

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

"JESUS CHRIST HIMSELF REVERSED CHIEF CORNER-STONE."—Ephesians ii. 20.

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TERMS.

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To Our Subscribers.

All who are indebted to the Alabama Baptist, will receive bills soon. Our friends will recollect that we are expending some \$70 per week, in sustaining the paper for their improvement and gratification, and that heavy loss must be the consequence of their failing to pay promptly.—Those who have taken the paper for three months, will receive a bill for Three Dollars— which, according to our terms, is the yearly subscription price, if paid within six months. All who are behind one year, or more, are charged at the rate of \$3.50 up to this time. Hereafter, we shall abide by our present terms—which see. Get the Postmaster to send your money by mail, FREE, with his name signed to the letter, as Postmaster. A word of advice, brethren, to you all— it is best to PAY IN ADVANCE.

Poetical Department.

The Wedding and its Evil Guest.

BY J. C. ADAMS.

The lighted hall is early thronged
With happy kith and kin;
Childhood and age, health, beauty, mirth
And song are ushered in;
And beaming eyes and words of truth
From hearts sincere express
Joy that another wedding night
Comes in this blessedness.
And eyes are brightened, sacred vows,
Heard and approved of Heaven;
And trusting hearts made "one till death,"
Are to each other given.
Faith's prayer, affection's wish, the grasp
Of friendship's welcome all
Bespoke in reverence, gladness, joy,
Love's holy festival.
And he it is, in every eye
Joy's lustrous light should shine,
And music's strain, and dance and song,
Their welcomes here combine:
Old hearts should now be young again,
And youth be learned anew.
That life, though stern, hath living bliss
Where wedded love is true.
But see! amid that glorious group
A guest in mask appears,
A buoyant youth he seems in health
And freshness of young years;
His dress hath beauty's comeliness,
Bright looks his shoulder's grace.
Though few his words, a charm goes out
From that still witching face.
Warm hands give salutation true,
Soft lips to his are prest,
And life to all else there enjoyed,
Is he to many a guest;
So that when dance is ended, and
The song and joy cease,
Through festive dreams his lingering smiles
In loveliness increase.
Yet false that blushing loveliness,
Base and deceitful all;
An aged, wrinkled wretch stood masked
In that thronged festive hall
Beneath the youth's exterior
There throbbed a demon heart.
In whose black strife, for ages long,
Our race have all had part.
The bright-haired murderer! his locks
Were hoar when Sampson fell
Mid drunk Philistine enemies,
The judge of Israel.
On mighty Babylonian,
Where Rome and Carthage stood,
On Persian proud, and Grecian brave,
He came in blight and blood.
And since his way is all o'erstrewn
With desolation dire,
And untold myriads of our race
Have fed his demon pyre,
State, church, and love's own home have heard
His pandemonian tread,
And from his presence, honor, truth,
Love, joy and life have fled.
And yet upon the wedding night,
Where love and peace have come,
To give assurance of their reign
In one more happy home,
This monster stands with hellish smile,
That he, among the rest—
Though death and ruin move his heart—
Abides an honored guest.
Tis time this spell were broken, now!
We bear the ill too long,
Bid Joy come to the marriage feast,
Rich Music, thrilling Song,
Health, Beauty, Love, Enchantment, even,
By Virtue made divine;
But in God's name, exclude, exclude
That demon guest, the WINE!

Innocent Earthly Pleasures.

Few rightly estimate the worth
Of joys that spring and fade on earth:
They are not weeds we should despise,
They are not fruits of Paradise;
But wild flowers in the pilgrim's way,
That cheer, yet not protract his stay;
Which he dare not too fondly grasp;
Lest they should perish in his grasp;
And yet may view, and wisely love,
As proofs and types of joys above.

The Farm.

Management of Hens.

My hens laid nearly as well during the winter as in the warm weather. Their habitation was warm, and so constructed as to bring them to the ground, where they found at all times a good supply of old plastering, ashes, pulverised oyster shells, charcoal, fresh water, once or twice a week beef liver, or some other kind of meat. I feed chiefly upon baked or boiled potatoes, giving their food to them warm in the morning and at night, occasionally dealing to them a little corn or oats, and giving them all the crumbs, and skins and fragments of cooked vegetables. To prevent their being infested with lice, about once a fortnight I mix in dough so as to discolor it, a quantity of flour of brimstone, which is a sure preventative as well as a remedy, and may be safely given in small quantities to young chickens, for the same purpose.

It will be seen from my mode of keeping my hens, which average about twenty-five and three roosters, through the winter, that I cannot give the precise cost of keeping, but I am satisfied that potatoes may be given as a general food, and fowls kept cheaper in this mode than any other—and they will always be ready for the spit, if not stinted in quantity. I find my fowls fat at all seasons.

I estimate that my hens afford me from their eggs, without regard to their meat, a clear profit of fifty per cent. I confine them to their yard, hen house, and barn cellar, during gardening, and to their houses and cellar in the winter, and think with that degree of confinement, they lay better than they do when allowed to wander at large. Hen houses and roosts should be kept neat, and often whitewashed, and their nests should always have half an inch or more of ashes or lime on the bottom, under the hay. Broken or rotten eggs should never be allowed to remain in the nests. Dirty water should not be given them. To do well, they require pure water, and all their food fresh, and uninjured by taint or fermentation. I estimate that during the year, (deducting the time of their moulting and inclination to set,) I have got daily, one half as many eggs as I have had laying hens.

Every family can, with a very little trouble, with their flock of a dozen hens, have eggs in plenty, during the whole year, say in all 2000, and 100 full grown chickens; and of all the animals domesticated for the use of man, (if such be the fact,) the hen is capable of yielding the greatest profit to the owner. It is a pleasant recreation to feed and tend a bevy of laying hens.

Care should be taken to change roosters often, as otherwise the best variety in the world will run out, and cease to be profitable from breeding in; and I feel great confidence that much improvement may be made by due attention to crossing, and in this way some of the evils from breeding averted. I have stated that I give my fowls meat—this is indispensable if they are not allowed to go at large.

If corn is fed out, it should be soaked, and fifteen bushels is a fair yearly allowance for 12 hens and a rooster. But they should always have food by them, and after they have become habituated to find enough at all times in the trough, they take but a few kernels at a time, except just before retiring to roost, when they will take nearly a spoonful into their crops; but if they are scantily or irregularly fed, they will greedily snatch up a whole crop full at a time, and stop laying, and not unfrequently engender some fatal disease. J. L. CHILD.

Errors in Treatment of Horses.

Where a horse shies, or shears at some unaccustomed object, and which all young horses will do, never speak sharply, or worse than that, strike him, if you would avoid his starting the next time he sees the same or any similar object. Almost any horse may be brought to a confirmed habit of shying by such treatment. What should be done, then? Check him to a walk; give him time to see the object, and he will take little or no notice of it.

If a horse stumbles or trips it is a common practice to strike him for that. This will not mend his habits of tripping or stumbling, but will add to them—if he has spirit—that of springing forward with dangerous quickness whenever it occurs, as he will expect the lash to follow as a matter of course.—The remedy, if it can be called one, is to keep an eye upon the road, and where from stones or unevenness the falling is apprehended, tighten the reins and enliven the horse, but never strike him after the accident.

As you would save the strength and wind of your horse drive slow up hill, and as you would save his limbs, and your own, drive slowly down hill.

Never wash off your horse with cold water when he is hot, or let him drink it freely in that state. If the water is quite warm, it will not hurt him.

Do not permit the smith when he shoes your horse to cut out any portion of the foot, or what is called the frog of the foot—this is apt gradually to draw in the quarters of the hoof and cripple the animal—and is recommended only by the smooth appearance it gives to the bottom of the hoof, which is more apt to catch a round stone in the crook of the shoe than otherwise.

Do not feed with grain, especially corn, when a horse is warm, or very much fatigued: if you do you may founder and ruin him.

If you want your horse to last, and your carriage, also, drive slow.
Do not keep a horse too fat, or too lean, as either disqualify him for hard labor.

The more kindness and good temper is extended to a horse, the better will he behave in return. Bad temper and bad habits come generally from bad usage.—[Farmer's Monthly Visitor.]

A Secret for a Farmer's Wife. While the milking of your cows is going on, let your pans be placed in a kettle of boiling water. Strain the milk into one of the pans taken hot from the kettle, and cover the same with another of the hot pans, and proceed in like manner with the whole mess of milk, and you will find that you have double the quantity of good rich cream, and get double the quantity of sweet and delicious butter.

Yellow Butter. Yellow butter in winter is made by putting in the yolk of eggs near the termination of churning. This also makes very fine and sweet butter. It has hitherto been kept a great secret by many, but its great value requires publicity. In many places it is usual to substitute a little finely scraped carrot for the egg.

The Family.

The Royal Grandmother.—Pride and exalted rank are sometimes reluctant to own their ancestry, as if mankind had not originally one common parentage. The following fact shows the origin of one branch of the royal family of England. A poor country girl travelled from Geo Cross, near Manchester, to London, during the troubles in the time of Charles the First, to seek a place as servant. Failing in this object of her ambition, she engaged herself as what was called tub-woman to a brewer—that is, she carried out the beer from his brew-house. Pleased with her healthy, handsome face, the brewer raised her to the position of his servant, and then to that of his wife, and finally she became his widow, with a handsome dowry. She engaged Mr. Hyde, then celebrated as a clever lawyer, to settle some puzzling money matters for her; and as his own money matters happened to be, not only puzzling, but in a very hopeless state just then, he proposed to the rich widow, and she became Lady Hyde. The only daughter of the marriage became wife of James II, and mother to the princesses Mary and Anne, and so the poor tub-woman ended her life as Countess of Clarendon, wife to the Lord Chancellor of England, and mother to one, and grandmother to two Queens of England.

"Mary, which of your friends do you like best to visit, Caroline or Lucy?"
"I like them both, mamma; Lucy is a good natured girl, but I don't like to go to see her."

"Why, my dear."
Because every thing is in such confusion. Her doll and books, and playthings are all scattered about the floor; and if we want to make dresses for the doll; needle-book, and thimble, and scissors, must be looked for, and perhaps not found after all. The very last time I was there, we were going to take a walk, but it was so long before Lucy could find her gloves, that it was too late."

"You think then that Lucy would be happier, if she were more attentive to neatness?"

"Yes, mamma, I am sure of it; but why do you ask?"

"Would you be very much surprised if I should tell you I think another little girl of my acquaintance in danger of acquiring the same habits?"

"You don't mean me, ma?"

"Yes, dear, I do."

"Why, ma, I did not know that I was at all like Lucy."

"I do not think your offences against good order so flagrant as hers, but I think they will become so, unless you guard against them. For instance, do you recollect what you did with your hat and gloves this morning?"

"Yes, mamma," [blushing.]

"You know the natural progress of such habits, is from bad to worse, and therefore I think it important that you should begin now, to correct them. Are you willing to try?"

"Yes, mamma."

"Well then, I will endeavor to assist you; and as the first step towards your good habits, I advise you to have a particular nail for your bonnet, where it shall be hung."

Let brothers and sisters read the following affecting little tale, and learn to treat each other with kindness and affection, especially such as are afflicted with any bodily deprivation or deformity.

The Little Hunchback.
I have just returned from the funeral of poor Emma G.—a little girl to whom I had been for years most tenderly attached.—As there was something very touching in the circumstances connected with her death, I will relate them to you. She was the daughter of a widow, a near neighbor of mine. When I first knew her, she was a sprightly child of about four years of age, perfect in form and feature. The bloom of health was upon her cheek; her eye was the brightest I ever saw; while in her bosom there glowed a generous affection that seemed to embrace all with whom she came in contact. But when she reached her seventh year her health began to decline. The rose

suddenly paled upon her cheek, and her eyes had acquired prematurely that sad thoughtful expression, which gives so melancholy a charm to the features of wasting beauty.—Her mother looked on with an anxious heart, and at an utter loss to account for so sudden a change in her health. But soon a new source of anxiety appeared. While dressing her one day, she observed on Emma's back, just between the shoulders, a swelling, of about the size of a walnut. As she watched the spot, and observed that it grew larger from day to day, the mother began to have sad misgivings. These, however, she kept to herself for a time. Soon afterwards, a slight stoop in her gait became visible. The family physician was now called in, and the worst forebodings of the mother were confirmed. Her idolized child was fast becoming a humpback!

I will not attempt to describe the feelings of the mother, who was thus doomed to that which was to make one so dear to her a cripple and a dwarf. Suffice it to say, her love as well as care seemed to be redoubled, and Emma became more than ever the child of her affections. Nor did her little companions neglect her when she could no longer join in their outdoor sports, and her own sprightly step had given place to a slow, stooping gait, and the sweet ringing voice to a sad or querulous tone, that sometimes made the very heart ache. On the contrary, all vied with each other in administering to her amusements. Among them, none clung to her with more assiduity than her brother William, who was the nearest to her own age. He gave up all his own outdoor play, in order to be with her, and seemed never so happy as when he could draw a smile, sad though it was, from her thoughtful features.

But after a while Emma grew wayward under her affliction; and unfortunately, though generally good-natured, William had a quick temper, to check which required more self-command than commonly falls to one so young. Sometimes, therefore, when he found plan after plan, which he had projected treated with peevish contempt, he could hardly conceal from his own wounded feelings. Yet, though at times ungrateful, Emma was perhaps not so in fact; and she loved her brother better than any one else save her mother. It was only in moments when her nature had been often chafed perhaps by her own reflections—for like the majority of children in her circumstances, she was thoughtful beyond her years—that her conduct seemed unkind. And then, when she marked the cloudy expression of her brother's face, she would ask forgiveness in so meek a spirit, and kiss his cheek so affectionately, that he forgave her almost as soon as offended.

Years thus passed on, when one day, after she had been more than usually perverse and fretful William, who had been reading to her, on receiving some slight rebuff, started suddenly from his seat by her side, and called her "a little hunchback," and left the room. In a moment, however, his passion subsided, and returning, he found his sister in tears.—He attempted to put his arm around her neck, but she repulsed him, and slipping away, retired to her own chamber. Her mother soon after learned what had happened, and going to Emma, found her upon the bed in a paroxysm of grief.—She endeavored to soothe her feelings, but in vain; she refused to be comforted.—"I want to die, mother," she replied to all her endearments; "I have long felt that I was a burden to you all." She cried herself to sleep that night, and on the morrow was too ill to rise. The doctor was called in, and warned the mother against an approaching fever. For three days she remained in an uncertain state; but on the fourth she was confined to her pillow.

In the meantime the grief of William had been more poignant even than that of his sister. Thrice he had been to her bedside to ask her forgiveness, and kiss once more her pallid cheek; but she turned her face resolutely away, and refused to recognize him. After these repulses he would slowly leave the room, and going to his own chamber sit brooding for hours over the melancholy consequences of his rashness. Owing to the previous feeble health of Emma, the fever made rapid progress, and it soon became apparent that she must die. William in consequence of the violent aversion of his sister had lately been denied admittance to the chamber, though he lingered all day about the door, eagerly catching the least word in regard to her state, and apparently unmindful of all other existence.

One morning there was evidently a crisis approaching; for the mother and attendants, hurrying softly in and out of the sufferer's chamber, in quick whispered words gave orders or imparted intelligence to others.—William saw it all, and with the quick instinct of affection, seemed to know what it foreboded. Taking his little stool, therefore, he sat down beside the chamber door, and waited in silence. In the meantime, the mother stood over the dying child, watching while a short, unquiet slumber held her back a little longer. Several times a sweet smile trembled round the sufferer's lips, and her arms moved as if pressing something to her bosom. Then she awoke, and fixing her eyes upon her mother, whispered faintly, "I thought William was here." A stifled sob was heard at the door, which stood partly open. Mrs. G.—stepped softly out and leading William to the bedside, pointed to his dying sister. He threw himself upon her bosom, and pressing his lips to her pale cheek, prayed for forgiveness. Emma did not heed him, but looking again in her moth-

er's face, and pointing upwards said softly, "I shan't be so there! shall I mother?"
"No, my child," replied the weeping parent; "I hope not. But don't talk so. Emma. Forgive your poor brother, or you will break his heart."

Emma tried to gasp something; but whatever it was, whether of love or hate, it never reached a mortal ear. In a few moments she was no more.—Knickerbocker.

Religious Miscellany.

Immediate Repentance.

If the duty of repentance is neglected now there is reason to fear that it will never be performed. If the advantages of the present opportunity are not heeded, how much less will be noticed the inferior advantages of the future. You who defer the work of repentance, can have no well grounded expectation of another period like this; but you perhaps imagine that the sudden providence of God may arrest your downward progress, or that the immediate prospect of eternity, in sickness or old age, may alarm you into religion. I need not reply by alluding to the well known uncertainty of your existence beyond the present moment. But how do you know that the providence you are anticipating, may not deprive you of your reason? What hope can you cherish that you can terminate aright, in the tossing of your death bed, the struggle which now, in the vigor of your powers, you can terminate wrong! And old age—interesting old age—trust it not, in its decay and dimness. You have seen the hoary headed sinner full of self gratulation for the past, full of hope for the future. Not a cloud dimmed the brightness of his reminiscences, not a cloud hung over his eternal prospects. Deceased old man! he had passed his four score years in ample pleasure; and now he had forgotten their utter emptiness. He had been without God in the world, but he did not remember his solitariness. He was tottering along with the phantom of an insane fancy in his embrace, and leaning on a staff that could not support him. Oh! if there be a spectacle in the universe for one to weep over with tears that can bring no relief, it will be such as you sinner, will afford if you delay the work of repentance until you are too old to appreciate its claims.

But aside from the uncertainty of life, the distraction of sickness, the blindness of dotage, there is another circumstance which increases the improbability of your future repentance. It is the accumulation of power with every hour of life. As you grow older, you are longer it is indulged. Conscience is an easily offended monitor, and the reproof that is slighted to-day, is more feebly uttered to-morrow; and the third day, its whispers may be too low to wake up the lethargy of the soul. The sins which you cling to now, will cling to you hereafter; and the work which early attended to would have been comparatively like the putting off a garment, will become at length like the plucking out a right eye, or the cutting off a right hand.—God's Spirit will come less frequently to the heart that is only hardened by its influences, and which, at every slighted visit is the more strengthened to resist his future solicitations.—Do not expect that amid all these discouraging circumstances, after this protracted career of guilt, a divine hand will be upon you to draw you back to the commencement of your journey: to remove at once the fixedness of your sin. The spirit of God, when it acts at all, operates in harmony with your own agency.—"It doth persuade" you, while you can listen, and ponder and understand. It presents truth to the eye, and it fixes the eye upon it. The more dimmed has become the vision by sinful indulgence, the more difficult will be the conversion by truth. Ah! is not there such a thing as total blindness in this life, which no divine influence will cure? The Spirit is kind and compassionate; it takes a long while to grieve him utterly away; but he will not strive forever. When the soul as it were immures itself in dungeon walls, he will find some crevice to let in the light; but when every aperture is closed, and the doors are barred and bolted with a strength that yields to no knocking, then sadly, indeed, but surely the spirit takes his eternal flight. "There is a sin unto death." In every man's destination, there is a limit, beyond which, if he go, he is lost forever. Could you visit the abodes of despair, many a wretched one could point you to a moment in his history when, for the last time, he rejected the proffered aid, and sealed his own doom: Oh, my hearers, who of you has reached this critical period? Mighty in sin, mighty in strength to cope with the mightiest of all, with eyes that can hardly see; with ears that can hardly hear; with a heart that can hardly feel. Yet to day, after a long time, God comes to thee with a gentle voice. Hear you not the tenderness of his invitation, as it falls upon your well nigh paralysed sense? See you not the beauty of his truth, as he holds it up to your almost blinded vision. Do not the repentings well nigh "kindle together," even in your sluggish, death stricken spirit? If you would rouse yourself to listen and to gaze, to love and to obey; this last mission might prove your spiritual birth day. But if you still scorn and reject, you may not see him again till he is "laughing at your calamity," you may not hear him, till the sentence already determined, is pronounced in your ear.

I have thus set before you, my friends, the urgent claims of immediate repentance. I need not that, as rational beings, you have any way of escape. In the former part of

the discourse, you saw how promptly you would have acted in worldly concerns which called for your immediate exertions, and how you see that the call of religious duty is infinitely louder, and more pressing. Oh, be not inconsistent. Deny not to the lambent soul, that sustenance you bestow on the body. Take not from God the moments you give to man. Now you are already above the precious talent. How rich is the prize held out to you, trample not the jewel beneath your feet. Shall I not add, now or never! for who knows but the dark uncertainty of the future, to which you leave yourselves may prove certain and eternal darkness to your souls. The considerations here presented apply to the minutes divisions of time. You are not called upon to repent this year, this day, this hour, but this moment. Delay not an instant. Set not up in the future for action; but now choose, resolve, do. Now say to your heart, I will be the Lord's and now be the Lord's.—Extract from W. B. Homer.

Re-Baptism.

To the Editor of the Baptist Advocate.
In your last you proposed a question to your correspondents, in reference to persons applying for admission to Baptist churches, who had been previously immersed as believers by Pædo-baptist ministers, and also in reference to baptizing individuals who do not design to unite with Baptist churches.

This at first sight appears a plain question; yet it is attended with difficulties—in our view, however, not insurmountable ones.

In the first place, it is necessary to determine what constitutes Christian baptism.

That the candidate must be a believer, and that it can only be performed by immersion, are points on which all Baptists are agreed; but the problem is rather in regard to the qualifications of the administrator; and this, in some minds, appears to be a knotty point. The articles of faith of one of our city churches, (perhaps more than one,) declares that it must be performed "by a duly authorized administrator," leaving us, however, as much in the dark as ever, as to what constitutes a duly authorized. Must he be a baptized believer? Must he be, not only a baptized believer, but also licensed to preach the gospel? and not only licensed, but regularly ordained, and that, too, as a Baptist preacher? Must he likewise be able to prove his own baptism and his ordination valid; i. e. performed by the duly authorized; and so on up to the apostles. But suppose him to be all these—and thus undeniably qualified to baptize—yet, through some influence, he has become the pastor of an open communion church, or perhaps of a Pædo-baptist church, which merely permits those to be immersed who desire it; does this disqualify him? Or suppose, after valid baptism and ordination, he gives evidence (as some have given fearfully) that he never believed in the saving of his soul; will that destroy the validity of all the baptisms performed by such an individual?

How few of us, however, feel any degree of confidence in the regular apostolic succession of our respective pastors; and if to be duly authorized includes all that has been supposed by some of our greatest and best men, is there no danger that we may be driven to seek valid baptism in some so called mother church, concerning whose regular succession, (as far as mere rites and ceremonies are concerned,) there is less room for doubt? Can we rest satisfied short of the Greek, or Roman, or at least the Protestant Episcopal Church? For my own part, I would rather be content with my baptism, though administered by the unordained, or even unbaptized believer, than seek the embrace of the Molester at Harlots, her Greek sister, or her English daughter.

What, then, is Christian baptism? I shall not pretend to enter fully on this subject in the present brief communication; and that part of your question relating to such as, after baptism, intend uniting with Pædo-baptist churches, I must leave to be considered on some future occasion, but will merely throw out a few hints which may elicit discussion on the part of your correspondents: being desirous to see this subject fully canvassed, thinking, with you, that it is important.

The proper subjects and the mode being assumed as settled we consider that all who necessary to make baptism valid, is that it accomplish the objects for which it was designed. And what were those objects?

One design of baptism undoubtedly is, to betoken the separation of the convert from the unbelieving world; it is a response to the exhortation, Come out from us and be separate; and in submitting to this rite, the candidate, acknowledging that he has hitherto walked after the course of this world, professes to be governed by new principles.

An object of baptism is seen in the manner in which it is performed—so beautifully significant of a death and resurrection—testifying that the individual dies to sin and rises again to a newness of life, putting off the body of old motives, desires, and maxims, and assuming the obligations of a new existence.

It is also intended, (wherever it can be so,) to be a public profession of allegiance to Jesus Christ, an act of obedience to one of his commands, as a pledge of submission to all his laws; testifying, by our being baptized into Christ, that we become his disciples.

Are these and other objects of baptism accomplished when the candidate is baptized by any other than a regularly ordained, baptized minister of a Baptist church, or any other

attained by the performance of the duty by the hands of others? I think not; and however desirable it may be to preserve order and harmony among the churches of Christ, by having a uniform plan, yet, when cases such as that quoted by you occur, there surely appears to be too much attachment to mere outward forms, to the neglect of the spirit and intent of the ordinance.

ALPHA.

A Converted Catholic Colporteur.

Mr. H. reports that he found the German population on his field grouped together in settlements of various extent, the Romanists generally dwelling apart from the Protestants. In addition to supplying a considerable number of destitute Romanist families with the Scriptures and the Society's publications, he also held (frequently at their own invitation) prayer-meetings in the settlements. In some instances Romanists were the first to purchase books, and then directed him to the neighbors who did likewise.

As he passed from house to house in a large Catholic settlement in Dabois county, there was great interest manifested in the "little books" he distributed among them. Scarcely any of the people had ever seen or read a tract. Some of the tracts were passed from neighbor to neighbor, exciting interest and forming topics for fireside conversation and debate among the inhabitants. This occurred just before Easter, when they were obliged to receive absolution from the priest for the sins of the past year. The priest, greatly alarmed, threatened the people that he would not forgive their sins if they persisted in receiving or reading such publications. Some were by these means excited to opposition against Mr. H's labors, while others continued favorably disposed. In one instance a Romanist, just coming from the confessional, expressed to the colporteur an earnest desire after the Bible, and with much gratitude accepted of a copy of Baxter's Call, declaring that he would go to the Saviour instead of the priest for the pardon of his sins.

A copy of Baxter's Call given to a family of Catholics, proved the means of their conversion. Meeting with a woman whom two months before he had supplied with the tract "Dairyman's Daughter," he found her rejoicing in the Saviour, and at her earnest request that tract was given to her father, an interperate man. He also became awakened to a sense of his lost condition, erected a family altar, and established a weekly prayer-meeting in his house, which the impatient neighbors attend in numbers, and some have been brought to feel their need of a Saviour.

Another family, having been miserably converted by means of Pilgrim's Progress, loaned it to their neighbors. The book passed around the settlement until whole households were awakened by its perusal, and four individuals professed to have passed from death unto life. The work of awakening and conversion is still going on in the neighborhood.

A Catholic woman being in an extensive Romanist settlement, was hopefully brought to Christ through Mr. H's labors, and her husband, who was a drunkard, induced to abandon his cups and to seek that change so apparent in his wife. This fact caused no small sensation in the neighborhood.

An infidel hearing that Mr. H. had Baxter's Call to distribute, came several miles and purchased seven volumes. On reaching home he laid by his infidel reading and diligently perused the writings of Baxter and other godly men. Shortly afterwards he came to a pious man in E. under much concern of mind, inquiring if there was "still mercy for one who had scoffed at holy things;" for said he, "I perceive from the books obtained from Mr. H. that I have been miserably in error for many years." The effect of the infidel's declaration caused some others to become alarmed for their own souls.

Mr. H. also reports the case of a man and his wife hopefully converted by a blessing on the reading of Pilgrim's Progress. The man had threatened to abuse the colporteur if he came with his books to the house, but finally was prevailed on to accept of a book and unite in prayer. On perusing Pilgrim's Progress until he came to the passage where Christian sinks into the "slough of despond," it appeared to him as if he was sinking under the wrath of God into perdition. He had no peace until he cast himself at the foot of the cross. He has since been active and successful in his labors among the neighbors for their spiritual welfare. Three Romanists who purchased books of Mr. H. in Vanderburg county, came to his house afterwards to express their convictions that Romanism could not save them. He reports other instances of a similar character.

The ways of Providence.

On a lonely common in this country stands a very old house, within a wooden framework—the interstices, as usual in buildings of this kind, erected two or three hundred years ago, filled up with lath and plaster. It is a gloomy, dreary looking place, with a low roof, the eaves at the back reaching almost to the ground. The window-frames are of oak, filled with small diamond-shaped panes of glass, cranked and dull with age. The principal entrance is under a porch, with rude oaken posts on each side supporting the roof. The inner door in this porch, still opened by a string attached to a latch, leads to a large kitchen, with a huge chimney to it. The floor of this apartment is of stone, with large joints between them, warning the stranger where to tread. About a century ago, there lived in this house, an old farmer and his wife, reported to be wealthy and avaricious. One autumn evening a German Jew arrived at this house, and applied for lodgings and food for the night, offering to pay liberally for both. He had, he said, been delayed by bad weather on his journey, and night having overtaken him, it was too late to proceed forward to the next inn. The old people, willing to

obtain an extra shilling, received this stranger, who, after he had taken the refreshment they set before him, retired to the apartment devoted to his use. The pedlar, however, had gone to this house for purposes widely different from those he pretended. He had previously made himself acquainted with the premises, the habits of the inmates and other particulars important to him. As soon, therefore, as he supposed the family were buried in sleep, he arose, proceeded to the stables, took from them a horse, which he led out, and, after crossing several fields, placed him by the side of the hedge adjoining the main road. The pedlar then returned to the house, murdered both the old people, forced open the drawers of a bureau, and possessed himself of a considerable sum of money which he found therein. He then sped to the place where he had previously placed the horse, mounted it and rode off. The murder and robbery had not, however, been so silently effected as he supposed. The female servant—the only one in the house—had heard the groans of her master and mistress. She was too feeble to render them assistance, and therefore fled to a house the inmates of which she aroused, and they proceeded, in a body to the house of murder. There was no doubt on the mind of any one as to who was the guilty author of the crime. The pedlar was gone, and the state of the bureau plainly indicated what his object had been in seeking to lodge in the house. Horror was depicted on every countenance; and fear paralyzed the limbs of the spectators as they viewed the havoc of that one night; but whilst they were hesitating as to what course to pursue, the hoofs of a horse were heard clattering up the lane, and another moment the animal stopped short at the farm gate, and at the same instant the rider was thrown, by the sudden stoppage, over his head. Several persons hurried to the spot, and recognized in the discomfited horseman the pedlar himself. He was immediately seized, subsequently tried and executed. During his imprisonment he confessed the crime, and said that having secured the horse he considered himself safe, but the animal knew the country better than himself, and, after traversing a wide district through narrow roads and lanes, and when the murderer thought he was placed beyond the chance of successful pursuit, stopped at its owner's gate. In making the circuit the animal had but sought the nearest way home.

These facts are traditionally well known in the district where they took place.—[Brighton Herald.]

THE ALABAMA BAPTIST.

Marion, Saturday, January 4, 1845.

This Number

Our readers will be kind enough to excuse us for occupying so much space with advertisements this week. New Year's is a bad time for printers, as well as others who have much to accomplish, at this season. We have been obliged to make up our paper in haste, and in the confusion incident to moving, arranging a new office, &c. &c.

Our First Number in 1845.

Our readers will perceive that we come to them at the opening of the new year, on an enlarged sheet, with a highly improved appearance. Though not yet in possession of all the new materials with which we expect to adorn our pages, yet we trust our patrons will accept the large and fair type, and the beautiful paper now presented, as an earnest of the future. We have persevered, amid discouragements almost overwhelming, in the enterprise in which we are embarked—and if our brethren will assist us by their prayers and their pens, their counsel and their patronage, we intend, by the help of God, still to go on. We toil not for honor or for money—for we get neither. But we do desire to advance the cause of Christ among our churches; and we are confident that, next to the ministry, there is no single instrumentality so important to the prosperity of the denomination, as a good religious paper. Will you not, then, dear brethren, co-operate with us in this good work!

Discontinuance.

Where subscribers wish to discontinue their paper, they must send the money to pay up arrears. No subscriber can stop his paper, at his option, unless he has complied with the terms on which it is issued.

ERRATUM.—In brother McCraw's communication on Ministerial Education, an error occurs which affects the sense of the sentence in which it is found. As printed, it reads, "If your sermons should not be so correct," it should read correct.

Who wants a Teacher?

We have on hand some dozen applications from Teachers who wish to obtain situations—some for English and Classical Schools, and others for English only. We do not now know of any vacancies. Gentlemen desirous to engage instructors may address (postage paid) the Alabama Baptist.

Trial of a Bishop.

Bishop Onderdonk, of the diocese of Pennsylvania, is now under trial before his peers, on charges of licentiousness and other immoralities. Seventeen of the twenty-one Bishops of the Episcopal church are in attendance. The proceedings are conducted with closed doors. Eminent counsel are retained, both by the accused and by the prosecutors.

Keeping the Sabbath.

The Reading (Pa.) Railroad has stopped all kinds of business on the Sabbath. The New Jersey Railroad has discontinued all business except the transportation of the United States Mail, and the Company has resolved to run no mail train, if the Department at Washington will dispense with the service on the Sabbath.

Brothers, the present is an auspicious moment for an appeal to you. Do you not find, in the columns of the Alabama Baptist much to edify and instruct you? Do you not see that it is a powerful auxiliary to your pulpit and pastoral labors, by teaching the same doctrines which you proclaim; by enforcing the claims of the great benevolent enterprises of the day; by setting forth the demands of the ministry to the respect, affection and pecuniary support of the people; and by contributing to render your church members intelligent and devoted and active. Has not the paper, then, special claims upon you? Are we not, therefore, excusable for addressing ourselves urgently to you, entreating your aid?

Can any Minister be really too poor to pay for the paper, let him go out among his people and obtain free subscribers, and send the money in advance, that is, within six months, and he shall receive a copy for himself, gratis.

Temperance.

We are permitted to transcribe the following sentences from a letter written by a young gentleman from Marengo county, now studying law at New Haven Connecticut:

"This is a subject which receives much attention from the citizens of this place. Large meetings are held every Sabbath evening, and addresses delivered before the people. I sometimes attend, but am obliged to go early, lest I should be crowded out. It is truly astonishing to see what a 'perfect jam' there is, in the Hall appropriated to the cause. I heard a very eloquent address, last week, from the distinguished Temperance Lecturer, Mr. Gough. He certainly must exert a powerful influence on the subject. He has all the art of a genuine orator; his auditory being melted into tears, or convulsed with laughter, at his pleasure. He is a reformed Drunkard."

Furman Theological Institution.

The Rev. James C. Furman has been chosen Senior Professor in this Institution, vice Professor Reynolds, resigned. The Recorder speaks of this Seminary as having become, "by mutual consent, the Theological Head Quarters for both the Carolinas." Brother Meredith could not have seen the article in the Index reviewed by our correspondent "Z." when he penned the above sentence. He has read it by this time, and has learned that though "both the Carolinas" have consented to regard the Furman Institution as their "Theological Head Quarters," brother Baker has not given his consent! Strange ignorance in the editor of the Recorder, that he must learn from the Index, that the Furman "drags on heavily," and "cannot attain to eminence as a Theological Institution." The Trustees of this Seminary must be much incensed by the proceedings of new Professors, when they ought to know that Mercer University has "got the start of all other Southern States," and "the Theological Department in institutions in other States must eventually be wholly abandoned." [These italics are not ours.] And "the sooner it is abandoned the better," that Virginia, the Carolinas, Alabama, Mississippi, &c., may throw themselves into the kind embraces of this condescending University! Well, it really would be an act of charity to send them some students, for they "have now four professors, and one tutor," and we are informed they have but one theological student, and he a son of the President.

Let not our readers suppose, because we indulge in this strain of remark, we do not desire the prosperity of the Mercer University. We do sincerely wish it the highest success it can attain without injury to its neighbors. We wish they had 100 students in their Theological Department, at this moment.

Population of Alabama in 1844. Popular Education.

By the Census taken last year, it appears that the whole population of this State is 624,827. The whites are 357,621; slaves 265,147. The five most popular Counties are Montgomery 27,870; Greene 27,496; Dallas 26,998; Madison 25,561; Marengo 24,350. Perry county has 21,085.

The number of pupils in all the Schools of the State is 27,873. This small number shows there are multitudes of children and youth in Alabama who are found in no school of any kind. With a white population of nearly 360,000, we ought to have 75,000 at school. But there are less than 30,000. There must be, therefore, some 45,000 young persons within our borders growing up in ignorance, having no means of preparing themselves for the duties that will devolve on them as citizens of an independent and enlightened State.

Again, it is evident, that, at the present time, while too little attention is paid to the education of girls, yet they are much more highly favored than boys. There are 131 Academies or High Schools in the State. In these are Male pupils, 2317; Female, 3949; excess of females, 632. In the Common Schools, there are 858 in number, there are Male children, 12,352; Female, 9,630; excess of males, 2,722. Hence, we see that in the Academies, or best schools, the females predominate. They enjoy higher advantages than the males. Yet the means of instruction provided for these are altogether inadequate. Where then is the remedy for this state of things?

A Blind Traveller.

An American gentleman lately returned from Italy, saw Mr. Holman, the blind traveller, at Venice. He was in high spirits, and was pursuing an extensive journey, visiting cathedrals, palaces, monuments, and every thing worth seeing!

This man is almost equal to the celebrated blind Scotchman, who gained a livelihood by surveying. He laid out roads and canals, crossed rivers, penetrated trackless forests, passed over mountains! How he did it, we cannot divine, since he was born blind, but the facts are beyond question.

So serious apprehensions are entertained of a war between the United States and Mexico.

Since the last issue of our paper, the year 1844 has expired. Fraught with results lasting as eternity, it is now numbered with the years before the flood. At this period, it is good for us, as individuals, each one to set down and review the past, and see how the account stands with him. It is good "to think on mercies past, and future good improve;" yes, and to think on errors past, and former sins deplore. But we took up the pen, not so much to suggest the advantages of individual self-examination, as to direct the attention of our readers to some things for which the just closed year has been remarkable. On noticing these, even with the greatest brevity, we shall find cause for devout gratitude to Him who orders the affairs of men.

It has been a year of HEALTH. No desolating scourge has spread terror and dismay through whole nations, bearing away tens of thousands to the gloom of the grave. Our own country, and especially the portion we inhabit, has been singularly exempt from the prevalence of fatal epidemics. The voice of health has resounded through all our borders, and few have been the mourners who have gone about the streets.

ABUNDANCE has been graciously vouchsafed by the Giver of all good. In no part of the world, have the ravages of famine prostrated whole communities in hunger, squalidness, paleness and death. The fruits of the earth have plentifully supplied the necessities and comforts, and the luxuries of life. Our own fields have seldom been whitened with a richer harvest. Our garners are full, and all things needful for comfortable subsistence are accessible to the poorest families among us.

Again, PEACE has diffused her gentle and benignant influences over the nations of the earth. The great powers of Europe are becoming deeply impressed with the importance of preserving existing friendly relations with each other, as an element of national greatness and true prosperity. The ferocious spirit of War is disowned and denounced. And not only is the comity of nations to be maintained, but sentiments of amity and kindness are acknowledged and cherished, and the haughty potentates of Europe are not ashamed to confess that the monarch does not disdain to cultivate the sensibilities and charities of the man. The regal visits which have been exchanged between the sovereigns of the old world, cannot fail to produce the happiest effects in perpetuating peace and good will among those august personages who sway the destinies of nations. A war between two of these would be like a personal quarrel between two neighbors who maintain the most friendly social intercourse.

PROGRESS IN THE ARTS AND SCIENCES has characterized the last year. A few years ago, the transmission of intelligence by Railroads, at the rate of forty miles an hour, was regarded as the NE-PLUS-ULTRA of rapidity. Now, by the Electro Magnetic Telegraph of Professor Morse, communications are made between distant points with the velocity of the lightning! You would send a message to a friend one hundred miles from you: while you think it, it has reached him; and before you can conjecture what will be his reply, he has sent it back to you!—Important discoveries also have been made in chemistry; during the year just closed, particularly in its applications to agriculture. The economical production of artificial light superior in intensity to any hitherto known, promises to supersede all other substitutes for the solar beams. The employment of the Galvanic Battery in plating metals, has effected a revolution in that important department in the arts. The perfection to which the Daguerreotype process is carried promises the most valuable results. In the Fine Arts, the most wonderful invention is the Eolian Attachment, which converts the Piano into an Organ at the will of the player, and gives to every family two beautiful and noble instruments for the former price of one.

Lastly, it is worthy of grateful remembrance, that DOMESTIC TRANQUILITY has been preserved among us, during the year 1844.—It has been a period of unparalleled political excitement. The waves of popular agitation have rolled mountain high, foaming and dashing with maddening fury, and threatening to engulf the ship of state. But the tempest has spent its force, it has passed away, and our good ship, the CONSTITUTION, sails proudly on the bosom of the deep, her timbers sound, not a plank started, and every white sail swelling to propitious gales in the clean sunshine of heaven. Yes, it is matter of gratulation, that no scenes of popular tumult, of riot, violence, and bloodshed have been witnessed in connection with the recent tremendous contest between the two great political parties of the country. While extensive and lamentable violations of the law of God have occurred; while practices have been countenanced which are in direct contravention to the letter and spirit of the civil code; while the public conscience has been outraged and the moral sense of the public blinded, still the dignity of government has been maintained; the supremacy of law preserved. The conquerors use their victory with modesty; the defeated submit with grace. The good of the country, of the whole country is consulted, and the people are satisfied.

For all these benefits, let the year 1844 be held in grateful remembrance, as controlled by a kind and merciful Heavenly Father.

Progress of Crime in Alabama.

There are now over one hundred convicts in the Penitentiary at Wetumpka. Two years ago, in November, we visited the institution, and there were only seventeen in it, at that time.

A letter recently appeared in the South Western Christian Advocate, giving an account of various interesting meetings which had been held in the Grayson circuit. The writer copies from the "Wytheville Republic" the following extraordinary statement, endorsing them at the same time, as undeniable correct.

"A remarkable and a wonderful case, evidencing the truth of vital religion occurred on Tuesday last, the 1st instant. It was a striking display of the power of a sin pardoning God. A Miss Martin, the daughter of Royal Martin, of this county, seventeen years of age, who had been DEAF and DUMB all her life, attended this meeting. On Tuesday, from her countenance and actions, it was evident she was deeply affected; as our Methodist sister connected. She went to the mourner's bench; and after a short time rose to her feet and shouted, Glory! Glory! GLORY! three times in a loud and clear voice.

This exclamation of the Deaf and Dumb was distinctly heard by at least one hundred persons, most of whom had known the young lady from a child, and knew that she had never been known to speak a word in her life.

This is true, and you can so state it in your paper if you wish.

J. P. WAUGH.

To our mind, the above, though extraordinary, is not incredible. Neither do we suppose there was any miraculous agency employed to cause the dumb to speak. The instance here given is not without a parallel. It is recorded in ancient history, that when Croesus, King of Lydia, was engaged in battle before Sardis, one of the enemy being about to kill the prince, a son of Croesus, born deaf and dumb, cried out, "Soldier, spare my father."

An incident bearing a closer resemblance to that above recorded, occurred within our own knowledge, a few years ago.

Miss W., daughter of Capt. D. W. of Plymouth, N. H. was deprived of her hearing by an attack of Spotted Fever, when four years old, and from that time was deaf and dumb. At about seventeen years of age, she was placed in the Asylum for deaf mutes in Hartford, Connecticut. During her stay in this institution, she acquired a very good education, and became hopelessly pious. Threatened with consumption, the destroyer of the whole family, she returned home after a stay of a year or two at the Asylum. Her decline was gradual, and during her protracted illness she gave to her christian friends the most satisfactory evidence of being a child of God. She retained her reason to the last; and by signs assisted her friends of the joy unspeakable which she had found in heaven. Her countenance was radiant with happiness. Just as she breathed her last, while her relatives were standing around her bed, gazing with wonder and awe upon her pale, sweet face, irradiated with heavenly beauty, she distinctly spoke! JESUS, JESUS, JESUS! Three times did she distinctly pronounce the name of that Saviour who had come to take her to the mansions where she should sing his praises, throughout the ages of eternity.

We offer no explanation of these cases. The facts cannot be disputed.

Biblical Literature.

THE HEBREW LANGUAGE. The Hebrew language, in which the Old Testament Scriptures are written, is so called either from Heber, one of the descendants of Shem; or, more probably, because it was the language of the Hebrews, who derived that appellation from Heber, (a passenger, stranger, foreigner.) Because Abraham came from the other side of the Euphrates into Canaan. Gen. 10: 21, 25; 11: 14, 16, 17. It is the most ancient language known among men, if not that which was used by our First Parents in the Garden of Eden. It was certainly used at the Dispersion, at the tower of Babel, 120 years after the Deluge, and is the original of all the dialects that have since arisen.

Various considerations unite to evince its high antiquity. Its words are short and but little changed by inflection. The names of places are descriptive of their nature, situation, &c.—In the Hebrew, the names of brutes express their qualities more than in any other language. The names of various ancient nations are of Hebrew origin, being derived from the sons or grandsons of Shem, Ham, and Japhet: e. g. the Assyrian, from Ashur; Elamites, from Elam; Arameans, from Aram; Lydians, from Lud; the Medians; from Madai, the son of Japhet. The names given to some of the heathen deities are thought to be derived from the Hebrew, as Japetus, from Japhet; Jove, from Jehovah; Vulcan, from Tubal-Cain. Lastly, traces of the Hebrew language are found in other languages, as the Chaldean, Syriac, Arabic, Persian, &c. spoken nearest to Babylon, where the dispersion occurred.

The period from Moses to David was the golden age of the Hebrew. It continued to decline after David till the captivity, when it was corrupted by the adoption of the vernacular languages of the countries in which the Jews resided, so that on their return from exile they spoke a dialect of Chaldean mixed with Hebrew words. Some time after the return from the captivity, about 500 years before Christ, the Hebrew language ceased to be spoken altogether, though still studied and cultivated as a learned language, by the priests and Levites.

The present Hebrew characters are of a square form, and 22 in number. The Hebrew points were introduced about 500 years after Christ.

The Hebrews wrote on parchment prepared in rolls, always proceeding from right to left, and joining all the words together.

For 1200 years after Christ, the study of the Hebrew was almost entirely neglected. About A. D. 1311, some attention began to be paid to it,

and at the revival of learning in the 16th century, it was studied with eagerness.

Alabama Legislature.

We glean a few items from the Monitor of Thursday.

Public opinion seems favorable to some plan for protecting married women and their children from reverses of fortune brought on families by the crimes or improvidence of husbands. Mr. Stith of Pickens has introduced a bill for the securing of this object. Its fate is uncertain.

A bill has passed the House to incorporate the Bethel's Church and Seamen's Home, in Mobile. Some \$300,000 have been raised by subscription for their enterprise.

The present Chancery system will probably be retained.

As the charter of the State Bank expires on the 1st instant, it became a question whether the Bank could collect its debts after that date. Mr. Chandler offered a resolution on the subject in the House, which was debated with considerable warmth. Pending the discussion, a bill was sent in from the Senate, providing for the exigency, when the constitutional rule was suspended, it was read a second and a third time, and passed INSTANTLY, 87 to 7. It only awaits the signature of the Governor to become a law.

Athenaeum.

This Institution so justly celebrated under the supervision of brother J. L. Dagg, is about to be re-opened under the direction of the Rev. C. F. Sturgis. Mr. S. has obtained a lease of the building for a term of years, with the view of establishing a permanent Female Seminary of a high character.

University of Alabama.

The late Commencement exercises are said to have been of a very high order of merit. The number of Graduates was 18.

The degree of D. D. was conferred on the Rev. William A. Scott, Pastor of the Presbyterian Church, New Orleans, and on the Rev. Henry J. Ripley, Professor of Sacred Rhetoric and Pastoral Duties in the Newton Theological Institution, Mass. Mr. R. is the author of Notes on the Gospels, Acts, &c.

Snow.

During a recent storm, the snow fell on Long Island to the depth of from seven to ten feet.—The Long Island Railroad was blocked up, the seven locomotives were employed to remove the snow from the track.

Information Wanted.

The True Catholic, published at Louisville, Kentucky, inquires for Mr. William Hayden, of Alabama, or more correctly, perhaps, of Mississippi. Any one knowing him, or his whereabouts, will please inform the Catholic, as above.

Alabama Baptist State Convention.

We conclude, in this number, the report of the proceedings of this Convention, by giving the reports of the Committees on Education and Periodicals. We commend the latter to the attention of our Georgia brethren, who seem to think it invidious to recommend one paper without recommending a whole catalogue of other similar publications. Such recommendations amount to nothing. Like two negatives in English, they destroy one another.

Our Alabama brethren have taken a correct view of our relations with the North.—We have heard but one expression of opinion relative to their resolutions, which we published last week. All commend them as pointing out the true position, which every Southern Baptist should take—and from which he should neither be enticed nor driven. What position will Virginia take?—The North seem to think that they can keep her in tow; and really Northern influence is already so strong there, and is so rapidly increasing, that possibly she may be shorn of her strength before she is aware of it. Kentucky is in leading strings. Tennessee is an infant that may be whirled and kept quiet with panaches—for a time at least. Bro. Peck seems to think the north will rely on her fealty. The Carolinas, Georgia, Alabama, Mississippi, Louisiana and Arkansas will probably be disfranchised. We do not believe that anything but the fear of losing Virginia and creating disaffection in Kentucky prevents our Northern Boards from openly repudiating slaveholders. We may be wrong, but such is the firm conviction induced in our mind by what we have seen, heard and read.—[Index.]

A Contrast.

A late review contains a comparison between the systems of classical and theological education in Europe and in this country, from which some very important lessons might be learned upon the impropriety of increasing the number of our Colleges and Seminaries, whilst those already established are so poorly patronized. In the United States there are 101 Colleges and 30 Theological Seminaries, whilst in the whole of Germany there are but about 30 Universities. In three Universities in Germany there are about 7,000 students and 1,600,000 volumes in their libraries; in two in England there are over 10,000 students; and in the University of Paris there 7,000 students, and 800,000 volumes in the library; whilst 550 is the largest number of students in any of our Colleges, and 150 the largest in any of our Theological Seminaries, and the libraries of all our Seminaries collectively would only amount to about 150,000 volumes. Our system will probably diffuse learning most extensively amongst the mass, whilst theirs will make the most profound and thorough scholars. We need fewer Colleges and those well sustained, and more high schools, and then we shall combine the advantages of both systems.—[Prot. & Her. p. 100.]

Remember the Sabbath day, to keep it holy.

For the Alabama Baptist.

Begin Church in Marion.—Rev. J. H. DeVore, Mr. Editor.—As every thing pertaining to the cause of Christ should be interesting to its followers, I send you an abstract of the excellent discourse preached by our pastor last Sabbath morning. The facts mentioned relative to the history of our church, will doubtless interest friends abroad. The sermon being the last for the year, rendered a review of the past peculiarly appropriate.

Text: 1 Samuel, 7 ch. 12 verse.—*Hitherto hath the Lord helped us.*

The circumstances which elicited this language are exceedingly interesting, and from them we may derive important instruction. Israel had departed from the Lord, to the worship of strange gods and Ashtaroth, for which their enemies were permitted to prevail against them. The judgments of their offended Sovereign, together with the exhortations of the faithful Samuel, opened their eyes to their guilt and danger and induced sincere repentance. Agreeably to the suggestion of the prophet, a general assembly was convened at Mizpeh, that he might pray to the Lord for them. While there engaged in fasting and prayer, their enemies, the Philistines, approached in battle array against them. The unarmed multitude, frantic with fear, crowd around the man of God and importune him to cry to the Lord for protection against the impending danger. He intercedes for them. The Almighty hears and answers prayer, for "the Lord thundered with great thunder in that day upon the Philistines and discomfited them." The people recognize their Divine Deliverer and Sovereign, and with the weapons of those who had been slain by the Lord, they pursued the affrighted remnant with great slaughter. "Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, "Hitherto hath the Lord helped us."

If we survey the past, on what occasion, in what case of affliction, or of prosperity, did not God afford us aid? Blessings and mercies have met us at every step, and here, this day, it becomes us to acknowledge that the Lord hath done great things indeed for us.

The speaker then recounted instances in which we have received Divine aid under the following heads:

1. As individuals we are continually aided, in temporal affairs, and in spiritual blessings.
2. We have received Divine aid as a nation, in political liberty, in religious freedom, in many years of uninterrupted peace and prosperity.
3. The Church has always been the object of God's special care.

The general prosperity of the Churches in our own country and the rapid spread of Christianity among all nations.

The condition of the Baptist Church in Marion.

He here gave a brief, but very interesting account of the origin of this Church and its history up to the present time. Among other facts, he stated the following:

It was constituted in the year 1823, with only nine members, five of whom are now deceased. The Rev. Charles Crow, (at this time the aged and venerable pastor of Oakmulgee Church,) was the first pastor. He served the church six and a half years, and resigned, December, 1829.—The Rev. William Callaway was chosen the second pastor, and resigned December, 1832. The Rev. James Veasy, the third pastor, served two years and resigned December, 1834. The Rev. W. Larkins, the fourth pastor, labored two years and resigned December, 1836. The Rev. Peter Crawford was the fifth pastor, and served the church faithfully until December, 1839—when the present able incumbent accepted the charge.

Previous to the ministrations of brother Crawford, there was usually preached but one sermon a month. The members too were few in number, and their means generally limited. And having to encounter all those difficulties which usually attend the infancy of a church in a new country, where it can expect but little encouragement from men of the world and must necessarily meet with much opposition from the conflicting opinions of different sects, its growth was necessarily gradual but healthy.

During the pastorate of brother C. three precious revivals were enjoyed, and about one hundred and fifty added to the church by baptism. He was an intelligent and devoted minister, as the results of his labors have abundantly proved. To him belongs the honor of originating the *Judson Institute*, and his abilities and influence contributed much to aid its munificent founders in the accomplishment of that noble enterprise.—It would be ungrateful and unworthy should you fail to cherish a sincere and cordial affection for him who was your spiritual guide during those years of trial, and who was honored of God as instrumental in your salvation.

The total number of persons who have united with this church by baptism, is : : : 520
Received by letter, : : : 173
Excluded, : : : 50
Deceased, : : : 46
Dismissed, : : : 190
Restored, : : : 6
Present number in fellowship, : : : 413

Upon the institutions reared among us, God has set the seal of his approbation. The Judson has enjoyed three seasons of revival, in which about fifty of the pupils have obtained good hope through grace. The Howard, although but lately established, has shared in these sacred visitations. Several of its pupils have, during the past year, connected themselves with this church.—So long as your Board of Trustees continue to open their regions by sowing Divine aid, and so long as elevated piety, as well as extensive acquaintance, characterize your teachers, the Lord will continue in our and bless your labors.

With that modesty which always characterizes

true worth, the speaker refrained from any mention of his own arduous labors and the success which has attended them. It is but just, therefore, that I should add, that more than 250, or nearly one-half the entire number who have been connected with this church by baptism, were baptized by the hands of our present pastor. A better proof of his faithfulness and ability could not be given. But this is not a proper time, nor place, to write his eulogy. He is still among us, and we hope to enjoy his labors for long years to come.

ASAPH.

Ability and Inability.

I discover that an essay on "Natural Ability," and "Moral Inability," signed "S." has made its appearance in the Baptist of December 7th, 1844.

The distinction made by the writer between natural and moral inability and inability, is very just, and when properly understood, will correct some misapprehension and misunderstanding on this subject.

It is clearly the sentiment of "S." that by natural ability is not meant as some affect to understand it, that man, as he is by nature, without divine aid, is capable to render spiritual obedience to the commands of God; but that it consists in the possession, of that corporeal power, and mental strength, with an opportunity to exercise them, which are necessary to the obeyment of the specific command.

Man in the possession of natural ability as thus explained, is accountable for not rendering obedience to those commands, the requirements of which, are such as correspond with the degree of the ability in possession, whether he is disposed to render it or not. Moral inability or want of disposition to do right, does not free from obligation to it. Natural inability, excuses for not doing that surpassing natural strength.

Moral inability or want of right disposition, instead of excusing for failing to obey proper commands, is a strong proof that its possessor needs a very great amendment of internal character. If such ability would free from obligation to obey a command, the more internally wicked one is, the more excusable would he be in not doing right. Let us apply the principle here assumed to man in a religious point of view. The scriptures assume that man possesses natural ability above explained, which renders him accountable for not doing those things which his natural ability is sufficient to enable him to accomplish. They also assume that he is the subject of a moral inability, or want of a disposition to do many things required of him. In order to understand this subject fully and correctly we would do well to ascertain the nature of the requirements made of man,—whether by nature, or whether they are such that obedience to them cannot be rendered, without moral ability, or disposition of heart. Now, obedience to some commands consists mainly in the exercise of natural ability. A person of sufficient strength to lift one hundred pounds, may lift that weight even if he has an aversion of heart to do it. If one possess sufficient mental endowments, physical strength, and sufficient opportunity to translate a treatise written in the Latin language into the English, he may do it even if he has no moral ability to do it. Natural ability is necessary to the obeyment of any command; but obedience to some consists mainly in the exercise of moral ability.

The exercise of affectionate regard, good-will, gratitude and other affections, is mainly a moral ability exercise, and cannot be performed without such ability or proper disposition. It may perhaps be contended that no man can do that to which he has a natural aversion, that it is as impossible to do so, as to do those things surpassing natural strength; that it is as impossible for one to lift one hundred pounds, having just strength enough to lift that weight, if he is averse in heart to lift it, as it would be to lift one thousand pounds. This I think is a mistaken view of the subject. The lifting of the one hundred pounds being mainly an exercise of natural ability, and not of moral, it may be done without moral ability. It is admitted, that to render obedience to those commands consisting mainly in the exercise of moral ability, commands which cannot be obeyed without it, would be as impossible, on the part of him, having an aversion of heart to render obedience to such commands as to do that, surpassing his natural strength. Now obedience to some of God's commands consists mainly in the exercise of natural ability, and others in the exercise of moral. Here a very important question arises,—whether man is most for failing to render obedience to those commands consisting mainly in the exercise of natural ability, and which may be obeyed without moral ability; or for not rendering obedience to those commands, consisting mainly in the exercise of moral ability, he being destitute of it.

All the commands of God are right and ought to be obeyed. I have already observed that the want of moral ability to obey any of those commands does not excuse man for not obeying or free him from obligation to obey. But is he as blameable for not rendering obedience to those commands to do which he is destitute of moral ability, and which cannot be done without it, as to obey the commands consisting mainly in the exercise of natural ability,—having the requisite amount of such ability. So a servant possessing aversion of heart, sentiments of hatred and hostility towards his master, is blameable for not exercising affection, and good will, love, &c, towards him, as he would be for failing to lift ten pounds, or cut down a bush—having the requisite natural ability so to do. Or would it be as difficult for him to do so? Cannot a rich miser of the most parsimonious disposition more easily part with \$100 for benevolent purposes, than to love to do it? May he not in view of motives do so; while the avariciousness of his heart remains the same? These remarks

are not made to convey the idea, that the servant in hating his master, or the miser, in being opposed to contribute to proper objects, is blameless or objects of praise-worthiness. Neither is man as a sinner blameless, or praiseworthy in being destitute of moral ability to obey God.—Upon the principles of vindictive justice exclusively, he might be eternally punished. But the government which God exercises over man is in perfect harmony with all his attributes. In his dealings with man, regard is had to them all.—No infringement is made upon either. Goodness has claims as well as justice; and nothing is done at the expense of either. Vindictive justice requires that man as he is by nature, be eternally punished. Being brought in this condition by an act not personally his own—an act in which he had no agency, the claims of goodness require that an opportunity be afforded man to escape the punishment to which he is exposed. Accordingly the scheme of redemption has been introduced. Man is yet helpless and weak, destitute of moral ability to obey God, under the influence of a carnal nature, condemned, and alienated. By this scheme of redemption, provision is made, not only for his release from condemnation and adoption, but also for him as weak and helpless, morally unable to think a good thought. Through the goodness of God, aid and assistance are afforded the sinner, so that in the economy of grace under the gospel system, both the goodness and justice of God harmonize in the salvation and damnation of sinners:—in their salvation because justice has received full satisfaction in the atonement of Christ; in their damnation, because by the exercise of God's goodness an opportunity is afforded to obtain God's saving favor.

N. H.

For the Alabama Baptist, Interesting Meeting.

Mr. Editor.—It is always gratifying to be able to speak of the goodness of the Lord. I have therefore thought the following facts might not be uninteresting to you. We held a protracted meeting at Big Harican church, Tuscaloosa county, commencing the Friday before 1st Sabbath in September last. The meeting lasted ten days.—Brother Meek, Oswald and myself, were present. As the result twenty four were baptized and several others professed a hope.—They were of all ages, from the old man of sixty years to the youth of fourteen. Brother Forrester and myself, held a meeting in the Scale's neighborhood, on the Saturday before the fifth Sabbath in September and constituted the Rahamah Baptist church, with eleven members. Thirteen were baptized and one other joined by letter during the meeting. The church at Cedar Grove, held a protracted meeting sometime in August, three were baptized. At another with the church at Scottsville, Bibb Co. Dec. 18th 1844.

Yours in the Lord.

WILLIS BURNS.

From the Morning Star. The Quaker in Battle.

Elder Place.—There are many that are ready to condemn all wars as sinful, who were they placed in certain circumstances, would change their principles as to the right rule of action. Wars which they have been in the habit of condemning as selfish and wicked, they would, in certain circumstances, look upon, as not only innocent, but, on the whole, as even benevolent. I have often been reminded of the anecdote related by a chaplain of a man of war. He said that as they were about to be attacked by a Turkish squadron, a Quaker, who had happened to take passage, said to the captain: "Thee knows that it is contrary to my principles to bear arms; and now what would thee advise me to do?" Said the captain: "You had better go down into the lower part of the ship, and stay there, as that will be the safest place for you." So he went down, and happened to take his post, where from a small window he could see under the smoke, and mark the whole movement of the enemy better than any other man on board. The Turkish officer, who was a valiant commander, was situated in plain sight of the Quaker, who watched all his ingenious maneuvering in the command of battle, by which he was shattering the man-of-war, spreading death upon it, and carrying the conviction to the heart of the non-resistant, that he, and all that should be left alive on board, would soon be captives in Turkish slavery for life. This was now a practical question in which he could but have a serious interest:—and he began to think thus with himself: "What good would be accomplished, should we all yield ourselves as non-resistants, and become the slaves of those unprincipled Mahometans?—It would but feed their avarice, and effect no good. I don't like the idea of being a slave to the Turks for life. Now, if I had a gun, I could shoot that Turkish commander, and thus save myself and our whole crew from a slavery worse than death. * * * And surely, it is right that he should die, rather than that he should kill or all, or make slaves of us." Upon this he ran up to the officer in command, and inquired, "John, can't thou hand me a gun? From the lower part of the ship, I see under the smoke, the dog that is doing all this mischief. Give me a gun, and I will shoot him and end the battle." He was furnished with a gun, shot the Turkish commander; and thus arrested the shedding of blood, and saved his whole company from death, or from Turkish slavery. I am inclined to think that were our peace brethren to be attacked in similar circumstances, and with but similar prospects, they would be likely to find and feel the force of arguments that would move them.

If you put a hot coal in your pocket, it will burn its way out. Ah! and so will a bad deed that is hidden itself known. A fault concealed, is a fault doubled, and as you will find it through life. Never hide your faults.

From the Christian Watchman.

Family Prayer.

THE SELF CONVICTED COMMITTEE.

During a visit to a recent Association in Connecticut the following anecdote was related which is too good to be lost.

In a certain church, there were four brethren, heads of families, who were generally known to neglect this important social Christian duty. The subject being introduced at a church meeting, it was proposed to appoint a Committee to wait upon two of these brethren, and labor with them on the subject.—When the Committee was nominated, who should be named, but the two other brethren who were known by many to be guilty of the same neglect. They tried to shift off the appointment and excuse themselves, without, however, stating the true reason of their reluctance; but it was all in vain, the vote was put, and these two were appointed the Committee. They were now in rather an awkward situation,—pretty sort of persons, thought they, to be appointed to labor with others for the neglect of family prayer, when we are guilty of the same ourselves. The result however was good. The two brethren got together to talk the matter over, and concluded that they could not very well converse with the others till they had reformed themselves. After conversing together, and reflecting alone, they were each convicted of the guilt of their criminal neglect. They assembled their families, confessed to them their guilt, re-established at once the family altar, and the Lord came down and blessed their souls. They were then ready to go and converse with the other two delinquents; they told them how they had been equally guilty, how they had repented of their sinful neglect, and now the Lord had blessed them and their families in erecting afresh the broken down family altar, and entreated them to do the same. The consequence was, that family prayer was immediately re-established in these families also, and at the next church meeting, the Committee reported with tears in their eyes, that they had been successful in reclaiming not only their brethren, but also themselves, from the guilt and the inconsistency of those professedly Christian heads of families who call not upon the name of the Lord.

IOTA.

Infant Baptism in France.

Extract of a Letter from an American Clergyman, dated at Havre.

We visited among other places, Notre Dame, a spacious church, built in the 16th century, now in process of being repaired, and here I witnessed, in one corner of the church, while the artisans were at work in other parts, the ceremony of baptizing a child. And such a ceremony! The child was a pretty, tastefully dressed little girl of some 5 or 6 years old. She was placed on a stool beside the large baptismal font.—The mother stood by the child. A big soldier, with a big staff in his hand, and a chaplain on his head, (no one seems to be allowed to keep his hat on, in a Romish church, but these police-men) was in attendance, and near by stood one whom I took for the priest's assistant, or parish clerk, whose business it seems to be to pass the various tools with which the priest operates. All things being arranged, the ceremony began by the priest's reading from his prayer book, which he did with all convenient dispatch, in a low, muttering voice. After reading a few paragraphs, he stopped, and appealed to the child for an answer. I presume he was inquiring if she was a papist, and had renounced the devil, and the forms of this world, &c. Whatever the questions were, it was evident that the poor child had little notion of what answers she should make, except as the mother answered for her, or whispered into her ear the proper replies. In the course of the performance, a little salt was put in the child's mouth,—the priest's finger was thrust into her ears,—her forehead and neck, (before and behind,) were touched, as I presumed with oil, for the priest wiped his finger very carefully after the operation. A tall wax candle, was placed for a moment in the child's hand,—the mother's hand was held up a little above the girl's hand, and the priest's above the mother's—water or some other liquid, was turned on the top of the hand, from a little pot, and then thoroughly rubbed on,—the end of the priest's scarf was held above her head, and I believe he blew or spit in her face once or twice.—Such were some of the fooleries and mummeries which this Jesuit practised, and these grown up children countenanced, and assisted in.—Such is a fragment of Popery in a popish land. But let us turn to something more pleasant.—[Cong. Journal.]

Washington.—Oliver Oldschool, the correspondent of the U. S. Gazette, concludes a letter from Washington thus:—"Badinage aside, there is not a court in Europe where there is more political intrigue, chicanery, deception, and maneuvering practiced, than in this same boasted republic of ours; nor one where there is more corruption, pandering to power, nor more free use of base means to obtain it."

LORD MAYOR'S SHOW DAY.—On Saturday the 9th ult., there was great procession in London, in honor of Mr. Gibb, the Lord Mayor elect. Mr. G. had been accused of down right dishonesty, and many were curious to know what sort of greeting the populace would give him.—When the splendid procession was in motion, ten thousand eyes were intent on the pageant. At last came the state coach, containing his lordship; and the instant the Gibbion physiognomy was in sight, a loud and general yell of execration burst from the crowd: some shouted, some hissed, some pointed the finger of scorn, and cried, "Who stole the parish books?" Such were the sounds that greeted the ears of the chief magistrates of the metropolis in the world. Although the uproar, as far as noise went, was tremendous, no act of violence was committed; laughter and merriment were mixed with these symptoms of disapprobation, and although the police had some difficulty to

keep the mob from pressing in upon the state carriage, as they behaved with considerable temper, nothing of a more serious character occurred. It must be admitted, however, that this was quite enough. For the chief magistrate of London to be hissed through its streets, is a disgrace of which the civil annals can present no parallel.

From the N. O. Protestant.

The "Learned Blacksmith" of the South.

Who has not heard of the "learned blacksmith" of the North.—Ellis Burritt, of Massachusetts? His fame has been sounded far and wide, and few in our country are unacquainted with his history. Well, we have a short story to tell of the "learned blacksmith" of the South, who may not be as well known, yet whose history we deem far more remarkable.

In the State of Alabama, (Greene county, we think,) lives a colored man, by the name of ELLIS, who has a wife and several children. He is a blacksmith by trade, and has worked at this business for many years in the shop of his master. He is believed to be a man of sincere piety, and is a member of the Presbyterian Church, under the pastoral charge of the Rev. Fields Bradshaw. What is particularly noticeable in his case, is the state of his education; and for a man who has been all his life a slave, and hard at work, and inherited only ignorance, we consider it quite extraordinary. He is well acquainted with reading, writing, arithmetic, geography, grammar, history, and some other branches embraced in a common English education; besides which he has made a tolerable acquaintance with the dead languages, Latin and Greek. He has accomplished this mostly without the aid of teachers, and he learned his alphabet without even a book. His plan was, at first, to get his young masters, on their return from school at evening, to make for him the different letters of the alphabet, and tell him their names. These he copied upon his shop door, with a coal, and continued the process until he had well learned the first elements of reading and writing.—They then brought him the spelling book, and other elementary books, by means of which he began to wend his way up the hill of science. We understand that in some of the higher branches he has had the aid of others, and that now he is pursuing his studies under a competent teacher. He still works at the anvil, as he has done through his whole course, during the day, and studies at night. What first prompted him to make the effort to obtain an education, we do not know.—His success, under the discouraging circumstances of his situation, is truly remarkable. All who know him, testify that he is a man of uncommon native energy of mind, as his present attainments prove. His age is about forty-five.

About two years since his case was presented to the Synods of Alabama and Mississippi, and they jointly propose to purchase him and his family, and send him to the western coast of Africa as a missionary. They have ascertained that his master will part with himself and family for \$2500. This sum is equally divided between the two Synods, and they are now making efforts to raise it. In the mean time, Ellis is pursuing a course of theological study under his pastor. We understand he has read the standard theological works of Drs. Dwight, Dick, &c., and others pertaining to a ministerial course.

The above remarks will explain to some readers the meaning of a certain portion of the proceedings of the Synod of Mississippi, relating to the "purchase of the slave Ellis and his family," published on the first page of the Protestant.

Fanatics.

Men have wandered at the success of Fanatics. John Boccold of Leyden who enacted such a tragedy at Munster in Germany about the year 1525, was then but about twenty six years old; and it has been thought extraordinary that so young and ignorant a man should run such a blazing course. But ignorant men are the very men to become fanatics, and leaders in fanaticism. Being ignorant and humble in life, their conceit begets confidence in themselves. This confidence makes them resolute and daring, almost or quite to insanity. And now you have a fanatic. But there are some in every community who are just as empty, and as easily inflated as your fanatic. They are got together like dry wood upon a fire; and they burn and shine intensely for a while, but the fire soon burns down to a small quantity of black ashes, which the winds mostly disperse in a short time. Fanatics are to be pitied, both leaders and followers. Yet when we consider the deplorable consequences which follow from fanaticism, we see that the public ought to be defended from this scourge. But when fanaticism has got a head, it may be too violent to be healed by gentle means; and men may have to defend themselves by the sword against its murderous and destructive rage as the princes and people of Germany had to do. But let men be enlightened in general knowledge and in the true doctrine of the Gospel, and they cannot become fanatics.

A Small Congregation.

The editor of the Loudon Christian Observer gives the following amusing account of an adventure, where a Puseyite clergyman was ministering alone.

"It happened to us last St. James'-day to be in a remote parish in the Bishop of Chester's own diocese. No bell had been 'caused to be tolled;' but seeing the church-key in the door we opened it to inspect the edifice; when to our astonishment we found the clergyman reading the second lesson aloud to no man, no woman or child—no clerk, no sexton, no ringer, nobody but himself. He had gone through, shall we say the mockery of addressing, dearly beloved brethren; when no brother or sister was present, and he was reading God's word to standing and turning himself, as he may best be heard by all such as are present; when none such

there were; but still the prayers and the reading were doubtless vicariously beneficial in his flock. Having entered the Church we of course remained to the conclusion of the service; and with a loud voice, as clerk and congregation, made the response, no person to the last being present, but the Perpetual Curate of— and our humble editorship. Upon our apologizing to our respected acquaintance as he courteously walked up a neighboring mountain with us, for having entered the Church late, not being aware that there was service, no bell having greeted our ear as we traversed the dale, he said that he refrained from causing the bell to be rung, as some young men one day entered the Church while he was ministering, and began laughing.—We did not ask what they laughed at—and levity they were sinful—but possibly they thought it popish and preposterous for a clergyman to be officiating in a Church without any persons to hear God's word, or to pray with him. The very first Rubric before Morning Prayer condemned his practice. At the beginning of Morning Prayer, the Minister shall read with a 'loud voice,' some of the prescribed sentences; and the young men perhaps laughed at hearing a 'loud voice' echoing to empty walls. We cannot think these practices raise our Church in public esteem."

A Chinese Dinner Party.

We submit from the last Missionary Herald, the following paragraphs from Rev Mr. Abel's interesting Journal in China:

Nov. 9, 1843.—To-day I have dined with the five chief mandarins at Amoy, at the house of the Ma Tuk (Admiral) there were about a dozen foreigners present. Instead of one table, there were four, at each of which the guests and hosts were as equally distributed as possible. The tables were brought in, filled with fruits, preserves, melon-seeds, peach-kernels two saucers of meat, and small cups for *sam shoo*, (distilled spirit.) The last I immediately succeeded in exchanging for tea; we were all of one mind at our table. Indeed, I believe our mandarin friend had determined to impose this innoxious cheat upon his brethren and guests before I spoke.

A place was soon made in the middle of the table, and shark's fins and small pieces of meat were presented. Instead of a plate, with its usual accompaniments of knife and fork, an awkwardly shaped crockery spoon, a pair of chop sticks, and a lonely fork, were placed before each of us. It was of course expected that we should be able, by the aid these implements, to convey to our mouths whatever of the delicacies we most fancied. Our friend set us a good example by a rather spirited attack upon the shark's fins and other luxuries, supposing, no doubt, that he should in this way convince us of the excellence of the messes, and thus sharpen our appetites. The shark's fins were soon succeeded by a bowl of sea slugs. For some reason, I believe an insuperable one, we were deprived of the still greater luxury of bird nests. Besides these, some thirty or forty dishes of fish, flesh and fowl, including chickens, ducks, pigeons, beef, pork, and mutton, or kid—some of them admirably cooked and made into the most palatable messes—were successively served up. There were but very few vegetables, and the rice and bread, or what sailors call *duff*, made into rolls, were reserved for the close. Had the order been reversed, my English friends, who were totally unused to chop-sticks, would have helped themselves more freely. The mandarins had been feasted by the military commandant and naval commander in English style, and now they have returned the compliment in pure Chinese style. The awkwardness of both parties at the table of their respective hosts, reminds one of the fable of the fox and the crane.

"The approaches of sin are like the conduct of Jael. 'It brings butter in a lordly dish,' it bids high for the soul. But when it has fascinated and lured the victim, the nail and hammer are behind."—[Cecil.]

When our Bibles in seasons of difficulty, are searched in an humble, prayerful teachable spirit, we are as much depending on the Lord himself for counsel, as if we were listening to an immediate revelation from heaven.—[Bridges.]

Nothing can be Forgotten.—It is a terrible thought to remember that nothing can be forgotten. Not an oath is uttered that does not continue to vibrate through all time in the wide spreading currents of sound. Not a prayer is lifted that is not also to be found stamped on the laws of nature by the indelible seal of the Almighty's will.

Affectionate Manners in Ministers.—How much ministers and religious teachers, gain by a tender style! I hope, dear brethren, you will never withhold the pungent doctrines of the gospel; but I do hope you will cultivate that affectionate solemnity which accomplishes more than harshness. A minister preaches by his looks, his attitudes and his tones, out of the pulpit, and in it, as well as by what he says. Oh, I do long to see low the prominent, all-pervading characteristic of every Christian."

Mr. McQueen.—The Watchman of the South states that this gentleman, who was deposed for marrying his deceased wife's sister, made an application to the Presbytery of Fayetteville to be restored to church privileges and to the ministry, which was unanimously refused; and that he gave notice that he would complain of this decision to the next General Assembly.—Prot. & Her.

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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 a death, and almost no sickness, in the Institution.

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

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 prescribed. For winter, green merino; for summer, pink calico, small figure, for ordinary use and white muslin, for Sabbaths. Bonnets, a straw hood, in winter, trimmed with green, in summer, with pink. Aprons, 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 best 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.

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Board and Tuition will be payable, one half in advance, for each Term of five months; the

balance at the end of the Term. For fractions of Terms, each week will be computed at one-twentieth.

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, attracted hither from all parts of Alabama, and from other States; its extensive and elevated Course of Study; its plans of Instruction and Government; its unrivaled 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 mortgage the Institution still more worthy of approbation. They have secured the land adjoining the lot owned by them, on the South, and will proceed to lay out and ornament these spacious grounds, agreeably to their original plan.

To the Instruments in the MUSIC DEPARTMENT, they will add an EOLICHORD, 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, W. M. WYATT,

J. L. GOREE, L. C. TUTT.

August 10th, 1844.

HOWARD COLLEGIATE-THEOLOGICAL INSTITUTE.

THE Fall term of this Institution has commenced under very favorable circumstances.

The inconvenience 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 50 to \$2 00 per month.

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. LEA, Secretary. [of Board Trustees.]

October 5, 1844. \$4:tf

George H. Fry, J. E. Blinn, W. G. Stewart.

FRY, BLISS, & Co.

(SUCCESSORS OF FRY, MCRAE & 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. 35tf

H. FOSTER, JOHN A. BATTLELL.

FOSTER & BATTLELL,

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. 10:tf

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,

D. Clock. Agents of the Augusta Insurance and Banking Company. n25, 1843.

Notice. Benevolent individuals are some times 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.

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 30, 1844 42-5t

THOS. 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. 45tf]

THEOLOGICAL INSTITUTION. TERMS

OF ADMISSION. Each one, who wishes to enjoy the advantages of this Institution is required to present his License, 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 required. Each one will be aided according to his particular needs, 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.

Ala. Bapt. State Convention.

ap20, 1844.

GEO. G. HENRY

COMMISSION MERCHANT—Mobile.

G. G. H. begs leave to say to those who may favor him with their custom, that any order which may be given in relation to their Cotton will be rigidly obeyed; and when sales are submitted to his judgment, he will exercise such discretion as is afforded 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.

DAVID GORDON. EDWARD CURRY.

GORDON & CURRY,

Commission Merchants, Mobile, Alabama.

No. 6 St. Francis-street, Mobile, Ala.

References:—J. W. Kidd, Oakbwoy.

G. W. Gunn, Tuskegee.

Dr. C. Billingsley, Montgomery.

J. M. Newman.

Caleb Johnson, Conecuh, Co.

William Johnson, Selma.

J. H. De Votie, Marion.

Briggs, Tolson & Co., Greensboro'

James S. Morgan, Dayton.

Basil Manly, Tuscaloosa.

John E. Jones, Esq., Livingston.

John Collins, St. Clair county.

Dr. Wm. Dunklin, J. Lowndes Co.,

John Ezell, Esq., Mississippi.

November 21, 1844 24-1y

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 welcomed 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 Dawes,

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. Louis Loud,

Miss Eliza Leslie, Mrs. A. M. F. Annan,

Mrs. 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 \$8, two years in advance \$15; two copies one year \$5. Dealers in periodicals throughout the United States and the Canadas, who wish to become agents for the Columbia Magazine, will please apply to the publishers immediately. The usual discount will be made to them.

Editors, who will insert this prospectus entire, and send a copy marked and addressed to the Columbia Magazine, shall have a copy sent to them for one year. Address, post paid,

ISRAEL POST, Publishers, 3 Astor House,

All kinds of BLANKS on hand and for sale at this Office, cheap for Cash.

Mobile, July 8, 1844.

BOARDING HOUSE.

BY MISS LUCY A. CORNWELL.

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. 38-4t

Hardware, Iron Mongery, Mill

Rocks, &c.

GRIGGS, BARNEY & Co.

(SINCE OF THE MILL ROCK.)

Corner of Commerce and Saint Francis Streets.

Importers & Dealers in English, German, French & American Hardware, Cutlery & Fancy Goods.

HAVE now on hand and are constantly receiving direct from the best manufacturers in Europe and the U. States, a large assortment of goods, among which may be found the following articles:

BAR IRON: Swedes, American and English flat, round and square, all sizes; nail rods horse shoe iron, hoop, band, scroll and gin rib iron, sheet & boiler do., brainer's rods, plough moulds, cast, English and American blister & gin-sheet Steel.

NAILS: 500 chinks cut assorted 3 to 40d, 50 casks cut spikes 4 to 6 inches; 100 casks cut brads and finishing nails, all sizes; 20 bags wrought nails 4 to 12d; 20 bags horse nails.

CASTINGS: Gin gear 8, 10 and 12 ft. warranted to run well; wing gudgeons; cart & wagon boxes; cauldron kettles; bark mills; corn crushers; pots, kettles, ovens, spiders, and fire dogs; agricultural furnaces, a new article for planters.

BLACKSMITHS: Bellows, anvils, screws, plates, vices, stock and dies, tongs, sledge and hand hammers, files, rasps, &c.

CARPENTERS: Smooth, jack, fore and jointer Planes; beads, astragal, match, rabbit, sash and oval do.; frying, iron & steel squares; compasses, gimblets, bevils, hatchets, hammers, socket, firmer, mortice & American framing chisels; turning do., braces, bits, drawing knives, foot adzes, &c.

SHOEMAKERS: Hammers, awls, knives, tacks, thread, &c.

SAWS: Mill, cross-cut, pit, hand, pannell, compass, tenant, brass and iron back, key hole, wood and circular.

LOCKS: Carpenter's and Stanley's patent knob Locks, stock, pad, chest, trunk, cupboard, gun and horse Locks.

CUTLERY: Knives and forks, pen and pocket, shoe, butcher, (Ivory in sets of 54 pieces,) shears, scissors, razors, sheep shears, &c.

HOUSE-FURNISHING ARTICLES: Brass andirons, shovels and tongs, fenders; Iron do.; brass, iron and japan Candlesticks; brass and britannia Lamps; tea trays, waiters, spoons, sauce pans, long and short handle fry pans; gridirons, copper and iron tea Kettles, and irons, German silver, britannia and iron tea and table spoons, forks, soup, Ladles, &c.

STOVES: For coal or wood, of every variety.

FARMING UTENSILS: Cast & wrought Ploughs, straw cutters and cutting knives, farming mills, corn shellers, cultivators, grass & cradle scythes, reep hooks, plough lines, traces, bright and blue, cast steel and iron weeding Hoes, grubbing do., also Collins, Hunt's and Simmon's Axes, cotton and wood Caps, cotton, mangle and iron Presses, and chain saws, shovels and spades, shagel, brass, iron & brass Wire, steel yards, hook & plate Hinges; cast and parliament Butts; coffee Mills; steel and corn Mills; Sifters, brass and iron wire.

Guns, Rifles, Pistols and Swords; Mill Cranks, Spindles, Rag Irons, Pittman & Stirrup Irons.

500 GRIND STONES.

200 pr Kuhn MILL ROCKS, extra thick.

25 pr Esopus, " " "

10 pr French Burr " " "

A full assortment BOLTING CLOTHS.

Also: 100 doz. pails, brass bound do.; 100 sets dry Measures.

Oils: Lamp, linseed, tanners and neat's foot

Oils; Paints, glass and putty.

Together with a full assortment of articles in their line too numerous to mention, which, from their facilities Merchants and Planters will find it to their advantage to call before purchasing, as we are determined to sell low for cash or good City acceptance.

GRIGGS, BARNEY & Co. ARE SOLE AGENTS for the sale of BULLOCK'S COTTON PACKING PRESS, &c. Sept 5, 1844. 13:1y

THE EVENING MIRROR.

Commenced on Monday, October 7, 1844.

THE undersigned, having for some time published a popular periodical, the postage on which varied, at the caprice of the postmasters, from 2 to 15 cents, and having struggled in vain to procure from the Department either certainty or moderation, as to its cost by postage, have determined to struggle no longer against such oppressive discouragement, but to change the form of the Weekly Mirror, and issue, in addition, a daily paper, to be called *The Evening Mirror*.

It will be neutral in politics, and aim to embrace everything that can interest the business man and the members of a family; combining, it is intended, all the qualities of the best newspaper that industry and experience can put together. The type will be new and beautiful. The literary character of the editors will perhaps prepare the public for some favoring of their particular pursuits, and the usually neglected outside page, will present a daily literary gazette, edited with their best care and spirit.

Terms: For the daily paper \$6 per annum, payable half yearly in advance. For The Weekly Mirror, containing the condensed spice and variety of the six daily papers without advertisements, \$3 per annum, invariably in advance.

Advertisements at the usual prices.

Office corner of Nassau and Ann streets, where advertisements and subscriptions are now received.

Postmasters will make all remittances free of postage.

G. P. MORRIS, Editors and Proprietors.