

TERMS.

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Letters on business connected with the office, must be free of postage, or they will not be attended to.

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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 VOTIE, Treasurer of the Alabama Baptist.

From the Banner & Pioneer.

Close Communion.

BY J. L. WALLER.

Dear Brethren:—We have chosen as the subject of our circular to you this year, CLOSE COMMUNION. This perhaps is the most successful weapon employed against us. It is seized upon by popular declaimers, and the prejudices of the ignorant and unthinking, and not unfrequently the pious and warm-hearted, are aroused against us as an uncharitable, exclusive, and bigoted denomination. We are charged with debarring the Lord's children from their Parent's table—of refusing to hold fellowship with those whom we admit to be the redeemed of the Lord; and in this way, of creating a schism in the body of Christ. These are grave charges, and if they can, certainly deserve to be met and exposed. That to the superficial observer of things, these charges have a semblance of truth, we admit; but to one who will candidly and carefully examine the whole subject, that they are as unsubstantial and utopian as the castles of a dream, we now propose briefly to demonstrate.

It is untrue that the Lord's Supper is a test of Christian Fellowship.—Our Lord instituted it for no such purpose—the Apostles and primitive saints observed it to no such end. This is the great and capital error of our opponents on this question. They have given to the ordinance a design of their own—have made it a test of Christian fellowship; and have assumed that it was instituted for this purpose without one particle of scripture proof, and in direct opposition, we will presently, of the law of the ordinance; and yet out of this invention of their imaginations they have manufactured all their weapons against us. We fearlessly appeal to the institution of the Supper, to all that is said in relation to it in the New Testament, and we challenge the production of the first passage, bearing the remotest reference to the Supper being a test of Christian Fellowship.

Let us hear the Apostle upon this subject, 1 Cor. 11: 23-29. "For I have received of the Lord that which I also delivered unto you, 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 often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Here is the whole law of the ordinance, with the reasons of its institution, and the design of its observance. There is not an intimation that it was designed for the manifestation of Christian fellowship. No, it is to be observed in remembrance of the Lord's suffering and death for our redemption. And each individual is to examine himself, not others; and if he eat and drink unworthily, he injures no one but himself. Christian fellowship consists in love, peace, joy in the Holy Ghost, and not in outward ordinances. It is a unity of spirit, of hope, of feeling. It is the ligament that binds together the hearts of all who love the Saviour. And the test of this fellowship is bearing one another's burdens; covering with a mantle of charity our differences; and laboring together, so far as we can consistently, in the common kingdom of our Lord. "Our hopes, our ends, our aims, are one;" this is Christian fellowship. And there is as much fellowship between the Baptists, and the Evangelical Pedo-baptist denominations, as there is between themselves. Indeed, there is far more harmony of doctrine and feeling between the Baptists and Presbyterians, than between Presbyterians and Methodists; and generally there are better feelings towards us on the part of the Methodists, than they entertain towards the Presbyterians. These are notorious facts—and yet in their very fact it is declared that we non-fellowship all other Christians! This is one of the serious consequences of perverting the scriptures. Our opponents pervert the design of the ordinance of the supper, and conclude from that perversion that we do what all the facts in the case contradict! The

Lord's Supper not being designed as a test of Christian fellowship, as we have shown it is not, it follows of course that all which may be said in reference to our exclusiveness and bigotry on communion falls harmless at our feet.

2. No unbaptized person has a right to come to the Lord's Table.—Jesus and the Apostles have placed baptism before the Lord's Supper. The great commission of our Saviour says: "Go ye, therefore, and teach (or make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I command you." The Divine order then is, 1st, to make disciples; 2d, to baptize them; and 3d, to teach them the observance of all things commanded—the supper, of course. The Apostles acted in strict accordance with this commission. Hence we read, Acts 2: 41, 42, "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls, and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Here we see they were made disciples—"gladly received the word;" then they were baptized; and after that they break the bread. This, then, is Heaven's order. We cannot, we dare not, change it. We dare not sit in the temple of God, showing ourselves to be God, assuming to change times and laws. These are privileges which only the demon effrontery of the man of sin and son of perdition arrogates. "The Bible, and the Bible alone, is the religion of Protestants," and it shall be our only guide in this matter. We choose to follow God rather than man. Following the Bible order, it is clear beyond the power of contradiction, that to come aright to the Lord's table, the individual must be a disciple, a believer, one that gladly receives the word; and then he must be baptized in the name of the Father, and of the Son, and of the Holy Ghost.

That this opinion is not peculiar to us, is evident from the fact, that Justin Martyr in his Apology presented to the Emperor of Rome, giving a full account of the opinions and practices of the Christians in the middle of the second century, says: "This food is called by us the Eucharist, of which it is not lawful for any one to partake, but such as believe the things that are taught by us to be true, and have been baptized." Dr. Wall, in his history of Infant Baptism, says: "No church ever gave the communion to any person before they were baptized. Among all the absurdities that ever were held, none ever maintained that any persons should partake of the communion before they were baptized."

It might be shown by other proofs, that in nothing is the irreligious world at this time more unanimous, than in the opinion that every one, before coming to the Lord's table, ought to be baptized. Even the Papists, while they have many absurd additions to this ordinance, have denied the wine to the people, and taught the monstrous nonsense that the elements used are the actual body and blood of Jesus Christ, yet have not ventured to say the divine order was wrong, viz: baptism first, and then the supper. Let these things be remembered—the whole controversy turns here. For,

3. We hold that the immersion of real disciples and true believers in water is the only Christian baptism.—Here is the head and front of our offending. It is our close baptism, and not our close communion, against which so many complaints are uttered. We do not believe that unconscious babes ought to be baptized. Jesus never commanded their baptism. There is no passage in the Bible where Baptism is mentioned, which says any thing of infants, and there is no passage that mentions infants which makes the slightest allusion to baptism. God has put them asunder—let no man join them together! Nor do we read any where in the Bible, that the sprinkling or pouring a few drops of water on the face, was practised as baptism. Our Saviour "was baptized of John in Jordan," and "went up straightway out of the water." John baptized the people "in the river of Jordan, confessing their sins." And he baptized the Eunuch, because there was much water there." Philip and the Eunuch "went down both into the water," and when he had baptized him, they came "up out of the water." Paul says: "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

It is a fact well known, that while all critics and Lexicographers of any note (as Professor Stuart says) admit that baptizo means to dip, to plunge, to immerge in any thing liquid, that no lexicographer of any repute has ever said that it means to sprinkle or to pour. The strongest advocates of sprinkling and pouring, now say that baptizo is not a word of mode, that it is a generic term, meaning to wash in any way. Were we to grant this, still we could not receive their sprinkling or pouring, because that is not washing in any way; and, consequently, according to their own showing, is not baptism at all.

But it is not our purpose to discuss the subjects and mode of baptism. It is enough that we honestly and conscientiously believe that infant baptism, or that sprinkling or pouring is no baptism; and that consequently we do not think that persons so received into any denomination, have a right to the Lord's table. The law of the ordinance forbids it. If we go to the Lord's table with those who believe and practice these doctrines, and set

down with a community who were sprinkled in infancy, or were sprinkled in adult age, we utter by our act, a falsehood before angels and men, for we would thus declare that we believe they were baptized. No Baptist believes this—and no Baptist can believe it—he ought to feel aggrieved then whenever urged by another to declare that he believes what he does not. It is all an ingenious device to induce us to surrender our principles. Other expedients were once tried to make us abandon them. So far then from inviting us to the Lord's table, our Pedo-baptist brethren thought us unworthy of the world.—They whipped us, fined and imprisoned us, burnt us, killed us in every way that ingenuity could invent or malice inflict. These were the means employed even within the past century, to make us surrender our principles respecting baptism. And do they invite our brethren to the Lord's table in Germany and Denmark now? No, they persecute them.

From the Methodist Protestant.

Melchisedek.

Having seen an interesting article in the Protestant a short time since, upon the character of Melchisedek, I conceive that the following thoughts upon the same subject will not be unacceptable to your readers.

L. W.

I consider Christ and Melchisedek two distinct persons, corresponding in certain respects, in their sacerdotal character; having a real resemblance in those points in which they are compared. The comparison is instituted as to the office of a priest; they are spoken of not as men, but as priests; and here, then, is a real and striking agreement:

1st. Melchisedek was without father, mother, and descent; as a priest he had no father nor mother; he did not owe his right of office to descent. Among the Jews, none could assume the office of priest, who did not descend from Levi; the priest derived their right to the office from descent—from their father and mother; but Melchisedek did not derive his priesthood from descent. In this respect Christ is similar; he belonged to the tribe of Judah; no man of this tribe gave attendance at the altar; Moses said nothing of this tribe respecting priesthood. Jeroboam made priests of the meanest of the people; his sin consisted not in making priests of men of humble birth; to this there can be no objection; his sin consisted in appointing to the priesthood those who were not of the tribe of Levi; he made priests from the people indiscriminately. This confirms the views I have taken of the origin of Christ's priesthood.

2d. Melchisedek had no beginning of days. Under the law, a man could not enter on the office under the age of thirty; this was the beginning of a man's existence as a priest. In this respect Melchisedek was not limited; no time was specified as to his assuming the office; his assumption of the office was not limited to a particular age; here the parallel between him and Christ is complete; for no specific age was fixed when he was to assume the office of a priest; as priests, they were both without the beginning of days; there was to be sure a period when each of them did assume the office; but they were not limited to a particular age.

3d. Melchisedek had no end of life. The priests, under the law, were commanded to lay down their office at the age of fifty; this was the end of their life as priests; but in this respect, Melchisedek was not limited; if he lived for ever he might be a priest for ever; his office was to continue as long as he lived. So likewise is Christ unlimited as to the duration of his priesthood; and because he lives for ever, he hath an untransferable priesthood. Under the law, men were not suffered to continue for ever by reason of age—they must lay down the office at the age of fifty; besides they were not suffered to continue, by reason of death; on this account the office passed from one mortal successor to another; but his office shall not pass to another, because he continueth for ever; he hath an unchangeable priesthood. Living forever to make intercession for us, he is able to save to the utmost all that come to God through him.

In one sense he shall not be a priest for ever; his mediatorial character will one day be relinquished, when he shall have put down all rule, authority and power, then shall the Son also be subject to Him that put all things under him that God may be all in all. It has been supposed by some, that the Spirit of God has observed a profound silence respecting the parentage of Melchisedek in order to furnish a resemblance between him and Christ; this I think would be wholly unworthy of God;—it would even be degrading to the understanding of a sensible man. The Spirit of God is not under any such necessity of using such a pitiful expedient. The comparison between Christ and Melchisedek is founded in truth, and arises not from the suppression of information respecting his descent. He was a man, and had a father and mother, we are expressly informed he had descent, but not in the order of the priesthood; here he was without father and mother and descent—having neither beginning of days nor end of life.

Melchisedek was a type of Christ, as a priest, that is, he resembled him. I do not suppose the character of Melchisedek was cast on purpose to prefigure that of Christ; all that is meant by a type is merely a resemblance; in the type itself there is nothing prophetic, except when it is made the foundation of an express prediction, as in the Psalm, where it is said "Thou art a priest

for ever after the order of Melchisedek."—Before a direct prediction was given, the priesthood of Melchisedek was not a prophetic type of that of Christ.

THE MINISTRY DEMANDED BY THE PRESENT CRISIS.—THE minister, who would prosper in his work, must be a man of deep and thorough godliness. It is no ordinary type of piety that will ensure this result. It is not enough that he be merely a Christian. It is not enough that he occupy the common level within the precincts of holy ground. He must ascend the eminences of Zion. He must have the "fruits of the Spirit" in strong, vivid, and prominent exercise. He must possess a conscience acutely sensitive to the touch of evil, and keenly alive to the honor of God. He must breathe the very atmosphere of prayer, live continually under the influence of a heavenly temper, and maintain an unbroken communion with the skies. He must have a strength and clearness of spiritual vision that shall bring down the things of eternity to the near view and intimate fellowship of his own mind; a depth and fervor of love to Christ and the souls of men, that shall impel him to ceaseless activity in his solemn vocation; and a mighty and invincible faith, which, fixing its unblenching eye on the throne of the Eternal, and laying its firm hand on his immutable promises, can trample on all the vanities of time, and smile at difficulties, perils, and death. In a word, religion must become the all-pervading element of his being. It must be so high, and deep, and absorbing, as to engross the whole man. It must imbue all his feelings, direct and actuate all his faculties, extend to all his habits of thought and modes of conduct, live and burn within him as the great impulse of his soul, and shine out conspicuously in all his character, influence, and labors. Nor is it an irregular and extravagant, though earnest, piety which we advocate; but a piety based on sound and broad views of evangelical truth, deriving its nutriment and its growth from the glorious doctrines of the gospel, and gathering its warmest inspiration beneath a Saviour's cross; a piety ardent yet solid, buoyant yet stable, zealous yet intelligent, excited yet collected; distinguished, not for the undue prominence of particular graces, but for the full and harmonious development of all; seeking scriptural ends by scriptural means; drawing alike its motives and its aims from commanding sanctions of the Divine will, the benevolence of Christ, and the wants and miseries of a ruined world. Such is the piety which is indisputably requisite to produce a high degree of power in the Christian ministry.—Rev. G. R. Ide.

PREACH CHRIST.

OUR readers need only examine how we preach Christ to form an idea how far we are evangelical. Shall we glory in the beauty of our composition—in the flowers of rhetoric—in the force of oratory—in the harmony of periods—and leave the cross out as unfashionable? Thus did not Paul. Shall we glory in the teachings, in the example of Christ—and not in the cross of Christ also? So did not Paul. See! he is going into Greece, the eye of the world—and what did he do? "I determined not to know any thing among you, but Jesus Christ and him crucified." He is going to Rome, the imperial city—among sages, generals, poets, legislators, and statesmen. Will he not change the theme? Will he not there talk of the "Supreme Being—eternal providence destiny." &c. No. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first and also to the Gentile."—And when he heard that the Galatians were about to conceal the cross, O what were his feelings. They were about to blot the sun out of the firmament, and what would they have left but darkness, desolation, and death! The cross of Christ is the grand luminary of the gospel system, from which all its parts derive light, life, and influence. All else is darkness; and God forbid that we should glory, on earth or in heaven, in life or in death, save in Christ our crucified Lord!—Rev. Robert Newman.

Degrees in Heavenly Glory.—Our glory in heaven will be according to our capacity for enjoying it, for all souls have not the same capacity; some make more progress in knowledge, in wisdom, in holiness, than others; however, all will have as much glory in heaven as their capacities will contain. We see many vessels on the ocean of all sort; but they are all, at the same time, filled with the water of the ocean; but the larger of course contains more than the smaller; so with the regard to heaven, our capacities must be enlarged on earth as much as we wish to enjoy of the glory of heaven. The more holy we are, the more happiness we shall enjoy in heaven. We ought not to say, that if we just get to heaven, so that we may be saved from hell, that will suffice; we ought to be ambitious to have the greatest share of glory.

T. O. U.

SAFETY IN DUTY.—If we are in the path of duty, and if our help and our hope is in the name of the Lord, we may confidently expect that he will uphold us, however faint and enfeebled we may seem: to be to ourselves and others.—Newton.

As it is not putting on a gown that makes a scholar, but the inward habits of the mind; it is not putting on an outward cloak of profession that makes a Christian, but the inward grace of the heart.

Dr. Lyman Beecher.

This faithful veteran preacher of the Gospel is a remarkable man in more ways than one. At his advanced age he can now endure more mental and physical labor probably than nine-tenths of the ministers in the U. States. The following taken from an Eastern paper gives a fair specimen of his ability to endure physical exercise as well as of his zeal in the work of the Lord Jesus Christ:

"We could name a man in the valley of the Mississippi, about seventy years old, who, if he has forgotten more than some ministers of thirty know, still knows more, and is willing to do more in the sacred office, than some who are in the pride of life." We at the West understand this to refer to Dr. Lyman Beecher; and that your readers may see how true it is in this application, I send you the following narrative of what actually took place during the present month of November. We will give it in the good doctor's own words, as related at the social fire-side after his return from Fort Wayne—a town which many of your readers know lies in the north of Indiana—where he was called to attend a protracted meeting, and also to assist in the ordination of one of his sons.

"Well our boat landed at St. Mary's about 7 o'clock Friday afternoon, and there were over sixty-two miles of hard road between me and Fort Wayne, and I knew if I didn't make a bold push I could not get there before Sunday. So when the landlord came down on the boat, I hailed him directly.

"Sir, I must have supper directly, and a horse saddled and bridled for Fort Wayne."

Here stepped up a gentleman, who it seems knew me, and said,

"Doctor you must come down with me to my house."

"So I went down with him, and understanding I was bound for Fort Wayne, he said,

"You will remain with me to night—for of course you can't think of going on to-night."

"Yes sir, I must go: over fifteen or twenty miles to-night."

"Oh, impossible! the road is horrid, and it will be very dark."

"Can't help that, I must go."

"Why, but doctor, you don't know any thing about it. I would not risk my own neck on that road."

"Very likely you wouldn't—but I think I must try it."

"Well," said my friend, "if you are so bent upon it, and will come to my house and read till 10 o'clock, the moon will rise then, and I will take my horse and will go with you, and pilot you through the first fifteen miles."

"Well, I thanked him, and after supper went and lay down to rest, and at 10 o'clock he called me, and the moon was up and our horses ready, and we took to our saddles—and well it was that he went with me, for sure enough I never could have found the horrible way—deep in woods—half the time mid-leg deep in mud, amid stumps and logs, and sometimes black sloughs, and places where we had to turn off the track and make a circuit of a mile through the woods on the right, and then come back and just strike the path, and diverge off for a mile on the left. We must have made as much as eight miles additional in these crossings. At last, between 2 and 3 o'clock at night, we came out of the worst of it, on a tolerable Western road, and as there was a little village there, I thanked my guide, and told him I would not trouble him to go farther; so he stopped to lodge in the village. As for me, I felt lively and brisk, and the moon shone clear, and I thought I would just hold on the rest of the night. About day-break I got into the town of Willshire, where I slept two hours, took breakfast, and then went on. At 3 o'clock I came within eleven miles of Fort Wayne, and really, I can tell you, I did feel tired—almost worn out. I stopped an hour for dinner, and jogged on. Soon a young man overtook me, and company and talk revived me, and seemed to revive my horse too, for he pricked up, and the first I knew we came right into Fort Wayne. It was 5 o'clock, and I have traveled, as I reckon, with all the windings and turnings, about seventy-two miles since 10 o'clock the night before. I bathed all over in cold water, and then in spirits, went to bed at 9 o'clock, and slept soundly and sweetly, and rose the next morning fresh and bright, without any soreness or fatigue. Preached twice that day with great delight and freedom, visited all day Monday and a part of Tuesday, and preached Tuesday and Wednesday and Thursday, besides studying and writing."

How many ministers in the prime of life would be willing to make equal efforts, rather than encroach on the Sabbath in traveling to their place of preaching? How many young candidates at the East are willing to come West, and do Dr. B's labor, for Dr. B's salary, which is simply trusting in God?

SABBATH EVE.—The eve of the Sabbath is as a passer to the true Christian. He prepares the sacrifice of his heart which he offers up in prayer, and girds up the loins of his mind, that on the morrow he may go forth from the realms of sin and slavery, towards the heavenly Canaan; and God will be his guide by night and by day on his journey, when worldly cares and dangers and temptations pursue him.

A serious minded little boy of four was one night kneeling at his mother's side, and repeating the Lord's prayer. When he came to the petition, "Give us our daily bread," he stopped, and looking up to his mother with a countenance beaming with a sweet expression of gratitude, said, "Mother, God doesn't give us every thing all at once, does he? he gives us a little every day; isn't God good to give us a little every day?"—S. S. Visser.

Objections to Family Worship.

You say your business is such that you cannot spend time for its performance. Singular excuse! Could I have a personal conference with you, and find you willing to obey, the truth as it is in Jesus, I would ask these simple questions:—How, my friend, can you employ your time more profitably, than by spending a portion of each successive day, in praying with your family, and commending them to the all preserving care of God? What do I have the greater weight with you in determining your course of action, time, or eternity? Is it better to toil and strive to lay up for yourself and children treasures on earth, and to disobey the commands of God; or, cheerfully to obey those commands, and lay up treasures in heaven?

But I need not press my inquiries. You will, perhaps readily give the assent of your understandings. For that I do not wish.—I entreat you not only to know but to do your duty, and have your heart engaged in it. But what is your occupation?

Are you engaged in agriculture? And do you say you have no time? Are there not, within your acquaintance, some of the same occupation, who make time? And who practically and individually say, "It is good for me to draw nigh to God?" Whilst they prosper in their heavenly concerns, do they not perform as much and prosper as well as yourself in their worldly concerns? Such "seek first the kingdom of God" and are not "all other things added unto them?"

Are you a merchant? And is your business such you cannot attend to this duty?—It may be so, but it is not generally the case. If it be true, are you not too much engaged in the things of this life? Have you a partner? And does he not find time to pray with his family?

Are you a mechanic? The same questions which apply to your neighbors, the farmer and merchant apply to you: be careful how you answer them. X.

Melancholy.

The Christian Watchman of last week was led to a similar train of remark with our own regarding the state of religious feeling in Boston and vicinity. But the condition of things as disclosed in its leading editorial given us far more appalling than aught known among us.—Bap. Adv.

A single fact will indicate more respecting the present state of our churches than any general description; and humiliating as it is, we feel that we should be unfaithful to our high trust as "a Watchman to the house of Israel," did we, from fear or pride shrink from recording it. The number added by profession and baptism to our churches in Massachusetts and Rhode Island during the past year is 574 while during the same time 703 have been excluded! There is according to the Minutes of our annual Associations the churches have delivered over to Satan for various heresies and offences 129 more than they have received from the ranks of the ungodly during the same period! Was such a fact ever recorded of these churches before? Surely in view of this alone, we may adopt the words of the prophet, "blow the trumpet in Zion, sanctify a fast, call a solemn assembly; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach; wherefore should they say among the people, Where is now their God?"

Immersion not Baptism.

Some of our Presbyterian brethren are taking the new ground that Immersion is not Baptism. How then could they commune with Baptists, if they, at the same time continue to hold the doctrine that baptism is a prerequisite to communion? They must either abandon the one doctrine or the other, or else say no more about close communion.

I hope those who take this new ground are clear of all unbecoming motives. It is a fearful thing to seek by mere ingenuity to evade a truth. The man that can sincerely say he believes that immersion is not baptism, ought to be pitted for his want of intellect, or for the perversion of his mind by blinding prejudices. I should as soon believe that no light radiates from the sun, as to believe that the New Testament does not give full complete and satisfactory evidence that immersion is baptism. I can readily perceive how any one may honestly conclude that something short of immersion may be baptism; but I have not ingenuity enough to form the remotest conception how immersion faithfully administered and received is not baptism. But, to do full justice to all sides, I am willing to publish the argument for this new doctrine if any of its advocates will furnish it for this paper.—Christian Politician.

In miracles, God has controlled and overruled nature, but never changed his settled course or revealed or added to any of his establishments.

CHILDREN'S EXPOSITION OF SCRIPTURE.—A serious minded little boy of four was one night kneeling at his mother's side, and repeating the Lord's prayer. When he came to the petition, "Give us our daily bread," he stopped, and looking up to his mother with a countenance beaming with a sweet expression of gratitude, said, "Mother, God doesn't give us every thing all at once, does he? he gives us a little every day; isn't God good to give us a little every day?"—S. S. Visser.

Saturday Morning, February 8, 1845.

NOTICE.

Mr. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for Theological purposes.

WM. N. WYATT, Treasurer. January 18, 1845.

Our Third Volume.

With this number closes the second year of the Alabama Baptist. In reviewing the past, we have great reason for gratitude and thankfulness. Our paper has survived the perils of early infancy, and we now anticipate for it a steady growth into a full, and rich and vigorous maturity.

And now, as we enter on another Volume may we not earnestly solicit a continuance of the encouragement heretofore so liberally bestowed? Nay, shall we ask too much if we beg our patrons to make further efforts to sustain the Baptist and augment its influence?

The commencement of a NEW VOLUME affords a proper occasion for soliciting new subscribers. Will not our Ministering Brethren, and our active lay members, now make an effort to send us a large number of names?

We shall await the result of this appeal with deep anxiety. At the close of the year there will be many discontinuances, and we must rely on the activity of our zealous friends to keep the list full—yea, greatly to enlarge it.

LET EVERY BROTHER DO SOMETHING.

ATMOSPHERIC RAILWAY.—A proposition is before Congress to construct an atmospheric railroad in South Carolina, one mile in length, as an experiment. Several of these are in operation in Great Britain and France, with great success.

Rail-roads on which the motive power is the pressure of the atmosphere, have great advantages over those now in use. The cost of construction and the annual cost of working is reduced one half. The speed is three times as great, being from 60 to 80 miles an hour.

Doubtless an experiment will soon be tried, in South Carolina or elsewhere. It would be a strange sight, to behold a train of twenty or thirty cars shoot along a road, under the direction of an invisible agency, with the velocity of a bullet discharged from an air-gun!

THANKSGIVING IN GEORGIA.—The Governor of Georgia has appointed Thursday the 13th inst. as a day of Thanksgiving and Prayer, with a request that all religious Denominations in the State will, on that day, meet at their usual places of worship, and supplicate the Great Ruler of the Universe that his blessings may be continued, upon our beloved land.

THE REV. J. L. BACHELOR.—This pious, and truly amiable minister, now of Livingston, in this State, was led by conscientious scruples on the subject of slavery to remove to Ohio. On his arrival at Cincinnati, he emancipated two slaves, of which he came into possession by his marriage, while residing at Livingston.

TEMPERANCE AMONG LEGISLATORS.—The Temperance Society composed of Members of the Massachusetts Legislature, held its annual meeting in the Representatives Hall, on the 15th ult. His Excellency, the Governor, was in the chair, and His Honor, the Lieutenant Governor, made an able speech on the occasion.

JONES' CHURCH HISTORY.—Our readers will notice the proposal for publishing this valuable work—a work of great interest not only to Ministers, but to all Christians, and deserving a place in every family.

The communication from "A Friend to Religion," cannot be inserted, unless the writer furnishes us a responsible name.

Biblical Literature.

The object of biblical interpretation is, to ascertain the sense of the sacred text. In the interpretation of scripture, there are difficulties to be encountered of no ordinary magnitude. Of this fact, every student of the Bible should be apprised.

1. The Bible, is composed of many independent books, written by different persons unknown to each other, living at different places, and at different periods of time, and treating on the subjects of which they wrote, in a great variety of styles.

2. The authors of the inspired books lived in periods of time remote from ours, and we are also separated from them by distance of place, and are surrounded by circumstances different from theirs.

3. It is not, however, to be supposed, that it is so difficult to ascertain the teachings of scripture, that for want of profound erudition and superior skill, the mass of men must remain ignorant of the fundamental truths of revelation.

In view of the difficulties hinted at, it will be readily perceived, that there are certain qualifications requisite to the successful study of the scriptures. Of these, the MORAL qualifications of an interpreter of the Bible are of paramount importance.

The nature of the moral qualifications referred to may be understood by stating a few particulars. 1. We should cherish devout gratitude for the fact and character of revelation.

2. With this gratitude should be united a humble conviction of our inability rightly to estimate the value, or submit to the teachings, of the Word of God.

3. We should offer devout prayer to God for divine illumination, and a right understanding of scriptural truth. It is the peculiar office of the Holy Spirit to lead men into all truth.

4. The scriptures must be read with a freedom from all undue bias of sentiment, and with an upright intention of submitting to the whole will of God.

The following language of the illustrious Robert Boyle, evinces the spirit which should be cherished by all who sincerely wish to know and to do the will of God.

We often find persons, perhaps truly pious, so fondly attached to particular systems of doctrine, that they do not hesitate to bend to their own purposes, by forced explanations, any text which does not seem to favor their preconceived opinions.

Humility, contrition of spirit, steady faith, implicit confidence, a disposition to receive, in its unsophisticated meaning, all that God says, because he says it—these are the dispositions which become man when his Maker condescends to be his instructor; and it is only in the exercise of these that we can make any profitable attainments in spiritual knowledge.

Read the evidence on Miss Webster's trial, on the third page, and compare it with her letter to her pastor. It will teach abolitionists to be more sparing of their commendations hereafter.

I think on the grandeur of God, when I cast my eyes on that vast ocean, consider that immense AZIL, nothing astonishes me, nothing staggers me, nothing seems to me inadmissible, how incomprehensible soever it may be.

We must come to the study of the Bible without partiality for the systems received by one party or denomination, and without prejudice against those rejected by persons associated with us in our ecclesiastical relations.

CATALOGUE OF FRUIT TREES.—William R. Prince & Co., Flushing, L. I., have just published a new Descriptive Catalogue of Fruit and Ornamental Trees and Plants, comprising the largest assortment and the greatest collection of new and rare varieties ever offered to the American public.

The above Catalogue will be sent gratis to every applicant paying postage. Address as above.

MILLERITE PREACHERS.—Two of these deluded men have been convicted before a Court in Maine, on the charge of being "common idlers and vagabonds," and "common brawlers and railers," and have been adjudged to ten days imprisonment.

A BAPTIST COLLEGE IN THE BRITISH DOMINIONS.—From the Religious Herald we learn, that Elder I. E. Bill, the Agent for Horton College, Nova Scotia, has been soliciting funds in Richmond, and is now on his route further South.

A FORGIVING GOVERNOR.—Governor Porter of Pennsylvania has been in office six years, and during that time has pardoned 63 criminals, of whom 29 were convicted of murder, 18 of manslaughter, and 16 of burglary.

TEMPERANCE IN CINCINNATI.—John Hawkins, the celebrated Reformed Inebriate, is lecturing to crowded assemblies in the Queen City.

THE CHINESE TREATY.—It is gratifying to learn that Mr. Cushing has inserted in the Treaty a clause giving Americans the privilege of establishing Hospitals and erecting Houses of Worship, in each of the five free ports.

MISS DELIA WEBSTER.—The confinement of this lady in the Kentucky Penitentiary for stealing slaves has excited a great deal of indignant sympathy among the good people of the North.

Read the evidence on Miss Webster's trial, on the third page, and compare it with her letter to her pastor. It will teach abolitionists to be more sparing of their commendations hereafter.

until they are acquainted with the character of those for whose expressions of sympathy are published. No one has claim to the peculiar sympathy of abolitionists who is not open, candid, truthful and honest.

ETHICS OF HIGH CHURCHMEN.—Bishop Doane, "Lord Bishop of New Jersey," as the Puseyites style him, argued in the discussions at the trial of Bishop Onderdonk, that the accused could not possibly be guilty.

Husbands and wives, parents and daughters, who have the extreme felicity of belonging to that portion of true church, which is honored by the supervision of My Lord Bishop, had better look to the practice of a Spiritual Teacher who inculcates such an abominable theory.

Mr. Yancey. We cheerfully accede to the wishes of a gentleman who has brought to our notice a letter from the Hon. A. B. Meek, published in the Flag of the 31st ult. from which he requests us to take the extract below, it being "an act of sheer justice to Mr. Y."

There is something very "chivalrous," we may admit, in a man's standing up and calmly suffering another to shoot at him, whilst he does not intend to return the fire; but is such a "chivalrous" consent to be murdered, any where recognized as innocent, in the law of God?

Mr. Yancey acquitted himself in the whole transaction, with the most scrupulous propriety. He was, indeed, unwilling to shoot at Mr. Clingman, at all; but when his friends told him that he would not accompany him upon the field, if he persisted in thus exposing his life, without firing at his adversary, he consented, with the determination to shoot only at his legs.

For the Alabama Baptist. Baptist Theological Institute, COVINGTON, KY.—Continued.

At the next annual meeting of the Convention of Western Baptists from the several States of the great Valley, assembled in Cincinnati in 1834. A report was received from a committee appointed by that body, recommending the immediate formation of a "Western Baptist Education Society," which Society was immediately organized, and a constitution adopted, which provided for the appointment by the Society of a Board of Directors, consisting of two members from each of the Western States, and one from each Territory, whose duty it was made immediately after their election annually, to make choice of an Executive Committee of twelve members who should have the entire management of the pecuniary affairs of the Society, and who should judge of the qualifications of applicants for patronage; they were moreover authorized to take measures for the establishment of a Central Theological Institution, and if successful, to determine its location, character and general principles, also to appoint its first Trustees and Instructors; and to fix the tenure of their offices.

The Executive Committee appointed by the above Society after spending six months in examining various sites, at length decided upon a tract of land in the rear of the city of Covington, Ky. as the most desirable location, and in the spring of 1835, purchased on their own responsibility, three tracts of land adjoining each other and delightfully situated about three-fourths of a mile from the Ohio River, on elevated ground, and overlooking the city of Cincinnati; the whole containing 370 acres, for the sum of \$33,250, to be paid in annual instalments.

Early in 1849, the Executive Committee unanimously adopted a plan suggested by the Superintendent for the laying out the whole of the property in town lots, and reserving an oblong square of twelve acres, beautifully situated upon the highest ground in the tract, as the site for the public buildings.

Immediately after the property was thus laid out, a regular system of public improvements was commenced, by neatly enclosing and grading the public square, opening and grading two miles of the streets intersecting the property in various directions. Erecting public buildings and enclosing and laying out an extensive RURAL CEMETERY, and adorning each with ornamental trees and shrubbery, and with other improvements, evidently essential to the success of the whole enterprise.

The purchasers of lots seeing these improvements steadily progressing, were thereby encouraged to commence building and improving their property, so that within the last four years about one hundred and fifty private buildings have been erected within two squares of the public grounds. In the Autumn of 1839, the

Executive Committee in conformity with the power granted by the Constitution of the W. B. E. S. proceeded to appoint the first Trustees, and to fix the tenure of their offices; the winter following the said Trustees obtained a liberal charter from the Legislature of Kentucky, under the name of the "Western Baptist Theological Institute, of Covington Ky." Immediately afterwards, the entire property together with all its liabilities and obligations were legally conveyed and transferred to the said Trustees.

One of the main Theological Buildings is now completed, and is a substantial brick building, four stories high, exclusive of the basement, and is 120 feet long by 46 feet wide, surmounted by a balustrade. Its internal arrangements are exceedingly neat and convenient, and will accommodate 100 students. Also the pavilion or mansion house at the west end of the square, is 82 feet front, including wings, embosomed in a grove of forest trees. With a little alteration, this building will accommodate two Professors and their families.

The Trustees have realized from the sale of lots, (including the \$32,500 received for the 90 acres before mentioned,) about \$33,000 which has been appropriated partly towards the payment of the original purchase money and interest, and the remainder in paying for the public buildings and improvements above alluded to, including the gardens, lodge and a public vault in the Cemetery. The said grounds are now incorporated within the city limits. The trustees have now in their possession about 700 city lots increasing in value, upon which they rely for the payment of their debts, amounting to something over \$10,000, and the enlargement of their operations, by the erection of other buildings, &c. as they may become necessary.

Their motto has been onward. And in its rise and progress thus far, without any foreign aid, we cannot but see and acknowledge with gratitude the smiles of a kind Providence throughout the whole undertaking, and the success which has hitherto crowned our labors, in giving to our denomination (for so noble an object) an estate worth at a moderate estimate from 80 to 100 thousand dollars, and our determination is to make the most judicious use of it, and to exercise much caution and prudence in guarding specially against those failures which have attended similar enterprises. This we are aware can only be done, by establishing a permanent fund for the endowment of Professorships, the interest alone to be used for that purpose, since from the peculiar circumstances of students, no reliance can be placed upon them for future fees.

We would therefore especially appeal to our brethren, to whom the Lord has committed property, seriously and prayerfully, to consider this enterprise before they depart hence to their eternal reward, and so to dispose of what Jehovah has loaned them, that through the divine blessing it may be the means of dispensing a sweet "savor of life unto life," to descending generations. We are not without hope that some "nursing Fathers" may be raised up who will consider it a privilege to give a NAME to this Institution, or at least to one of its Professorships and thus to perpetuate the memory of their munificence; to be a standing example to future generations. The same object may be obtained by dividing the Professorships of \$15,000 into Scholarships of \$500 each, allowing to the founders of such scholarship, when secured to the Trustees, the privilege of naming the scholars, and keeping a student always at the Institute whose tuition will be reckoned as the interest of that sum.

The amount pledged by any individual, may be paid in instalments from two to four years, according to the convenience of the donor; which if secured to the Institute, and bearing interest from date, will entitle the donor to the same privileges as if already paid.

Will not our friends come up to our assistance in this glorious work which in point of importance is second to none.

SAM'L WILSON, Agent for the above Institute. Marion, January 30, 1845. [To be continued.]

For the Reader.

- Some Things Which Ought Not to Be. 1. Not to pay the postage when you write to a minister to attend to your business. 2. For a church, when they have invited a distant minister to attend a protracted meeting, to let him pay the postage on the letter, his travelling expenses, and labor for nothing! 3. To pay what you owe the pastor, the last debt you pay. 4. To visit the pastor on Saturday, unless you have a minister whom you wish to introduce to him, to preach the next day. 5. For a professor to subscribe for a religious paper, and after having read it for a long period, request the postmaster to say to the publishers, "please discontinue Mr. _____'s paper sent to this office," without paying what is due. Please remember the fable of the boys and the frogs.

THE WEeping VIRGIN.—The Rev. Mr. Sawtell, in his narrative of the state of papal Europe, last Sunday evening, gave an account of his visit to the celebrated weeping virgin in a Roman Church at Naples. He described the image as standing in a niche of the church, protected by a glass case and an iron railing. On the person of the image a profusion of ornaments were hanging—the offerings of the wealthy; and on the wall adjacent, were hung the offerings of the

poor. The image is so contrived as to weep natural tears when the virgin is supposed to be pleased with the offerings and devotions of the people and it weeps tears, colored red, and tears of grief and agony, when occasion demands. The devoted people enter the church, and gaze with intense anxiety upon the face of the virgin, and retire happy if she weeps "natural tears," but in consternation if her tears are bloody. Thus, in the hands of the unscrupulous priests, the image becomes a powerful engine of influence and oppression. It is stated that when Napoleon was in that region, the priests roused the people to resistance by the bloody tears; and Napoleon sent orders to them to change the complexion of the tears. They obeyed orders, and put the machinery in hand to change the color, necessary to produce the natural tears again.

For the Baptist.

No Re-baptism.—Acts xi 1-7.

MR. EDITOR.—In conversation the other day with a Baptist of considerable intelligence, my opinion on the passage above referred to, was requested. The brother had been a little puzzled by the views of a Pædo Baptist, on the passage and hardly knew how to answer them, and to sustain what he believed to be truth. Supposing that other Baptists may sometimes be in the same predicament, I propose to give you my views on the passage, hoping that it may help such out of difficulty, and strengthen their confidence in the right way.

The question is simply this, Were these "certain disciples" mentioned in this passage, rebaptized by St. Paul?

All acknowledge that they had been baptized by John the Baptist, for this they themselves plainly declare. All likewise, both Baptist and Pædo baptist, who have any just claims to intelligence and candor, I believe, acknowledge that John baptized by immersion, and by immersion only. Else why was he found baptizing in the river Jordan, and "in Ebon near Salem because there was MUCH water there;" and when he baptized our Saviour, why did he go down into, and come up out of the water? Baptists believe that John's baptism was christian baptism and that it was considered valid by our Saviour and his Apostles. Pædo baptists, in order to do away the necessity of immersion for baptism, so that something else may be admitted, are accustomed to deny the validity of John's baptism, and hold that it was not christian baptism. And in order to sustain their views, the passage under consideration is quoted to show that St. Paul rebaptized some who had been baptized by John, and thus to prove that he, at least, did not consider John's baptism valid. Now as this is a question of some importance, and as this is the only passage in the Bible which by any construction, right or wrong, can be brought to prove any thing that looks like re-baptism, the true meaning of this becomes a matter of some consequence. Does this passage teach that St. Paul rebaptized these disciples? In our opinion it does not teach this, but in fact, exactly the reverse. This we shall attempt to show.

1st. From a consideration of the passage itself, noticing the persons speaking, the language used, and the grammatical construction of that language; and

2nd. From the manner in which it is said they were baptized.

1st. A consideration of the passage, &c. And let it be remembered that Luke who wrote the Acts of the Apostles, is here relating circumstances which transpired in regard to other persons, and their language and doings. He is giving an historical account of those things as a third person, a looker on. Thus he begins with the circumstances. "And it came to pass that while Apollous was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples," (here commences the conversation), "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." And he, that is, Paul immediately refers to their baptism. "And he said unto them, unto what then were ye baptized?" And they said, unto John's baptism." With this reply, Paul seems to have been satisfied, and his surprise that they had been baptized, and yet had never so much as heard that there was a Holy Ghost, which prompted him to ask the last question, was removed, and he makes the following remarks, calling to mind the facts of John's baptism. "Then said Paul, John indeed baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. And," (Paul continues his remarks), "when they, that is, the people, "heard" the preaching of John, "they were baptized" not in the name of the Trinity, but "in the name of the Lord Jesus;" that is, in the name of him on whom they were required to believe. Now, that the grammatical construction requires that the word they in both instances, should refer to the same persons, or to persons of whom Paul was speaking, and not these certain disciples exclusively, no one who has any knowledge of rules of language can for a moment doubt. Indeed there is no other antecedent either expressed or understood to which they can relate.

The 5th verse then informs us that the people, when they heard the preaching of John were baptized by him, and not that those disciples when they heard Paul's remarks were baptized by him. Here then is no evidence of re-baptism.

At the close of the 5th verse the conversation between St. Paul and these disciples is dropped, and Luke proceeds to relate what Paul did, and the consequences. Paul was satisfied with their baptism by John, and after having informed them in regard to the Holy Ghost, he proceeded to perform the ceremony which was never performed before, but always after, baptism. "And when Paul had laid his hand upon them, the Holy Ghost came on them and they spake with tongues and prophesied. This coming of the Holy Ghost upon them, must be understood to be the extraordinary or miraculous descent of the Holy Ghost, as the last clause of the verse clearly shows. The common

influences of the Holy Spirit they had enjoyed in their conviction and conversion. They had performed their duty, so far as it had been made known to them, by submitting to the ordinance of baptism, and now which further taught by Paul, they submitted to the ceremony of the imposition of hands and received the extraordinary influences of the Holy Ghost.

And all the men were about twelve. Here the account ends. Now in all this, by a fair plain construction, we find not one particle of evidence that Paul rebaptized these disciples, but abundant proof that the baptism spoken of was that of John.

And we have not the least evidence that any other was ever used by the apostles, but all the evidence is in favor of this.

Now the time when Paul found those disciples at Ephesus was about 60 years after the birth of Christ and consequently nearly 30 years after this formula was given.

But we are not left to conjecture alone on this point. We have evidence in this passage, that whenever Paul and the other Apostles baptized they used the formula given by Christ, hence the surprise which the apostles manifested when they, after having been baptized, said that they had not heard whether there was any Holy Ghost.

For the Alabama Baptist. Jephthah's Vow.

Judg. 11: 30-40. Did Jephthah put his daughter to death? A very common opinion is, that he made a vow which involved such an act, and that he performed it. But a careful perusal of the passage, with a consideration of the circumstances, leads to a different conclusion.

1. Jephthah was not at liberty to make such a vow. It is right to make vows, but not right to vow to do any thing which is morally, and legally wrong. This was not only morally, but most flagrantly, and openly wrong. There are questions of moral right and wrong, which may be so obscure in their nature, and attended by such circumstances as to render it very difficult to decide the case.

2. The words of the vow do not require that the daughter of Jephthah should be slain as a sacrifice. The word rendered AND, and I will offer it up for a burnt offering, often means, OR, and should have been so translated in this place.

3. The result shows that the daughter of Jephthah was not put to death. When this conqueror returned home, his daughter met him, and when he saw her, he rent his clothes, and said, Alas! my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth to the Lord, and I cannot go back.

family of six children. Most of these became followers of Christ under sixteen years of age, and some of them were very young. Many interesting facts might be mentioned of these children, but I shall speak of two only.

4. The request of the daughter also proves the same thing. She said unto him, My father, if thou hast opened thy mouth unto the Lord, do unto me according to that which hath proceeded out of thy mouth.

5. The custom prevalent in Israel establishes our point. And it was a custom in Israel, that the daughters of Israel went yearly to lament, or as the word more properly means, to bring presents to the daughter of Jephthah the Gileadite four days in a year.

6. Considering the above arguments it appears quite reasonable to believe that the daughter of Jephthah was not sacrificed, as a burnt offering to the Lord, but was devoted to perpetual virginity, and that she enjoyed the society of her fellows four days yearly, who went to take to her, and carry her presents; and that in this manner she spent her life, in quiet resignation to the will of God.

1. Not to make a rash vow. The vow of Jephthah was made without due consideration. This inconsiderateness brought much trouble to him.

2. Vows when made should be carefully observed. The command of the Saviour is, "Thou shalt perform unto the Lord all thine oaths."

3. The government of God. Jephthah seemed to leave it to the Lord to decide what the thing should be which should meet him.

4. It may be interesting to some of the readers of the Baptist, to know that the correspondent "H" is one of that number, and that he recollects the instruction and example of that mother with tender interest.

CASE OF MISS WEBSTER

As Miss Delia A. Webster, convicted of Slave stealing, and sent to the Kentucky penitentiary, is much commented on by the papers of the non-slaveholding States, and as the evidence upon which she was convicted, has been called for by some of the Eastern editors, we have thought proper to publish the following report of the case which we have just received from a gentleman at Lexington.

Special term of the Fayette Circuit Court. Hon. Richard A. Buckner, Jr., presiding Tuesday, December 17, 1844. Commonwealth, vs. Delia A. Webster, indicted for stealing negro boy Louis, the property of Tho's & Calvin Fairbanks, was Grant & Co.

When about sixteen years of age, God visited the town where they resided, by the renewing influences of the Holy Spirit, and many were inquiring the way to heaven, or rejoicing that they had found it.

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It was then proven that in a conversation held subsequently to her arrest, Miss Webster declared that she had gone with Fairbanks to assist a runaway couple to get married; that afterwards she said that Fairbanks, who pretends to be a preacher, had persuaded her to go to Millersburg with him as he had some ministerial duties there to attend to.

For the defence—Messrs. M. C. Johnson, Combs, and Shy. After some difficulty, a jury having been empanelled, the Commonwealth commenced the examination of its witnesses, whose evidence was as follows: Miss Webster, for some months previous to her arrest, taught school in Lexington, and boarded with a Mrs. Glass.

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THE undersigned proposes, so soon as he may be able, to publish an edition of Jones' Church History. It will contain 607 pages in octavo form, on fine paper, new clear type, calligraphic binding, and be sold at \$2 75 per copy; 2 50 each per dozen, and 2 37 each for 50 or more copies.

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Receipts for the Alabama Baptist. Vol. 2. Cyrus Allen to No. 17, " 2. Farmer Adair " 2. H. M. Andrews " 2. Reuben Anderson " 2. James Brazier to no. 34, " 2. E. Borum " 3. Joseph Chipman to no. 34, " 3. H. M. Duke " 3. John C. Foster to no. 41, " 3. Mrs. H. Fuman " 3. John Hardy to no. 30, " 3. Rev. Wm. B. Jones " 2. A. W. Jones " 2. Wm. M. Sney " 3. A. B. McWhorter " 3. Wm. H. McElroy " 2. Wm. Adams " 2. R. W. Morris " 2. W. F. McLean 27 nos. " 2. Wm. M. McCullough to no. 39, " 2. Noah Outlaw 22 nos. " 2. Rev. H. G. Owen " 2. Cyrus Phillips " 3. James P. Parker " 2. Mrs. A. T. Prince " 3. Josiah Rogers no. 26, " 3. B. W. Sloan to no. 4, " 4. T. S. Stark to no. 26, " 3. George Snowden to no. 18, " 3. A. S. Stoval to no. 4, " 3. Jesse Shivers vof's 2 & 3. Rev. J. M. Scott no. 26, Vol. 3. Madison Spaulding no. 14, " 4. David Suddeth " 2. John G. Williams " 2. J. H. DEVONIE, Treasurer.

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TO PURCHASERS OF PIANOS.—The Subscriber will furnish to purchasers the ZOLLAN PIANO in beautiful Mahogany or Rosewood finish, from the celebrated manufactory of T. Gilbert & Co. Boston, for four hundred dollars each, delivered in Mobile.

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Concert of Music. ON Friday, 7 o'clock, P. M. on the 1st day of February, the young ladies of the Judson Female Institute will give a Public CONCERT of Vocal and Instrumental Music, at the Baptist Church.

JUDSON FEMALE INSTITUTE. MARION, PERRY COUNTY, ALABAMA. Number of Pupils present one hundred & fifty-six. BOARD OF INSTRUCTORS. Professor MILO P. JEWETT, Principal, and Instructor in Ancient Languages and in Moral and Mental Science.

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THE Institution is now going forward in its Seventh year under the same PRINCIPAL, PROF. M. P. JEWETT. It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE, including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

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 MAN NERS, personal and social HABITS, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated.

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

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There is but one vacation in the year, embracing the months of August and September, but for convenience, the year is divided into two terms of five months each. The last five months of the present year, will commence on MONDAY, THE THIRD OF MARCH NEXT. This will be a convenient time for the admission of new pupils, though scholars are received at any time.

BOARD OF TRUSTEES. E. D. KING, President. J. LOCKHART, W. HORNBUCKLE, Sec. L. T. TARRANT, L. GORRE, Treasurer. Wm. N. WYATT, J. L. GORRE, Feb. 8, 1845.

List of Letters REMAINING in the Post office at Perry Court House, Ala. quarter ending 31st December, 1844. Ayres, Samuel Moore, Dr G C. Aycock, Seaborn Massa, Antonio Adair, Leroy J. Miss Emily Booth, Wm N McCullough, Wm Bryant, J. L. McDaniel, Arch'd Browder, Dr. J. D. McKee, Daniel Buckhouse, G H A Martin, Shadruck Brake, J. D. Massey, Jas Brown, Robt Middleton, Messrs J & H Bradford, John J. Macon, Thos W Bagnburg, Chas J. Orin, N L Burt, Wm H Palmer, Joe Burk, Miss M Pugh, Mrs Mary Cunningham, Col. Jno Pitts, E D Cox, Mrs Jane E Primm, R A Carlisle, E. E. Pann, Mrs Jane Coleman, Miss Martha Pool, Jas L Collins, Thomas Phillips, Rev Collins, Jesse A Powders, Reuben Downey, Wm Parry, Shelby Day, Plasterer Pannell, David Duke, Wm Potter, Jackson Dorrough, John Roberts, Willis Douglass, Thos Royster, H T Glenn's Blud, Walter R Russell, W J (s. r.) Russell, S B Rutledge, J R Evans, Joseph Sackelord, J F Evans, Miss Susan S. Jomson, Mrs A Edwards, N W Esq Slaters, A Fellows, Thos E Sprague, E Filbert, H Fikes, M Smith, D H Ford, Wm Saunders, Wm A Ford, Wm Svrunk, Alex Foyd, Wm Scott, Jas C Green, Wm Saunders Wm Dr Gayle, Miles Grieson, George W Scott, John Harris, David Hargrove, Jas E Holman, J H Holman, Wm Hopkins, Miss E Howard, Claiborne Hill, Jas Henson, Aen Hopkins, Jos Hubert, Jos Jones, David Jackson, John T Johnson, Mrs E Jones, T J Kent, Mrs Eliza Kennedy, W G Kennedy, Wm R Kimball, Robt R Lee, R J Lee, Richard Latinore, M

Refer to Messrs. Huntington & Son Feb. 1st 1844. BAKERY. G. F. MERKLE, would inform the citizens of Marion and vicinity, that he has opened a BAKERY in the house lately occupied by Mr. A. Y. Yarrington. Having been regularly trained to the business, he will furnish all articles in his line, and hopes to give entire satisfaction. Refer to Professor Hartwell. Marion, Jan. 10, 1845. H. F. GODDEN, P. M.

