

TERMS.

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

The Governor of South Carolina

AND THE ISRAELITES.

Last September, "in conformity with the established usage of the State," Gov. Hammond of South Carolina, issued his Proclamation, inviting and exhorting the citizens of all denominations to assemble at their respective places of worship, to offer up their devotions to God their creator, and his Son, Jesus Christ, the Redeemer of the world."

The Jews of Charleston took offence at the language above quoted, and addressed a letter to the Governor, complaining that they were excluded by the Proclamation, from the yearly thanksgiving and prayer of the occasion; and charging the Executive with violating the Constitution of the State, which secures to the people the free exercise and enjoyment of religious profession and worship, without discrimination or preference.

Annexed is the reply of His Excellency. It is a document which does honor to his head and his heart; in decided terms setting forth some great principles, which it will be useful for our readers to lay up in the chamber of memory.

EXECUTIVE DEPARTMENT.

Siler Bluff, Nov. 4, 1844.

Gentlemen:—I received to-day your memorial and protest against my Proclamation appointing the third day of October for Thanksgiving, which, in consequence of my allusion to "Jesus Christ the Redeemer," you denounce "as unsanctioned by the letter or spirit of the Constitution—as offensive and unusual in language, as exclusive, arbitrary and sectarian in its character." I have received heretofore several private communications on the subject, and a public letter addressed to me through the columns of the Southern Patriot. I made no reply to any of these, because I did not feel myself bound to notice them, and wished to avoid, if possible, a controversy of this nature. Your memorial and protest, however, signed as I perceive it is by over one hundred of the most respectable Israelites of Charleston, rebuking in no measured terms, and demanding, as I understand it, an apology, requires an answer. The simple truth is, that at the time of writing my proclamation it did not occur to me, that there might be Israelites, Deists, Atheists, or any other class of persons in the State who denied the divinity of Jesus Christ. I could not therefore have intended to wound the feelings of such individuals or associations of them. But I am aware that forgetfulness can never justify a breach of public duty, I do not therefore urge it in the least. And as you force me to speak, it is due to candor to say, that had I been fully on my guard, I do not think I should have changed the language of my Proclamation; and that I have no apology to make for it now. Unhappily for myself I am not a professor of Religion; nor am I specially attached by education or habit to any particular denomination, nor do I feel myself to be a fit and proper defender of the Christian faith. But I must say that up to this time, I have always thought it a settled matter that I lived in a Christian land! And that I was the temporary Chief Magistrate of a Christian People. That in such a country and among such a people I should be, publicly, called to an account, reprimanded and required to make amends for acknowledging Jesus Christ as the Redeemer of the world, I would not have believed possible, if it had not come to pass. I have not examined, nor am I now able to refer to the Proclamation of my predecessors, to ascertain whether they have limited their fellow citizens to address their devotions to the Father or the Son or to the Father only, nor could I verify the motives which might have influenced them to do the one or other. But I am of opinion that a Proclamation for Thanksgiving, which omits to unite the name of the Redeemer with that of the Creator is not a Christian Proclamation, and might justly give offence to the Christian People, whom it invited to worship.—If in compliance to the Israelites and Deists, His name must be excluded, the Atheists might as justly require that of the Creator to be omitted also; and the Mahometan or Mormon that others should be inserted. I feel myself upon the broad ground that this is a Christian community; and that as their Chief Magistrate it was my duty and my right in conformity with usage, to invite them to return thanks for the blessings they enjoy, to that power from whence, and that Being through whose intercession they believe that they derive them. And whatever may be the language of Proclamation and of Constitution, I know that the civilization of the age is derived from Christianity, that the institu-

tions of this country are instinct with the same spirit, and that it pervades the laws of the State as it does the manners and I trust the hearts of our people. Why do we observe the Sabbath instituted in honor of Christ? Why do our laws forbid labor on that day or the execution of civil process? It is because we are, and acknowledge ourselves, and wish to be considered a Christian people. You appeal to the Constitution as guaranteeing "the free exercise and enjoyment of religious profession and worship without discrimination or preference to all mankind." If the laws recognising the Christian Sabbath do not violate the Constitution, how can my Proclamation, which was compulsory on no one, do it? If both are unconstitutional, why have not the Israelites commenced by attacking these long standing laws, and purifying our legislation? Do they deem it easier to intimidate one man and extract from him a confession and an apology under the apprehension of their fierce and unrelenting hostility, than to reform the State? In whatever situation I have been placed, it has always been my aim to adhere strictly to the Constitution and uphold the Laws. I did not think, and do not now think, that I violated the Constitution of this State by my Proclamation. That forbids the Legislature to pass any Law restricting the most perfect toleration. I addressed to the Christian community, at their request, a Proclamation inviting them to worship in accordance with their faith. I had neither the power nor desire to compel any one to offer his devotions contrary to his faith, or to offer them at all. Those who did not choose to accept my invitation, were at full liberty to decline it, and if the Israelites refused to open their Synagogues, I had no complaint to make—no penalty to exact. Had they stopped at that, such a manifestation of their disapproval of my Proclamation would have been the more severely felt by me, because of its dignity and its consonance with true religious feelings as I apprehend them. But if, inheriting the same scorn for Jesus Christ which instigated their ancestors to crucify him, they would have felt themselves degraded and disgraced in obeying my exhortation to worship their "Creator," because I had also recommended the adoration of his "Son the Redeemer," still I would not have hesitated to appoint for them, had it been requested, a special day of Thanksgiving according to their own creed. This, however, was not, I imagine, what the Israelites desired. They wished to be included in the same invitation to public devotion, with the Christians! And to make that invitation acceptable to them, I must strike out the corner stone of the Christian creed, and reduce the whole to entire conformity with that of the Israelites. I must exhort a Christian People to worship after the manner of the Jews. The Constitution forbids me to "discriminate" in favor of the Christians; and I am denounced because I have not "discriminated" in favor of the Israelites. This is the sum and substance of your charge. The terms of my Proclamation were broad enough to include all Believers. You wished me to narrow it down to the exclusion of ninety nine hundredths of my fellow citizens. Neither the Constitution, nor my public duty, would allow me to do this, and they also forbid me to offer any apology for not having done it.

Many topics in your memorial and its vehement tone, I pass over without comment, because I do not wish to get farther into this unpleasant discussion than briefly to state the prominent grounds on which I justify my conduct. And I cannot but hope that when you come to look dispassionately at the matter, you will perceive that the warmth of your feelings has led you astray, that you have taken offence without sufficient cause, and that in fulminating your wrath at me, you have exhibited a temper which in the end may be more painful to yourselves than it can be to me. Not that I do not regret sincerely that I have so unexpectedly incurred your enmity, but because I suffer little when I am satisfied that I have done no wrong.

I have the honor to be, very respectfully, your obedient servant,

J. H. HAMMOND.

Audacious Insolence.

What Christian's what Papist's heart, does not swell with indignation, at the insolence of the following article which is extracted from the Pilot, a Roman Catholic paper, published in Boston, Mass.achusetts; and edited by Roman Catholic Foreigners. Christians and politicians will find perhaps when too late, that the influence of Rome and her myrmidons of power in this country are eating out the very vitals of our religious and civil liberty. The following is the extract referred to:

"If the party of burglars now rampant in the city of Penn. and in the city of Rip Van Winkle, contained as much brains collectively as a Choctaw Senate, when by their counsel fire, they would learn that their very existence as a nation depends on the Irish population of this country. Their organs have been pleased within a few months, to remind us daily, and in no select terms of our physical inferiority, for the purpose of retaliation; of our perfect inadequacy for self defence as a class. Do they forget the serfs of Rome who gave up the city to Alaric? It will become an American to taunt Irishmen on the score of bravery, and even if such persons are born here, that can be no reason why they should be suffered to lie with impunity. Native courage is a commodity that has yet to be procured to exist. The flag of America is not yet seventy years old, and thrice the native sons of America have deserted it. Therefore we advise these cowards and sons of cowards to boast moderately and in the company of men who never met them on the field, or running from it; for us they can never persuade of their wonderful blood-thirstiness. As shopkeepers they are excellent; as merchants they are enterprising and persevering; as usurers they have no equals in the world; but as soldiers, every native ought to belong to the peace society. We will not return insult for insult, but we give back truth for falsehood—truth which the genius of irony has recorded, and over which the genius of irony of Arnold, the seces of Bladenburg, and the mutinies of New Orleans. Let rogues preach honesty, and alderman temperance, for they have experienced the reverse; and on the same principle let a certain class of native poltroons parade their valor to the world in general, and to those who fought their battles in particular.

The way of transgressors is hard.

For the Alabama Baptist.

Absence from the Lord's Table.

In your paper of the 30th November, I perceive the following query, "What rule, if any, ought a Church to adopt, relative to members who never commune?" The writer is acquainted with some who have been members for years, who have never sat at the Lord's table. And contrary to the words of him who said, "if ye love me, keep my commandments," and in direct opposition to the instructions of their pastor and wishes of their brethren, they will persist in their refusal for no other reason, but that of unworthiness, of which they seem to make a virtue."

The act of partaking at the Lord's table, is indeed a solemn one, and should never be performed without suitable consideration. It is a commemoration of the death of Christ, for the Apostle says, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."—1 Cor. 11: 26. No one should, therefore, thoughtlessly approach the table of the Lord.

But the idea of unworthiness, should keep no one away. It is true that all are unworthy of this privilege, so they are of life, food, raiment, and all the other blessings of this life; but will these same persons abstain from eating and drinking on this account. The command is imperative, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31. He who will keep away from the Lord's table, because he is unworthy, should also keep away from his own table for the same reason.

An idea of unworthiness, is one of the best qualifications for a right participation of the Lord's supper. This will lead one to reject all self-righteousness, and look to the Lord alone, and rely on him altogether for strength and righteousness. This feeling is what every one should always exercise. Therefore, instead of this feeling keeping one away, it should lead him to a closer observance of this feast.

Perhaps this unworthiness arises from a consciousness of duty neglected, or of sin committed, of such a character as to present to the mind a most glaring inconsistency. Perhaps the delinquent neglects prayer, private or family prayer. He may be the head of a family and may think it very inconsistent to partake at the Lord's table, and neglect to pray in his family. He may be in the daily habit of taking ardent spirits, and he may think it most inconsistent to take the cup of the Lord, and the cup of devils. He may neglect self-examination from a consciousness that he has not the mind of Christ, and that a participation at the Lord's table would be a heinous sin. He may be in such business as he thinks to be inconsistent with a communicant. If any of these, or any similar circumstances, prevent a person from his duty in partaking of the emblems of the Saviour's death, our advice unhesitatingly to such is, "Repent, and be converted, that your sins may be blotted out." "Break off your sins by righteousness, and your iniquities by turning to the Lord." No Christian should live in and continue any practice which unfits him for his Lord's service. It may require an effort, self-denial, or a sacrifice; but this is no excuse. Christ has said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—Luke 9: 23. Let such a person carefully read the following passages: Mat. 10: 38—16: 24. Mark 8: 34—10: 21. Luke 14: 27. Rom. 8: 9. 1 Jo. 5: 2, 3.

There are some who depend on their frames and feelings. These will pray, or read, or speak, or commune, or neglect them all, just according to their feelings. They are destitute of principle in religious duty, and, by consequence, often neglect what the Lord requires of them. Let such remember that duty depends not at all on their feelings, but on the commands of God. God has told us what we should do, and with what feelings we should do what he commands, and we are guilty if we do not our duty, and do it too with the feelings he requires. Our inquiry should be, "Lord, what wilt thou have me to do?" And when we learn, by a careful perusal of the scriptures, what God has required, we should diligently do it, without respect to our feelings. Abraham was commanded to leave his country and kindred, and go into a land which the Lord would show him, "and he went out not knowing whither he went."—Heb. 11: 8. So the Christian often goes forward in duty, acting from principle rather than impulse, and he finds that "in keeping the commands there is great reward." He who is governed by his frames and feelings in the discharge of duty, will be likely to live a very irregular and uncomfortable life. He will endeavor to avoid the cross, but he will scatter thorns on his pillow. How little matter of pleasing reflection at night, to him who has spent the day in following merely the impulses of his mind. He is easily led astray by the devices of Satan. Good feelings are very pleasant, but are dangerous guides in christian duty.

There are, however, some fearful minded Christians, who are very punctilious respecting duty, who are always ready and active in all things required of them, yet who are ever fearful of doing wrong. Such persons may conscientiously keep away from the Lord's table; but they will not do right in so doing. Such are the persons alluded to in the query. They should be encouraged to go forward, relying on the Lord

for grace and strength. In this way they increase in confidence, and find blessings in obedience. The Divine direction is, "Wherefore, lift up thine hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."—Hob. 12: 13, 13. For those mentioned in this paragraph, we think of the prayer of the Apostle, "Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Ghost."—Rom. 15: 13. The promise for these is, "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."—Hos. 6: 3. Though these persons may advance tremblingly; yet frequently they return with confidence, rejoicing in God their Saviour.

But for those who make the plea of unworthiness, as an excuse for their indulgence in sin, no apology can be made. They should remember that they sin against heaven. They wound the Saviour in the home of his friends. They are preparing fuel which will burn them as fire. They are a stumbling block in the way of sinners, and a load and a clog to the church. Let such repent, at once, of their evil deeds and call on the Lord, that he may have mercy on them. Let them not suppose that God will pass them by with impunity. Neither let them suppose that they are doing no harm to any one but themselves. They injure all within the sphere of their influence.

It is asked, "What rule, if any, ought a church to adopt relative to members who never commune?" In answer to this question, we reply, that the scriptures nowhere declare that absence from the Lord's table is an offence worthy of penal discipline. Any member who thus acts, undoubtedly commits sin; but to his own Master he stands or falls. Such members should be instructed in the path of duty, and urged to perform it; but if they decline, the church has no control over them in this respect. If their conduct be correct, and no other charge be brought against them, except their absence from the Lord's table, and they allege their sense of unworthiness as their excuse, they must remain, and suffer the consequences of their disobedience.

Some are alarmed by the expression of the Apostle, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Cor. 11: 29. For a satisfactory explanation of this passage, I refer to the words of the Apostle Paul, "Him that is weak in the faith, receive ye; but not to doubtful disputations."—Rom. 14: 1. Some whose consciences are very tender and susceptible, are continually fearing that they shall do wrong, and often do sin by this very want of confidence. With respect to such, let the church pray for them, and let wholesome instruction be imparted, and kind and gentle admonition given, and there is reason to believe that they will, ultimately, acquire the strength and confidence necessary to a full discharge of their duty. The grace of God alone can give them ability; but by the Spirit's aid they will be enabled to rise above their fears and fears, and rejoice in hope of the glory of God. Then will they be able to discharge the duty which has been so long neglected, and will find therein great delight. Then will they find how sweet it is to draw nigh unto the Lord, and partake of the memorials of his love. They will rejoice with joy unspeakable and full of glory.

Cost of a Rule.—An Englishman has been fined a thousand rubles by the Russian authorities in St. Petersburg, for throwing a stone at the statue of Peter the Great. A similar case, says a Philadelphia paper, occurred at St. Petersburg in 1830. A young American gentleman, the agent of a mercantile house in Boston, having dined out in that city, got a little excited with wine, and on his return to his lodgings was obliged to cross Admiralty Square, on one side of which the equestrian statue of Peter the Great is situated. A thought struck him as he looked up at the statue, that he would like to take a ride along with the old gentleman. Upon the impulse of the moment, and without thinking of the consequences, he clambered over the iron railings which enclose the statue, ascended the enormous pedestal rock, and mounted the gigantic bronze horse, behind the Czar Peter. He had hardly got comfortably seated, before he was ordered from his elevated position, by some of the numerous police officers who are constantly on the alert in that great city, and taken into custody. The ambitious young man was taken before the authorities, and fined five thousand rubles. Upon his remonstrating at the severity of the penalty, the judge who imposed the fine, with quizzical gravity remarked, "persons who ride with great men, must expect to pay a great price!"

Buckwheat Cakes.—As this is the season for Buckwheat Cakes, the following recipe will at this time be valuable to those who are fond of them. A friend who has tried the experiment, says it makes decidedly better cakes, with half the trouble necessary in the usual mode of raising them with yeast.—To three pints of buckwheat flour, mixed into a batter, add one teaspoonful of carbonate of soda, dissolved in water; add one de. of tartaric acid, dissolved in like manner.—First apply the carbonate, stir the batter well, and then put in the acid. Thus the use of yeast is entirely superseded, and cakes "as light as a feather" are insured. One great advantage is, that the batter is ready for baking as soon as made.—[Boston Times.

Prophecy Fulfilled in the Fall of Babylon.

It now remains for us to consider the portion of the prophecy relating to the ultimate fate of Babylon—the desolation which the city itself was destined to experience, and the physical changes which the very site and region it occupied should undergo. Here, certainly, there can be no room for alleging, with any truth, whatever may be thought of other passages, that the prophet has either veiled this event in obscurity, or confined his predictions to events which the progress of time would naturally realize. On the contrary, nothing could be more explicit than the terms in which he announced what should take place or more impossible, in itself considered, than the occurrence of what was so distinctly foretold.

The most important passage for our examination here, is found at the close of the thirteenth chapter:

So, then, Babylon, the glory of kingdoms, The proud ornament of the Chaldeans, Shall be as Sodom and Gomorrah, which God destroyed. It shall not be inhabited for ever, And none shall dwell there from generation to generation. The Arabian shall not pitch his tent there, Nor the shepherds feed their flock; But wild beasts shall lodge in her, Owls shall fill their houses; Outrivers shall dwell there, And every one shall dance there; Jackals shall howl in their palaces, And dragons in their banqueting houses. I will make her a possession for the porcupine, and pools of water. Yea, I will sweep her with the beam of destruction, Saith Jehovah of hosts.

No one; we repeat it, can reasonably complain of any indelicateness in the language which Isaiah has here employed. Babylon, such as we find her described by the pen of history, with her myriads of population, her gates of brass, her walls and towers of enduring strength, her abodes of magnificence and pleasure, her atmosphere of serenity and health, her fields of fertility and beauty, is to be laid in ruins, to be forsaken of men, converted into an abode of beasts and reptiles, submerged in places beneath stagnant and noisome waters, blasted with sterility, and to this curse of solitude and desolation to be consigned, without redemption forever! What city, since the world began, ever experienced a smaller slice of the globe, could such a prediction be uttered, with even the appearance of a possibility that it would ever be verified?

On the first fall of Babylon, indeed, but its change took place in its external condition. The advantages of its location were such, that every effort was made by its new possessors, to preserve it from decay, and to continue to it in a great measure, the prosperity and importance which it had so long enjoyed. Cyrus made it the third city in his dominions, and honored it as the place of his personal residence during the winter months of the year. It might have seemed that under the auspices of such favor, and with every motive to lead the subsequent Persian kings to pursue a similar policy, Babylon would still exist and ere long even recover again the splendor of empire. But the word of the prophet was hastening to its accomplishment, and events must be precipitated as it were to their issue, the successor of Cyrus on the throne was Cambyses, his son. During a military expedition which he made into Egypt, the Babylonians began to recover strength, and under Darius-Hystaspis the king who next succeeded, went so far as openly to throw off their yoke; and attempt to regain their independence; for this purpose they shut themselves up within the city, and took measures to sustain a siege, or resist any other efforts which might be made against them. The result was, that Darius, after a war of nineteen months, re-took the city, and effectually to prevent the recurrence of such rebellion in future, demolished the principal walls and gates, put to death by execution 3000 of the most distinguished inhabitants and carried his revenge so far, in regard to the population, generally, that he was afterwards obliged to procure recruits from the neighboring regions; in order to save it from utter extinction.

The power of the Persians over Babylon terminated with the destruction of their empire by Alexander, who, in the course of his conquests in the East, about B. C. 334, took possession of the city, and conceived the design of making it the capital of his dominions. And why should not Babylon have been arrested at this stage of the decline, and realized all which had been projected for her by one whose genius and fortune had never yet failed him in any undertaking? It was far too certain, of seriousness in his intentions, or resources, so far as human power could supply them. He attempted in the first place to restore the Euphrates to its original channel: but finding it impracticable, was obliged to desist.

He next undertook to rebuild the temple of Belus; but at the end of more than a year, with ten thousand of his army daily employed in the work, had made no perceptible progress. Yet he was deterred by none of these difficulties.

He was intent still on his purpose, with all the energy of an unbroken will, and the calmness of an almost boundless power, when, suddenly, death, at the age of twenty-two, put an end to his plans.

In the partition of Alexander's empire, the portion which included Babylon, fell to the share of Seleucus. Ambitious of perpetuating his name as the founder of a mighty city, he built Seleucia on the Tigris, fifty miles from Babylon, and invested it with every advantage, in his power, in order to increase the number of inhabitants as rapidly as possible. Babylon, in consequence of this, was nearly drained of its population. Pliny says of it, in reference to this period: "*In solitudine redit exhausta viciniae Seleucia ob id condita Nicaeore*"; that is, Babylon, exhausted by the vicinity of Seleucia, founded by Nicaor for this very purpose, was converted into a solitude.

Under the Parthian Satraps, who, on the decline of the Greeks, acquired the ascendancy in the East, Babylon was reduced to a State of still greater desolation. Somewhat more than a century after this, about the beginning of the Christian era, a fourth part only of the original city was still inhabited, and this principally by Jews. The rest of it was in a State of ruins—an utter waste. So Strabo, Diodorus Siculus, and Quintus Curtius, historians who belong to this period, explicitly testify.

Jerome in his commentary on Isaiah, and who lived in the fourth century, says, that he was informed by a Persian Monk, that the kings of Persia had converted the site of Babylon into a park for wild beasts, and that they merely made from time to time, such repairs as were necessary to fit it for this use. In the twelfth century a Jew, Benjamin of Tudela, in Spain, who had traveled in the East, informs us that he had visited the place where Babylon had stood, and found it wholly desolated, and destroyed. "Some ruins, only," he adds, of Nebuchadnezzar's palace, were still remaining; but men were afraid to go near them, by reason of the many serpents and scorpions that were there in that place.

"The intervening period we pass over, and come to our own times. The present condition of Babylon is well known from the report of recent travellers, who have been upon the ground. Among these, it is sufficient to mention the names of Mr. Dick, late British resident of the East India Company at Bagdad, and Sir Robert Ker Porter. The former in his memoirs, so entitled, of the ruins of Babylon, represents the site of the ancient city as a wide waste of ruins; most of them lying on the eastern side of the Euphrates, and scattered over a plain of two miles in extent; consisting of vast hills of brick, and rubbish, rising in extent in some places to the height of fifty or sixty feet above the level of the plain, and about in recesses and caverns which it is difficult or impossible to explore. "There are," he says, "many dens of wild beasts in various parts, in one of which, I found the bones of sheep and other animals, carried thither, no doubt to be devoured; and perceived a strong odor, like that of a lion. I also found quantities of porcupine quills, and in most cavities a number of bats and owls."

The existence of the satyr, as an animal resembling a man from the head to the waist, but having the thighs and legs of a sheep or goat, has been considered by many as fabulous. The existence of a creature, however, so called, and which may have exhibited some appearance of this kind, which common report exaggerated, can hardly be denied. Mr. Rich was assured by the natives that this animal had its haunt among the ruins of Babylon, and was frequently hunted and caught by the Arabs. How strikingly, compared to all this, is the representation of the prophet—

Wild beasts shall dwell in it,
Owls shall fill their houses;
Ostriches shall dwell there;
And satyrs shall dance there;
Jackals shall howl in their palaces,
And dragons in their banquetting houses.

We learn from the same witness, that parts of the site of Babylon are overgrown with water, either permanently, by means of standing pools of water, or from frequent inundations of the Euphrates.

"At Habbah," says Mr. Rich, notwithstanding the numerous canals drawn from it, "it overflows many parts of the western desert; and on the East it insinuates itself into the hollows and more level parts of the ruins, converting them into lakes and morasses." The derangement of the course of the Euphrates by Cyrus has been related, was no doubt the principal cause of this result. In this remarkable manner again, the providence of God brought about the fulfillment of another of his threatenings, as declared by the mouth of Isaiah. "The pools of water" are there with all their unsightliness and noisome exhalations, where the richest gardens once greeted the eye, and filled the air with fragrance.

But does not man, at least, cling to these crumbling ruins? Are there none so poor as not to seek a shelter among the fragments of these once gorgeous domes and palaces? Has vegetation itself become so extinct upon the alluvial fields, from which the ancient Babylonians filled their granaries, that the shepherd, never seeks here repose, or pasture for his flocks? Even this must come to pass or the word of the prophet has failed; for he said,

It shall not be inhabited,
And none shall dwell there, from generation to generation.
The Arabian shall not pitch his tent there,
Nor shepherds feed their flocks.

The impossibility of living at such a place as

Babylon at present is, must be evident, from the fact that it is not possible to find a single stone of the city, or a single fragment of its walls, or a single relic of its former greatness. The city was built on a plain, and the Euphrates, which once flowed through its midst, now flows by its side, and the ruins are so scattered and so low, that they are almost invisible. The city was built on a plain, and the Euphrates, which once flowed through its midst, now flows by its side, and the ruins are so scattered and so low, that they are almost invisible. The city was built on a plain, and the Euphrates, which once flowed through its midst, now flows by its side, and the ruins are so scattered and so low, that they are almost invisible.

With the several causes of apprehension, are connected also many imaginary horrors, which the wild superstition of the natives had associated with the place. Of one mound, in particular, exceeding perhaps, the ruins generally, in its terrific desolation, Mr. Rich says: "All the people of the country assert, that it is extremely dangerous to approach this mound after night fall, on account of the multitude of evil spirits by which it is haunted." The effect of such fancies on the susceptible mind of the orientalist, can easily be conceived. A region which his imagination has peopled with such inhabitants, would possess enough in this circumstance alone, to drive him from it, even without the concurrence of those other causes which consign it to desolation and solitude. Not only do these and similar dangers render the place nearly inaccessible, but destitute of all vegetation and other means of sustaining life, it presents no inducements to reside there; or to attempt to reclaim it from its desolation. The channels of trade have all so changed their direction, that it could never again become a place of commercial activity, and although in many other instances, the deposits of ruined cities have added to the fertility of the soil, they have here on the contrary, destroyed that which previously existed; having buried it up for the most part, many feet in depth, beneath heaps of stones, bricks, and other such materials, which no agency of nature seems likely to dissolve, or strength of human labor likely to remove.

Such is the present state of Babylon. Its course of ruin has been gradual, it is true; but, as was shown in another place, no expectation at variance with this was warranted by a just construction of the prophet's language. As we have seen the things foretold were various, definite, improbable; and yet they have all taken place with such fidelity that history, in recording them, finds no language more appropriate than that which was employed in predicting them, more than a century and a half before their occurrence.

Affecting Scene in India.

A Brahmin youth was lately received into the Scotch Free Mission Church, at Madras, he having publicly renounced idolatry by throwing away his Brahmin string, and cutting off the sacred locks from his head—he then staid at the school rooms, where the missionaries live, and did not go home to his parents. His father, an elderly Brahmin, came towards night seeking for him. They had a long conversation—the father urging, and entreating, and commanding his son to leave and go home with him—and the son stating that he must forsake idolatry, and would not return home. The father then said that he might be a Christian at home, as others were, and he would not hinder him. But the son told him that he could not live among idolaters—that he must come out and be separate—and that he was resolved to forsake father and mother, and all his friends, to follow Christ.

As his father could not persuade him to go, he left him with many tears. The same night the Brahmin youth broke caste, and ate with the missionaries. In the morning his mother and other female friends came weeping and lamenting aloud—but he would not see them. He was taken to the police office, but allowed, as he wished to do so, to return to the protection of the missionaries.

This is a very interesting event—especially as very few Brahmins in this part of India have ever been converted. It has created much stir among the natives, and they have taken away many of their children from the school. Indeed all our schools have been affected by it—but there is abundant occasion to rejoice in the conversion.

[From Rev. Mr. Winslow.]

The White House.—Mr. Wansey, whose published notes of a tour in this country in 1784 have been the subject of notice in the papers, gives the following description of a breakfast at the White House. Will the breakfasts there in these days bear a comparison with this? "Mrs. Washington herself made tea and coffee for us. On the table were two small plates of sliced tongue, dry toast, bread and butter, but no boiled fish, as is the general custom. Miss Curtis, her grand-daughter, a very pleasing young lady of about sixteen, sat next to her brother George Washington Curtis, about two years older than herself. There was but little appearance of form—no livery. A silver urn for hot water was the only expensive thing on the table. Mrs. W. appears to be something older than the President, although born in the same year—short in stature, rather robust—very plain in her dress."

THE BAMA BAPTIST.
"The Bama Baptist" being the only Baptist Church in Alabama, was organized on the 1st of January, 1844. It is situated in the town of Bama, in the county of Baldwin. It has a membership of 100 members, and a congregation of 200 persons. It is a very flourishing church, and is the center of the Baptist community in the State.

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

Be Pleased to Pay your Postage.

We are obliged to pay out a good many dimes, quarters, &c., for other people. One brother requests us to procure him a Teacher—we pay a dime for the privilege. Another writes us on his own business—and we pay twenty-five cents. A third sends a communication, which he wants published, and we hand over three bits, to the Postmaster, on that brother's account. A fourth gets the Postmaster to frank his letter, but the Postmaster only writes "Free" on it, omitting his name, and we have the postage to pay. A fifth has the Postmaster frank his letter in due form, but our Postmaster puts the package into his scales, and finds it weighs over an ounce, and out go thirty-seven and a half cents more from our scanty purse!

Some of these mistakes are to be attributed to ignorance, more to carelessness, and a few to—call it what you please. However, one thing is certain—for all these mistakes of other people, the editors have to pay out of their own empty pockets.

The Judson Female Institute.

We have received letters from several counties south and west of us, in this State, and from Mississippi, inquiring whether there yet is room for new pupils in the Institute. We prefer to answer these letters by inserting a paragraph in the Baptist.

To all inquiries of this nature, we reply—although we now have nearly 150 pupils, the Institute is not full. We have NINE TEACHERS assiduously engaged in the instruction and discipline of the Institution—which is three or four more than can be found in any other Female Seminary in the State. We repeat what we said on a former occasion—when we have 200 young ladies on the ground, we will deny admittance to other applicants, until we have time to enlarge the Institute edifice.

"But is there not in the Institute as many boarders as can be accommodated there?"

Yes—but this difficulty is met by the kindness of several of our friends in town, who have opened their houses to receive young ladies. Among these we may name J. R. Gorree, Esq., John Lockhart, Esq., Dr. Wm. B. Johnson, Col. Th. Chilton, Mrs. J. A. Barron, Mrs. Hinton, Wm. Stringfellow, Esq. Besides the facilities thus afforded, the Principal of the Institute has purchased the large house occupied by Mr. L. Y. Tarrant, and will receive into his own family any number of young ladies who may apply.

"What are the expenses, per year, of a course of English study?"

Tuition, books, and stationery, all amount to about \$180.

"Expenses, if you add to the above, Music?"

You can have board, tuition in all the English branches and on the Eolian Piano, same as the Piano and Organ, for \$250 per annum. All pupils are taught Vocal Music gratuitously.

Our correspondents will please receive these statements as answers to their inquiries, and govern themselves accordingly.

Horrible Result of Lawless Violence.

On the night of the 5th inst., a bloody tragedy was enacted in Dallas county, a few miles west from Cahawba.

It seems a family of the name of Burgess, consisting of the father, mother, son and two grown daughters, lived in the neighborhood, whose members, both male and female, were in very bad repute. The people desired to get rid of them, and a large number of persons signed a petition requesting them to withdraw from the vicinity. On the night above named, some ten or fifteen individuals, blacked up and otherwise disguised, repaired to the house, and instead of presenting the petition, gave the first intimation of their presence by violently bursting open the door and rushing in, armed with guns, knives, &c. intending to seize the inmates and "paddle" them. The family being forewarned were prepared to defend themselves. They fired on the assailants, and shot a young Mr. Holloway through the heart. Another, a Mr. Davis, fell mortally wounded, and several received severe wounds. Old Mr. Burgess fell in the attack, being cut to pieces by the knives of the assailants. One of his daughters received a load of buck shot in the side and abdomen, and is since dead. Thus four persons have fallen victims to mob law. Others are supposed to have suffered severely. Who, or how many, cannot now be ascertained, as the guilty have concealed themselves or fled the country.

It is said, the females as well as the others, fought with desperation, hand to hand with the assailants. And who could blame them, when all supposed that a band of armed men had made an assault in the darkness of midnight, for the purpose of murdering the whole family, as they had been erroneously informed was the intention.

Miss Martineau has been cured of severe and protracted illness, by the influence of Mesmerism.

Ordination.
On Saturday, the 29th ult., a large number of the brethren were gathered at the home of the Rev. Richard Williams, who was moderator of the Presbytery; brother Tristram S. Thomas, Clerk.

The examination was conducted by brother Williams. Brother Stewart offered the Consecrating Prayer. Charge, and the Right Hand of Fellowship, by Elder Thomas. Benediction by the incumbent.

Another.

On Friday and Saturday, the 29th and 30th ult., a Presbytery was convened at this call of the Unity Baptist Church, Pickens county, for the purpose of ordaining to the work of the ministry brother A. M. Hanks.

The order of exercises, on the occasion, was as follows:
Sermon, by Elder W. Manning, from Isaiah 62: 6.

Examination of the candidate, by Elder T. S. Thomas.

Reading the Scriptures, Elder J. H. Taylor.

Ordaining Prayer and charge, elder W. R. Stansel.

The Right Hand of Fellowship, by Elder Taylor, followed by the other ministers and the members of the church.

On Saturday, brethren William Stapp, Nathaniel West, and Jesse D. Taylor, were ordained Deacons of the Unity church—Elders Hanks, Taylor, Stansel and Thomas conducting appropriate services.

Debate.

The Rev. S. G. Jenkins, Pastor of the Harmony church, Benton county, recently accepted the challenge of the Rev. Mr. Bailey, a Methodist clergyman, to hold a public discussion of Baptism. The preliminaries being settled, a debate of three days ensued, resulting, says a notice in the Index, "in good to the community." The notice does not state that the "good" spoken of was more than the evil which usually attends these public discussions.

Indian Academy.

The National Council of the Choctaws has established an Academy, called from the U. S. Agent, Armstrong Academy. It is to be placed under the management of the Indian Mission Association. From the Banner & Pioneer we learn that the Choctaws and Chickasaws have become united as one nation. They number about 20,000, and are rapidly advancing in civilization. They are now applying about \$18,000 a year to educational purposes, in their own country.

Baptism of a Minister.

On the 10th ult. the Rev. David Shaver, of the Methodist Protestant Church, was baptized into the fellowship of the Baptist Church at Lynchburg, Va. He is said to be a young man of piety and talent.

Missionary Dead.

The Rev. Mr. Campbell, Missionary of the American Board, who sailed for Africa with our lamented brother Crocker, Jan. 1, 1844, died at the Episcopal Mission House, Cape Palmas, on the 19th of April. Mr. C. was a native of Kentucky.

Liberality.

Mr. A. A. GODDEN, deceased, formerly Principal of a Female Seminary in Mesopotamia, (Eutaw) and afterwards conductor of a School in Louisville, Winston County, (Mi.) left \$5,000, to be divided among various benevolent Societies, Missions, Foreign and Home, the American Bible Society, the American Colonization Society, each have \$1,000.

The Pyramids.

The Christian Watchman is giving sketches of the Lectures of Mr. Gliddon, (formerly U. S. Consul at Cairo, Egypt) on the Pyramids.

As to the time when these vast piles were erected, those of Memphis were built during a vague period between Noah and Abraham, and all in Lower Egypt are more than 4,000 years old.

The builders were the children of Ham, white men, Egyptians.

The objects of the Pyramids were sepulchral, all of them being intended as repositories for the bodies of deceased monarchs.

The Great Pyramid, at Gezeh, is 450 feet high; original height, 480 feet. The Arabs have reduced the former height 30 feet. It is now, however, more than twice as high as Bunker Hill Monument. It is built of limestone, and lined with blocks of massive polished granite. These blocks were brought 640 miles, and are of all sizes, fitted together with such precision, that at the present day it is almost impossible to discover the joint.

Mr. Gliddon relates the following incidents:

"It was from the top of this pyramid that an English traveller, a number of years since, threw himself down. 'In company with another he had ascended to the top, and while his companion was admiring the scene around him, in a moment he had cast himself from the summit. When first seen by the other, he was lying on the fish ridge from the top, and appeared to be suffering most excruciating torture. While thus suspended, his fellow-traveller hastened to descend and rescue him. But before he had reached him, he again rolled himself off, and falling from ridge to ridge, reached the base a crushed and shapeless mass. On examining his papers at Cairo, it was discovered that he had meditated the step before his departure.'"

Alabama Legislature.
The Legislature of the State of Alabama, convened at the city of Montgomery, on the 1st of January, 1844. It consisted of 100 members, and was presided over by Governor Jeff Davis. The session was a very successful one, and many important measures were passed.

A resolution providing for a full and complete Geological Survey of the State, has passed the House of Representatives, and is referred to a select committee of nine, one from each congressional district.

The further introduction of slaves into the State, except by actual emigrants, was introduced by Dr. Kittrell of Greene. Referred to a Select Committee.

EMANCIPATION OF A SLAVE.
The Committee on Propositions and Grievances, reported a bill for the emancipation of a female slave named Gertrude, "in consideration of faithful service." She is a Creole, raised in the city of Mobile, is of French extraction, speaks French and Spanish languages, and is possessed of the intelligence and accomplishments which distinguish the Creoles. She had been brought up in the family of her owner more like a white child than a servant; she had long and faithfully nursed her owner in affliction, and performed acts of fidelity and affection.

An animated discussion ensued, in which Messrs. Phillips, Kittrell, Rose and Jackson advocated, and Messrs. Jemison, Morrisett, Croom and Bowden opposed the bill. It was finally passed: yeas 45, noes 39.

U. S. SENATOR.
Dixon H. Lewis was elected.

RE-ELECTION OF JUDICIAL OFFICERS.
William Brooks Esq. was re-elected.

LECTURES ON GEOLOGY.
The use of the Representatives Chamber has been granted to Professor Brumby for a course of Lectures on Geology.

ADJOURNMENT.

The Senate have adjourned resolution fixing on Christmas day to adjourn, *sine die*. In the House this was laid on the table. It seems to be the impression, that the public interests may require the session to be protracted beyond that date.

THE PRESIDENT'S elect, Mrs. Polk, is said to be the most accomplished lady that ever presided at the White House—remarkable for personal beauty, graceful manners, and a highly cultivated mind.

She is a worthy member of the Presbyterian church, of great benevolence, and highly esteemed by the religious community around her.

Mr. Polk is a regular attendant upon the Presbyterian church, and a liberal supporter of the Gospel.

Mr. Polk has no children. He is the fifth President who had none—Washington, Jefferson, Madison and Jackson being the other four. John Adams had one son, who also became President.

Reputation.

So odious is the stigma attached to the refusal of some of the States of this Union to pay their debts, that the London Clubs have excluded, not only Americans from the Repudiating States, but all Americans, from their meetings, and from all Association with their members. So says the N. Y. Mirror.

The Social Minstrel.

This is the title of a work published by Crocker & Brewster, Boston, and edited by Mr. David Paine, formerly Professor of Music in the Judson Female Institute. It comprises a very choice and judicious selection of melodies, sacred and secular, with extracts from the works of some of the most distinguished European authors.

This collection is pronounced, by competent judges, to be decidedly superior to anything of the kind now before the public. It is particularly adapted to Schools.

American Engravers.

It is a singular fact, and no less complimentary than singular, that Rawdon, Wright & Co., engravers of Bank Notes, engrave the checks of Rothschild, Baring, Brothers & Co., Roths & Co., and others, eminent bankers in London, Paris, Dublin, and other commercial cities in Europe.

It will be asked, Are not the engravers of European cities superior to American artists? It would seem not. A few years ago, M. Alexandre de Vatonville carried home from the United States specimens, from the above firm, of their bank note and check engravings. These surpassed any thing that could be produced in Europe—and hence the preference American artists enjoy over the best engravers of London and Paris.

A Female Giant.

Fleming county, Kentucky, boasts of a country lass six feet eleven inches high, having a person developed to a proportional magnitude. She is said to be well formed, with symmetrical proportions, and to be good looking. "Think of a beautiful woman," says Neal's Gazette, "with a face as large as a salmon dish!"

Gift Books.

The MIRROR LIBRARY makes a magnificent holiday present. It contains the choicest gems in Prose and Poetry, of about forty of the most brilliant and popular writers of the age—making in all about 1,000 pages. Complete in one volume, elegantly bound—price, \$5.00.

Education of the Ministry.

Mr. Editor.—May I be permitted to offer a kind of colloquial address, through the columns of your weekly visitor, to our brethren, on the subject of ministerial education. I find that some diversity of opinion exists among us on that important subject—and I purpose noticing some of the more prominent objections that are urged by brethren against it.

Many predicate an objection on the Sovereignty of God. The familiar language by those objectors is, if God wished an educated man in the ministry, He could select such an one without putting his church to the trouble of educating him after he has been called. We admit, brethren, that our Father could proceed upon this plan, if it were his mind to do so. Let it be remembered that it will not do for us to dictate to God; but our duty is to inquire, prayerfully, what God's plan of operation is, and let that be the polar star to which we bend all our opinions and energies.

We will now proceed to inquire of this matter. The sure word of prophecy informs us, that the first ministers of the gospel were called from their fishing nets to follow Christ, and were with him and under his immediate tuition for about three years. During this course of instruction, they were prepared to evangelize the world. Apollos, although a learned man and mighty in the scriptures, needed to be instructed more perfectly in the way of the Lord. Aquila and Priscilla became his tutors, as you may read in Acts 18 and 26. And if we look back to the days of the prophets, we notice little Samuel under the training of old Eli, to fit him for the Priest's office.

From these scriptural facts are we not led to conclude, that God often selects men with uncultivated minds to engage in preaching his gospel; but designs that they shall be improved by application and study? The inspired Paul, in his letters to Timothy, strengthens us much in this conclusion: "Till I come, give attendance to reading;—1 Epistle, 4:13. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Epistle, 2:15. The question will arise from this conclusion, where shall they pursue their studies? If I am permitted to answer, I will say that the question must be determined by the circumstances with which the minister is surrounded. If he be encumbered with the cares of a family at the time of his being called to the ministry, let him supply himself with necessary books, if he be able, if not let the church be sure to do it; and let him be diligent in reading and preaching, as many of our most useful ministers have done in days past. And let not this class of ministers be thought lightly of, as much of the prosperity of our denomination depends upon their indefatigable labors. If, however, God calls out a wedlock, I would say let them repair to the school of the prophets, where their study will be greatly facilitated by the aid of experienced tutors. It however occurs to me that a judicious course of study ought to be dictated by the professor of theology, to all such students, and he should be governed in his judgment by their various ages and capacities. As to those who are advanced in age, it would seem that a course of English study might fit them for considerable usefulness, and the more youthful might be directed in a more extended course of study.

Another set of objectors say, that if we send our young ministers to the Howard College, we fear that they may imbibe the views of the Professors of Theology, on the doctrine of justification. In reply to such, I will say, that it is likely he is not so unsound on that subject as was supposed. That he employs language that is not in common use among us when he talks about justification, is evident to all; but his late definition of FAITH appears altogether in accordance with Baptist views. The two doctrines are intimately connected, and I suppose we did not receive the thought the brother intended to convey on that subject. Again, I suppose that our young brethren will reserve to themselves that freedom of thought which has ever characterized us as a denomination, and will not be found aping their professor in every little matter.

Another objection is offered, and it stands among the most formidable. After your preachers are educated, they cannot preach without first committing their own, or the borrowed thoughts of others, to paper—and then read to us page after page, until the dry dews is finished. I ask you brethren, who are in the habit of reading your sermons, to take a visit with me into the pages of Revelation, and let us examine the practice of primitive ministers and see if the above objection is valid. We will examine Peter's course.—When called to visit Cornelius, he obeyed the request by going with the messengers the next morning after he was bidden; and came into the Gentile's house inquiring what he wished. He was informed that they wished to hear from his mouth the commandments of God—which were immediately delivered to them by Peter. It really looks like Peter did not have time to write that sermon! On the day of Pentecost, we would infer that Peter spoke from present impulses. Paul visited Athens and delivered a sermon that caused quite an excitement among the people—and from the narrative given by the sacred historian, may we not clearly infer that his train of thought originated from the circumstances with which he was then surrounded.

Brothers, it really appears that the objection is not obviated by referring to Apostolic example. And I do not know how you are to remove that objection, unless you should hereafter leave your manuscripts in your study, or continue them in

your pockets, and imitate as near as possible the example of primitive preachers. If your sermons should be so well turned, and even should you make occasional breaches in Syntax, what of that?—These are not the essentials of a Sermon. The strength of thought, argument and spirit, with which they are imbued, are the more essential. I suppose that no one would object to a minister writing as much as he pleased in his study, for the purpose of mental training; but for the sake of the cause of our great Redeemer, let it not be said that Baptist preachers are so far gone from primitive usage, as to read their sermons.

Various other objections are urged, that are of minor importance. May I suggest, in conclusion, the propriety of each objector yielding some, that we may be able to strike hands as brethren, and labor unitedly for the improvement of our ministry. How can we expect, in this state of imperfection, to have all things exactly meet our views, separately, in full? This thought is surely sufficient to dispose the charitable soul to yield its part.

I readily admit that my thoughts are mixed with much imperfection; but if this communication contain any sentiments worth notice, I hope they may be received at value.

I am, truly, a lover of the cause of Christ.

A. G. McCRAW.

Perry county, Dec. 3, 1844.

Papery in New Hampshire.

The Constitution of New Hampshire does not allow a Roman Catholic to hold the offices of Governor, Councillor, Senator, or Representative. A proposition to abolish this restriction was submitted to the people at the late Presidential election, and decided in the negative by some 8,000 to 10,000 majority.

Short and Sweet.

The American Tract Society recently received a letter enclosing One Hundred Dollars, with the simple words, "For sending colporteurs to the West," without date or signature.

Important to Farmers.

A Professorship of Agriculture has been established in Amherst College, Mass.

Brown University.

The Catalogue shows 157 students. The Library contains 20,900 volumes.

From the Christian Intelligencer.

A Man Overboard.

The following incident was related to the writer by a veteran East India captain; One day towards evening, as the vessel was running about five knots an hour, the appalling cry was suddenly heard "A man overboard!" Instantly every effort was made to lay the ship to—a boat was lowered, and several stout hands and bold hearts were embarked in quest, and pulling astern with all their might, in order of their lost shipmate. The general concern and anxiety for his recovery was greatly increased, when it was found to be *Venus*, (a sobriquet for *Sylvanus*), an excellent sailor, and a general favorite with the ship's company. The chances were, however, but slender. The ship had made a very considerable headway, before the boat could be got in readiness; the sea was rough, and the shades of night were already gathering over the deep. A man was however, sent aloft with a glass the moment the accident happened, and the captain took his place at the stern, trumpet in hand, to direct the motions of the boat. For a while, the man in the top saw the poor fellow struggling in the waves but by and by, lost sight of him, and the boat itself was fast dwindling to a speck. He then called to the captain, "They haven't found him, sir; but I am afraid it's no use to try any longer; I've lost sight of him for some time; they're far astern, and it's growing dark." The captain at last slowly and reluctantly gave the signal to return. A general sorrow filled the ship. But as the boat came alongside, what was their surprise and joy to behold poor *Venus*, drenched and exhausted, but alive and safe in the bottom. Just as the boat was turning in obedience to the captain's orders the sudden drop of a wave had discovered him to them, and he was thus, at the last moment and beyond all hope rescued from a watery grave.

Reader! do you know any poor souls who have fallen overboard and are struggling in the waves of temptation and sin? Hasten to their rescue; God has given you the means of saving them. No bark in quest of a drowning man was ever so swift, so sure as the life boat of gospel mercy! Hasten in that to the rescue of drowning, perishing souls. Alas! there is not one only, but many in this wide sea of the world, sinking around you every moment into endless perdition. O, let love nerve your arm to unceasing efforts, to draw them up out of the deep. Give not up the pursuit while a spark of hope remains—first, at the very last moment, it may be that you will find and save them. You may be happily successful in bringing many of them, and depositing them in the ark of safety—and then how glorious your reward, when "they that turn many to righteousness shall shine like the stars for ever and ever."

Reader! are you, yourself, still floating on the waves of sin and misery, tossed by the billows of temptation, and ready to sink in the floods of perdition? Let your eye be towards the bark which glides past you on the waves ready to pick you up and convey you to the Ark of Safety. Every sanctuary, every preacher of the gospel every mean and ordinance of grace, is such a bark. A fleet of them is abroad, in quest of sinking, drowning, souls.—Nay, the glorious Ark itself floats in your sight, on this ocean of sin and woe—and the Lord Jesus Christ, the almighty Captain of Salvation, is looking abroad for those who are willing to be rescued from the deep.

Mr. White, of Louisiana, has on his plantation a cotton stalk from Egyptian seed, about fifteen feet in height. Mr. White obtained 20 seeds, gathered from the garden of the Pacha. He thinks, if carefully managed, it would probably yield from 2,500 to 3,000 lbs. of cotton-seed to the acre.

"Aint it wicked to rob this hen-roost, Jim?"

"That's a great moral question, Gumbo, we've no time to argue it—haul down another pullet!"

Insubordination.

From Burrows' Sermon to the Baptist Preacher.

Let us, in the second place, consider the "transgression of this spirit of insubordination."

All manifestations of this spirit, are destructive of individual rights and safety.

If men are encouraged in disregarding law, what assurance have I, that an unpopular sentiment, uttered to-day in the discharge of a conscientious duty, may not bring upon me or upon the Sanctuary in which I minister, the wrath of the offended.

Are you a merchant? The purchase or sale of some article, concerning the manufacture of which there is difficulty among the artisans, or concerning the importation of which there is excitement among seamen or citizens, may bring the torch to your store-house.

Are you a mechanic? If you refuse, to co-operate with your fellow-mechanic, in demanding an advance of wages, or if jealousy is excited against you, because of the qualities or prices of your wares, what warrant have you, that your property will not be destroyed, and your person assaulted by your opponents.

Are you a physician? The death of a patient under your treatment, though the utmost skill and wisdom may have been exercised, may expose your person or habitation to the wrath of his friends.

Are you a lawyer? The felon you defend, may be convicted; and his associates may visit their rage upon you; or the honest man against whom the popular prejudice is excited, may be cleared by your labors, and the disappointed wrath of the multitude may fall upon you.

Criminals may be torn from our court rooms; our dwellings may become blockaded prisons, and inoffensive citizens may be shot down in the streets. What will be the end of the operation of this principle? Who is safe? Whose rights are secured? If the laws are not competent to protect each class and citizen against popular rage, what encouragement is there, for the freeholder to erect his tenement, or for the capitalist to invest his stock? Unless this spirit be checked and crushed by the overwhelming force of a correct moral sentiment, generally diffused among the people, and encouraged by them, no man can gain a warrant of an hour's safety or enjoyment.

The spirit of insubordination is necessarily subversive of all national prosperity. There can be no stability, no enduring prosperity, under a government, the legislation and administration of which is vested in the capricious will of a despot. No subject can be sure, for an hour, of his property, or his life. In oriental nations no permanent foundation can be laid for national greatness. The scimitar and the bow-string are so constantly shaken before the eyes of the people, that their terror prevents them from looking upon any other object, with the fixed attention necessary for its attainment.

The administration of a people, acting according to its own caprices, under varied causes of excitement, is the most terrific kind of despotism. Its laws are written, as it were, upon the sea beach, liable to be obliterated by every swelling wave.

"All public improvements require time, and the fixedness and the security which can be furnished by laws alone. The purposes connected with the endowment of a college, a school, a canal company, a banking institution, with manufactures and with commerce, can never be accomplished, rarely more than commenced, in a single generation. They stretch into future times, and demand the continued protection of the laws. They must reach on beyond the life of an individual, and beyond the capricious will of a mob, or a despot, or their purposes cannot be accomplished. They demand the permanence of laws that are known, and the pledged faith of a whole people, that cannot soon change." "In our own country there are more rights vested on the presumption of the stability and permanence of the laws, than in any other on the face of the globe. All our agricultural improvements; our farms and plantations; our banks, colleges, churches, manufactories, railroad investments, religious seminaries, hospitals, and asylums, are founded on the presumption of the permanence and stability of our laws; and the announcement that the caprice of a mob or a despot was to rule hereafter in this land, would cripple or destroy them all in a day."

There is nothing that gives assurance of the perpetuity of our national institutions—nothing that constitutes our glory and greatness as a nation, that may not be swept away by the ruthless hand of lawless violence. I have no fear for my country from foreign innovation. The threats of distant monarchs trouble me no more than the distant rumbling of the thunder, in an eastern cloud, upon a summer evening. Our distance, isolation, energy, self-esteem, and jealousy of foreign influence, render our overthrow impossible, unless the omnipotent aid our foes. But I do tremble before the gatherings of internal lawless mobs. This startles me like the near thunder that suddenly breaks close to the roof that shelters me. I remember Jerusalem, before its last destruction, when its own citizens turned their swords against each other, and in all the fierceness of popular violence, wrought out their own ruin. As a man's bitterest and most vengeful "foes, are those of his own household," so a nation's most powerful and destructive enemies are defended among its own citizens. Let riots be marshalled and encouraged, as the remedies of wrong, and soon under their rule would be realized the graphic description of the Poet.

"Satan raged loose, sin had her will; and death Enough; blood trode upon the heels of blood, Revenge in desperate mood at midnight, met Revenge; war brayed to war; deceit, deceived Deceit; lie cheated lie; and treachery Mined under treachery; and perjury Lwore back on perjury; and blasphemy Arose with hideous blasphemy; and curse Loud answered curse; & drunkard stumbling, fell O'er drunkard fallen; and husband, husband met Returning from each other's beddefiled; Thief stole from thief; and robber on the way Knocked robber down; and lewdness, violence And hate, met lewdness, violence and hate."

The violence of insubordination strengthens the very evils it is intended to prevent and punish. Abuse, is not unfrequently a commendation to popular favor. The veriest rascal, whose hands reek with the blood of the murdered, as he passes to the deserved scaffold, looks upon crowds of compassionate faces and weeping eyes. Human nature sympathizes with the oppressed, or with those who seem to be oppressed. Would you enlarge the influence of Romanism? Kindle a fire

*Albert Barnes.

†Robert Pollock.

The Abbe Maurette.

The Abbe Maurette, thrown into prison in France, on account of his religious opinions, has written a pamphlet, entitled "The Pope and his Gospel, or Adieu to Rome." This excellent little pamphlet of the Abbe Maurette, which is interdicted as a libel, and for which he is thrown into prison, will come to the knowledge of many. These you see are the instruments which the Roman Catholic religion employs: dungeons, chains, stripes, violence; this is her part in the controversy. She is welcome to it; in spite of it all, the truth will be too strong for her. The Abbe Maurette entitled his pamphlet "The Pope and his Gospel, or Adieu to Rome." There will be many more such adieus ere long, and all the prisons in France cannot prevent it.

M. Maurette has written with the utmost simplicity and integrity of heart, a child like simplicity indeed reigns in his pamphlet. He has set forth, in the first place, a short declaration of the principles on which he grounds his separation from the Church of Rome, drawn from the fathers and the Holy Scriptures. This is followed by an affectionate address to his parishioners, the people of Serres. He then gives the motives which led him to renounce his office of Priest in the Roman Church, and to profess the Protestant faith, the faith of the Gospel. He was educated from infancy in the religious principles of the Roman Church; and through all his boyhood practiced its exercises with the utmost exactness and contentment of mind. It was a trouble to his conscience whenever he neglected any part. Being full of the simplest veneration for the priest, he believed they were persons chosen and blessed of God, trampling the world under their feet and living only as angels of mercy in the midst of it. With these ideas he entered on the study of theology in the seminary at Toulouse, became a Priest, and ministered most conscientiously to his parish, so far as he knew.

But now, entering into intimate relations with the *Friars*, he immediately began to find how false was the idea he had entertained of them. Instead of the man of God, he says he found lovers of their own selves, deceitful, backbiting and hating one another, teaching the people superstitious doctrines which they themselves mocked at in private, ridiculing the dogmas of the church, unbelievers in the real presence, ridiculing the poor people who came to confession, and after a good dinner singing songs against the Pope and purgatory. Here, then, the first doubts entered his mind. His doubts and anxieties increased. Could this be the true religion? He opened his mind first to the Vicar General, who gave him no satisfaction—next to an aged priest, who told him frankly that he had never believed in the real presence; that is, in the mass, nor in the existence of purgatory, but that the church having established these doctrines, it was necessary to sustain them among the people.—[Cheever's Letters.

The Best Cows.

You cannot be absolutely certain when you purchase heifers, that you will have good cows, but by close attention you may acquire the art of judging pretty accurately whether they will prove good. The first point is the udder; if this is not capacious or if it has not the power of becoming so, she will never be a great milkier. Then the color of the skin, that is important, if you would have rich milk; it should be yellow, or rather a mahogany color; but you will want good teats too to draw the milk; large teats, not standing close together are a good sign. These are the most important points.

As to the form of the cow, you will not choose a large head and horns, for it costs too much to support them; nor long legs to make you hold the pail up from the ground, and to require high fences. Long legs require too much support; they are not good even for travelling. Choose short legged animals whenever you have the choice, whether cows, oxen, horses or hogs. Choose slender necks and tapering ribs; straight backs and broad briskets, for such feed better and are less liable to disease. The cow's body should be large in comparison with her head and limbs, but it is not an object to keep very large cows or oxen, or horses on our farms, as a general rule. Middle sized cows and those below it, you will almost always find better milkers than large cows are.

In regard to the color of the body, a red or yellow, or yellow brindle, is as indicative as any of a good rich milkier. You cannot always tell by any external marks, whether your heifer will prove a good cow. After trying her one summer, you can tell better, and you can then turn her off far breed if you choose. On purchasing you will have some regard to color as a matter of fancy. Nobody wants a black cow or a white one; though partly colored cows are endurable, no white man buys a stark colored horse for his own keeping.

Mild and gentle cows are better than irritable animals, and will be more ready to yield her milk. By close scrutiny you can determine in some degree by the countenance and motions of the heifer, whether she is naturally docile; yet very much depends on her breaking, her treatment and education during the first season. Violent treatment will make any animal vicious; still there is a difference of character independent of education. Braining the eye and the side of the heifer; a large mild eye, with a yellow circle or halo around it, is a good indication. The face should not be large, and the bones should all be small in proportion to the body. A large chest is evidence of good lungs and of a hard animal. The hips should be well spread, for obvious reasons.

MARKETS.

In Dallas county, on the 1st inst., Edmund King, Esq., of Montevallo, Shelby county, to Miss Susan D. Ward.

At Marion, Perry county, 3d inst., Col. Alfred King, of Bibb county, to Miss Ellen C. Daniel. In Marengo county, on the 5th inst., Mr. Leven A. Sledge, to Miss Elizabeth C. Foster.

The late Mrs. C. H. Thomas was a valuable member of the Baptist Church. The touching lines below have appeared in the *Thomson Recorder*. They are said to be from the pen of the wife of Rev. Mr. Woodhull, Congregational minister of that place.

We've laid her in the tomb,
Beside her young heart's idol. There she
sleeps,
In calm, and beautiful, and sweet repose,
Her patient soul wrestling with grief no more.

We, who have seen
Her slight and tender form bend to the blast
That swept so fearfully across her path,
Bearing away her brightest earthly hopes,
May now rejoice that she hath found a home
So calm and pure. Yet, to see those orphans
Take their last look—ah! 'twas a touching
scene!

Well might they weep, and cling to the loved
form
That o'er in death still wore a mother's smile.
That smile to them was doubly beautiful,
And dear those lips which ne'er could bless
them more.

As death approached the sufferer, 'twas said
Her youngest dove murmured in flute-like tones
Mournful and low—"We have no father, soon
We shall have no mother." For, when her
eyes
First saw the light, her father stood among
The nation's council, but she never looked
Upon his face—nor he return to see
How bright a gem was that which graced his
home.

Medhinks had he but seen that sweet young
face,
He would have paused—ay, sternly braved the
scorn
Of a proud world—and conscience, reason,
truth,
And love had triumphed nobly o'er false honor.
God shield thee, daughter dear, with him who
roams
Afraid, now all unconscious of his loss,
And the young brother by thy side. Ye have
The promise—bind it to your hearts.

Farewell—
Farewell, dear sister! Long thy friends must
mourn,
And earth will seem less beautiful, since thou
Hast left us—but we cannot thee forget.
The Christian virtues which adorned thy life
Shall live in our remembrance. Thoughts of
thee,
And of thy loving heart, as oft they come,
Will make us feel that thou art near, to shed
Thy gentle influence around us still.

May thy faith, charity, and hope of heaven,
Be ours—that when we die, we too may go
To dwell with Jesus. a. r. w.
Thomaston, Oct. 1844.

*Jer. xlii: 11.

A short Chapter on Newspapers.—The origin of newspapers, like that of many other things in use at the present day, is to be referred to Italy. In the year 1563 it was customary to note all important commercial and literary intelligence, and to send the written sheets to Venice, where they were read at a particular place by all who desired to learn the news. Those who read paid for the privilege in a coin called *gazetta*, not in use at the present day. This name gradually became attached to the paper itself. The first genuine English newspaper appeared in the reign of Queen Elizabeth, at the time of the Spanish Armada, of which several are preserved in the British Museum. It was entitled "*The English Mercurie*," printed at London by their Highness' printer, 1589. This, however, was not regularly published. The first regular papers were in the time of the Commonwealth, and were used to disseminate sentiments of loyalty or resistance; and were called *Weekly News Books*. The quaintness which marked the books of that age, is observable also in the titles of some of the papers, viz: "*The Secret Owl*," "*Heracles Rides*," "*The Weekly Discoverer*," &c.

There are now upwards of 50 newspapers published in the city of London, and in the country parts of England more than 160.

There are now in the United States 139 daily, 125 tri-weekly, and 1142 weekly newspapers, employing a capital of \$5,578,915; besides 237 pamphlet periodicals.

The Elections.—The following from the Presbyterian, expresses our own views so fully, and is so appropriately written withal, that we take the liberty to adopt it as our own:

While the heat of party spirit was at its height, we dared scarcely raise an admonitory note for fear that the most innocent expression might be perverted into a political leaning. As the fever subsided, we may be permitted to express our opinion that the recent canvass has been attended with great and flagrant sins which might well call down national judgments. We speak not of the fraud and perjury mutually charged by the parties on each other, as, for the truth of the charges, we cannot be supposed to possess the evidence; but we have been witnesses of the prostitution of the press to purposes of the lowest and vilest abuse; we have seen the public mind wholly absorbed in the one engrossing subject; we have known that professing Christians have seemingly neglected the most sacred duties of their calling to promote the success of their favorite candidates; and most especially have we been shocked in witnessing the extent of a gambling spirit in betting on results. Hundreds of thousands, if not millions of dollars have been hazarded on the issue, and thus the country has been most extensively demoralized. Unlawful as the practice is, injurious as it must be, not only to the principles and interests of individuals, but to the purity of the elective franchise, the most respectable journals have given it their countenance by the publication of bets. These are circumstances to be deplored; they should cover us with shame, and humble us in the dust before God; and if they are to be repeated, a general election may well be regarded as a national calamity.

Incendiarism.—An attempt was made on Saturday night to set fire to the Methodist Church, on the corner of Buffalo and Fifth streets.—Some rogue or rogues entered the church, the door being unlocked, and placed a box against a small door under the pulpit, upon which they put a burning lamp, which was made to lean so as to set fire to the edge of the door, and cause the flames to spread under the pulpit. The fire, after burning a spot some 18 inches long on the door, seems to have gone out of its own accord. —[Roch. Dem., 19th inst.

Horror of the Sea.—The *Cornwall* held an inquest this morning upon the bodies of an Irishman, 35 years of age, named Mitchell, and his wife, Maria, aged 30. The deceased lived in a house in Calcutt street, above William, Falkenstein. They were very temperate—and last night about 11 o'clock, while lying dead drunk upon their bed, it took fire, as is supposed, from a light in the room, and they were both burned to death—their bodies, when dragged out of the half-extinguished flames, presenting a frightful spectacle! The woman came from Richmond, Va., where she is said to have respectable relatives.

What Education Does.—At an anniversary, I once heard a brother give an illustration of what education does for the minister, which had both point and edge. "Education," said he, "is to the mind, what the grindstone is to the scythe—it neither improves the temper of the steel, nor adds to its amount; but, some how or other, it makes it cut!" —[Zion's Herald.

THE COLUMBIAN

LADY'S AND GENTLEMAN'S MAGAZINE.
EDITED BY JOHN INMAN.

And filled with contributions from the most eminent and accomplished writers of the country.

THE motives which have led to the commencement of this undertaking may be briefly stated. It is believed by the proprietor, that there is in the United States, an immense provision of literary 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 annually 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 periodical channel, exceeds the supply in a very great proportion, and that new 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 American 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 interesting.

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 *Columbia Magazine* will be published on the first of month. Its mechanical arrangements 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, |
| J. F. Cooper, | J. K. Paulding, |
| F. 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, |
| George P. Morris, | Rufus Daves, |
| Seba Smith, | R. M. Bird, |
| Mrs. E. C. Embury, | Mrs. "Mary Clavers," |
| Mrs. Ann S. Stephens, | Mrs. Frances S. Osgood, |
| Mrs. Seba Smith, | Mrs. E. F. Ellet, |
| Mrs. H. E. B. Stowe, | Mrs. V. E. Howard, |
| Mrs. L. H. Sigourney, | Mrs. M. St. L. on Loud, |
| Miss Eliza Leslie, | Mrs. A. M. F. Annan, |
| Miss C. M. Sedgwick, | Mrs. Hannah F. Gould, |

With many of these, arrangements have already 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 co-operation of regular and occasional contributors, forming a list unequalled in this country.

In each number there will be two or more Engravings after such artists as Chapman, Ingham, Inman, Osgood, &c., engraved in mezzotint, line, and stipple, by H. S. Sadd, W. L. Ormsby, &c., besides a plate of fashions colored, and occasionally other illustrations, so that every subscriber will receive, in the course of the year, at least twenty-four elegant productions of the graphic art, which could not be otherwise procured at three or four times the annual cost of the whole Magazine.

In each number there will also be two pages of Music, original, or judiciously selected by a competent professor of the art. Proper regard will be paid to the current issues from the Book press; not so much, however, with a view to notice all the volumes that may appear, as to the expression of matured opinions concerning those which shall be deemed worthy of the public attention and confidence. The aim of the Editor will be rather to furnish judicious criticisms, on which readers and purchasers may rely for guidance, than to present a mere laudatory chronicle of new publications.

TERMS.—The *Columbia Magazine*, one year in advance \$3, two years in advance \$5; two copies one year \$6. Dealers in periodicals throughout the United States and the Canada, who wish to become agents for the *Columbia Magazine*, will please apply to the publishers immediately. The usual discount will be made to them for one year. Address, post paid, ISRAEL POST, Publisher, 3 Astor House.

G. G. H. has been to say to those who may favor him with their custom, that any order which may be given in relation to John Cotton will be rapidly obeyed; and when sales are submitted to his judgment, he will exercise such discretion as is offered by the most extended information he is procuring of the state of the market, consumption and crops, as well as that of a long experience as a merchant in Mobile.

Oct. 17, 1844.

GORDON & CURRY,

Commission Merchants, Mobile, Alabama.
No. 6 St. Francis street, Mobile, Ala.

References.—J. W. Kidd, Outbowery.
G. W. Gunn, Tuskegee.
Dr. C. Billingsley, Montgomery.
J. M. Newman, Montgomery.
Caleb Johnson, Genscul, Co.
William Johnson, Selma.
J. H. De Volle, Marion.
Briggs, Tolson & Co., Greensboro.
James S. Morgan, Dayton.
Basil Menly, Tusculocan.
John E. Jones, Esq., Livingston.
John Collins, St. Clair county.
Dr. Wm. Dunklin, Lowndes Co.,
John Ewell, Esq., Mississippi.
November 21, 1844. 24-ly

FRY, BLISS, & Co.

(SUCCESSORS OF FRY, McCREARY & BLISS.)

WOULD return thanks to the citizens of Marion and country generally, for the liberal patronage extended to them heretofore, and respectfully 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. 35-ly

JESSE HARTWELL, Factor & Commission Merchant, Mobile.

RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity 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. 7-ly

H. FOSTER, JOHN A. 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. 16-ly

BROADNAX, NEWTON & Co.

COMMISSION MERCHANTS,
R. Broadnax, } Mobile, MOBILE, ALA.
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NEWTON, WINSTON & BROADNAX,
Commission Merchants,
NO. 58 MAGAZINE STREET,
I. Newton, } N. Orleans, N. ORLEANS.
R. Broadnax, }
A. M. Sprague, } Mobile.

COMMISSION BUSINESS.
THE subscriber takes this opportunity for returning his acknowledgments to his former patrons, and respectfully, informs them and the public, that he will continue the Commission Business on his own account; and hopes by strict attention to business, to merit a continuance of their favors. LEMUEL CALLOWAY.
Mobile, March 1844.

CUNNINGHAM & CLOCK,
COMMISSION MERCHANTS,
NO. 60, COMMERCE STREET, MOBILE.
T. & J. Cunningham, Wm. R. Cunningham,
B. 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 Bagging and Rope at Marion, which they will dispose 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. 1-ly

Sabbath School Books, &c.
PERSONS wishing Sabbath School Books, published by the Baptist Publication Society, the Memoirs of Elder Jesse Mercer, or the Psalmist, published by L. Colby, can be supplied by applying to
THOS. P. MILLER, Mobile.
November 20, 1844. 42-6c

LEWIS & COLBY
Wholesale and Retail Publisher, Bookeller and Stationer. No. 123, Nassau Street, New York.

THE LAW OF NEWSPAPERS.
Subscribers who do not give express notice to the contrary are considered wishing to continue their subscription.

2. If subscribers order the discontinuance of their papers, the publisher may continue to send them till all that is due be paid.

3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible till they have settled their bill, and order their papers discontinued.

4. If subscribers remove to other places, without informing the publishers, and the paper is sent to the former direction they are held responsible.

5. The Courts have decided that refusing to take a paper or periodical from the office, or removing, and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

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 Natural and Mental Science.
Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.
Miss LEON MORTON ATKINSON, Regular Course French, Drawing, and Painting, Wax Work.
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Miss ANNETTE N. BOON, Vocal and Instrumental Music.
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Miss HARRIET JONES CHANDLER, Primary and Preparatory Departments.

GOVERNESS.
Miss SARAH S. KINGSBURY.
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 larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama. This superior patronage has been extended, it is believed, simply on the ground of its superior merit.

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

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

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

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

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

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

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

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

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

Boarding in the Institute. It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the steward. Otherwise, the highest advantages of the Institution cannot be realized. Board 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, punctuality, neatness and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated.

Uniform. To promote habits of economy and simplicity, a UNIFORM DRESS is proscribed. 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. Apron, blue check and white muslin. Each pupil will require two green dresses, and four pink and two white.

Materials for the uniform can always be obtained 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 Wednesday the second day of October. It is of great importance, to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice of the dormitories, trunk rooms, and toilet-cabinets.

RATES OF TUITION.—THE 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 itself to another session, 1 00
French, Spanish, German and Italian, 20 00
Latin, Greek and Hebrew, (extra) 10 00
Boarders' meals, including fuel, for the term, \$3 00
Fuel, (extra) 1 00
Lights and washing, (extra) 1 00
Board and Tuition will be payable, one half in advance, for each Term of five months; and balance at the end of the Term. For Students of Terms, each week will be computed at one-twentieth.

Conclusion. The above shows, we conceive, that the Judson Female Institute deserves to occupy the exalted position which is universally conceded to it. In the number and character of its instructors; its numerous pupils, obtained 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 ornamental 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 make the Institution still more worthy of approbation. They have secured the land adjoining the lot owned by Judson 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 EOLICOHORN, a new invention, containing in itself the power, grandeur, and sweetness of the Piano, the Organ, and Seraphine 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 superintendence of the young Ladies, in regard to their manners, habits, health, dress, recreation, and expenses.

BOARD OF TRUSTEES.
E. D. KING, President, J. LOCKHART,
W. HORNBUCKLE, Sec. L. Y. TARRANT,
L. GOREE, Treasurer. Wm. N. WYATT,
J. L. GORKE, L. C. TETT.
August 10th, 1844.

THEOLOGICAL INSTITUTION. TERMS OF ADMISSION. Each one, who wishes to enjoy the advantages of this Institution is required to present his name, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the gospel ministry. Likewise, he will undergo an examination by the executive committee, on his christian experience and call to the ministry, and if the examination be satisfactorily sustained, he will be received, and directed to such a course of study as the case and circumstances may demand. No literary qualifications are prescribed. Each one will be aided according to his particular need, and no more. Those who may defray their own expenses will undergo the same examination; but no charge will in any case be made for tuition.

JESSE HARTWELL, President.
ap20, 1844. Ala. Bap. State Convention.

HOWARD COLLEGIATE & THEOLOGICAL INSTITUTION.
THE Fall term of this Institution has commenced under very favorable circumstances. The inconveniences attending the loss of the building is in a great measure remedied, by the promptness with which citizens open their houses to the accommodation of students.

Board, (including room, fuel & lights,) at from \$10 to \$11 per month; washing, from \$1 30 to \$2 00 per month.

TUITION.—PER TERM.
Classical Department, \$25 00
Higher English, 25 00
Preparatory, \$12 to 16 00
Fuel, 1 00

The above embraces all charges, except for books and stationery, which can be procured on reasonable terms. E. D. KING, President.
H. C. LEE, Secretary. [of Board Trustees.
October 5, 1844. 34-ly

NOTICE. Benevolent individuals are sometimes at a loss how to transmit the sums they may be desirous of giving to aid important objects. The subscriber hereby gives notice that he will cheerfully transmit to the Treasurer of the Baptist Missionary Convention, all moneys placed in his hands for that purpose.

Address JESSE HARTWELL,
Perry Court House, Ala.

THE CHILTON,
Attorney at Law and Solicitor in Chancery.
RESIDENCE—MARION, PERRY COUNTY, ALABAMA.
WHERE he will thankfully receive professional business, and pledges himself that every thing committed to his charge shall be promptly and faithfully attended to. [Oct 10th 1844. 42-ly

BOARDING HOUSE,
BY MRS. LOUISA A. SCHROEDER,
Southeast corner St. Louis and Claiborne streets, MOBILE.
MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, where she will be happy to accommodate all who may be pleased to patronize her. For information, apply to Messrs. Foster & Battelle, 34 Commerce street.
November 2, 1844. 38-ly

A CARD.
Dr. W. W. Marshall, of Richmond, Va.
WOULD respectfully inform the public generally, 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 services available to those who may be suffering from those formidable diseases, Cancer, Fistula, 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 him at the Washington Hall.

Letters from a distance (post paid) on business, or requesting copies of the pamphlet, will be promptly attended to, and immediately forwarded to address by mail. [Postage six cents.]

Reference—REV. D. F. BROWN, Greensboro'.
Nov. 30—pr.'s fee, \$4 50. 2