

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

Address JESSE HARTWELL,
Perry Court House, Ala.

The Executive Committee of the Georgia Baptist Convention to the Baptist Denomination of the United States.

Dear Brethren: On the 2d of August last, the Executive Committee of the Georgia Baptist Convention applied to the Executive Board of the American Baptist Home Mission Society, to appoint Rev. James E. Reeves a Missionary to itinerate in the bounds of the Tallapoosa Association in Georgia. On the 14th of the same month the Secretary of the Board replied to the application, taking exceptions to a part and asking explanations on a part of the said application. To this the Chairman of the Executive Committee of the Georgia Baptist Convention replied, under date of August 20, and from which reply the following is an extract:

"Application was made to the Georgia Baptist Convention at its last annual meeting in May, for missionary aid, in the bounds of the Tallapoosa Association, in a new settled part of the State, in the late Cherokee country—the object was mainly to have itinerant preaching in those portions of it, where there were no churches and no preaching. The Convention heard the statements of respectable brethren, setting forth this destitution, and in a resolution on their minutes, commended their situation to the consideration of its Executive Committee. The Committee, on examination of their fund, found themselves unable to appropriate any thing like a sufficient amount to meet the necessities of this destitution, and by the authority and in the name of the Executive Committee as their Chairman, I applied to the American Baptist Home Mission Society to appoint another James E. Reeves, a minister of long and well known good standing in the bounds of said Association, an itinerant preacher, in the destitute places of that section of country, embracing a large portion of the late Cherokee nation, and to have allowed him a salary of \$20 per month. With regard to payment, three individuals, subscribers to the Home Mission Society, wish their subscriptions to be applied to that mission, and will feel themselves deceived, if they are forbidden the liberty of giving direction to its application. The simple statement that brother Reeves is a slaveholder, was made, not because our Executive Committee supposed for a moment, that it would make it necessary for the Board to discuss the subject of Slavery, for they supposed that the decision of the Society at its last meeting settled that question, and that slavery men and anti-slavery men all occupied the same position; in a word, that those principles in the estimation of the Society, would neither be for, nor against, an applicant. It was made not even because the enemies of the Society have doubted that the Board would make it an objection, for the most that they pretended to say was, that the Board would find some pretext to refuse the appointment. Fully believing that with the resolution of the Society before them, the Board would not feel themselves at liberty, even if disposed, to discuss the question, but would make the appointment without hesitation, and the mouths of their enemies here be stopped, we made the suggestion. With these views entertained by our Committee, and entertained too, as we know, even by Abolitionists themselves, what must be our surprise to be told that such an application will make it necessary to discuss the subject of slavery."

B. M. SANDERS, Chairman,
Ex. Com. Ga. Bap. Con.

Under date of October 7, the Executive Board of the Home Mission Society makes the following Reply:

AM. BAPTIST HOME MISSION SOCIETY,
New York, October 7, 1844.

The Executive Board of the American Baptist Home Mission Society, having examined the application of the Executive Committee of the Georgia Baptist Convention for the appointment of Elder James E. Reeves, feel it their duty to state that, in addition to the information required of applicants, this communication contains a statement that Mr. Reeves is a slaveholder, and that fact is offered as a reason for his appointment in the following terms: "We wish his appointment so much the more, as it will stop the mouths of gainsayers. I will explain. There are good brethren among us, who, notwithstanding the transactions of your society at Philadelphia, are hard to believe that you will appoint a slaveholder a missionary, even when the funds are supplied by those who wish such an appointment." The application, therefore, is an unusual one.

At the last anniversary of the Society, the following preamble and resolutions were passed, viz:—

"Whereas the question has been proposed—whether the Board would, or would not, employ slaveholders as missionaries of this Society; and whereas it is important that this question should receive a full and unequivocal answer, therefore,

Resolved, That as the Constitution of the Home Mission Society clearly defines its object to be the promotion of the Gospel in North America, and as it is provided by such Constitution that any auxiliary Society may designate the object to which the funds contributed by it shall be applied, and may also claim a missionary or missionaries; according to such funds, and select the field where such missionary or missionaries shall reside.

"Therefore, 1st. That to introduce the subjects of slavery or anti-slavery into this body, is in direct contravention of the whole letter and purpose of the said Constitution, and is, moreover, a most unnecessary agitation of topics with which the Society has no concern, over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed.

"2. That the Home Mission Society being only an agency to disburse the funds confided to it, according to the wishes of the contributors, therefore, our co-operation in this body does not imply any sympathy either with slavery or anti-slavery, as to which societies and individuals are left as free and uncommitted as if there was no such co-operation."

We disclaim attributing to our Georgia brethren a design to disturb the deliberations of the Board by introducing the subject of slavery through the medium of their application, but such, evidently, is its tendency. In the opinion of several members of the Board, the application seeks the appointment, not in the usual manner, merely of a missionary, but of a slaveholder, and is designed as a test whether the Board will appoint a slaveholder as a missionary, and thus (in the language of the Society's resolution) "in direct contravention of the whole letter and purpose of the Constitution," introduces the subject of slavery. They, moreover, believe that if the application were entertained by them it would, consequently, introduce a discussion on the admissibility of a missionary of the Society being a slaveholder—from which they are restricted by the vote of the Society, which declares it to be a topic "over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed." To such an alternative they should not be driven. The Constitution, the "Circular" of the Board, published in 1841, the Resolutions of the Society at its last anniversary, and the harmony of the Board, all forbid it.

The appointment of missionaries, constitutionally eligible, and recommended according to our established rules, without the introduction of extraneous considerations calculated to disturb our deliberations, the Board are, during the period of their appointment, sacredly bound, in equity and justice; to make, to the extent of their pecuniary ability—keeping in view a fair distribution throughout the field, of the funds committed to their trust. But when an application is made for the appointment of a slaveholder, or an abolitionist, or anti-slavery man, as such, or for appropriations to fields when the design of the applicant is apparently to test the action of the Board in respect to the subjects of slavery or anti-slavery, their official obligation either to act on the appointment or to entertain the application, ceases; therefore,

Resolved, That in view of the preceding considerations it is not expedient to introduce the subjects of slavery or anti-slavery into our deliberations, nor to entertain applications in which they are introduced.

Resolved, That taking into consideration all the circumstances of the case, we deem ourselves not at liberty to entertain the application for the appointment of Rev. Jas. E. Reeves.

Resolved, That the Corresponding Secretary transmit a copy of the foregoing views and resolutions to the Chairman of the Executive Committee of the Georgia Convention.

By order of the Executive Board,
BENJ. M. HILL, Cor. Sec."

To this reply, which has been printed in New York, in a form fitted for circulation by letter, is appended by the Secretary, the following remarks: "Allow me to say that the subject of slavery has not for a moment been discussed by the Board; nor has the fact of bro. Reeves being a slaveholder, led to the decision. The decision was made strictly on the principles set forth in the foregoing proceedings—principles which I believe are conscientiously held.

"I trust your Board will be disposed to receive it, as ours intend it, with fraternal feeling, and a desire to preserve union.

Yours with Christian regard, B. M. H."

REMARKS.

In the grief and mortification which we feel, we scarcely dare trust ourselves to make any comment on this communication; yet, having earnestly besought the guidance and control of the Divine Spirit, we shall endeavor to say what the occasion seems to us to demand.

1. Our first remark is, that the Executive Board have confounded two questions, which are, in their nature, totally distinct.

One of these questions relates to the morality of slavery. On this question, there is much diversity of opinion. Some persons regard it as a benevolent institution, which, having existed, with the Divine approbation, in all past ages, may be expected to continue to the end of time. Others regard it as a system of aggravated wrong, offensive in the sight of Heaven, and not to be tolerated in human society. Between these wide extremes, there are various grades of opinion. Whether it was wise, for persons differing on so important a question of morals, to attempt a co-operation in the enterprises of christian benevolence, may perhaps become doubtful; but it is certain the attempt has been made. Slaveholders and non-slaveholders, with a full knowledge of each other, united in the organization of our Triennial Convention, and of similar institutions which have since been formed. Slaveholders and non-slaveholders have continued to be members and officers of these societies; and, until within a few years, no difficulty in their co-operation has arisen; and the question as to the morality of slavery, about which the members of these societies were known to differ widely, never disturbed their harmony, or entered into their discussions.

A second question, wholly distinct from the former, respects the relation which slaveholders bear to these societies, and their eligibility to offices in them. On this last question, there has been, so far as we have known, but one opinion. Slaveholders have ever continued to co-operate, with the full conviction that they were admitted as members on equal footing with others, and that they were eligible to any office which the societies could bestow.

The two questions which we have just stated, were regarded as distinct, by the American Baptist Home Mission Society, at its last anniversary, in the very proceedings to which the Executive Board now refer. Nothing can be clearer than this. Of one question it says, "it is important that this question should receive a full, and unequivocal answer;" but of the other, that its introduction "is in direct contravention of the whole letter and purpose of the Constitution." The question as to the morality of slavery, the Society would not attempt to decide; but, on the contrary it declares the very discussion inadmissible. But so far from declaring the other question, "whether the Board would or would not employ slaveholders as missionaries of this Society," to be constitutionally inadmissible; it declares, that it deserves an unequivocal answer. Yet to the latter question, the Executive Board apply the decision of the Society which was made with respect to the former. "It would," say they, "introduce a discussion on the admissibility of a slaveholding missionary, would we or they be most guilty of the dissimulation?"

missionary of the Society being a slaveholder; from which they were restricted by a vote of the Society, which declares it to be a topic over which it has no control, and as to which its operations should not be fettered, nor its deliberations disturbed."

2. We remark, secondly, that the Executive Board have not only misapplied the resolutions of the Society, but they have also violated the instructions therein given.

We need not here insist on the fact, that these resolutions, both by Southern members of the Society who voted for them, and by Abolitionists who voted against them, and who immediately on their passage threatened to leave the Society, were understood to determine the admissibility of a slaveholder's becoming a missionary. The resolutions speak for themselves. The preamble states the design for which they were adopted: "Whereas the question has been proposed—whether the Board would or would not employ slaveholders as missionaries of this Society; and whereas, it is important that this question should receive a full and unequivocal answer." Moreover, let it be remarked, that it was not an abstract question which was to be determined, but a question of duty—of duty for the Executive Board; "whether the Board would &c." This is the question to which the Society proposed to give an unequivocal answer; and for this purpose adopted the resolutions that follow. "Therefore resolved." In these resolutions, the equal rights of slavery and anti-slavery men are affirmed, and based on the constitution; and the obligation of the Board to make appointments, irrespective of slavery and anti-slavery, are unequivocally set forth. Yet these instructions the Board have violated, in refusing to appoint James E. Reeves.

3. In the third place, the reasons alleged for the refusal, utterly fail to justify it. On this topic, we believe the occasion demands plainness of speech. The first reason alleged, is, that our application, though not designed to disturb the deliberations of the Board, evidently had this tendency, "by introducing the subject of slavery." The Board had before them the example of the Society at its last anniversary. The question, whether a slaveholder should be appointed as a missionary, was proposed to the Society. The deliberations became disturbed; and the question of slavery and anti-slavery was introduced. What did the Society do? It entertained and answered the lawful and constitutional question, and rebuked the introduction of the other. So ought the Board to have done. If the perversion of individual members would disturb their deliberations with a foreign topic, because we asked them to do their duty, the tendency to disturb, should be ascribed to that perversion, and not to our application; and the rebuke should have been applied where it was deserved.

The second reason alleged; is, that in the opinion of several members, the application was designed as a test. In the publication of their proceedings, the Board had quoted the language of our application but in part. Our views were fully stated in the explanatory letter of which a large part has been given above, and from which we repeat the following extract: "The simple statement that Bro. Reeves was a slaveholder, was made, not because our Executive Committee supposed for a moment that it would make it necessary for the Board to discuss the question of slavery; for they supposed that the decision of the Society at its last meeting settled that question, and that slavery men and anti-slavery men all occupied the same position—in a word, that these principles in the estimation of the Society, would neither be for nor against an applicant. It was made, not even because the enemies of the Society here doubted that the Board would make it an objection—for the most they pretended to say, was, that the Board would find some pretext to refuse the appointment. Fully believing that with the resolution of the Society before them, the Board would not feel themselves at liberty, even if disposed, to discuss the question, but would make the appointment without hesitation, and the mouths of their enemies here be stopped, we made the suggestion." Now, to our surprise and mortification, the Board have fulfilled the prediction of their enemies. They have found a pretext, and one of the most extraordinary character. It is, that our application was designed as a test. They must not be tested. They are honest men, and faithful public servants. They know their duty well, and they mean to do it honestly. But their honesty must not be tested, else their obligation to be honest ceases. In our judgment, the honesty which shrinks from being tested, deserves not to be trusted.

To expose the flimsiness of this pretext, we will suppose that the question respected politics, instead of slavery. Had a prominent officer of the Society imprudently published, that no Democrat, known to be such, had ever received an appointment; and had we, to quiet the spirit of party thereby excited, requesting the board to appoint J. E. R. the rather, because, being a Democrat, his appointment would stop the mouths of gainsayers: would the board have shrunk from being tested on the question? Would they not rather have rejoiced in an opportunity to show their superiority to all party influence? Yet they might with equal propriety have declined to be tested, and declined to entertain our application, on the plea that it tended to disturb their harmony, by introducing political discussions into their body.

We do not understand the statement, that our application was an unusual one, to be a reason assigned by the Board for rejecting it. An unusual application may deserve special consideration; and there may be found in it unusual fitness and propriety. We stated a reason, which, in our judgment, added force to all the other reasons for the appointment that we sought; but this reason, the mere mention of it, in the logic

"It is not the fact that Brother Reeves is a slaveholder, but the mention of the fact, which disquiets the Board. The corresponding Secretary writes to us: 'Nor has the fact of Bro. Reeves being a slaveholder led to the decision. The decision was made strictly on the principles set forth in the foregoing proceeding.' After the Board have, by so significant a procedure, invited us to deceive them, if we should now obtain from them, by concealment, the appointment of a slaveholding missionary, would we or they be most guilty of the dissimulation?"

of the Board, nullifies all other reason; and, in the ethics of the Board, entirely absolves them from their "official obligation." Such logic, such ethics, we profess not to understand. If we should ask an appointment for a missionary to preach to a colony of Jews, we must be careful not to mention that he is a son of Abraham. Such an application would be an unusual one, and might, in the opinion of several members of the Board, be designed as a test; and might introduce an extraneous consideration, calculated to disturb the Board with the question, whether in Christ Jesus there be circumcision or uncircumcision.

In every view which we have taken of the reasons assigned for rejecting our application, we are not less astonished, than grieved, that intelligent and clear-sighted christian men, should be willing to exhibit to the world a dereliction of duty, under a covering so thin. If such morality prevail, debtors may refuse to have their honesty and punctuality tested; and, when payment of just claims is demanded, they may indignantly repel the affront, so disquieting to their repose; and may regard the suspicion of their integrity, as cancelling all obligation to make payment.

4. Fourthly, the rejection of our application goes far to evince the necessity of a Southern organization for our benevolent operations.

We make this remark with fear and trembling. We have clung, fondly, to the hope of preserving union among American Baptists. We have done this amidst difficulties, discouragements, and mortifications. We have been aware, that many in the North have regarded us as unworthy of their christian fellowship. We have examined their complaint against us, prayerfully and with our Bibles before us.—We feel that we deserve not their reproaches. As in the North, the duties of the husband, the father, the citizen; so in the South, together with these, those of the master, are doubtless performed with much imperfection; and, both North and South, among slaveholders and non-slaveholders, far too little is done to meliorate the condition of the dependent and degraded portions of our race. But that the relation of master is in-itself unlawful, and that all who sustain it are worthy, not of honor, but of reproach and excommunication, we do not believe. On the contrary, in the circumstances in which many of us are placed, we hold it to be a solemn duty to sustain this relation, and to fulfill its obligations to the best of our ability. On this question of duty, our Northern brethren have not agreed with us in judgment; yet we have honored them, and loved them, and rejoiced to co-operate with them in works of christian benevolence. But the day approaches, we sadly fear, when our co-operation must cease. There may be some among us, who might be willing to continue their contributions to Northern Boards, even though those Boards should openly declare our ministers and churches severed from their christian fellowship; but the number of such contributions would be small. The present action of the Executive Board of the Home Mission Society, will go far to destroy among our people, all confidence in Northern Boards; and, unless other agents for the management of our christian charities be provided the amount of our contributions will be lamentably diminished.

5. Our last remark is, that our only hope for the preservation of union, rests on the attachment of our brethren to the principles of church independence.

The Executive Board, in their Circular of Feb. 16, 1841, have clearly recognized these principles, and their application to the case in question. They say, "The wish has been manifested that voluntary societies, our own among the number, should act upon this question, either by disapproving the civil institutions of the South, or censuring the course of those at the North who impugn these institutions. The Executive Committee believe that voluntary societies have no such right. It would be travelling out of the records to allow the introduction of the question, or admit it as a subject of conference in the Society. We must, in doing so, act uncommissioned; and trample upon the ruins of our constitution, to arrive at the question. It would be again a violation of our first principles as Baptists, recognizing no disciplinary power beyond the individual church, and no legislation out of the lids of the New Testament. And it would be the creation, in the most objectionable form, of a synod, one of that class of institutions whose usurpations laid the basis of the Romish apostasy."

Although the Board have, in action, abandoned these their professed principles; yet the Society may devise means for carrying them into effect. We will therefore still hope that at its meeting in April next, something may be done that will avert the disasters which our depressed spirit forebode. If cut off from this last topic; if our church independence be not acknowledged; and if our ministers be declared unworthy of the sacred office; we must then commit ourselves, and the interests of religion, to Him who stilleth the noise of the waves, and the tumults of the people.

B. M. SANDERS,
Ch'mn. Ex. Committee.

THOS. STOCKS, Secretary.

October 23, 1844.

The Rev. Richard Pengilly.

This valued brother has not been the writer of any large work, though report has often spoken of a Hebrew Lexicon, on a new plan, which he has long completed in manuscript. The principal work he has published, is his almost universally known "Scripture Guide to Baptism," which needs no recommendation from my pen, nor that I should say it has been extensively used.

Mr. Pengilly was a native of Cornwall, was trained for the ministry at the Baptist College at Bristol, and settled at Newcastle-on-Tyne nearly forty years ago. He found the Church there in a depressed state, but has been honored with considerable success. I fear that his age cannot be less than sixty-five. A succession of painful providences has deprived him of several of his children, and seriously depressed his spirits. He is greatly esteemed in the neighborhood of his residence; and whenever he may be called from earth, devout men will make great lamentation over him. Twenty-five years ago he was considered remarkably handsome, but affliction has made sad ravages on his person.

Protracted Meetings.

Extract of a Letter from the Rev. Wm. R. Johnson, D. D., of South Carolina.

It is now nearly fourteen years since my attention has been particularly drawn to the consideration of protracted meetings as held by the Baptists. I looked on them at first with very serious concern of soul, and watched their movements with anxious solicitude. I feared the result of that tendency to excess and disorder in the excitement of the passions of our nature to which man is so prone on any absorbing subject, but especially on the subject of his future destiny when roused by an assemblage of spirit-stirring instrumentalities. These are abundantly furnished in protracted meetings by the large audiences in attendance, by the solemn appeals of ministers succeeding each other in preaching, exhortation and prayer, by the anxieties of zealous friends and new converts, some of whom seem to think themselves commissioned to forget the proprieties of life in their zeal for the salvation of souls, whilst the right observance of the one might better secure the other, and by the soul-animating strains of "Psalms, hymns, and spiritual songs."

I say I feared, from these instrumentalities, the result of protracted meetings in the undue excitement of our passions; but I thank God that in those with which I have had more particularly to do, I have no recollection of witnessing the indecorous gestures, and commingling of voices, producing confusion, that you describe—yet I have occasionally seen and heard some things in these meetings which could have been most advantageously dispensed with. For example, appeals made by exhorters to sinners, which had too much the appearance of being intended for effect; exhortations going on simultaneously with singing; brethren going about among the mourners whilst on their knees, and talking to them in a low voice whilst an exhorter would be addressing the audience. Such practices as these—I cannot call them modes of worship—are forbidden by the Apostle in the following scriptures: "How is it, then, brethren? When you come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course," (that is, in order, one at a time) "and let one interpret." "Let the prophets speak two or three, and let the others judge. If any thing be revealed to another that sitteth by, let the first hold his peace,"—that is, let the first who is speaking finish and sit down, then let the other rise and deliver what he has to say. "For ye may all prophesy, one by one, that all may hear, and all may be comforted. And the spirit of the prophets are subject to the prophets. For God is not the author of confusion," tumult or unquietness, "but of peace, as in all churches of the saints. Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home," or some suitable person, capable of informing them, "for it is a shame for a woman to speak in the church." 1 Cor. xiv. 26-36.

Now the Apostle adds: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." v. 37. And he closes the chapter with this direction: "Let all things be done decently and in order." v. 40.

Now it is very clear that the Apostle, in these Scriptures, forbids more than one to speak at a time, in the religious meetings of God's people; consequently, if preaching or exhortation is going on, all others must be still. If the congregation sing, the preacher or exhorter must cease to address them. Exclamations of "glory! glory!" cannot be in accordance with the decent, orderly mode of conducting worship; nor can several go about among the mourners talking to them in a low voice, whilst the exhorter is addressing the audience. These and such like practices are violations of good order. They are contrary to the decency of an assembly which is met in obedience to the command of Him who "is not the author of confusion, but of peace, as in all churches of the saints."

From the Christian Reflector.

Townsend's Arrangement of the Old and New Testaments.

It is with sincere pleasure that we are able hereby to announce a new and handsome edition of these admirable volumes, at a much reduced price. They were formerly sold for nine and ten dollars. This edition, bound less expensively, is offered for five dollars! It is designed by this reduction to bring the Arrangement within the means of thousands of pastors, and others, who have heretofore been prevented from purchasing the work on account of the expense. Whoever, loving the Bible, has looked at this Arrangement, has, we have no doubt, coveted its possession. We have made daily use of a copy for more than two years, and we can honestly say, we have no book in our library with which we should part so reluctantly. The whole Bible is arranged in historical and chronological order, so that it may be read as one continuous and connected history. The psalms of Moses and of David are appropriately interspersed in the histories of their lives; the prophecies are inserted at such points of Jewish history as they were severally announced; and the whole is properly divided into periods, sections, and paragraphs; the poetry being given in poetical lines, according to the measure in the original. One seems in consequence, to be reading, oftentimes, a new history. His knowledge of the Bible becomes less confused and indelinite, and the beauties of its literature are appreciated and admired as never before. The notes are full and judicious. The marginal references and the indices are complete. The volumes are uniform, of the royal octavo size; the Old Testament containing 1200 pages, the New Testament over 800. There is certainly no cheaper and no better Bible, now offered to the public, than Townsend's Arrangement. Messrs. Crocker & Brewster of this city are the publishers.

Letters from Naples state that an eruption of Mount Vesuvius was daily expected.

THE ALABAMA BAPTIST

"Jesus Christ himself being the Chief Cornerstone."—Ephesians, ii. 20.

TAMMION, ALABAMA, NOVEMBER 23, 1864.

The Convention.

The session of this body which closed on Tuesday night was one of deep interest, and of the highest importance to the Denomination in Alabama. The number of Delegates was larger than on any former occasion, being about eighty. These appeared as the representatives of nine Associations, eighteen Churches, and several Missionary or other Benevolent Societies.

A delightful spirit of harmony and brotherly love pervaded all the proceedings. When grave questions came before the body, involving issues of vast importance to our Zion, a solemnity rested upon the assembly appropriate to the consideration of interests of such magnitude.

The members of the Convention evidently came together as working men, cordially engaged in a good cause, and sincerely desirous to adopt the wisest means of securing the objects in view. There was clearly a deeper personal interest in the business of the body, than has before been manifest. This fact, as well as the large delegation in attendance, is to be ascribed to the manner in which the Convention is constituted, under the present Constitution. It is made up altogether of delegates from Associations, Churches, Benevolent Societies, and Life Members. The wisdom of this feature of the constitution was apparent.

The reports and resolves adopted at this meeting, present to the Churches matters of vital interest to the prosperity of the cause of Christ within our borders. The decisions made proclaim with solemn emphasis, the views held by the Baptists of Alabama, in those great questions of Church independence and religious freedom, which now agitate all denominations of Christians in the United States.

The principal subjects which engaged the attention of the Convention were, the raising of funds for a literary professorship in the Howard, and the procuring of means for erecting a new edifice and obtaining apparatus; the formation of a State Education Society; the religious necessities of the slave population; and our relations with the Northern Boards of our national benevolent organization.

The action of the Convention on the last of these topics was marked by mature deliberation, by a solemn impression of high responsibility, by a fervid desire to promote the interests of the Redeemer's kingdom throughout the world. When the resolutions below were brought forward, every member of the body felt that vast and momentous results were depending on the action of the Convention. The resolves were first read, as a whole; then each was read singly, and the vote was taken on each by itself, the whole body rising as the question was taken. Every resolution passed with perfect unanimity;—there was not a dissenting voice, or a member who declined to vote. We commend these resolutions to the careful and prayerful consideration of our Northern brethren, and we do trust that such responses will be made to them, that union of counsel and of effort between the churches of the North and the South will still be preserved, and our contributions shall still be permitted to flow on through their customary channels, to carry blessings to the remotest ends of the earth.

PREAMBLE AND RESOLUTIONS.

Whereas, the holding of property in African Negro slaves has for some years excited discussion, as a question of morals, between different portions of the Baptist Denomination united in benevolent enterprise; and by a large portion of our brethren, is now imputed to the slaveholders in these Southern and Southwestern States as an act, at once grievous, palpable and disqualifying:

1. Resolved, by the Convention of the Baptist Denomination in the State of Alabama, that when one party to a voluntary compact among Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the Union, nor even to refrain from impeachment and annoyance, united efforts between such parties, even in the sacred cause of Christian benevolence, cease to be agreeable, useful or proper.

2. Resolved, That our duty at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed, or with whom we have in any way been connected, the distinct, explicit avowal that slaveholders are eligible, and entitled, equally with non-slaveholders, to all the privileges and immunities of their several unions; and especially to receive any agency, mission or other appointment, which may fall within the scope of their operations or duties.

3. Resolved, That to prevent a gradual departure from the principles of Church-independence, and the assumption, by Societies, Boards or Committees, of the inalienable rights of the churches, as well as to prevent the recurrence of difficulties in future, this Convention do hold, that in all those Conventions, Societies or Boards of which we may be a constituent part, whenever the competency or fitness of an individual to receive an appointment is under discussion, if any question arises affecting his morals, or his standing in fellowship as a Christian, such question should not be disposed of to the grief of the party, without ultimate appeal to the particular church of which such individual is a member—as being the only body on earth authorized by the Scriptures, or competent, to consider and decide this class of cases.

4. Resolved, That the President and Secretary of this body be a committee to transmit copies of this preamble and these resolutions to those bodies for whose treasuries any of the funds, now in hand or hereafter to be received, may be designed—and to call their attention expressly to our second resolution:—that, should any respon-

se be received, the President of this Convention shall call upon the Treasurer to deposit the same, by a check in the hands of the Baptist State Convention; that a majority of these persons, or eight in number, shall be a quorum for business; and the quorum assembled, or a majority of them, shall decide whether the said money, or any portion of them, shall be forwarded to the bodies for whom they were designed, or be held until the next meeting of this body, subject to be reclaimed or re-appropriated by the donors severally.

5. Resolved, also, That the Treasurer of this body be, and he is hereby, instructed not to pay any money, intended to be applied without the limits of this State, except at the written order of the President of this Convention, with the concurrence of the Board of officers before mentioned; and this body, profoundly sensible of the vast issues dependent on the principles herein advanced, will await, in prayerful expectation, the responses of our non-slaveholding brethren.

6. Resolved, That the Secretary of this Convention, as far as practicable, transmit at least one copy of these minutes, when published, to the presiding officer of each Baptist State Convention or General Association in the Slaveholding States.

Alabama Baptist State Convention.

This body assembled at the Baptist church in Marion on Saturday, the 16th ult., at 11 o'clock, A. M.

The Introductory Sermon, in the absence of those appointed last year, was preached by brother A. G. McCraw.

The President taking the Chair, the names of the Delegates, about eighty in number, were recorded.

Proceeded to the organization of the Convention, by the election of officers: the incumbents of last year were re-elected, except the Treasurer. Appointed the usual committees.

The Report of the Howard Institution was read—referred to the committee on education.

The customary invitation being extended to ministering brethren and corresponding members, brethren J. C. Keeney of Mississippi, W. K. Posey of Georgia, and several Alabama brethren, took their seats with the body.

On Saturday night, the Rev. Dr. Manly preached to a large congregation. The pulpit of the Baptist church was occupied in the morning by brother S. Henderson, in accordance with the appointment of last year, who delivered a discourse on missions. The subsequent collection amounted to about \$85. In the afternoon, brother E. Baptist preached a sermon preparatory to the celebration of the Lord's Supper. Brethren Keeney and McCraw officiated at the table. The communicants crowded the entire body of the house, and the season was sweetly solemn and impressive.

On Sabbath night, brother Manly delivered a discourse on the *Head-ship of Christ*, in the course of which he introduced the subject of efforts for the Religious Instruction of the Colored Population, in Alabama. This was an earnest, argumentative and pathetic appeal, urging the duty of owners to provide oral religious instruction by white ministers, natives of the South, for the slaves who are remote from towns, and are almost entirely cut off from the ordinary means of grace. The speaker solemnly maintained the right to hold slaves, as secured by the Bible in both the Old and New Testaments, and thus carefully guarded the authority of masters, while from considerations of duty, benevolence, and expediency, he warmly and affectingly urged the claims of the quarter of a million of the destitute in our own bounds. During portions of this discourse, few were the eyes which could refrain from tears.

On Monday morning, the Convention met in the Presbyterian church. The Report of the Corresponding Secretary was read and appropriately referred.

A Query respecting the religious instruction of slaves being sent up from the Tuscaloosa church, it was referred to a special committee, consisting of B. Manly, E. Baptist, E. D. King, G. W. Gunn and H. Talbird. This committee subsequently reported a Preamble and Resolutions which will be found in another place.

A letter was received from our venerable brother William Jenkins, sen'r. of Talladega, enclosing one thousand dollars—two hundred for the benefit of Theological students in the Howard College; two hundred for the distribution of the scriptures in foreign lands; and six hundred for the spread of the Gospel in Burmah.

The Trustees of the Judson Female Institute presented a Report. This document speaks of the Institution as more prosperous than at any former period. The present number of students is 140. A revival of religion in the Institute has resulted in the hopeful conversion of about twenty young ladies.

Delegates were appointed to the Georgia, Mississippi, and Tennessee Baptist State Conventions.

The funds sent up from the Cahawba Association and the Oakmulgee church, to be applied for the benefit of one of the theological students in the Howard.

Accepted the Report of the Committee on the State of Religion, and voted to place upon the Minutes the Report of the Corresponding Secretary on the same subject.

The Report of the Committee on Queries and Suggestions, spoke of the suggestion from Benton church, commending *Sabbath Schools* to the notice of the Convention. Several Associations requested the appointment of Delegates by the Convention, to attend their meetings. These suggestions were duly regarded.

The Committee on Sabbath Schools recommended to Pastors to preach a Sermon on the subject.

The Committee on Nominations reported the following names to constitute, with other members of the Convention, the Executive Committee: J. H. De Votie, L. G. Jones, G. McCraw, Wm. H. Hartsfield, L. C. Tate, P. Stout, D. Lee, W. B. Jones, Thos. Chilton. Confirmed.

The Committee on Temperance reported the cause to be retrograding in the State at large, many of its professed friends having deserted their colors, and gone over to the ranks of the enemy.

On Monday night, the Ala. Baptist State Bible Society held its annual meeting. Interesting addresses were made by the President, the Rev. J. H. De Votie, and by brethren E. Baptist and Wm. B. Jones. A collection was made amounting to about \$70.

On Tuesday morning, the sittings of the Convention were resumed. The report on Domestic Missions speaks of the south-eastern parts of the State as a deplorably destitute of the means of grace. Extensive settlements are utterly destitute of the Word of Life. The Sabbath is observed only as a day of amusement. Families are growing up who have never heard a gospel sermon. The inquiries of the Committee did not extend to the northern portions of the State. The west and south are pretty well supplied. The Report closes with the following resolution:

Resolved, That the Convention recommend to the Associations and churches, to supply the destitute in their respective bounds with the Gospel; or send up at our next session, the necessary funds to enable the Convention to do it.

The Report of the Committee on Education, alludes to the loss of the building of the Howard Institution by fire, and commends the energy of the Trustees in raising funds for the erection of a new edifice. It appears that about \$5000 are wanting to complete the amount needed to consummate the plan, and the committee recommend that immediate measures be taken to raise that sum.

The expediency of raising the Theological Fund to \$25000, was referred, for the present, to the Trustees.

The formation of a State Education Society, with auxiliaries, was recommended.

The Report on Foreign Missions submitted the following resolution, which was unanimously adopted:

Resolved, That all churches, associations, and other religious societies connected with this body, be earnestly solicited to redouble their efforts to aid in spreading the Gospel in Foreign lands, and to send up to its next meeting whatever pecuniary assistance the Lord of the harvest may put into their hearts to afford to so great and holy a cause.

At this stage of the proceedings, the Committee on the Debt of the Convention, (due to Agents for raising the Theological Fund,) having recommended that said debt be liquidated by the voluntary contributions of the delegates present, the members generally came forward, and freely giving various sums, from 10 to \$100, as each had ability, the entire amount, about \$1100, was speedily raised. The Convention now owes not a dollar, and it will be the policy of the Executive Board, as well as of the body itself, to keep entirely clear of all incumbrances in future.

On Tuesday night, the Committee on THE MORAL AND RELIGIOUS INSTRUCTION OF SLAVES presented the following resolutions, which were adopted unanimously:

1. Resolved, That this Convention do solemnly recognize the duty of using all practicable and legal methods for communicating religious instruction, orally, to the people of color within our borders; and finding more than a quarter of a million of them within the limits of Alabama, we feel it to be our duty, to provide for their moral and religious interests.

2. Resolved, That in the absence of any sufficient fund, at present, for employing agents or missionaries exclusively in this field, we affectionately urge all the Ministers of our denomination in the State, to impart moral and religious instruction to the negroes so far as may be in their power.

We suggest to our brethren disposed to engage in this good work, especially pastors and preachers, that with the concurrence of the owners, they assemble the colored people, in no very great numbers at one time or place, on the plantations, or at the churches, as may be convenient, and adapt discourses especially to them; that they pray and sing with them, and endeavor to guide them into the way to heaven.

We further suggest to our brethren, to urge upon the owners of large numbers of them, or a few owners together, to engage in the erection of suitable houses to accommodate them in worship, on the plantations, or in convenient situations, so as not to produce annoyance to the neighbors, or lead into temptation by the assemblage of large numbers of them together, or far from their homes; and as we cannot doubt that intelligent masters, with the lights of experience before them, will regard the communication of sound religious instruction as the *truest economy*, as the most efficient police, as tending to the greatest utility with regard to every interest involved, and will therefore be willing to sustain the reasonable expense incident to the maintenance of such instruction for their slaves, and reward the ministers who may labor for them, we suggest to our brethren to inquire and ascertain who, and how many, will be willing to engage in the good work of providing for the spiritual wants of their slaves, in what situations and to what extent; and, finally, we suggest, that our brethren keep a regular journal of every proceeding or event, of all they do or fail to do, of all that seems possible to be done, of any encouragement and hindrance, and of all authentic information, on this subject; and

make report to the next meeting of this Convention.

Resolved, That our brethren, Chas. Travis, Talbot, Battle, Henderson, J. H. Jones, De Votie, Brown, and L. B. Lane, be a committee to inquire and act during the ensuing year with relation to this subject, according to the foregoing suggestions, or as may seem to them practicable or expedient: that either individually or unitedly they make report to this body, at our next meeting; and that this body will then appropriate an entire evening, or some sufficient portion of time, to hear and receive such reports and communications, verbal or written, as may then be presented, and will cause suitable portions of them to be published.

4. Resolved, That the amount of money sent up by the Tuscaloosa church for this object, be retained in the hands of the Treasurer of this Convention, to constitute the basis of a fund to carry out the purposes specified in the preceding resolutions.

A Constitution for a State Education Society was submitted, approved, and ordered to be published with the Minutes.

After the usual votes of thanks, adjourned sine die.

Extracts from the Report of the Committee on Education.

"The Committee notice with great satisfaction the zeal and energy with which the Trustees of the Howard Institution have acted in the trying circumstances which arose, last Spring, when their buildings were destroyed by fire.

"It appears, that to repair this loss, they have already raised upwards of \$9,000, and contracted for the erection and partial completion of a commodious brick building. The Committee have examined the plan of this edifice, and regard it, as well as the careful method of procedure adopted by the Trustees, with entire approbation. It appears that about \$5,000 will be requisite to complete this building according to its design; and they recommend that immediate measures be taken for the collection of that sum. The friends of the Baptist cause and of Education, throughout the State, are earnestly solicited to contribute to this object."

"The Committee rejoice in the increasing success and popularity of both the Howard and the Judson Institute. An amount of intellectual and moral good is being silently effected by them which it is impossible at all adequately to compute, but which will be felt to the end of time, and which reflects the highest credit upon the management of the Trustees, and the very able Professors and Teachers of these Institutions. They are worthy the confidence of the Denomination, and of the friends of Education throughout the State. The tokens of the Divine blessing with which the Judson Institute particularly has been recently favored in the hopeful conversion of so many of its pupils, while it demands our special gratitude and praise to the Great Author of spiritual life, shows that the best and most judicious religious instruction is here carefully imparted. Many pious parents who trembled to commit their children to strangers, can now rejoice that they have parted from them for a season, to receive them again forever; not now merely as children, but fellow-heirs of eternal glory."

Report on Periodicals.

The Committee on Periodicals have had that subject under consideration, and beg leave to report:

That they deem it unnecessary to present a catalogue of the various religious publications of the day, as they take it for granted, that the denomination are familiar with them. They also forbear to make an argument to convince their brethren, that every Baptist family should have a religious paper, as no one consulting either his interest or his duty can fail to see it. But to one particular consideration, they would call the especial attention of the denomination in the State. It is, that we have but one paper within our boundary, devoted to the support of our cause, and the objects of the Convention. That paper was started by a few self-sacrificing individuals, who have already met a considerable loss in sustaining it—and it has pressed its way through difficulties, to which, spirits less ardent and persevering than those who have conducted it, had bowed and quailed. It nevertheless, still stands erect, and for ability and usefulness, they feel confident will suffer in comparison with no publication of the day. Under all these circumstances, the question presents itself, shall the thirty or forty thousand Baptists of Alabama sustain the "ALABAMA BAPTIST," and afford adequate assistance to the few who have so nobly struggled in its cause—or will they stand aloof, waiting upon trifles the little amount, which might thus be made to accomplish so much good? We cannot, we will not think that they will longer withhold their aid—but entertain the pleasing hope that the denomination will at once rally to the support of this paper, which is planted in their midst—which is familiar with the peculiarities of this branch of the Christian church; and evidently, the most direct and convenient channel of communication, to which they can resort. Your Committee would detract nothing from the claims of other religious publications—but they feel confident that the Baptists of this State owe their first and highest duty to their own paper, for such it emphatically is—and, therefore, believing that it is every way worthy of approbation, and of united support, they advise that the Convention recommend it to the patronage of all our churches.

Which is most respectfully submitted.

THOS. CHILTON, Chairman.

The end of the good man is peace.

Interesting Baptism.

On last Sabbath morning, twenty-three individuals were baptized by the Rev. J. H. De Votie, pastor of the Baptist Church, in this place. Among them were Mrs. Jewett and Miss Smith, the former the wife of the President of the Judson Female Institute, and the latter the State Assistant Teacher in the same—both for several years members of the Presbyterian church; and fourteen young ladies, pupils in the Institute.

Several other young ladies will receive the ordinance, so soon as they obtain the required permission from their Parents or Guardians.

Northern Boards and Southern Baptists.

In this number of our paper we publish from the Christian Index, extra, the Address of the "Executive Committee of the Georgia Baptist Convention, to the Baptist Denomination of the United States." We also publish the preamble and resolutions unanimously adopted by the Alabama Baptist State Convention, at the late session.

The Address and Resolutions speak the sentiments of more than one hundred thousand Baptists, in the two States, in terms of solemn, yet affectionate warning and admonition, deprecating disunion, and entreating our brethren to stay the suicidal hand which threatens to cut asunder the ties that bind together the churches of our denomination: Will not our brethren listen to these appeals? If they do not, be the consequences on their own heads. If they will not permit us to co-operate with them, on terms equal and just, then they compel us to retire, and the responsibility of all the disastrous results is theirs. The Southern churches desire peace, and are anxious to preserve the union now subsisting, if it can be preserved on proper and equitable conditions:—on unequal or unjust conditions, they do not desire it—THEY WILL NOT HAVE IT. If now a disruption ensue, who shall bear the blame? Not we of the South. No! BE IT REMEMBERED, if a division take place, our Northern brethren will be the authors of it, and on them shall be the responsibility, to all future generations.

Though we have our forebodings, yet we will indulge the hope, that the Boards and Societies referred to in our resolutions will give such responses to our demands as to re-assure us, and inspire our churches with fresh confidence, that justice, and equity, and brotherly love, will preside over the counsels and direct the measures of these bodies.

I have changed my place of residence to Boston, Louisiana County, and request my correspondents to address me at this place.

THOS. D. ARMSTRONG.

We take the following from the Christian Watchman (Boston) one of the most judicious papers of our denomination, published at the North. The views here advanced probably prevail in the great majority of Northern Churches:

Home Missions and Slavery.

It will be seen by the subjoined circular of the Executive Board of the American Baptist Home Mission Society, that the application of Mr. Reeve of Georgia, a slaveholder, to be appointed a missionary of the Society, has been rejected; not on the ground of his being in fact a slaveholder, but because that fact was urged as a reason why he should be appointed. The question whether a slaveholder should in any case be a missionary of that society has been agitated, and discussed both in the annual meeting of Philadelphia in April last, and in the religious periodicals in various parts of the country, and we regret to say, with no small share of acerbity and vituperation. The question at issue is one of the most serious importance to the interests of the Redeemer's Kingdom, the prosperity of the churches of our denomination, and the salvation of our souls; and it should therefore be approached in the spirit of candor, of mutual forbearance, of self distrust, and of earnest prayer for divine guidance.

It appears that the Executive Board have not yet taken any action on the question whether the fact of slaveholding shall, or shall not, be a disqualification for appointment to the office of Missionary in the Society. That question was referred to a Committee appointed at the annual meeting. The Executive Board is not authorized, either by the Constitution, or by any vote of the Society, to institute any inquiries on this point, respecting candidates for missionary appointment. The brethren in Georgia, therefore, and not the Abolitionists in the North, have in this instance thrown an insuperable obstacle in the way of the appointment of Br. Reeve, by urging his appointment on the ground that he is a slaveholder, and thus endeavoring to turn aside the Executive Board from their proper and constitutional duty, to labor simply and only, as officers of the Society, to promote Home Missions, without turning aside to interfere with any other questions on which the opinions and feelings of the friends of the Society are divided. They have, therefore, no cause of complaint at the rejection of Mr. Reeve under such circumstances.

As to the question whether ministers at the South, in good standing in their respective churches, associations and neighborhoods, but who stand in the relation of slaveholders, shall be questioned on this point, at the fact of slaveholding be made in all cases an insuperable obstacle to appointment; it is easy to see that it is the question of life or death to the present, on any other national society for the promotion of home missions, so long as slavery shall continue. It is expelling too much of human nature to suppose that the South will co-operate with the North in sustaining a society from whose benefits so many of their ministers would be entirely excluded. It is for the Baptists of the whole country to decide, whether it will be more pleasing to God, that they have such a Home Missionary Society as now exists, or no national Society at all. It may be best under present circumstances, for the Society to disband, and leave the work of Home Missions to the Associations and Conventions of the several states respectively. At all events, if the North and South cannot co-operate in doing good, let them separate in peace, and in the exercise of mutual love.

Certain Members of Churches.

Nehemiah Nottelville was the greatest talker in a Presbyterian church in the State of New York, and he felt it his duty to take a part in every meeting, although several of his brethren thought he was mistaken in this respect. He was worth not far from \$20,000, and paid \$25 a year towards the salary. He sometimes gave a little to foreign missions, but never to any other object. He would not listen to any agent, because, "men have no business to go round among the churches, urging them to go to the different societies." He talked much about the "many sacrifices he made for the cause of Christ," and found much fault with the salary that was paid his pastor, declaring "that the church was unable to pay so much. He took the New York Evangelist, but never paid for it all the bill was sent. (Did he pay then?—Ed.)

Thomas Walkee was a member of a Methodist church in Maine, and cheerfully did he do all in his power for the interests of that church. He was punctual at all the meetings, and labored hard to induce all his brethren and sisters to act from principle about attending, and not from mere impulse of feeling. He always carried tracts in his hat, that he might have them ready to give on every suitable occasion. He was a kind hearted, liberal soul, an efficient and interesting class leader, and was always on hand to assist his minister in any labor of love. He took the Zion's Herald and always paid for it in advance.

Captain Charles G. Summerton was a member of a Baptist church in Massachusetts, and was considered by his townsmen as a man who "lived up to his profession." He was a very decided temperance man, and heartily took hold of every good cause that came along. He was a blacksmith, and by the strength of his arm had accumulated \$1000. He paid \$25 towards the salary, which he thought ought to be increased as he said "he was fearful that it did not comfortably maintain his good minister." He took the Christian Watchman, Christian Reflector, Baptist Magazine, and Sabbath School Treasury, all of which he invariably paid for in advance, although he could not give like a rich man, he never shrunk from giving what he could to every good object. He had a large soul and devoted liberal things. "He was one of nature's noblemen, both in personal appearance and spirit; and grace had made him what nature never could have made him—a faithful and fearless soldier of the cross."—[The Unique.

Extract from a Letter from an American Clergyman Traveling in Europe.

In our tour upon the continent of nearly three months, we learned little or no Church news of importance that could interest you. Abundant opportunities were improved of becoming acquainted with the practical influence of Romanism in countries where it is the only religion tolerated, and in others where it is predominant.

An audience with his Holiness was granted us a few days afterwards at his palace on the Quirinal hill. We were introduced by Dr. Cullen, President of the Irish College at Rome, who acted as an interpreter. After traversing acres of apartments and passing numerous mounted guards on the way, we were ushered into the presence of his Holiness. Dr. Cullen made a rush for the Pope's supper, which he kissed, but his Holiness received no acknowledgment of supremacy from us. We bowed ourselves into his presence and sat again with the deference and respect due to a pontiff only. He received us in the plain habit of a Franciscan monk, to which order he belonged before his elevation to the Chair of St. Peter. He evinced much spirit and animation in conversation for one of his years, being eighty, and apparently enjoys a green old age.

He conversed freely upon various subjects—interested himself in inquiries after our health, and was anxious that we should see all the objects of curiosity in his capital—the home patron of the fine arts—before leaving. He could understand where the Diocese of New York was, but as for Connecticut it perplexed him, until Dr. Cullen explained that it was within the jurisdiction of the Roman Catholic Bishop of Boston.

The great contrast between the practical influence of Romanism and Anglo-Catholicism appeared to me in a striking manner exemplified by the different manner in which the Lord's day is observed on the Continent and in England. Mark the contrast. Our first Sunday in Europe we passed at Marseilles in the South of France. It was a Roman fete day, and the scene strongly reminded us of the anniversary of our national Independence at home.

The morning was ushered in with the ringing of bells—the roar of cannon—martial music and military parades. Innumerable flags and banners were suspended across the streets—waving from the tops of the public buildings and from the shipping in the harbor—the streets crowded with citizens and the rural population from the country around.

Places of amusement and carnal indulgence presented unusual attractions, inviting the multitude to dissipation, gaiety and pleasure, while the religious processions and parading a full length image of the Virgin through the streets, to receive the oblations of the faithful, in gifts of money and presents to "Our Lady," did little, I fear, toward sanctifying the day; and each succeeding Sunday, until we joyfully landed upon the shores of England, witnessed a repetition of the spirit at least of the above.

During our stay in the capitol of his Holiness the drawing of a lottery took place on a Sunday afternoon, attended by fifteen or twenty thousand of the citizens, who were kept in order by a company of the Pope's soldiers. At Paris, Sunday seems observed only by an increase of business and gaiety. Work and traffic of all kinds proceed as upon any other day, interrupted only by an excess of pleasure—where the folly of one hour serves only to introduce the folly of the next; and every where we went upon the Continent, theatres and other places of amusement were more abundant than on any other day, and nothing appears to show that the day is sanctified unto the Lord as a day of holiness and rest.

Our first Sunday in England was passed in this crowded and overgrown metropolis—all work and traffic is stopped—the stores and shops, even to the licensed retailers of gin, are universally closed—far more strictly than in New York—and the mild, peaceful, benign and restraining influence of pure religion, is felt through every grade of society. No wonder that a London Sunday is intolerable to a Continental Romanist—[Churchman.

Colored persons are prohibited from entering Cuba under any pretext whatsoever.

"I am Lost."

Such was the dying and agonizing exclamation of a young man, who a short time before, had been seriously expostulated with for neglecting the great and momentous interests of the soul and eternity. The faithful man of God who had thus warned him to prepare to meet his God, thus speaks of the interview:

"I spent half an hour in reasoning with him. He treated me with great respect, acknowledged his necessity of religion, but suggested a thousand difficulties. I left him with a painful conviction that amidst all the wonderful influence of this occasion; he had succeeded in keeping his conscience asleep.

"The meeting closed on Sunday night. On Monday morning I found the road alive with horses and vehicles of the returning multitude. After riding about four miles, I perceived a throng about a farm house before me. I rode rapidly to it, and learned that a young man had been thrown from his horse and dangerously injured. On pressing through the crowd to the chamber where they had placed the sufferer, I found the young man whom I had warned so emphatically the day before. He was shockingly injured, and as I passed into the room a thrill of dismay seemed to pass over him. A physician soon arrived; he pronounced the case hopeless; and declared that he could not survive two hours. Never shall I forget the agonizing countenance of the wretched youth when he learned his fate.

"Must I die!" he exclaimed, "Is there no hope? O! I cannot die, I cannot die."

"I endeavored to direct him to the cross, and reminded him of the crucified thief."

"Alas," he replied, "he never sinned against such light as I have abused. What shall I do? Pray for me, O pray for me."

We knelt down about the chamber but his agonizing groans struck all with horror and confusion. I rose and endeavored again to direct him to the Lamb of God who taketh away the sins of the world.

"It is too late," he exclaimed, "O what would I not give if I had heeded your warning yesterday; but it is now too late; I am lost."

His parents and sisters soon arrived; but the scene which followed I will not and cannot describe. The groans of the poor sufferer ceased only with his life. He seemed stunned by the sudden and terrible summons and unable to command his thoughts sufficiently to pray. Who can describe the feelings of that poor dying youth who can imagine them? His body in agony, life reduced to two hours, and no preparation for eternity.

"Reader, be ye ready, for in such an hour as ye think not, the summons may come."—[Evangelist.

Margaret and the Minister.

Not Founded on, but all Fact.

BY LAURIE TODD.

I spent a month in London, in 1833. During this period, I was engaged every night, Sundays excepted, to some club, society, concert, or dinner-party. Among the latter, from the peer to the peasant. On one occasion I dined at Lord B—'s. There were twelve at the table and six servants, in splendid uniform, to wait upon them. I put on my best black, and went into the carriage to this important affair. I had got a few glimpses of high life previous to this, so that I felt confident in myself. The mistress of the feast sat at the head of the table, and on her right sat a young lady, a Miss C—, at the right of whom I was seated, while the eldest daughter of the family, a fine, young lady of seventeen, sat on my right hand. So there I sat between the two. When I looked at the servants, with powdered heads and clothes of scarlet—at the vessels of gold and silver, jars of China, and platters of glass—at the lords and ladies, the sirs and counts—at the room, seats, sofas, ottomans and foot stools which far outshone what I had read of Eastern luxury and splendor, and whose gas lamps and chandeliers sent forth a blaze more brilliant than a winter's sun—I thought this was rather going ahead of any thing of the sort I had yet seen, and was afraid I might make some blunder; however, I was resolved to maintain my confidence, and make myself perfectly at home, like my worthy countryman, Sir Andrew Wyle, at a ball given by the Duchess of Dashingwell, in the next square to the one in which I was then partaking of London hospitality. I soon found that Miss C— was a social, intelligent mortal, and felt myself at home with her at once.

"Miss," said I, "I have been at some fine parties in Edinburgh, Glasgow and Liverpool, but this was carrying the joke a little beyond any thing I have before seen; I am afraid I may go wrong, as I am something like the old woman in Scotland, who went to dine with the minister; so, if I blunder, you must help me along."

To this she readily consented. "But what of the old lady in Scotland?" said she.

"I have heard my father," I replied, "relate the story, some fifty years ago. It happened in the parish where he lives."

She was much surprised to hear that he, my father, then lived, in his ninety-first year.

"On a certain market day," continued I, "Margaret, the wife of a neighboring farmer—in addition to her load of hens, geese, &c., brought a small basket of eggs as a present to the minister. Having sold off her load of sundries, she wended her way to the parsonage. After inquiring how he, the wife, and the bairns did, she says—

"I ha'e brought ye twa or three fresh eggs for the gude wife, to help in making her yowl bannocks," (Christmas cakes.)

"The eggs were kindly received, and it being dinner hour, she was invited to stop and take her kail, (soup.)

"'Nay, nay,' says Margaret, 'I dinna ken ho to behave at great folk's tables.'

"'Oh, never mind,' said the minister. 'Just do as ye see we do.'

Margaret was finally persuaded, and sat down at the table. It so happened that the minister was old and well stricken with age, and had, with all, received a stroke of the palsy. In conveying the spoon from the dish to his lips, the arm being unsteady, the soup was apt to spill; therefore, to prevent damage befalling his clothes, it was his custom to fasten one end of the table cloth to the top of his waistcoat, just under his chin. Margaret, who sat at the opposite corner of the table watching his motions, pinned the other end of the table-cloth to a strong homespun shawl, under her chin. She was attentive to every move. The minister deposited a quantity of mustard on the edge of his plate, and Margaret, not observing this *fugal* exactly, carried the spoon to her mouth. The mustard soon began to

operate on the olfactory nerve. She had never seen mustard before and did not know what it meant. She thought she was bewitched. To expectorate on the carpet was to her. She was almost crazy with pain. Just at this moment the girl, coming in with some clean plates, opened the door near which Margaret sat; she at once sprang for the door, upset the girl, plates and all, and swept the table of all its contents, the crash of which added speed to her flight. Making two steps at once in descending the stairs, the minister, befast at the other end of the table-cloth, was compelled to follow as fast as his tottering limbs could move. He held to the banisters until the pins gave way, when away flew Margaret, who never again darkened the minister's door."

Compromising Principle to please.

It seems to be taken for granted by some good men, that it is perfectly proper to yield a point, for the sake of conciliating the favor of those whose friendship and fellowship they would wish to preserve. But whether or not this yielding is right, depends entirely upon the nature of the demand. It is very true that in the political and commercial world there may be transactions in which moral principle is not at stake—questions to be determined by the mere considerations of expediency—and here a compromise may be and is often made with mutual advantage, and to the furtherance of a common cause.

Rare, however, very rare it is, that such questions arise in the religious world—and it is in reference to moral and religious questions that we are now concerned to speak. In these matters the great question to be settled is, What is duty? and not what is expedient—and when the matter of right is determined, the course of action is instantly made plain.

Let us illustrate and apply. Suppose that ardent friends of the cause of Temperance feel aggrieved that a large number of those engaged in the manufacture and sale of spirituous liquors are contributors to the American Bible Society, and that this institution sends agents among those who are thus engaged, and solicits donations indiscriminately, without protesting against the traffic, and receives their donations; knowing that the money was made by the sale of poison and is the price of blood. The friends of Temperance, feeling that these things ought not so to be, draw up a petition and send it to the Board of Directors of the Society, desiring them to "take action" on the subject of intemperance—to refuse to employ any agent who is directly or indirectly engaged in the liquor business, and to refuse to receive into their treasury any money from any persons so connected. The petitioners might add that the use of intoxicating drinks is the greatest moral evil of the present day—that it is next to useless to circulate the Bible among men who are under the influence of such drinks—and finally, that the common consent of good men has now declared that selling ardent spirits is direct robbery of the poor, the most fruitful cause of pauperism and crime, and that God, "who hates robbery for a burnt offering," can never look with complacency upon money cast into his treasury, which was coined out of the tears and blood of the wretched victims of intemperance.

The Board meets and resolves to hear the petition. It is read. The facts cannot be denied. What shall be done? Nine-tenths of the members believe, and some of them are free to say, that, admitting all the allegations of the memorial to be true, the subject is plainly one with which the Society has nothing to say or do; they are associated for a specific purpose, and that they should be false to their trust if they turned aside to take action on the subject of intemperance, although it is very likely if intemperance were abolished, that the receipts of the Society would be greatly augmented, and one of the greatest obstacles in the way of the dissemination of divine truth would be removed. Besides, if they were to refuse the contributions of rum-sellers, they ought for the same general reasons to refuse the offerings of all others whose occupation is regarded as injurious to their fellow mortals and offensive to God—and they must then sit in judgment upon every man's business and motives before they venture to give the Bible to the destitute. This reasoning is very satisfactory, we will suppose, to nine-tenths of the Board—but the remaining tenth declaim with great vehemence on the sin of intemperance, its wide-spread and soul-destroying influence, and the duty of every religious institution, especially a Bible Society, to declare its entire hostility to the awful vice in all its forms. They further contend that many of the best friends of the Society at the East and the West are conscientiously opposed to co-operating with a Society that does not bear decided testimony against intemperance by refusing to receive the price of blood into its treasury; and unless some definite action is taken on the subject, they will withdraw, and form an Anti-Temperance Bible Society. But the Board will pass one or two resolutions, just to show the world that they have no connexion whatever with the manufacture and sale of ardent spirits, then those aggrieved brethren will continue to act in concert with them; but if not, there must be a considerable falling off at once in the receipts; as these conscientious contributors are men of decided views and great energy of character, and will certainly do what they have threatened.

This is the case. Now, shall the Board be induced by considerations of mere expediency, to take a course which they know is not in the legitimate line of their duty, for the sake of pleasing these petitioners? Will God approve of the time-serving spirit which would lead a body of men to step aside from their appointed work as a Bible Society to do the appropriate work of a Temperance Society. There is a right and a wrong about this thing, and God loves the right, and expects his servants to do it, though earth and hell are offended.

To all such compromises there are two sufficient objections.

First, they are wicked. A body of men associated for a specific purpose, and entrusted with the management of the funds of others, are under a sacred obligation to attend their appropriate business, and neither alienate the funds of the society or its influence for the promotion of any other work than the one committed to their hands. The officers of a tract Society have no right to employ the means or the name of that Society to do the work of a Bible or Missionary Society, nor a Missionary Society, to do the work of a Temperance Society. Especially in our happy day, when we have more benevolent societies than there are commandments in the decalogue there is not even the plea of necessity to excuse one for stepping out of its track to do the work of another.

But, "we shall lose the support of some good men, if we do not yield to their wishes on this point." And what of that? Does the "religion of principle" allow us to confer with flesh and blood when the path of duty is plain? It is safe always to do right, to follow the dictates of God's word and his providence, and though friends and funds are diminished by such obedience, the cause will not suffer. God will take care of that which is more than we can expect Him to do when we are trifling with the opinions of men, and sacrificing principle for the sake of pleasing those whom we believe to be in error.

Secondly, there is no such thing as satisfying *ultra* men by making a compromise. Give them an inch, and they will ask a foot. There might be some temptation to search and find a middle ground on which to meet, if they would stay there. But one point yielded, and they demand another, and another, until you have reached their mark, and then they are not satisfied. They have already gone *ultra*, beyond, and you must follow on for the sake of union and peace! There never was a more foolish undertaking than an effort to satisfy *ultra* men by proposing to meet them half way. They never make compromises. They are consistent in their measures, and press on to more. They are pleased when their opponents yield a little, but only because it promises further concessions. And this is the race which judicious men will always run, if they attempt to please *ultra*ists by a compromise.

It is a mistaken notion, which some entertain, that because certain brethren are amiable, pious and worthy men, we should therefore make sacrifices of what we know to be right for the sake of keeping them with us. Let us do what is our plain duty, and let alone what is none of our business to do; and if those whom we esteem cannot act with us it is their fault and not ours: and God will see that the interests of his cause suffer no harm from our steadfast adherence to our appointed work. It is a weak faith and dangerous morality that will suffer any compromise with error. We may thus gain the favor of man, but will inevitably lose the favor of God. We deserve his displeasure and curse, if we yield one jot or tittle of principle for the sake of conciliation.—[New York Observer.

How Comes This?

The Boston Association at their late session, passed the subjoined resolution, which has since been adopted, and passed as their own by the New Haven Association. A resolution exactly similar in import, was passed in the mean time by the Salem Association:

Whereas, The circumstances of the times seem to us to require that we should make clearly known our sentiments on the subject of slavery, therefore,

Resolved, That we regard American slavery as a system of aggravated wrong, which we cannot by any means approve or countenance, and we would most affectionately and earnestly request all professors of religion who are connected with this system, to separate themselves from it as speedily as possible.

And how is this? A little time back and nothing would satisfy abolitionists short of sentences of condemnation, and bulls of excommunication, levied against all slaveholders. Now it appears, they are content to pass resolutions, merely expressive of their disapprobation of the American system of slavery. Here is clearly a very striking retrocession in the great abolition movement. Whether it is to be ascribed to the fact that abolitionists are getting more wisdom, or a better spirit, and are therefore disposed to retrace their steps, or whether Northern Baptists, wearied out and sorely disgusted by the everlasting sparring and contentions of the abolition factions, are resolved to be pestered with them no longer, and therefore grant them this or nothing—it is to us very clear that the action of these associations indicate the approach of a better day to our denomination. Had our Northern friends always confined themselves to the mere expression of opinion with regard to the wrongs of the American System, without assailing the christian character of their brethren, and without disturbing the peaceful operation of our denominational institutions, we can assure them that they would have attracted but little attention from Baptists of the South. And even now, we can assure all concerned, that, so long as anti-slavery men shall confine themselves to a mere expression of opinion, in their own churches, associations, &c., leaving their brethren free to do the same, without any assault on personal character and without any attempt to introduce a bone of contention and division into our general institutions, for one, we will grant them full liberty, to go ahead to their heart's content. It is their prescription; not an honest expression of opinion, that has done all the mischief.—Bib. Recorder.

What Will Other People Say.

Mrs. Child, in one of her letters, makes the following observations, which we think are well worth heeding:

"There is a false necessity with which we industriously surround ourselves; a circle that never expands; whose iron never changes to ductile gold. This is the presence of public opinion; the intolerable restraints of conventional forms. Under this despotic influence, men and women check their best impulses, suppress their noblest feelings, conceal their highest thoughts. Each longs for full communion with other souls, but dares not give utterance to its yearnings. What hindlers? The fear of what Mrs. Smith or Mrs. Clark will say; or the frown of some sect; or the anathema of some synod; or the fashion of some clique; or the laugh of some club; or the misrepresentation of some political party. Thou art afraid of thy neighbor, and knowest not that he is equally afraid of thee. He has bound thy hands, and thou hast fettered his feet. It were wise for both to snap the imaginary bonds, and walk onwards unshackled. If thy heart yearns for love, be loving; if thou wouldst free mankind, be free; if thou wouldst have a brother frank to thee, be frank to him.

"But what will people say?"

Why does it concern thee what they say? Thy life is not in their hands. They can give thee nothing of real value, nor take from thee any thing that is worth the having. Satan may promise thee all the kingdoms of the earth, but he has not an acre of it to give. He may offer much as the price of his worship but there is a flaw in all his title deeds. Eternal and sure is the promise 'Blessed are the meek, for they shall inherit the earth.'

'But I shall be misunderstood, misrepresented, and what if thou art? They who throw stones at what is above them, receive the missiles back again by the law of gravity; and lucky are

they if they bruise not their own heads. Would that I could persuade all who read this, to be truthful and free; to say what they think, and act what they feel; to shake from them, like ropes of sand, all fear of sects and parties, of clams and classes.

What is there of joyful freedom in our social intercourse? We meet to see each other; and not a peep do we get under the thick, stifling veil which each carries about him. We visit to enjoy ourselves; and our host takes away our freedom, while we destroy his own. If the host wishes to work or ride, he dare not let it seem unpolite to the guest; if the guest wishes to read or sleep, he dare not let it seem unpolite to the host; so they both remain slaves, and feel it a relief to part company. A few individuals, socially in foreign lands, arrange this matter with wiser freedom. If a visitor arrive they say, 'I am busy to-day; if you wish to ride, there are horse and saddle in the stable; if you wish to read, there are books in the parlor; if you want to work, the men are raking hay in the fields; if you want to romp, the children are at play in the court; if you want to talk to me, I can be with you at such an hour. Go where you please, and while you stay, do as you please.

"At some houses in Florence, large parties meet without invitation, and without the slightest preparation. It is understood that on some particular evening of the week, a lady or gentleman always receives their friends. In one room are books, and flowers; in another, pictures and engravings; in a third, music. Couples are announced in some shaded alcove, or groups dotted about the rooms, in mirthful or serious conversation. No one is required to speak to his host, either entering or departing. Lemonade and baskets of fruit stand here and there on the side-tables, that all may take who like; but eating, which constitutes so large a part of all American entertainments, is a slight and almost unnoticed incident in these festivals of intellect and taste. Wouldst thou like to see such social freedom introduced here? Then do it. But the first step must be complete indifference to Mrs. Smith's assertion, that you were mean enough to offer only one kind of cake to your company, and to put less shortening in the under-crust of your pies than the upper. Let Mrs. Smith talk according to her gifts: be thou assured that all living souls love freedom better than cakes or under-crust."

From the New York Observer.

Stop that Thought!

A wicked thought! Call it a drop if you please, so minute a portion is it of a man's history. But it has the fearful power of attracting to itself other drops, till all admonitions human and divine are swept away by the flood.

Call it a particle, as of the small dust of the balance, yet it can attract other particles till an overwhelming mass shall bury the soul in perdition.

An indulged wicked thought; how long before it excites other wicked thoughts; and they set on fire the hateful passions of the soul. Each one of these thoughts is fuel to the flame.

We would stop the thief in his assault on the happiness of the community. We would stay disease, as we saw it widening the sphere of its ravages. We would stop the flame we saw kindling upon a neighbor's roof. But how many elements of evil are wrapped up in a wicked thought! What havoc, unrestrained, it will make among all the forms of human happiness! It is among its minor evils that it can waste property, and generate vices that will fiercely torment the human body. It looks for noble game, and never fails to find it. It strikes at that most magnificent of Jehovah's works, the immortal soul. It aims at laying it in utter and everlasting ruin.—Therefore,

1. It is wisdom to stop that wicked thought.—All true philosophy directs us to the fountain for the power we would have over the stream. Take care of the spark if you would not have the flame and the conflagration. When we stop the wicked thought we lay our hand on the starting point of action. We stand by the fountain and the polluted stream shall not issue from it. Human wisdom lops off the branches when it assaults only outward evil habit. But Divine wisdom lays the axe at the root of the tree when it bids us stop the wicked thought.

2. And is there less of kindness than of wisdom when we cry to the sinning, "Stop that wicked thought!" Do we not kill in the bud a most terrible agent of mental suffering? Does not a spark die, when that wicked thought dies, that might have kindled the flames of everlasting remorse in that bosom!

Suppose, that, with effectual power, the rebuke "stop that thought," had fallen on David's ear, when the first impulse was given to that career of guilt that made him an adulterer and murderer, what shame and remorse, how many tears and agonies would have been prevented!

Had Judas stopped that thought which fired the train of covetous emotion in his heart, and which ended in the betrayal of his Lord, what a mercy he had done his soul!

Had the timid Peter repelled that unbelieving thought which laid open his heart to the tempter and caused the countless tears of remorse, what suffering he had saved his soul!

That thought, that wicked thought, say not, think not it is a trifle. No being in the universe can think so, but a sinner in his dreadful blindness. What relations are borne by that wicked thought! To the divine law and to the moral government of God—to temporal welfare—to eternal destiny. With all solemnity and earnestness is the admonition now given, STOP THAT WICKED THOUGHT!

SIMON.

DAVID GORDON. EDWARD CURRY.
GORDON & CURRY,
Commission Merchants, Mobile, Alabama.
No. 6 St. Francis-street, Mobile, Ala.
References:—J. W. Kidd, Oakbowry;
G. W. Gunn, Tuskegee;
Dr. C. Billingsley, Montgomery;
J. M. Newman,
Caleb Johnson, Conecuh, ee.
William Johnson, Selma.
J. H. De Vette, Marion.
Bragg, Tolson & Co., Greensboro
James B. Morgan, Dayton.
Basil Manly, Tuscaloosa;
John E. Jones, Ee., Livingston.
John Collins, St. Clair county.
Dr. Wm. Dunklin, & Lowndes co.,
John Ewell, Ee., Mississippi.
November 21, 1844. 24-17

Missions.

BY MRS. STOVENET.

Light for the dreary vale
Of ice-bound Labrador!
Where the frost-kings breathe on the slippery
sails,
And the mariner wakes no more;
Light high the lamp that never fails,
To that dark and sterile shore!

Light for the forest-child!
An outcast though he be
From the land where the sun of his childhood
smiled,
And the country of the free—
Pour the hope of heaven o'er this desert wild,
For no hope on earth has he.

Light for the hills of Greece!
Light for that trampled clime,
Where the rage of the spoiler refused to cease,
Ere it wrecked the boast of Time:
If the Moslem hath dealt the gift of peace,
Can ye grudge your boon sublime?

Light on the Hindoo shed!
On the madd'ning idol train:
The flame of the suttee is dire and red,
And the fakir faints with pain;
And the dying moan on their cheerless bed,
By the Ganges laved in vain.

Light on the Persian sky!
The Sophi's wisdom fades;
And the pearls of Ormus are poor to buy
Armor when death invades.
Hark! hark! 'tis the Christian wanderer's
sigh
From Ararat's mournful shades.

Light for the Burman vales!
For the islands of the sea!
For the coast where the slave-ship fills its sails
With sighs of agony—
And her kidnapped babes the mother wails,
'Neath the lone banana-tree!

Light for the ancient race
Exiled from Zion's rest!
Homeless they roam from place to place,
Benighted and oppressed.
They shuddered at Sinai's fearful base—
Guide them to Calvary's Breast.

Light for the darkened earth!
Ye blessed, its beams who shed,
Shrink not, till the day-spring hath its birth,
Till wherever the footsteps of man do tread,
Salvation's banner spread broadly forth,
Shall gild the dreams of the cradle-bed,
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

From the New York Observer.

Death of a Missionary's Child.

Seldom have the fountains of parental sympathy been more deeply stirred within me, than they were a few moments ago, when a friend read to me a passage in a letter just received from a missionary brother (Rev. Mr. Lawrence Dindigul) away in India. It mentioned the death of a lovely child, three years and twenty-two days old, and this was the closing scene.

"Dear Louisa went as calmly to her last repose, as the shutting up of a flower at twilight. As her sight began to fail, though about four o'clock in the afternoon she said to me, 'Good night, papa!,' her usual words on going to sleep, and then went on to repeat,

"Now I lay me down to sleep,
I pray the Lord my soul to keep—
A—men!"

and so she left us, to weep and rejoice; and now to long almost for a re-union; not here, Oh no, not here!"

Sweet, blessed child!—a more fitting prayer thou couldst not have offered, had thy lips been then, as now, the lips of an angel. Thou wert, indeed, lying down to sleep—and sweet shall be thy rest, for the Lord will keep thee. Thou shalt sleep on his breast, and wake in his arms.

She did not live to say—
"If I should die before I wake,
I pray the Lord my soul to take,"

but the Lord took her in the midst of her evening prayer, when she mistook the darkness of death gathering over her, for the shades of evening, and bidding her friends "Good night," calmly committed her sweet spirit to her heavenly Father's care.

O that children would remember this touching incident when they kneel down to repeat those words. If the Lord takes your soul to-night, will He take it home?

IRENEUS.

From the Tenn. Baptist.

Home Mission Society.

Most of our readers are aware that abolitionism has been agitating the religious and political world for many years past. The Methodist denomination have lately been severed in the very centre by the influence of this fell spirit, and the North and the South are now, so far as they are concerned, in battle array, and are likely to wage unrelenting and ceaseless war with each other. The Presbyterians are verging to the same point, and, it is feared, may arrive at a like result. The Baptist is the only great denomination in the United States, which possesses the power of remaining united. The scriptural character of our Church Government, and the constitutional provisions of our several benevolent Associations, are such that abolitionism, or anti-abolitionism cannot be introduced into them, except by violence. If our brethren, therefore, are wise and religious, they will remain united. We deprecate disunion as one of the greatest calamities for the American Churches, and for our country, that could possibly befall us.

A Pittsburgher Robbed and nearly Murdered.
—Mr. Dill A. Smith, of this city, was robbed on board the steamboat Fulton, that left here on Tuesday last, by Dr. Tappan, of Steubenville, a son of Senator Tappan, of Ohio. Mr. Smith had just written a letter to his wife, and while in the act of sealing it, he observed Tappan in his state-room, with his money in his possession, and in a struggle to recover it from Tappan, the latter threw it overboard, and shot Smith in the shoulder. Mr. Smith bled very much, and is seriously, but not dangerously wounded. Tappan was arrested, and is now in Steubenville jail. [Pittsburg Age.

Election of President.

Whole number of Electors 275; Necessary to a choice 138.

The mode of procedure by the Electoral College, and afterwards by Congress, in carrying out the wishes of the people, is as follows.

From the Baltimore American.

According to a statement in the N. Y. Commercial Advertiser, the Electors for the several States will meet on the first Wednesday in December next, at places designated in their respective tickets for President and Vice President. One at least of the persons voted for must be a resident of a State other than that in which the Electors reside. The Electors are required to make and sign three certificates, each stating the number of votes given by them, and on two distinct lists the number of votes for President and Vice President, and for whom cast. Each certificate is to be sealed and endorsed, that it contains the vote of such a State for President and Vice President, and annexed to it a certified list of the Electors of the State. All are to be addressed to the President of the Senate.

One of these certificates is to be carried to its destination by a person appointed by the Electors, or a majority of them, in writing, for which service he is to be allowed 25 cents per mile for his expenses going and returning, and is bound to deliver his charge at the seat of Government, on the first Wednesday in January next ensuing. The second of these certificates is despatched forthwith by mail, and the third deposited with the district judge of the district where the Electors assemble. In case of the failure to receive other certificates by the first Wednesday in January, it is the duty of the U. States Secretary of State to send a special messenger for the one left in the custody of the judge, as above mentioned.

On the first Wednesday of February, Congress proceeds to ascertain officially the result of the election. Tellers are previously appointed, one by the Senate and two by the House. At the hour specified for the purpose, the Senate repair to the Hall of the House, their clerk bearing the certificates received from the several Electoral colleges of the States. The President of the Senate takes the chair, and after announcing the purpose of the joint meeting, proceeds to break the seals of the envelopes, commencing with Maine, and proceeding in geographical order, handing over, each to the tellers, without reading.

The subscription and contents of each are read by one of the tellers. The tellers then count the votes, and make duplicate lists thereof, which are handed to the presiding officer, who announces the result and declares the persons, if any, who have received the majority of all the votes given by the Electors, to be chosen President and Vice President of the United States. The Senate then withdraw, their clerk bearing with him the votes of the Electors, and one of the lists made by the tellers, to deposit in the archives of the body. The President elect is then waited on by a joint committee of the two houses, and the Vice President elect by the President of the Senate, and notified of their election.

In case that no person receives a majority of the Electoral votes for President, the House of Representatives immediately proceed to the choice by ballot, from the persons (not exceeding three) who have received the highest number of votes. The vote in such case is by States, each State being allowed one vote only, a majority of the Representatives of said State present deciding for whom that vote shall be cast. A quorum for the choice of President consists of a member or members from two-thirds of the States, and a majority of all the States is necessary for a choice. If a President is not chosen by the 4th of March, the duties devolve on the Vice President, President of the Senate, or Speaker of the House of Representatives, as is provided in the case of vacancy by death, resignation, &c.

In case of the failure to elect a Vice President, the choice is made by the Senate from the two highest on the list of candidates. Two-thirds of the whole number of the Senators is a quorum for the purpose, and a majority of the whole number is necessary for a choice.

The President elect is inaugurated on the 4th of March, the oath of office being administered to him by the Chief Justice of the United States. To the Vice President the oath is administered by a President pro tempore of the Senate chosen for the occasion.

SITUATION WANTED.

A GENTLEMAN, who has had several years experience in teaching, as Principal of Academics, and as Professor of Ancient Languages in a College; and who can furnish the most satisfactory testimonials of character, application, ability, and success; being desirous to locate permanently in some eligible situation for a school of high order, in Alabama or further West, takes this method of offering his services to the public. Any communication on the subject, addressed (post paid) to John Wood, Culbert, Randolph County, Georgia, will meet with prompt attention.

November 2, 1844.

38-44

WANTS A SITUATION.—A Graduate of a Western College, who can furnish satisfactory recommendations, wishes to engage in teaching an English and Classical School. Address Mr. Durant Waterman, Walnut Hills, Ohio.

Oct. 26, 1844.

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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.

38-44

Drs. SHAW & PARKER,

Resident Dentists, Marion Alabama. WOULD respectfully inform the public that they have associated themselves together in the practice of Dental Surgery, and solicit their patronage. All their operations are warranted to be performed equal to any in the United States. They will visit Greenborough, Eutaw and Selma. Physicians and Dentists supplied with Teeth, Gold Foli, Plate, &c., at their office, over the store of W. H. Huntington & Son. N. B. Ladies waited on at their residence. Customers and patients supplied with tooth washes powder, brushes, &c. etc. mar20, 1844. 28:tf

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA. Number of Pupils last year, one hundred & thirty.

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

Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music. Miss LAUDY MOULTON ATKINSON, Regular Course French, Drawing and Painting, Wax-Work. Miss ELISA DREWET, Regular Course, French, Spanish, and Embroidery. Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

Miss MARY ROCKWELL, Regular Course, music, and Oil Painting. Miss ELIZA G. SEXTON, Regular Course. Miss HARRIET JONES CHANDLER, Primary and Preparatory Departments. GOVERNESS. Miss SARAH S. KINGSBURY, Steward's Department.

Mr. and Mrs. LANGSTON GOREE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RATES OF TUITION.—PER TERM OF FIVE MONTHS. Regular Course, (English) \$20 00 Primary Department, 1st Division, 12 00 " " 2d " 16 00 Music on the Piano and Guitar, (each) 25 00 Use of Instrument, 5 00 Ornamental Needle Work, 15 00 Drawing and Painting, 15 00 Transferring shell & wax-work, pr lesson, 1 00 French, Spanish, German and Italian, (either or all,) 20 00 Latin, Greek, and Hebrew, (each), 10 00 Board pr month, including bed, bedding, &c. 9 00 Fuel pr month, 1 00 Lights and washing, (extra.)

Board and Tuition will be payable, one half in advance, for each Term of five months; the balance at the end of the Term. For fractions of Terms, each week will be computed at one-twentieth.

Conclusion. The above shows, we conceive, that the Judson Female Institute deserves to occupy the exalted position which is universally conceded to it. In the number and character of its Instructors; its numerous pupils, attracted hither from all parts of Alabama, and from other States; its extensive and elevated Course of Study; its plans of Instruction and Government; its unrivalled advantages in Music and other Ornamental branches—it presents the strongest claims to patronage. With these facilities for gaining a thorough and accomplished education, at a central and perfectly healthy point no young lady need go to other sections of the country to prepare herself for future usefulness and honor. In the Institute, every advantage is enjoyed, which can be had in the best Seminary in the United States.

The Trustees intend to make the Institution still more worthy of approbation. They have secured the land adjoining the lot owned by 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 EOLICOHORN, a new invention, containing in itself the power, grandeur, and sweetness of the Piano, the Organ, and Seraphine united. No additional charge will be made for instruction on this Instrument.

In addition to the Instructors connected with the Institute, a GOVERNESS has been engaged, who will devote all her time to the superintendence of the young ladies, in regard to their manners, habits, health, dress, recreation, and expenses.

Our patrons will be pleased to learn, that Miss ROCKWELL will resume her place in the Institute next year. She has spent the last year in teaching in an important Seminary at the North, and returns with increased claims to the confidence and affection heretofore so liberally accorded to her virtues and accomplishments.

BOARD OF TRUSTEES. E. D. KING, President, J. LOCKHART, W. HORNBUCKLE, Sec. L. Y. TARRANT, L. GOREE, Treasurer. Wm. N. WYATT, J. L. GOREE, L. C. TUTT.

August 10th, 1844.

HOWARD COLLEGIATE & THEOLOGICAL INSTITUTE. The Theological Department in this Institution, is now in successful operation. It has already six students, and more are, in a short time, expected. The Board of Directors are desirous of extending its operations, and of enlarging the number of the students, by receiving all who may offer, possessed of suitable qualifications. While the Board are unwilling to refuse any worthy brother, who may wish to enjoy the advantages of the Institution, they are well aware of the evil of a debt. It is probably generally known that the Convention is not in possession of any funds to defray the expenses of beneficiaries. These expenses must be met in some way.

A part is already pledged by individuals, who are interested in the plan; for the remainder, the Convention is dependant on the exertion of the brethren and churches. As the friends of education have been liberal in endowing the Professorship, it is hoped their zeal will be still further manifested, by providing for the support of those for whom the Institution has been established.

In order to meet the current demand and to obtain what is necessary at the lowest rates, the Board of Directors, at a recent meeting, passed the following resolution:

"Resolved, That the Chairman prepare a Circular to the churches and brethren, stating that funds are wanted to defray the expenses of the students in the Theological Department in the Howard College, and that the friends be earnestly and affectionately asked to aid in this cause, by early donations for this purpose."

Students are expected soon. Shall they be received or rejected? This is a question for the friends of ministerial education to answer. May not the Board of Directors reasonably request each minister and church, to answer this question promptly, and the affirmative? They ask speedily answers that they may be authorized to receive beneficiaries, and make the necessary appropriations.

References may be made to Rev. D. P. Bestor, Treasurer of the Convention, Greensboro'—or to W. N. Wyatt, Treasurer of Howard College, Marion.

If but little can be raised in any place, let that little be immediately forwarded, and let none withhold, because he can give but little. We earnestly entreat that this circular may be read and answered by our brethren generally, that we may know how to direct our operations. In Christian love, JESSE HARTWELL.

April 17th, 1844.] Chairman of the Board.

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. ap20, 1844. Ala. Bap. State Convention.

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

Board, (including room, fuel & lights,) at from \$10 to \$11 per month; washing, from \$1 50 to \$2 00 per month.

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

The above embraces all charges, except for books and stationery, which can be procured on reasonable terms. E. D. KING, President. H. C. LEE, Secretary. [of Board Trustees. October 4, 1844. 24:tf

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MARION, Oct. 21, 1844. "All receipts for money paid into the 'Telegraph' office, from the above date, to be valid, must be given in the name, and with the signature, of 'FARMER & MAPLE'."

The above-named will also receipt for subscriptions, advertisements, &c. in the "ALABAMA BAPTIST."

Factor & Commission Merchant, Mobile. RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commission. Letters addressed to him during the summer at MARION, PERRY COUNTY, ALABAMA, will be promptly attended to. He will remove to Mobile early in October. July 25, 1844. 20:tf

GEO. G. HENRY, COMMISSION MERCHANT.—Mobile. G. G. H. begs leave to say to those who may favor him with their custom, that any orders which may be given in relation to their Cotton will be rigidly obeyed; and when sales are submitted to his judgment, he will exercise such discretion as is afforded by the most extended information he is procuring of the state of the market, consumption and crops, as well as that of a long experience as a merchant in Mobile. Oct. 17, 1844.

George H. Fry, J. L. Hill, W. G. Stewart. FRY, BLISS, & Co. (SUCCESSORS OF FRY, M'CREARY & BLISS.) WOULD return thanks to the citizens of Marion and country generally, for the liberal patronage extended to them heretofore, and respectfully ask a continuance of their favors at their old stand No. 12 and 14 Commerce street, Mobile, October 12, 1844. 35:tf

H. FOSTER, JOHN A. BATTELLE, FOSTER & BATTELLE, successors to Griffin & Battelle. WHOLESALE GROCERS, No. 34, Commerce Street, MOBILE, ALABAMA. REFER TO REV. Alexander Travis, Consecub Co. " Rev. J. H. DeVotie, Perry " " David Carter, esq., Butler " " Capt. John Fox, Monroe " " Judge Ringold, Marengo "

may 25, 1844. 16:tf

BROADNAX, NEWTON & Co. COMMISSION MERCHANTS, R. Broadnax, } Mobile. MOBILE, ALA. A. M. Sprague, } N. Orleans. I. Newton, } A. A. Winston, }

NEWTON, WINSTON & BROADNAX, Commission Merchants, No. 58 MAGAZINE STREET, N. Orleans, N. Orleans. J. Newton, } N. Orleans, } A. A. Winston, } R. Broadnax, } A. M. Sprague, }

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. LEMUEL CALLOWAY, Mobile, March 1844.

CUNNINGHAMS & CLOCK, COMMISSION MERCHANTS, No. 60, Commerce Street, MOBILE. T. & J. Cunningham, Wm. R. Cunningham, D. Clock. Agents of the Augusta Insurance and Banking Company. n25, 1844.

HARRIS, CLAYTON & Co., Factors and Commission Merchants, MOBILE. TENDER their services to their friends and the public. They have a large lot of Bagging and Rope at Marion, which they will dispose of, at very low rates, to their customers and friends, and which can be had by application to their authorized agent, JOHN HOWZE, June 20, 1844.