

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE. — Ephesians ii, 20.

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TERMS.

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

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

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

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

Successful beginning of Colportage in Virginia.

Mr. O. D. Grosvenor reports his first month's labor in S. Co. Va. of which we give the following abstract. The number of families visited 200; 393 volumes sold, amounting to \$146;—26 volumes and 6,250 pages of Tracts granted; families destitute of the Bible 35; personal religious conversation or prayer with 109 families. Many families could not read. "The denominations in the county are Methodists and Baptists, mostly. Of the latter there are two widely different classes, Orthodox, and the 'Iron-sides' or Antinomian. The means of grace enjoyed are very limited. The only preaching is that upon the itinerant plan—only two sermons in one place in a month, and in many places these are upon week-days, and thinly attended. The population is scattered and mostly poor, and the houses of worship ill adapted for winter use. The common school system has exerted but little influence, and Christians are turning their attention more to Sabbath-schools, which are doing much good. Even these are opposed by many professed Christians.

"I passed a house for many years devoted to the promulgation of antinomian doctrine, and could liken it to nothing but the fabled upas tree, within whose shadow no living thing could exist. It is a religion without vitality, surrounded with the dry bones of a dead faith. O, how necessary the circulation of evangelical truth among such a population.

"I called at the house of an errorist of this class. He wanted no books. A remark led to his stating his belief. I then attempted in earnest to sell him Doddridge's Rise and Progress. I endeavored to convince him that it was for his welfare I was interested—that God required the use of means—and that the enemy of souls rejoiced to have men settle down in the conviction that they had nothing to do. I wanted no better evidence of the effect of what I said, than that he purchased the book, and I bade him farewell, confident that he could not read it without being a wiser and better man; if the Holy Spirit aided his blessing, I may yet hear of his good results."

"After speaking of the necessity of reform in the matter of temperance, he adds, 'the population of this part of the country is made up of those in the humble walks of life, often residing in log cabins, sometimes only the ground for a floor. It is among such that the labor, though self-denying, is sweet and profitable to the laborer, and it is hoped, to the people. If ever your unworthy agent has lifted the grateful heart and tearful eye to heaven and implored the divine blessing, it has been when, after repeating the story of the cross to the dwellers under some lowly roof and listening to the stifled sob, he has knelt with them upon the bare ground and commended their case to Him to whom the broken heart is the only acceptable sacrifice. For a few days my labors were exclusively confined to such families—living in cabins hidden among the pines—the direction from one to the other being ascertained by observing the curling smoke from among the forest trees, or by tracing the windows of some path which perhaps no horse had ever travelled before—crossing creeks—and entering at last into the small opening which surrounded the cabin. Often would my question whether they were Christians, be answered in the negative, with the remark that 'they wished to have religion, but it seemed so hard for poor folks to obtain it—they had so much to hinder them—so little time—so many trials.' Such cases opened the way to speak to them of the fulness and freeness of the offer of pardon, and of the necessity that the poor, who have so few of the comforts of this life, should live for another and a better world, where the weary are at rest.

"With this partial view of my field, how needful, how indispensable is Colportage! Are the people destitute of the means of grace? We go to their doors with truth which they cannot obtain by going miles. Do they neglect means of grace when within their reach? We carry to them the awakening Tract or instructive volume, and represent to them the love of a crucified Redeemer, and by warning, counsel and entreaty, endeavor to win them to Christ.

"I have been most kindly received by all evangelical denominations, and especially by the Methodists. Their houses have been open and so have their hearts: and to a dweller in tents their kindness has been thrice welcome."

A Colporteur-boat on the Western Rivers.

A benevolent gentleman at New Orleans has suggested to the Am. Tract Society a plan of doing good along the banks of the western rivers of which the following is an outline:

Let a neat, cheap store-boat be fitted up, say at Pittsburgh, manned with river Colporteurs and practical Sabbath school teachers, and supplied with libraries, volumes, Tracts, Sabbath school books and Bibles. Let the boat float the inmates with their precious cargo from place to place along the rivers on either side, spending a sufficient time at each to revive or establish Sabbath schools, visit and supply the population with good books, &c. and if time permit, extend the visit to the adjacent villages and neighborhoods. At the various landings and along the rivers, efforts could be made on steam and flat-boats, rafts, &c. furnishing profitable reading as a substitute for the trash usually thrust upon the men who navigate these waters.

The Summers might be spent in the higher

latitudes, where Sabbath schools, &c. flourish most, and the winter season might be given to the Southern States.

The boat being furnished, the expenses would be small. The boat would furnish a dwelling and depository: provisions would cost but little, and a boy might be procured as a cook, receiving his education for a compensation.

Our correspondent states that he has made some experiments in doing good in this way, from a trading-boat; and has found not only a great necessity for such labors, arising from the condition of many of the communities along the Ohio, Mississippi and Missouri Rivers, but very great facilities. He speaks of one or more individuals who are thought to be adapted to this kind of Colportage or boat-portage, and who are ready to enter upon it.

It is somewhat remarkable that within a week of the receipt of the letter containing the suggestions above, we received a letter from a member of the Western Theological Seminary, proffering his services as a Colporteur on the western rivers, and urging the importance of substantially the plan suggested. Is this coincidence accidental or Providential?

We believe this plan worthy of the consideration of benevolent men. Not less than 30,000 miles of river coast, inhabited by multitudes of immoral and perishing souls, may thus be reached by an agency that seems to be adapted to the end. We will cheerfully take the oversight of the matter, if God shall put it into the hearts of our patrons to furnish the means of carrying out this plan. And we will promise a sweet and quiet night's rest to the man who will send us \$1,000 to purchase the first Colporteur-boat for the Western Rivers—there ought to be ten of them.

From the New York Mirror.

The Deaf and Dumb.

We received yesterday, the twenty-fifth annual Report of the New York Institution for the Instruction of the Deaf and Dumb, and we shall find room for an enlarged notice of the Report and its most interesting subject, in an early number of the Mirror. Glancing, however, through the latter part of the volume, which is a Report on the Deaf and Dumb Schools of Central and Western Europe, by a gentleman sent over to examine them, we were very much interested with the details of the method of instruction in the Schools of Germany, and we will quote a passage or two, against which we ran our pencil:—

"Before describing the manner in which speaking is taught, without the aid of hearing, it seems necessary to observe that deaf mutes in general possess perfect organs of speech. They make involuntary and frequently also voluntary sounds, and could they only hear what sounds are made by others in speaking, would be able to imitate them, or in other words, to talk. As total deafness deprives from all such knowledge, they necessarily remain silent or mute; in other words, they are dumb solely in consequence of deafness. Even when a child has already learned to talk, but subsequently at a tender age becomes deaf, he gradually loses one word after another, from no longer hearing them spoken, and finally relapse into silence.

The end, proposed in teaching articulation by means of the eye, aided by the sense of touch, to supply the deaf mute the lost sense of hearing."

"General description of the method of teaching. In order to make the pupil acquainted with the position of the organs necessary for the production of the sounds of language, the teacher places his own organs in the necessary position, makes the scholar by sight and feeling notice these positions; encourages him to do the same himself; helps him when he does not succeed; and finally, proceeds from simple to composite sounds, that is, to syllables and words, and from these to sentences."

"As apparatus, a looking glass, in which the pupil may view the position of his own mouth, as compared with that of the teacher's, and a paper-folder used to direct the motions of the pupil's tongue, are generally employed. Such contrivances as india rubber tongues, the expediency of which has sometimes been suggested, are in fact never resorted to. Some teachers, instead of a paper-folder, put their fingers into the scholar's mouth. This, Mr. Hill disapproves, on the ground, among others, 'that sometimes unwittingly and sometimes on purpose, the scholars are in danger of biting it.'"

"One of the earliest requisites in such a course is evidently the power on the part of the deaf mute of making voluntary sounds. When the hearing is only partially lost, or the child has become deaf after having once learned to talk, and in certain other cases there is no peculiar difficulty. Sometimes, on the other hand, considerable time and labor are spent in making the pupil understand what is required of him. At Leipzig, I saw a little girl who had been under instruction 'a couple of weeks, but without making any progress. Day after day, she had been called up, and the teacher had pronounced the usual sound (a as in father), with the customary devices of prolongation, and percussion, placing her little hand before his mouth and under his chin to show her that the breath must be strongly expired, and a jar be made in the vocal organ, but all to no effect. She placed her hand as she was directed before her own mouth, and under her chin, breathing strongly enough but making no sound. As I saw her from time to time, on my visits to the school, with her mouth wide open, but in complete ignorance of the manner of producing the jar she noticed in her teacher, I became interested in the case, and requested the teacher to inform me as soon as he succeeded. In the course of the week, he brought me word that she had overcome the difficulty. When his own patience was nearly exhausted, another deaf and dumb girl had undertaken the matter, and instantly succeeded. Very possibly, the teacher himself would have attained the same result, had he continued his efforts a moment longer. The child, it appears, had first succeeded in making a sound when his hand was under her chin; and in consequence such an association between the vibration and the position of the hand was established in her mind, that in no other way was she able for some days to make any sound at all.

instant her hand was removed, the sound ceased."

"The process of instruction is exceedingly slow and elementary, and requires that only one scholar be taught at a time. Seating himself beside a window, so that the light shall fall fully upon his face, placing his head in easy position, and bringing the scholar before him in such a manner that the pupil's eye shall be on a level with the teacher's mouth, the latter commences with a single sound, and then gradually passes on to others until all are 'exhausted.' It deserves to be noticed, although it cannot be said, that one has borrowed the improvement from the other, that in Germany, both in the schools for hearing children and the deaf and dumb, the sounds of the letters of the alphabet are taught instead of the names. For deaf mutes indeed no other course would be practicable."

"What infinite patience is required in the course of instruction thus briefly sketched, in which the teacher's mouth, the looking glass, and the constant watching and feeling of the position of the tongue, must be relied on to supply the loss of hearing; a few of the mistakes into which the pupils are most apt to fall, will be sufficient to show. We may commence with the letter h. It is a mere omission of breath, but yet must be made in a certain fixed manner. In attempting to imitate the teacher, the pupil not unfrequently makes a sound instead of an aspiration or places his tongue in such a position as to make a wrong aspiration, or sends the air through the nose. The remedy consists, for the first mistake, in placing the pupil's hand under his own chin, and then under the teacher's and making him perceive that there must be no vibration; for the second, by passing the tongue into the right position by means of the paper-folder; and to the third, by pressing the pupil's nose, and preventing the passage of the air in this direction. This must be repeated until the pupil has acquired the habit of instantly recollecting the proper position on the one hand, the mechanical exactness necessary to secure it on the other."

It would be tedious to follow out all the errors into which deaf mutes in this toilsome process fall, and the particular direction given for endeavoring to rectify them. What has already been said, will be sufficient to show that this process is correctly called by the German writers, *mechanical speaking*, that much time must necessarily be devoted to it, and that with the greatest efforts, only a defective utterance can be reasonably expected, even under the labors of the most experienced instructors.

So great are these difficulties, both singly, and in combinations, that it is not pretended that deaf mutes ever become able in ordinary discourse, to make out each word, or perhaps the greater number. All they do, is to make out a few and guess at the remainder. This was distinctly told me by the most accomplished reader on the lips, whom I saw in Prussia.

No deaf mute in Germany would be able to take part in the miscellaneous conversation of a social circle. Mr. Hill, indeed, relates that Habermas conducted himself so naturally in conversation, that strangers did not suspect his deafness, and that relatives who were aware of it, but who were not personally acquainted with him, on visiting him, and accidentally inquiring of himself for Habermas, would give no credit to the assertion that he was the person. Probably the story was rather too strongly colored by those from whom Mr. Hill received it."

"It has been already mentioned, that not only the sight, but also the sense of touch is made use of in teaching the deaf and dumb to articulate.

One of these stories published several years since, by a director of the deaf and dumb Institution at Kiel, named Pfingsten, is too wonderful to be given in any other than the author's own words. 'A deaf and dumb girl, whose power of attention was so great, that she was able both in the day-time, and by candle light, to read from the mouth and understand at a tolerable distance what was spoken, conversed every evening in bed with the maid servant who slept with her in the same chamber, long after the light was extinguished. I heard of this one evening, and at first believed that a trick had been played upon me, but, on further inquiry, learned with surprise, that the deaf mute placed her hand upon the naked breast of the maid servant, and in this manner, understood all that the latter said.'"

It has been affirmed, in a late American publication—on what authority I cannot conjecture—as 'an extraordinary fact, and one that throws great light upon the constitution of the mind,' 'that the deaf and dumb, after learning to read take great delight in poetry. The measure of the verse wakes up a dormant faculty within them, giving them the pleasure of what we call time, although they have no ear to perceive it. The German teachers, without exception, so far as I have met them or can learn, are entirely unaware of any such fact. They observe that, in the first place, the deaf and dumb are not sufficiently acquainted with language to understand the meaning of poetry, and, in the second place, cannot read with sufficient fluency to make out the rhythm, and, in the third place, provided they could, would take no greater pleasure in it than in the swinging of the pendulum of a clock.

These passages are from a volume of over 200 pages—a most interesting book, and well worthy the attention of the general reader.—We shall recur to it.

Reverence for the Aged.

A gentleman was once passing through a village, and happened to see a poor feeble old woman let her stick fall, and stand a moment in perplexity, not knowing whether she dared to stoop to pick it up or attempt to reach her home without it. Just by the spot where the accident happened, a group of boys were playing at marbles; some of them took no notice, others rudely marked the poor old woman's distress; but one kind hearted lad threw down his marbles, ran to her assistance, and helped her into her house. She thanked him, and said 'God Almighty's blessings be upon you, for your kindness to a poor old

woman!' The gentleman saw and heard the whole, and made inquiry of the lad, in whom he felt deeply interested. He found he was already in the Sunday school, and, in all probability, had there learned the Scriptures, that inculcate reverence for the aged. From that time he had him instructed in writing and accounts at an evening school; when old enough assisted in apprenticeship him, and in course of time had the satisfaction of seeing him a respectable and flourishing tradesman.

I recollect his mentioning the circumstance to his wife as soon as he came home; he then said he thought the boy discovered the rudiments of a good character, and that he should be greatly disappointed if he did not turn out one whom it would be a credit and satisfaction to have put forward in life; after years fully proved that his opinion was correct. This, and some other circumstances led the gentleman to make many remarks on the treatment the aged should receive, which deeply impressed my mind, and which I endeavored to preserve.

From the Vermont Observer.

A Touching Story.

We find the following very affecting and romantic sketch published, under the head of Police Reports, in the Baltimore Republican of Thursday evening.

POVERTY.—A few days since, a poor but decently clad female, presented herself at one of our officers, and requested the magistrate to send her to the Almshouse. Her manner and language denoted that she had been better days, and while she begged the officer to grant her last request, the tears in rapid course trickled down her furrowed cheeks, and her sob choked her utterance, as she tried to tell her mournful story. The officer, as in duty bound, asked her name when she replied in a manner that brought the tears from the eyes of those sturdy minions of the law whose hearts are necessarily steeled to pity and the finer feelings of the man.

"Ask me not my name," she cried, let me bear in silence, and unknown, the fate an inscrutable Providence has meted out to me, but let not aged parents, fond brothers and loving sisters, hear that I have died an inmate of an Almshouse, and the recipient of public charity."

"I will grant your desire, the magistrate replied, 'but if I knew more of your history and circumstances, I might probably do something better for you.'

"I will tell what I dare tell, if you will believe that I speak the truth, and use your influence to obtain me some situation, in which I can but obtain me an honest living," was her impassioned answer.

The magistrate promised to do all he could for her and alleviate her situation as much as possible.

"May Heaven bless you sir!" she said, & told the mournful and thrilling concatenation of sufferings and perversity, commingled with joys and the actual feelings of the woman.

"Two years ago, sir, I was happy and knew not what it was to want, my parents were rich, and owned one of the finest plantations in a Southern State, I was but young—not twenty, but I had my suitors, the sons of wealthy men, yet I loved them not—no one of the gaudy throng had as yet made an impression on my heart. There was in the neighborhood a poor but manly youth, the teacher of our district school; he visited our house, and was treated with all the respect and attention that other visitors received; and I—sir, fell in love with that man, and it was reciprocated. My father soon discovered the secret, and forbade him ever to cross his threshold again. Need I say sir, we met clandestinely and were married; we fled and took up our residence in this city. My husband, my William, taught an academy for a livelihood, and for eighteen months we were happy, but then my husband was taken sick, and he—he died! Yes—oh God! he died!—and I was left alone among strangers. I wrote to my parents asking their forgiveness—but my letter was returned unopened. My little means were exhausted; and I must starve or go to the refuge of poverty—the almshouse but it will not last long, the sands of my life are nearly run out, and I look for a refuge from this world's miseries in my grave!"

She ended, and every eye present was wet with sympathy for her unhappy situation. One gentleman who was present with a noble, generous, and many feeling characteristic of 'nature's noblemen,' came forward and offered her a home and asylum beneath his roof, which we need not add, was cheerfully accepted, and she left the office with the prospect of happier days.

Thus it is in this world, misfortune darts place her ruthless hands upon victims of every grade, and the sons and daughters of luxury sometimes drink of the bitter dregs of the cup of penury and misery!

The Sailor Saved.

"Come, William, sit down with me, on this pile of boards, and spin a yarn as long as your last voyage to the West Indies."

"Ay, ay, sir, I will; but where shall I begin?"

"Begin! begin where you left God and were lost, and leave off where God found and saved you."

"Well, then, my father was a soldier and a blacksmith. A blacksmith or a batter he tried to make me; but no, my whole thoughts were bent for the sea, and to sea I must and would go. It is twenty-six years, the 25th of this month, since I made my first voyage. During this time I have been in 'death's off.'"

"Well, how did you feel when death stared you in the face?"

"Feel! I didn't feel at all; and yet I did feel—conscious of my sins, and desert of God's judgment, I dared not look up. I waited in silence, as a condemned malefactor, for justice to execute its fearful work. But it pleased the Lord to give me a reprieve, blessed be his holy name. Yet I went on in sin. O! how did I spend a Sunday, last March, in a port on the Island of Porto Rico—dancing, drinking and blaspheming."

"I think it was in 1820 when I was first awakened to serious thought. I was in New York hearing seamen relate what God had done

for their souls. I then commenced reading the Bible, and praying to God. I also knocked off grog for I well knew that I could not drink rum and serve God too. Thus I continued during my next voyage. On my return, and on paying the lady with whom I had boarded, she urged me to drink. I refused, telling her that I drank no liquor; but still she urged, till I consented, and with that glass of brandy went all my good resolutions to be a Christian. All I had been trying to do for weeks was undone in a moment. Then I went on in sin again, with a will, until last April, when my convictions returned with renewed power, I was at sea. One day I was looking in my chest, and had occasion to open a little box that was stowed there, when I found a little book entitled 'Baxter's Call.' My eldest son's Sunday school teacher had given it to my wife, and it having been blessed to the good of her soul, she had put it in my box. And what a treasure it was! That little book was the means of awakening me to a sense of my danger, and of leading me to Christ for pardon and peace."

"And you, now hope that you are a Christian?"

"By the grace of God, I am what I am."

"Have you professed Christ before men?"

"I am neither ashamed of him, nor of his cause. I have told my shipmates what he has done for me, and exhorted them to go to the same precious Saviour. I have secured thirteen pence to the temperance pledge, and two more have promised to join to-day. Last Sunday my wife and myself united with the Church, and now, blessed be God, we are a happy family."

"Well, William, go on, and God bless you."

[Exchange Paper.]

A Leaf from the Past.

I am thinking now of that gentle tap from a timid hand. It was just at this hushed, twilight hour. And as I opened the door, there stood a daughter, a dear young disciple of Jesus, holding her gray-haired father by the hand. Poor old man, for more than sixty years he had grievously sinned against his Maker and feared no coming judgment. Scarcely once in all that time had his shadow darkened the house of God. But in his old age sovereign grace had found him out. An arrow from the quiver of God had pierced his heart. For weeks he hid the wound from his praying wife and children, and although he would toss, night after night, upon a bed that brought no sleep to his eyelids, and sit down and rise up again and again from his untouched food, the stubborn man would not confess, that the arrow of the Almighty it was, that was dripping up his spirit. Yet the grace of a Saviour was mightier than he. The quick eye of his daughter was upon him; her tears and her prayers, followed him. God gave to her pleading voice a power to open the longest heart. It was poured out in broken confessions of guilt and mercy. And then, with what sweet persuasion she drew him to the house of her pastor! 'It is my father,' 'the affectionate girl, as she entered my study that evening; 'he's come to ask you if he can find a Saviour. Speak Father, do, and tell him all about it.' 'O, sir,' exclaimed the sobbing old man, 'I am the most miserable sinner—I am just ready to perish—I would give all the world for a Saviour—but I don't deserve one.' 'He is rich,' I replied, 'until all them that call upon Him, He will hear their cry.' 'But I don't know how to go to him.' 'Go tell him just what you have told me. That you are a most miserable sinner, just ready to perish. Tell him that His atoning blood is all your hope and all your trust. Acknowledge that if ever you are saved, the glory of your salvation must be all his; but if you perish, the blame will be all your own.' 'But will He save me after I have lived so long in sin against Him, and when I have nothing to give him but powers and faculties worn out in the service of the world?' 'Hear Him saying, 'Him that cometh unto me, I will in no wise cast out. Ask and it shall be given you; seek and you shall find. O go to Him. Cast yourself upon the love that brought Him down to die for you, and though your sins be as scarlet, they shall be white as snow.' 'Do, do, father,' interrupted the daughter grasping his hand, and turning to him an eye floating in tenderness. The old man was overcome, his head sunk upon his daughter's bosom, his gray hairs were on her cheek; he wept aloud—we all wept. 'Sir,' he cried, 'will you pray for me?' 'Yes, but it is you, who are to repent; it is you who are to cast yourself upon sovereign mercy for help.' It was there, yonder we knelt side by side, while I commended the trembling sinner to the mercy of Him, 'who forgiveth sins only.' At my request he followed me in prayer. He was bowed to the very floor in the earnestness and lowliness of his plea—while his daughter bent over him, her hands folded and her fast trickling tears falling on him. For nearly ten minutes he pleaded for mercy with agonizing supplication that I never heard surpassed; then, as if in despair of all further effort exclaimed, 'there, I can do no more—if Jesus will save me, I will praise him for it forever; if he will not I will never blame him. He must do as he pleases.' After a moment's pause he added—'He may do as He pleases.' The struggle was over, the storm of feeling was hushed, and when the old man arose and took his seat again the serenity of heaven was spreading itself over his countenance. 'I spreading itself over his countenance. 'I do not know what it means,' said he, 'my anxiety is gone, and I feel so peaceful.' The daughter looked up inquiringly, caught the smile of her father's face, and the next moment was in his bosom, sobbing as if her heart would break in the excess of her joy—'Wonderfully did her sobs and broken thanks ebble in with the angel's song of gladness over the sinner that repenteth. The birthplace of that soul will never be forgotten.

Not will she forget it, who from the triumphs of her dying hour, and when her eye was filled with visions of eternal bliss, turned back to speak of the time when she knelt down weeping there and arose singing—'Twas there I found hope in Christ, that is my anchor now. Tell my dear pastor, that when I was dying I thanked him for leading me to the Saviour, and will thank him again for their souls. I then commenced reading the Bible, and praying to God. I also knocked off grog for I well knew that I could not drink rum and serve God too. Thus I continued during my next voyage. On my return, and on paying the lady with whom I had boarded, she urged me to drink. I refused, telling her that I drank no liquor; but still she urged, till I consented, and with that glass of brandy went all my good resolutions to be a Christian. All I had been trying to do for weeks was undone in a moment. Then I went on in sin again, with a will, until last April, when my convictions returned with renewed power, I was at sea. One day I was looking in my chest, and had occasion to open a little box that was stowed there, when I found a little book entitled 'Baxter's Call.' My eldest son's Sunday school teacher had given it to my wife, and it having been blessed to the good of her soul, she had put it in my box. And what a treasure it was! That little book was the means of awakening me to a sense of my danger, and of leading me to Christ for pardon and peace."

When I meet him in glory. Did him to faithful and there will be many more to welcome him there when his work is done." She smiled farewell, stepped into the cold river, and was soon lost to sight among the glories which 'eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive.'

But we have lingered in that room too long. I turn from it devoutly grateful to him, who had permitted me there to witness scenes, that have gladdened the Redeemer's heart and made the angels sing.

And there is another chamber that we may not pass. Enter it softly. It is the chamber of death and yet of life. The angels of God have been here, and from this chamber of death they took away my boy to heaven. He was dear to us, and dear for the evidence he gave to the watchful eye of his parents, that young as he was he had become, before his sickness, a Christian. Many will remember his soft dark eye, bright with thought and feeling; the sweet expression of his lovely countenance, and the gentle, affectionate manner that won a way to every heart. His parents will not forget it all, but they will remember too how he loved the Saviour, and that with him the surest argument to win to duty, or deter from wrong, was simply to tell him—this will please that will grieve the blessed Jesus. To know that he had made the Saviour sorry by his childish misconduct, broke his little heart, and sent him to God to tell his trouble there, and sob out a prayer for forgiveness. Dear child, a grievous reproachful look was all the rod he needed. He was arrested in his beauty and the rapid expansion of his powers by the scarlet fever in its most malignant form. The first onset of the disease was so violent that we trembled for his life, and the dear boy himself anticipated death. He said one day to his mother—'I want to go home.' 'You are at home, my dear,' she replied. 'It is your mother who sits close by you.' 'No, mother but I want to go home to heaven.' 'But my son, as you willing to leave your father and mother, and not play with your brother any more, and lie down in the dark grave!' 'Yes, mother, but I shall not stay in the grave: 'I shall go to heaven.' 'And what will you do there?' 'I will love the dear Saviour and praise him always.' 'And why do you think you shall go to heaven if you die?' 'Because I am sorry for my sins, and I love the dear Saviour, and he said—'Suffer little children to come unto me, and He will not send me away, will he mother?' 'No my trusting little one, never. Would that your poor father, with as little of the overshadowing of a doubt, could hope for his own acceptance there!'

He had been in health, very fond of music, and was himself a sweet singer. He remembered his infant songs in his sickness, and often tried to sing them. At one time he asked his mother—'The Lord is our Shepherd, our Guardian and Guide.'

Whatever we want He will kindly provide; To sheep of His pasture His mercies abound, His care and protection His children surround."

He faintly warbled the first two lines with her, but was too much exhausted, there was little life in his heart to frame a tune. Dear Lamb! he never sang again, till he was laid in the grave, and happy of the good Shepherd's bosom. One day he sent for his father to come to him. Upon entering the chamber he said to me—'Papa, I want you to pray for me.' 'Well my dear,' said I, 'now tell me the very thing you wish me to pray for.' 'Pray that I may be better, and safe.' 'But,' said I, 'suppose God should not wish to make you better and say you must die, what will you say to that?' 'That wouldn't be the prayer.' 'Then tell me over again just what you wish me to pray for.' 'Pray that I may be better, if the dear Saviour will let me.' 'I knelt by his side, and prayed while he lay with his hands folded and his eyes closed. As I arose from prayer, I asked—'Yes, papa, now kiss me.' I kissed him, then turning him a little in the bed, he composed himself for sleep, murmuring broken confessions of sin and words of affection for him, whom he was wont emphatically to call his 'dear Saviour.' For more than a week his mother was herself confined to another room by sickness, and when permitted to return again, for a few moments to the chamber of her suffering boy, the joy with which he welcomed that beloved parent to his bed side alone in every feature of his pale sweet countenance. Words could not express it. Holding her close to him and with a most earnest look he said—'Now you won't leave me again. You will stay by me always;—won't you, dear mother?' She was obliged to tell him that she was not well enough to take care of him. A shade of disappointment passed over his face, but he soon succeeded by a fond consenting smile. Many an older Christian might have learned from this infant disciple a happy lesson of self-denial. It touched the heart to witness the readiness with which he gave up his own pleasure and even entreated his mother to go back to her room and her bed, lest she should make herself sick by a longer stay.

In the kind providence of God she was afterwards permitted to return and minister to him through the closing scene. And many and doleful were the brief conversations between mother and son upon heavenly themes. There was so much to make us feel how sweet the precious boy was fitted for that better world and the purer society of which he loved to speak. During the last week of his life he was at times delirious. And never was his simple love and trust in Jesus more beautiful and touching than in these moments of uneasiness. Now and then his lips moved softly—'we stopped to listen—it was the Saviour's name he murmured. He melted away gradually like a snow-vreath. He died insensible to all around—he sunk into a stupor from which he was never aroused until the song of angels struck on his ear, as he crossed the threshold of eternity. He passed away at the usual hour of our gathering for the afternoon services of the Church. The bell that summoned my people to prayer and praise on earth, summoned his young spirit to the temple not made with hands eternal in the heavens. His life was short but happy; for he loved every body and every body loved him.

It is hard even now to think that the dear boy, who used to keep dancing all day long, like a butterfly among the flowers, should go down into

the grave so early, with his sweet face and rosy smiles, and all the gentle affections that made him dear to a parent's heart. But when I remember who gathered the lamb in his arm and carried him to his home, I rejoice that I am the father of an angel in heaven, and I had rather lay my child down by his side to sleep, than have him look on and sorrow here again. I love to take my chair and sit in the very spot where he died, that I may look up along the path of light by which he entered into his rest. I never get so near heaven, I never see so much of its beauty and breathe so much of its pure air and feel its spirit, as when I am in that room.

I may be a wanderer over the face of the earth, my lot may be cast, my grave dug, far away from the scenes of these hallowed associations, but to my latest hour, memory, I doubt not, will linger around that deserted parsonage, nor forget it, when I greet the stars of my rejoicing and hold my boy to my heart again in heaven.—*Watch Tower.*

THE ALABAMA BAPTIST.

MAKING.

Saturday Morning, April 5, 1845

NOTICE.

Mr. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for Theological purposes.
WM. N. WYATT, Treasurer.
January 18, 1845.

AGENT.

Mr. J. JOSEPH L. BRYANT is the authorized Agent of the "Alabama Baptist."

WANTED—An active Agent for the "Alabama Baptist," in this State, and one in the State of Mississippi. Good terms will be offered.

Temperance Meeting.

On the first Sabbath night of April, which will be the next regular Meeting of the Society, an address will be delivered by Mr. MURRAY, who is favorably known here as a young gentleman of fine taste and talents. The meeting will be held at the Methodist Church; and the hope is entertained that there will be a general attendance of our citizens.

The Replies to "H." and "N. H." shall appear next week, being too late for this.

Our Correspondents.

We have received a long article from "H. E. T." in reply to the "strictures" contained in the "Christian Index" some weeks since, upon an article of his published in the Alabama Baptist the 15th of February. Accompanying this is a request that we will do him the justice to publish it. We assure the good brother that our desire is to do him all the justice he could demand, if by so doing we do not injustice to ourselves and our readers generally. We have therefore consulted and reflected in order to find out what claims justice has upon us in this affair, and we can distinctly state the following reasons:

1. We promised when we came into the editorial chair of this paper, that we would assume no quarrel heretofore commenced, meaning not only that we should not espouse either side of any quarrel, but only that we could not publish any which we had not been instrumental in bringing about.

2. The "strictures" in the Index were not published in the Baptist, and therefore the Index would be the proper organ of communication for the reply.

3. The reply is entirely personal, and the "strictures," according to the brother's own acknowledgment, contain nothing of serious importance except the charge of his being a northern man acting as a spy upon the South, to which it is sufficient to say, that all who know "H. E. T." know him to be neither a spy nor a northern man.

4. There has been sufficient time for the temper of the brethren to cool, and it would be wrong to arouse it again. If brother Baker wants to publish the article we will send it to him.

The interesting letter from South America and the article on "Revivals" are necessarily excluded this week by the unusual quantity of matter on an important subject to which we give place.

The way the Methodists baptize in N. C.

Some one writing to the editor of the "Biblical Recorder" from Anson county says:—"An individual professed religion at one of their (Methodist) meetings in Richmond county and joined their church; he was unwilling to trust sprinkling for baptism and desired immersion, and as the time was delayed; but finally it must be attended to or lose a member, consequently the minister with the candidate and congregation repaired to a stream near by, and after the usual preliminaries, they both went down into the water, both the minister and the subject, and after they had got into the water, the minister told him to get up his knees; no sooner said than done; the minister took him by the nape of the neck and put him under head and ears; he was immersed; he came forward; and they both came up out of the water."

A friend writing from Charleston that "on Saturday evening 29th, intelligence reached us that our beloved Pastor, Dr. Wm. T. Brantly expired on the previous day about 2 o'clock."

Protest of the Mexican Minister.

NEW YORK, March 22.
We have been favored with an abstract of the protest made by Gen. Almonte to the Department of State, which we publish below.

ABSTRACT OF THE PROTEST OF GEN. ALMONTE.—The undersigned has the honor to address himself to the Hon. Secretary of State, in order to manifest the deep concern with which he has seen that the President of the United States has given his signature to a law admitting into this country the Mexican province of Texas. He had flattered himself that the sound counsels of the most distinguished citizens, &c. would have led to a better result. Unhappily it has not been so, and against his hopes and sincere vows, he sees consummated on the part of this Govern-

ment, an act of aggression the most unjust that modern history records—the spoliation of a friendly nation of a considerable part of its territory.

For these reasons, in obedience to his instructions, he must protest, and does protest, in the most solemn manner, in the name of his Government against the law, &c. He protests also that the act in a measure invalidates the rights of Mexico to recover her province, of which she is so unjustly dispossessed, and that she will maintain and give effect to those rights by all means within her power.

He also begs that the Secretary will let the President know that, in view of all these facts, his mission near this Government terminates from to-day. He consequently begs that the Hon. Secretary will forward to him his passports, because it is his purpose to leave this city as soon as possible for New York.

He avails himself of this occasion, &c.—*Ere. Gazette.*

The Mexican Minister arrived in this city by the 2 o'clock train from Philadelphia yesterday, and expresses openly his belief that war between Mexico and this country must ensue.—*Ibid.*

The Crisis Approaching.

It will be perceived that we take decided ground to-day on the subject of Union, and we call upon the Baptists of Alabama to sustain us in our position.

After having published the reply of the Acting Board of Foreign Missions to the Alabama Baptist Convention, and the action of the Virginia Foreign Mission Society, we now publish the proceedings of our brethren in Georgia, and the opinions of the Press generally, in order to keep our readers informed of the progress of affairs.

For one we give our hearty consent to the course which our Southern brethren are beginning to adopt, and sincerely hope that they may be united heart and hand. "In union we find strength," and God grant that we may have his fear constantly before our eyes. We believe that the present crisis was unavoidable on our part, and therefore we can meet it. Our Northern brethren have long entertained this spirit of dissension and intolerance towards us, and it would have forced itself out sooner or later, like pent up lava from Vesuvius, and might have found us less prepared for it.

From the (Ga.) Christian Index.

At a meeting, March 20, 1845, of the Executive Committee of the Georgia Baptist Convention, and other brethren who had been invited to attend, the reply of the Baptist Board of Foreign Missions to inquiries proposed by the Alabama Baptist Convention, was taken under consideration, together with an address of the Board of the Virginia Foreign Mission Society to the Baptist Churches of Virginia in relation to said reply; whereupon, it was unanimously resolved, 1. That we fully approve the sentiments and resolutions of our Virginia brethren, and concur with them in the opinion, "that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South."

2. That we also concur as to the time and place of holding said Convention; and, having ascertained that it meets the cordial approbation of the Baptist Church in Augusta, we unite with them in inviting our brethren of the Southern and Southwestern States, especially the officers of State Conventions, and delegates from Associations, Churches, and Missionary Societies, to meet in Augusta, on the Thursday before the second Lord's day in May next, for the purpose aforesaid.

B. M. SANDERS, Ch'man.

T. TUCKER, Sec.

From the (Boston) Christian Reflector.
Baptist Board of Foreign Missions.
AND THE ALABAMA CONVENTION.

It is with unfeigned pleasure that we publish the following document. It is the response of the Foreign Mission Board to the resolutions of the Alabama Baptist Convention, which was published in the Reflector of Jan. 9th. It was prepared, as we learn, by the President of the Board, the Rev. Dr. Sharp, and presented to that body several weeks since. It was finally adopted by an unanimous vote, at a full meeting held on Monday last. As it should be, it is entirely courteous and kind in its style, and, at the same time, it is not an evasion of the questions proposed, but an explicit avowal of the sentiments held by the Board with respect to slavery and the appointment of slaveholders as missionaries.

No one who read the late reply of the Foreign Mission Board to certain interrogations proposed by the Board of the Alabama Convention, and who knew the views and feelings of the South, could reasonably doubt, that the result would be a division of the foreign mission enterprise in this country. The Acting Board, in taking the position which they now occupy, have assuredly been actuated by the purest motives, and have acted according to the wisdom given them. They doubtless have looked far into the future, and carefully weighed all consequences, and, after long and mature consideration, have decided upon the course which they believed would eventuate in the greatest good. Even those who may differ from them in judgment, ought to give them credit for an honest frankness and uprightness in their proceedings, which justly claim universal admiration.

From the (Boston) Free Missionary.

"The Board have had many warm discussions and tedious sessions upon the subject. Some opposed the passage of Dr. Sharp's document very earnestly on the ground that its passage would be violating the official neutrality to which as a Board, they were bound, by the genius of the constitution, by established precedent, and by the Philadelphia resolution; that they had no right, officially, to take sides with slaveholders or against them—either to declare they would not. For our own part, we cannot now see but that such a position is the true one; and we are anxious to know what grounds any members of the Board could think otherwise."

From the (Va.) Watchman of the South.

"Ground has been taken, which most separate all Southern Baptists from their Foreign Missionary Board. Indeed the ground taken could be submitted to by no class of men in the South."

He follows an extract from the letter of the Boston Board with the following inquiry: "Have Presbyterians sufficient wisdom to be warned by these measures, or will they pass on and plunge into the same difficulties? We shall probably have an answer to this question in the month of May."

From the Vermont Observer.

The Board.

We have seen but a single exception to the general applause of the North, to the late reply of the A. B. B. of F. Missions, to the resolutions of the Alabama Convention on the subject of Slavery. This exception is the Christian Watchman, the editor of which mourns over it as unnecessary, and deplores the consequences likely to result from it. We are truly sorry to see this as we can best think it will result more favorably to the cause of Missionaries, than any other one thing, very lately done by them. Its tendency will be to harmonize the whole North in Missionary efforts. The South, we suppose, will take umbrage, but if they are determined that the Board shall avow their willingness to appoint slaveholders, we think the cause of Missions would suffer less, if the southern brethren are allowed to bear the whole responsibility, by making their own appointment. We notice in the last Free Missionary, that the late decision of the old Board is hailed by the new, as an omen of reunion, at no very distant day. We deprecate any division among christians in the great work of spreading the gospel, but as things are in this country, we seriously think more would be done, if it was distinctly understood that none of the acting Boards would appoint slaveholders. We devoutly pray for the union of christians in evangelizing the world, but we cannot desire a union which God would not approve.

From Zion's (Maine) Advocate.

The reply of the F. M. Board to the Alabama Convention.

To this, for one, we say, AMEN. In times past, we have feared lest the Board, if not as a Board, as individuals, were leaning too much in favor of slavery. We have not, however, been of the number that have been going for a violent division of our missionary operations; and especially have we ever been set against any attempt to produce a division in our Northern churches. If division there must be, let it be between the North and the South, and aside from the considerations of slavery, we have thought that a division would be of no disadvantage to the Missionary cause. But however this may be, we are glad to see our Board stand erect and speak fairly, squarely and unequivocally. If it may be unfavorable to action at the South it will be favorable to it at the North; and it most speak to the conscience of every slaveholder. And besides, if as a consequence of this reply, the South in part or wholly withhold their funds, and stand aloof by themselves, let not our Board be discouraged on that account. It is always safe to do right, and it the whole support of our missions is thrown upon the North, this will be the means of arousing them to more united and vigorous action. For one, if because our Board have acted honorably and right, this is the means of losing to them the co-operation of the South, I should feel myself called upon to make renewed exertions here. So I think the great body of christians will feel at the North. All's well, then! Spread the sail to Freedom's breeze! A MAINE PASTOR.

From the Christian Politician—another branch of the subject

American Baptist Home Mission Society.

The information is communicated by the Biblical Recorder "that brother Tryon, of Texas, has lately been reappointed Missionary, by the Board of the American Baptist Home Mission Society." The Recorder further says, "He is re-appointed by the Board, with a full knowledge of the facts of the case. He is, we understand, a slaveholder still."

I might in putting the most charitable construction upon the acts of those who profess to be governed by the religion of Jesus Christ; but I really know not how to find apology for the equivocal course of this Board. I feel ashamed as a Baptist that the executive officers of the Baptist Societies have not candor enough to declare openly and unequivocally where they stand. If for the slaveholder say so, or if against him, talk it right out. And if neither for nor against him, acknowledge they have not force of character enough for their post; and resign their offices to allow others who have some decision to be appointed. I would rather have a Board of slaveholders out and out, than such a Board as we now have. If the Lord be God worship Him, but if Baal, then worship him. But for truth's sake let us know just where you are.

From the Nashville (Tenn.) Baptist.
Ala. Rep. State Convention.

Upon these painful documents, we have space, at present, to make no extended remarks. We must confine ourselves to two observations.

1. We send our money to the Missionaries in Burnham to aid them in prosecuting their missionary work among the heathen. We care not a straw, about their sentiments as to the question of slavery, so long as they preach the Gospel, and attend to their proper business. They have all done their duty, so far as we know, up to this time. We regret exceedingly, that brother Mason, who we believe, is an Englishman, has violated our confidence. We will not visit his sins upon his associates. As to him, we must say, that since we find, instead of using our funds for the purpose intended by the donors, he sends them back to New York, and pays them to a society whose nefarious work is—"To aid runaway slaves in escaping from their masters," we shall, surely forward him no more. If we send money to him, we thereby indirectly contribute the means by which our own slaves are kidnapped and dragged off! Brethren, will you do this! We know you will not.

2. As to the action of the Board, we leave our readers to deduce their own inferences. They aver that "slaveholders, as well as non-slaveholders, are unquestionably entitled to all the privileges & immunities which the constitution of the General Convention permits, and grants to its members" and farther, that "they, as a Board, do not call in question the social equality of slaveholders, as to all the privileges of the Foreign Missionary Union." By this we understand them to mean, of course, that a slaveholding brother may be as good a man as themselves—equally eligible to any office of trust with themselves—and that, if appointed to preach for the Convention or the Board, will be heard with as much attention, and afterwards applauded with as good a grace, as though he were an abolitionist of the first water. Whenever they act consistently when they declare that they would not appoint such a man as a missionary, they must themselves judge. That they have made this declaration, or rather that they are governed by such feelings, we exceedingly regret.

From the Biblical Recorder, N. C.
Board of Foreign Missions.

We find in the last Christian Reflector a document which purports to be an answer from the Baptist Board of Foreign Missions, to the Resolutions of the Alabama Baptist State Convention. And although the editor introduces it with a sort of "flourish of trumpets," which seems designed to make his readers believe it means something, we can see in it nothing that is very

new, or very decisive in favor of the reformers. So far as we can see, there is nothing advanced which is likely to be considered objectionable by the South, except the article, perhaps, which states, that a person would not receive appointment as a missionary, "who should traver on obtaining slaves as his property." And even this we consider entirely neutralized by those articles which declare that "slaveholders as well as non-slaveholders, are unquestionably entitled to all the privileges and immunities which the constitution of the General Convention permits, and grants to its members"—and farther, that "they as a Board, do not call in question the social equality of the slaveholder, as to all the privileges of the Foreign Missionary Union." By this we understand them to mean, of course, that a slaveholding brother may be as good a man as themselves—equally eligible to any office of trust with themselves—and that, if appointed to preach for the Convention or the Board, will be heard with as much attention and afterwards applauded with as good a grace as though he were an abolitionist of the first water. What more need the South wish to know than this? What if the Board say, that they cannot send out a slaveholder with his gang of slaves at his heels, and that they cannot become a party to any arrangement which will imply their approbation of slavery? If they receive the slaveholder to perfect social equality with themselves, we see not why they should be called on to say or do more;—and especially as they thereby give as direct a sanction to slavery as they could do by employing a score of slaveholders as missionaries. We suspect, if the Reflector will look at this document again, that he will not find so much occasion for self gratulation as he seems to have supposed.

Although we agree entirely with the Board, that the Alabama Resolutions were uncalled for, and the Board might as well have been employed in better business than in answering them, still we think that there is a moroseness, and a feeling of independence about their reply, which scarcely consists with kind feelings or christian courtesy. We should think, on the whole, that the Board would be quite as well employed, by going on with their appropriate duties as a Board, and leaving the issuing of manifestos, about what they would or would not do, to some one else better acquainted with such operations. It is our confident opinion, however, that the Board intend to do right, and if let alone will do right;—and accordingly will merit, and will secure, the undivided confidence of the South. We rejoice to say, that we look for better times than we have seen for years. May the Lord speed the day.

From the Religious Herald, Richmond Va.
Board of the General Convention.

It is with feelings of pain, mortification and deep regret that we communicate to our readers the fact, that the Board of the General Convention, after mature deliberation, in answer to the enquiries of the Alabama Convention, have announced that they cannot give their countenance to slavery, by appointing a slaveholder as a missionary.

The members of the Board by this act have assumed a fearful responsibility. It will effectually break up all harmonious co-operation and action between the North and South, and probably lead to a withdrawal of the South, and to the formation of a separate organization.

A Southern convention had been suggested some months ago, by the Editor of the Christian Index. We have no doubt it will be generally approved, and we trust unite in harmonious co-operation of the South. The time and place are simply suggested, and may be altered if deemed expedient.—Under present circumstances, we deem further co-operation no longer expedient, nor desirable. To be consistent, the Board must reject slaveholding agents, and slave holding members of the Board. The first step taken, they will be compelled by the party into whose arms they have thrown themselves to go on. They will not be permitted to recede. The Convention must, be rid of alliance with slavery or slaveholders, and self-respect points out that it would be more honorable to withdraw, than to be driven off.

Circular.

At the request of the Ministerial Conference, a meeting of ministers of the city and vicinity was held in Philadelphia March 18th, 1845.

After solemn and appropriate prayer, the Chairman in brief and feeling terms stated the object for which we had convened. In order that all might be prepared the more intelligently to confer and act, the Secretary by request read "The reply of the acting Board of the Baptist Triennial Convention to the Alabama Baptist Convention." Also a "Circular from the Foreign Missionary Board of Virginia to the Baptist of Virginia, and the South generally," in reference to the document from the Acting Board. After prayerful and deliberate attention was given to the great subject before us, and a full, free and dispassionate interchange of opinion had been expressed by most of the brethren present, it was

Unanimously Resolved, That we deeply deprecate the division in foreign Missionary labors which has arisen between the brethren at the South and the North, from the agitation of the question of domestic slavery; we would particularly and earnestly recommend to both parties the exercise of Christian forbearance and brotherly kindness.

Resolved further, That we cordially approve of, and will faithfully adhere to, the following resolution respecting neutrality on the subject of slavery and anti-slavery, which was passed so harmoniously at the last Triennial Convention.

"Resolved, That in co-operating together as members of this Convention in the work of Foreign Missions, we disclaim all sanction, either expressed or implied, whether of slavery or of anti-slavery, but, as individuals, we are perfectly free both to express and to promote, elsewhere, our own views on these subjects in a Christian manner and spirit."

G. S. WEBB, Chairman.

A. D. GILLETTE, Secretary.

For the Alabama Baptist.

MANTON, Perry County, Alabama,
March 22, 1845.

At an adjourned meeting of the Officers and Directors of the Alabama Baptist State Convention, held at their Council Chamber in the town of Marion—Present,

Rev. JESSE HARTWELL, President.
EDWIN D. KING,
JAMES H. DEVOTTE,
WM. N. WYATT,
LAWRENCE C. TUTT,
THOMAS CHILTON,
LANGSTON GOREE,
WM. HORNRECKLE,
MILO P. JEWETT.

The meeting was opened in due form. Prayer by the Rev. James H. DeVette.

The President laid before the body a communication received from the Executive Board of Foreign Missions, in reply to certain resolutions adopted at the last annual meeting of the Alabama Baptist State Convention—and by order of said Convention, forwarded to that Board.

The said communication was read and deliberately considered—whereupon, brother Chilton submitted the following resolution, to wit:

1. Resolved, That the said communication is altogether unsatisfactory to this body, and that the funds in the hands of the Treasurer of the Convention, in tended for the said Board of Foreign Missions be retained until the next annual meeting of the Convention, under whose authority we act.

2. Resolved, That a committee of three be chosen from this body to prepare a response to said communication, which when prepared, shall be submitted to a meeting to be called at such time as the President may direct.

3. Resolved, That it is expedient to hold a Convention of the Baptist denomination in the South, to consider the action of the Board of Foreign Missions, and to devise some plan of future action in which the Southern States can consistently co-operate. And that such Convention be held at a time and place to be hereafter agreed on.

4. Resolved, That in anticipation of such meeting, this body appoint a suitable number of delegates to attend the same as representatives of the Alabama Baptist State Convention.

All of which resolutions were unanimously concurred in, and a committee was appointed under the second resolution, consisting of Brethren Hartwell, DeVette and Chilton. And Delegates were chosen under the fourth, to wit:—Brethren J. Hartwell, B. Manly, E. D. King, D. P. Bester, J. H. DeVette, A. G. McCraw, H. Talbird, A. Travis, D. R. W. Melver, T. F. Curtis, S. Henderson, F. Calloway, W. P. Chilton and W. B. Jones.

And the Board adjourned, to meet again at the call of the President.

JESSE HARTWELL, Pres't.

M. P. JEWETT, Sec'y.

MAKING, April 2, 1845.

The Board again met, by order of the President, and the following response to the communication of the Board of Foreign Missions referred to in the proceeding of the 22d March, was reported to the body for their action. Whereupon, the same was read, considered, and with the resolutions thereunto attached, unanimously adopted, to wit:

Circular.

To the Baptist in Alabama.

Dear Brethren:—The Committee appointed to transmit to the several "Boards," for whose treasuries any of the funds now in hand may be designed, certain resolutions passed at the late annual meeting of the Baptist State Convention of Alabama, have discharged that duty. An answer has been received from the "Acting Board of the Baptist General Convention for Foreign Missions," and this answer has been duly laid before the Board of Directors, and after mature deliberation, they present the following

Circular and Resolutions.

The answer received demands our serious and attentive consideration. In it, principles and feelings are avowed, very much at variance with those of the Southern constituents of the General Convention. Principles, however, which, since they exist, and are made the basis of action, ought to be generally known. The "Acting Board" have clearly defined their position with respect to slavery. And though the position is different from what we anticipated, yet we are glad that the question has been explicitly and plainly answered. And whether the position be right or wrong, we approve the candor with which those sentiments are presented.

The Board say, "Before proceeding to answer them, (the resolutions,) allow us to express our profound regret, that they were addressed to us. They were not necessary." Whether they were necessary or not, we certainly have as much right to decide as the "Acting Board" and we decide, "That our duty, at this crisis requires us to demand from the proper authorities in all those bodies to whose funds we have contributed, 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 and duties." We thought we saw abundant reason for our resolutions before we presented them, and surely the answer returned by no means proves, that we were mistaken.—So far from it, that the resolutions have brought out principles which deeply effect the whole South. It seems that the Board designed ever to act in such a way as not to excite the suspicion of the South, but their actions were not all so well guarded as to prevent it, and the result of our demands has been to develop the principles on which the "Board" are now, and ever have been, acting. They take a long retrospect and say that "for thirty years, no slave holder to our knowledge, has applied to be a missionary," and they give us clearly to understand, that if such an application had been made, "in accordance with all past arrangements, or present plans, he could not have been appointed." "If this be so" as the Virginia Board justly say, "the Southern Baptists have been contributing under a delusion—a delusion which a small measure of candor and fairness, would have dispelled." Whether under such circumstances the resolutions were unnecessary, we leave others to judge. We, however, are satisfied that they were both necessary and proper.

We have no doubt of the "profound regret" the Board felt, at having such demands made. We have no doubt of their sincerity when they say "we should have been gratified, in the present impoverished and embarrassed state of our treasury, if the brethren in Alabama, confiding in the integrity and discretion of the 'Acting Board,' could consistently have transmitted to us their funds." They would say, "give us your funds, but ask us no questions!"

They say, "If however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

The condition before made was, the "slaveholder" "retaining slaves with him," but here the whole ground is boldly assumed, his "having slaves," and insisting on retaining them as his property. The reason why they "could not appoint him" is embraced in the next sentence, "we can never be a party to any arrangement which would imply approbation of slavery." By this declaration, we are at once cut off from equal privileges in the union. The Board thus declare that they are not willing to acknowledge our entire social equality, as to all the privileges and benefits of the union; they, therefore, have decided, that "our united efforts cease to be agreeable, useful and proper."

After having "with all frankness defined their position," they add, "If our brethren in Alabama, with this exposition of our principles and feelings can co-operate with us, we shall be happy to receive their aid. If they cannot, painful to us as will be their withdrawal, yet we shall submit to it, as neither sought nor caused by us." If the brethren in Alabama would consent to co-operate on the above principles, of acknowledging inequality,—of declared ineligibility for any appointment from the Board, they would deserve to be cast out of society. Self-respect forbids that we should continue our union on these conditions.

The Board further say that the withdrawal of the Alabama brethren, is "neither sought, nor caused by them." We believe that the Southern brethren have ever desired to maintain their union with the North in benevolent efforts, and have been driven from it by inches. They have contested the ground, and are forced to entertain the thought of a separation by the declaration of the "Acting Board" that should one of our brethren "having slaves offer as a missionary, they would not appoint him." Shall it be said that we withdrew? Shall it not rather be said, we are driven from co-operation unless we will submit to conditions which the Bible does not require? We believe that the separation which is likely to take place, is neither sought or caused by us.

We have no reason to suppose that the Board will recede from the position taken, as we learn that they have taken it deliberately and unanimously. They establish this by saying at the close, "There are sentiments avowed in this communication, which, although held temperately and kindly, are, nevertheless, dearer to us than any pecuniary aid whatever." They have thus examined the ground, and taken their position.

As it was not our design in sending the Resolutions to find an excuse for withdrawing from the missionary enterprise, but rather to advance it, we desire to unite with our Southern brethren in devising some plan by which this benevolent work may be carried forward with suitable zeal, and energy. We therefore adopt and recommend to our brethren the following

Resolutions.

1. Resolved, That with much reluctance and grief we are compelled to consider the communication received from the "Acting Board" of the Baptist General Convention to be a full and candid avowal, that they "are not willing to acknowledge our entire social equality, as to all the privileges and benefits of the union;" and therefore, in the opinion of both parties, "our united efforts cease to be agreeable, useful, or proper."

2. Resolved, That the funds now in hand for Foreign Missions, or such as may be received be held by the Treasurer until the next meeting of the Convention, to be disposed of as that body shall direct.

3. Resolved, That we are of opinion that it is highly important that the Baptists of the Southern States should hold a Convention as soon as may be, "to confer on the best means of promoting the Foreign Missionary cause, and other interests of the Baptist denomination in the South."

4. Resolved, That in our opinion, Augusta, Georgia, is a suitable place, and that Thursday before the second Lord's day in May would be a suitable time.

5. Resolved, That Churches, Societies and Associations of this State be recommended to appoint delegates to the proposed Convention at Augusta.

6. Resolved, That these proceedings, signed by the President and Secretary of this body, be published in the Alabama Baptist.

JESSE HARTWELL, President
M. P. JEWETT, Rec. Sec'y.

For the Alabama Baptist.
Sixty Thousand Dollars.
Who will take them?
Persons possessing capital generally wish to invest their money in the best and safest stock. Let me suggest to the friends of Ministerial Education, that by donating to the Baptist Theological Institute at Cornwall, N.Y. for the endowment of Professorships. They will find it a safe and profitable investment, and no danger of failure. The buildings are in readiness, and Sixty Thousand Dollars are required to endow four Professorships, in order that this Institute may go into immediate operation. Part of this amount has been donated and subscribed by liberal minded brethren.

Who will go in for the balance?
There are about 40 thousand Baptists in Alabama, instead of 25,551 as stated in the Baptist Almanac for 1845. Allowing 10 thousand of these (which estimate is too large) to be active effort, then there will remain 30 thousand in favor of Missions and Benevolent Institutions. If the hearts of all these brethren were right and all were united in "every good word and work," what a powerful influence would they wield over

They say, "If however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

The condition before made was, the "slaveholder" "retaining slaves with him," but here

the *Editor of the Standard*. Will not these \$50,000 brethren feel it a privilege to give \$15,000 for one Professorship?

Could they all meditate for one hour upon the magnitude and importance of this noble enterprise, its urgent claims, and realize their individual responsibility, it would no doubt speedily be accomplished. This amount would easily be raised by each one giving the small sum of 50 cents, or half of them giving \$1 each, or if one in every 10 persons were to give \$5 each, or if one in every 20 give \$10 each, or one in 40 give \$20 each, or if only one person in every one hundred were to give \$50 each, the same sum would be realized. Are there not 300 Baptists in this State that will give \$50 each? I trust many will take either large or small shares, and it may be some will go higher than that, and as others have done, will give 1, 2, 3, 4 or 5 hundred dollars. And allow me to say to brethren influenced by right motives in taking stock in the above Institute, that they may expect to receive good interest for what they give. For "they who sow bountifully shall reap bountifully," and as a beloved father in Israel has frequently said, "the Lord gives eleven per cent." In Luke 6: 38, we hear the Saviour saying to us, "Give and it shall be given unto you good measure, 'pressed down,' that is 9 per cent., 'and shaken together,' that is 10 per cent., and 'running over,' that is 11 per cent.; and in addition to this He promises 'a hundred fold in this present life and in the world to come life everlasting.'" In view of this, it would seem that no enlightened and benevolent brother would be found saying in reference to taking a share in this stock "I pray thee have me excused."

SAMUEL WILSON.

Agent of the above Institute.

Montgomery, March 15, 1845.

N. B. The friends will not forget what my esteemed friend and brother, Wm. F. Nelson, has stated viz: that a Preparatory as well as Theological course will be given there, also as many as may wish to enclose the amount of their shares of stock in letters to me (whom I cannot visit,) my address until April 1st, will be Greensboro, Alabama, till April 12th, Gainesville, Sumter co., and till May 12th, Decatur, Ala., or if more convenient, they can send to brother Thomas Miller, Mobile. Will not our Ministering Brethren take collections and forward for this object?

For the Alabama Baptist.

A Noble Example.

I understand the Baptist Church at Murfreesboro', Tennessee, promise young brethren (who are licensed to preach) that as many as wish to pursue a preparatory course of study for the ministry at the Union University located at the above place, that they obligate themselves to find them in provisions, and Prof. Eaton kindly promises tuition gratis. A house and cook is hired which together costs about \$100 per annum, which amount is to be paid by the denomination. Tip probable our benevolent Baptists at Marion who are far ahead of Murfreesboro' in point of wealth, will not be outstripped in this enterprise. Many in Marion and vicinity could board one or two students free of charge, and a walk of a mile or two would be beneficial to students, or the Murfreesboro plan could easily be carried out by them, and the funds of the State Convention could be very appropriately applied in assisting feeble churches, and placing missionaries in destitute portions of the State where they are so much needed.

"A word to the wise is sufficient."

SIGMA.

For the Alabama Baptist.

The Baptist Church at Wetumpka.

In view of the severe losses by the recent fire here, not only to the Baptist Church, but to the community of Wetumpka generally, we believe we shall not be able to build a suitable house for public worship; and as we are anxious to build a durable house, (the only one we had having been consumed by fire) we have thought it would not be amiss to call for foreign aid, therefore Resolved, That brother J. D. Williams be, and he is hereby, appointed our agent, to go where ever he may deem best, to solicit and receive all the aid he can, for building us a house for the worship of God.

Resolved, That a copy of these proceedings be furnished by the clerk for publication in the Alabama Baptist.

PHILIP H. LUNDY, Moderator.

A. HATCHETT, Clerk.
Wetumpka, March 21st, 1845.

We sympathize with the brethren of Wetumpka, and we have no doubt the whole community do also; but we hope and believe they will receive something besides sympathy, as this alone will not give them a house of worship.

For the Alabama Baptist.

A compromise with the Doggery Interest.
Yes, we are told our new Council has thought it expedient to make a compromise with the men who deal out "liquid fire and distilled damnation," in our town. To accommodate the whiskey drinkers, and let them have one manufactory of drunkards, our rulers cut down the License from one thousand to two hundred dollars!!

The lovers of whiskey want a doggery and the Council give it to them. They don't like to pay a thousand dollars for it. Well, what will you pay, say our Council. Oh, we can well afford to pay two hundred. Very well, we will oblige you. In this way the wishes of nine-tenths of our citizens are treated with contempt. The Council have legalized the sale of the poison and conferred respectability upon it, by lending it the sanction of their official patronage. Drink-drinking is made good; a fine house is fitted up to decoy to destruction our students from abroad; wives are to see their husbands steadily going down to the drunkards grave; children are to be made beggars; our town is to

be held up to scorn for being conquered by the Doggery interest; our schools are to suffer and with them every kind of business is to be injured; every species of property to fall in value; and all this for what? Let our accommodating Council answer.

If the people of Marion will suffer this foul reproach to rest on them, they deserve the bitter consequences which will flow from such a cowardly course.

SPIRIT OF '70.

For the Alabama Baptist.

"The Psalmist and the Psalmist."
This is a collection of Sacred Music, recently published by Messrs. HASTINGS and BRADBURY, eminent composers, of New York city. It is pronounced by competent judges, to be superior to any thing of the kind now before the public. We are informed it has been introduced into the Judson Female Institute, and is used with the highest satisfaction.

Churches, Singing Schools, and individuals, who wish to obtain an admirable collection of tunes, will do well to adopt the Psalmist. It may be had of F. H. Brooks, 56 Water Street, Mobile.

FA SOL LA.

To the Editor of the Alabama Baptist.

DEAR BROTHER:—A subject of momentous importance, in my humble opinion, is presented in the letter of the President of the Board of the Triennial Convention to the Alabama Baptist Convention. It is one which takes such hold upon my feelings that I cannot be a mere idle observer in the scene that must follow. It is not my intention to become a dictator in regard to the matter. I wish to hear counsel, but I may be permitted I trust, humble as I am, to express my true feelings. I fear that too much zeal in the question of "North and South" has characterized both the Baptist State Convention and the Triennial Board in Boston. It has ever appeared to me, that if we would discard sectional feelings and worldly policy, all feelings of bitterness have sprang up would have been spared.

I was born and have spent my life in the South, and though I have bought and sold slaves, yet I have a sympathy for my brethren North who have conscientious scruples about this subject. But I have not the least sympathy for Abolitionists. I believe them to be the worst enemies the slaves have on earth. They have thrown fire-brands amongst us, and upon them rests the sin of impeding the onward progress of the measure of final emancipation; the removal of such as owners may choose to liberate. The Bible, the best book in the world for safe precedents does not corroborate this movement, and strengthens the hands and hearts of those who adopt God's method of deliverance. If He designs to bless any with deliverance, He points them back to the land of their fathers and promises them a return. If He intends their final destruction He promises them not a return. History affords abundant evidence that two distinct nations cannot exist long in a state of amalgamation. If this be true, and the plea of Abolitionists is to triumph over the system of colonization, then upon them will rest the sin of the extermination of one or the other of our races, and also the sin of involving the nation in a civil war. The recklessness, which urges them to sow the seeds of disaffection amongst our slaves will bring them to our homes to assist in the work of death. But I will not write out their guilt.

Suffer me to say, I look upon them as a mere fraction compared with the numbers in the North who are with them only on the abstract question of slavery. How then are we to act so as not to drive the North and the South still farther apart? Cautiously, Cautiously, and a look before a leap. See the ponderous rock imbedded in the top of yon high Mountain; while at the base are deposited all our hopes and interest, no danger threatens until the instant you move that rock from its foundation. By whatever course may be adopted, there is a great moral influence to be exerted, for weal or for woe, upon the destiny of republics. Let us not be deceived then, but beware what we do. Sever the ties that bind together our secular institutions, and we also break the cords which unite our churches, and the union of independent bodies in church capacity will be subjected to a spirit of discord and finally to destruction.

In view of these considerations, I ask would it not be advisable for the whole church concerned in this affair to observe a day of fasting and prayer throughout the nation, that God would pour out his spirit upon us, mightily revive us and strengthen the bonds which bind us together? I pray God that he will give us more religion and conduct us safely through this crisis.

A. BAPTIST.

REMARKS.

This is the article which we announced two weeks since could not be read, and therefore was not published. By transcribing it, and omitting what we could not understand, and supplying a word when necessary so as not to alter the sense, we have been able to give it to the public. Our good brother knows too much about the duties of an editor to suppose for one moment, that we will give the like attention to his essays in future. But we will be glad to hear from him when we can.

In regard to the subject upon which he treats, though we like his proposal for a day of special prayer, we do not agree either with his argument or his conclusions. We do say most sincerely that we have no more sympathy for "our brethren of the North," who have eaten and drunk with us, sat with us under the droppings of the same sanctuary, worshipped at the same altar with us, and now wish to raise an insurmountable barrier between us and them and forever discard us from their favor and their counsel, than we have for the most violent abolitionist that may be found in the country. What difference is there between them? If the abolitionist have thrown fire brands amongst us to destroy the foundation of our temporal happiness and prosperity, our good brethren have stood and cried

"Layon MacDuff,

And cursed be he who first cries hold enough!" If the former have employed every means disgraceful to the character of a free, enlightened, and independent nation, to root out this evil, as they call it from the land, the latter have applauded the deed in a manner equally disgraceful to the character of a high-minded christian. When a missionary has betrayed

he trust supposes him by throwing the influence in the scale against us, have they not all rejoiced at it? The Northern religious press teems with congratulations upon the result of this pious and godly example!

The brother says "Let us not be deceived, but beware what we do." So we say in all things; but supposing the present question results in a separation and a destruction of the union of the churches, pray whose fault will it be? Not ours surely. We have remained at home peaceably, interfering neither with the temporal nor with the spiritual happiness of our brethren of the North. But "they have conscientious scruples about this subject." What have we to do with their conscientious scruples? We have the same consciences that they have and are not responsible to them for our conduct that God. Let them attend to their own business, and if they cannot agree with us, let them separate and say no more about it, that is the way to satisfy one's conscience.

For the Alabama Baptist.

SCHOOLS IN ALABAMA.

Much attention is now given to education in this State. Every citizen perceives that a great improvement has been made in the character of our schools, within ten years past. We have better Teachers, better school-houses, better modes of instruction, better discipline, better scholars, and we shall soon have, as a result of these, better men and women.

Now, among the sources of improvement we are apt to overlook one of the most important Good School Books. But without these we can no more have good schools, than a cabinet maker can have good tables and side-boards without good tools, with which to make them. This most desirable auxiliary may now be furnished to every Teacher and every school, through the agency of a gentleman who has done more for the education of the children of Alabama than any other one man. I refer to F. H. Brooks, Wholesale and Retail Bookseller and Stationer, Mobile. The public have only to know the labors of Mr. Brooks, to appreciate them. He has visited, in person, hundreds of schools; has been in almost every neighborhood in the State—has ascertained the existing deficiencies—and has conferred with hundreds of Teachers, from the learned Head of our State University to the beardless youth wielding his birch in the piny woods, as to the best means of supplying the wants of the community. Mr. B. is a gentleman of fine education, and a practical and eminently successful teacher—he is therefore well qualified to be engaged in an enterprise of this kind. With a view to introduce the best text books into our schools after consultation with intelligent gentlemen in every neighborhood in the State, Mr. B. has adopted a catalogue of approved English, Latin, Greek and French school books, which are pronounced excellent, by the agreeing voice of over one hundred and twenty Teachers, to whom he has submitted the list. These books he keeps for sale, in any quantity, at his Store 56 Water Street, Mobile, and he has established Depositories in the principle towns throughout the State, where they are sold at reduced prices.

From these statements, a discerning public will see, that the community derives a three-fold benefit from the laudable exertions of Mr. B. He offers the best text books for the use of schools—he brings the books to the very doors of parents—he sells at reduced rates.

I have no interest in Mr. B's plans any more than every Parent and Teacher, but I communicate the above for the benefit of whom it may concern.

A lover of good and of cheap School Books.
Montgomery, March 24, 1845.

From the Christian Index.

The North and the South.

After having transferred to paper the remainder of our reflection, commenced two weeks ago, on this subject, even before we could convey them to the office, arrivals from the North declared them obsolete. On the extraordinary Response of the Board of Foreign Missions to the Resolutions of the Alabama Convention, we have—in addition to the Virginia Resolution, which express our own sentiments much more perfectly, and in a better spirit, than if done by ourselves—but three remarks to submit.

1. We understand the decision to be equally adverse to the appointment of slaveholding agents as slaveholding missionaries, and that not by implication or inference merely. True, the inferior is included in the superior; but the language is otherwise and elsewhere explicit. It is impossible that the Board should have conceived any member of the Alabama Convention so dull as to need to be informed that the "subscriptions to For Miss. by a slaveholder, or non-slaveholder, or by his church, do not entitle him to any agency, mission, or other appointment." It is supplementary to this which could not but be deemed a palpable evasion of the question, and which they suppose may be insufficiently "explicit," that they say, "we could not appoint a slaveholder a missionary."

2. It was easy for the Board had they wished it, to give an answer satisfactory to the South, consonant with the constitution and agreeable to the moderate men at the North, if indeed, there really is any such class. If there is not, the South has been systematically and grossly deceived, and that for many years. The constitution takes no more cognizance of anti-slavery, or proslavery; among qualifications or disqualifications for appointment, than it does of tariff or anti-tariff bank or no bank. But these gentlemen, in "opening their eyes" on "any facts to the disadvantage of the moral and religious character" of an applicant, assumed the right to decide that those tainted with slavery are sinners and therefore ineligible. Their private opinions have governed their official conduct; and this is precisely the point in which they have erred—been erring deliberately and wilfully. "We can never be a party," they say, "to any arrangement which would imply approbation of slavery,"—that is, the fellowship of those tainted with that sin.

3. This extraordinary document has wrong

fully and has from many sources, no doubt, stirred up bitter feelings; but it has relieved us from a painful suspense. The die is cast—the rebellion is crossed—the issue is clear. Let those brethren, who have thus denounced us as men-stealers, the most flagrant offenders, unworthy their cooperation, to advance the gospel, and let us do the same in the South—and then we shall have another exemplification of the beautiful words of the poet, "From seeming evil still educating good," or of those of the Bible, still more appropriate, "He maketh the wrath of man to praise him."

The Christian Watchman.—The remarks elicited from the editor of that paper, by the Response of the Board, might have been forgotten by us as soon as read, if they had come from a less responsible quarter. Nothing can be further from our intention than to enter into any controversy with Abolitionists. A dozen weekly sheets, the size of the Index, would not suffice to notice their sophism and puerilities; and a life thus spent would be logically and unprofitably. We have more important business on hand.—He says: "It could not be expected that one accustomed to live at ease, on the labors of others, and still desirous to do so, would desire to become a self-denying laborer for others." Now, if it is true of us christians of the South, any more than those of the North, that we live at ease, and on the labors of others, this is the first time we have learned it. We give as fair an equivalent for the services we receive as our Northern brethren do; and if they will spend a few years South, they will know that it is so. Again, he says, "The missionary spirit would drive out the spirit of slaveholding long before it reached that degree of intensity needed to a personal consecration to the work." Now, we in the South understand the missionary spirit, and the spirit of the gospel, to be identical, and so does this editor. Thus summarily, and so does he denounce all Southern Baptists, Churches and Ministers as destitute of religion. But he writes two columns in this style.

What we wish to expose to our readers is this: He declares that he is "dissatisfied with the avowal" of the Board; that this occasion for bickering is only imaginary; that the questions which have been decided are mere hypotheses and abstractions, suitable to be entertained only by metaphysicians and casuists; and therefore, would have preferred that the Board continue to tamper with us, and drape us by political non-commitment and go-betweenery. He even maintains that latency and prevarication in this case would have been a virtue. He says, "We esteem frankness a rare and lovely virtue, as a part of individual character; but official frankness corporate frankness, is a very different thing." If this is not an improvement on the old proverb, "corporations have no souls," we are blind. Religious corporations are to be without conscience, or common honesty. We do not need to be told that neither individuals nor associations are bound to answer questions wrongfully or impertinently asked; but frankness is frankness and the South had right to ask. Is this the morality of the religious press at the North and of the pulpit there? If so, we do well to begin to prepare not only our own system of moral philosophy, but our Sunday School books and primers. The editor had probably studied very attentively those passages in Dr. Wayland's unfortunate letters, in which he unceremoniously charges the most studious Jeannery on the Apostles, and on the Master himself.

From the Christian Index.

The Proposed Convention—Things Desirable.

1. It is very desirable that the Convention in August be numerously attended, and attended, if possible, by delegates from each of the Southern and Southwestern States. A full attendance is desirable on many accounts. 1. The Scriptures teach that "in the multitude of counsellors there is safety." We would collect as much of the wisdom and virtue of the South and Southwest as possible, that we may be assisted in our deliberations by their counsels and their prayers. 2. A full attendance is necessary to command the respect of our enemies, and the confidence of our Southern community generally. 3. It is also necessary to encourage and stimulate those to whom the Convention may entrust the superintendence of our Southern operations.

2. It is important, essentially important, that we meet under a deep sense of our need of divine guidance to lead us to adopt wise and salutary measures, and of divine grace to enable us to carry out those measures, to the praise of God's glory and the good of souls. In order to produce this in us, we should, in the meantime, reflect much and seriously on the character of the enterprise in which we are about to engage, and the solemn responsibilities connected with it—on the magnitude of the work to which, in the Providence of God, we are called, and on our own insufficiency to effect anything of ourselves.

3. It is important that we meet with a prayerful spirit—that there should be connected, with a sense of our dependence on divine aid, an agonizing, wrestling spirit of prayer, which will lead us to feel somewhat as Jacob felt, when he uttered those ever memorable words, in Genesis 32: 26. To have this when we meet, we must be careful to cherish it before we meet. Seek it, brethren, diligently—cultivate it daily and hourly.

4. It is important that we appear not before the Lord with empty hands. He has signified his will, in his holy word, that we unite our arms with our prayers. Let each Church, therefore, and each member of Christ's spiritual body in the South, lay by him in store for the occasion as the Lord hath prospered him. Let those, who may be prevented from meeting with us, send up their prayers to God and their contributions to the Convention. Funds will be needed to prevent a serious interruption in our missionary operations, and to enable the Convention to carry out the plans which, under divine guidance, they may finally adopt. Each may, if we deem it proper, designate the specific object to which he would have his funds applied—whether for Home or Foreign Missions, Bible or Tract distributions, &c. There are Foreign Missionaries whom we may aid, through a Southern organization, without strengthening the hands of abolitionists. It should also be remembered that Indian Missions come under the head Foreign Missions.

Dear beloved brethren, think on these things—pray over them; and let no one of you think that "I would do no good by at-

tending the Convention." Your presence and your prayers may be worth more to us than thousands of dollars.

One word more.—Will our some anti-missionary brethren meet with us? Many of them unite with us in praying, "The Kingdom come." They have stood aloof from us, not because they do not love our common Lord and Saviour and desire the extension of His kingdom, but because they disapproved of our particular mode of acting, and some of them objected that our union with the North favored Abolitionism. Now, brethren, meet us and afford us the benefit of your counsels in the present emergency. We doubt not you would be cordially received and treated, not as enemies but as brethren. As the Convention is called for consanguinity, your attendance could involve no sacrifice of principle on your part or sanction of any existing organization. Who knows but what your presence and counsels may preserve us from the commission of error, and lead to decisions which we could all approve. At all events, meet us, and leave the result to God, who orders all things according to the counsels of his own will.

Great Wealth.

A New York publication gives the names of 750 citizens, whose aggregate wealth is set down at the enormous sum of two hundred and eighteen millions eight hundred thousand dollars! Among these wealthy ones, we give the names and reputed wealth of the following: John J. Astor, \$25,000,000; Stephen Whitney, 10,000,000; Estate of Stephen Van Rensselaer, 10,000,000; Wm. B. Astor, 5,000,000; James Lenox, 3,000,000; P. F. Stuyvesant, 2,500,000; There are five worth each, 1,500,000; There are ten worth each, 1,000,000. The remainder from \$800,000 to 100,000. Harpers & Brothers, the great publishers, are set down at \$1,000,000. Edwin Forrest is ticketed for \$100,000. For the benefit of our bachelor friends, we will just hint that two widow ladies, ages not stated, are put down at \$1,500,000 each. There are also a number whose wealth ranges from 1,000,000 to 100,000.

A Fortunate Recovery.—A young lady of Philadelphia a few days since, picked up a pocket book in Fourth street, near Market, which she had reason to suppose to have been just dropped by a gentleman passing by.—She inquired of the gentleman, who proved to be a merchant from Tennessee, if he had lost any thing, to which he, with some surprise at the inquiry, replied in the negative. The young lady repeated her inquiry, and suggested that he should satisfy himself by examining. On doing this he suddenly started and declared himself a ruined man, for he had lost his pocket-book. The book was then handed to him by the lady. On recovering which, the gratitude of the stranger was unbounded, and on the young lady's positively refusing to accept a portion of the lost money, he insisted upon presenting her with a gold watch, which was declined.—The strange merchant, however, forced upon the lady two notes of twenty dollars each, being all the loose money he had in his pocket. The pocket book contained \$10,000.

For the Alabama Baptist OBITUARY.

Departed this life in Marion, Perry county, on the 28th of March, 1845, at the residence of Mrs. Elizabeth Noble, the Rev. James H. DeVoe, his son-in-law, in the 53d year of his age.

The deceased was born in Onslow county, in the State of North Carolina; where early in life she was united in marriage to Mr. Samuel Noble, who shortly thereafter removed to the State of Alabama, and settled in the neighborhood of Huntsville, where he died about twenty years since. At the death of her husband, Mrs. Noble was left with six children—five sons and a daughter, all of whom being young, required her constant care. Thus bereaved, she removed to Montgomery County of this State, which was her continued residence up to the time of her death.

The last months of her affliction, she came to spend with Mrs. DeVoe, her only daughter, and to enjoy the solace which her society and that of her beloved son-in-law could give. Those months were cheered by all that kindness could do, and all that affliction could receive; but especially, by that religious comfort, which a faithful minister was ever ready to impart.

Sister Noble when quite young was enabled to repose her trust in the blessed Redeemer, though she did not make a public profession of her faith until about fourteen years since, when she was baptized into the fellowship of the Elm Baptist Church in Montgomery county. Subsequently, she united with the church in the city of Montgomery, of which she continued a member and an ornament, until called to her final rest.

In contemplating the life and death of this excellent sister, there is much to impress the mind and encourage the heart of every sincere believer in Christ. Throughout all her profession, she was what we denominate a calm and unostentatious christian, yet possessing that religion whose power sustained her through unnumbered trials and distress—but most signally through a painful illness of fifteen months or more without a murmuring word, or so far as was known a repining thought. Such was its power, and such its tranquilizing influence, that it enabled her patiently to await the final stroke of death with cheerfulness and entire resignation to the will of God.

Though quiet in her manners, and unostentatious in her profession as a christian, she always manifested a deep solicitude for the prosperity of the church and the salvation of sinners. She had the affectionate confidence of all who knew her, and by those who knew her best, was her worth most highly appreciated, and by such will her death be most deeply deplored.

But while the sympathies of a large circle of christian friends and acquaintances will be awakened—there is a circle with which her loss will be more keenly and enduringly felt.—Those children, whom she so tenderly reared—over whose cradles in infancy her eye so faithfully watched, even while bedridden with the falling tear of lonely widowhood. For whom she prayed—whose youthful steps she sought to guide to the Saviour; and on whose hearts she has left engraven an example for which they must "rise up and call her blessed," will feel that no earthly object can repair their loss, and that

they have indeed, parted with their best earthly friend. But they mourn not as those who hope for a part!

On them the writer of this article claims affectionately, the privilege of urging, but gently, an example—for exemplary life is worthy, of their constant imitation. He had a personal knowledge of the deep solicitude of that departed mother for the salvation of her children; and would earnest such of them as may not yet have obtained a good hope in Christ to seek without delay that fountain of salvation which is opened for them in his redeeming blood. May they live, as their mother lived—and die as she died, that to their departure as to hers, the heavenly declaration may be justly applied—"Blessed are the dead which die in the Lord from henceforth."—You, dear the Spirit—that they may rest from their labors, and their works do follow them."—Rev. 14th ch. 13th verse.

From the foregoing passage as peculiarly appropriated, the funeral discourse of sister Noble was delivered on Sabbath the 30th March, 1845 before a very large concourse of citizens and friends—after which her remains were deposited in the Graveyard near the Baptist Church in Marion, with every demonstration of kindness and sympathy.

C.

Receipts for the Alabama Baptist.

Richard Averitt	To No 35 Vol 8
Thomas Blackburn	" 20 "
Elizabeth Bridges	" 20 "
Dr R D Brown	" 20 "
E A Blunt	" 20 "
J C Barron	" 46 "
Isaac Billingslea	" 20 "
G W Brame	" 20 "
John Beaster	30 "
Iredell Bird	30 "
Mark L Billingslea	" 20 "
Asa R Christian	52 "
Thomas Craig	" 20 "
O Eddins	31 "
Rev Wm N Farrar	" 20 "
Stephen Frederick	37 "
Allen Gibson	" 20 "
Samuel Gunn	28 "
Rev K Hawthorn	17 "
Wm Henry	12 "
Wm E Q Heard	46 "
W C Henry	46 "
A G Hudson	" 20 "
Mrs Ann Jenkins	8 "
C B Keaton	10 "
Henry McGowan	26 "
Rev Wm S Meek	" 20 "
Mrs E McCain	52 "
West A Melton	" 20 "
Brother Melton \$1.00	
Mrs F Moberly	8 "
S M Norris	0 "
Hamm Quarles	" 20 "
Green Reeves	" 20 "
Daniel Raat	vois 3 and 4
J F Russell	to No 26 "
Thomas Richardson	" 20 "
A J Seal	" 20 "
Jesse Seal	30 "
Mrs N Thurmond	" 20 "
George Taylor	8 "
Mrs Catharine Woodfin	" 20 "
John P Williams	" 20 "
James M. Williams	" 20 "

A List of Letters.

Remaining in the Post Office at Perry C. H. Ala., quarter ending March 31, 1845.

A	K
Agnew, John	Kirkpatrick, W.
B	Kean, Geo. H.
Burk, Adaliza	L
Bishop, Mathew	Laughlin, Mal.
Buford, John B.	Long, Richard
Brown, Jasp.	With & Loveritt
Borough, W.	M.
Barton, Josh.	Manual, Culbith
Browning, R. M.	Mason, Miss Mary Jane
Burnet, W.	McDaniel, James
Burk, Miss Mary	Morgan, W.
Boyd, John	Mollett, Mrs. Anne E.
Blackbourn, Thos.	Maimard, James
Beck, Isaac	Masey, James
Belcher, Washington	Moore, Dr. Z. C.
Nutridge, Riley E.	McKellan, Duncan
Burt, John F.	McDow, J. W.
Burton, Thos. R.	McKee, Dr. W.
Belcher, O.	M
C	Nixon, Chusly
Cox, John	Nobors, Miss Harriet
Cowles, Miss Mary Q.	Nearly, Jno. L.
Carlisle, Eliha	Noyes, David B.
Cain, Wm.	P
Chapin, Miss Eliza C.	Parish, Richard
Calhoun, Miss Lucy	Phillis, Miss S. J.
Calk, Alex.	Perry, M. S.
Cason, Joseph F.	Plumer, Elizabeth
Cowan, James M.	Perry, Samuel
Carson, Elizabeth M.	Poor Jno. C.
Clinton, Thos. Y.	W
Collins, Barbe	Roberts, Willis
D	Robinson, Jno. M.
Derden, James	Rutledge, Miss Mary E.
Davis, Hair	S
Debolser, Rev. J. W.	Sutton, David
Dinamore, W. S.	Smith, R. M.
E	Sanders, S. W.
Edmonds, Richard	Sutton, Mrs. Nancy
Evans, Joseph Jr.	Saunders Jr. W.
Evans, Eban	Stephens, W. C. T.
Evans, Joseph	Smith, Solomon F.
Edwards, N. W.	Swindal, Jas. P.
G	Scott, Jas.
Griffin, James	T
Grisson, Geo. W.	Tankesley, O.D.
Green, Thomas	Tubb, John
Glass, E. R.	U
Graves & Prestott	Upton, N.
Griffin, W. W.	W.
H	Wallace, W. G.
Harris, Wm.	Wisenden, Jas.
Hassnd, Miss Eliza J.	Wingfield, Miss Carolind
Harne, Marion	Wells, W. T. B.
Howe, R.	Walker, Elizabeth M.
Holeman, A.	Welch, Dr. Jno. S.
Hooper, E. A.	Williams, David
Harrison, M.	Wilson, Mark
Haggard, Henry	West, Jno.
Hall, Simpson	Walker, Thos. A.
I	Walker, Ed.
Isaac, Jno.	Williams, Col. Thos.
J	Walker, Alex.
Johnson, Loyd	Ware, James or John
Jobes, David	Worrell, Alex.
Jackson, John F.	Young, Robert
	H. F. GODDEN, P. M.
April 1st, 1845,	no. 11, St.

Poetical Department.

From the Christian Secretary.
Scene in Gethsemane.

BY N. P. WILLIS.

The moon was shining yet. The Orient's brow
Set with the morning star, was not yet dim,
And the deep silence which subdues the breath
Like a strong feeling, hung upon the world
As sleep upon the pulse of a child.
'Twas the last watch of night. Gethsemane
With its bath'd leaves of silver, seem'd dissolv'd
In visible stillness; and, as Jesus' voice,
With its bewildering sweetness, met the ear
Of his disciples, it vibrated on
Like the first whisper in a silent world.
They came on slowly. Heavens oppress'd
The Saviour's head, and when the kindnesses
Of his deep love were pour'd, he felt the need
Of near communion, for his gift of strength
Was wasted by the spirit's weariness.
He left them there, and went a little on,
And in the depth of that hush'd silence,
Alone with God, he fell upon his face.
And as his heart was broken with the rush
Of his surpassing agony, and death,
Wrung to him from a dying universe,
Was mightier than the son of man could bear,
He gave his sorrow way—and in the deep
Prostration of his soul breathed out the prayer,
"Father, if it be possible with thee,
Let this cup pass from me." Oh, how a word,
Like the fore'd drop before the fountain breaks,
Sifteth the press of human agony!
The Saviour felt its quiet to his soul;
And, though his strength was weakness, and the
Light which led him on till now was orely dim,
He breathed a new submission—"Not my will;
But thine be done, oh Father!" As he spoke,
Voices were heard in heaven, and music stole
Out from the chambers of the vaulted sky,
As if the stars were swept like instruments.
No cloud was visible, but the radiant wings
Were coming with a silvery rush to earth,
And as the Saviour rose, a glorious one.
With an illum'd forehead, and the light,
Whose fountain is the mystery of God,
Encom'd within his eyes, bowed down to him,
And nerved him with a ministry of strength.
It was enough—and with his God-like brow
Re-written on his Father's messenger,
With meekness, whose divinity is more
Than power and glory, he returned again
To his disciples, and awak'd their sleep,
For he that should betray him was at hand!"

Miscellaneous.

Little Gerald.

"Mother," said little Gerald Lewis, who had been sitting very quietly by his mother's side; "I have been reading about Cain and Abel; oh what a wicked man Cain was!"
"It is indeed a sad story, my dear," replied his mother; "and one which may teach us a very useful lesson."
"Teach us a lesson, mother! why what can we have to do with it? I am sure I could never murder any body; and then to kill one's own brother! Oh, I cannot bear to think of that wicked Cain!"
"Gently, my child; and when we have had a little more chat about it, perhaps you will change your mind. I dare say, if any one had said to Cain, when he was a little boy, 'Cain you will one day kill your brother Abel,' he would have been as much shocked as you are now."
"G. Then, perhaps, he did not mean to do it, mother."
"M. Certainly not when they were both little boys playing together; but it is most likely that he used to quarrel very often with Abel, and that he was very fond of having his own way. Can you tell me, Gerald, what an oak tree grows from?"
"G. An oak tree, mother! Let me think; oh, from an acorn, is it not? But what has that to do with Cain?"
"M. You will see by and by. If you had not been told, you would never have dreamed that a tall oak tree, with spreading branches, under which the cattle can take shelter from the rain and in whose boughs the birds of the air can build their nests, was at first a little acorn."
"G. Oh, no, I should never have guessed it, only I have seen the gardener very often putting little tiny seeds into the ground, when he wants large plants to grow; but the oak is the most wonderful of all, for it is so very, very large to grow of a little acorn!"
"M. Well, there are other things besides oaks Gerald, which grow from very small seeds. Most sins begin at first in what we call little faults; sometimes in thinking one wicked thought or in hearing one wicked word. To prevent the plant from growing, we must root out the seed. Now look for a text in the New Testament which will I think, surprise you a little; it is in 1 John xii. 15.
"G. "Whoever hateth his brother is a murderer." Oh, mother, I did not know that was in the Bible.
"M. Perhaps not; you may have read it or have heard it read before, but you have not noticed it. Here we find the seed of murder, the fault from which the crime grows; it is hatred.
"G. (hiding his face in his mother's lap)—Dear mother, I was in a passion yesterday morning, and I told Ann I hated little Emma, but indeed, indeed, I did not mean it, for I love my dear little sister very much.
"M. I am glad you have told me this yourself, my dear; I had heard it from Ann before, but I wished to see whether your own conscience was asleep or awake, and whether the story of Cain and Abel would remind you of your fault or not.

A Real Conversation.

"Sir, said a poor, ragged, and rough looking man, upon whose countenance traces of sorrow and extreme suffering were visible, to an individual whose sleek and seemingly comfortable countenance betokened plenty and happiness, 'sir I am famishing. Will you assist me? Will you give me the means of procuring food and a night's lodging?'
"Go along, my man, I have nothing for you. You can go to the almshouse, I suppose. I'll give you a line to the Aldermen."
"Sir," said the poor man, "I'd rather not go to the almshouse. I only desire temporary relief. I expect work in a day or two."
"Oh well, scratch along my man, you are not so badly off as you would imagine."
"I am absolutely starving. I assure you won't miss a quarter of a dollar."
"Bless my soul, do you think I gather my money from trees? Go along—don't be petti-

nacious; now do take yourself off, there's a brave man!"
"You owe me money, sir, I would not remind you of the fact, sir, only that hunger makes me desperate."
"Oho you money!" exclaimed the sleek man, stepping back a pace or two—"You are mad."
"No—seven years ago I worked for you. You failed."
"Oh! ah! an old score. Oh! that's quite another matter. Did it ever strike you that I have taken the benefit of the Act—gone clean through! creditors, no one now, can't touch me!"
"Yet, sir, I earned that money by hard labor. You reaped the benefit of that labor, are rich; while I am the wretch you see. You owe me that money, sir, in spite of all bankruptcies."
"I never do anything illegal. What is legal is honorable. The law says I don't owe you a cent."
"Honor says you do, sir, and of the two, honor generally tells more truth than law," said the mendicant, evidently displeased.
"You are getting wearisome. Will you be kind enough to step out of the way?"
"You call yourself a Christian?"
"I am a Christian, I flatter myself; a deacon."
"You are esteemed a pious, honest, trust-worthy gentleman."
"I am as good a one as can be found in the whole religious community."
"Then the dominions of the Evil One can boast of purity when compared with such communities, and the society of thieves is cemented by more real honor. Your respectability, honor, piety and justice, are comprised of your broad clothes and fine words, and go no further. Keep your money. I'd starve before I'd touch a copper of it."
Some time ago the above conversation actually took place on Broadway, near the American Museum. Three months ago, the mendicant now a stove dealer, in tolerable business, employed his oppressor, reduced to want, as a porter, and, after deducting the amount of the dishonored bill from his wages on Tuesday last generously presented it to the fallen Pharisee. This is an absolute fact. Every-day-life teems with such remarkable transactions and singular reverses. Retributive justice sooner or later overtakes the evil-doer, and the ingenuity of man knows not how to avert the merited and never-failing punishment.—*Noah's (N. Y.) Messenger.*

Agricultural.

Fences.

Has it ever occurred to Southern planters to inquire into the amount of capital invested in fences, and the annual interest on that capital? Those who make the calculation will be astonished at the result. We have an extensive collection of facts connected with the subject, which we intend to use hereafter, if our readers should desire it. In the mean time, we commend to their attention the annexed article from the United States Gazette; and will only say, at present, that the Osaige orange grows in Georgia with great luxuriance and beauty. But we imagine the most effective live fence for the Southern States, is to be made of the Cherokee rose.

Remarks on Fencing.

The gradual but ceaseless prostration of our forests, and consequent increase in the value of fencing material, have directed the attention of country residents to hedges, and other permanent guards against the inroads of cattle, and the no less frequent but more vexatious depredations of man. Those who listened to Mr. Biddle's last address before the Philadelphia Agricultural Society, must have been strongly impressed by the importance of this subject, and astonished at the almost incredible amount of capital invested in fences. Within the State of Pennsylvania, alone as shown by apparently well founded data, the aggregate sum exceeds one hundred millions of dollars! Mr. Biddle said, "consider now the interest on this outlay, the wear and tear of the fence, and that the whole of it will not last more than ten or fifteen years, and you have as the annual tax upon Agriculture in Pennsylvania, a sum of ten millions of dollars. If this estimate appears too high, reduce it one half and you have still a tax of five millions." Various are the opinions that exist as to the best method of protection and the relative worth of live hedges, cedar fence, stone walls, &c. In many sections, the scarcity of stone utterly precludes the erection of such barriers, however ready we may be to award them the palm, for beyond question they are—when well put up—decidedly preferable; if it be said they are unequally, all that is necessary to invest them with perennial verdure is the evergreen ivy, or other creeping plants might be used—for instance the Virginia Ivy (Ampelopsis quinque folia) which is of vigorous growth, and would serve to cement the structure, adding to its strength whilst it imparted beauty. In New England the larger portion of fences are of this nature. As has been observed, all localities do not admit of their erection, and as wooden fences are alike perishable, and expensive, we should adopt the best substitute within our reach—that is live hedges. In all soils, and in all latitudes they may be grown, care being taken to select the plants best adapted to peculiar soils, and situations. In Europe—especially in Great Britain where hedges are almost exclusively used, they are formed of Hawthorn, Holly, Privet, Pyracantha, and other deciduous and evergreen shrubs, the Hawthorn being principally used for inclosing land, the others serve the double purpose of ornament and use. In many situations in this country, especially in wet or heavy land, the thorn unfortunately does not succeed; when partially elevated on banks they have been found to thrive better, but still are liable to decay. The Cossup or New Castle thorn (Crataegus crus-galli) which has been extensively planted is subject to canker, caused by the sting of an insect, which deposits its eggs in the joints of the branches, the whole plant ultimately becomes diseased, and gradually decays. Until recently the Washington or Virginia Thorn (Crataegus populioides) was looked upon as a desirable kind, rapid in growth, handsome in flower and foliage, and free from canker—but an enemy has at length appeared, the leaves become blotched, the healthy circulation of the sap impeded, yellowish excreescences form on the branches, and death ensues—thus we have seen beautiful hedges of this plant decay and die, and so general has been the result it seems useless to plant it.

Fortunately we have within our reach a substitute for the thorn which is alike free from the disease and the attack of insects—the Maclurea Aurantiaca or Osaige Orange. First discovered by Hunter and Dunbar, on the banks of the Little Missouri (and named by Nuttall in honor of our townsman the late Wm. Maclure) it was not until the expedition of Lewis and Clark that we of the seaboard obtained the plant itself from seed collected on that expedition and distributed by Mr. Jefferson. There are now several fruit bearing trees in this section. An acquaintance with it of nearly forty years, has shown that the mature wood is perfectly hardy.

is of a rapid growth, and bears the severe winter of the last apparent injury: the foliage is highly ornamental, the young shoots are armed with formidable spines, the puncture of which is painful, and both leaves and shoots abound in acrid juice—hence it is never attacked by insects, or browsed by cattle; on the whole there is reason to believe it is destined to create a new era in fencing, and to prove of incalculable value to the farming interest. We have seen a hedge of it which though only planted half the time it would require to rear one of them, is a perfect barrier to man and beast. From a recent publication of Mr. James Gowen, we perceive he also has formed hedges of it on his beautiful estate at Mount Airy, specimens of it also exist at the Landreth Nurseries, and elsewhere in the neighborhood. If our fields were as effectually enclosed as they may be by this plant—much of the evil which attends a residence near a populous city would be avoided. Mischievous persons would be kept at bay, fruit would no longer cause vexation and annoyance, and the domestic birds which protect our crops and trees from insects, and add a charm to country life, would no longer be disturbed by cockney sportsmen—the latter is truly a crying evil which we rejoice to see, has attracted the attention of the Agricultural Society.

From the Marlboro Gazette.

In Farming—Measure to "The Principle thing." Mr. Editor: There are so many good hints in the enclosed extract from the last number of the New England Farmer, and there are so many of my acquaintances who ought to be ready to take them, that I cannot forbear asking you to give them a place in the Gazette.

The chief, the grand, I was going to say the sole object, with every farmer, should be the accumulation of manure, from one year's end to another; day in and day out, and from every possible resource. Not a single pound of feathers, or of hair—of horn or of hoof—not a single pint of ashes, or of soap suds, or of urine—not a weed if it were possible to prevent it, should be lost—all—should be saved and converted into manure.—Of one thing every farmer is certain—that cultivation exhausts his land—something, of course, must be done to restore that of which it is exhausted. How long will the best cow give milk if she gets nothing to eat? Neither can a farm be worked and milked without being fed.

Instead of looking only to the stable, or cow-pen or barn-yard for manure, and managing them carefully and unskilfully, the thinking farmer will reflect, that there is nothing which will rot, but what may be converted into good fattening food for his farm. If a horse dies on the farm, let him be covered with cart loads of earth, and the very gasses that escape in the course of putrefaction, will impregnate and make good manure of the whole mass. Let nothing be lost—not even the offal of poultry or pigeon house.

FENCE POSTS.—A practical farmer informs the Hartford Times, that in taking up a fence that had been set fourteen years, he noticed that some of the posts, remained nearly sound, while others were rotted off at the bottom, on looking for the cause, he found that those posts that were set limb part down, or inverted from the way that they grew, were sound. Those that were set as they grew were rotted off. The fact is worthy the attention of farmers.

THE SOUTHERN CULTIVATOR.

A Monthly Journal, devoted to the Improvement of Southern Agriculture.

IN issuing the Prospectus for the Third Volume of THE SOUTHERN CULTIVATOR, the Publishers have the great gratification of announcing to the public, that they have succeeded in engaging the services of Mr. JAMES CAMAK, of Athens, Ga., to conduct the Editorial Department of the Paper. The reputation of Mr. C. as a Writer, his varied acquirements in Science, together with the attention which he has long given to Agricultural Science and Improvement, afford the highest guarantee of the future excellence of the work.

To the Friends of Agriculture, therefore, throughout the Southern States, we address ourselves, to invite their co-operation in extending our circulation, to enable us to meet the increased expenditure we now make to render our Journal worthy the patronage of an intelligent Agricultural community. To you, then, Friends of Agriculture, the future destiny of the "SOUTHERN CULTIVATOR" is committed, and if you will that it shall be sustained, it will be. We will not, then, every man of you, put your shoulders to the wheel, and aid us in an enterprise which contemplates the melioration of the condition and permanent prosperity of the Agriculturists of the Southern States? Each and all of you can aid us if you will—Will you do it?

The work will be published Monthly, on the first of each month, (except in winter, when it will be quarterly) in quarto form, and each number will contain 16 pages of Matter, just double the amount in the present form. By this arrangement, the subscriber will have his Volume in Twelve Numbers, and will thereby be subjected to only half the postage he now pays. The first number of the third volume will be issued on the first of January, 1845.

TERMS.
ONE COPY, ONE YEAR, \$1 00
SIX COPIES, " " " 5 00
TWENTY-FIVE COPIES, ONE YEAR, " 20 00
ONE HUNDRED COPIES, " " " 75 00

THE CASH SYSTEM will be rigidly enforced in all cases; and in no instance will the paper be sent, unless the Cash be accompanied the order. All subscriptions must come with the volume.

All communications designed for publication must be addressed (Post-Paid) to "JAS. CAMAK, Athens, Ga." and those on business, to the Publisher at Augusta.

Alabama Planter.
We undersigned, as soon as the necessary arrangements can be made, will commence the publication in this city, of a periodical of the character indicated by the above title.

In presenting the enterprise to the public, it is deemed needless at this time to enter into a long detail of the objects of the Planter. It will be devoted to the whole range of agriculture and horticulture as applicable to this State; and in order to aid in the advancement of the agricultural reform, about which so much interest is now felt, every scheme of a practical bearing will be presented to the consideration of planters.

The Planter will be conducted in such a manner both as to matter and style of printing, as to merit the confidence and patronage of the planters of Alabama. In addition to the competent editorial ability which is engaged, such arrangements will be effected with practical men in different parts of the State as to insure, at regular periods, well written communications on the various departments of agriculture, domestic economy, &c., &c. At present it will be sufficient to say that the Planter will be issued weekly, either in folio or quarto form, on fine white paper and clear new type, and that the subscription price will be fixed at as low a rate as can be afforded. In the course of a week or two a prospectus will be published, stating more fully the plan of the work. Mobile, March 31, 1845. W. W. MCGUIRE.

FOR SALE.

A VALUABLE PRAIRIE PLANTATION, lying about 2 miles south of Hamburg and west of the Cahaba road, containing 360 acres, 150 acres cleared. Also, the Hamburg Tavern, which is considered an excellent stand for traveling custom. Both places I will sell on a credit of one, two and three years. Purchasers will please call on

WILLIAMS McADAMS.
Hamburg, Jan. 27, 1845 2-2m

JUDSON FEMALE INSTITUTE.
MARION, PERRY COUNTY, ALABAMA.
Number of Pupils present, one hundred & fifty-six.
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THIS Institution is now going forward in its Seventh year under the same PRINCIPAL, PROF. M. P. JEWETT.

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

The 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.

As 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 HABITS, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated.

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

TUITION, BOARD, &c.
The entire expense of a young lady, pursuing English Studies only, is from \$160, to \$170, a year, for Board and Tuition. Clothing should be supplied from home. Books and Stationery, are furnished by the Principal, at reasonable charges. Two Hundred and Fifty Dollars, per annum, will cover all the charges for Board, Tuition, Books and Stationery, for a pupil pursuing the highest English branches, and Music on the common and on the Aeolian Piano.

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

BOARD OF TRUSTEES.
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Feb. 8, 1845.

BORDING 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. 38-4f

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

Address JESSE HARTWELL,
Perry Court House, Ala.

DENTISTRY.
DRS. SHAW & PARKER, in returning their thanks for past patronage, respectfully inform the public that they are now well supplied with the best materials and instruments that can be procured; having also in their possession several late improvements in instruments and the mode of operating, &c. Teeth extracted almost without pain!—plugged and inserted on the most approved scientific principles. One of them (Dr. P.) has just returned from Marion, having had the advantage of visiting several of the most distinguished dentists in Baltimore, the emperor of dental science, flatters himself that he can not fail to give the most general and entire satisfaction.

Office over the store of Wm. Huntington & Son.
November 14, 1844 23-4f

DAVID GORDON. EDWARD CURRY.
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References:—J. W. Kidd, Oakbury.
G. W. Gunn, Tuskegee.
Dr. C. Billingsley, Montgomery
J. M. Newman, Selma.
Caleb Johnson, Conecuh, Co.
William Johnson, Selma.
J. H. De Voie, Marion.
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James S. Morgan, Dayton.
Basile Manly, Tuscaloosa.
John E. Jones, Esq., Livingston.
John Collins, St. Clair county.
Dr. Wm. Dunklin, Lowndes co.
John Ezell, Esq., Mississippi.

November 21, 1844 24-1y

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, Cash, at low prices, having recently arrived with said goods from Boston and New York markets.

If desired, he will attend to the repairing of Clocks and Watches of a complicated Mechanism; also of Music Boxes and Accordions.

J. A. HARDY.
Refer to Messrs. Huntington & Son
Feb. 1st 1844. 51-4f

FRY, BLISS, & Co.
(SUCCESSORS OF FRY, McLEAN & Co.)
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. 35f

JOHN A. BATTLE.
SUCCESSORS TO Griffin & Battle.
WHOLESALE GROCERS,
No. 34, Commerce Street, MOBILE, ALABAMA.
Refer to Rev. Alexander Travis, Conecuh Co.
" Rev. J. H. De Voie, Perry
" David Carter, Esq., Butler
" Capt. John Fox, Monroe
" Judge Ringold, Maricao
may 25, 1844. 16-4f

BROADNAX, NEWTON & Co.
COMMISSION MERCHANTS,
R. Broadnax, Mobile, Ala.
A. M. Sprague, N. Orleans.
I. Newton, N. Orleans.
A. A. Winston, N. Orleans.
L. Newton, N. Orleans.
R. Broadnax, Mobile.
A. M. Sprague, Mobile.

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