and thus to increase the danger of all who travel under their care. It tends also, if they have families greatly to injure their children, and increase their exposure to evil, crime and infamy.

3. It tends to demoralize the public mind, to weaken the efficacy of, and thus to endanger the purity and permanency of all our institutions; while it keeps many away from the house of God, and thus lessens the efficacy of the means of grace. This no man, or body of men, for the sake of increasing railroad sales, aiding and abetting others in breaking the Sabbath, or for any other secular purpose, have a moral right to do. And while they do it, it is wholly without right, in opposition to the moral law, and in violation of one of the great principles by which every man in the community is bound to be governed.

4. The Sabbath day was not made for secular business, nor was it given to men for that purpose. Of course it does not belong to them. If they take it, they take what is not theirs. That is not honest. Honesty is contentment with what belongs to a man. An honest man, who is acquainted with his rights, will not take what is not his. The Sabbath day for secular business is not his. So to take it for that purpose is not honest.

5. Properly gained by the open violation of divine laws, is not apt to adhere well. It does not seem to produce a good influence on the mind of the possessor.

children and they pursue a similar course it seems to be followed with a curse. And should men wisely regard their own highest interests for this world, and the interests of their children they would not consent to gain any more property, or retain it any longer than they could by obeying divine laws.—N. J. Evangelist.

For the Alabama Baptist.

Colporteur Sketches.

NEW YORK, August, 1845.

MR. EDITOR,

We have just returned from an excursion to the West, where we enjoyed personal intercourse with about forty of the colporteurs of the American Tract Society. Many of them are remarkable men, in their history, christian experience and adaptation to the peculiar work in which they are engaged. Their lives have often been full of incident; and they are brought in contact with such a variety of character and condition among the population they visit, that they have always an anecdote on their lips to illustrate the point of which they are speaking. Had they the literary talent of George Borrow, there are many of them whose history would be scarcely less interesting than his "Bible in Spain."

The materials for this sketch, and perhaps others we may send you, were gathered at meetings of colporteurs, held successively at Syracuse, Detroit, Cincinnati and Pittsburgh. That at Cincinnati continued in session nearly eight days and was attended by more than twenty laborers in the Society's service. Nearly two days were occupied with the individual narration of religious history and experience; another two days in reports on colporteur labors, and the manner in which they were performed, that each might profit by the practical skill of others, and that mistakes might be corrected; and the remainder of the sessions were taken up with advice from the officers of the Society on a great variety of topics, and in devotional exercises. It was a hallowed and blessed occasion. The Spirit of the Most High seemed to breathe on the assembly.

There were members of ten different evangelical denominations present at the meeting, and natives of four or five different nations. But every observer would have supposed that all were of a single brotherhood, as indeed, we were, in Christ Jesus.

The average age of those present at Cincinnati was 39 years, and at Pittsburgh, 35 years—men in the full vigor of experienced manhood.

The sketch enclosed will throw some light on the spirit of Romanism, and on the question whether Romanists can be converted. Another sketch will illustrate the method of treating Catholics, with a view to their conversion.

R. S. C.

A converted German Romanist's Narrative.

L. R.—was educated in the Roman Catholic faith, and continued a firm adherent of that church for thirty-three years. At a suitable age (in 1818) he entered the army, where he continued eight years. There he became intemperate, like many around him. In 1828 he emigrated to America, landing at Philadelphia, and pursuing a wicked life there for a year. He knew that his course led to ruin; but as he had been taught to believe that he could make up for delinquencies in this life in purgatory, its refining fires were his ground of hope and his only consolation in reference to the future. Still his conscience was unquiet. He wished to reform, but knew not the way. He had never read the Bible. He removed to P.—with the hope of recovering his health, and lay sick there for a long period. His physician gave up his case as hopeless, and the "sacrament" of extreme unction was administered. During his illness he reflected on his hopeless condition, and became anxious for his soul's salvation. So wedded was he still to the superstitions of Rome, that he thought the reading of a great many masses might deliver him from his sins and afford relief to his troubled soul. He sent thirty francs at one time and fourteen at another to Germany, to procure masses read, the priest in P.—asking fifty cents for each mass, while each franc would procure one in Germany. He also prayed to the saints, and repeated again and again the forms of prayer prescribed. But all would not avail. His distress of mind increased.

As he recovered, he resolved to get a Bible, and see if he could not find comfort there. He went to the priest and told him he must have a Bible. The priest refused. R.—offered him \$10 for a copy, but he still refused; poor as he was, he offered him \$20 but the priest told him he could not have one on any terms—"the Bible was not made for the common people." R.—told him that he must have a Bible, and if he would not let him have a copy, he would get a Lutheran Bible. The priest appeared angry, opened the door and drove him out of the house, telling him to go to church and hear the Gospel from his lips.

R.—met a woman with a Bible in her hand one morning, which he purchased after Luther's name had been torn from the title page. From this he obtained much light. He read it day and night. He sought the company of German protestants, thinking that all protestants who had the Bible were good people. But he found many as ignorant and Christless as were his associates.

In 1833 he removed to Cincinnati, hoping to find some one to instruct him, but soon encountered some of his old Roman Catholic associates, who offered him the whiskey bottle. He refused to drink and they called him a Methodist. He knew nothing before of this people, whom he afterwards sought out. He discovered from his Bible that there was no warrant for Romanist superstition, and he went from house to house among the Catholics, telling them that they had all been wrong, and that they must change their manner of living or be lost. About five weeks after he came to C., after thus speaking with a family, and when leaving the house, the burden of his sins rolled away, and like the man that had been healed by Peter and John, he could leap for joy, and praise God for his goodness. His poly-chris-

tian instructor had been the Bible. He went from house to house telling the people what had been done for him in the pardon of his sins. The avails of his daily labor, beyond the expenses of his family, he expended for German Testaments, which he carried to Roman Catholic families, and exhorted them to read, and seek the salvation of their souls. Nor were these labors in vain.

When one of the Secretaries of the Tract Society visited the West three years since, he received a call to labor as a colporteur among the Germans. The will of God was plain, and he had had much spiritual enjoyment in his work. The Spirit of God had richly blessed his labors among his poor fellow-countrymen.

From the Hagenyette Chronicle.

The Camp Meeting in this county, near Col. McKinney's, closed on last Wednesday. Some sixteen or twenty persons, we learn, professed a change of heart, and were added to the Church. Much seriousness prevailed the congregation during the meeting, and no doubt lasting impressions were made upon the minds of many, who have not yet made any public exhibition of it, but which may in time bring them to enquire the way of salvation. May the good seed thus sown, spring up and bear abundant fruit.

Alabama Baptist.

It appears from an editorial in a late number of this paper, that its editor is incurring the displeasure of Southern men with Northern feelings, as well as out of the position assumed on the subject of slavery. The truth is, that no man can be faithful to Southern interests, in the present day, without assuming opposition to his country. An editor who, under existing circumstances, can keep in favor with the North and the South, is not to be trusted. So think we, and so have the people decided by the preference they have given to those papers that fearlessly advocate Southern interests and Southern rights.

Christian Index.

DANGERS OF POPEY.

BY REV. DR. SPENCER.

Do any ask; where is the danger in all this? I can only say, the question surprises me. Are not the liberties of the country put in jeopardy by a community which affirms that the Pope possesses the divine right of civil government; that which is not to be kept with Protestants; that a Protestant cannot be witness; and that the oath of allegiance to any other power than the Roman hierarchy is not binding? These are principles which Rome avows by the decrees of her Popes and Councils, and which she has known whether to say the weakness or the effrontery, to pronounce infallible. And because she pronounces them infallible, they are paramount with every Romanist in whatever land he is found. Believe it or not, as we may, Papists will be found true to the doctrine of infallibility. Any other doctrine is fatal to their system. What were once the principles of that apostate community are now its principles; and we need to be informed that they have ever proved unfriendly to personal rights and the equal administration of law and justice. We are greatly deceived, if it is possible for a man to be a thorough Papist, and, in any great conflict of civil liberty with the church of Rome, prove himself the friend of freedom. Individual Catholics there have been in the midst of a people whose hearty allegiance to the Papal hierarchy is more than counterbalanced by themselves free men; and there are such in the midst of us still. But as a class of men Papists are at the bidding of the priests; and their priests at the bidding of Rome.

I once heard the question agitated by a company of very intelligent men, whether the system of caste in India, or the policy of Rome was the master piece of the great adversary. And very properly as it seemed to me, the question was decided in favor of Rome. The designs of Rome are not limited to a single empire, but include the race under every parallel of latitude, and every form of government. Her stake is deep. Her game is high; and she is playing for nations. She spreads her great drag net over the marshes and miry places of earth, and gathers all manner of creeping things and then she throws it over crowns and thrones. She aims chiefly at controlling human governments. She has her spies at every court and every university in Europe, and almost every town in the Hansatic Confederacy; nor is there a treaty, nor any measure of universal interest, but she watches it with a jealous eye.

One access to power in this land, she has, and only one, and it is that avenue which lies through the breach in the walls of Jerusalem, discovered by Titus, invites the destroyer and shows him a divided people. The policy of Rome is the very machinery which the demon of party in the midst of us desires, in order to bring about those gradual changes in principle and legislation which will strike a fatal blow at our liberties. And though its influence is gradual, it is strong. It is like the first movements of an avalanche, and goes on to all beneath it. It is first like the smoke, and then the lava of its own Vesuvius, burning over the rich and beautiful soil, and leaving not a green spot for the blasted trunk of freedom to stand upon. In a little while without a more concerted union of protestant influence, the evil we prognosticate will have done its work. The thought and eloquence of the senate chamber cannot arrest it, the press cannot arrest it; the pupil will be silenced; and the Bible, as it recently has been, will be consigned to the flames. If we wake not, Rome carries the day. The Republic is lost.

NEW-ORLEANS is the great metropolis of half the Union. The West comes here for its merchandise and its fashions, in time it will seek ideas, maxims, conventional rules and opinions from the same source. It will be to the whole South and to the out-stretching West what Paris is to France, and London to G. Britain. Every steamer launched on the waters that feed the king of streams, at whose feet she sits, like a favorite mistress ruling the conqueror by her pride and her beauty—every railway that links the distant and the near, every canal that opens up the far off Lakes, every shaft sunk in the teeming bosom of the broad prairie, and every dead-fall set by the lonely trapper in the depths of the Rocky Mountains, add to her power, and bring nearer the mighty empire she is destined to exercise over Mind. Already thousands annually leap upon our wharfs, unschooled in our political principles, but yearning for freedom, and they silently and speedily sink into the mass, and form part of that great unit which is hereafter to teach new communities and empires States. How important then, that Puritan Origins have been correctly formed; that sound doctrines be inculcated; that a proper understanding of our federal constitution, with its jealous reservations, balances and restraints, be laid; and a dread of the weak point of our system—the constant drain of State sovereignty to the vortex of centralization—be impressed upon public opinion, now, as we before observed, not fixed and stable but in transition for good or for evil.

In all this the Quarterly will be a powerful agent, but it would have been more efficient here than in Charleston. The East and the Atlantic States generally, are becoming superannuated. They are like an infirm man, who is always under the inspection of the Teachers: they have regular hours of

The Great West—a giant even in its youth—now in the very spring time of its power and of which New-Orleans is the seat and centre—the great starting point for enterprise and for dominion. The Future is ours.

An Act.

Passed at an Act to incorporate the Howard College, in Marion, Perry County.

Section 1. Be it enacted by the Senate and House of Representatives of the State of Alabama, in General Assembly Convened, That the term of office and the powers of the Board of Trustees, created by the act of incorporation of which this act is an amendment, shall expire, and cease with the next annual meeting of the Baptist State-Convention of Alabama.

Now, passed, new clause.

Sec. 2. And be it further enacted, That said convention at its next annual meeting, hereinafter, may proceed to elect a board of fifteen trustees for said college, to serve for six years; of which number one third shall go out of office biennially and when they shall go out of office their vacancies shall be filled, and all future vacancies of said board, by the Convention.

Sec. 3. And be it further enacted, That the privileges, rights and powers, of the said new board of trustees, and all subsequent boards so elected, shall be the same conferred by the act of incorporation on the original board, and in all respects subject to the same rules and regulations by said act imposed, they shall control and manage the affairs of said college.

Sec. 4. And be it further enacted, That so much of said act of incorporation of which this is an amendment, as conflicts with the provisions of this act, be, and the same are hereby repealed.

Approved, January 21, 1845.

JUDSON.

Female Institute, MARION, PERRY COUNTY, ALABAMA.

Number of Pupils present last year, 172.

THE Fourth Term, Seventh Year, of this Institution, under the name of Principal, Prof. M. P. JEWETT, will commence on Wednesday, the first day of October next, with the usual large and efficient corps of experienced and accomplished Assistant Teachers.

This Seminary embraces, first, a Primary Department for small children; secondly, the Regular Course, including a Preparatory Department, and the Sub-Junior, Junior, Middle, and Senior Classes.

REMARKS.

Particular attention is given to Reading, Spelling and Defining, throughout the whole course. The art of Composition is taught methodically, on the inductive system, and with great success. A half hour, every day, is devoted to Penmanship, exclusively.

All pupils are taught Vocal Music without charge. The Pestalozzian method is pursued with the most satisfactory results.

It is not expected that all Pupils will pursue the course requisite to obtain a Diploma. Young ladies may enter the Institute at any time, and pursue such studies as they may prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE.

The course prescribed for those who are admitted, the Trustees being desirous to make thorough and finished scholars.

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

THE LIBRARY.

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

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

THE INSTRUCTION.

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

THE GOVERNMENT.

Is vested in the Principal, aided by his Associates in the Faculty of Instruction. A prompt and cheerful obedience to the laws is always expected; and this is enforced by appeals to the reason and the conscience of the pupil. This course, sustained by constant reference to the Will and word of God, has been uniformly successful in securing alacrity in the discharge of duty. Should the voice of persuasion remain unheeded, and any young lady continue perverse and obstinate, in spite of kind and faithful admonition, she would be removed from the privileges of the Institution. None are desired as members of this Seminary, except such as are happy in observing wise and wholesome regulations.

THE MANNERS, PERSONAL AND SOCIAL HABITS, and the MORALS of the young ladies are formed under the eyes of the Governors and Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institution without the special permission of the PRINCIPAL.

They never make or receive visits.

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

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

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

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

No accounts to be made in town.

THE INSTITUTION, like a College, is permanent in its character. Parents and Guardians may place their daughters and wards here, with the confident expectation that they can learn successfully previous to their studies till they have completed their school education. Young ladies need never be detained a single day, for fear of sickness.

BOARDING IN THE INSTITUTE.

It is desirable that all young ladies, whose friends do not reside in town, should board in the family of the Steward. Otherwise, the highest advantages of the Institution cannot be realized. Board as cheap as possible, in private families. Here, young ladies are always under the inspection of the Teachers: they have regular hours of

study and recreation; habits of order, system, punctuality, industry, and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be obtained elsewhere.

Rates of Tuition, &c.

FOR THE TERM OF FIVE MONTHS.

Primary Department, 1st Division, \$10

2d 12

Preparatory Department, and all English studies through the whole course, 15

Music on the Piano and Guitar, (each) 25

Use of instrument, 5

Ornamental Needle Work, 15

Drawing and Painting, 15

Wax Work, per lesson, 1

French, German and Italian, (either or all) 15

Latin, Greek and Hebrew, (either or all) 15

Board, per month, including fuel, lights, washing, bed, bedding, &c. 11 50

Incidentals, (fuel and servant for school-room, &c.) per term of five months, 100

Use of Library, per annum, 100

From the above rates, it will be seen that the price of Board and Tuition has been greatly reduced. On the studies indispensable to graduation, the reduction is one-fourth from former prices. The average reduction, in all the studies, is about twenty per cent. Thus, at a moment of the highest prosperity to the Institute, the Trustees have brought down the expenses to a level with "the times," and the honors of the institution are now within the reach of the community at large.

Board and Tuition will be payable, one half in advance, for each term of five months; the balance at the end of the term.

Tuition must be paid from the time of entrance to the close of a term; no deduction except at the discretion of the Principal.

Each young lady must furnish her own towels. Feather beds are required, they will be supplied at a small charge.

No young lady will be permitted to receive her Discharge, until all her bills are settled.

N. B. The entire expenses of a young lady, pursuing English studies only, will be \$145.00 a year, for Board and Tuition.

Two Hundred and Forty Five Dollars, per annum will cover all charges for Board, Tuition, Books and Stationery, for a young lady pursuing the highest English branches and Music on the common use of the Eolian Piano.

BOARD OF TRUSTEES.

Gen. EDWIN D. KING, President.

Wm. HORNBUCKLE, Secretary.

J. LANGSTON GOREE, Treasurer.

JAMES L. GOREE.

LARKIN Y. TARRANT.

JOHN LOCKHART.

Wm. N. WYATT.

August 8, 1845.

Howard Collegiate & Theological

INSTITUTION.

THE exercises in this Institution will be resumed on the first day of October next. The progress made in erecting the new edifice ensure us that we may obtain possession early in the coming year.

Board, (including room, fuel & lights), at from \$10 to \$11 per month; washing, from \$1.50 to \$2.00 per month.

SECTION—PER TERM.

Classical Department, \$25 00

Highest English, 25 00

Preparatory, \$12 to 16 00

Fuel, 1 00

The above embraces all charges, except books and stationery. E. D. KING, President.

H. C. LEX, Secretary. [of Board Trustees.

August 16, 1845.

W. T. BATHURST, D. T. RYAN

