

ALABAMA BAPTIST.

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TERMS.

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Mr. David Gordon, of Mobile, is authorized to act as Agent for the 'Alabama Baptist.'

From Hall's Sermon

IN THE BAPTIST PREACHER.

We next advert to obedience to the ordinances of the Gospel.

1. *Baptism.*—This is not the time and place to treat of this subject in a controversial manner; and we only refer to it on this anniversary occasion as one of those important duties of the Christian, which should command the unwavering testimony of our Churches.

In a spirit of acrimony, bigotry and heated controversy, it does not become us as ministers, members, at any time to harp on this command, to the neglect of others of equal or greater importance. In urging the doctrine of obedience, we should not make baptism the centre of the circle from which all the lines of duty radiate; but placing love in that centre, make baptism one of those numerous *radii*, which emanate from this divine principle of love. "If ye love me," says Christ, "keep my commandments."

On proper occasions, with respectful regard to the feelings, and even prejudices of our brethren of other denominations, we should *declare the whole counsel of God*; but we should endeavor to convince by sound argument, and to win over with Christian love and courtesy, those whom reason and denunciation cannot, and should not, affect. In this spirit, our friends and brethren who differ from us in practice on this subject, will allow us with all candor and affection to say, that we consider it the bounden duty of all believers here, and every where, who have not hitherto done so, to obey forthwith this interesting and important command of our Lord and Master; and that they cannot comply with this duty except by being solemnly immersed in the name of the Holy Trinity. An argument upon this subject we are not offering, but we feel fortified in the remarks we have made, by the plain letter and spirit of God's word, and stand prepared, on suitable occasions, to prove from the history of the ordinance and the meaning of the terms employed in reference to it, that immersion only is the proper action, and believers only the proper subjects. Contrary to your convictions of duty, permit us to add, we urge no one to con-

form to our practice, for *whatsoever is not of faith is sin*; but we do urge, and that in the name of the great Head of the Church, whose laws we would enforce, that each of you who are delinquent in this duty, do not fail with all convenient speed, and with a determination to be guided in your course by the light of truth, to examine the word of God on this subject. When you shall from an impartial investigation, arrive at the conclusion that truth requires you to obey this commandment, and notwithstanding, you find yourself reasoning yourself out of its absolute necessity upon the ground of its being "but an ordinance," a mere "non essential," then tremble, lest you be found numbered with the unfaithful servants in the day of God's visitation, and hear the voice of your Master, "ye knew your duty but ye did it not."

2. We proceed in our design to offer some remarks upon the ordinance of the Lord's Supper. Like the ordinance of baptism, this institution had its origin in the positive directions of the Great Head of the Church, in the days of his humanity, and was designed to commemorate forever his own expiatory death. Its design was not to create a test and pledge of our love to, and confidence in each other as Christians, but of our love and obedience to Christ. "This do in remembrance of me." It is a church ordinance, and is connected with, and follows in order of observance, the initiatory rite of baptism, as will appear from its history as recorded in the New Testament. It was instituted by our Lord himself; and after his ascension, on the day of pentecost, that memorable occasion when so many were converted, we are informed that "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls: and they continued steadfast in the Apostles' doctrine, and fellowship, and in breaking of bread, and in prayers." (Acts ii: 41, 42.) As baptism, in our estimation, is essential to enable us to enter the church, and as none out of the church ought to commune, so none are entitled to the communion who are not baptized. That baptism is a pre-requisite to communion, is not a sentiment peculiar to our denomination. Most, if not all of the prominent evangelical denominations of Pædo-baptists, hold the same views, and never do, according to their rules of faith and discipline, invite unbaptized persons to commune with them; and yet Baptists are charged with bigotry and want of love, because they, acting upon the very same principle, do not extend their invitations to partake of the Lord's supper to unbaptized persons. We believe (and our faith must guide us and not another's) that immersion only is baptism, and that

an individual is just as truly and effectually buried, upon whose head a few grains of sand only are thrown, as he is baptized upon whose face a few drops of water have been sprinkled. Whilst therefore, we cannot open a door that will admit Pædo-baptists to the communion table, without yielding the question as to what constitutes baptism, our Pædo-baptist brethren are in no such difficulty, for they all admit that immersion is at least one mode of baptism; they can therefore consistently commune with us without violating their principles, whilst all candid persons must see and admit, that we cannot extend our invitations to them.

The wall of partition is not of our building.—Pædo-baptists have reared it, and they only can, with the sacrifice of principle, break it down. It becomes them to do so, or to withdraw the oft reiterated charge against us of bigotry. Could we read the separating veil as easily as they can, and would not, might it not with more truth and justice be said of us that we are bigoted sectarians, and blind zealots and separatists.

There are other difficulties in the way of a free and open Church communion with other denominations, besides those growing out of the mode or action of baptism.

Open communion recognizes as members of Christ's mystical body, and invites to the holy ordinance of the Lord's supper those who are without faith and who are enemies to God; unless indeed there be some narrow isthmus between a state of rebellion and a state of grace, on which to place such communicants. It is no answer to this objection to open communion, that wicked men are found in all churches, and partake of their ordinances. The question is not whether such do not sometimes creep into a church unawares, but whether they should be invited in, and retained there.

Whilst therefore, we as a denomination are bound by the laws of Christ's kingdom, to adhere to what is called close communion, or the administration of the ordinance to baptized believers only, we are disposed freely to associate and unite with all who love our Lord Jesus Christ in sincerity, by whatever name they may be called, in all those acts of religious worship and Christian intercourse and efforts to do good, which after all, will best evince our sincere attachment to Christ's people, though we may in some things deem them in error.

Before leaving this subject, we will notice what we conceive an erroneous view of this institution entertained and acted upon by some of the members of our denomination, that of failing frequently to commune, either on account of a sense of their own failings, or on account of the unchristian conduct of some one or more members of the church. If this ordinance had been designed for pure and holy beings, then indeed should none of us lay unholy hands upon it, or were it intended as a pledge of our unshaken confidence in, and fellowship towards each other as Christians, we should abstain from the communion table till the church be purged of all who are unworthy. In regard to the first error, of failing to commune on the ground of our own unworthiness, we would observe that such an unworthiness as causes us to feel no hatred to sin, and no love of holiness, no love to Christ and no faith in his atonement, no discerning of his body and blood, in the elements used, and no determination to crucify our *sins* and live a holy life, should indeed keep us away from this holy ordinance; and should with equal propriety drive us at once from the pale of the church. But if our unworthiness consist in a sense of our own depravity and vileness, accompanied with sincere sorrow and repentance for sin, and an humble reliance on Christ as our hope, then we should not fail to come to the feast, where are so affectingly represented the merciful provisions of the gospel for sinners. As to the unworthiness of others to partake of these symbols being any bar to our communion, as well might they debar us the privilege of baptism, put a stop to our songs of praise, and drive us from the throne of grace, and from all public worship; for some of the most unworthy often mingle with us in all our religious services.

Peculiarities of Literary Men.—Johnson used to bite his nails to the quick, an intimation of his dogmatism and crustiness.

Addison was remarkable for the irregularity of his pulse—but his heart was believed to be in the right place and of proper dimensions.

Pope was of a frame so feeble that he was accustomed to brace himself up with stays padded with cotton. He occasionally found time also to lace his enemies.

Ben Johnson used to sit silent in learned company, "and suck in," as Fuller says "not only his wine but their several humors." Like Shakespeare he held the mirror up to nature, but chose sometimes to look into the glass himself.

Rosseau used to knit lace strings when in a company of illiterate people, for the purpose of concealing the uneasiness which their gabble gave him. He preferred his lace strings to their long yarns.

Cowley boasted with much gaiety of the versatility of his passion among many mistresses, but wanted even the confidence to address one. To his tender fair ones, he made no tender.

Steele constantly preached economy to others, but forgot to practice it himself. He was always in debt, and once pulled the nose of an acquaintance who hesitated to lend him a large sum of money. Certainly a curious way of obtaining a draft.

Bloomfield wrote most of his poem, "Farmer Boy," with chalk, upon the top of a pair of bellows—a wind instrument until this time probably unknown to the choir of Muses.

A Clever Hit.—What a pity, we have sometimes thought, that certain ardent minds whose fever is scarce ever below the boiling point, could not be turned in some innocuous direction! If they were but become impassioned antiquarians, inveterate lovers of statistics, as madly devoted as any German utopian to the niceties of philology, or even the harmless vagaries of dreamy transcendentalism, it would be tolerable, yet comfortable, compared with their range and rage for endless revolution in the practical working of the organizations of religious benevolence.—Here, just here, is the loud call, the large requisition for the patience of the Saints.

[J. O. Choules.

From the Method. Prot.

"They, whom God loves, die young." The truth of this saying was verified in the death of JULIA ANN PERDUE, daughter of Jas. H. and Martha E. Perdue, who departed this life on the 5th of April, 1844, aged 7 years and 4 months.

She died of a burn received while passing a fire, in one of the outhouses on her father's plantation, Butler county, Ala. She lived 32 days after the burn was received, in extreme bodily suffering—so great was it that eighteen of her teeth fell out!

She was perfectly aware of her approaching death, and though so extremely young, it was evident from her whole deportment that she was consoled by the grace of God. A few facts in proof of this will be adduced:—

At intervals during her sickness she would request her father and mother to give her up—saying, "I'm going to my blessed Jesus." She was often found praising God—often she exhorted her brothers and sisters to meet her in Heaven.

On the fourth day of her illness a physician was sent for, and on his arrival she said, Doctor, I know I'm going to die, but I want you to keep me alive as long as you can, for pa and ma, and my sisters' and brothers' sake.

On Sabbath morning after the accident, she requested her father to make her a decent coffin, and put one of her dresses on, that her Saviour would take her home. Her father, overcome by his feelings, left her. She sent for him, and on his return, said, "Do, dear father, go!"

It seemed that her spiritual vision was peculiarly clear, and that by faith she was enabled to perceive the beauty and glory of the saints' eternal rest. Very often she called her brothers and sisters to her, asking them, "Do you not see heaven and sweet Jesus?" She told her sister that there was a beautiful being as white as snow hovering over her and conversing with her, and that it would take her home with it.

When told by her physician that she must shortly die, she lay for several hours apparently rejoicing to herself. After a while she burst forth in exclamations like these:—"How d'y'e, Grandma; how d'y'e, Grandpa; how d'y'e, Buds!" [Several of these individuals had been dead many years—some before her birth.] It appeared to her that they were present with her.

Some time after this she said, "O, my blessed Jesus? why do you let me remain here in such pain!"

Holding up her hand the next day with a smile on her countenance, her mother seized hold of it, she said, "Mother, don't do so—Jesus has taken hold of my fingers to carry me home."

On the third time of the appearance of the lovely being in white spoken of above, she died, about 15 minutes after sunrise, on the 32d day of her illness.

From the above account we perceive two facts. First, That our young sister's mind was deeply engaged on religious subjects; Second, That she had a perfect confidence that when she had finished her course, she would commence her existence in glory.

These facts teach parents how early religious impressions may be made on the minds of children, and enforce the exhortation of the wise man—"In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not whether shall prosper either this or that."

In conclusion we add that our young sister's whole deportment—her prayers, her exhortations, her praises—lead us to hope, to believe, to know, that though the atonement of Jesus Christ, she has made a happy exit from time to eternity. We may then safely say to the bereaved family and friends of the deceased, that though you sorrow, you need not sorrow as those without hope.

Sabbath Facts for Business men.

Dr. Proutdit, in a speech at a Sabbath Convention, related these facts to illustrate the benefits of a pecuniary character that flow from a strict observance of the Sabbath.

"He had known an instance of a man who bought stock in a company whose cars were not to run on the Sabbath, but as soon as he found that they were thus desecrating the Lord's day, he determined to sell out. He did so, though at that time the stock was rising, and his friends remonstrated with him on the subject; but the stock was soon far below par, and he had saved his money and his conscience also."

"He knew a merchant who would never write or mail a letter on the Sabbath, but on one occasion he thought it important for his business to send an order by mail on Sunday. He wrote it, and was on the way to the P. O. with it himself, when he reflected that he had never found it necessary to do so before, and that it would be safe to trust Providence still. The very next day he found that had he sent the order he would have been a loser to a large amount."

"A young man went from Boston to New Orleans, and pursuing business on strict Sabbath principles, prospered greatly, and from time to time sent on his funds to Boston to be invested there. He was rapidly advancing in wealth, when yielding to temptation, he ventured to leave one shutter of his store open on the Sabbath, to show that customers could be admitted; then he had both open, and soon lost all regard for the Sabbath. Simultaneous with this, came a change in his affairs: business began to decline; soon he made no remittances to Boston; then he had to send there for funds—and this course he had to pursue, until he drew in all his eastern investments—became bankrupt, and went back to Boston, a vagabond."

In one town in Massachusetts, seven young men went into business at one time, and all in the same business, and that in a business which some supposed to make it necessary for them to work on the Sabbath. Six of them did habitually pursue a part of their business on that day. But one rested wholly on the Sabbath, and he only was an assisted property, while all the rest failed."

Three large manufacturers in Massachusetts started together. Two of them worked on the Sabbath, whenever it was necessary to mend bands, repair machinery, &c., so as not to be hindered on Monday. The third always rested on the whole Sabbath, under all circumstances. The first two failed, the third did not."

Seven fishing vessels went to the Grand Banks. Six fished on the Sabbath as on other days. One did not, and made more money by \$700 than either of the others."

From the Christian Watchman.

The Hope of our Country.

American freedom is the great social and political wonder of our age. It is still regarded as an experiment, the final result of which is to be known in future. Our form of government bears but a slight resemblance to any other on earth, and the state of society moulded by it, is quite peculiar. This is the first great Republic which has been formed and organized, with constitutions, laws, and offices, under the influence of the light of Christianity; and is the only existing one in which the elective power returns steadily, and often, to the people at large.

It is too obvious to require argument, that such a government cannot long be sustained without intelligence and virtue; nor be a real blessing while it does remain. Political equality will not secure good government, unless wise and virtuous men form the majority, or exert a controlling influence. The form of republicanism, or democracy, may be a blessing or a curse; according as the people are ignorant or enlightened, good or bad.

Our form of government being a democracy, in which each and every citizen has an equal share of power, it is easy to see that its administration can be no better than the whole mass of the people are disposed to make it. If, therefore, we would have good government, we must have good citizens. And what makes men good citizens? What but knowledge, virtue, and religion?

And what, then, is the hope of our country? That by some political machinery—some new partyism, we can have good government, with a virtuous and ignorant people? Tell us, ye hoarse political speech-makers, who have compassed sea and land to make one proselyte, and when ye have made him he is tenfold more the child of prejudice than yourselves—ye scribbling, canvassing, wire-pulling patriots, what is the hope of our country? Does it depend on the turn of those pieces of paper, carried to the ballot box by your herds of walking bones, muscles, and clothes-suits, shouting as they go? Aye, that is the hope of our country, is it? that your party come into power no matter how? And this, then, is the reason why you labor so much harder to convert men to your principles, than to virtue, to holiness, and to God?

The Fathers of this Republic knew well that freedom, intelligence, and the fear of God, could not be separated. They planned a frame of government adapted to a religious people. And though they suffered the State to have no control of religious doctrines, ecclesiastical forms, or of individual conscience, yet they knew that religion is the only sure basis of republican freedom.

The hope of our country, therefore, is in the advancement of true piety. A revival of religion will do a hundred fold more for American freedom than the best conducted political campaign. He who is the most constant and earnest in prayer, the most watchful over his heart and life, the most active in Christian duty, and the most faithful in warning, exhortation and reproof, will be found in the end to have been the best, and truest, and wisest patriot, though the world knew it not.

The Christian has an object before him infinitely superior to that of the mere politician. The political welfare of his country is but one, and a comparatively small item in his enlarged view, yet no one loves his country with more heartfelt love, or labors in her behalf with more devoted zeal. And though he is by no means to make his love of country a motive to active duty in the cause of religion, yet he should never fear that he is neglecting, but performing in the most successful manner his political duties, when he is laboring to bring sinners to repentance and to the knowledge of the truth.

From the Christian Observer.

Instructions of the Pulpit.

It is proper to inquire—Is the American pulpit accomplishing all the good which may be reasonably expected from it? The office of the ministry, as we remarked in a late number, is to TEACH THE RELIGION OF CHRIST. They are commissioned by the Savior, not as priests and mediators, not as members of a hierarchy—not peculiarly as rulers—not as mere orators—but as RELIGIOUS TEACHERS. They are commissioned to teach all nations, baptizing them, &c. Does this primary idea in the original institution of the ministry receive due attention from those who occupy the pulpit? Does the pulpit offer the people as much sound biblical instruction—as much exposition and illustration of the doctrines and precepts of the Holy Scriptures—as is urgently needed to edify the Church in knowledge—to confirm the wavering—to establish those who are ready to be "tossed to and fro by every wind of doctrine," and to invade and scatter light through the wide spiritual wastes, presented in the conduct of thousands to whom the minister has access? Is there as much time spent in earnest study of the Word of God, in preparation for the pulpit, as its appropriate position and influences require?—Do the people regard it as the radiator of truth, reflecting on every side rays of divine light—revealing the glories of the Godhead, as unveiled in the work of redemption, and the condition and duty of man in all his relations to God, for time and eternity?

Sabbath Anecdote.—A vessel was detained at Cleveland, Ohio, for several days by contrary winds. The wind shifting on the Sabbath, the Captain gave orders for sailing.—Not a hand obeyed. All had signed a pledge not to leave port on the Sabbath. The Captain was enraged and at once discharged the crew, and went on shore to ship a new one. He asked the first man he met if he wished to ship. "Non today, Sir," was the reply. "Why not?" said the Captain. "I cannot do business on the Sabbath," said the sailor. Not one could the Captain get to ship with him on that day, and on Monday he re-entered his old crew.

Long Journey.—Rev. James Barnett, and Dr. Paulding, lady and two children, of Ohio, are about to sail for Damascus, where it is their intention to remain for one or two years, from whence they will go to Jerusalem to locate themselves.

Glorious News from Burmah.

1530 KARENS BAPTIZED.

We have been privileged to make an extract from a most interesting and affectionate letter by Mrs. Abbott, one of our devoted missionaries in Burmah, to her much beloved sister Kincaid.

This letter was written by Mrs. Abbott about three weeks after the death of Mr. Constable, and furnishes some painful items of that melancholy and mysterious providence.

The following extract, however, is that to which we desire to call the attention of our readers—an item of cheering, of glorious intelligence—yea, one that must cause every heart to rejoice, and call forth tears of joy.

The letter is dated, Sandoway, May 13th, 1844, and reached this country by the overland mail to England. Referring to the spread of the Gospel among the Karens in Burmah proper, and in Arracan, she says:—[Bap. Record.

"The good work continues to prosper among the Karens, both in Arracan and Burmah. Mr. A. made two tours to the southern churches this season, during which he, with the native pastor baptized about eighty converts. Since which Ko Shyat Kyon, has made a tour into Burmah, visiting the little churches, counselling and encouraging the assistants, adjusting difficulties, and baptizing converts. He appears to have had a very good and successful time in this Missionary tour. We have not seen him since his return to his station at Megessan, but Mr. A. has just received a letter from him, in which he says that 'through the grace of Jesus Christ, he has baptized one thousand five hundred and fifty.' We are anxiously waiting to hear from his own mouth, the particulars of his labors. I think I wrote you that this man died of cholera last year. This was the report, and we believing it, spread the intelligence, and I saw a notice of it in the *Maine Religious Herald*. After we had mourned his loss for some weeks, thinking it a mysterious Providence, he appeared, much to our surprise and joy, in person, and corrected our misinformation. He is a sterling man, and God grant that he may long live to labor in that cause which he so much loves."

"He and Tuoy Po, baptized a good many after their ordination in December and January, 1842-43, previous to Mr. A's visit to the south last December, how many I cannot now say, but as many as two or three hundred at least. You must not suppose that because the Karens have been so much more numerous, the past year, that there must have been an uncommon outpouring of the Holy Spirit. Probably the majority of those baptized in Burmah, have been Christians for many years, but had never before an opportunity of being baptized."

The Way to Begin.

Many a man who drinks moderately, or who does not drink at all, thinks it of no use for him to sign the Temperance pledge. He can drink or not, as he chooses. He does not love it—why should he sign? Read the following, from an exchange paper:—

You must abandon an object, if you do it at all, before you begin to love it; you must abandon drinking before you begin to love the taste of it—then there are no ties to sever.

Ardent spirit is the bane of mankind. What evil has it not done? To record all its mischiefs would take volumes. Governor Everett enumerates the following as among the evils it has inflicted upon the country within the last ten years, viz:

1. It has cost, in direct expenses, 500 millions of dollars.
2. It has cost, in indirect expenses, 600 millions of dollars.
3. It has destroyed 300,000 lives.
4. It has sent 100,000 children to the poor houses.
5. It has consigned at least 150,000 to jails and prisons.
6. It has made at least 1,000 maniacs.
7. It has instigated the commission of 1,500 murders.
8. It has caused 2,000 persons to commit suicide.
9. It has burnt and otherwise destroyed property to the amount of \$5,000,000.
10. It has made not less than 200,000 widows.
11. It has made 1,000,000 orphans.
12. It has endangered the inheritance left us by our fathers, and fixed a foul blot on the fair fame of America.

Familiar Conversational Remarks of Rev. J. Newton.—It is a mere fallacy to talk of the sin of a short life. The sinner is always a sinner. Put a pump into a river, you may throw out some water, but the river remains.

Professors who own the doctrine of free grace, often act inconsistently with their own principles when they are angry at the defects of others.

We should take care that we do not make our profession of religion a receipt in full for all other obligations. A man truly illuminated will no more despise others than Bartimæus, after his eyes were opened, would take a stick and beat every blind man he met.

We much mistake, in supposing that the removal of a particular objection would satisfy the objector. Suppose I am in bed, and want to know whether it be light, it is not enough if I draw back the curtain—for though there be light, I must have eyes to see it.

I see the unprofitableness of controversy in the case of Job and his friends: for, if God had not interposed, had they lived to this day, they would have continued the dispute.

Post Office Revenue in England.—The triumph of the Penny Postage system is so decided, that its former opponents are now its warmest friends. The increase per last accounts of the post office revenue is \$400,000—and it is supposed that the surplus revenue will be a million of dollars next year. This is a significant fact, well worthy of the attention of Congress.

Measures are in progress for the establishment of an Electro-Magnetic Telegraph on the Plan of Professor Morse, and under his direction, between New York and Boston.

Men were better answerable for want of more than want of understanding.

THE ALABAMA BAPTIST.

"Jesus Christ himself being the Chief Corner Stone."—[Ephesians, II, 20.]

MARION, ALABAMA, DECEMBER 7, 1844.

To Teachers.

We have on hand applications for several Teachers, with salaries offered from \$300. to \$600, and board. One of them is for a Lady.

Disappointment.

We perceive by the Index, that Brother Baker designed to attend the meeting of our State Convention, and actually started for Marion, but was unable to secure a seat in the stage.

We sincerely regret this disappointment. It would have afforded us great pleasure to see our brother, face to face, and to talk over matters pertaining to the interests of Zion. He would also have found, in many members of the Convention, old and warm friends, who would have rejoiced to welcome him among us. Start a little earlier, brother, next year, if God permit, and thus provide against contingencies.

The American Tract Society, and Alabama Baptist State Convention.

During the Convention, a letter was read by the Secretary from the Rev. Alexander McGlashan, Agent of the American Tract Society in Alabama, from which we make an extract:

"The prospects of the Society's usefulness have never been more flattering than at the present time. Light and hope are spanning our horizon in every direction. We have more than 100 colporteurs in the field. They are laboring in the dark places in every State and Territory in this vast Republic; and daily intelligence is reaching the Tract House, of souls converted and revivals springing up in connection with their self-denying labors. The harvest is fast being gathered—the garner of God will be bountifully replenished."

Two young men shipped from New York on the 5th inst., (Nov.) for Mobile. They are graduates of Brown University—young men of deep piety and great promise, (members of the Baptist Church.) As soon as they arrive, they expect to commence their colporteur labors in this State—one in Monroe county, the other in Tuscaloosa county. We also send a colporteur to Gainesville, and hope to find several other godly, self-denying men in this state, who will engage as colporteurs.

"Our good brother Parsons, from want of health, has left the field, which we regret much. He promised fair for great usefulness."

"I had a very pleasant interview with the Rev. Dr. Moodie, at Montgomery. I think he is doing great good. He is laboring as colporteur in Lowndes and Macon counties. Some incidents of cheering and thrilling interest have occurred in connection with his labors."

After reading the letter from which the above extracts are given, the following preamble and resolution were adopted by the Convention:

"Believing the American Tract Society to be an institution which has had the seal of the Divine approbation for more than twenty years, and is a union in which all evangelical denominations delight to co-operate in spreading broadcast over our own country and throughout the world, the light and knowledge of the will of God, especially among the destitute;

Resolved, That this Convention do cordially approve of the design and claims of said Society, and earnestly recommend its publications, both to our Ministry and Laity."

As is well known to our readers, the works issued by this Society are of a purely practical character. The circulation of these, therefore, to an indefinite extent, cannot interfere with the success of the American Baptist Publication Society, which is a denominational organization.

Reduction of Postage.

It is time for the people to begin some movements which shall compel Congress to take up the Post Office system in good earnest. The hundreds of thousands of dollars now annually paid for the transmission of intelligence is a most oppressive TAX—a most intolerable BURDEN on the community. It is a burden which may be dispensed with. There is no longer any necessity for continuing a system which had its origin in the early history of our Government, when the state of the country was very different from its present condition. That letters and papers may be carried long distances for one-fourth the present rates charged by the Government, has been fully demonstrated by the success of private mails, at the North and East. Reform, then, is PRACTICABLE, as well as needful. It remains for the people to say whether they will any longer submit to such a yoke of bondage as now galls their necks. Let the PEOPLE say, *We will not submit to it, and deliverance will come.*

Our advice is, that petitions be prepared and thousands signed them, and send them to our representatives, saying, in terms that cannot be misunderstood, that the people DEMAND a reform in this matter. The members dare not disobey their constituents, when the PEOPLE speak out with united voice.

Climical—very!

There is a Seminary for Young Ladies in Kentucky, under the direction of a distinguished Baptist minister, which is called "ASPASIA Female Institute," after the Aspasia of *Pericles*, we suppose. Does the learned and pious founder design to take this celebrated female character as a model for his pupils?

Alabama Legislature.

The Legislature convened at the Capitol on Monday last, and organized by the choice of officers.

The Hon. N. TERRY of Limestone, was re-elected President of the Senate, and A. B. MOORE Esq. of this town, was re-elected Speaker of the House.

The two Houses are this day to elect a Senator in Congress, to fill the vacancy occasioned by the resignation of the Hon. Wm. R. King.

Our regret to record, that a Resolution proposing a Chaplain for the House of Representatives, was lost by one vote. When will our Legislators learn, that *Righteousness exalteth a Nation.*

GOVERNOR'S MESSAGE.

This document fills up six and a half columns of the Monitor. It is mostly occupied with the Banks. Other important interests, of course, receive due attention. We give some extracts.

THE PENITENTIARY.

During the present year I have occasionally visited the Penitentiary, and on the 28th October, made the annual visit required by law. The convicts, with very few exceptions, seem to have enjoyed good health; and the interior of the prison, except the scene of the recent burning, presented the appearance of neatness and order. I am satisfied, however, that important modifications must be made in the laws and rules by which the prison is now governed; requiring a more implicit obedience on the part of the convicts, as well as a more rigid discipline in the government of the institution, before it will fully realize the just expectations of the people of the State.

BIENNIAL SESSIONS OF THE LEGISLATURE.

No one can yield a greater deference to constitutional law than myself, and I only avow what I really feel, when I say that I have an unadmitted reluctance to attempt the change or modification of a fundamental law. But my convictions long entertained, are so decided in favor of biennial, instead of annual sessions of the General Assembly, that I consider it an imperative duty to bring the subject to your notice. At the commencement of our State Government, and for a series of years subsequent to that period, the necessity for annual sessions, may be readily conceded; but that necessity I am entirely convinced, has ceased to exist. The time necessarily intervening between biennial sessions, will afford the people a better opportunity to test the utility and operation of their laws. Another, and by no means an inconsiderable inducement to such a change of our Constitution, is the vast saving to the people in avoiding the annual expenses incident to the session.

ABOLITION OF THE BANKING SYSTEM.

The total abandonment and final settlement of our whole system of Banking at the earliest practicable period, are not only required by the condition of the Banks, but are demanded, I am convinced, as a measure of protection to the State as well as to the people.

I therefore recommend that the State Bank and all the Branches, be placed in a state of final liquidation, reserving to each Bank such necessary corporate powers as will enable them to settle, and close their affairs—and that the plates of all the Banks be destroyed.

NO REPUTATION.

A free people hold not only their honor, but their form of government, their institutions, and all their dearest rights by no other tenure, than a willingness to incur any sacrifice to which human nature can be subjected in maintaining them. Those who will count the cost of sustaining the public faith, subject themselves to the just suspicion of being equally as calculating in defending the public liberty. The instinct of true patriotism is so nearly allied with the sentiment of national honor, that to destroy the former we have only to lower the tone of the people in maintaining the latter. In fact where the people are the real source of power, the lofty spirit of true patriotism can never survive the loss of individual confidence in the untarnished honor of the government. I have indulged in these reflections from no apprehension that a State like ours, containing within her own limits all the elements calculated to place her in the front rank with her sisters of the confederacy, will ever fail to discharge punctually her public liabilities. I make these remarks merely for the purpose of pointing out the merited censures which are always certain to attach to a people who invoke the just condemnation of the whole civilized world, in failing to maintain untarnished their public faith.

To prepare then promptly for the extinguishment of our public debt, is required by every principle of honor, justice, and patriotic self-respect.

TAXATION.

I therefore recommend that permanent provision be made by your Honorable bodies, to raise annually by taxation, a sufficient amount to pay the entire interest on our State debt.

UNIVERSITY OF ALABAMA.

The deep solicitude which is so generally felt in the progress of education, and especially in the operations of our University imposes on me the duty of noticing in this communication, the present condition and prospects of that institution.

Since my official connection with the Board of Trustees, I am satisfied they have been governed by a system of rigid economy, and have retrenched in every item of expenditure that was practicable.

The Board at their last session, adopted an ordinance appropriating annually, all the surplus means of the University fund, after defraying the current year's expenses, to the payment of the debt owed by the institution, which I trust will in a reasonable time relieve the University from its present heavy embarrassment. In pursuance of that ordinance, \$9000 of the debt was paid early the present year, and the Board indulges the hope that they will be able in a like manner, to pay annually a portion of the debt until it is fully discharged.

Instances of insubordination in such a seminary, under the most favorable circumstances, are at all times to be apprehended, and a single case of the kind has recently occurred, calculated in no small degree unfavorably to affect the character of the University, where its general discipline is less properly appreciated than it is by those who have marked the constant vigilance and energy of the present Faculty. The facts of the case alluded to will of course be laid before the Board of Trustees, and I allude to it only to express my own convictions in common with what I believe to be the universal sentiment of those

acquainted with the transaction, that it was one of those acts of excessive insubordination which often happens in the best institutions of our country, and which I am satisfied no vigilance on the part of the present Faculty could possibly have anticipated or averted. Their duty consisted in applying the proper corrective placed in their hands, and this I doubt not will be made to appear fully to have been done. Notwithstanding similar acts of insubordination to which all institutions are liable, and perhaps none are less so than our own, I cannot close this notice without expressing the opinion that our University is steadily and progressively realizing the just expectations of the public, in the number of sober, moral, and educated young men it is annually sending forth, into spheres of business and usefulness, throughout the State.

A Faithful Steward.

We take the liberty to present to our readers a copy of the letter forwarded by brother Jenkins to the Convention, at its late session, enclosing *One Thousand Dollars.* Four years ago, he sent to the Convention Fifteen Hundred Dollars, to be employed in promoting the various benevolent objects which receive the attention of that body.

MADEIRAVILLE, Oct. 15, 1844.

To the Alabama Baptist State Convention, to be held at Marion, Perry County, on the Saturday before the 5th Sabbath in November next.

DEAR BRETHREN:—I am yet alive—a poor, almost deaf and blind creature—the only one left, except a grand-daughter, of all my white family. What proof that the race is not to the swift, nor the battle to the strong! Why am I left behind? Is it because I am unfit to go? or is it because God has something yet for me to do? In either case, I ought to be content to stay a little longer. But Oh! I do look forward with interest to that period when I hope to see the Savior, and join the assembly of the spirits of the just made perfect. Pray for me, dear brethren, that I may be preserved by the mighty power of God through faith unto salvation—and that I may be enabled and disposed to do what the Lord would have me to do, while it is called to-day, seeing "the night of death cometh, when no man can work."

I therefore send you One Thousand Dollars—\$200 to assist indigent young men preparing for the ministry in Howard College; \$200 to aid the American and Foreign Bible Society in circulating the Scriptures in heathen lands; and \$600 for the spread of the Gospel in Burmah.

May the Lord be with you, and assist you in all your efforts to do good!

Your humble servant,

WILLIAM JENKINS, Senr.

The Biblical Recorder and the Home MISSION SOCIETY.

The Recorder approves the decision of the Board in refusing to appoint Mr. Reeve, as a missionary, and expresses entire satisfaction with the circular issued in reference to that matter.

In introducing to his readers the views which we expressed relative to the course of the Board, the editor has the following paragraph:

"We subjoin the remarks of the Alabama Baptist in relation to the late action of the Home Mission Society. It is a little remarkable that this paper, which, a few weeks back was peering up all because we could not see, with it, the unvalued excellencies of the *Psalmist*, and which was commended by the Abolition prints as the 'most manly paper of the South,' should be the first to sound the note of *disruption*. This is only another example, however, of the liability of men to run from one extreme to another. We trust our brethren of Alabama, and all of the other Southern States, will require a much better reason than any assigned yet, before they 'drop all connexion with' the Home Mission Society, or indeed with any of our general institutions."

For, ourselves, we see nothing "remarkable" in our thinking the *Psalmist* to be a good Hymn Book, while at the same time, we believe the Home Mission Board has virtually refused to appoint Mr. R. because he is a slaveholder—and in so doing, has trampled on the rights of the Southern churches, and compelled us, for the present, to "drop all connexion" with it. The Georgia brethren entertain the same opinions that we do—and before this, the Recorder has seen the resolutions introduced by Dr. Manly, and unanimously adopted by our State Convention, taking the very ground which we assumed in our editorial.

We well know that the Board objected to the form of the application from Georgia—but, under the circumstances, we consider this tantamount to an objection to the application itself. Suppose the application had not mentioned that Mr. R. is a slaveholder, but that a knowledge of that fact had been communicated to the members of the Board in some other way, would the Board then have made the appointment?

We hope the response to the resolutions of our Convention will be so explicit and decided, that all parties will be satisfied as to the ground on which the Board stands. And it is our fervent prayer, that we may be permitted long to co-operate with that Board in building up the waste places in our borders!

The Banner & Pioneer.

Brother Buck states he has not received the Alabama Baptist for several weeks past. We assure him it has been regularly mailed for his office. We forward, with this number, the copy containing our reply to his call for further information respecting the "Secret Circular."

The brother alluded to in the last Banner was not our informant, and we are now fully satisfied there was a mistake on the part of him who did speak to us of the matter, and we believe no such "Circular" has ever been issued.

A Great and Good Man Fallen.

The Rev. Jonathan Going, D. D., President of Granville College, Ohio, died at his residence on the 9th ult. Appropriate resolutions were passed by the Trustees, the Faculty and the Students of the College, deploring his loss.

Brother J. Rogers.

This beloved brother has recently sent us another list of subscribers to our paper. He remarks—"In the midst of other labors, we did not forget the Baptist, believing that if it were generally circulated, it would aid us much in our works of faith and labors of love."

These names were obtained during a tour of three weeks spent in preaching, in the vicinity of the junction of the Alabama and the Tombigbee rivers. He was accompanied by brother Wright, the Moderator of the Bethel Association. Much seriousness was manifested at most of the meetings, and a number of persons were added to the churches.

May the Lord of the harvest reward these self-denying and efficient laborers, for all their efforts to advance his cause!

General Jackson.

The venerable ex-President is said to be in very delicate health, much emaciated and enfeebled, laboring under a distressing cough, &c. A late visitor at the Hermitage says:—"He seems himself to be deeply impressed with the near approach of his final departure from this world, and refers to that event with all the calm composure and submissive resignation of the true Christian."

He has recently presented to Genl. Robert Armstrong, the Swede which was his companion during the greatest portion of his Indian and British wars.

Will the Watchman of the Valley please publish a copy of the Petition for the modification of the License Law, proposed by the Cincinnati Washington Temperance Society?

Infant Baptism in Virginia.

In 1682, an act was passed in Virginia, providing that every person, who when it was in his power, refused to carry his child to a lawful minister to have it baptized, "should be amerced two thousand pounds of tobacco—half to the parish, half to the informer." A witty writer remarks on this law: "Tobacco has been applied to many uses, but to none more remarkable than the enforcing of orthodoxy and Infant Sprinkling."

PREACHING FOR MONEY.—Of 109 preachers in the Tennessee M. E. Conference, last year, only 60 received the pittance allowed them by the Discipline. The other 49, says the S. W. C. Advocate, "after all the appropriations of Conference funds from the Book Concern, Chartered Fund and Conference collections, are deficient \$2,886 61, and must so remain until the resurrection of the just."

LEGACY.—A Mr. Daws, of Newark, (N. J.) has left by will his house and lot to the American Board of Foreign Missions. The property is valued at \$5,000.

PRUSSIAN MINISTER AT CONSTANTINOPLE.—The Rev. Mr. Major, formerly a missionary to the continent from Scotland, has been appointed by the King of Prussia, Minister at the Court of the Sultan. He may there do great good.

Capital Punishment.

The propriety of abolishing the punishment of death, was decided by the legal voters of New Hampshire, at the late election, in the negative, by a majority of nine to ten thousand.

Marrett, the Land Pirate.

This unhappy man, on his death-bed, acknowledged he had been guilty of almost every thing charged against him, but murder. Of this, he declared himself innocent.

Attention the Whole!!

Who's going to bring us a nice fat turkey for Thanksgiving? Come, now, do 'the right thing' for once.—[Mc. Cult.]

[We leave our readers to guess the motives which induce us to copy the above—and only make this comment, viz: Turkeys intended for presents to editors, should be well fatted!—N. E. Far.]

We will just add, for the information of our subscribers, that our Thanksgiving is approaching. "A word to the wise is sufficient."—[Vermont Obs.]

Thanksgiving in Connecticut next week.—[Chr. Secretary.]

CHRISTMAS comes on the 25th of December this year.—[Ed. Ala. Rep.]

There are said to be nearly three hundred prisoners in Moyamensing jail, Philadelphia.

Commune with thyself, O man! and consider wherefore thou wert made. Contemplate thy powers, contemplate thy wants and thy connexions—so shalt thou discover the duties of life, and be directed in all thy ways.

The number of lives lost in the late gale at Buffalo does not exceed 35.

Marriage in High Life.—The following is a copy of the note addressed to the invited guests at the recent nuptials of President Santa Anna:—"On Thursday, the 3d of the present month, at seven in the evening, the marriage of His Excellency, General of Division, &c., Antonio Lopez de Santa Anna, with her Excellency Señora Doña Dolores de Tosta, will be celebrated in the principal saloon of the National Palace; and the President interim, &c., Valentin Canallizo, having the honor to be godfather, supplicates that it will please you to add lustre to such an august ceremony by your personal attendance. Mexico, 2d October."

HARRISBURG.

By the Rev. Benja. Hodges, on the 10th October, 1844, Mr. JAMES HOGUE, to Mrs. E. M. WALLACE.

For the Baptist.

How and by whom are gospel ministers to be ordained? That there are gospel ministers we suppose will be granted by all the readers of this paper;—that they should be set apart in an appropriate manner, is equally evident. In the present article we design to present some sentiments on the above topic.

1. The gospel minister should possess the qualifications named in 1st Tim. 3: 1-9, and Titus, 1: 6-9. Persons who do not possess these qualifications ought never to be invested with that sacred office. Some excellent remarks appeared in the Baptist, a few weeks since, upon the call to the ministry, taken from the Christian Review. To that extract we refer our readers on this point. Only remarking that much responsibility rests upon the churches and ministry, they should never abuse the power given to them, nor introduce unworthy men into this important office.

From Acts 13: 1-3, it appears that Paul and Barnabas were ordained by fasting, prayer, and laying on of hands. This is the only account we have of the ordination of an individual to the ministry in the New Testament. But as this specific, it is sufficient for our authority. Fasting is a proper preparation for this important and responsible duty; but prayer and imposition of hands, appear to be the ordaining acts. The other ordinary appendages usual at an ordination, such as a sermon, charge, giving the right hand of fellowship, presenting the bible &c., are not parts of the ordination, but are exercises suitable for the occasion; but when circumstances are such as to preclude them, the prayer and laying on of hands alone are sufficient.

It is not pretended that any virtue is imparted by the ceremony, nor are we to consider it of no service. Its use lies in following the word of God. So baptism and the Lord's supper are in themselves nothing, but when performed in obedience to the word of God, are of great importance. In the same way prayer and laying on of hands, become of much value. Our inquiry should not be, what good will it do? but, how were men ordained in the days of the apostles? What is their example in this respect?

Ministers are ordained by a presbytery. Paul and Barnabas were ordained by the prophets and teachers in the church at Antioch. They did not go abroad for aid at all. The prophets and teachers were the presbytery on that occasion. Timothy was ordained by a presbytery, as appears from 1 Tim. 4: 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands of the presbytery." It does not appear that many are required for the purpose of ordaining. The apostle Paul speaks of this ordination, as if it were performed by himself. He says, "Wherefore, I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands,"—2 Tim. 1: 6. It is probable that the apostle alludes to himself alone, on this occasion, for the purpose of stirring up the mind of his son in the gospel, to diligence.

When Paul and Barnabas were on their missionary tour, it is said, "And when they had ordained them elders in every church, and had prayed, with fasting they commended them to the Lord, on whom they believed." Acts 14: 23. Also, we read again, "Then this cause have I left thee (Titus) in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I commanded thee,"—Titus, 1: 5. Hence it appears that only one person is absolutely necessary, for the ordination of elders; though more attended when it was convenient so to do. We should follow their example in this respect. A number should be united in ordination when it can be conveniently done; but when this cannot be effected, one person even, may proceed in the work. As in the multitude of counsellors, there is safety, so we should think that, when one proceeds alone, he should proceed with great caution.

The question has sometimes been asked, is a presbytery under obligation to ordain any, and every person, who may be presented to them by the churches? Surely not. The church has no authority to require a presbytery to act contrary to their views of duty and propriety. If a presbytery should be convinced that the candidate presented lacked the qualifications mentioned by the Apostle, it would not only be right, but duty to refuse. Positive direction is given on this point, "Lay hands suddenly on no man; neither be partaker of other men's sins: keep thyself pure." 1 Tim. 5: 22. If hands are not to be laid suddenly on any man, for what purpose is the delay? Is it not that he may be tried? But if he has already been tried, and found unworthy, can the presbytery be required to proceed and lay hands on one whom they esteem absolutely unqualified? Surely not. If, then, a presbytery be called, and after due examination held, they be of the opinion that the candidate is destitute of the qualifications specified in the sacred volume, it is their duty to declare faithfully their opinion, and use their influence to prevent the ordination.

It is sometimes thought, that, because of the independence of the church, it has a right to demand the ordination of any person it may present. And it is asked, which shall yield, when there happens to be a difference of opinion, the church or the presbytery? To me it appears very evident that the church must yield. For, though the church is the highest ecclesiastical tribunal on earth, yet it can command only within its own province. Should the church travel out of its province, and attempt to demand what was never

committed to it, truly it must be right, it must be duty to visit such attempts. In the scriptures no authority is given to the church, to require its ministers, or elders to do that which they believe would be a violation of the divine word. The church may be of the opinion that the individual in question ought to be ordained. But while the presbytery reads in the divine direction, "and the things that thou hast heard of me among many witnesses the son commit thou to faithful men, who shall be able to teach others also," 2 Tim. 2: 21. The church has no right to require its ministry to perform an official act, which they believe would be wrong. So in such a case the church must yield, and the ministers must not by yielding to desires even of the church, betray the trust committed to them; for while it is said, as above quoted, "Lay hands suddenly on no man," it is added, "neither be partaker of other men's sins, keep thyself pure."

A presbytery has no right to ordain persons without the voice of the church, neither the church without a presbytery. There should be union of sentiment between them. And where either is wanting, there is wanting that which should prevent the ordination.

It may be said that on these conditions, some men never could be ordained. Be it so. If either the church or the ministers think a person unqualified, it would be utterly wrong for them to proceed and ordain such a one, and recommend him to the churches as a minister when they really believed he was unfit for that office. If a person has the requisite qualifications, and they are not yet perceived, let him wait and exhibit his talents, (for if a man has talents he will show them) until the satisfaction is given. It appears that even the Apostle Paul waited ten years after he began to preach, before he was ordained. And if a man of this talents could wait so long, surely those whose qualifications are doubtful may wait twice or thrice that term of time. And if we believe that the church would be no loser by the absence of such men from the ministry. Let each one, then, both the church and the ministry, faithfully and conscientiously discharge the duty incumbent, and the Lord will add his blessings, and cause all things to advance his cause in the world. "As the harvest truly is plenteous, and the laborers are few; pray ye the Lord of the harvest, that he will send forth laborers into his harvest," Mat. 9: 37, 38.

From the Index.

Oral Instruction of Slaves.

In a late number of the essays on slavery, by "A Baptist Minister," which have appeared in our paper, the writer expressed his views on the desirableness of our slaves being educated, and on the obstacles which are thrown in the way of their education by northern Additionists. In these views we concur. It is desirable that our slaves should be taught to read the word of God. It would be gratifying to the Christian heart to communicate to them so much instruction; but our laws forbid it; and the fanaticism which sends incendiary publications among us promises to perpetuate this legal prohibition. Shall our slaves be taught to read such sentences as the following which we quote merely because it is the last of the kind which has fallen under our eye, and not because it is more objectionable than multitudes of other sentiments with which such publications abound. It is from the address of "The Western Convention of Anti-Slavery Baptists," published in the Christian Politician of Nov. 2. "We say to christian slaves in the South, if a way of escape is opened in Providence, improve it, and give God the glory."

"Though restricted in benevolent efforts for the benefit of our colored people, we still can do much, and we ought to do what we can. The plan of oral instruction which has been introduced in various parts of the southern country, appears to us to promise great usefulness. It is not letters, but the facts and doctrines of christianity, which is chiefly important that men should be taught, in order that they may be wise to salvation; and this instruction the system proposes to give to our colored population. It has been in operation in Liberty county in this State, for several years, with great success; and we are glad to find that the subject is attracting increased attention in various places. A distinguished brother in Alabama writes, 'I propose to go to our convention, if the Lord permit, and my principal object will be to move for some suitable action in regard to some oral religious instruction of our colored people. You have no doubt heard that our experiment in T. is working well. It is indeed an interesting object. It attracts attention from thinking persons, and must have a suasive and inspiring influence in other communities. God grant it for his Son's sake; till Ethiopia indeed stretch out her hand unto God.'"

Efforts have been made with gratifying success to organize a school of the kind in our own village. From 70 to 100 colored persons, of different ages and of both sexes, meet on every Sabbath afternoon to receive instruction from 14 teachers, who engage with much pleasure in the work. The colored people attend to the instructions given with lively interest, and without any of that drowsiness and dullness, which they so often exhibit under preaching. The Child's Scripture Question Book, published by the American Sunday School Union, has been selected as best adapted from its simplicity to the present state of the classes. Their attention was first directed to the history of our Savior's incarnation and life. They learn to answer these questions with facility. They also learn hymns in their separate classes, which they afterwards both recite and sing in concert. It has given the teachers much aid and encouragement in their labor, that the owners of the servants, or other members of the families to which they belong, instruct them in the week, so as to prepare them for the Sabbath day's exercise.

We earnestly recommend the plan to the consideration of our readers; and shall be glad to receive accounts of the institution and progress of such schools and to publish the same in our columns.

Nothing is so calculated to weaken and impair the powers of the mind, as a habit extensive and various reading without reflection.

For the Alabama Baptist.

Essay.

BY E. B. TRAGUE.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.—Rom. 11: 33.

The apostle introduces this passage by a reference to the unsearchableness of that Providence which had permitted the Jews to reject the Gospel, and which had turned the full current of its blessings upon the Gentiles. Why God, in the undisturbed exercise of His omnipotence, should have permitted the Jews to sin as to call down the judgments of heaven, seems to have been, even to the apostle brought up at the feet of Gamaliel, a profound mystery. Nevertheless, as God's merciful designs of salvation through Jesus Christ, depended not on the obedience or disobedience of a nation—the channel, merely, being changed—he could still exclaim, O the depth of the riches both of the wisdom and knowledge of God!

There are certain more general circumstances of God's Providence revealed in the Scriptures, in reference to the final cause of which, the human mind is disposed to enquire, Wherefore?—These relate to man's fall and restoration through the atonement.

Man was created "in the image and after the likeness" of God. Besides a communion with heaven uninterrupted by sin, he dwelt amid a boundless profusion of all that could minister to his physical comfort. Only a single one of the goodly trees which surrounded him must not be touched. On its touch was suspended the condemnation of us all. Yet warned of God, whose truth was evidenced by all she knew of Him—enticed by Satan to believe a lie—the woman recklessly put forth her hand:—

"She touched, she ate, earth felt the wound, and nature, Sighing throughout her works, gave signs of woe. That all was lost."

Now how sin originated, and why God ever permitted it to exist in the bosom of angels, in consequence of which they fell: Why He made man capable of being deceived, and left his will free to act, when by the slightest interposition of His omnipotence the now fallen angels might have been forever fixed around the throne, and man's destiny been everlasting happiness—are questions, in great part, beyond the reach of human intellect. Their whole propriety cannot be seen. The propriety, however, of these revealed mysteries appears *sufficient* in this. They evince the exalted superiority of the great Establisher of the order of providence. Herein are depths of wisdom and knowledge.

Secondly, All of God's providence which we can comprehend is acknowledged, even by the enemies of religion themselves, to be, not only just, but good, and gracious, and merciful. The presumption, therefore, is that what we cannot comprehend, is likewise so.

Again, if there could be a period conceived of in the eternity of the past, when God first designed the present order of providence, He as the designer certainly foreknew whatever should come to pass:—that sin would exist—that angels would fall—that man would be deceived, and that he too would fall. And, let us devoutly add, infinite wisdom and infinite mercy—even now forewarn the sacrifice for sin! It was proper in the mind of the Deity to establish the very order of providence which now exists, although that order involved the death of his only Son.

Since, therefore, God has "done all things well," so far as I can understand His providence, I am content to adopt the language of Him upon whose innocent head my sins were heaped, just before the sword of justice was bathed in His blood, "Not my will but thine be done." "Even so Father, for so it seemed good in thy sight."

Angels fell, and are "reserved in chains under darkness unto the judgment of the great day;" man, "made a little lower than the angels," *languishes, the son of God dies that he may live!* and an invitation, to every one that thirsts for living waters, is sounded out in tones deep and earnest as His dying groans. Here are depths of riches, of wisdom and knowledge. Let us repeat, "Even so Father, for so it seemed good in thy sight,"—yea, "Alleluia! for the Lord God omnipotent reigneth." Resignation to His will, is the highest attainment of the Christian, and confidence in His goodness and faithfulness, his highest enjoyment. If there be a sweeter frame than that in which, overwhelmed by the infinite forms and variety of God's blessings, especially in the gift of His Son, I have sat me down to weep, I have never felt it.

Rev. William T. Brantly. Since our notice of the severe affliction of brother Brantly, many of his old friends have inquired of us concerning the present state of his health. But we have no cheering news to communicate.

We learned a few days since from a friend of the family, that there was no hope left for his recovery. That his former vigorous intellect was a complete wreck, and his once active and manly form now lay helpless and unwept. They are obliged to feed him as an infant, and he is incapable of speaking so as to be understood.

While we sympathize with the distressed family of brother Brantly in this sorrowful trial, we would not murmur, knowing that "there is none can stay his hand, or say to him, what dost thou? be still, and know that I am God."—[Baptist Record.]

Mormonism progresses in Scotland. At a meeting in Glasgow, last month, some 500 were present, all in mourning for the prophet Joe Smith. The Scotch Mormon Conference embraces 18 churches.

For The Baptist.

Natural Ability and Moral Inability.

"Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else." [Isaiah 45: 22.]

"No man can come to me, except the Father which sent me draw him."—Jesus Christ.

A careful reader of the Bible will observe two distinct acceptations in which the scriptures view man. The first is, as to what his natural endowments, in themselves considered, are capable of performing; and the second is, as to what these endowments, under the dominion of sin, invariably do perform. In other words, they view him as a rational accountable being, requiring him only to love God with what strength he has, and to serve him with precisely that degree of faithfulness, which the properties of his nature would seasonably warrant—and they view him also as a being so completely under the dominion of sin, that he never has and never will, of his own free will and ability, choose the way of holiness. In the first, it is assumed that mankind possess what we are accustomed to denominate a natural ability. In the second, it is assumed that in our natural state we labor under a mental and moral alienation, which has been very properly called a moral inability. It is important, in order to the proper understanding of the scriptures, that this distinction be always carefully noted.—Those who disregard it will find it very difficult to reconcile many portions of the Bible with each other. The two passages which stand at the head of this paper will illustrate this remark.

To those who are disposed to question the natural ability of man, I would beg leave to submit the following observations. In order the more clearly to apprehend what is necessary to constitute natural ability, I would remark that it requires those mental and physical endowments which are brought into requisition in obeying a specific command. For example: a person only ten years of age could not reasonably be required to perform the labor of a person of twenty, from want of natural capacity. No man would expect an idiot to deliver a lecture upon natural philosophy, from defect of mental capacity. When a law is given to a being, it necessarily presupposes in the being to whom it is addressed, the existence of all those capabilities which an obeyment of that law brings into requisition. If the obeyment of a certain law require the subject to lift an hundred pounds, it must be addressed to a person possessing at least that much strength. If it require a person to translate a certain composition into the Latin language, it must be addressed to an individual whose mental endowments are such as to enable him to perform that duty. This is substantially what I understand to be natural ability.

But let us apply the remarks to matters of a spiritual character. And here let it be demanded, What was the character of that change which was occasioned by the fall of Adam? Is there any thing apparent in the nature of that fall from which we might reasonably infer the destruction of any of the constitutional powers of free agency in him, or any of his posterity? What was the change? I answer, it was the utter loss of all holiness, and the prevalence of total depravity—every imagination of the thoughts of his heart became evil, and only evil continually. But does entire depravity render spiritual obedience a natural impossibility? If so, then the entire prevalence of a holy principle, would render sinning impossible—the converse of which we know to be true—for Adam, under the influence of this holy principle, really did sin. But if perfect holiness does not destroy the possibility of disobedience, how can perfect sinfulness destroy the possibility of obedience? Is it not as unreasonable for us to suppose that it is impossible for a holy being, under the influence of a holy principle, to disobey, as in the same state of things, for an unholy being, under the influence of an unholy principle, to obey a spiritual command?

No person will contend that any of the powers of mind which constituted ability, before the fall, have been destroyed by that event. Every power with which man was first created, and in the possession of which he did obey the law of God, survive the fall. The mind, the conscience, the affections, the susceptibilities of the soul to pleasure and pain—all these, as certainly exist as the five senses. Observe, it is the possession and the full enjoyment of these that constitutes man a free agent, and not the possession of a moral principle which would lead him to choose God, as many suppose.

But the question here arises, Is the natural ability as here defined, sufficient to constitute man an accountable being? I answer, it is. A free agent has been defined to be "an intelligent being who is at liberty to act according to his choice, without compulsion or restraint." It would seem, then, that the only question for us to determine is, whether men naturally love or hate God and godliness? If they naturally love God, then they will find no difficulty in coming to Him. But if it be true, as is expressed by the Apostle, that "the carnal mind is enmity against God—that it is not subject to his law, neither indeed can be,"—then he is the subject of a disability of such magnitude, that nothing short of Omnipotence itself can remove it.

It is thought by many that the power of counteracting, or changing the prevailing inclination, is essential to free-agency. But if this be true, where shall we find a free-agent in heaven, earth or hell? It will be admitted by all, I presume, that "God possesses an immutable determination to do what is right, and cannot in the least degree or for a single moment, incline to the contrary."

And yet, if a power to change the will be essential to free agency, God himself is not a free agent. And, as a distinguished writer has asked, "if God, angels, and saints in heaven be not free agents, who are?"

And do men ever break the law of God contrary to their inclination? "I affirm that He-ro was as perfectly free—obeyed as implicitly his uncoerced choice—in putting James to death, as ever Paul was while he was preaching among the Gentiles the unsearchable riches of Christ. It is natural power, and that only, which is necessary to constitute men accountable beings.—To make an accountable being, surely it is not necessary to impart to him an actual disposition to holiness, but barely to make it appear that he would do such actions, if he were so disposed." [See Fuller's Works, vol. 2, p. 525.]

Whether natural strength be sufficient, to all intents and purposes, to render men accountable beings, let the following considerations be seriously weighed:

1. Man's natural strength is declared in Scripture to be the measure of his obligation to love his Maker. "Thou shalt love Jehovah thy God with all thy strength," "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." Here let it be distinctly noticed that the exercise of no faculty or power of soul or body is called for, which men do not naturally possess.

2. We are so wholly informed in Scripture that the possession of a holy principle is necessary in order to constitute any being accountable. When God spake anciently to his people by way of censure or complaint, these censures and complaints were based upon the "outward advantages, means and opportunities" which he had afforded them. Hence, when he speaks of the ungrateful returns which Israel had made for all the mercies he had bestowed upon that ancient people, he uses the following language:—"What was there more to be done to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" But why should I dwell upon this point? Is it not universally admitted that "men are accountable independently of, and antecedently to, the bestowment of grace?"

Having considered at some length in what natural ability consists, together with some reasons why we regard it as the basis of our accountability, I proceed to offer some thoughts upon that aversion of heart—that alienation of mind—which is called

MORAL INABILITY.

Moral inability as distinguished from natural inability, is regarded by many as a mere fiction of the brain, of no practical utility. "If we be unable," says an objector, "we are unable, no matter from what cause our inability proceeds; and therefore we are no more free agents." Whether the objection possess any weight we shall see in the sequel.

And here let me again recur to a definition of terms. By natural inability, I understand that which an agent, though ever so willing, cannot perform from defect of natural capacity; by moral inability, that which his capacity as an agent renders obligatory, but the performance of which is prevented only by his own uncoerced choice. "Ye will not come unto me that ye might have life."

But it may be demanded here, have we not power to change our wills? Here we approach a point upon which the Christian world have long been divided. The will is generally defined to be the prevailing inclination; and free-agency consists, not in the power to change but in the power to follow this prevailing inclination. Suffer me here to lay down an axiom, which may assist us somewhat in the discussion of this subject: It is this:—

The will INvariably determines to those subjects persons and things as suit the moral complexion of the soul. No man can choose that toward which he entertains a heart-felt aversion.

"But," says an objector, "seeing man is the subject of such a disability as that of which you have been speaking, is it anything but just that God should impart to him some inward influence that would enable him to emancipate himself from this inability, in order to constitute properly an accountable being?" I have already answered this objection concisely, but it may be proper for me to enlarge a little upon that answer, by way of conclusion.

It has been remarked heretofore that men are accountable "antecedently to, and independently of the bestowment of grace." Was it ever assumed in the history of legislation, that it was the duty of the law-creating power, to impart with its laws, a disposition to those upon whom such laws are binding, to be obedient to them in order to make them properly accountable? None will contend for such an absurdity in human governments: then why contend for it in the divine government? Let us suppose an individual arraigned at the bar of his country, charged with the crime of theft, entering such a plea as is contained in this objection—let us suppose that when the usual question of "guilty or not guilty," was propounded to him, he were to say to the court, that it was true he had committed the crime alleged in the bill of indictment, but that he was the subject of a depraved nature—that he had no disposition to keep that law, which he had violated, and that it was incumbent on those who enacted that law, to have imparted to him some principle that would have prevented him from breaking it? I ask, what would be thought of such a plea? Would it not, instead of lessening the turpitude of the crime, establish it in the

most malignant form? The application of this illustration is easy and natural.

Is there not a manifest difference between it which is sufficient to constitute accountable beings, and that which is sufficient to make men do right. (It is doubtless just as impossible for men to do that to which they have a natural aversion, as to do that which surpasses their natural strength.) And hence, the same language is often used in Scripture; in regard to both of these disabilities. Joseph's brethren while under the dominion of envy and malignity, "could not speak peaceably" to him. It is said also of those whose eyes were full of adultery, that they "could not cease from sin." Hence, also the following language: "How can ye, being evil, speak good things?"—The natural man receiveth not the things of the spirit of God, neither can he know them.—The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.—"They that are in the flesh cannot please God."—"No man can come to me, except the Father which sent me draw him," &c. &c.

It therefore results, as we think, that this disability of which we have been speaking, is our guilt.—See Fuller's works, and Dr. Beecher's Views in Theology.

But will not this doctrine drive a man almost to despair? I answer, would to God we could drive every man to this point! there would be some probability then of his crying for help. For adored be the name of God, it is written, that Jesus Christ came to seek and to save that which was lost.

Pilgrim's Rest, September, 1844.

Popery in Europe.

[FROM THE FRENCH COR. OF THE N. Y. OBS.]

"I must relate to you a fact which occurred last week at Turin, department of Corraze. A convent of Carmelite sisters was established without legal authority—and the magistrates had hitherto winked at this infraction of the law.—But, the Carmelites enticed to their house a girl of fifteen or sixteen years. This girl, who had been exemplary for her amiable and modesty, took advantage of the momentary absence of her father, to leave her home and enter the Convent. When the father returned and learned the flight of his daughter, he went and demanded of the nuns to give her up. In vain! The Carmelite sisters would not listen to his entreaties. Then the unhappy father applied for aid to the magistrates. They came to the door of the convent, but those nuns, who probably think that the law is not made for them, persisted in their refusal. And as if to add insult to outrage, the young girl wrote to her father under the dictation of the Carmelite sisters, complaining that he had done her wrong, but adding that she forgave him! A girl who has despised her paternal roof, who has run away from home, and who consents to forgive her father—what think you of this magnanimity? But the letter was not intended merely to express her forgiveness—the girl also claims 15,000 francs, a sum she inherited from her mother, and which she was disposed to give to the nuns.

This is not a solitary fact. At Lyons, the daughter of a Protestant was kept in a convent against the will of her father—and when he demanded her, he was sneeringly told that she was well taken care of! These nuns are waiting till the young girl attain her majority, to make her sign away to them her inheritance. Near the city of Muns, a Romish curate favored the flight of the daughter of a Mayor, and placed her in a religious establishment. At Nice, the nuns have also tried to carry off two young females belonging to a rich family.

But a still greater scandal has been committed at Turin, in Piedmont. I will not relate you the particulars, for I suppose you have already met with them in the English papers.—The daughter of an Ambassador was audaciously stolen from her father! and the Archbishop of Turin co-operated in this abominable abduction! The Ambassador of Holland, Mr. Heider, demanded back his daughter, who was brought up in the Protestant religion. She was not restored. He begged the King himself, Sardinia to interfere: the King replied that it was out of his power. The whole diplomatic body took part in the matter—but in vain. Mr. Heider had recourse to the Archbishop—this dignitary aided the nuns in their resistance, and the girl remains in the convent of St. Croix. At last, the distracted father has left Turin without his daughter.

Are we in the nineteenth century? What must the royal Majesty itself yield to the usurpations of nuns and priests? And what security will there be hereafter in Piedmont for the diplomatic body? An ambassador of Prussia, or England, or of Holland, will be exposed to see his daughter stolen from him, without any redress from the laws, or the magistrates who ought to protect the order and peace of families!

From the Christian Witness.

To the Clergy of the Diocese of Massachusetts.

Having set forth, a year since, a Form of Prayer and Thanksgiving, to be used on any day recommended by the civil authority as a day of public Thanksgiving, I now hereby revoke the said Form; and desire the clergy to confine themselves, on such days, to the Form of Prayer and Thanksgiving prescribed for these occasions in the Book of Common Prayer.

MANTON EASTDURN,

Bishop of Massachusetts.

Wednesday, Nov. 6, 1844.

And Wm. Keroby revoke every other Form of human invention, and from his, our editorial table, do permit, and desire, all Pastors, Teachers, Elders, Bishops, Evangelists, and Clergy, to make use of such words in Prayer and Thanksgiving as they may deem suitable, and as the Spirit of God may enable them to utter.—Christiao Watchman.

John McDaniel, recently hung at St. Louis for the murder of Chavis, the Mexican, protested his innocence till the last moment of his existence. Since his death there has been found a paper in his box, declaring in the most solemn terms his innocence, and avowing that the crime was committed by Wm. Mason.

I Love the Winter.

I love the Winter. Sadning though it be
To many hearts, it hath its charms for me.
It hath its sorrows, too—for well I know
When my young heart in boyhood's ruddy glow
Was fresh and warm—I had a sister then,
But three years old, and I was only ten—
Unknown to care—a bud without a thorn—
A laughing sprite—a zephyr of the morn—
A rose-bud, on the sunny side of life—
A stranger yet to all its care and strife—
When Winter came, with an untimely frost,
Which nipped the germ, and Hope's bright bud
Was lost!

She lived, and died! God took the flower he'd
given,
From this cold earth to bloom with him in heav-

Yet still I love, around the social hearth,
When Winter comes, to mingle in its mirth;
To laugh and chat the evening hours away,
And watch the frocks of innocence at play.
The winning smile—the smooth and dimpled
cheek—
To catch their words when first they learn to
speak.

The cheerful laugh, without a note of care,
How sweet it lingers on a parent's ear!
An ech from the heart, it thrills and moves
The purest fountains of their early loves.
And Beauty, too, with bright, unclouded brow,
There dreams of life an unchanging now!
Fair blossom! daughter of a summer's sun!
Even now methinks Care's blighting work's
begun!

Though o'er thy forehead, lovely, fair and high,
Youth's brilliant sunshine flashes from thine
eye—
There sorrow soon shall mark her dreary way,
And Time direct the fingers of Decay;
And there declining Age, past manhood's prime,
Sits ling'ring on the utmost verge of Time;
Joins in the sports of youth and childish joy,
And wishes he too were again a boy.
But Death shall soon o'ertake his feeble pace,
And help him to his last lone resting-place.

And thus, in Life's dark, dreary winter-time,
When he is summoned to a fairer clime,
Angelic bands shall usher in the day,
And glory's sunshine light his heavenward way.

These moral themes, though pleasant they
may be,
Old Winter still hath other charms for me:
His spotless robes at early dawn are seen,
In fleecy whiteness, trailing o'er the green;
Till lo! at length birds shivering Nature laugh,
And drink the dew of morning at a draught:
Whilst little birds, with tuneful notes of joy,
Carol as blithe as when I was a boy.

But soon the genial warmth of day
Hies cold and cheerless to the West away.
Then Evening comes, when Cynthia, mount-
ing high,
Spreads o'er her silver mantle in the sky;
And twinkling stars, like beacon-lights of love,
Direct our hearts to brighter realms above.

Great God! to thee our grateful hearts o'er-
flow—

For only thou our many wants canst know!
Thy watchful care, indulgent, good and kind,
To the shorn lamb canst suit the chilling wind.
Our lives protect, where'er our footsteps roam,
And guide the weak and way-worn pilgrim
home.

And when at last, upon a dying bed,
Death's wintry storm is gathering o'er his head,
Canst cheer him still, till Life's dread winter's
past,
And take the faithful to thyself at last.

Marion, Ala., Nov. 26, 1844.

POETRY.—We shall be glad frequently to hear
from "C. G."

Reading Too Fast.

ANECDOTE OF AN AFRICAN PREACHER.

There lived in his immediate vicinity a respect-
able man who had become interested on the sub-
ject of religion, and who had begun with some
earnestness to search the Scriptures. He had
read but a few chapters, when he became greatly
perplexed with some of those passages which an
inspired Apostle has declared to be "hard to be
understood." In this state of mind he repaired
to our preacher for instruction and help, and
found him at noon, on a sultry day in summer,
laboriously engaged in hoeing his corn. As the
man approached, the preacher, with patriarchal
simplicity, leaned upon the handle of his hoe,
and listened to his story. "Uncle Jack," said he,
"I have discovered lately that I am a great
sinner—and I commenced reading the Bible that
I may learn what I must do to be saved, but I
have met with a passage here," holding up his
bible, "which I know not what to do with. It is
this; 'God will have mercy on whom he will,
and whom he will, he hardeneth.' 'What
does this mean?' A short pause interven-
ed, and the old African replied as follows:—

"Master, if I have been correctly informed it
has not been more than a day or two, at far-
thest, since you commenced reading the Bible,
and if I remember rightly, that passage you have
mentioned is away yonder in Romans. Long
before you get to that, at the very beginning of
the gospel, it is said, 'Repent, for the kingdom
of Heaven is at hand.' Now, have you done
with that? The truth is, you read *entirely too*
fast. You must begin again, and take things as
God has been pleased to place them. When
you have done all you are able to do in Mat-
thew, come and we'll talk about Romans."

Having thus answered, the preacher resumed
his work, and left the man to his own reflections.
Who does not admire the simplicity and good
sense which characterized this reply? Could
the most learned polemic more effectually have
met and disposed of such a difficulty? The gen-
tleman particularly interested in this incident,
gave me an account of it with his own lips. He
still lives, and will in all probability see this
statement of it.

Most readily will he testify to its strict accu-
racy, and most joyfully will he now say, as he said
to me then, "It convinced me most fully of the
mistake into which I had fallen. I took the old
man's advice—I saw its propriety and wisdom—
and hope to bless God for ever for sending me to
him."

A Pretty Thought.—A coquette is a rose, from
which every lover plucks a leaf—the thorns are
reserved for her future husband.—[N. H.
Cour.

Macon, Clark co., Ala. Oct. 28, 1844.

Dear Bro. McFerrin—As I am writing on busi-
ness, I will state to you that the Lord has been
pouring out his spirit on the Tombigbee circuit
within the last two months. About one hundred
souls have joined the M. E. Church. All these,
with a few exceptions, have been adopted into the
family of God, and the work is still going on glo-
riously over the head of every opposition. Oh,
that the Lord would push on the victors of the
cross, until the Tombigbee circuit shall be inun-
dated with the love of God! J. W. LANEY.

All heavenly hearts are charitable. Enlight-
ened souls disperse their rays. I wish, if I can,
do something for others and heaven—not to de-
serve by it, but to express myself and my thanks.
Though I cannot do what I would, I will labor
to do what I can.—[Feltham.

THE COLUMBIAN

LADY'S AND GENTLEMAN'S MAGAZINE.

EDITED BY JOHN INMAN.

And filled with contributions from the most emi-
nent and accomplished writers of the country.

THE motives which have led to the commence-
ment of this undertaking may be briefly stated.
It is believed by the proprietor, that there is in
the United States, an immense provision of litera-
ry ability, for which as yet there is no adequate
encouragement, or field of display; that besides
the numbers of clever and successful writers
whose publications are weekly, monthly and an-
nually read with delight by thousands, there
are yet greater numbers constantly arriving at
maturity of power, who have only to appear on
the stage of publication to receive a brilliant
award of fame; and that the powers of those whose
names are already pronounced with respect by
lips of wisest censure, are capable of more and
still higher exertion than has yet been called forth.
It is believed, too, that the demand for literary
production in this country, especially in the peri-
odical channel, exceeds the supply in a very great
proportion, and that now supplies have only to
be presented of the right quality, and in the right
way to secure a hearty welcome and profitable
reception. No doubt is entertained of the Ameri-
can mind's ability to sustain itself—certainly on
its own ground, if not abroad—against all the
competition the intellect of other lands can bring
to the encounter; and full assurance is felt that
among the millions of American readers there
can be, and is, a cordial welcome for all the
American writers can produce of excellent and in-
teresting.

From these premises, it is undoubtedly inferred
that there is abundant room for another Magazine
—notwithstanding the merit and success of those
already in being; that there can be no lack of
ability to fill its pages acceptably, within the
reach of capital and liberal enterprise; and that
such a periodical will not fail to be greeted as a
welcome visitor by thousands upon thousands,
who as yet have done little or nothing toward the
support and development of American periodical
literature.

Another and strong motive has been the feeling
that New York, the first city of the Union, should
be the home of a periodical owning no superior in
either merit or success.

The Columbian Magazine will be published
on the first of month. Its mechanical arrange-
ments will comprise the best of paper, type and
workmanship, that money can procure.

Its contributors will be sought for among the
ablest and most popular writers in the country;
and no efforts will be spared to secure the aid of
the most distinguished, such as

John L. Stephens, W. C. Bryant,
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W. G. Halleck, N. P. Willis,
H. W. Herbert, Nathaniel Hawthorne,
H. T. Tuckerman, H. W. Longfellow,
J. R. Chandler, C. F. Hoffman,
J. C. Neal, H. F. Harrington,
T. C. Grattan, T. S. Arthur,
W. G. Simms, H. H. Weld,
Epes Sargent, John Neal,
Theodore S. Fay, Park Benjamin,
R. W. Griswold, R. H. Dana,
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Mrs. L. H. Sigourney, Mrs. M. St. Leon Loud,
Miss Eliza Leslie, Mrs. A. M. F. Annan,
Mrs. C. M. Sedgwick, Mrs. Hannah F. Gould.

With many of these, arrangements have al-
ready been made, as well as with others whose
reputation is sure, though yet to be established
in the public regard. The proprietor entertains
sanguine hopes of accomplishing an object to
which he looks forward with pride—the secured
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tors, forming a list unequalled in this country.

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tention and confidence. The aim of the Editor
will be rather to furnish judicious criticisms, on
which readers and purchasers may rely for guid-
ance, than to present a mere laudatory chroni-
cle of new publications.

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A CARD.

Dr. W. W. Marshall, of Richmond, Va.

WOULD respectfully inform the public gen-
erally, that he has returned to Augusta, Ga.
he will remain a part, if not all the winter, and
would be pleased to make his professional serv-
ices available to those who may be suffering from
those formidable diseases, Cancer, Flatula, and
all similar affections.

His treatment of these diseases is peculiar to
himself. The cure is performed without the use
of knife or caustic, and in most cases without
much pain.

Dr. M.'s pamphlet (second edition) on Cancer,
&c., may be obtained gratis, on application to
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Letters from a distance (post paid) on busi-
ness, or requesting copies of the pamphlet, will
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warded to address by mail. [Postage six
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Nov. 30—pr.'s fee, \$4 50. 2t

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November 21, 1844 24-ly

GEO. G. HENRY

COMMISSION MERCHANT—Mobile.

G. G. H. begs leave to say to those who may
favor him with their custom, that any orders
which may be given in relation to their Cotton
will be rigidly obeyed; and when sales are sub-
mitted to his judgment, he will exercise such dis-
cretion as is afforded by the most extended infor-
mation he is procuring of the state of the mar-
ket, consumption and crops, as well as that of a
long experience as a merchant in Mobile.

Oct. 17, 1844.

George H. Fry, J. L. Ellis, W. G. Stewart.

FRY, BLISS, & Co.

(SUCCESSORS OF FRY, McCRARY & BLISS.)

WOULD return thanks to the citizens of Ma-
rion and country generally, for the liberal
patronage extended to them heretofore, and re-
spectfully ask a continuance of their favors at
their old stand, No. 12 and 14 COMMERCE STREET,
MOBILE.

They will have on hand at all times, a large
and well selected stock of FAMILY GROCERIES,
which they will offer at the lowest market rates.
Mobile, October 12, 1844. 35tf

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Factor & Commission Merchant, Mobile.

RESPECTFULLY tenders his services to the
public, and particularly to his friends and ac-
quaintances in Perry County, in his new under-
taking; and promises attention, accuracy and fi-
delity in the execution of all orders entrusted to
his care, and promptitude in the remission of
funds. He will charge the usual commissions.
Letters addressed to him during the summer at
MARION, PERRY COUNTY, ALABAMA, will be
promptly attended to. He will remove to Mobile
early in October. July 25, 1844. 7tf

H. FOSTER, JOHN A. BATTELLE.

FOSTER & BATTELLE,

successors to Griffin & Battelle.

WHOLESALE GROCERS,

No. 34, COMMERCE STREET, MOBILE, ALABAMA.

REFER TO REV. Alexander Travis, Conecuh Co.

" Rev. J. H. DeVotie, Perry "
" David Carter, esq., Butler "
" Capt. John Fox, Monroe "
" Judge Ringold, Marengo "

may 25, 1844. 16tf

BROADNAX, NEWTON & Co.

COMMISSION MERCHANTS,

R. Broadnax, } Mobile, MOBILE, ALA.
A. M. Sprague, }
I. Newton, } N. Orleans.
A. A. Winston, }

NEWTON, WINSTON & BROADNAX,

Commission Merchants,

No. 58 MAGAZINE STREET,

I. Newton, } N. Orleans, N. ORLEANS.
A. A. Winston, }
R. Broadnax, } Mobile.
A. M. Sprague, }

COMMISSION BUSINESS.

THE subscriber takes this opportunity for re-
turning his acknowledgments to his former
patrons, and respectfully informs them and the
public, that he will continue the Commission Bu-
siness on his own account; and hopes by strict
attention to business, to merit a continuance of
their favors. LEMUEL CALLOWAY.

Mobile, March 1844.

CUNNINGHAMS & CLOCK,

COMMISSION MERCHANTS,

No. 60, COMMERCE STREET, MOBILE.

T. & J. Cunningham, Wm. R. Cunningham,

D. Clock. Agents of the Augusta Insurance

and Banking Company. n25, 1843.

HARRIS, CLAYTON & Co.,

Factors and Commission Merchants, MOBILE.

TENDER their services to their friends and
the public. They have a large lot of Bag-
ging and Rope at Marion, which they will dis-
pose of at very low rates, to their customers and
friends, and which can be had by application to
their authorized agent, JOHN HOWZE.

June 20, 1844. 1f

Sabbath School Books, &c.

PERSONS wishing Sabbath School Books,
published by the Baptist Publication Society,
the Memoirs of Elder Josiah Mercer, or the Psal-
ist, published by L. Colby, can be supplied by
applying to

THOS. P. MILLER, Mobile.

November 30, 1844 42-9t

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA.

Number of Pupils last year, one hundred & thirty.

BOARD OF INSTRUCTORS.

Professor MILO P. JEWETT, Principal, and

Instructor in Ancient Languages and in Mo-
ral and Mental Science.

Mr. D. WILLIAM CHASE, Professor of Vocal

and Instrumental Music.

Miss LUCY MORGAN ATKINSON, Regular Course

French, Drawing and Painting, Wax-Work.

Miss ELIZA DREW, Regular Course, French,

Spanish, and Embroidery.

Miss ANNETTE N. BOOTH, Vocal and Instru-
mental Music.Miss ANN JUDSON HARTWELL, Assistant Teach-
er in Music.

Miss ELIZA G. SEXTON, Regular Course.

Miss HARRIET JONES CHANDLER, Primary and

Preparatory Departments.

GOVERNESS.

Miss SARAH S. KENOBURY.

Steward's Department.

Mr. and Mrs. LANGSTON GOREE.

THIS Institution is now going forward in its

Sixth year under the same PRINCIPAL, PROF.

M. P. JEWETT.

For the last three years, it has constantly had
a large number of pupils from distant parts of this
State, and from other States, than any other Fe-
male Seminary in Alabama. This superior pa-
tronage has been extended, it is believed, simply
on the ground of its superior merit.

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

The COURSE OF STUDY is elevated and exten-
sive, practical and useful; embracing all the solid
and ornamental branches of a thorough and ac-
complished education. Great facilities are en-
joyed for the study of the LANGUAGES, both an-
cient and modern.

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

The MUSIC DEPARTMENT is under the direction
of Mr. D. W. CHASE a distinguished professor in
the art, aided by accomplished ladies. It is con-
ceded, that no Seminary in the South offers equal
advantages to Young Ladies desirous to become
proficients in Vocal and Instrumental music.

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

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

The Boarders never leave the grounds of the
Institute without special permission from the
Principal: They never make or receive visits:

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

They go to town once a month, and then all
purchases must be approved by the Teacher ac-
companying.

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

Expensive Jewelry, as gold watches, chains,
pendants, &c., must not be worn. No accounts to
be made in town.

Permanency. One of the greatest evils con-
nected with education in Alabama is, the frequent
changes of Teachers, books, &c. This Institution
is exposed to no such disadvantages. Like
a college, it is permanent in its character. Pa-
rents and guardians may place young ladies here
with the confident expectation that they may hap-
pily prosecute their studies till they have com-
pleted their school education. There need be
no detaining of pupils at any season of the year,
for fear of sickness. There has never been but
1 death, and almost no sickness, in the Institution.

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

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 Insti-
tution cannot be realized. Board is as cheap in
the Institute as in any private family. Here,
young ladies are always under the inspection of
the Teachers; they have regular hours of study
and recreation; habits of order, system, punctu-
ality, neatness and economy are constantly fostered.
They also enjoy an amount of moral and
religious culture, which cannot be extended to
others less favorably situated.

Uniform. To promote habits of economy and
simplicity, a UNIFORM DRESS is prescribed. For
winter, green merino; for summer, pink calico,
small figure, for ordinary use and white muslin,
for Sabbath. Bonnet, a straw hood, in winter,
trimmed with green, in summer, with pink.
Aprons, blue check and white muslin. Each pu-
pil will require two green dresses, and four pink
and two white.

Materials for the uniform can always be ob-
tained in Marion, on reasonable terms.

Every article of clothing must be marked
with the owner's name.

Sessions and Vacations. There is but ONE
session a year, in the Institute, and that of TEN
months, commencing always about the first of
October. On this plan, daughters will be at home
with their parents, during the hot and unhealthy
months of August and September, while the winter
months, the golden season of study, will be spent
at school.

The next session will commence on Wednes-
day the second day of October. It is of great
importance, to the pupils to be present at the open-
ing of the session. Those who are first on the
ground, will have the first choice of the dormi-
tories, trunk rooms, and toilet-cabinet.

RATES OF TUITION.—PER TERM OF FIVE MONTHS.

Regular Course, (English) \$20 00

Primary Department, 1st Division, 12 00

" " " 2d " 16 00

Music on the Piano and Guitar, (each) 25 00

Use of Instrument, 5 00

Ornamental Needle Work, 15 00

Drawing and Painting, 15 00

Transferring shell & wax-work, pictures, 1 00

French, Spanish, German and Italian,

(either or all) 20 00

Latin, Greek, and Hebrew, (each) 10 00

Board per month, including bed, bedding, &c. 9 00

Fuel per month, 1 00

Light and washing, (extra.) 1 00

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

Conclusion. The above shows, we conceive,
that the Judson Female Institute deserves to oc-
cupy the exalted position which is universally
conceded to it. In the number and character of
its Instructors; its numerous pupils, attended
hither from all parts of Alabama, and from other
States; its extensive and elevated Course of
Study; its plans of Instruction and Government;
its unrivalled advantages in Music and other or-
namental branches—it presents the strongest
claims to patronage. With these facilities for
gaining a thorough and accomplished education,
at a central and perfectly healthy point, no young
lady need go to other sections of the country to
prepare herself for future usefulness and honor.
In the Institute, every advantage is enjoyed,
which can be had in the best Seminary in the
United States.

The Trustees intend to merge the Institute
still more worthy of approbation. They have
secured the land adjoining the lot owned by them
on the South, and will proceed to lay out and
enclose these spacious grounds, agreeably to their
original plan.

To the Instruments in the MUSIC DEPARTMENT,
they will add an Aeolian Harp, a new invention,
containing in itself the power, grandeur, and
sweetness of the Piano, the Organ, and Seraphim
united. No additional charge will be made for
instruction on this instrument.

In addition to the Instructors connected with
the Institute, a GOVERNESS has been engaged,
who will devote all her time to the superintend-
ence of the young ladies, in regard to their man-
ners, habits, health, dress, recreation, and ex-
penses.