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TERMS.

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TAKE NOTICE.—We repeat, ALL LETTERS ON BUSINESS, containing names of subscribers, money, &c., should be directed to Rev. J. H. De Vries, Treasurer of the Alabama Baptist Association.

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 maintaining 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, *with his name signed to the letter, as Postmaster.* A word of advice, brethren, to you all—*it is best to pay in advance.*

Religious Miscellany.

Change of Views.

From the Religious Herald.

LYNCHBURG, Nov. 26th, 1844.

Brother Sands.—Through the kindness of brother Shaver, I have been furnished with the result of his investigation of the subject of baptism, and the causes which led him to a change of his views on this subject. Believing your readers will be interested in the communication, I most cheerfully commit it to you for publication.

Yours affectionately,

JAS. C. CLOPTON.

Rev. J. C. Clopton:—Dear Sir—You have requested a statement of the recent change in my views upon the subject of baptism. I submit to your notice and disposal the following brief narrative.

A premature introduction into the itinerancy of the Methodist Protestant church, at the age of 18 years, suspended my theological studies, before I had given to this subject either an impartial or an intelligent investigation. During the three years which followed, I often confessed the fact, and vindicated my neglect of the matter by a denial of its importance. Two years since, several requests that I should administer the ordinance by immersion, directed my attention to the subject. I was anxious to avoid compliance with such solicitations, and intent to gather up those arguments for the validity of three modes in the one "baptismal rite," the existence and conclusive nature of which I did not then for a moment doubt. This inquiry begun from a motive so little calculated to elicit truth or to prepare for conviction, overthrew those very prejudices which it was designed to support, and opened before my view the scriptural glory of those very principles upon which it was designed to reflect dishonor. My mind has been conducted, with a reluctant step, to the belief that the *Immersion of Believers is the only baptism enjoined in the Holy Scripture.*—"Man's goings are of the Lord: how can a man then understand his own way?"

This investigation has occupied my mind, at intervals, for the space of two years—one of which, withdrawn from the active labors of the ministry, I devoted to the study of systematic theology. During this time, the subject has been patiently entertained by me in all its stages of inquiry, comparison, doubt, review, and belief. Twelve months since, I was convinced of our Saviour's immersion, and had searched in vain for a single New Testament precept or example of infant baptism; but I did not then apprehend the logical results of these truths. A variety of questions, too numerous and too obvious for admission into this statement, served to protract my mental agitation and debate until the month of July or August last. At that date, I found all my doubts resolved. Fearful, however, lest the change in my sentiments had obtained through the inconsideration of youth, I was willing, moved withal by the alarming remonstrances of friends, to hold the subject in suspense until the close of the conference year. To this delay of two or three months, the spirit of which unquestionably commands the approbation of all prudent Christians, the odium of duplicity has been affixed by those who practically disallow the principle of Solomon: "He that hath sworn with his feet sinneth." I announced my change to the Virginia Annual Conference, from which I received authority to preach, and to which only I was responsible for my doctrines, at the earliest opportunity of correspondence with it, as a body.

This was but a few weeks after the uncertainty awakened in my mind by the appearance of youthful levity and the remonstrances of friends, had spent its force, and my change appeared to me, for the first time, as a confirmed one—as one in which I should prove "steadfast and unmovable."

The concessions of learned and candid Pædobaptist authors, awake the first doubt by which my former views were shaken. I never read an entire treatise, or even tract upon this subject from a Baptist pen, until within three weeks past. Were there no such tract or treatise in existence, eminent Pædobaptist scholars and theologians have admitted—nay, have established—all that is necessary to place the creed of the Baptists church beyond controversy forever. Had there been obscurity in the plain language of the New Testament, the investigation would have received a final decision in my mind from the testimony of Luther, Calvin, Wesley, Beza, Grotius, Lightfoot, Whitby, Clarke, Hoady, Baxter, Macknight, Mosheim, Neander, Barnes, Stuart, and a host of others, the lustre of whose erudition shines forth, in the galaxy of Christian piety, with a light in which all men are willing to rejoice. The testimony leaves to Pædobaptism no inch of "holy ground" upon which it may rest the sole of its foot.

Change is not always inconsistency. Since my conversion I have been animated by a sincere desire to understand the doctrines of the Bible, and to obey the commandments of Christ. This principle I adopted 7 years ago when a Methodist. Under the light of subsequent inquiry, it has made me a Baptist.—"Standing revelation is the best means of rational conviction: far preferable to any of those extraordinary means which some imagine would be more effectual. It is therefore our wisdom to avail ourselves of this—to make full use of it: so that it may be a lantern to our feet, and a light in all our paths." I have quoted to you the words of Mr. Wesley, the Father of Methodism.—My departure from his followers, in obedience to the New Testament law of Baptism, receives from this language an ample vindication. I commend it to all who are more prompt to wound with the dagger of rebuke than to protect with the shield of Christian affection.

If I have a single Pædobaptist friend, in the wide world over, to whose eye this article may come, I earnestly solicit at his hand an impartial, diligent, and mature investigation of the ordinance of Baptism. Thou God of wisdom! dispose all minds to the reception of the truth. "In the shadow of thy wings will I make my refuge."

I remain, dear sir, in the bonds of the gospel, your brother,

D. SHAVER.

From the Religious Herald.

Dear Brother Sands:

At the request of the Baptist church of Lynchburg, a presbytery was called to set apart by imposition of hands and prayer, on the 4th Lord's day of November, our brother David Shaver, to the solemn work of the christian ministry. After due examination on his experience, his views and feelings concerning the ministry, his doctrinal sentiments, &c. &c., they proceeded in the presence of a large and attentive congregation, to ordain him. The discourse was delivered by Elder James B. Taylor, from 1 Tim. 1, 12, "I thank Christ Jesus, our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." Prayer by Elder James C. Clopton. Charge by Elder John L. Pritchard. Right-hand of Fellowship by Elder J. S. Mason.

Brother Shaver's statement of the reasons which determined him to leave the Protestant Methodist church and unite with the Baptist, are published in this week's Herald. He manifests a truly Christian spirit and bids fair to exert a good influence in the cause of truth. The Lord guide and bless him!—When shall the time come, when all the Lord's people will investigate and perform their duty in reference to the ordinances of his house? May that period be speedily hastened!

The church at Lynchburg is yet without a pastor. Brother J. S. Mason has removed to the town for the purpose of preaching to the colored people, who have purchased the Theatre and are occupying it as a place of worship. He is also supplying a church in the country, and has there been useful in bringing several recently into the fold of Christ.

In haste, affectionately,

JAS. B. TAYLOR.

From the Morning Star.

Baptism by Intention.

Bro. Burr:—Much has been said about baptism and the mode of baptism,—immersion, pouring, sprinkling, &c. But there is one mode which I lately witnessed, that I think I have not yet seen noticed publicly. Some ten or twelve candidates came forward to receive the ordinance of baptism (as they termed it) and join the church.—The minister touched the tip of his middle finger to the water, and after raising the hand about four inches from the water, gave his arm a quick motion, thereby shaking off the drop of water which stuck to his finger. Then, placing the finger upon the side of the head of the candidate, he said over the baptismal ceremony. In this manner he proceeded with the whole number. I sat near by, but could not discover any wet on the head when the finger was removed. I was at a loss to know what mode of baptism he called it. A few days after, in conversation with one of the prominent members of the

society, I referred to the subject, and asked him if he called it baptism. He answered: "I told him I could not see any water applied. He answered; that made no difference; if the minister intended it for baptism, and the candidate received it for baptism, it was baptism. I then called it baptism by intention." E. F.

Highly Interesting.

From the Baptist Record.

DERBY, COLUMBIA CO., PA.

November 27, 1844.

Dear Brother Jewell:

I commenced a protracted meeting on the first of the present month with the Rush Baptist church in Northumberland county, of which brother J. H. Worrell is the pastor; which meeting was continued with deep interest for more than three weeks. I found the church happily united and ready to strive together for the faith, hope and success of the gospel, and their expectations were from our God.

I had preached but two sermons upon the subject of prayer, and one upon the necessity, extent and power of faith, when I discovered, to my great satisfaction, that both pastor and people were awake to these important subjects, and ready to co-operate in preaching the glorious gospel of the blessed God to perishing sinners.

The congregations were large and attentive. The hearts of sinners were aimed at through the medium of their judgments.—The Spirit broke up the great deep of the heart, and sinners, old and young, rich and poor, bowed under one common mercy seat, saying "O pray for us." The people of God bowed in the lowliness of self-abasement, and lifted not only the eye and the voice, but the heart to God, from whence cometh all their help, and one wave of salvation rolled over the congregation.—61 came forward as inquirers after truth and salvation; 34 of whom were baptized before I left, and brother W. expects to baptize a number more on their next ordinance day. This was one of the most interesting meetings I have attended for sometime. O how delightful was such a season of refreshing from the presence of the Lord, after so long a spiritual drought.

There were several interesting cases presented themselves. On the 2nd week of the meeting a pious and intelligent Methodist brother, who was present at my discussion on baptism in Berwick with the Methodist preacher one year ago, came to me and said "Oh I think I must go forward in baptism, I can put off this duty no longer." On that day he with others were buried with Christ by baptism. He was indeed a happy convert. There was also an interesting and devoted man, who had been for several years a worthy member of the Presbyterian church, who told me he was not satisfied with sprinkling for baptism, and had not been ever since he had seen me immerse a young man at Williamsport. "Oh," said he, "what I saw that day looked so much like what the Bible says about baptism, that I have not been satisfied since that time, and I can do violence to my conscience no longer." He too was planted in likeness of his Saviour's death, and with a good conscience went on his way rejoicing.

There were a number more deeply interesting cases, but time would fail me to mention half of them. During the meeting one Sabbath morning, a number came forward for prayer, and among them a young woman of the Lutheran church, who was very anxious about her soul's salvation. A brother of her's came up and attempted to drag her out of the house. A Methodist brother took hold of him and prevented him. Her brother said "She has been baptized once and you shall not baptize her again." Father told me to bring her home. He don't want her to be a Baptist." I told him we had not thought about baptizing his sister. Neither did we compel people against their will, as they did. This seemed to satisfy him for the time.—But after the meeting closed he made a violent attack upon her outside of the house, she cried and begged some protection from his violence. Several gentlemen interfered and gave him to understand that unless he behaved himself they would bind him over for disturbing the meeting. Upon his being threatened with the law he retired. It is well for the Baptists that there is a clause in the constitution of this State protecting the rights of conscience. I hope to have more good news for you soon.

Your's in the Gospel,

W. S. HALL.

Interesting Coincidence.—The following interesting and remarkable incident took place lately, at one of the union prayer meetings, now in progress in the northern district of our city. A ministering brother from the country, the Rev. Samuel Nightingale, pastor of the New Britain Baptist church, near Doylestown, Montgomery co., was present at the meeting by invitation, and during the evening was called upon to take part in the exercises.

At the close of an exhortation he related the following anecdote. "About twenty years ago, there was a wild and daring lad in this city who feared neither God nor man. One day he was thrown accidentally into the company of a clergyman, who had some serious conversation with him on the subject of religion. Among other things, he told him that it was his opinion, that in after life he would either join the army or become a minister of the gospel. A few years after this conversation that boy made a profession of religion and entered the ministry. "I told Mr. Nightingale, 'that that individual, and there, pointing to Dr. Ely who sat in

the platform beside him, 'is the minister who held the conversation with me when a boy.'

The congregation appeared electrified, and the Dr. who had entirely forgotten the boy in Mr. Nightingale, recollecting the circumstance, started from his chair and embraced him.

"Cast thy bread upon the waters: for thou shalt find it after many days."—[Bap. Record.

Mr. Giles' Lecture on Catholicism.

On Monday evening last, the Rev. Mr. Giles, a Unitarian as to his creed and an Irishman by birth, lectured on this grave subject at the Masonic Temple, to a mixed assembly of Catholics and Protestants. The production was one of great power and also abounded in some of the higher characteristics of Irish eloquence. It exhibited comprehensive views of history, a philosophical perception of the relation of cause and effect, and a noble faculty of analysis and generalization in the writer.

We learn that some Protestants have complained that the reasonings of Mr. Giles tended too much to palliate the acknowledged evils of the Catholic church. But in such complaints we cannot join; for the object of the lecturer was to show that in regard to the topics which were broached, the Catholic church could retort on her accusers by charging the very same faults on Protestantism itself.

For instance, the subject of Persecution occupied a prominent space in the Lecture, and in exhibiting the rise and progress of the Inquisition, the speaker uttered the most earnest maledictions against that institution.—But then, said he, the IDEA from which the Inquisition sprang—the idea, of which it was but a natural development—is, to this day, to a great extent common both to Catholicism and Protestantism. That idea is, that error of religious opinion may not only be a sin, but a crime, and that when it is a sin against God, it is a crime against the State. Now this idea has been common to Catholics and Protestants, and is now practically maintained by most of the Protestant States of Europe. Carry out this idea in action to its fair results, and will not that be in some form or other, an Inquisition?

Now who can deny the truth of this? Is it not on account of this very idea of Protestantism that the Baptists have been for ages persecuted in all the Protestant States of Europe, and are even now harassed, fined, and imprisoned, in Germany and Denmark? It was this idea that occasioned the persecution of the Quakers on this continent, the banishment of Roger Williams from Massachusetts two centuries ago, and has been making the Baptist a criminal against the State ever since religion was established by law in Christendom.

And certainly it is a matter which every man ought to observe, that it is just touching those points whenever, as Mr. Giles says, the Catholic may retort the charges of the Protestant, that the Baptists differ from all the Protestants in the world. They have always denied that any human being can rightfully hold a connection with a Christian church except by his own voluntary assent, by a profession of his own faith—they have always denied that any one can be born into the church just as he is into the civil state, a tenet which all their Protestant brethren hold in common with the Catholics—they have always denied that civil law can rightfully treat religious error as a crime. These tenets which they deny constitute the weakness of Protestantism, and in denying them they have differed as earnestly from the mass of Protestants as they have from the Catholic world. It was in view of facts like these that Sir Isaac Newton frequently declared that the Baptists were the only Christians who had never symbolized with the church of Rome. See Whiston's Memoirs of His Own Life, Christian Watchman.

From the Tennessee Baptist.

A Library for Ministers.

Brother R. B. Burleson of North Alabama, requested us to furnish in the Baptist, a list of books suitable for a Minister's Library. We submit a list. The books we name are the most suitable for a minister, whether regularly educated or not. Selections could be made by judicious friends, of such as are most appropriate for those who have not enjoyed a classical and theological education.

Class First.—Bible interleaved for notes, Cruden's Concordance, Doddridge's Family Expositor, Pool's Synopsis, Jahn's Archaeology, Hengstenberg's Christology, Horne's Introduction, Jahn's Hebrew Commonwealth, Campbell's Translation of the Four Gospels, Macknight on the Epistles, Calmet's Dictionary of the Bible, Encyclopedia of Religious Knowledge, Newcombe's Harmony of the Gospels (Greek), Bloomfield's Greek Testament, Robinson's Greek Lexicon, Stuart's New Testament, Greek Grammar, Hug's Introduction to the New Testament, Hahn's or Rosenmüller's Hebrew Bible, Robinson's Hebrew Lexicon, Gesenius' Hebrew Grammar Translated by Professor T. J. Cohart.

Class Second.—Paley's Horæ Paulinæ, Butler's Analogy, Campbell on Miracles, Newton on the Prophecies, Warburton's Divine Legation of Moses, Leland on Divine Authority of the Old and New Testaments, Leslie's Short Method with Deists, Paley's Evidences of Christianity, Alexander's Evidences, Nelson on Infidelity, Lardner's Works, Grotius De Veritate Christianæ Religionis, Vulgate Edition of the Bible (Latin), Donny Bible (Catholic), Septuagint (Greek). Class Third.—Dick's Theology, Fuller's Works, Robert Hall's Works, John Bunyan's

Works, Booth's Reign of Grace, Boston's Four-fold State, Coles on Divine Sovereignty, Symington on the Atonement, Malcom on the Atonement, Wheelock on the Atonement, Cogswell's Theological Class Book, Turretine (Latin), Eusebius on Interpretation, Owen on Forgiveness.

Class Fourth.—Carson and Cox on Baptism, Hinton's History of Baptism, Howell on Communion, Robinson and Benedict's Histories of the Baptists, Booth on Bigotry, Letters of David and John Ripley's Review of Stuart, Judd's Review of Stuart, James' Church Member's Guide, Walker on Church Discipline, Life and Sermons of Christmas Evans, Doddridge's Lectures on Preaching, Porter's Homiletics, Claude's Essay upon the Composition of a Sermon, Sturtevant's Preacher's Manual, Gorton's Collections, D'Aubigne's History of the Reformation, Jones' Church History, Mosheim's Ecclesiastical History, Neander's Church History, Pridoux's Connexion, Cudworth's Intellectual System, Good's Book of Nature, Goldsmith's Animated Nature, Howe's Works, Barrow's Works.

This List could be extended to thousands of volumes. We have given a specimen of what we conceive would form an excellent and ample Minister's Library. We have named hardly any Commentaries, as the Christian world is so much divided in sentiment, as to the superiority or inferiority of writers who comment on the text of Scripture. Nor have we named any but ecclesiastical histories. Our favorite history of this country is Bancroft's of England and Scotland, Hume, Smollett, Bisset and Robinson; of Europe, Robinson (Charles V.), Russell and Hallam.

Not having our own library at command, this catalogue must be imperfect as it is made from memory and the very poor materials afforded us by a list which is prefixed to the Elements of Christian Theology, published by the Rt. Rev. present Bishop of Lincoln, and appended to the Canons of the Church—of course we mean the immaculate, divinely descended, apostolically originated Church of England.

We have recommended only those works which we have either read, studied, or personally examined, with two exceptions, Warburton and Turretine. A small library, well selected, of standard works; and increased only by standard works as they are published, is worth thousands upon thousands of a miscellaneous, heterogeneous character.

New Definition.

Benefactors, Class No. 1.—Magicians, Ventriloquist, Stage Actors, Circus Riders, &c. *id omne genus* who periodically visit our city, and give us in exchange for our surplus cash a quantity of dissipation, amusement, and fun.

Benefactors, Class No. 2.—Licensed retailers who pay a bonus into the Treasury of some Fifty Dollars a year for the privilege of making drunken husbands, brothers, sons and servants, and of furnishing inmates to those noble institutions, the Poor House and the Orphan House, and of giving employment to the City Police and to our Criminal Courts,—at a public loss in cash to ten times the amount of the License, and in peace and happiness to an amount which is calculable.

Benefactors, Class No. 3.—Keepers of Lotteries, establishments, Billiard Rooms, Nine Pin Alleys, and the like, who not only live, but often enrich themselves upon the credulity of the simple, the idle, and the dishonest,—as the chief patrons of these establishments are seldom to pay their just debts.

Benefactors, Class No. 4.—The multitude of old and young, male and female, that have no regular employment—who live to eat, and eat to live—and who regard it as beneath their character to be found engaged in either mental or manual labor; and yet have no income that will justify their assumed *otium cum dignitate*, leisure with dignity, of which ancient poets were fond of singing.

The pursuit of Happiness.—Rise late, read the news, dress, visit, receive company, attend the theatre, learn the fashions, peruse the latest novels, frequent places of amusement, gratify the appetite in all its cravings, become dyspeptic, travel, go to watering places, dance all night avoid serious thought, banish all feeling of accountability from the mind, be gay, laugh, laugh, and fret, get rid of care, have no occupation, envy those who have a more splendid equipage than yourself and a richer income, complain of fortune without an effort to secure her smiles make no provision for to-morrow, use tonics and cosmetics to benefit the stomach and the skin, complain of the neglect and inattention of others, arrive at a premature old age, and when the powers of life are nearly exhausted, and no hope of restoration remains, take the Sacrament, or laudanum, as a viaticum to a better world.—[Charleston Obs.

The Dutch have a good proverb. 'Thetis never enrich; alms never impoverish, prayer hindreth no work.'

IN INFALLIBLE SIGN.—Where you see the leaves of the pond lily, there you know that the water is shallow and the bottom muddy. So where you see a smirking face and light deportment in the house of God, there you may be sure, is a shallow and trifling mind.

All true courage is derived from virtue and honor from integrity.

A habit of procrastinating is to the mind what palsy is to the body.

Anecdote of a Blind Irishman.

A clergyman in Ireland met with a poor, blind man, between ninety and a hundred years of age and addressed him by remarking that he was a very old man.

He answered, "Aye!" and after a very short pause added, "It was well for me that I lived to be old, but (with a low voice) it was bad for Solomon."

The clergyman asked him what reason he had to say that?

He answered, "If Solomon had died when he was young, he would have been one of the greatest men in the world; but if he had died when I was young, I should have gone to hell. Solomon lived to disgrace himself; I have lived to obtain glory."

After he had expressed his dependence on the blood of Christ for salvation, and acknowledged that it was by the Holy Spirit he came to the true knowledge of divine things, the clergyman asked him whether he had heard any person speak of those things. He answered, "No."

The minister then inquired as to the means by which he came to the knowledge of the texts he had quoted. To which he replied that about five years before, having become blind, and being desirous to prepare for eternity, he caused a grandchild of his, who could read, to procure a Bible, which he had read to him continually; and that through reading the Bible the Lord opened his heart and enabled him to feel his load. This acknowledgment was made with evident tokens of gratitude and connected with many expressions of praise and thanksgiving.

Destruction of Female Infants in China.

I inquired whether infanticide was common in his part of the country. His reply was, that comparatively few of the female children were spared, and that scarcely any family saved more than one; that the literary graduates were the only exceptions, for they not only preserved all their children, but exhorted their neighbors to follow their example, and yet no one listened to their advice. I asked him about his own children. He confessed that he had destroyed four daughters, and kept but one alive; poverty was his excuse. I told him I knew that he could give them away, if he pleased, for there were always those who have no children, or who have sons for whom they wish to obtain wives, and that such persons would gladly accept his gift. "Yes," he replied, "but who can know that they will not treat them as slaves." Thus they persuade themselves that they are doing a better service to their children by destroying them at once, than by exposing them to the "tender mercies" of their heathen neighbors.

SELF GOVERNMENT.—The way to subject all things to thyself is, to subject thyself to reason. Thou shalt govern many, if reason govern thee. Wouldst thou be crowned the monarch of a little world, command thyself.

Conscience and covetousness are never to be reconciled; like fire and water, they always destroy each other according to the predominancy of either.

From the Christian Watchman.

Important Distinction.

The true spirit of social tolerance can never prevail in any country, until the popular mind has received the truth that every man has rights of conscience which are inalienable, and that thence no civil government has the right merely to tolerate. The right of every man, as man, to cherish and express his own religious convictions, is a first principle which lies back of all civil government, and thence civil government can no more properly pass a law, or "toleration act," to allow this to be done, than it can pass a law to allow men to enjoy the sunshine, or breathe the air of Heaven.

At this point lies the distinction between the principle on which was founded the government of Maryland, and that on which rested the government of Rhode Island. The Colony of Lord Baltimore, made Christianity the law of the land, and tolerated the various sects of it equally; the Colony of Roger Williams asserted that for civil government to assume the right to tolerate, was to imply the power to withhold toleration, whereas civil government having been formed only for civil ends—the peace and order of society, whether men were christians or not, they had equal rights in the eye of the law.

The Siamese Twins—Their Wives and Babies.

A letter in the South Carolina Spartan, furnishes the following very interesting account of the Siamese Twins, their two wives and two babies. The letter reads—

"You may be aware that some few years since the Siamese twins, Chang and Eng, retired from the public gaze, and settled down in Wilkes Co., as farmers. You will also recollect, that during the last year, it was published in some of the papers that they had married two sisters."

This notice was treated as a hoax by some of the papers, and I incline to think that public opinion settled that the two twins were living in a state of single blessedness. To my surprise I find that the supposed hoax is a literal fact, and that these distinguished characters are married men. And Mrs. C. and Mrs. E. are well known to several of my personal acquaintances, and are said to be very amiable and industrious. Each of the ladies has presented her particular "lord" with an heir, in the person of a fine fat, bouncing daughter!

It is said that Chang and Eng, with their wives and children, contemplate making a tour through this country in a year or two. The twins enjoy excellent health—no very lively, talkative, and apparently happy; and will doubtless prove more interesting and attractive in their next tour, than they did in their last.

Saturday Morning, January 11, 1845.

West's Picture of Christ Healing the Sick in the Temple.

This celebrated painting has been exhibited in our town, during the last week, and it is a source of gratification to us, that several hundreds of our citizens visited it during its brief stay here. This fact demonstrates the prevalence of a taste for the Fine Arts, which is by no means universal among the practical, matter-of-fact people of our country.

It is impossible for us, in a newspaper paragraph, to convey to our readers any adequate conception of the merits of this *chef-d'œuvre*. We can only say, go and see for yourselves. And the more you see it and study it, the more will you wish to dwell upon it, till your soul dilates with the beauty and grandeur, the moral sublimity and glory of this wonderful production of the pencil. Some fourteen years ago, we saw another of this artist's noblest efforts, the picture of Christ Rejected, and for a week spent several hours each day in the examination, without satiety or fatigue. We can no more lose the impressions then indelibly stamped upon the imagination, than we can forget the awful majesty of Niagara, or the gloomy sublimity of the Mammoth Cave.

Personal Appearance of Christ.

The gentleman who delivers lectures in connection with the exhibition of the painting, Christ Healing the Sick, refers to a letter attributed to Publius Lentulus, a supposed proconsul or procurator of Judea, directed to the Roman Senate and professing to give a description of the character, actions, and personal appearance of our Saviour. The lecturer supposes the artist to have had this description in mind, when he painted the figure of Christ in the attitude of imparting healing efficacy to the piteous objects around him. This famous letter also goes the rounds of the papers every few years, as a genuine epistle from some veritable Roman officer of the name of Lentulus, and multitudes read it with a superstitious reverence, not unlike that which a good Catholic feels when gazing on some holy relic, as for example, a piece of the seamless coat of Christ, a fragment of the cross on which Peter was crucified, or a scrap of the handkerchief of the Virgin Mary!

Having been long satisfied that the letter in question is not authentic, is a forgery of some monk of the dark ages, we present to our readers the grounds of this conviction, as furnished by Dr. Robinson, in the Biblical Repository for April, 1832.

The arguments against the authenticity of this document are arranged under several heads.

I. There is a great diversity and even a direct contradiction in the inscriptions of the different copies. One manuscript reads: *Publius Lentulus, Proconsul, &c.* in the time of Octavius Caesar. But Luke states that Jesus entered on his ministry under the reign of Tiberius and not of Octavius Caesar; and also while Pilate was procurator (not proconsul) of Judea. Another manuscript styles Lentulus prefect or governor of Jerusalem alone; an office of which there is no trace in history, while it is certain, that Pilate was at that time governor, both of the city and province. The Vatican manuscript reads: *A certain Lentulus, referring the letter to the time of Tiberius.*

Again, there is a discrepancy as to the persons to whom the epistle is said to be addressed.—One describes it as directed to the emperor, while all the others speak of it as sent to the Roman senate.

II. There never existed, at or near the period specified, either a proconsul of Syria, or a procurator of Judea, by the name of Lentulus. To demonstrate this, the names of all the governors of Syria and Judea are given from the seventh year of the Christian era to thirty years after the death of Christ, a period of 60 years, but the name of Lentulus is not among them.

III. All writers before the fifteenth century are perfectly silent in regard to the existence of such an epistle. Not a hint or allusion is found in any Christian or pagan writer in the earlier ages, although this epistle might have been appealed to with advantage by Tertullian, Origen, and Lactantius, in their controversies with the heathens. Basil and Augustine lament their ignorance respecting the form and appearance of Christ; but how could they do this, if this epistle had been known to them? The writers of the middle ages are equally silent.

IV. Internal evidence is fatal to the claims of this epistle to a high antiquity. In the age of Tiberius, the Latin language was in its purest state. But this letter is full of barbarisms, after the manner of the later ecclesiastical Latin of the church.

V. The contents of the letter are of such a nature as to refute its claims to antiquity. The letter represents Jesus as being "the handsomest among the sons of men." For the contrary, see Isaiah 53: The Saviour was not probably distinguished from other men, in his appearance, as Mary mistook him for the gardener: John 20: 14, and following.

The above considerations we regard as conclusive against the genuineness of this famous letter.

Dr. Robinson thinks it the offspring of monkish ignorance, or a pious fraud, and dates it between the 11th and 15th centuries.

The bill providing for the deposit, transfer, disbursement, and safe keeping of the public monies, which was before Congress, last session, has passed in the House of Representatives by a vote of 123 to 69.

A bill is reported to establish a territorial government in Oregon.

Sketch of Benjamin West.

It may be interesting, at this time, to notice the principal events in the life of the great American Painter—

He was born in Pennsylvania, in 1738. Before he was seven years old, he gave indications of an extraordinary taste for the pencil. While watching a sleeping babe, it smiled, and struck with its beauty, he obtained some paper and drew its portrait in red and black ink. He afterwards continued to draw rough sketches with red and yellow colors which some Indians taught him to prepare. At length a merchant who had seen some of these juvenile efforts, presented him with a box of paints and pencils, and other materials necessary to his art. With this invaluable gift, he was perfectly enraptured.—He now devoted all his time to his favorite pursuit, not copying with servility the models placed before him, but sketching original designs, and coloring with surpassing skill and effect.—His precocious genius soon became known, and people came in crowds to sit to the boy for their likenesses.

In his eighteenth year, he established himself in Philadelphia, as a portrait painter. Soon after he repaired to New York, where he met with much encouragement. In 1760, at the age of twenty-two, by the generosity of some friends, he was enabled to visit Italy. Here he studied the works of the great masters, and executed some paintings which gave him reputation on that classic ground, where princes are artists and peasants connoisseurs. At this period he was elected a member of the Academies of Parma, Florence, and Bologna. In 1763, he took up his residence in London. He now rose rapidly in public estimation. In the king, George III., he ever found a munificent patron. In 1792 he succeeded Sir Joshua Reynolds, as President of the Royal Academy, the highest station to which his ambition could aspire. During the peace of Amiens, 1802—3, he visited Paris for the purpose of seeing the splendid collection of the master-pieces of art, which Napoleon had placed in the Louvre. In this gay capital, he was treated with the greatest distinction by the most distinguished personages connected with the imperial court. In his sixty-fifth year, he painted the celebrated picture of Christ healing the sick, for the Quakers of Philadelphia, to aid in erecting a hospital in that city. (It may be remarked, West's paintings were Quakers.) The original was sold to the Royal Academy for 3,000 guineas, (\$15,000), on condition that he might take a copy, with alterations, for Philadelphia.

West died in 1820, in the eighty-second year of his age. He was buried beside Reynolds, Opie and Barry, in St. Paul's Cathedral.

West was in person above the middle size, of a fair complexion, and firmly and compactly built. He was indebted to his early Quaker education for a great degree of sedateness and sobriety, which he preserved during life. In disposition, he was mild, liberal and generous. His kindness to young artists, seriously impaired his fortune, and left him at an advanced age far from being in the most affluent circumstances. His industry is proved by the number of his productions, which exceeds four hundred pictures, mostly of a historical and religious nature, and over two hundred original drawings in his portfolio. He executed many scripture pieces, with the landable ambition of illustrating and impressing gospel truth.

The best pieces of this great master are, Christ Healing the Sick, Christ Rejected, Death on the Pale Horse, the Death of Wolfe, and the Battle of La Hogue.

The Baptist—Nashville, Tennessee.

We are happy to learn from our esteemed brother, the Junior Editor, that this valuable paper is well sustained. It has now about 1000 subscribers, and the number increasing. They have an Agent in the field, operating in Tennessee and North Alabama. Brethren Howell & Crane, the able conductors, labor like ourselves, "pretty much for nothing." Never mind, brethren; toil on; your record is on high, and there shall you find your reward.

Missouri and Illinois Baptist.

This organ of our denomination in Missouri and Illinois has been discontinued, in consequence of the departure of its editor, brother I. T. Hinton, who has gone to New Orleans to take charge of the church there. The following paragraph is from brother H's farewell:

"No slight cause removes us from such a field of usefulness and happiness. It has long been a source of regret and reproach to our denomination, that in the chief city of the West—the third, in point of numbers, in the Union—the walls of our Zion should remain unbuilt. At the repeated solicitation of the brethren at New Orleans, and of our esteemed friend, brother Russell Holman, who has devoted himself to the work with such disinterested and untiring zeal, we have concluded it to be our duty to consecrate what energies we possess to this important work. We hope that, under the blessing of God, the result will prove that we have not mistaken his will; and for the blessing of the Great Head of the Church, both on New Orleans and St. Louis, we affectionately entreat the prayers of those with whom we have bowed at the throne of Divine mercy in humble and fervent supplication."

The Baptist cause here is something on the advance. During the past year, it has paid or pledged nearly \$400 to benevolent objects, besides raising \$650 to pay off the balance of the church debt. About 25 persons have united with the church during the year.

The Post Office Committee has reported a bill reducing the rates of postage to five cents for 500 letters and ten cents for any greater distance, greatly reducing postage on newspapers and periodicals.

Biblical Literature.

The Greek Language.

A knowledge of the Greek was important to the Jews before the New Testament was written, in order that they might understand the Septuagint version of the Old Testament. This was a translation of the Hebrew Scriptures into Greek, made by order of Ptolemy Philadelphus, king of Egypt, about 280 years before Christ. Vast numbers of Jews had become permanently settled in Egypt where the Greek language was then universally spoken. These Jews had been introduced by the Macedonian conquerors, about the time of Alexander the Great. Having in process of time in a measure forgotten the Hebrew, the version of the Seventy was made for their benefit. And so great was its popularity, so general the use of the Greek language, that this version was afterwards used, even to the exclusion of the Hebrew, wherever the Jews resided, and even in Palestine itself. For 280 years, then, before Christ, the Jews were familiar with the Greek, as found in the Septuagint.

These remarks have prepared us for the question, Why was the New Testament written in Greek?

We reply, first, for the benefit of the Jews, as above suggested.

Secondly, at the time the New Testament was written, the whole world was under the domination of Rome, and the Greek language was spoken and written throughout the empire. It was adopted by the higher classes, as the polite and fashionable language of the times, as the French is now used throughout Europe. The Jews being dispersed through all the countries where it was used would necessarily employ it.

That the Greek did thus universally prevail, is proved

(a) From passages in Maccabees, which show that the Jews must have understood the language of their conquerors, the Macedonian Greeks under Antiochus the Great.

(b) Asia was filled with Greek cities, through the dominion of the Macedonians.

(c) There were many Greek cities in Palestine itself, founded principally by Herod the Great.

(d) The Roman government promoted the progress of the Greek language. It was the language used by the emperors, and in the senate, when the affairs of the provinces were under consideration. It was always used by the Roman governors, in their official intercourse with the Jews.

(e) The use of the Greek was not opposed by the Jewish religious rulers.

(f) Thus favored by fashion, by the government and by the presence of multitudes of Greeks, the language spread by means of traffic and intercourse, through all classes, so that the people generally, though with many exceptions, understood it. Thus we see in Acts 21: 40, and 22: 3, when Paul, after a tumult addressed the populace in Hebrew, "they kept the more silence." They expected he would speak in Greek, which indeed they understood, though they preferred to listen to the Hebrew.

(g) In the city of Jerusalem were established whole congregations of Jews who spoke Greek. Vide Acts 6: 9, and 9: 29.

The above considerations prove the general prevalence of the Greek language, at the time Matthew was written. The Evangelist, then, would be best understood, if he wrote in Greek, even by the people of Palestine. And if he looked abroad to Syria (Acts 11: 26, 15: 23, 41)—to Tyre (Acts 21: 3, 4)—to Sidon (Acts 27: 3)—and to other parts of the Roman empire, he would of necessity take the Greek as the medium through which to diffuse a knowledge of Christianity. Especially, if he knew that he was to write for unborn generations, would he employ a language which would be in use long after the dissolution of the Jewish state and the dispersion of the Jews.

One objection to this conclusion may be noticed. It is urged that the gospels could not have been written in Greek, because Jesus Christ spoke in Hebrew, as in Mark 5: 41, *Talithumi, and 7: 34, Ephphatha*, and Matthew 27: 46, *Eli, Eli, lama sabachthani*. To this it may be replied, that the Evangelists have noticed and transcribed these expressions in the original, because Jesus did not constantly speak Hebrew.—But even if the Saviour did ordinarily speak it, as preferred by the Jews, yet when he addressed a mixed multitude, composed of persons from different countries and nations, Jewish proselytes and heathen gentiles, he must then have used Greek. Instances of this kind may be found by referring to the following passages: Matt. 8: 28—34. Mark 5: 1. Luke 8: 26. Mark 7: 24 and 26. John 12: 20.

Methodist Protestant Church.

The Alabama Conference met at Montgomery on the 6th ult. About 70 members took their seats. The reports represent the denomination as in a flourishing condition. The Rev. A. A. Lipecomb, of Montgomery, was elected President for the ensuing year.

Popular Education.

Among the most ardent and successful promoters of Popular Education, in the United States, must be ranked Mr. J. J. HOLBROOK, now of New York city. To him belongs the honor of first introducing into Common Schools, a complete set of APPARATUS for Visible Illustrations. The subjects embraced in the plan are Geography, Arithmetic, Geometry, Astronomy, Geology, Chronology, Drawing, &c. The universal employment of this Apparatus in Schools is highly approved by Mr. Harper, Mayor of New York. Dr. Thompson of London, Agent of the British and Foreign Bible Society, D. M. Reese, Superintendent of Common Schools for New York city and county, S. S. Randall, Deputy Superintendent for the State of New York, and by the heads of committees and teachers who have made use of the Apparatus.

Mr. H. issues the *ESSEY INSTRUCTIONS*, a paper

giving details of his plans, and itself a volume which ought to be in the hands of every child in the United States. Send orders to Mr. H. 234, Pearl street, New York, at \$2.00 per hundred copies.

Patented Invention.

It is reported in the New Orleans Picayune, that a difficulty recently occurred between some of the students and professors of the Centenary College, in Mississippi, in which one of the latter was shot.

Temperance in Ohio.

A State Convention was held at Columbus, on the 18th ult. to promote the cause of Temperance. Two hundred and eighty-nine delegates were present, representing fifty-five counties.—A State Society was organized, and Governor Bartly elected President. The Convention sent out a Memorial to the Legislature praying that the license laws may be so amended as to throw the question of license or no license in any ward or town-ship, into the hands of the people, at the spring elections.

It is a mortifying reflection, that efforts have been made repeatedly, in Alabama, to secure a Convention of the friends of Temperance at Tuscaloosa, during the sitting of the Legislature, but they have invariably proved abortive.

The Telegraphic Telegraph.

The United States House of Representatives have directed the Committee on Commerce to inquire into the expediency of continuing the Telegraph from Baltimore to New York, through Philadelphia.

Amherst College, Mass.

The Rev. Edward Hitchcock, L. L. D. has been appointed President and Professor of Natural Theology and Geology; Prof. Charles U. Shepard of New Haven is appointed Professor of Chemistry and Natural History.

Temperance in Poland.

The cause of temperance has been making great progress in some parts of this unhappy country, large masses of people under the influence of the clergy, renouncing the use of brandy. But the Government has interfered, prohibiting the formation of Temperance Societies and forbidding the clergy to address the people on the subject from their pulpits. Probably, the Government fears the power of the Voluntary Principle, and apprehends some danger of its being applied to political affairs.

Alabama Legislature.

A bill is before the Senate recommending the abolishing of that part of the Penal Code which authorizes the imprisonment of females in the Penitentiary.

The Committee on retrenchment report it inexpedient to reduce the expenses of the Government.

The Committee on Education report that they find the finances of the State will not justify the adoption of the Common School System.

The two per cent. fund has been loaned to the West Point and Montgomery Rail Road Company and the Tennessee and Coosa Rail Road Company, to enable them to complete their routes. The companies are allowed ten years to refund the money, without interest.

For the Alabama Baptist.

MONTGOMERY, Jan. 1, 1845.

Bro. Editor—I send you for insertion in the Alabama Baptist, the proceedings of the Executive Committee of the Alabama Baptist Association, at its first meeting.

The appointment of a missionary by the Association, was for the special and avowed purpose of supplying the destitute neighborhoods, within its bounds, with the ministrations of the gospel, and to institute a system of visiting and religious instruction, so as to bring every family in these neighborhoods within the influence of the "gospel of the grace of God."

MONTGOMERY, Dec. 28, 1844.

The Executive Committee met at Dr. McWhorter's. Present, Jas. Bullard, James M. Newman and A. B. McWhorter.

The Committee was organized by reading the scriptures and prayer; after which, the Committee conferred freely with the Missionary in relation to his fields of labor and the best manner of bestowing his labors so as to make them the most efficient.

The following resolution was proposed and unanimously adopted as the principle of action for the first quarter.

Resolved, that brother Handy commence his labors in the southeast corner of this county; that he visit from house to house, converse and pray with the families, hold prayer-meetings and preach as often as opportunity may offer; make appointments for future meetings, and explore the southern border of the Association and labor in the destitute neighborhoods, should there be any; establish a system of visiting and preaching in those neighborhoods, and ascertain as far as possible the destitution of the scriptures, and make a report to the Committee at least every quarter, for publication in the Alabama Baptist.

Appointments.

On Saturday, the Senate passed a bill for the appointment of Representatives and Senators, under the late census of Alabama. Thirteen counties are allowed each one representative; viz: Baldwin, Bibb, Blount, Clarke, Coffee, Conecuh, Covington, Dale, Marion, Monroe, St. Clair, Walker and Washington.

Twenty-five counties are allowed two representatives each, viz: Autauga, Barbour, Butler, Cherokee, Coosa, DeKalb, Dallas, Fayette, Greene, Henry, Jefferson, Lawrence, Limestone, Lowndes, Macon, Marengo, Marshall, Morgan, Pike, Pickens, Randolph, Russell, Shelby, Tallapoosa, and Wilcox.

Eleven counties have three representatives each, viz: Benton, Franklin, Jackson, Lauderdale, Madison, Mobile, Montgomery, Perry, Sumter, Talladega and Tuscaloosa.

Chambers in the only county in the State.

The Senatorial Districts are as follows: Benton, Chambers, Dallas, Franklin, Greene, Jackson, Macon, Madison, Lauderdale, Lawrence, Limestone, Mobile, Montgomery, Perry, Pickens, Russell, Sumter, Talladega, and Tuscaloosa (19 counties) each has a Senator.

The others are thus arranged:

1. DeKalb and Cherokee.
2. Marshall and Blount.
3. Morgan and Walker.
4. Fayette and Marion.
5. Jefferson and St. Clair.
6. Randolph and Tallapoosa.
7. Bibb and Shelby.
8. Pike and Barbour.
9. Henry, Dale and Coffee.
10. Butler and Lowndes.
11. Wilcox and Marengo.
12. Monroe, Conecuh and Covington.
13. Clarke, Washington and Baldwin.
14. Coosa and Autauga.

The House has ordered its bill to a third reading. We presume it will pass the bill of the Senate, with slight, perhaps no amendment, as it seems to be generally acceptable.—Monitor.

For the Alabama Baptist.

Communion.

"It is impossible but that offences will come." *1st Cor. 10: 18.* In a world like ours it is unreasonable to expect to live free from all troubles and difficulties. It, therefore, becomes an important question, How shall we conduct in the midst of offences, or difficulties? Christ says, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." *John 17: 15.*

It is asked, Is it consistent for a member of the church to abstain from communion on account of some personal difficulties with some one or two other members?

1. We are instructed in the scriptures what to do when difficulties arise. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come, and offer thy gift." *Mat. 5: 23, 24.* This direction is given to the offender. He is to proceed at once to become reconciled. It is his duty. True, this may be unpleasant work, it is, nevertheless, required. He is not to wait for the aggrieved person to come to him with a complaint; but is to step forward at once so soon as he remembers his fault. By adherence to this course, difficulties are easily settled, and things which might increase to lasting enmity may be instantly removed.

2. "Moreover, if thy brother shall trespass against thee go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church." *Mat. 18: 15, 16, 17.* This direction is given to the offended. It is but too often the case that the offended person, neglecting the instruction of the Saviour, goes from one to another repeating the story of the injury, and inquiring what ought to be done to the offending brother. Thus the offence becomes known, opinions are formed, and prejudices established which may terminate in lasting animosities, and irreconcilable hatred. All which might have been prevented by timely observance of this wholesome institution.

3. It is necessary that there be no delay in this work of reconciliation. "Leave thy gift before the altar and go thy way; first be reconciled to thy brother. Agree with thine adversary quickly whilst thou art in the way with him." *Mat. 18: 24, 25.* "Be ye angry, and sin not; let not the sun go down upon your wrath; neither give place to the devil." *Eph. 4: 26.* "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice, and be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven you." *Eph. 4: 31, 32.* "Do not be hasty in thy spirit to be angry; for anger resteth in the bosom of fools." *Ecc. 7: 9.* Almost any difficulty can be settled, if it is undertaken at once, before the wound has time to inflame, and affect the other connected parts. The offender is not allowed even to offer his gift when he has brought it to the altar, but must go his way and first be reconciled. The offended must not let the sun go down before he has put that feeling from him. If anger enters his heart; it must not rest or remain there. If he allow it to remain there he must bear the appellation of fool.

4. Should both the offender, and offender exercise the feelings and pursue the direction of Christ, they would meet on middle ground, and might easily and readily adjust their difficulties. It is truly admirable to see how the instructions of our Saviour tend to the general, as well as individual peace and happiness of mankind.—Were these precepts universally obeyed, there would be no quarrels, disputes, jealousies, enmities, or personal animosities, but man would be a friend to his brother man; and peace and harmony would every where abound, and love would pervade the hearts of all.

What is the object of communion or the Lord's supper? At the time of its institution we are told, "And he took bread and gave thanks, and brake it and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise also they took supper, saying, This cup is the new testament in my blood which is shed for you." *1st Cor. 11: 23, 24.* In the revelation which was made by Paul we learn, "That the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood this do ye."

as oft as ye drink ye it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come." *1st Cor. 11: 25, 26.* We perceive in these passages the object of the Lord's supper, "that in the remembrance of Christ, and showing Christ's death. Nothing is said in either passage about fellowship with one another, and no indication is given that the death of Christ must be commemorated unless we are in fellowship with all of the church. The communion, or fellowship is with Jesus Christ. "The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? *1st Cor. 10: 16.* In the Lord's supper there is no expression of fellowship with one another, except that which is implied in the phrase, "that we being many, are one bread, and one body; for we are all partakers of that one loaf." *1st Cor. 10: 17.*

What we have said concerning delay in effecting a reconciliation between two persons eating the idea of an old unsettled difficulty; for in case of an old difficulty the objection would be against one's self for having neglected the command of Christ, and this objection, was considered in former communion. There it was stated, that if a person has violated the divine word knowingly, and determined to continue in that violation he ought to be excluded from the church. The case under consideration supposes that a person is anxious to do what God commands, and is inquiring for that purpose. Therefore with him there cannot be an old unsettled difficulty. But if the offence be so recent as not to allow time to visit the offender before the time of communion arrives, then he should proceed in the supper just as if nothing had occurred. For the Lord's table is not a suitable place to publish to the world that somebody has offended. This is not the prescribed method of telling the church that a brother has transgressed. Besides having partaken at the Lord's table, and thus having obeyed the divine command, and having received a first recollection of the sufferings of Christ, he will be the better prepared to go, and meet the offending brother. If the offence was such as to present a serious obstacle to communion, surely it will admit of no longer delay, but with a heart imbued with the love of Christ he can proceed, and will in all probability gain his brother. How much better this, than to show a disregard to the ordinances of God by a voluntary abstinence.

It has sometimes been supposed that entire fellowship in the church is necessary to the communion, and that the supper should be dispensed with until full fellowship be restored. But this opinion is erroneous, for then it would be in the power of one evil disposed person to prevent obedience to the command of Christ.

The frequency of the observance of the Lord's supper is no where established in the word of God. But "as often as ye eat this bread, and drink this cup, ye show the Lord's death till he come." When a church has determined when or how often, it will attend to this service, it is the duty of every member, if he can, to be present, and to partake of the emblems of his dying Saviour. Nothing of a personal nature should prevent this celebration. When the members of a church carefully adhere to the directions of their Lord and Master, they will shine as lights in the world and will glorify God. Then will the church exhibit the beauty of holiness, and present a bold face to the enemy. Then, and then only, is the church able to advance, and show the excellency of the grace of God in the face of Jesus Christ.

From the Religious Herald.

Virginia and the North.

We present this week a series of resolutions adopted by the Alabama Baptist Convention at its recent annual meeting, respecting the action of the Board of the American Home Mission Society, and our present relations with the North. Brother Baker, the editor of the Index, commends them to the attention of the Georgia brethren, and asks "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 short of her strength before she is aware of it. Our good brother may dismiss his fears. He is mistaken in the supposition that there is any Northern influence in our state, which can control or bias our course in this important matter. Virginia will not sever herself from the South, on this question, but will act as promptly and as energetically as the most zealous, when she is convinced that union can be no longer maintained. But we do not intend to be precipitate. We shall not act under the influence of excited feelings, but with calmness and decision. Our Georgia brethren think that the Board will not appoint a slaveholder. We interpret their language differently, and prefer to have the matter tested. If it should do appoint a slaveholder, our brethren in Georgia and Alabama have been too hasty. If they refuse, the act of breaking under the North and South will be their own, and we shall then act as becomes us with a free conscience. We differ only as to the measure which the exigency demands. But we can leave Bro. B. that the Virginia Baptist, as a body will be as prompt to protect their rights, and to act independently, as any other portion of the South. While we have the control of the Herald we shall unwaveringly defend and advocate the interests of this portion of the confederacy.

Next unto virtue, let children be trained up to industry for both poverty and food are the effects of sloth.

It is the distinguishing characteristic of real virtue to be desirous of showing approval, to strangers to deserve it.

Poetical Department.

Early Seek and Early Find.

BY THE KATE W. G. CLARK.

Come, while the blossoms of thy years are bright—
 Thou youthful wanderer in a flowery maze—
 Come, while the restless heart is bounding light—
 And joy's pure sunbeam trembles in thy ways.
 Come, while sweet thoughts, like summer buds
 unfolding,
 Waken rich feelings in the careless breast.
 While yet thy hand the ephemeral wreath is
 holding,
 Come and secure interminable rest.
 Soon will the freshness of thy days be over,
 And thy free buoyancy of soul be flown—
 Pleasure will fold her wings—and friend and
 lover
 Will to the embraces of the worm have gone!
 Those who now love thee will have passed for-
 ever,
 Their looks of kindness will be lost to thee—
 Thou wilt need a balm to heal thy spirit's fever,
 As thy sick heart broods over years to be!
 Come, while the morning of thy life is glowing—
 Ere the dim phantoms thou art chasing die—
 Ere the gay spell, which earth is round thee
 throwing,
 Fades like the crimson from a sunset sky.
 Life is but shadows, save a promise given;
 That lights the future with a fadeless ray—
 Come—touch the sceptre—win a hope in heaven:
 Come, turn thy spirit from this world away.
 Then will the shadows of this brief existence
 Seem airy nothings to thine ardent soul—
 And shining brightly in the forward distance,
 Will, of thy patient race, appear the goal—
 Home of the weary—where, in peace reposing,
 The spirit lingers in unclouded bliss,
 Though o'er the dust the curtain'd grave is clo-
 sing—
 Who would not, early, choose a lot like this!

The Farm.

Take Care of Your Woodlands.

There are very few things in which farmers in general exhibit such gross waste and want of forethought as in the treatment of their woodlands. In the management of woodlands some things are deserving of notice that are too generally entirely overlooked.

The first thing, and it is an indispensable one, is that the woodlands should be well fenced. We can never have a growth of young timber, particularly on lands originally covered with beech and maple, and their kindred trees, unless this is done. It is true thousands of young trees will germinate, but so fond are cattle and sheep of their young foliage that none to which these animals can have access will be permitted to grow. It is only after a thick growth of underwood, sufficiently tall to be beyond the reach of cattle, has been secured, that any animal should be admitted to the wood lots. We have seen a beautiful wood lot on which thousands of thrifty young trees from three to five feet in height were growing, reduced in a year or two to the condition of an open wood and the young growth entirely destroyed by being carelessly thrown into a cattle range—and there is scarcely any wood lot, however desolate of young trees it may be, that will not be covered with them in a short time if kept safe from the intrusion of animals.

The second thing to be remembered is, never to cut a tree needlessly. There are many who when they want a piece of timber, no matter how small it may be, instead of first seeing whether the want cannot be supplied from some already fallen, or timber already on hand, take their axe and imprudently prostrate any tree they can make subservient to their present purpose, without reference to future value or use. Never fell a tree until you have ascertained its value for general purposes, for fuel, and not till you have found it absolutely necessary.

Another thing not to be forgotten in the treatment of woodlands is, always to select those trees which have arrived at maturity, are the slowest in their growth, or have begun to decay. In a thrifty woodland the greatest amount of growth is usually with the younger timber, for though there will be some large trees that will increase as fast as smaller ones, and consequently give a much greater annual increase of wood from their greater diameter, and yet there will also be many with no perceptible growth, or on which the process of decay has actually commenced. Such are the trees that should be selected for timber or fuel; and a double advantage will result from this course, thrifty timber will be saved and the younger growth benefited by more ample exposure to the sun and air.

It will be found of essential service in the preservation of woodlands and increase their value, to keep all vacancies that may occur, either naturally or by the falling of trees, filled by transplanting. We know of some farmers who keep a nursery of locusts for the express purpose of increasing the value of their wood lots, by transplanting this excellent timber tree wherever an opening offers. Others use those kinds of young trees which are readiest at command, or to which the soil seems most congenial. The kind of tree transplanted is of comparatively little consequence, provided it is of sure and quick growth, and is fit when grown for either timber or for fuel. By attention to the points we have here indicated, the value of our wood lots might not only be greatly increased but the scarcity of wood with which so many of our farmers are already severely threatened, be averted.—[Cultivator.]

From the Alabama Journal.

Asparagus.

There is no vegetable in its season superior to asparagus, and yet how rarely it is to be seen on the tables of housekeepers. I never saw any one refuse to eat asparagus, and served hot with fresh butter. Will you have an asparagus bed? If so, I will tell you how you may, and be sure too to have that vegetable in the greatest abundance. It is all about making a deep bed, and laying the foundation with brick, and doing

many other things that would deter one from undertaking the job. There is no vegetable more easy to raise, and yet there is a general idea that it is difficult. But let us proceed to the plan:

Select in your garden a light dry part for your bed, which should be seven feet wide and the length of a square in the garden—prepare the land as for sowing any other seed—the first row should be a foot and a half from the edge of the bed—the next row two feet from it, and the third row two feet from that, which will leave that row a foot and a half from the opposite edge—this will give three rows lengthwise the bed—sow your asparagus seed about the first of April, as you would beet seed, and keep the grass and weeds down the first year, which is all you have to do.

In the month of December open trenches between the asparagus rows, and a trench also on the edge of the bed about a foot deep; throw the earth up by the edge of the trenches, then fill the trenches full of strong stable manure and draw the earth back on it, dressing off the whole bed handsomely. In the spring your asparagus will come up temptingly; but do not cut any. Keep the grass and weeds down, which will be the second year's work. In December trench again as last year, in the same place and the same way. The manure you put in them last year will be well rotted and suitable for a top dressing—fill again the trenches with strong stable manure and dress as before—and in the spring you may have your table well supplied, and every year after the bed will get better and better if you annually supply manure as I have directed. I once cut an asparagus out of my bed one inch and three quarters in circumference. I have been very close, but I could not help it. HOME.

Dangers of the Sea.

Loss of the Ship Alabama.

The Alabama sailed from Leghorn on the 10th of October, with a valuable cargo, consisting of marble, straw, silks, macaroni, rags, &c. On the 25th inst—before passing the straits, she encountered a severe gale of wind, which did no material damage. On the 29th she passed the straits, and on the 14th of November, in lat. 32.04, long. 30.32, off the Western Islands, she met with one of the most terrific gales of wind that had ever been witnessed by any person on board. The ship seemed to be in the point of meeting of two tremendous gales, one from the N. E., the other from the N. W. She could carry no sail, save the mizen staysail, covering perhaps 50 square feet, while the sea broke on every side with the most awful fury. Being a most excellent sea-boat, she rode out the gale admirably, and suffered very little damage until the wind died away, when we had two fearful seas from N. E. and N. W.; we headed to the N. W. and thus one sea was striking on her bows while the other came like the blows of a huge triphammer upon her counter—added to this the marble in her lower hold caused her to roll on both sides almost to the water's edge.—The continued effect of all these causes was to rack the ship almost to pieces. The whole of the stern was in a state of continual motion, while all its ornaments and the bulwarks of the poop deck were knocked off by the fearful blows which descended upon her. The pumps were kept going about one-third of the time. It is a little singular that on the day before, the mate had succeeded in stopping a steady leak which she had from the time we left port, or else the labor at the pumps would have been doubled.

It is impossible to convey an idea of the fearful desolation which reigned on every side, and had we not been extremely fortunate in obtaining a fair wind, before which we could run, the ship must then have gone down. From this time until we came within about 120 miles from New York, we had most delightful weather, and although the ship was very weak, and the pumps were nearly half the time in motion, we were looking joyfully forward to a reunion with our friends in 15 or 18 hours, when the wind came out N. E. contrary to all the appearances of the skies, and the opinion of a Delaware pilot who had boarded us within 20 miles of Cape May. Captain Hitchcock, however, was anxious to get within the Delaware Breakwater, but as the wind was blowing from the N. W., it was impossible. The wind went round to the N. and N. E. During the whole of the night of the 10th and all the 11th of December, the wind blew with tremendous violence. The ocean seemed one vast succession of water volcanoes, spouting forth volumes of foam. The pumps were worked every ten minutes. The mizenmast was split on the morning of the 11th, and at 7 o'clock next went the mizen staysail, and nothing was heard amid the fearful howling of the wind and noise of the labors of the waves on the ship, but the clanking of the pumps, at which all hands were now employed. Nature seemed thundering forth a doleful requiem, and we soon lost all hopes of keeping her long aloft. So mighty was the power of the sea, that one blow in the bows threw the men from the pumps and caused the ship to quiver like a leaf in the wind.—The whole stern of the ship and the cabin were working as if they would go to pieces, while the dead lights were ground about as in a mill. At 8 o'clock the double pump break was rigged, and passengers and all betook themselves to pumping; but still the water gained fearfully—at this time the water was above the keelson—at 12 o'clock our only hope was to keep her aloft till morning.

Would that we could do justice to the noble efforts of the crew to save the ship, and the perfect cheerfulness which reigned among them. Long and slowly passed the hours till day light dawned. Our existence seemed to be contained in a minute. Part of the crew now got the boats ready; the one a surf boat which would live in almost any sea, the other for ten years, was full of holes in the bottom, and was in such a state of decay that no person was allowed to tread upon the

planks lest the bottom would cave out. At this time the sea was still breaking with fearful violence, although the wind had a little subsided. At length morning dawned and to our great joy, a brig was discerned about 3 or 4 miles to the windward. We made every signal of distress, but he paid no attention to them. Not a murmur was heard from the crew and the only exclamation came from the Captain, who as he saw our only chance of deliverance running away from us said, "God grant he may never need that aid which he now refuses to afford." At 7 o'clock on the 12th inst, the crew prepared to launch the boats, while the passengers worked the pumps. She was now fast settling by the head—Capt. Hitchcock in the noblest manner gave the mate, Mr. Benson, the choice of boats, although he knew that in one there was almost certain life and in the other almost certain death. Indeed, it would be impossible to do justice to the coolness, intrepidity and generosity of Capt. Hitchcock, during the whole of this trying occasion. Mr. Benson chose the surf boat and to that we owed our preservation. The passengers resolved to accompany the captain in the long boat, and such was its rottenness that we did not dare to save one particle of clothing, save what was on our backs. At 8 o'clock the long-boat, or rather pig-pen, was launched; and as the sea was still running fearfully high, the greatest care was observed to prevent her being dashed to pieces. We were afraid to jump in, for fear of staying the bottom, but as Providence would have it, a wave brought her alongside, so we all got in in safety, and got clear of the ship. God alone knows what our feelings were when we thus committed ourselves to the mercy of a raging sea, in perhaps the frailest boat that ever floated with twelve men on the Atlantic.

After seeing the mate safely clear, we lay for more than an hour within 150 yards of the ship, expecting every instant to see her sink; for when we left her she had 10 feet of water forward, and 7 feet aft, and was very much down by the head. No refuge but that of death was now before our eyes, and cast away as we were in lon. 74. lat. 36.40, in a spot which no vessel would be likely to traverse, unless driven thither by stress of weather; in the Gulf Stream where storms and the sea rage with accumulated power, in a boat that we were nearly afraid to press our weight upon, through dread that all that separates us from eternity would stave out beneath our feet, and leaking so badly, that continual baling alone kept her afloat; chilled with the water that dashed over while on board of the ship, we looked upon death not only as certain, but as a kind of refuge from worse evils. We had no sails, but with the aid of the oars, she drifted with the current away from the ship, so that at 3 o'clock we were perhaps 5 miles distant. So high did the sea run that the ship was hid from view more than half the time. At this time, the men wearied by their toilsome labors for the last three days, ate some bread, and after solemn invocation to Him who rules the storm, invoked to grant us relief, or to smooth our path to that world in which we all soon expected to appear, all but the captain and one passenger reclined as well as they could to sleep. The same thoughts of home, and friends and family, were passing through the minds of these two, and hot tears came for the first time during the whole of this awful scene, from the eyes of both when, as if in answer to our prayer, the captain exclaimed, "Sail Ho." The crew started, as if struck by an electric stroke, and all with joy, which knew no bounds, saw her at the distance of 10 miles. We passed over the awful anxiety of the two hours, during which we knew not whether she would see us or not, when every minute seemed an age, till at about 5 1/2 o'clock we were safely on board the ship, Atlanta, Capt. George B. Raymond, of New York, where to our great joy we found the mate with the five men who accompanied him. Indeed to the exertions of Mr. Benson and his men, under Providence, we owe our deliverance, for in little more than four hours they had pulled more than twenty miles from the ship, so as to board another which was not in the horizon of the Alabama. Mr. Benson, the night before had been unable to leave his berth from a severe fever, but in the morning excitement gave him strength to accomplish this remarkable feat. To Capt. Raymond, we never can be sufficiently grateful, and we trust that God, for he alone can reward the generous conduct of this noble man, who stood from his course, although he had a fair wind, and mariners who know how little a southerly wind we have on the coast in winter can appreciate the sacrifice he thus made. He had resolved if he had not found us, to proceed to the Alabama, which Providence seemed to have wonderfully kept above water as a guide for him, heaven to, and set a light at his mast head so that we might pull to him before morning. Capt. Raymond, his officers, and crew, did everything to render the eighteen human beings whom they had preserved comfortable, and 110 hours we were landed safely in New York, but destitute in everything, save thankfulness to God, that he in his great mercy had seen fit to preserve us from the awful fate which was impending over us.

ABRAM S. HEWITT,
EDWARD COOPER,
Passengers.

Give Your Child A Newspaper.

A child beginning to read becomes delighted with a newspaper, because he reads of names and things which are very familiar, and he will make progress accordingly.—A newspaper in one year is worth a quarter's schooling to a child, and every father must consider that substantial information is connected with advancement. The mother of a family, being one of its heads, and having a more immediate charge of children, should herself be instructed. A mind occupied becomes fortified against the ills of life, and is braced for any emergency. Children amused by reading or study, are of course, considerate, and more easily governed. How many thoughtless young men have spent their earnings in a tavern or grog shop, who ought to have been reading? How many parents who never spent twenty dollars for books for their families would have given thousands to reclaim a son or daughter who had ignorantly and thoughtlessly fallen into temptation!

"Two things are causes of daily astonishment to me: the readiness of Christ to come from heaven to earth for me; and my backwardness to rise from earth to heaven with him.—Pearce.

G. G. H. begs leave to say to those who may favor him with their custom, that any orders which may be given in relation to their Cotton will be rigidly obeyed; and when sales are 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 CUREY.

GORDON & CURRY,

Commission Merchants, Mobile, Alabama.

No. 6 St. Francis-street, Mobile, Ala.
 References:—J. W. Kidd, Oakbownery.
 G. W. Gunn, Tuskegee.
 Dr. C. Billingsley, Montgomery.
 J. M. Newman,
 Caleb Johnson, Conecuh, Co.
 William Johnson, Selma.
 J. H. De Volle, Marion.
 Bragg, Tolson & Co., Greensboro'.
 James S. Morgan, Dayton.
 Basil Manly, Tuscaloosa.
 John E. Jones, Esq., Livingston.
 John Collins, St. Clair county.
 Dr. Wm. Dunklin, Lowndes co.
 John Ezell, Esq., Mississippi.
 November 21, 1844 24-ly

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

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

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

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

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

The Columbian 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, M. B. Bird,
 Mrs. E. C. Embury, Mrs. Mary Clavers,
 Mrs. Ann S. Stephens, Mrs. Frances S. Osgood,
 Mrs. Seta Smith, Mrs. E. F. Ellet,
 Mrs. H. E. B. Stowe, Mrs. V. E. Howard,
 Mrs. L. H. Sigourney, Mrs. M. St. Leon Loud,
 Miss Eliza Leslie, Mrs. A. M. F. Annan,
 Miss C. M. Sedgwick, Mrs. Hannah F. Gould.

With many of these, arrangements have already been made, as well as with others whose reputation is sure, though yet to be established in the public regard. The proprietor entertains sanguine hopes of accomplishing an object to which he looks forward with pride—the secured co-operation of regular and occasional contributors, forming a list unequalled in this country. In each number there will be two or more Engravings after such artists as Chapman, Ingham, Inman, Osgood, &c. engraved in mezzotint, line, and stipple, by H. S. Sadd, W. L. Ormsby, &c., besides a plate of fashions colored, and occasionally other illustrations, so that every subscriber will receive, in the course of the year, at least twenty-four elegant productions of the graphic art, which could not be otherwise procured at three or four times the annual cost of the whole Magazine.

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

TERMS.—The Columbian Magazine, one year in advance \$3, two years in advance \$5; two copies one year \$5. Dealers in periodicals throughout the United States and the Canadas, who wish to become agents for the Columbian 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 Columbian Magazine, shall have a copy sent to them for one year. Address, post paid, ISRAEL POST, Publisher, 3 Astor House.

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

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA.

Number of Pupils last year, one hundred & thirty.

BOARD OF INSTRUCTORS.

Professor MILO P. JEWETT, Principal, and Instructor in Ancient Languages and in Moral and Mental Science.

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Miss SARAH S. KINGSBURY.

Steward's Department.

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THIS Institution is now going forward in its Sixth year under the same PRINCIPAL, PROF. M. P. JEWETT.

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

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

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

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

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

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

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

The Boarders never leave the grounds of the Institute without special permission from the Principal: They never make or receive visits: They rise at 5 o'clock in the morning, and study one hour before breakfast: they also study two hours at night under the direction of the superintendent.

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

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

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

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

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

Boarding in the Institute. It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the steward. Otherwise, the highest advantages of the Institution cannot be realized. Board is as cheap in the Institute as in any private family. Here, young ladies are always under the inspection of the Teachers: they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated.

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

Materials for the uniform can always be obtained in Marion, on reasonable terms.

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

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

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

RATES OF TUITION—PER TERM OF FIVE MONTHS.

Regular Course, (English), \$20 00

Primary Department, 1st Division, 12 00

" " 2d " 16 00

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

Use of Instrument, 5 00

Ornamental Needle Work, 15 00

Drawing and Painting, 15 00

Transferring shell & wax-work, per lesson, 1 00

French, Spanish, German and Italian, (either or all), 30 00

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

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

Fuel per month, 1 00

Lights and washing, (extra),

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 make 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 enclose these spacious grounds, agreeably to their original plan.

To the Instruments in the MUSIC DEPARTMENT, they will add an *Æolichord*, 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,

J. L. GOREE, Treasurer, Wm. N. WYATT,

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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.

TUITION—PER TERM.

Classical Department, \$25 00

Higher English, 25 00

Preparatory, \$12 to 16 00

Fuel, 1 00

The above embraces all charges, except for books and stationary, which can be procured on reasonable terms. E. D. KING, President
 H. C. LEA, Secretary. [of Board Trustees.
 October 5, 1844. 34-1/2

George H. Fry, J. L. Miller, W. C. Stewart.

FRY, BLISS, & Co.

(SUCCESSORS OF FRY, McCRARY & 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, October 12, 1844. 35-1/2

H. FOSTER, JOHN A. BATTELLE.

FOSTER & BATTELLE,

successors to Griffin & Battelle.

WHOLESALE GROCERS,

No. 34, COMMERCE STREET, MOBILE, ALABAMA.

REFER TO REV. Alexander Travis, Conecuh Co.

Rev. J. H. DeVotie, Perry "

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