

TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an imperial sheet, with fair new type, and furnished to subscribers on the following terms:

Three Dollars, if paid within six months from the time of subscribing;

Four Dollars, if payment be deferred until after that period.

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

All Baptist Ministers are requested to act as Agents, and to send in the Names and Post Office of subscribers at an early day.

A person sending \$15 in advance, shall be entitled to six copies of the "Baptist" for one year.

Remittances for the "Baptist" may always be made by Postmasters, at the risk of the Publishers. Remittance Postmasters are authorized to forward names and money for papers.

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.

To Our Subscribers.

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

J. H. De VOTIE, Treasurer.

For the Alabama Baptist.

Revivals.

PERY COUNTY, Dec. 12, 1844.

Dear Brethren:—Since I last addressed you on the subject of Zion's prosperity amongst us, we have been permitted to witness yet more of her interesting progress in drawing under her holy influence many more of our dear fellow-citizens to eternity.

On last Sabbath evening we closed a very interesting meeting, which was held with the Concord Church. During its continuance, which was nine days, twenty-four were baptized. Some of that number were rather interesting cases.—Five of them were governors of families, and three of their governesses with them into the emblematic Jordan: consequently we may truly say, that some households have lately been dedicated to the service of the true and living God.

I must say to the praise of this Church, that their servants have been daily in attendance at the house of God. This looks like making an acceptable offering. I would that their example be imitated in this respect by all the Churches. It really seems to me that when a Church calls in the aid of ministers, and devotes eight or ten days to the service of God with their white families, while they leave their servants in the fields to sing the song "Gee-haw," the offering is very defective.

Their devoted and efficient pastor, (Rev. J. S. Ford) has had formidable opposition to contend against in this community: but by the grace of God I believe he has gained as great a triumph as the Ark of God did over Dagon, when he was found prostrate before it.

Brethren Everett and George, labored at this meeting with their usual zeal and ability.

At Mount Eden Church—or, better known as Pery Ridge—a meeting was conducted by Br'n. Everett, George, and the scribbler, during the first week in November, which lasted six days. This proved quite a refreshing to the little church. Thirteen interesting converts were added to their number by baptism.

This church was constituted during the last fall, in their new and comfortable frame building which the neighborhood erected for that purpose: and it appears that the Lord has truly taken up his dwelling with them.

If the Churches generally would take more pains in fitting up their places of worship and in keeping them comfortable, might they not expect more frequent refreshings from the presence of the Lord? When I survey in meditation the general condition of the Christian world, and witness and learn from authentic sources that in every instance be that watereth is watered again, my heart is made to swell with anxiety that Christians would lay down their dissensions, and come up as a mighty host to the help of the Lord against the mighty. I feel a confident assurance, if this was the case, that Satan's kingdom would soon be demolished, and the white flag of peace would float full to the breeze over this little planet on which we dwell.

Yours in Gospel bonds,
A. G. McCRAW.

From the Christian Advocate and Journal.

Come-Outers.

The age of wonders has come. Within a very few years old and long tried religious creeds have been pronounced defective, and ancient and venerable Churches awfully corrupt, while new fangled forms and ceremonies have been proposed, new standards erected, and a swarm of visionary theorists has come up on the fair fields of Zion, threatening destruction to every green thing. Hardly a neighborhood in the nation has escaped the contagion of new dogmas. This heterogeneous mass of novel innovators, and the pretended reformers may be ranked as follows: Campbellites, Mormonics, Scitites, Millerites, Puseyites, Fourierites, Unionists, Perfectionists, and Transcendentalists.

In forming a new sect the method is stereotyped. First, the chief starts the theory, no matter how inconsistent—it would seem that the more so the better. Then get up a periodical to advocate the doctrine; then start as an agent for the paper a lecturer. This agency is frequently supplied by men of doubtful character, where they are known; perhaps a second rate minister seeking for a call, and having nothing to lose; or a "Diotrephes, who loveth to have the pre-eminence," and is a disaffected member of some Church, responsible nowhere. They make their way to the unsuspecting and influential Christian family, and then to the House of God. Professing great charity for the religious views of the people, they congratulate them on the similarity of their opinions, and proceed by degrees, cautiously to advance their new system, being careful to arrogate to themselves the right to dictate to all churches and ministers what is right in religion and morals. Should the people object to these novelties, they make a great bluster about persecution, seeking light and truth, &c. If a Campbellite, he speaks highly in favor of the Bible, even lauds it to the skies; but in relation to experimental religion he is at first non-committal. The Scitite mentions the sufferings of the poor slave, and their claims on christian benevolence, and the Millerite notices the joy with which faithful Christians could meet their coming Lord. These in themselves are all plausible, and are readily received, and being settled they proceed to show the apathy with which the churches contemplate these momentous truths, professing great concern for them, and regretting their indifference. Now, in order to present success, they must pretend that the Churches are all corrupt; and then display the contrast between truth and error, corruption and purity, they prove or profess to prove, by multitudinous reasons, that the churches and ministers are all wrong, and all guilty, and arraying the character and conduct of useful ministers, and deploring the universal corruption of all the churches; they hold up their names and deeds to public obloquy, they then raise their banners for a new organization, and cry, "Come out of her, my people," all the world is wrong but ourselves, let us raise a terrible bluster! Engage in the glorious work of secession! now for a general rust! split the churches, scatter them to the winds; havoc and onward to battle. The Millerite, at the forum, cries, "come out of Babylon!" the Scitite, "leave a slavery-defending, dram-drinking gang of man-stealers," and come to the only true anti-slavery church." The Puseyite says, "leave all sects and heresies, and come to our church;" while the Campbellite exclaims, "leave all the heterodox mass of misguided zealots, and come to the true Baptist!" when up starts the Mormon and shouts, "leave all those antiquated forms, and come to the "Light of the Latter Days." I shall not stop here to controvert their dogmas; but let each prime leader of novel theology proceed with his own exclusiveness, and disorganize and scatter for himself. But let us just see their opinions of each other. Joe Smith wonders that such a delusion as that of Miller should gain credence, and make proselytes; and the Scitites condemn the Campbellites, Puseyites, and Mormonics, while they in return severally proclaim themselves the only true church. Each modern innovator being just right in his own eyes, all the rest are just wrong, of course. Leaving them to settle their own jars, and bolster up their own discordant novelties to their liking, I proceed to state the specially objectionable feature in all their systems, viz, their exclusiveness, and the consequent come-outism.

When the disciples saw one casting out devils and forbade him, because he followed not with them, Jesus said, "Forbid him not: for he that is not against us, is for us." Like the come-outers of modern times, they assumed that there was no true Christians who did not go with them, that all their own peculiarities were vital to salvation, and that they were the only true church; but Christ rebuked them. Some in all these organizations are doubtless good, very good people; the purity and innocence of their lives is beyond suspicion; and we are not opposed to them, far from it; but when their prime leaders come up, and assert their exclusiveness, and disorganize, and scatter christians, for the sake of building on the ruins, they follow in the train of those hypocrites of antiquity, who compassed sea and land, to make one proselyte. What confidence can the Christian public have in the leaders of these new factions, and what prospect of permanency do their organizations present—rotten already, and tottering to their downfall! Innovations are not necessarily reformations, and when needless they are destructive, producing contentions and divisions; and as there are Churches and controversies enough already, this swarm of new-fangled theorists is uncalled for, and gratuitous. In their onward course they diverge farther and farther from the line of truth and propriety, and the time has fully come when Christians should speak out, for they have endured schismatics and public agitators in silence, till it ceases to be a virtue. The lovers of good order should regard all come-outers with suspicion. I am opposed to the whole tribe of them from first to last, and feel assured that when they divide and break up Churches which were reared with so much care, and have stood so firmly for God and his cause, against infidelity and irreligion, and received so many tokens of divine approval; and when they denounce ministers better than themselves—alienate family connections, and spread ruin and devastation around them—they are doing the devil's work, and ruining the souls of men. God calls upon us loudly to beware of them: Rom. xvi,

17, "Mark them which cause divisions, and avoid them," and the reason is given 1 Cor. xiv, 23, "For God is not the author of confusion, but of peace."

Why do we hear little or nothing from them about the conversion of sinners? why so little effort to save souls, and so much to proselyte them, and seduce them to leave regular churches, to follow their novel experiments; while the dark cloud of Popery and infidelity are fearfully rising, and already hang around like blackened night clouds, portending hurricane, and storm, and fury; and while sinners by thousands and millions, are hurrying unsaved to the grave, and dying, and dropping into hell? There is enough for all to do, to wake up and save a slumbering world, without contending about nonessentials.

They ask us to put our everlasting all on board and launch out at their risk, upon the stormy ocean of doubtful and visionary experiment. But beware, fellow Christians, beware of being seduced by agitators, and innovators, from the well tried Churches and ministers of your youthful choice. Behold the members deluded away from regular Churches by schismatics, and thrown upon the resources of irresponsible traveling lecturers, divided among themselves into contending factions; and see Churches scattered to the winds of heaven, and the wrecks of Christians lying in scattered ruins, with member arrayed against member, neighbor against neighbor, and man against man, while angels weep, and Zion bleeds at a thousand pores. See the sheep scattered upon the mountains, and the unsuspecting lambs unfed, and see the disorganizing "lo here! and lo there," still clamoring for fresh victims?

But let us pause and reflect: God is displeased with their reckless proceedings. They will cause trembling and terror in a dying hour. Their violence has cost many the loss of their religion, and perhaps their souls; but the day is coming when God will sift them as wheat, and in the separation he will leave no chaff among the wheat, nor wheat among the chaff. When the Judge of all the earth shall come, who loves his Church which he purchased with his own precious blood, and is jealous of its peace and prosperity, and has given constant evidence of his fidelity, and love to its members; when he sees its desolations by those who "cause divisions," the unsuspecting may plead ignorance, the drunkard his appetite, and the murderer his angry passions, but what will they plead? They knew better! What will they plead in that dreadful day, when the blood of ruined souls cries for vengeance? Agitation will not then cover their sins. These ruined ones were once in the Church of Christ; went with delight to the house of God; were comforted, strengthened, but the schismatic came, alienated their affections, deceived them and led them away to ruin; their religion was lost, their souls are damned, and their blood is required at their destroyer's hands.

A. N. FILLMORE.

Victor N. Y. Nov. 18, 1844.

For Children.

"DID NOT HIS HAND DRY UP?"

One day, while that good missionary, Henry Martin, was teaching some Persian children, one of the little boys read in the New Testament, how one of the servants of the High Priest struck the Lord Jesus Christ on the face. The poor heathen boy stopped, and said to the missionary, "Sir, did not his hand dry up?"

We see that the boy was shocked at the thought, that any one could thus abuse such a being as Jesus Christ, and he wondered that he was not instantly punished for his dreadful sin.

And so all little children feel, who have heard how holy and how kind Jesus Christ was, and they think, if he was now on earth, they would never hurt his feelings, certainly they would never strike him! That seems a sin of which they never could be guilty. But, let us see if there are not some children quite as wicked as that.

The Saviour of sinners, Jesus Christ, is present where you are now! He sees you—he hears you—he knows how you feel, and what you are thinking of; and he feels as much injured now, when you sin, as he did when the servant struck him in the face. Now, you never struck your father or your mother, I suppose, but you have hurt their feelings, many and many a time. So, you have never, like the wicked servant, struck the Saviour; but you have wounded him, by your disobedience and other sins, a thousand times, and you ought to feel sorry for it.—Every time you neglect to pray, at night or in the morning, you slight and grieve the Saviour.

Every time you break the Sabbath, you offend the Saviour. He sees you, and is sorry that you are so wicked, though you think nothing of it.

Every time you go to Sunday School without knowing your lesson, or trifle in the school, or refuse to attend to what is said to you—every time you stay away from Sunday School without a good excuse, you grieve the Saviour.

Every time you use a wicked word, or a vulgar or profane word, you wrong the Saviour.

Every time you tell a lie, or try to deceive in any way, you offend the Lord Jesus Christ.

Every day you live without repenting of all your sins, and asking Christ to forgive you, and make you holy and fit for heaven, you grieve him who died for you on the cross.

Now, we see that children may abuse the Saviour, and as they know more about him than Malchus did, they are more wicked than he.—How often have you thus grieved the Lord Jesus? Never, never grieve him thus again.—Youth's Penny Magazine.

Something Gratifying.—We made the remark (says the Philadelphia Temperance Standard) that Gen. Markle was a genuine teetotaler, and that the governor elect ought to be. We have since read a letter from a friend in Chester county, who was present at a supper given to the Governor elect, which contains the following gratifying piece of intelligence: "After supper, the cloth being removed, Mr. I. formerly sheriff of this county, called for a bottle of wine, and toasted the Governor who sat next to Judge Bell; but Judge Bell and the Governor, instead of filling their glasses with wine, filled them with water, and there was but one small glass of wine drunk, and that was by Mr. I., who is a sober man. And yet there were 100 men present, in a rum-selling tavern."

From the N. H. Gazette.

What is essential to the Temporal Prosperity of an Ecclesiastical Society.

1. A neat and commodious house of worship. This is indispensable. It is not sufficient that there should be a house with four walls and a roof, but it should be neat and commodious. Its appearance should be attractive, and its architecture should be in accordance with the best models, and the principles of correct taste. Situations, removing their residence from one town to another, are often influenced in determining their ecclesiastical relations much more by externals than many imagine. Other things being equal, they will prefer to worship in a house where comfort and taste are consulted, rather than in one where no provision is made for comfort, and good taste is shockingly violated. External beauty should be regarded, as well as internal convenience—and every society, if they would prosper, should aim to make their house of worship an ornament to their town, and a monument of their liberality and taste: for its appearance, in the eyes of a stranger, is often his index to the character of its proprietors. Every thing connected with it should be of the best kind; it should never be suffered to stand in need of repairs, but should always present the most attractive appearance. A convenient lecture-room, or vestry, is also indispensable.

2. A Parsonage. This is a matter of which societies are apt to be forgetful. If there is a man in the community who should have a fixed and certain habitation, it is the minister. It is not his business to provide a dwelling for his family, any more than the pulpit from which he is to preach to his people. It is the business of the society who call him to be their minister. A commodious dwelling should be owned by them, and rented to the minister at a reasonable rate, or considered as a part of his salary. Every minister, when called to take the oversight of a society, should find all necessary provision made for the comfort of his family, and his permanence among his people. The frequent changes in ministerial connections are owing as much to the want of such provision as to any other cause.—The minister should know where he is to live, and be sure of a fixed home. Unless there is a parsonage, this cannot be the case—and this should be a serious objection on the part of ministers, against settling with a people, or considering themselves as located permanently among them. And when any cause produces this feeling, it becomes inimical to the growth and prosperity of an ecclesiastical society.

3. A ministerial library. The importance of this intellectual provision for the minister, is very generally overlooked. Books are his weapons, and his armory should be well supplied. But they are expensive—especially the standard theological works. Every society should own a good library for the use of the minister, and an appropriation should be annually made for the addition of new publications. There is hardly a minister in the land who does not groan in secret over his want of necessary books, and feel cramped and starved intellectually under the privation. While it is impossible for him to provide for himself a suitable library out of his scanty means, his society might do it with ease—and after a good foundation is laid, a small sum appropriated annually, would be sufficient to keep it supplied with the valuable publications of each year. Every facility which is thus afforded for the better prosecution of the work of the ministry, conduces to the temporal as well as the spiritual prosperity of a society.

4. A liberal salary, promptly paid. We are almost tempted to despair of ever seeing the day when the ministers of the gospel shall be treated with common justice, in respect to their support. The average salary of the clergy of New England, where they are better paid than in any other part of our land, is about equal to that of a third rate clerk in a counting room, and below that of a bar-keeper of a fashionable hotel. Upon this they are to feed, clothe and educate their families, contribute liberally to the benevolent operations of the day, keep a bishop's table and open house for every wayfarer who may choose to call and tarry. They labor under peculiar disadvantages, too, in providing for their family wants.—They must buy every thing, and buy it at the highest prices, and pay for credit too; and they are debarred from any collateral means of support of a secular character. In addition to all this, not one minister in fifty can count upon receiving his salary, scanty as it is, when justly due—and if he makes engagements, depending upon the honesty and promptness of his people, he leans upon a broken reed, and his engagements must be dishonored. There is no worse policy than this for any society. The minister gives them that for which no money can be an equivalent, and he should at least expect his just dues to be promptly paid. For some excellent remarks on this subject, I refer my readers to an article from the New England Puritan, which appeared in the Gazette of last week—and close with the hope that the few hints I have here shown out may not be out of place, and may lead to serious consideration and to reform among our ecclesiastical societies. CLERICUS.

Wolves in Sheep's Clothing.—A correspondent of the Commercial, says that three gentlemen attending the Sabbath Convention at Baltimore, were robbed. A Stansbury, the official reporter of the convention, had all his money cut out of his pocket, and as soon as the convention adjourned the Rev. J. A. Collins of Baltimore stepped on the platform and announced that his cloak had been stolen since he came in. Another gentleman (I think Rev. Mr. Powell) said that his cloak also had been stolen. Mr. Collins expressed a hope that every gentleman would keep his coat on his back.

The credulity of unbelief is the most extraordinary of all phenomena in the moral world. It can repose on mere speculative objections, in the teeth of history and experience—and yet it can believe all the absurdities and impossibilities which the consequences of rejecting Revelation bring with them? It can reject all the mighty credentials of Revelation, on the footing of imaginary difficulties—and yet it can believe that Christianity had no founder, no origin, no cause, no author, but was the product of chance and accident!—Bishop Watson.

Brief Sketch of the Afghan War.

Having been much interested in the complete accounts, which have only lately been published, of the British operations in Afghanistan, and believing, as we do, that the country is destined at no distant day to be the scene of important events, lying, as it does, between the limits of Russian and of British influence, we presume that a brief sketch of the late war will not be unacceptable to the readers of the Advocate.

The Whig administration in Great Britain was always regarded as hostile to Russian interests, while the Tory party, when in office, usually cultivated a close alliance with the great Northern power. In revenge for what British gold and intrigue were known to be effecting in Circassia, Russia was supposed to be extending her influence, through Persia, into Afghanistan. By this means she seemed to be preparing the way for the overthrow of British power in Asia, if ever the two nations should come into hostile collision. Afghanistan is an extensive country, bordering on the North West of the British possessions, and has been, perhaps erroneously, regarded as capable of furnishing the greatest facilities for the passage of a friendly army designing a hostile invasion of India. Lord Auckland, the Governor General of India, under the Whig administration, dreading the growing ascendancy of Russian influence in Central Asia, finding the Afghan people, then governed by the usurper Dost Mohamed Khan, treacherous and hostile, determined to send an army into that country to dethrone him, and establish the rightful owner, the Shah Shoojah, in his place. The command of this army was entrusted to Sir John Keane, afterwards Lord Keane, and now recently deceased, who marched from Kurpaul, in 1839, for Cabul, the capital of the country about to be invaded. Two routes presented themselves,—the southern, which leads through the celebrated and difficult Bolan Pass, and the northern, which traverses the equally difficult defile, the Khyber Pass.

The British General preferred the southern route, and after great hardships, losses and privations, threaded the Bolan Pass, and entered the heart of the Afghan territory. An uninterrupted series of successful military events crowned his efforts; Kandahar, Ghuznee, and Cabul were in succession captured, and the enemy in the field was constantly defeated. Dost Mohamed himself was ultimately taken, and sent a prisoner to India, and the Shah Shoojah who followed the British army, was placed on the throne.

Having vanquished all opposition, Sir John Keane returned to India, leaving General Elphinstone in command at Cabul. It was not long however, before symptoms of discontent manifested themselves on the part of the Afghans, discontent soon ripened into a formidable insurrection.—Sir William McNaughton, and others were treacherously massacred, and the whole British force at Cabul, compelled to evacuate the country. On the march the army was fallen upon and cruelly butchered in the Khurd Cabul Pass by the natives under Akbar Khan, who had promised it protection.

The destruction of this army left the force under General Nott hemmed in at Kandahar, and Sir Robert Sale shut up at Jellalabad; neither was able to retreat with safety. It therefore became necessary to rescue them by sending another army which was placed under the command of General Pollock.

The General commenced and prosecuted the expedition with consummate skill and prudence. After sustaining some unavoidable difficulties, and being subjected to considerable delays, he effected the conquest and passage of the great Khyber Pass; relieved the encompassed generals, vanquished Akbar Khan, and placed the British colors on the strongest holds of the country. But the Tory administration which now managed British Indian affairs, designed to pursue a different policy from that of their predecessors. Having effected an amicable adjustment with Russia, and placed matters on a suitable footing in Persia; at the same time regarding it as impracticable to hold Afghanistan without a very large force constantly in that country, nor to maintain such force without a ruinous expenditure; after a series of brilliant achievements, and the perpetration of some dishonorable outrages by way of vengeance, they suddenly abandoned the country, set at liberty Dost Mohamed, made a magnificent military demonstration before him, to convince him of their power, and dismissed him to resume the government of Afghanistan as their sworn friend and ally.—[Bap. Advocate.

Chance and Change.—The following incident, says the Evening Mirror, was told us in our younger days. Possibly it has been in print, but the newspapers are so full now of Louis Philip's grand visit to the Queen, that this glance at one of his adventures while an exile among us, may be, at any rate, worth recalling.

The present King of France, one very cold evening, was riding from Boston to Salem on the outside of the stage. He was entirely without money to pay for a lodging that night, and he began to make friends with the driver to get part of his bed. After awhile the driver's compassion was aroused. You are not a very clean looking chap, said he to the poor Frenchman, but my bed is in the harness-room where is a stove, and if you'll keep your trousers on and sleep outside, I don't mind!

Union Theological Seminary, N. Y.—This seminary has opened this autumn under more favorable auspices than ever, and we are happy to perceive that the confidence of the churches in respect to it is still on the increase. The new junior class numbers 46 up to the present time, with the prospect of more. The whole number of students is considerably over 100.

We are gratified to learn that Mr. W. W. Turner has again entered upon his duties in the seminary, as instructor in the elements of Hebrew, with his characteristic order and success. The financial condition of the Seminary is said to be gradually improving, but it greatly needs a little present help. This, we trust, for the honor of New York will not be withheld.

When you see a person continually barking at and abusing those possessed of influence, you may know that, like a dog at the foot of a tree, he barks because he can't climb.

That same YAT TURKEY reached us on Christmas eve, in splendid order, thanks to the considerate politeness of our townsman, brother P*****. It proved to be a joke very much to our taste.

“Live and let Live.”

Our correspondent “Z.” has saved us the trouble of noticing the ungenerous, unjust, and uncalled-for attack of the Index upon the Theological Department of the Howard College. We have frequently spoken in terms of high commendation of Mercer University—commendations which we supposed to be merited. But when it lays aside the modesty of real worth, and puts forth such arrogant and exclusive pretensions, we begin to suspect the solidity of its claims to unqualified eulogy. We would not, however, visit the indiscretion of its friends upon the Institution itself. We sincerely wish it prosperity. But we must reuke the spirit that seeks to elevate that Seminary at the expense of sister institutions.

The Index is mistaken in attributing to the Editor of the Alabama Baptist, the “Suggestions” contained in the Resolutions passed by the Convention relating to the Religious Instruction of Slaves. The Suggestions proceeded from the Committee, and are part and parcel of the Report adopted by the Convention.

Examination.

The semi-annual Examination of the Howard College occurred on Thursday and Friday of last week.

We are informed the various Departments evinced gratifying proof of the ability of the Instructors, and of the talents and diligence of the students. We had the pleasure of hearing classes in Horace, Rhetoric, and Legendre’s Geometry. In all these, the examination was highly satisfactory. With one or two exceptions, all the members of the large class in Geometry “did up their work” in the most handsome manner, drawing the diagram as soon as the book and number were named, and going through the demonstrations in a style seldom surpassed in our oldest institutions. The class in Newman’s Rhetoric recited page after page of examples and illustrations, from the best prose and poetical English authors. Nor did the students manifest extraordinary powers of memory alone: they evidently understood their text-book.

From personal observation, as well as from the testimony of intelligent observers, we are satisfied that the course of instruction in this Institution is as thorough as in any of our Colleges.

The young men connected with the Howard, as a body, deserve especial mention for their gentlemanly deportment, the purity of their morals, and their honorable bearing.

We must not omit to notice the Original Declamations which were pronounced on Friday night, accompanied by the strains of the Marion Brass Band. Other engagements permitted us to hear but three or four of the speakers. These acquitted themselves very respectably. One essay, on “Human Life,” contained certain passages which were quite offensive to the ladies, and which, in our judgment, were in exceedingly bad taste, considering the source whence they emanated. The sentiments alluded to would have been less objectionable had they proceeded from one of the many young bachelors, who would gladly have interested the smiling fair who graced the occasion.

After the declamations, the Rev. O. ROCKWELL, one of the Instructors, delivered a brief, but appropriate, chaste, and beautifully written Address. It must have been eloquent, for it silenced the tongues of a number of useful auditors (?) who had talked and laughed, to the torture of all around them, for the whole evening. It is gratifying to know they appreciated the Professor, if they did show contempt for the students!

“An Everlasting Candidate.”

Such is the phrase applied at our Theological Seminaries to Resident Graduates and others, licensed ministers, who offer themselves for years for settlement, but are never invited to the pastoral care of a church. It is not however, in this non-complimentary sense that the words should be employed in relation to the worthy D. D., named below.

On the 20th November, was held the centennial celebration of the Congregational Church in Salisbury, Connecticut, it having been just one hundred years, that day, since the church was formed. The sermon on the occasion was preached by the Rev. Timothy M. Cooley, D. D. who had preached as a candidate in this town forty-nine years and then received a call, but declined to accept!

We beg pardon of our readers, but candor compels us to state that a second reading of the article from which we derived the above, spoils all the poetry of the thing. In our glance at it, we overlooked the word “before.” The original is as follows:

“It had also waked up many a sacred thought of childhood and youth, to hear again the silver tones of the voice of the Rev. Timothy M. Cooley, D. D., of Granville, Massachusetts, who had preached as a candidate for the ministry in this town forty-nine years before, and had then been invited to become pastor of the church, but had declined the call.”

Alabama Bible Society.

On Sabbath evening the 23d inst. a State Bible Society was formed at Tuscaloosa, auxiliary to the American Bible Society, Dr. Kane, Agent of the parent Society was present. The large audience assembled on the occasion was eloquently addressed by Messrs. Oliver, Croon and Chandler, members of the Legislature.

In the course of his remarks, Dr. Oliver introduced the following anecdote, as reported in the Monitor.

“Of the danger of disbelief in the Bible, he mentioned, with fine effect, the doctrine that prevailed in France which led to the bloody Revolution fifty years ago, and to the most diabolical consequences. As an example, he related the case of an old Frenchman who had adopted a young man upon whom he lavished fortune, and instilled into his mind the philosophy of the French school, that there was no God. It happened that the old man was sick, and his protegee, to shorten the days of his benefactor that he might inherit his wealth, mixed poison in his drink, which was discovered by a by-stander in time to prevent its use. When the old man was told of it, he upbraided the youth with his ingratitude, and asked him how, with such guilt on his conscience, he could meet his God? The protegee replied—“what God? I fear God? Have you not told me there was no God? What have I to dread after death? You taught me that there was no future existence and no God, and if I destroy your life, there can be no consequences beyond this world.”

The convicted atheist, being caught in his own snare, promised forgiveness, and swore by “the living God” that he would say nothing about the deed, if the young man would behave well in future. The latter replied, “you swear by that which has no existence, and I cannot believe you. Have you not always impressed upon me the idea that there was no God, and therefore I have no future responsibility.” A more forcible proof of the danger, even in this life, of such absurd and blasphemous sentiments, could not have been given, and its moral was very beneficial.”

Racing.

This is the season for indulging in the semi-barbarous and demoralizing practice of horseracing. As friends of humanity and guardians of the public morals, we feel bound to enter our solemn protest against the cruel, immodest, corrupting sports of the race-course. We characterize them as cruel, because, first, there is, in many instances, a wanton exposure of human life attending them: and, secondly, because they are always attended with the pain and torture of the noble animal which is brought forward to minister to the pleasure of his inconsiderate, if not irrational master. Every year, several riders are wounded and mangled, or killed outright, on the field. And multitudes of horses are either killed or seriously and permanently injured by their merciless owners who press them to death, in their efforts to win the prize. Racing is an amusement at which female modesty must often be painfully offended. It is no answer to this charge, to assert that numbers of the loveliest of their sex, the high-born and the beautiful, the delicate and retiring, are found irradiating the race-ground with beauty and fashion. It is only by a sad perversion of taste, or a melancholy violence done to their feminine sensibilities, that ladies of genuine modesty can be persuaded to exhibit themselves amid scenes so revolting to that delicacy which is woman’s greatest charm. But horse-racing tends strongly to corrupt private and public morals. Let there be present ever so many gentlemen of the highest standing, there will also be in attendance crowds of knaves and rascals of every grade—black-legs, pick-pockets, thieves, and a host of nameless villains too numerous to mention. The very air these men breathe is loaded with poison. Cursing and swearing, betting and gambling, are universal. Hundreds of young men are there, of pure minds and correct moral habits, who will fall victims to the vile arts of these ruffians. In the extraordinary excitement of the occasion, even sober, serious householders, men of the highest respectability at home, are now led astray. They are tempted to put down their money, and they too partake in the sin and shame and ruin of gambling. For what is the betting, at these places, but gambling? Every race run among us, inflicts incalculable injury on the community around. No reflecting man will countenance the practice, unless deluded and deceived by the force of habit, or tempted by the calls of self-interest. No judicious parent will allow his sons to visit the race-course, and we do sincerely pity the man who will compel his wife and daughters to appear at such a place.

Foot-races.—This season, a new species of race has been introduced at the North, a trial of speed between men on foot. This is liable to the same objections which we have suggested above. At a late race in the neighborhood of New York, there were four competitors. Barlow, the winner, ran ten miles in 54 minutes 21 seconds. Gildersleeve was the last of the four. See how he is spoken of by the Mirror, at the conclusion of the contest:

“As we turned away, Gildersleeve was brought along by two men, with his eyes half closed and his tongue loose in his lips; and he seemed just able to place his feet; one after the other, mechanically, as he was lifted over the ground. A sicker looking man we never saw.”

DEATH OF DR. ABERCROMBIE.—The distinguished author of the popular treatises on the Intellectual Powers and on the Moral Feelings, died recently of apoplexy at Edinburg, at a little over 60 years of age.

RUTGER’S FEMALE INSTITUTE.—This Seminary is in New York City, and is the largest in the United States. The number of pupils at the present time is 447.

Donation Visits.

The religious papers are now teeming with notices of visits made by members of the congregations to the Pastors of the churches, for the purpose of expressing, in a substantial manner, their esteem and affection towards the men of God who minister for them at the altar.

Below we give an account of one, taken from a late number of the Christiana Reflector. Our readers will see how the thing is managed.

Now, in leaving the subject, we venture to ask, Are all the Pastors of our churches in Alabama and Mississippi, so rich or so well paid by large salaries, that they do not need such tributes of respect and attachment? Or, are our brethren of the churches so little attached to their Ministers, that they have no inclination to proffer to them these tokens of affection? We speak as unto wise men—judge ye.

Donation Visit.—Such a visit was paid by the members of the Baptist Society in North Wrentham to their Pastor, Rev. E. G. Sears, on Friday the 29th ult. The ladies came in the afternoon, bringing provisions with which the tables were bountifully spread for the evening’s entertainment. In the evening the friends came in, bringing various articles, such as every family needs, and some money; and a pleasant interview was enjoyed between Pastor and people, well calculated to strengthen the ties that bind them in affection to each other. Several appropriate pieces were sung, and among them one composed for the occasion by Mrs. Jerusha M. Pond, of Wrentham. The Pastor then made some remarks, acknowledging the kind tokens of respect and affection he had received, and pledging himself anew, as they had kindly remembered his temporal wants, to labor with increasing diligence for their spiritual welfare, and closed the interview, with prayer. The evening passed away very pleasantly—all seemed to enjoy the interview and we parted, feeling a deeper interest in each other’s temporal and spiritual welfare than before. We trust its influence will be salutary.

THE BANNER AND PIONEER.—“THREE BLACK CROWS,” &c. &c.—Brother Buck is sadly puzzled to know what has become of the Alabama Baptist, as it seems to persist in its refusal to reach his office. Thinking it possible, this number may find its way to Louisville, we reiterate what we have said, over and over again, that we are satisfied we were misinformed in the matter of the “Secret Circular.” We have also to add, that the Baptist has been regularly forwarded to the Banner and Pioneer, and we mailed the last number in which we spoke of this matter, with our own hands. The U. S. Mail must bear the responsibility of the failure of the paper. And lastly, the story of the “Three Black Crows,” though very witty and having an excellent moral, is altogether inappropriate in its application to our case, for we did not found our paragraph on information derived from the brother to whom the Banner alludes. Eheu jam satis; we have done

DIARY OF A CONVICT.—The Wetumpka Argus is about to publish in consecutive numbers, a portion of the Life and Adventures of a Convict now in the Alabama Penitentiary, written by himself. The narrative is said to be of thrilling interest, and is intended to be subservient to the cause of virtue. The public may feel assured, that nothing would be admitted into the columns of the Argus of an immoral or questionable tendency.

To persons interested, the Argus is offered at \$1 for three months, or \$3 per annum in advance.

THE REV. JOSEPH G. PIKE AND POPERY.—Mr. Pike is the author of “Persuasive to Early Piety,” a work which has been circulated by tens of thousands and has been instrumental in the conversion of thousands to God. He is pastor of a large Baptist church in Derby, England.—Dr. Belcher, in his Sketches of Eminent Living Baptist Ministers, published in the Christiana Reflector, says of him: “Probably no living man approaches the spirit and style of Baxter and Flavel so nearly as brother Pike.”

In a late letter, which appears in the Morning Star, Mr. Pike speaks of Popery in the following terms:

“The Editor of the Morning Star does well in exposing popery. No description can be too dark. It is all that God hates—a system of atrocious heathenism, inspired with the spirit of the devil, and yet, with horrid hypocrisy, pretending to be Christianity.”

TEMPERANCE.—John J. Knox, Esq. has given \$100 to the publishers of the American Temperance Journal for the purpose of furnishing that paper to the Members of Congress and Members of the New York Legislature, during the present sessions.

Two European Monarchs, the Kings of Denmark and Bavaria, have signed the Temperance Pledge.

Mr. E. C. Delavan, the celebrated friend of temperance, is erecting in Albany, one of the largest and most elegant Hotels in the State.—It is to be conducted on the principles of total abstinence, under the supervision of Mr. Rogers, the popular keeper of the Marlborough Hotel, Boston.

OHIO.—The population of this State at the present time, is about 1,800,000. There are twenty five and a half millions of acres of land, twenty millions of which may be cultivated, and nine millions are now under cultivation. The value of the real property in the State is \$420,000,000, personal \$180,000,000. There are 850 miles of canal, 100 of railroad, 1120 of Macadamized road, and 91 miles of slack-water navigation.—Value of the products of the State \$76,000,000. Exports \$25,000,000.

Observance of the Sabbath.

Mr. Editor.—I have recently seen it stated that an aged clergyman of Baltimore, who had been chaplain of the Maryland Penitentiary, said that on faithful enquiry of the convicts, ninety-nine out of a hundred gave it as their testimony, that their downward career commenced in Sabbath-breaking.

The battle of Waterloo was commenced by Napoleon on the Sabbath—and resulted in his defeat.

The British were defeated at New Orleans—having made their attack on the Sabbath.

Commodore McDonough obtained also a signal victory over a superior number of the British on Lake Champlain—they being the assailants on Sabbath morning.

The first which destroyed the village of Fall River, Mass., last year, was occasioned by a boy that, instead of being in the Sabbath School, was playing with his powder and pistol on Sabbath morning. Many of the inhabitants of that town, I am informed, were in the habit of shutting back the water, and blasting rocks from the bed of the river on the Sabbath—as the water could not be spared from the mills on any other day.

“There is a God who rules on high, And minds the affairs of men.”

If the sentiment of the poet be correct, and if the coincidences above related be not fortuitous, but directed by an overruling Providence, ought we not to learn from such facts the fearful consequences of violating this holy day.

I present this subject to the readers of the Baptist, in consequence of the extensive prevalence of practices among us, which, if permitted to go unrebuked, must not only be offensive to Heaven, but be visited with marks of his disapprobation.

The first is, trafficking with slaves on the Sabbath. In many villages slaves are in the habit of bringing to market butter, eggs, fruit, poultry, &c., and in numerous instances church members, the “lights of the world,” do not hesitate to purchase—indeed, many seem to be dependent upon this means of supplying their families. This practice I have heard defended by a presiding Judge, and he, too, a member of the church. A clergyman, also, in commenting upon the rules of his church, remarked that the one which forbids buying and selling on the Sabbath, had no reference to this practice, but only to the buying and selling of men and women!

Second—Compelling slaves to labor. I know not how extensively this practice prevails, but I am prepared to say it does to some extent. True, the ordinary daily labor may be dispensed with by field hands, yet many servants are obliged to spend the Sabbath in hauling and cutting wood. Other house servants, instead of having their labors diminished, so as to afford them an opportunity of attending church, have an additional duty imposed upon them to prepare a more sumptuous meal than usual, in case a visitor should chance to call.

Again, The practice of sporting. This is quite common. Often is the stillness of the Sabbath morning disturbed by the report of the rifle or the fowling-piece, and that, too, when the game to be secured is nothing but the harmless and inoffensive swallow. This sport is too barbarous to be tolerated at any time, much less on the holy Sabbath.

Lastly—Pleasure riding and walking. In some parts of our country, this practice would be considered a gross dereliction from the rules of propriety and morality; yet who does not know that it prevails to a great extent, even among professed Christians? This, I know, is considered quite innocent, by many—and the question is often asked, “Can it be sin to spend a few leisure moments in surveying and admiring the beauties of Nature?” This would depend much upon the motives which induced the action. True, “the heavens declare the glory of God, and the firmament sheweth his handy work;” but as Christians, we are not at liberty to seek pleasure or profit on the Sabbath—except it arise from the worship of the living God, in the way he has specified, and the proper improvement of our moral powers.

Great exertions are now being made to secure a more strict observance of the Sabbath. Much time and effort have been spent by Dr. Edwards, as well as other men of talent and influence, with very good effect.

Christian Brethren have we no part to perform in this worthy and much needed reform?—I trust the response will be, from every one who loves the Savior, “Yes, I at least will regulate one—and do what I can to shed a light upon others.” R.

AN ABOLITION NEGRO STRALER PUNISHED.—Capt. Jonathan Walker has been convicted of carrying off Slaves from Pensacola. His punishment is, fine \$150, to stand in the pillory one hour, imprisonment 15 days, branding on the right hand with the letters “S. S.” slave stealer.

A few more cases like Walker’s and Torrey’s will teach the mistaken friends of the slave to confine their sympathies within proper limits, and to yield submissive obedience “to the powers that be.”

Commencement Sermon.—On Sabbath morning last, agreeably to the request of the Trustees of the University, the Rev. Mr. CURTIS delivered the annual discourse, known as the Commencement Sermon. His Excellency, the Governor, and principal officers of State, the Trustees, Faculty, and Students of the University, Members of both Houses of the General Assembly, and a large concourse of citizens and visitors, were present.—[Monitor.

A Brief Review of Hinton’s Holy Spirit.

First published in the Christiana Reflector, RICHMOND, VA.]

The object of this cursory notice is, to induce to the attention of the religious community of Alabama, a book which I have read with much pleasure and profit, and which, no justice, ought to occupy a place in the library of every student of the Gospel to the State. It was written by John Howard Hinton, of England, and published by Isaac Taylor Hinton, his brother, in America. It discusses the agency of the Holy Spirit in the conversion of a sinner. You will not consider me as entering my approval of every sentiment therein expressed, or arguments maintained. I think the author more successful in his theological, than in his metaphysical, disquisitions. The leading positions are important, and sustained with ability. For instance, man’s present powers constituting the measure of his present obligations to duty. This position is scriptural and rational. It was held by Edwards, Fuller, and others. But with I highly esteem those great and good men, I bow not to human authority in matters of religion. The opposite sentiment, which founds obligations where there is no power, would represent God as more tyrannical than the Egyptian Despot, who required brick without straw—for this sentiment requires brick without mortar, or even earth to make it—that is, it requires natural impossibilities. God does not require us to employ talents which He never bestowed, and which we do not possess. He only requires us to employ aright what we have. It was the slothful and wicked servant that charged his Lord with making up what he laid not down, and reaping what he had not sown. So that to root out the sentiment contained in the above position, you must destroy the Bible, and silence the dictates of common sense. They always exculpate an unavailing act. You must also tear up the foundation of language—for what is responsibility, but that which responds, or answers, to ability or power possessed? And what is accountability, but that which accounts for ability or power possessed?

On Human Depravity he is clear and forcible. For instance, his comment on Ephesians ii. 2.—“Dead in trespasses and in sins.” “Now, to whatever subject the figure of Death may be held to refer, either totality and equality are intended or a figure highly calculated to mislead is used. A man cannot be more or less dead—the very idea is absurd. He must be either dead or alive. All dead persons are totally dead, and equally dead. But men are dead in trespasses and sins; therefore, whatever that death be, they are totally dead—equally dead. But that death, all admit, refers to depravity of heart; therefore, sinners are totally depraved—equally depraved—*all, even as others.*”

He is equally perspicuous and impressive in the discriminating grace of God in salvation.—“Who made thee to differ?”

“Now it is a principle of nature, from which the Deity does not depart in his moral government of mankind, that like causes, operating on like subjects, produce like effects.” If men are alike essentially depraved, and if the divine testimony be communicated equally to them, and that it is the sole agent by which conversion is effected, conversion would follow either in all cases, or in none. But this is not the fact. On the contrary, then, some repeat and believe, while others take occasion only to harden their minds in sin. There must be a difference, either in the subject operated upon, or in the cause operating—because there is a difference in the results. Either God acts uniformly, on objects essentially differing from each other, or otherwise on objects essentially of the same nature, God himself acts differently. If men are alike, and therefore, equally depraved, they present a like subject; and when operated on by like causes, a difference of result never will ensue. Either, therefore, the doctrine of total and equal depravity must be given up, and something spiritually good be maintained, to exist naturally in some men or else special action, of some kind, on the part of God, must be admitted. Hence this general position is correct.—The operation of the Holy Spirit in the conversion of a sinner, is not to be regarded as essential and uniform. Conversion to God never has taken place, and never will take place, without it.”

But why not? seeing that Mr. Hinton asserts man’s ability, or power, to perform every duty—and repentance, faith and conversion are duties—because two things are necessary to the performance of every action by a free and moral agent—power and disposition. The presence of both will ensure the act—the absence of either will certainly defeat it. Man possesses the former—power—but not the latter—disposition. A heart to do his duty, he lost in the fall. Man’s obligations are founded on the former—not on the latter. We make no allowance for that voluntary indolence, or aversion, which prevents a servant from performing a reasonable duty. The Holy Spirit is bestowed to produce disposition—to make men willing. They will not come to Christ for life. There is in them an evil heart of unbelief in departing from the living God. Hence said God of Israel, “Oh that there were such an heart in them that they would fear me, and keep all my commandments, all ways!” This is what they want—a heart—a disposition; and this is what the Holy Spirit gives in regeneration—a new heart, not new powers; they had enough of this before. To say that man can obey God, but will not, renders him the

more deeply guilty and damnable, while it negates the grace that saves from such folly and guilt. The opposite sentiment, viz: that man cannot obey God, were it justly lodged in an infernal bosom, by removing all consciousness of blame, would emparadise Hell.

We do not think that our author is as clear and satisfactory in describing what the Spirit does in conversion, as could be desired—or I have misunderstood him. His ground seems to be, that the Spirit's office is simply to induce consideration, or attention to truth, which would, without the Spirit, result in conversion and obedience. If by 'attention' he meant the simple application of thought, we dissent; but if it include a correspondent exercise of heart, we agree. But let the author speak for himself—page 255—"We conceive, however, that his work is not to render meditation effectual to such the heart—which it would do without him, and must do from the very constitution of man—but to induce meditation itself: to fix our thoughts intently on divine things—which we never should do without him."

Again, "The Spirit does nothing more than lead us to due consideration: but we are able to give due consideration to any object without the Spirit—to do that which we actually do only under his influence. The only instrument which the Spirit uses to accomplish the whole of his work, is one which we also have power to use—wherefore, we have power to accomplish the whole of that work: the only reason why we do not, being our aversion to the use of the only instrument by which it can be effected."

The plain truth seems to be this—Man has power to attend to divine things and perform duty, without the Spirit—then why does he not do it? Because he dislikes them: he hates the truth and its author, the Excellent Jehovah.

An object may be infinitely lovely, yet if it appear odious to us, through distaste or aversion, we will not meditate on, or attend to it. We have power, but no inclination—because the contemplation produces pain, not pleasure, for want of adaptation of heart. This, however, is our wickedness—yet it shows where the remedy must be applied. This aversion to divine things must first be removed, and a principle of love implanted, or taste imparted, before we will attend. This seems to have been the case with Lydia, whose heart the Lord opened to attend to the things spoken by Paul. This opening of the heart, seems to be the removal of prejudice, or aversion, or distaste, or despatch—and the production of a taste, a relish, a love to divine things: then she attended. This is the work of the Divine Spirit. Certainly she ought to have attended to the divine message, even without this, and could have done so—but she would not. Then, this opening of the heart to induce attention, was their grace—unmerited favor—as well as the salvation proclaimed by the message.

Were we to judge of our author's opinion from what he has said pages 300, 307, we should conclude it did not differ essentially from our own expressed above. Three classes of persons will, no doubt, object to the sentiments and arguments above—Arianism, Campbellites, and Arminians.

EDWARD BAPTIST.

Report of the Committee of the Columbus Association, Ga., on Periodicals.

There are but few publications of an interesting nature to our denomination, which have made their appearance since our last annual meeting. It is well known to your body that the Baptists have but one religious paper in the State. The Christian Index. This paper we ought to sustain. We are glad that it has improved so much recently, both in matter and circulation that it still has some defects, its warmest advocates can not deny, such as lengthy obituary notices, regular advertisements, and sharp discussions between brethren, which probably can produce no good, and possibly may do harm. But taken as a whole, your Committee consider it one of the best conducted and most efficient papers in the country. To our denomination it is indispensable; and we earnestly entreat every member of our body to patronize and circulate it. Our sister State Alabama, has also an interesting and able Baptist paper, which we recommend to the Association. South Carolina has again failed in her effort to have a paper. Your Committee will not notice other States, though many of them have able and useful papers. We would however warmly insist that each brother take at least one missionary publication, such as the Macedonian, or Baptist Missionary Magazine. The memoir of the Rev Jesse Mercer has lately appeared; and though your committee have not been so happy as yet to meet with a copy, they have no doubt, from the well known character both of the subject and the author, it must be exceedingly interesting, and well worth the study of the denomination. It may be expected of your committee to say something about a hymn book; and yet so much difference of opinion has been lately expressed through the columns of the Index, we are almost afraid to touch upon the subject. But that we need a hymn book there can be no doubt. There have been many objections urged to the Psalmist; some doubtless with reason and a few perhaps, unnecessary; without, however, enlarging on the subject, your committee would, in short, recommend for the general adoption of the churches, Watts and Rippon, in preference to any collection of hymns we now have. This is cheap, and contains many pieces of sacred compositions which will last while the world stands. All of which is respectfully submitted.

A. WILLIAMS, Char.

The Attorney General of the Sandwich Islands. (John Record, Esq.) left Buck's County, Pa., two years ago, a poor young lawyer, to join the Oregon expedition which left St. Louis in the Spring of 1843—participating in the danger and misery to which the expedition was exposed—arrived in the Oregon territory poor and friendless—passed to the Sandwich Islands—became a subject of the King, and was appointed Attorney General of the Kingdom, with a handsome salary.

For the Alabama Baptist.

Live and Let Live.

A late number of the Christian Index (Dec. 13.) contains an article entitled "Mercer University," which is, I think, calculated, if not designed, to prejudice the public against other institutions of a similar character.

The article is editorial, and, of course, none of the worthy gentlemen connected with that institution are responsible for the sentiments it contains. The excellent and talented President is well known in our State, and nowhere are his abilities and learning more highly appreciated. His name is sufficient guarantee to the Baptists of Alabama, that the institution over which he presides, will be well conducted.

But what are the grounds on which the editor bases his assertions that "the theological department in institutions in other States must eventually be wholly abandoned"? Let us examine them. After a notice of the approaching examination and the possibility of another professor being appointed, he says "Divine Providence has clearly, it appears to us, pointed out Penfield as the place of location for a Southern theological school of a high order." For one, I am at a loss to perceive by what peculiar manifestations of Divine Providence, Penfield has been designated as the place of location for such an institution. That our Georgia brethren are pointing it out as such is quite apparent, and that it is a place and a very good place, no one is disposed to question. If the good people of Georgia are satisfied with the location of their University, the people of Alabama have certainly no objection to it. But we shall probably be slow to abandon an institution of our own—one too which is in successful operation, in order to sustain our friends in a neighboring State. But farther, says the editor "efforts have been made in Virginia and North Carolina, to get up institutions with special reference to theological instruction. These have been incorporated as colleges, and have lost their theological feature. The institution started in Alabama may succeed as a College, but not as a theological school. The Furman Institute in S. Carolina with one of the most talented professors in the South as its head, drags on heavily, and the professors are, we believe, more engaged in imparting literary, than theological instruction." As to the truth of the above remarks, I have nothing to say. But what is the inference? Why, that Mercer University is an exception, that it alone is strictly theological, and all others must fail! Listen: "we have got the start of all other States, and, as it will be impossible for theological schools to succeed in each State, the theological experiment in institutions in other States must be eventually wholly abandoned. The sooner it is abandoned the better for them and the interests of our denomination in the South." (1)

That the faculties of all our literary and theological institutions are, more or less, engaged in imparting literary instruction, is true. Nor is Mercer University an exception. The primary object of those who originated that institution, was the same that actuated the founders of the others above alluded to, and the result has been much the same in every case.

Experience has shown that it is impossible to sustain a purely theological seminary without an expenditure vastly exceeding the good accomplished. Hence, the Mercer, though originally designed as a theological school, was incorporated as a regular University, and its most prominent "feature" has been hitherto its literary department. Every exertion has been made to rear it to the dignity of a regular College; and if any faculty, at the present time, is "more engaged in imparting literary, than theological instruction," it is the faculty of Mercer University. If I am not misinformed, there is not now connected with that Institution a single student pursuing studies strictly theological; and the number who have ever received theological instruction there, is very small. The present faculty is teaching no more theology than is taught in the University of Alabama, where, as every body knows, no pretensions of the kind are made. If any Institution, therefore, has lost its "theological feature," it is said Mercer University. That its friends are now making vigorous and laudable exertions to regain the lost "feature" is very apparent, and surely no one objects—only don't rob others.—Build up as fast as you can, but do not attempt to pull down others. The brethren in the Carolinas and Alabama are endeavoring to do something in the good cause—pray let them alone. If you cannot speak a word of encouragement don't discourage.

As another argument in favor of other Institutions giving up to Mercer their "theological feature," it is said that Newton, with all North America to support it, has never been able to muster more than some thirty students at any one time. Let the Mercer abandon her literary feature and make the same requisitions for admission, and it may reasonably be doubted if she will ever muster the tithe of that number.

But it is not my wish to utter one word in disparagement of Mercer University. It is an institution which deserves the patronage of the public; but the position assumed, that it is the duty of other institutions to abandon their theological departments and rally to the support of one in Georgia, appears to me a little too selfish and wholly untenable. It reminds me of a remark of Father Mercer himself in a letter on the subject of a union institution. "The Georgians," he says, "are like other people, selfish, and vain in their imaginations, and I am slow to believe that they would be gotten to agree to give

their money to a union institution of any kind." A Literary and Theological Institution has been started in Alabama, and though it may not just now "compete successfully with either Newton or Mercer University," still, it is the intention to keep a doing, to persevere, and with the blessing of Him to whose cause it is consecrated, it may be instrumental in doing some good. It has already a considerable number of promising young men studying for the ministry; and as they can be educated cheaper near home than abroad, I can see no sufficient reason for sending them elsewhere. The Howard Collegiate and Theological Institution is now fairly in operation. Its funds are limited, it is true; but with prudence and economy, they are probably sufficient for present necessities, and some more cogent reasons must be assigned to induce its friends to undo what they have now done. At present they have certainly every encouragement to diligent perseverance.

From our Correspondent.

The Nestorian Report Explained.

Boston, Dec. 3, 1844. Messrs. Editors.—At the Monthly Concert at Park street, last evening, we had a large assembly and a large contribution. The Rev. Mr. Aikin informed us that a letter from the Rev. C. Kingsbury mentions some increase of religious interest at one of the stations among the Chocataws, where eight or nine have lately been added to the church. Instead of statements from a Secretary, as there was little intelligence we had addresses from the Rev. Messrs. Adams, Kirk and Dr. Scudder, with devotional exercises; and on the whole a very interesting meeting.

Having room to spare, it may be well to say a word about the mission to the Nestorians.—It is well known that for some time past, two parties have been at work, independently of each other, to break up that mission, viz: the Jesuits, with Mr. Bore at their head; and the Puseyites, led on by Mr. Badger. The Jesuits commenced operations in Persia, and carried them on, till they were expelled from the kingdom through the influence of the Russian ambassador, as related in the Observer some time ago. Mr. Badger stationed himself at Mosul, where he labored in connection with the British Vice Consul, Mr. Ransom, who is of Nestorian ancestry, but born a member of the Church of Rome, and now a member of the Church of England. After the breaking up of the Nestorian government in the Mountains, by the Koords, the Patriarch escaped to Mosul. There, Mr. Badger has had unobstructed access to him, and, I believe, had him much of the time at his own house; and has encouraged him to hope, that if he would attach himself closely to the English church, the English government would interfere with the Turkish government in his behalf. Thus, and in other ways, he seems to have gained control over the mind of the Patriarch. Meanwhile, two of the Patriarch's brothers, having escaped the scimitars of the Koords, took refuge in Ooroomiah, where they lived for some time at the expense of the mission, and when the mission declined to support them indefinitely, they were offended, and induced some to take their part. About the same time, probably, the Nestorians of Ooroomiah received letters from the Patriarch at Mosul, increasing the disaffection.

Mr. Badger had removed, temporarily at least, to Constantinople. The Patriarch wrote to him, giving an account of what he had done. Mr. Badger forwarded the account to Rev. H. Southgate, who communicated it to the N. Y. American. Still later, the Jesuits have told their story, which has appeared in several newspapers, with the remark that it may "throw light" on the subject. There is scarcely a correct statement in it. Meanwhile, the Missionaries are at work at Ooroomiah. The Patriarch has no power to send them out of the country. They are there, under firmans from the Persian government, and under the protection of the Russian Ambassador, who is a Protestant, and their friend. The Patriarch can command the Nestorians not to attend upon their instructions; but if the Nestorians choose to disobey, he has no means of enforcing his command. The Missionaries can wait, as long as they see fit, for the storm to blow over. At the date of the latest intelligence, as has been stated, the violence of excitement seemed to be abating; but the result may be doubtful for some time to come.

Yours truly, J. T. [N. Y. Observer.]

British Philanthropy.

That singular writer, Thomas Carlyle, has a queer hit at the inconsistencies and shallow hypocrisy of British Philanthropy, which rolls up its eyes in great horror at oppression in other countries, but takes no effectual measures to relieve the miseries of the ignorant, down-trodden, naked, and starving swarms of miserable wretches at its own doors. Perhaps some of his countrymen will take the hint if they understand it.

"Oh, Anti-Slavery Convention, loud-sounding, long-eared Exeter-Hall!—But in thee too is a kind of instinct towards justice, and I will complain of nothing. Only, black Quashee over the seas, being once sufficiently attended to, wilt thou not perhaps open thy dull sodden eyes to the sixty thousand valets, in London itself who are yearly dismissed to the streets, to be what they can when the season ends; or to the hunger-stricken, pallid, yellow-colored "Free laborers" in Lancashire, Yorkshire, Buckinghamshire, and all other shires? These yellow-colored, for the present, absorb all my sympathies: If I had Twenty-Millions, with model-Farms, and Niger Expeditions, it is to these I would give it! Quashee has already victuals, clothing, Quashee is not dying of such despair as the yellow colored pale man's. Quashee, it must be owned, is hitherto a kind of blockhead. The Haiti Duke of Marmalade, educated now for almost half a century, seems to have next to no sense in him! Why, in one of those Lancashire Weavers, dying of hunger, there is more thought and heart, a greater arithmetical amount of misery and desperation, than in whole gangs of Quashees. It must be owned thy eyes are of the sodden sort; and with thy emancipations, and thy twenty millions and long-eared clamorings, then, like Robespierre with his paste board *Etre Supreme*, threaten to become a bore to us, *Acceiton Etre-Supreme tu commences m'embarter!*"

From the Tusculum Monitor.

Commencement Exercises.

On Monday last, the graduating class delivered addresses at the Rotunda, before a large audience. Not having been present, owing to ill health, we can only give the order of proceedings: John W. Pratt; Salutatory Addresses. James Welch; National Crime the precursor of National Calamity. Richard W. Rawdon; Defence of Algerian Sydney. Robert S. Gould; The Spirit of Philanthropy. Richard H. Lee; The Spirit of Innovation. Mathew W. Steele; The Crisis. Hampton S. Whitefield; Credulity and Scepticism. William C. Hill; Our National Mind. George LaF. Mason; National Ingratitude. William H. Forno; Excused. LaFayette M. Minor; Effects of Sympathy. John P. Wallace; Excused. John C. Huckabee; Individual Responsibility. William A. Stickney; Excused. Benjamin B. Poellnitz; Excused. William A. Battle; Dangers of our Country. J. Little Smith; Repeal of appeal of Sir Walter Raleigh, on the Charge of High Treason. John W. Pratt; Instrumentalities for the Progress of Opinions. Wilson G. Richardson; The Reformer. Confering of Degrees. ADDRESS BY THE PRESIDENT. Wilson G. Richardson; Valedictory Address.

An Editor's Perplexities.

In the crazy man's Journal, published at Brattleboro', Vt., by the inmates of the Vermont Asylum, and which by the way is a very sensible affair—we find an article "by a melancholic," on "some of the miseries of human life," and among those pertaining to an editor, he gives the following: "To know, when he is labouring day and night to make his paper interesting, that some professed friends read it only to cavil and find fault."

Ah, it is really too bad, almost beyond endurance, that there should exist so little true sympathy throughout the community for an editor; that there should be so little regard for his reputation and his feelings; for his peculiarly hazardous and unenviable position in society, but above all, so universal a disposition to find fault with every article he writes, with every selection he makes, in short with every thing he does or says. If he pleases Peter he is sure to offend Paul, and if at last he resolves to please himself, he will certainly offend every body else.

Reader, were you ever an editor? then you know something of its perplexities, its trials, its disappointments. An editor is not only expected to know every thing, but in fact, to know every body's mind, and to adapt his matter to the circumstances, and the feelings, and the views of all his readers—for every subscriber to a paper reads it, as if it was published and made up to suit his peculiar opinions, and should the editor differ in one iota, from his expressed will in the case, he is very likely to complain, or as in too many instances, throw up the paper forthwith.

From the many thousands of objections made by his readers, that are constantly reaching and annoying the ear and the brain of an editor, we select the following, which we know will give but an imperfect idea of that very prevalent fault-finding spirit, which is so rife in the present age. These objectionable sentiments are supposed to be taken indiscriminately from individuals of widely different sentiments, feelings and judgments, and dovetailed together in order to show the antithetical disposition of an editor's readers.

"Quite an indifferent paper this week—nothing of any interest—all local news—all foreign news—too much editorial—not enough editorial with some selections—no attention to literature—too grave—not religious enough—editorials too lengthy—not long enough—too pointed—too sarcastic—too personal—too tame—no point at all—finds too much fault—meddles with other men's matters—wish he would not have so much to say upon slavery—upon politics—upon temperance—our editor is afraid to come out on these popular topics, should like him to discuss them—he is too abusive of the catholics—he does not write enough against the errors of popery—he is always writing about baptism—wish he would say more on immersion—we want more theology—more doctrine—more church history—we do not consider a newspaper the proper place for these subjects, they are too dull, too deep, too metaphysical for us—give us revivals—give us all missionary intelligence—wish the editor would be more general, &c. &c."

One threatens to stop his paper, if we show any partiality to another—another gives it up because we abuse the poor Roman catholics—a third, subscribes to our paper because he believes we take the right view in regard to this subject—a fourth is angry because we did not publish his communication, and says, "stop my paper"—a fifth because we dared to print opinions to which he could not subscribe, sends for his bill, pays up his dues and withdraws his patronage—why is it any wonder that an editor is perplexed, nay, that he is alive? or that Casper of Berlin, could not make an estimate of the sanitary tendency of an editor's life?

Brethren, spare us. We promise to do the best we can. We have certain principles to guide us which we must adhere to, and should we occasionally happen to cross your path or disturb the equanimity of your temper do not be offended—for remember that which may ruffle you may afford pleasure to hundreds. Remember therefore, the perplexities that your editor must encounter; and do all in your power to strengthen his hands and encourage his heart.—[Bap. Rec.]

Horrible Murder and Robbery.—The Chillicothe, Ohio, Advertiser gives an account of the robbery of the store and the murder of Mr. Frederick Edwards, at Boumeville, on the 19th inst. It is supposed that sometime after midnight an entrance into the storeroom was effected by forcing open the front window, from whence the assassin passed into the room where Mr. Edwards slept, who could not have woken until the entrance into his bed room; when, probably springing up, he encountered his murderer, and received his fatal wounds. He was stabbed in the upper part of the left breast twice; once in his left side once in the abdomen, and eleven times in the back, and was also badly cut in the forehead. No clue had been discovered, that could lead to the discovery of the murderer.

By the Rev. White Church, on the 5th inst. Mr. ALBERT H. BARNETT, to Miss ANNELINE SOWERS—all of Tusculum county.

From the Montgomery Journal. DIED, in Montgomery, on the 11th inst., in 24th year of his age, WILLIAM B. BILLYWOLLA, Esq.

At a meeting of the officers of court and members of the Bar of the Eighth Judicial Circuit at the Court House in the city of Montgomery, on the 12th day of December, 1844, the following resolutions were adopted:

Resolved: That we bear our testimony to the high moral worth of WILLIAM B. BILLYWOLLA, dec.—to his industrious habits, his zeal in his profession, and the great future influence of which his early career gave token.

Resolved: That in the death of Mr. Billywolla, while bowing submissively to that Providence which governs all things in wisdom, we deeply deplore the loss of a valued citizen, a sincere friend, warm-hearted companion, an ardent, enthusiastic, studious and zealous member of our profession, and every way an ornament to the society in which he moved, and which he eminently adorned.

Resolved: That we deeply sympathize with the family and friends of the deceased on the melancholy event which has removed from them one deservedly dear and cherished.

Resolved: That as a token of our respect for the deceased, and sympathy with his friends, we wear the usual badge of mourning for thirty days.

Resolved: That the Chairman be requested to communicate to the family of the deceased, by letter, the action of this meeting, and tender to them the sympathy of its members.

Resolved: That the Solicitor of this Circuit be requested at the next Circuit Court, to move that these proceedings be entered upon the minutes of the Court.

GEO. GOLDTHWAIT, Chairman. S. D. HUBBARD, Sec'y.

From the Watchman of the Valley. "Tithing Mint and Annis"

The laws of many of the States prohibit under severe penalties the sale of lottery tickets and other species of gambling, while they not only permit, but encourage by license the sale of poison. We defy the whole fraternity of legislators to give a reason for this difference. Why not permit the sale of lottery tickets? This law is founded on the true principles of legislation—not to license sin; but to defend the community from its evils. The difference between lottery gambling and selling intoxicating drinks, is so great that no comparison can be instituted. The person who sells a lottery ticket, takes his neighbor's money and nothing more; he even holds out the hopes of returning it with increase. But the grog seller takes the money, and for it becomes the voluntary agent of the law in stripping his neighbor of every thing that makes him a decent man and good citizen.

The lottery vender kills nobody by his traffic—the liquor dealer plants the sting of death in every one in five of his customers.

The former leaves his victim with all the means of acquiring or regaining the amount lost—the last strips his victim of the ability to recover his lost fortune, and what is far worse, robs him of all that is excellent in his intellectual and moral nature. There is nothing in all the wide range of evils so destructive to mankind as the sale of intoxicating drinks. Yet this giant sin is not only permitted, but licensed in a professedly Christian State!

The license system is entirely indefensible upon any and every principle. We maintain the doctrine, that every license law for the sale of the accursed poison is void "ab initio," from the beginning. The legislature has no power to enact any such law. Its power is derived entirely from the people. The very object and design of government is to furnish protection to the well doer, and punish the evil doer. In the absence of all government, individuals have no right to jeopardize the lives or happiness of their neighbors, nor can any such right be delegated to their rulers. What individual man has no moral right to do, associated men cannot do without guilt.—If robbery and murder are wrong, all the laws of society can never make them right. Being weak and defenceless, individually, against the machinations of evil men, we have formed a social compact, the more effectually to protect ourselves.

If the license system is right, then the design of government is to arm the evil with greater power to do mischief and make that act right, which would, in the absence of such government, be grossly and eternally wrong.

We repeat it, that the people never did, and never could, impart to government the power to license, or even regulate evil.

The only reason that is now urged in defence of this system is, that public opinion will not sustain prohibitory laws. This may be true, and we are disposed to give it its full force. But public opinion certainly cannot require of the legislature that a system shall be continued and cherished which arms one man to do mischief and riot upon the interests of his fellow-citizens, while it denies the same privilege to others. If public opinion does not require prohibitory laws, it certainly will permit equal rights to all. The legislature seems determined that public opinion shall be perverted and kept wrong by bolstering up a system that is as rotten and corrupt as iniquity and vice can make it. They must forestall that opinion, by keeping up the system itself.—All are willing to admit that selling liquor is a mean business, yet some will contend that none but good moral men should be permitted to participate in its profits.

We believe that if left to itself, men best qualified for the unwholy traffic would be the only persons who would engage in it. It would sink down upon the same level with every other dishonorable calling. But now the principle is, that, "whereas the retailing of intoxicating drinks is fraught with all kinds of evil to the community, therefore it is enacted that every person who shall desire to engage in the nefarious business, shall first prove to the Court that he is a man of good moral character."

Apply the same reasoning to all the other vices and crimes known among men, and the absurdity will be apparent to every reflecting mind. We insist that the whole system is an outrage upon all principles of decency and good government, and we challenge it defenders to deny it. We offer the columns of our paper to them in which to make their defence.

I saw young children playing,
And my heart was full of bliss.
For I knew not 'mid the scenes of earth,
A lovelier sight than this.

An Affecting Scene.

The New Haven Courier relates the following incident:
In a lawyer's office in a remote part of this State, lay a mortgage for eleven hundred dollars, which was within a few days of being due.

The Honest Indian.—Red men often act very conscientiously. One day an Indian solicited a little tobacco of a white man to fill his pipe.

Presentments.
A remarkable case occurred near Duxbury, Pa., lately—the subject of which was an old man named Gerrit Holden, 84 years of age.

Episcopal Consecration.

Twenty bishops, clothed in their Episcopal robes—three bishops elect, in their rockets—and presbyters behind them carrying the robes that were to invest them after their consecration.

The Way they remove Brick Tracments.—In Boston they remove houses in the following manner: Concave cast-iron plates are prepared, the foundation of the wall cut away, and two plates facing each other inserted, with cannon balls between them.

S. WALTON,

Merchant Tailor & Fashionable Clothing Store.
Next door north of Mr. Byrne's, and in the shop heretofore occupied by Dr. Johnson.

Boots, Shoes, Hats, &c.

AT THE SIGN OF THE GOLDEN BOOT, 46 Water street, will be found a very extensive assortment of Boots and Shoes of every description, of their own manufacture.

WILLIAM H. CHIDSEY.

Dec. 21, 1844 45-5m
George H. Fry, J. L. Bliss, W. G. Stewart.
FRY, BLISS, & Co.

COMMISSION BUSINESS.

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

CUNNINGHAMS & CLOCK,

COMMISSION MERCHANTS,
No. 60, COMMERCIAL STREET, MOBILE.
T. & J. Cunningham, Wm. R. Cunningham, D. Clock. Agents of the Augusta Insurance and Banking Company.

JUDSON FEMALE INSTITUTE.

FRANCIS, 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.

GOVERNNESS.

Mr. and Mrs. LANGSTON GOREE.

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

For the last three years, it has constantly had a larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama.

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.

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.

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.

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.

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.

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.

RATES OF TUITION.—PER TERM OF FIVE MONTHS.
Regular Course, (English), \$20 00
Primary Department, 1st Division, 12 00

Music on the Piano and Guitar, (each) 15 00
Use of Instrument, 5 00
Ornamental Needle Work, 15 00
Drawing and Painting, 15 00

French, Spanish, German and Italian, (either or all), 20 00
Latin, Greek, and Hebrew, (each), 20 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.

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 ornament these spacious grounds, agreeably to their original plan.

To the Instruments in the MUSIC DEPARTMENT, they will add an EOLICOHORD, 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 GOVERNNESS 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. LOGG HART,
W. HORNBUCKLE, Sec. L. Y. TARRANT,
L. GOREE, Treasurer. Wm. N. WYATT,
J. L. GOREE, J. L. TUTT.

August 10th, 1844.

THEOLOGICAL INSTITUTION.

TERMS OF ADMISSION. Each one, who wishes to enjoy the advantages of this Institution is required to present his License, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the gospel ministry.

Likewise, he will undergo an examination by the executive committee, on his christian experience and call to the ministry, and if the examination be satisfactorily sustained, he will be received, and directed to such a course of study as the case and circumstances may demand.

No literary qualifications are prescribed. Each one will be aided according to his particular need, and no more. Those who may defray their own expenses will undergo the same examination; but no charge will in any case be made for tuition.

JESSE HARTWELL, President
Ald. Bap. State Convention.

ap20, 1844.

Sabbath School Books, &c.

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

THOS. P. MILLER, Mobile.
November 30, 1844 42-0t

LEWIS COLBY

Wholesale and Retail Publisher, Bookbinder and Stationer. No. 123, Nassau Street, u1844. 1y. New York.

BOARDING HOUSE.

BY MRS. LOUISA A. SCHROEDER,
Southeast corner St. Louis and Claiborne streets, MOBILE.

MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, where she will be happy to accommodate all who may be pleased to patronize her.

For information, apply to Messrs. Foster & Battelle, 34 Commerce street.
November 2, 1844. 38-4t

THE EVENING MIRROR.

Commenced on Monday, October 7, 1844.
THE undersigned, having for some time published a popular periodical, the postage on which varied, at the caprice of the postmasters, from 2 to 15 cents, and having struggled in vain to procure from the Department either certainty or moderation, as to its cost by postage, have determined to struggle no longer against such oppressive discouragement, but to change the form of the Weekly Mirror, and issue, in addition, a daily paper, to be called The Evening Mirror.

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

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

Advertisements at the usual prices. Office corner of Nassau and Ann streets, where advertisements and subscriptions are now received.

Postmasters will make all remittances free of postage. G. P. MORRIS, Editors and Proprietors. N. P. WILLY, printer.

THE COLUMBIAN

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

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 among 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 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 local 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 political 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 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. Hallack, N. P. Willis,
H. W. Herbert, Nathaniel Hawthorne,
H. T. Tuckerman, H. W. Longfellow,
J. R. Chandler, C. F. Hoffman,
J. G. Neal, H. F. Harrington,
T. C. Gattan, 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,
Seth Smith, R. M. Bird,
Mrs. E. C. Embury, Mrs. "Mary Clavers,"
Mrs. Ann S. Stephens, Mrs. Frances S. Osgood,
Mrs. Selu 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, Ingleton, 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 Canada, 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 the 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, 34 Ann Street.

THE following BLANKS just printed and for sale at this office. SERRIES AND COMPANY'S DELIVERY BONDS; JAMES'S SUMMER, STAY BOND & RECEIPTION. Aug 16.