

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

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

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VOLUME THREE.]

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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.

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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. DeVOTIE, Treasurer of the 'Alabama Baptist.'

A Good Deacon.

Those who have lived forty or fifty years can recollect the time when the office of deacon was held in high estimation. The fortunate incumbent was considered as occupying a place about mid-way between the minister and the people, and hence he had a seat assigned him half way up the pulpit, where he sat in solemn dignity during service. But in these latter days, he has a pew on a level with the rest of the worshippers, and is undistinguished by any outward form of elevation. The office has also descended far in public esteem; and no wonder, for it has been treated with a levity sufficient to bring almost anything into disrepute. For this degradation of a thing sacred, many of the most popular lectures, in some departments of moral reform are to get extent responsible. Grave Deacons have not unfrequently stood in the way of their radical movements, and they have set themselves to work in earnest by all their powers of satire and ridicule to 'break down' their influence. Hence, when they have wanted to say a sharp or witty thing, they have selected some deacon, and held him up for the scorn or amusement of a gaping audience. Many sober, considerate people having listened and laughed with the rest, little aware that what was sport to them, was death to the dignity and sacredness of an office which they ought to have protected.

There are doubtless some very unworthy deacons, as there are unworthy men in every office, divine and human; but there are also many who 'use the office of a deacon, being found blameless.' I knew one such who filled the station through more than half of a life, and filled it creditably. He regularly visited his pastor once a week and inquired if there was any way in which he could aid him, either in his temporal affairs or his spiritual duties. He often visited the sick, the aged and the poor, and from his own funds as well as from the church treasury, ministered to their necessities. He was constant in his attendance at the meetings of the church, and prompt to sustain the appointed services. His talents were small, and his pecuniary ability was restricted, but all he had was devoted to the cause of Christ, and no good object was treated with coldness or neglect. His family was well regulated, and presented a lovely model of a household ruled in love by its pious head. He lived beloved and respected by all; and died in Christian triumph, lamented.

[Ch. Watchman.]

"HOLD ON, MOTHER."—Such was the exhortation of a sailor to his widowed mother. She had several children, for whom she 'prayed night and day exceedingly.' Manifestly in answer to her prayers, one after another was awakened by the spirit of God, convinced of sin, and subdued into saving reconciliation through the medium of Christ crucified. One of her sons followed the seas for eleven years.—Such had she prayed for her poor 'sailor boy,' and many a letter had she written him, rich with mental counsel and solicitude. When at home, she had taken unwearied pains, such as none but a pious mother would take, to withdraw him from all improper associates, and to assist him in whatever thing are pure, true and lovely.

At length she received letters from him, which breathed a new spirit, and spoke a new language. 'I listened to the voice of that mother, as with joy unspeakable,' she read to me three of those letters, richly expressive of the views and feelings of a new born soul. In them all, he acknowledged his special indebtedness to her faithful warnings, and persevering prayers. In one he spoke of the condition and prospects of her children, who still remained impenitent; and in order to encourage her to do for them as she had done for him, he says:

"Hold on mother; your prayers may yet be answered in their conversion."

What better counsel can I give to every praying mother in the land! 'Hold on mother.' Your children may not be converted to-day, or to-morrow, this year or the next; but 'be not weary in well-doing; hold on' to the Divine promise and the Divine faithfulness, and 'be not faithless, but believing.'

[Youths Companion.]

CHRISTIAN KNOWLEDGE.—Of all classes of knowledge, the Christian, and especially the Christian minister, is called to acquaint himself with the highest. Himself, his fellow man, his Christ, his God—these the minister must study—his knowledge. Not that of himself which the anatomist knows; not that of his fellow man which every tradesman knows, (his weak side); but the 'inner man'—the 'life'—that which connects him with his Maker and which none but the spiritual can discern.

There is an opinion—if it be not a mere prejudice—that knowledge is unfavorable to piety, and unnecessary in the teacher of religion. But none can expect to be more pious than Jesus! None better teachers than he! And he had all knowledge. No matter what its source. He had it. And will any one pretend to be so much greater than the 'Lord of Glory,' that he can teach without knowledge.

[Ex. Paper.]

TABLE OF ASSOCIATIONS IN GEORGIA.—1844.

ASSOCIATIONS:	No. of Sess.	No. of Chrs.	Ord'd. Min.	Licensed.	Baptized.	Gals.	Loas.	Total.	MODERATORS.	CLERKS.
Appalachee,	10	14	5	3	149	118		1143	J Hendricks,	W Brineco,
Bethel, 1,	12	40	20	3	323	105		2658	James Mathews,	Stephen Rowe,
Canochine, (A)		34	15		61	30		1051	Isaac Norris,	J G Williams,
Central,	11	20	8		153	79		1446	J H Campbell,	T U Wilkes,
Chattahoochee, (U B) 2	9	12	7	1	56	50		445	Prior Reeves,	C H Reeves,
Columbus,	16	38	17	6	229	222		3138	James Herryman,	C H Stillwell,
Coosa,	9	39	18	7	211	362		1761	H Posey,	W K Posey,
Ebenezer,	30	30	10	4	180	54		1832	C A Tharpe,	James Williamson,
Ebenezer, Prim (A)		13	4		30	10		491	D Smith,	G Leves,
Echacanna, (A)		21	8	5	53	13		920	James Mathews,	S B Burnett,
Ellijay, 3	4	15	9	5	46	62		482	William Kinzey,	B Bruce,
Flint,		30			294	185		1965	Joshua S Calaway,	W Jarrell,
Georgia,		51	31	8	406	304		7383	B M Saunders,	W H Stokes,
Harmony, (A) 4		33	8	2	70	21		972	Stephen Parker,	J P Ellis,
Hephzibah,	22	11	4	4	395	373		2224	J H T Kilpatrick,	Joseph Polhill,
Hightower,		23	9	6	287	251		1274	A Webb,	S H Oliver,
Houston,	14	18			17	86		625	J J S Miles,	C H Higdon,
Middle,		9	5		6			456	Daniel Edwards,	George L Jackson,
Mountain,		15	8	10	50	57		400	James C Jarred,	Singleton Sisk,
Ocklochnee, (A) 5	18	29	9	3	48	1		893	Prior Lewis,	Daniel B Douglas,
Ocmulgee, (A)		24	4	1	23	9		207	James T Henderson,	Clark Blandford,
Ocmulgee, Minor (A)		7	2	3	16	8		312	T D Ozford,	M D Goar,
Oconee, (A)		10	5	1	6			479	George Lumpkin,	D W Patman,
Piedmont,		6	4				16	181	M Westberry,	H F Horn,
Rehoboth,		20			209	142		1653	Jacob King,	A T Holmes,
Rock Mountain,	6	17	6		157	128		1265	George Daniel,	Elisha Henderson,
Salem, (U B)	2	15	9	7	165	99		732	W. Blewitt,	Thos I Bowen,
Sarepta,	45	24	7	5	162	31		2372	Philip Mathews,	J W Johnson,
Sunbury,	27	17	8	1	307	214		4939	Josiah S. Law,	Wm H McIntosh,
Tallapoosa,		16	5	1	52	206		771	Thomson Burk,	John B Word,
Towaliga, (A)		28	11	5	34	15		1148	Mesback Lowry,	S W Bloodworth,
Union, (B)	27	29	7	6	128	105		1228	John A Davis,	H F Chandler,
United Baptist,		11	2	3	9		40	432	James Cleveland,	James T Ellis,
Washington,		19	12	2	80		37	1448	Bon Roberts,	Benj Roberts,
Western,	16	35	18		291	181		2991	Asbury Daniel,	Hiram Morgan,
Western, Prim (A)		20	6	1	18		42	744	J W Cooper,	Kinchen Rambow,
Yellow River, (A)	20	45	14	4	59		40	1383	Creed Caldwell,	Joel Colley,
TOTAL.		849	331	107	4961	3581	186	54514	Joel Colley,	Kinchen Rambow,

From the Banner and Pioneer. The American Indian Mission.

MONTHLY REPORTS.

PROSPECTS OF THE SEMI-ANNUAL MEETING.

The Corresponding Secretary wrote to a number of the most prominent brethren in Georgia and adjacent States, informing them of the proposition of the American Indian Mission Association to hold a semi-annual meeting in the South, and suggested to the brethren of Georgia that, if agreeable, it would meet the views of the I. M. Board to hold the meeting at the same time & place, with their State Convention. This proposition has been met in the most cordial manner; and the brethren have responded so affectionately and cheerfully to the letters of the Secretary, that we are encouraged to expect a most interesting and profitable interview. And our spirits are not more cheered by the very kind spirit of these letters than from the unanimity of the very large number of brethren who have written. We know not that we ever read so many letters breathing so entirely the same spirit, and expressing the same unity of sentiment, upon so important a subject.

We should be gratified if our readers could have the pleasure of perusing each of these excellent letters, but as that is not convenient we must satisfy ourselves with giving a few extracts as a specimen of the whole.

As a specimen of the generous frankness breathed in all the letters, and the promptness with which the wishes of the I. M. Association were met and approved, we extract the following from the letter of the Hon. Thomas Stocks, to the Corresponding Secretary.

GAL GREENE CO., NEAR GREENSBORO, }
January 31st, 1845.

"My Dear Brother McCoy:—Your esteemed favor of the 24 inst. was only received to-day, it being mailed to Penfield, when my office is Greensboro. Bro. Sanders convened the Executive Committee of the Baptist State Convention last week, and laid before them your letter of similar import to the one I received. The Committee invited as many of our brethren as could be collected at short notice, and consulted with them on the subject, and I was gratified to find no dissenting voice with the brethren consulted, or any member of the committee to the meeting proposed, for the purpose of devising the best means of carrying out the objects of the Indian Mission Association. The Committee wrote forthwith to the brethren of Forsyth, Monroe county, informing them of the proposition, and saying they did not feel authorized to invite the friends of the Indian Mission Association, to partake of their hospitalities without their uniting in the invitation; to-day I was at Penfield, and brother Sanders informed me that brother Stephens had authorized him in the name and behalf of the citizens and church of Forsyth, to invite the friends of the Indian Mission Association to meet with the Baptist Convention at that place in May. Brother Sanders will, in the Index of next week, publish the invitation, and urge the attendance generally of the I. Mission Association and its friends."

Of the spirit of the letters in relation to the objects of our Board the following are presented as specimens of the whole:

Rev. W. T. Brantly says: "We think that considerable sympathy exists in this State for those objects to which the attention of your Board is directed; and that it is only necessary that they should be placed directly before the denomination, in order to secure their co-operation."

Brother Jones says: "I hope and pray that your Association may prosper abundantly, and that through its instrumentality, the Aborigines of America may all speedily be brought to a saving knowledge of the gospel of Christ."

Brother Mallory says: "So far as I am concerned I could say, you are welcome, thrice welcome; come in the name of the Lord, let us mingle our prayers and councils together. I am confident there can be but one response from the brethren of Georgia. The Indian Tribes are entitled to our sympathies—their present condition, promises much for their future permanent improvement; and I feel anxious that the Association for which you are laboring should meet with a hearty and efficient support."

Brother W. B. Stephens says: "I am fully of the opinion that our first obligation is to our own Heathen, whose tortile plains we have seized upon; and the only adequate return we can

make them is to supply them with the blessed gospel of the Son of God."

Brother M. Johnston says: "I am confident that if the object of your Association was fully laid before the brethren of our State, much more could be done."

Brother Hillier says: "For myself, I can answer you that I feel much interest in the Indian mission. I have very recently perused your book containing a history of those missions: from which I learn their importance and value. And also the labor and toil they have cost. My prayer is that God may crown with complete success, your efforts for the good of the long-neglected red men of our country."

The venerable Posey says: "I verily believe that, so far as our denomination is concerned, The American Indian Mission Association is, with the blessing of God, designed to be the great channel, through which civilization and evangelization will run through the various tribes of our Aborigines, until they shall all enjoy the blessings of the gospel."

Thus speak the brethren—they speak as the voice of one man, and we rejoice in their faith and love and co-operation. O! the wilderness will soon blossom as the rose, when God shall bring up all this host to cultivate its barren wastes.

\$1000 for the Choctaw School.

In no department of our denominational benevolence, have we an annual appropriation of \$1000, from which we can reasonably expect a greater amount of good than that which is appropriated to secure the High Schools among the Choctaws. Already the buildings are in progress, and in a few months the school may be expected to go into operation.

Brother Potts informs us that the thousand dollars to be furnished by the Board can all be paid off in building material, household and kitchen furniture, beds, bedclothing and goods for apparel. We call upon the friends of this enterprise, everywhere, to exert themselves to make up the amount as soon as possible, so that the goods may be shipped during the spring floods.

A few are at work. Elder W. G. Craig says, in a letter: "I am getting some of the articles wanted by brother Potts for the Indians, and as soon as I get a box full, shall remit to Louisville." We wish every minister in the land would go to work, in the same way.

A good brother in this city furnishes a lot of buckets for the use of the school, and others will furnish other articles. We want everything necessary for building, or which is needed about a farm, such as dry goods, hardware, cutlery, glass, beds, &c. And hundreds can furnish these who cannot spare the money. We hope that no one will feel himself excused for want of ability; for there is no farmer, mechanic or merchant, man or woman, who cannot furnish something which will be useful in this enterprise, if they are early to labor. SEND YOUR MONEY OR GOODS AS EARLY AS POSSIBLE, lest the Indians become discouraged at our seeming negligence.

Extract of a letter from Dr. Lykins, dated

NEAR WESTPORT, MO., Jan. 8th, 1845.

Dear Sir:—I left Putnamville a few days since, and came by way of Wea. At the former place we had an interesting meeting the Sabbath before I left. It was very gratifying to see so many red faces, indicating a deep interest felt in the word spoken.

At Wea, meetings are well attended, and much anxiety is manifested to get their youths into school. Five scholars board in the family, and prospects in regard to the school, and attention to religious instruction, are truly flattering. With the means to go forward, and the blessing of God upon the labor bestowed, good must be done.

This morning brother Adams set out on his first tour of preaching among the Shawnees. My engagements prevent me from going with him. May the Lord attend his way, and make him a great blessing to the Indians. I am much gratified that the Board has appointed him its missionary.

I hardly need to add, what you so well know, that we are out of means of support, and have been for some time past. We have been walking by faith, trusting in a faithful God. We will not be disappointed, if we are enabled to do right, for surely the churches will not suffer us to leave the field of labor for want of bread! While I write, we are suffering for want of pecuniary aid,

and you are probably pleading with some warm-hearted band of brethren to send us help—may the Lord succeed your efforts.

Respectfully, &c.

J. LYKINS.

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

[Rev. Rob't. Newton.]

The Chamber of Death.

How glorious is the dying chamber of the Christian! It is the very union of time and eternity; a meeting of the living on earth with the angels in heaven. The place is holy, for it is filled with those ministering spirits, waiting for the soul departing from this perishing world for the everlasting habitations of the redeemed. But glorious as this is, it shrinks before the greater glory of Him, who is present; Jesus himself is present, and the Holy Spirit is there to finish the work of salvation. Ah! how different, could we see the throng in the chamber of the unsaved, departing soul. If words cannot express, or imagination conceive, the glory of the former, neither can the horror of the latter be supposed, where the bed is surrounded by fiends, eagerly waiting for their pray. But it is in this solemn hour only that these unseen spirits are beside us. They are constantly present for good or for evil, in the bustle of the world or the solitude of the lonely. By day and by night we are surrounded by this unseen host, waiting during all its pilgrimage, on the soul of man. Go into the sick chamber. Mark all the routine of a sick bed, the fruitless visit of the physician, the profound sympathy of friends, the prayers of the minister too often desired only to close the last scene. Ask then, if there be not to one and all a fast coming eternity, a message from the Lord in the house, saying "this night thy soul shall be required of thee," and this very night shall that soul see a holy and just God, and hear the question, whether Christ has been indeed precious, and his redemption been indeed the chief desire in life, and the only hope in death.

[Christian Journal.]

THE RELIGIOUS PHYSICIAN.—The January number of the Western Medical Journal, contains an interesting article on the claims of religion on Medical men. The article closes with the following beautiful remarks:

"In conclusion we cannot refrain from asking—what would be the character of the profession, if all its members lived under a divine law of justice and mercy to those around them—of reverence and humility before their Heavenly Father! Bright and beautiful, indeed, would it then appear to all the world! Beloved, honored, gratefully remembered by man—approved by God himself. Cold-blooded dereliction of duty to the sick would then be replaced by early, anxious, and faithful attention—candor would supplant concealment and deception—courtesy and kind

words, were from the heart, would soothe, sustain, and cheer the afflicted. Physicians would then consider in each other, where they now watch with jealousy.—Unavoidable collision would be amicably adjusted, and each would act to every other as he would be dealt by him. The medical man would not, then, heartlessly withdraw when the man of God was about to offer up the prayer of faith and hope over the expiring sinner; but, uniting in the last and solemn duty which humanity can perform, would, by his very presence, mitigate the pangs which his skill could not avert, and fill the soul of the dying man with emotions of gratitude.

D."

From the S. S. Treasury.

"THERE IS NO PLACE LIKE HOME."

There is one scene on earth, which yet retains something of its primitive loveliness. The dark clouds of sin and sorrow have not wholly obscured its original beauty. This scene is presented in every well regulated family circle.—Home is the first spot on earth that we contemplate and remember with delight, and the last we forget with disgust. Here, the soul instinctively turns when all without is confusion and discord. It is a sacred retreat which a kind Providence has provided for man in his weary pilgrimage.

The man of business, or one who is daily compelled to participate in the more public duties of life, and to mingle in its perplexing scenes, hastens with delight to his quiet home, and there forgets his cares and disappointments. As he enters this retreat, he can say to the world, "hitherto shalt thou come, but no farther." He here feels an influence upon his disturbed spirit, like that produced upon the Monarch of Israel, by the sweet strains of the stripling's harp.

Though he finds deception and treachery in the world without, he here may safely confide the inmost thoughts of his soul. He finds that there are hearts which beat in unison with his own; that there is love, of the sincerity of which he cannot entertain the shadow of a doubt.

In this delightful retreat, it is the province of woman to preside. Here, she may find ample scope for the exercise of every faculty of her soul. It is in her power to make home all which we have described, or to make it a scene of even more confusion than is presented in the world without. She may, through neglect or mismanagement, make it a scene from which her husband, even, will turn in disgust, and seek his happiness elsewhere.

With the exception of those cases where the husband possesses an irascible temper, or is dissipated and vicious, we assert that it is in the power of woman to make her home very nearly what she chooses to make it. And even with the exceptions named, she can do much by her kindness and prudence to win the wandering back to virtue and happiness.

A reformed husband once affecting remarked, "I am confident that I should have continued in the path to ruin, or perhaps, ere this, have filled a drunkard's grave, had it not been for the influence of my quiet home, and the faithfulness and prudence of my wife."

If such be the influence of woman, and if it be in her power to present in the midst of the dark and tempestuous scenes of earth, a retreat surrounded by such hallowed influences, she who fails, from negligence, to improve this delightful privilege, incurs a fearful responsibility.

She, who, instead of obeying the injunction "to be a keeper at home," considers her home a mere temporary resort, a kind of necessary evil, enjoys but half the pleasures of existence, and is entirely perverting that sacred relation so eminently adapted to promote the highest interests of society.

She who seeks happiness abroad in the giddy whirl of fashionable display, and not in the retirement of her own home, is discontented and petulant when circumstances compel her to remain, even for a short period, in the quiet of domestic life. Her home possessing few attractions to herself, she does not seek to make it attractive to others; her children are neglected, her husband is disheartened; and perhaps the neglect she censures in him, was first occasioned by her own imprudence and recklessness.

We admit that in this age, there are many things of an attractive and exciting nature abroad in the community. And it may require no little influence, and steadily perform the more quiet and unpretending domestic duties. But whoever does this, will find herself amply rewarded in the consciousness of pursuing the path of duty, and will most effectually promote her own happiness, together with that of her family and society in general.—Mother's Journal.

FORWARD TWO.—The South Western Advocate contains an editorial against dancing. The editor says, "We regard dancing as a vain—frivolous—profitless—injurious practice—immoral in its tendency and fraught with mischief."

Sign of a Blackguard. How is a blackguard to be known," says Quinn to Dr. Lowth. "By interfering with other men's character and business, to the neglect of his own," replied the Doctor. Query: are they all dead?

Too Often the Case.—An exchange paper says: "Truth" is in type, but is crowded out by more important matter."—Cross and Journal.

Pride costs us more than hunger, thirst and cold.

That there may be no cause of complaint against us, we publish the Virginia Circulars.

To the Baptist Churches of Virginia.

Dear Brethren.

Accompanying this communication you will find a letter addressed by the Board of the Baptist Triennial Convention to the Rev. Jesse Hartwell, president of the Alabama State Convention, in reply to a preamble and resolutions recently adopted by this body. On the expediency of pressing the Board to an expression of their views on the subject of slavery, under the exciting and embarrassing circumstances under which they were placed, we forbear to express an opinion. For ourselves, feeling an ardent desire for the conversion of the heathen, and sincerely deprecating disunion in the denomination, we were willing to co-operate with the Board, until, in the regular course of action some decision should be made adverse to our rights. Confiding fully in their wisdom, moderation, and integrity, we did not believe that such a decision would be made. These, so far as we are informed, are the views entertained by the brethren whom we represent. But the letter of the Board has dissipated all misconception on this subject. From it we learn that no slaveholder, under any circumstances, would be appointed by the Board as a missionary, or even as an agent, (this is plainly implied), to collect funds from slaveholding churches. Concerning this unexpected resolution of the Board, we wish to speak with candor and courtesy, but we must also speak with frankness and firmness. It is an outrage on our rights. This will clearly appear from the following considerations:—

1. The decision of the Board is unconstitutional. The Triennial Convention was formed, and, from its organization, it has been sustained by slaveholders and non-slaveholders. They have met and acted in the Convention itself, and in its Board, on terms of perfect social and religious equality. No man, who is at all acquainted with the history of the Convention, can entertain any doubt that the Southern Baptists would have indignantly refused to co-operate with it on any terms implying their inferiority.—But the uniform action of the Convention has placed the matter beyond cavil. Slaveholders have presided over the body—have been appointed as Vice Presidents, and as members of the Board—a slaveholder was elected as a delegate to represent the Convention at the meeting of the English Baptist Union—and in general slaveholders have been held by the Convention itself as eligible to the highest offices and trusts within its gift. And we are now to be told by the Board that if "any one should offer himself as a missionary having slaves, and should insist on holding them as his property, we could not appoint him!"

"The appointing power, for wise and good reasons," we are told, "has been confided to the 'Acting Board.' Very true! But what is the 'Acting Board?' An agent of the Convention. It was organized to carry out the views and plans of the Convention. It derives its whole power from the Convention, consisting partly of slaveholders and partly of non-slaveholders; a Convention distinctly recognizing the eligibility of slaveholders to the highest offices of trust. If a member of the Board should conscientiously decline retaining such power, we should respect his scruples, though we deem them erroneous. But for the 'Acting Board,' in violation of the constitution, and the spirit of the missionary compact, and disregarding the precedent set by the Convention for their guidance, to employ their power according to their private views and scruples, is in our view a flagrant breach of trust—a breach not the less to be deplored or censured because they hold themselves accountable to the Convention for the discreet and faithful discharge of this trust."

2. The decision of the Board is a manifest violation of the compromise resolution adopted at the last meeting of the Convention. This is the resolution:—

"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."

The circumstances under which this resolution was adopted are well known. The Abolitionists were clamorous for a dismemberment of the body. The good, moderate, and discreet men, of the North and the South, deprecating division, and desirous to avoid embarrassing the action of the Convention by the introduction of irrelevant subjects, in the spirit of fraternal kindness, and compromise, adopted, with great unanimity, this resolution. It was designed to relieve the tender consciences of certain brethren who were apprehensive that by co-operating with the Convention they were sanctioning slavery. It was resolved that the co-operation did not sanction either slavery or anti-slavery; and that the members of the Convention were at liberty to promote their views on these subjects "elsewhere"—plainly implying that they had no such liberty in the Convention. During the recess of the Convention it is represented by the "Acting Board," and this agent has no authority

privileges and benefits of the union—united efforts between such parties, even in the sacred cause of Christian benevolence cease to be a greivable, useful, or proper." "In these sentiments," says the Board, "we entirely coincide. We have never called in question your social equality as to all the privileges and benefits of Foreign Missionary Union." What are these privileges and benefits? Is not eligibility to offices of trust included among them? Suppose the Board were situated in Richmond, instead of Boston, and choosing to promote their "own views," they should decide that no man not admitting that the scriptures countenance slavery should be appointed as a missionary.—Would this be acting on the principle that our Northern brethren who do not admit this proposition, are entitled to all the benefits and privileges of the Missionary Union? They would not think so. The Board have strange ideas of equality. They approve equality of burdens, and monopoly of privileges. Transmit us your full, say they, and we will see to it that no one holding slaves shall be appointed a missionary.

4. The decision of the Board is unjust to the Southern supporters of the Convention. "From the organization of the Convention to the present time, the Baptists of the South have contributed cheerfully, and in some cases, liberally, to its treasury. But, can any man believe they would have made these contributions, had they known, or even suspected, that the Board would have refused to appoint a slaveholder, under any circumstances, as a missionary or agent? Of our views and purposes in relation to this matter, there has been no concealment. For thirty years, the Board have received no application to appoint a slaveholder as a missionary; but we are left to infer that had such application been made, it would, at any time have been rejected. If this be so, the Southern Baptists have been contributing under a delusion—a delusion which a small measure of candor, and fairness, would have dispelled.

5. The decision of the Board supposing it not intended to produce division, is as unwise, as it is unjust. A slaveholder would not be likely to apply for an appointment as a missionary to the East—nor certainly he would not think of carrying slaves with him on such a mission. But suppose a slaveholder would desire an appointment as a missionary among the Indians; he might be eminently qualified for the office; intelligent, pious, humane to his slaves, held in high estimation by his brethren; such a minister in a word, as has heretofore been cheerfully admitted into Northern pulpits; his slaves might earnestly desire to accompany him, and there might be no law to prevent it, and no prejudice against slavery in the proposed field of his labor to diminish his usefulness; and yet, under the decision of the Board, he would be ineligible to the appointment.

The Board do not affirm, but it may be fairly inferred from their reasoning, that they could not appoint an agent, who holds slaves, to collect money from slaveholding churches. If the appointment of a slaveholding missionary implies a sanction of slavery, then the appointment of a slaveholding agent equally implies it.

This is high ground. If the object of the Board was to sever their connection with the Southern Baptists, they acted with good policy in occupying it; but it was not their design, their course, to say the least, was unwise. In view, brethren, of these considerations, we feel that we have been injured by the decision of the Board. For their conscientious opinions on the subject of slavery, we censure them not. If they are unwilling to co-operate with slaveholding Christians in the Missionary enterprise, we have no right to complain. We have cherished a sincere sympathy with them in their delicate and embarrassing situation. We have vindicated their conduct and their motives. We have cherished no unfavorable suspicions against them. But we are disappointed, and pained at their decision—a decision which tramples alike on the constitution, and the rights of Southern members.

And now, brethren, in this exigency, what shall we do? To remain united with the Board is impossible. Self-respect forbids it. All hope that the Board will revoke their decision is vain. They have acted, so we learn from the Christian Reflector, deliberately and unanimously. They have examined the ground, and taken their position.

The Convention will not meet for two years, and even from that redress cannot be expected. To abandon the Foreign Missionary enterprise we cannot. It has a strong hold on our affections. Far from diminishing, let us augment our contributions to the object; and let us increase the fervency of our prayers for the conversion of the world.

Towards our Northern brethren, let us cultivate feelings of kindness. We shall be in great danger of indulging an unchristian spirit of hostility against them; and this spirit we should repress with diligence, remembering who hath said, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

In view of the consideration above presented, the Board of the Virginia Foreign Mission Society have adopted the following resolutions:

1. Resolved, That this Board have seen with sincere pain the decision of the Board of the Baptist Triennial Convention, contained in a recent letter addressed to Rev. Jesse Hartwell, of Ala., and that we deem the decision unconstitutional, and in violation of the rights of the Southern members of the Convention; and that all further connection with the Board, on the part of such members is inexpedient and improper.

2. Resolved, That the Treasurer of this Board be required to deposit in one of the Savings banks of the city, any funds which may be in his hands, which may come into them, to be disposed of as the Society, at its annual meeting, may direct.

3. Resolved, That this Board are of opinion, that in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention, to consider the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South.

4. Resolved, That in the judgment of this Board, Augusta, Georgia, is a suitable place for holding such a Convention; and that Thursday before the 2nd Lord's day in May next is a suitable time.

5. Resolved, That while we are willing to meet our Southern brethren in Augusta, or any other place which may be selected, we should heartily welcome them in the city of Richmond—and should it be deemed proper to hold it in this city, the Thursday before the 4th Lord's day in June next will be a suitable time.

Resolved, That churches and associations of

the State be recommended to appoint delegates to the proposed Convention.

Resolved, That the proceedings of this meeting be published under the direction of brethren Taylor, Jeter, Walker and Smith.

J. B. TAYLOR, Pres't Board.
C. WALTHALL, Sec'y.

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, April 19, 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. 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.

Our several Positions.

The time has fully come when we must talk plainly, call things by their right names and draw proper distinctions between zeal and fanaticism, prudence and presumption, and disclose our several positions.

"The Christian Politician" published in Cincinnati, says: "I believe God has made of one blood all nations of the Earth; that as all ages, all colors, all conditions in life will stand on the same platform at the judgment with no inequality except in character, so they should stand together on earth. That God never delegated to one creature unlimited power over another; that voluntary slaveholding is sin in all cases, sin in all circumstances, sin forever; that the church in particular should withdraw herself from all participation in this guilt; that God now commandeth all men every where to repent."

"The Christian Reflector," published in Boston, says: "But very few having tolerable claim to principles of religion, or morality, have ever defended the ground, 'that slavery is neither a moral, political, nor civil evil'—that slaveholders should be ranked with gamblers, debauchers, and Sabbath-breakers—and that their system of slavery is one of cruelty, licentiousness and vice."

The Alabama Baptist, of April 19th, 1845, says that the conduct of religious anti-slaveholders of the North, towards their brethren in the South has been unchristian at least, serving to cast fire-brands and the materials of which our social system is composed, sever the ties by which we are united, and undermine the foundation of our temporal happiness. That our slaves are more happy than they could be in any other condition, and enjoy life in a far greater degree than the poorer classes of the North, as evinced by their neat and cleanly appearance and the extreme pleasure they derive from each other's society, especially on holidays and Sabbath days when attending church, as they are allowed to do under a passport, giving to and receiving from each other all those little civilities which they observe to be common among their superiors, and that too in a very polite and respectful manner.

That, so far from believing slavery to be a moral and political evil, we believe that it is a moral and political good, when conducted upon principles of reason and humanity; we should be opposed to it; but even if it were true that slavery is a moral evil, Northern men brought it here and they are accountable for the sin, while we will do the best we can with its consequences.

That slavery has been one of the most efficient means of opening the way in this western wilderness for the promulgation of the Gospel of Christ and the establishment of civilization and religion here, because the soil could not have been cultivated nor the country settled so successfully without the aid of slave labor.

That in view of these facts, and the prophecy made by the Almighty himself concerning Isaac and Jacob, (Genesis xxxv: 23,) "before the children were born, having not yet done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth" Rom. ix: 11, 12, it must be evident to any mind, not blinded by the mists of fanaticism that slavery was as much or more the result of the Divine intention than any other institution which is apparently of human origin.

That the negro was intended by his maker to occupy an inferior rank in the scale of human existence, as is evident, from the stamp which nature has placed upon him, the low grade of his intellectual capacities, and the known instances of his incapability to appreciate the privileges of a higher station than that he occupies.

That the slaveholder is required by the principles of the Divine law to take care of his slaves as human creatures and not as beasts of burden, to feed and clothe them, to shelter them from the inclemency of the weather, to treat them kindly not abusing them, and to grant them religious privileges—and if he fails to do this he will reap his reward, as he ought, in the deepest anguish of the lowest hell!

The eloquent and pious Whitfield, writing in March, 1751, says: "This is my comfort; all things work together for good to those who love God. He is the Father of mercies and the God of all consolation. He can bring light out of darkness and cause the barren wilderness to flourish. This I trust will be verified in Georgia. Thanks be to God that the time for favoring that Colony seems to be come. I think now is the season for us to exert our utmost for the good of the poor Ethiopian. We are told that even they are soon to stretch out their hands unto God.—And who knows but their being settled in Georgia may be overruled for this great end?"

for the lawfulness of keeping slaves, I have no doubt since I hear of some that were bought in the

Abraham's money, and some that were born in his house." It is plain that the Giliomites were doomed to perpetual slavery, and though liberty is a sweet thing to such as are born free, yet to those, who never knew the sweets of it, slavery perhaps may not be so irksome. However, this, be it, it is plain to demonstration, that hot countries cannot be cultivated without negroes. And though it is true that they are brought in a wrong way from their own country, and it is a trade not to be approved of, yet as it will be carried on whether we will or not, I should think myself highly favored if I could purchase a good number of them in order to make their lives comfortable and lay a foundation for bringing up their posterity in the nurture and admonition of the Lord."

The Controversy on Domestic Slavery between Dr. Wayland and Estlin.

Some friend has placed us under obligations by sending us this work, published in a very neat and convenient form, and afforded at 37 1/2 cents, a price suited to the times. It is well worthy of a careful perusal by all who are in any degree interested in the result. The controversy was conducted with so much christian meekness and charity, such respectful politeness and gentlemanly deportment, and at the same time in a manner so able and satisfactory, that it commends itself to the favorable consideration of every unprejudiced mind. For one, while we think that Dr. Wayland has combatted with his usual ability, and sustained his reputation for great powers of elucidation and clear logical reasoning, we confidently assert that the cause of the South has been triumphantly maintained by its able and fearless champion, Dr. Fuller, who has not suffered in any degree in the contest with his powerful antagonist, but has shed a flood of light and interest around this otherwise dull and uninteresting subject. We advise the South to read this controversy, and they will be well repaid for the trouble, nor will Dr. Fuller's arguments fall under the closest scrutiny of the most severe critic. Our own opinion has been in favor of publishing the letters in the Alabama Baptist, but this we could not have done before ascertaining the wishes of our readers generally, lest we should give offence by filling our columns with that which might not be read. But we are certain that little else could be published which would afford more interest and advantage.

For the benefit of the Publisher we state upon authority, that several hundred copies may be sold in this section of the country.

The Christian Politician.

This paper, published in Cincinnati by W. H. Brisbane, has changed its name to "The Western Transcript," for the reason that from its former title persons might mistake its character.

The Politician was always a welcome messenger to us, because its editor we esteemed a man of honorable and christian feelings, though we differed from him most widely on some points. We think however there is nothing in a name. A rose by any other name will smell as sweet.

We should be much pleased if Post Masters would be more careful when they attempt to do our subscribers a favor. One writes, I send three dollars for a subscriber &c. one dollar of this was specie weighing an ounce, he was permitted to frank but half an ounce, so 37 1/2 cents has to be deducted to pay postage. This has occurred often. Send Alabama funds rather than this. We receive many letters upon which the P. M. writes free without signing his name. This is not a frank, so says the gentleman we have to deal with at this office.

The P. M.'s name should appear upon the outside of the letter.

To the Baptists of Mississippi.

BELoved BRETHREN: We think frequently of you and feel very much for your welfare.—Suffer us to make a remark for your consideration, and to utter a word of advice for your practice.

Why keep yourselves aloof from the rest of the religious world, which is agitated from centre to circumference by tremendous emotions, threatening the foundations of our peace and happiness? Can you set still while the storm is raging around you, or do you not hear it?—Can you sing to yourselves the sweet lullaby of inward consolation while gloomy clouds are darkening the horizon over our heads, or do you not see them? Do you inform yourselves of the events which are daily transpiring in the religious world, or are you content to live in ignorance of the progress of Christ's kingdom?—Come to the light that your deeds may be re-proved. Let your language be—

"No pent-up Udder contracts our powers, The whole, unbounded continent is ours."

We scarcely ever hear of you, and indeed, how can we unless you will allow us to communicate with you? If you wish to know what is going on in the world, take the papers. Here are the Alabama Baptist, the Christian Index, and the Baptist of Tennessee. Send each of us two or three hundred subscribers. You ought to do it, that you ought; and you can do it if you will make the least exertion. If you don't like us, and some other, lest you live in the world and we know not you had a place in it. We ask it, not for our benefit alone, but for your own and that of the Church.

We know not how it may be with others, but as for the Alabama Baptist, the number taken in Mississippi is not one-twentieth of what it should be. "Come, close up the breach, dear friends."

From some kind friend, we have received a copy of the minutes of the second session of the Florida Association 1844. It is peculiarly gratifying, to know that there are so many brethren in different parts of this new State.

These minutes breathe the right spirit and show that the brethren comprising the association are active benevolent Baptists.

R. J. Mays is Moderator; Samuel Craft Clerk; 21 churches; 289 baptized. Total 972.

For the Alabama Baptist.

The Board and Southern Convention.

For many years have the Baptists of the United States been united in the Foreign Missionary enterprise, and it is believed that the Southern brethren have never done a thing, or passed a resolution, calculated to mar this co-operation. When we have received denunciations from those who have been appointed to manage our joint operations, we have sometimes asked the question whether we were to be considered on social (that is equal) terms with the Northern brethren; and if after months delay we could elude a reluctant, equivocal affirmation we were disposed to believe that there could be nothing but sincerity in the heart of those who are laboring for the spread of the gospel; and have quietly persevered in our efforts, small as they were, for our glorious object.

Any person conversant with the history of the Baptist Churches for the last twelve or fifteen years, will see that the South has submitted to many an indignant blow, because they were not willing to break off from their former kind and faithful coadjutors. The feelings aroused previously to the Convention in Baltimore are well recollected. The subsequent causes of provocation are fresh in the memory of all, and to such a degree were matters carried that the Alabama Convention decided at its last annual meeting, that duty required the adoption of certain resolutions, proposing some questions to the several Boards with which we are connected. The result of those questions is well known.

In the Circular addressed by the "Acting Board" to the Alabama Resolutions is developed a principal of action that we never thought existed. That the Board has for thirty years proceeded on the principle that a slave holder could not be appointed a missionary, we never before imagined. It is true, circumstances would occasionally occur which were so strange and unaccountable, that we could but inquire, but again we were hushed by some Syren song, or rather by our own desire to remain quiet, and the event has been suffered to pass without further notice.

The Board has at last spoken out in language which we think unambiguous. They say, "If any one should offer himself as a missionary, having slaves, and should resist 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." And in the close, they add, the sentiments avowed in this communication are dearer to us than any pecuniary aid whatever." It does not appear that the Board thought the South would continue united with them. Their language is, "If the brethren in Alabama with this exposition of our principles and feelings can co-operate with us, we shall be happy to receive their aid." How any man can read this paper, and still say, let us still go on as usual; let us continue our union; let us yet a little longer submit to these conditions, and let the matter pass as the idle wind! I cannot conceive. We would yield very much; but to be charged with guilt and treated with indignity when there is no occasion, is what none are called to endure.

It seems pretty evident now that the South must act by itself in the missionary cause. And as we are driven to it we can endure it. We are viewed by our coadjutors in the Convention as guilty of a most heinous sin, even so heinous as to disqualify us for any appointment by the Board. We do not admit the charge. We do not acknowledge our guilt, and are not willing to crouch under the burden which the Board is pleased to impose.

What now shall be done? Shall we remain idle? Shall we make an effort in this good cause? Shall we neglect our duty because we have been ill-treated by those with whom we have been laboring? Shall we withhold our exertions to spread the gospel? We trust that the law of God has made too deep an impression on our hearts to allow us to indulge in unworthy sloth. Something should be soon done.

As there is a Convention appointed at Augusta, Ga. on Thursday before the 2d Lord's day in May, it is hoped that many will assemble at that time and place, and meet in the spirit of the gospel. It is a meeting for consultation. It is hoped the brethren will meet in the fear of the Lord, in the exercise of much fervent prayer for divine guidance, that they may be led in the right way. Such measures probably will be adopted as will lead ultimately to a proper organization. It is not presumed that the meeting can be so full or so general as may be proper for final action, but let not the brethren think that the meeting is unimportant, and on that account absent themselves. It is very desirable to have a full attendance. Let every one who can, be present, whether appointed by any church or society or not. We hope to have a full meeting.

It has been said by some that the Board of the Alabama Convention has been too slow in its action; that it should have been the first to speak out on this subject. We do not wish to be dictators to our brethren, neither do we court the credit of being leaders in this cause. We would however say, for the satisfaction of all anxious to know our determinations that we are perfectly unanimous in our views of the action of the Foreign Missionary Board, and we are as well agreed in the desire that steps be at once taken to mature some plan for future action. We think that reasons sufficient exist why we should not have taken the lead in proposing a plan for our organization. We hope to be represented in the Convention at Augusta. Delegates have been appointed who, it is hoped, will make an effort to be at the meeting.

ONE OF THE BOARD.

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

For the Alabama Baptist.

The Executive Committee of the Alabama Baptist Association met at Dr. McWhorter's, Montgomery, April 8th 1844. Present J. M. Newman, Jas. H. Bullard, and A. B. McWhorter. After reading the scriptures and Prayer the report of bro. Handy, the Missionary, was received and ordered to be published in the Alabama Baptist.

The Committee after consultation and prayerful deliberation, requested the Missionary to continue his labors in the destitute neighborhoods occupied the last Quarter, and to extend his visits to a destitute neighborhood in Lowndes county, and to visit regularly the Church at Hickory Grove which was constituted by the Missionary of the Association last year.

Quarterly Report of the Missionary of the Alabama Association

Condensed.
Your Missionary entered upon the duties assigned him by the Association on the 1st of January last and by a kind Providence has been enabled to prosecute his labours during the first quarter.

According to the direction of the Executive Board, I have occupied the destitute region of country lying in the South eastern part of Montgomery Co. as the principle field of operation, where I have had regular appointments for preaching, which are usually well attended, and some indications of the good effect of the Gospel upon the hearts of sinners.

Such is the destitution of some of the neighborhoods I have visited, and the interest manifested in hearing the word of life, as to make it necessary that they should be attended to regularly during the year, which would preclude the possibility of your Missionary visiting all the destitute regions embraced in the Association.—More good would certainly be accomplished by occupying some of the destitute regions than attempting to cultivate the whole of the vast field.

In the destitute region of country lying South east from Montgomery, there is a prospect of constituting a church soon, at a point which most always ensure good congregations, from its being the most central point to a thickly settled neighborhood.

Your Missionary has occasionally transcended the bounds pointed out by the Committee, and visited the Northern part of Pike and the western section of Macon, county. In that part of Macon, known as Cary's settlement, I found a very destitute region. Before his death our lamented brother Daniel, when his health would permit, preached through this neighborhood. Here we expect at our next visit to constitute a church at a convenient point, which we believe is much needed, as there are already a number of Baptist families in the neighborhood, with a prospect of others joining. From this church we trust an influence will go out that will bring many under the kindly influence of the Gospel, and purify the element of a society which has heretofore been proverbial for its immorality and irreligion. I have found a number of families destitute of the Bible, some are too poor to buy it, others are too abandoned to want it. In these neighborhoods, of course the Sabbath is desecrated by fishing, hunting, gambling, &c. Besides the destitute regions I have labored in, I have occasionally visited churches not regularly supplied with preaching. Hickory Grove, planted last year by our Missionary, requires the fostering care of the Association, being yet in the infant state, and surrounded by the Anties. Rehobeth I found without a preacher. They are now taking steps for the erection of a new building, having since its constitution been occupying a small school room.

During the first quarter your Missionary has travelled 660 miles, visited 85 different families, delivered 63 sermons and exhortations and baptized 10.

A. T. M. HANDY.

For the Alabama Baptist.

It will be seen by the readers of the Baptist, that I have been appointed by the Baptist church of Wetumpka, to obtain contributions from such parts as may be deemed most proper, to aid them in erecting a suitable house of worship.

Under ordinary circumstances I would not have accepted the appointment; but feeling, as is natural for ministers to do, deeply interested in the welfare of a church I helped to constitute, the one too with which I took membership in this, then strange land, whose prosperity and warnings for the last ten years I have witnessed, I was not well prepared to deny them any reasonable request. These considerations, however, might have been counterbalanced; had it not been for the fact, that I was with them, only the conference before the fatal fire occurred, which led to their appeal and heard them, when they resolved, without any calculation or aid from abroad, to rebuild their house, which had been consumed some 18 months before. Knowing that they had in membership sustained heavy losses and that the whole town was involved by flames in losses, I was bound to believe, it ever, this was a case, which had claims that reached therefore; I request Pastors of Churches, who sympathize with this afflicted branch of Zion, to receive and remit to me Wetumpka, or brother T. P. Miller, Mobile, any money that may be given to this good object. It is desired that a specification be sent, how much and by whom given, that I may at a proper time give publicity so that the donors may see that the Church Treasurer has received every dollar given.

I have adopted this plan of addressing the friends of public worship, which cannot be conveniently attended, without houses, through the religious organ of the Denomination, to save the cost that would follow a trip, to many places, where I might imagine I could get aid. I am aware that a strange voice sometimes gives to a claim an additional force. It is not however the

wish of the church that any should give, who do it not with a willing mind. The house we propose to build is for God. And as many of the materials of the ancient temple came from abroad, the voluntary offerings of the countries in which they grew, it may be that the Lord has some money stored up through this and perhaps other States, and held by his faithful stewards ready to be handed over. I earnestly request that no interference, by way of public collections be made in this matter, with the worship of God. Receive simply what is offered, ever praying that God's blessing should both rest upon the worshippers in the house, and those who helped to build it.

JOHN D. WILLIAMS.

P. S. As there may be some even at a great distance who will account it a privilege to give a little of their abundance to the up-building of a commodious house for God at this important point, neighboring editors are requested to copy this.

Wetumpka, March 26, 1845.

For the Alabama Baptist.

Brother Hoskins:—I have just returned from Elam, Montgomery county. Suffer me to acknowledge through your paper, the goodness of the members of this church towards the Wetumpka brethren. I merely suggested to the Deacons that I wished them to procure in good subscription, payable 25th December next \$100. The result is \$75 have been made up, and two of the richest members have yet to put down their amounts. From what I know of them, I can safely say they will swell the sum to more than the one proposed. How many churches will do likewise? Brother preachers, will you not ascertain and report to us through some channel? How many will try? Elam is a poor church, compared with many in the connexion. She has raised near \$500 for her useful Pastor, Elder T. D. Armstrong, who encouraged my object. Several Ministers were present at a three days meeting. Some \$5 or \$10 a piece, were handed them, to feed their wives and children while they preached the word. I need not say we had a pleasant time. It will always be pleasant to visit such brethren. May God bless them. The services of Monday especially, will long be remembered by me.

Yours in Christ,

J. D. WILLIAMS.

FOR PARENTS.—The ordination of Providence, says a distinguished writer, is that home should form our character. The first object of parents should be to make home interesting. It is a bad sign when children have to wander from the parental roof for amusement. Provide pleasure for them around their own fireside and among themselves.

A love of home is one of the greatest safeguards in the world of man. Do you ever see men, who delight in their own firesides, lurking about taverns and oyster cellars? Implant this sentiment early in a child; it is a mighty preservative against vice.

From the Index

The Index—Ala. Board of Foreign Missions

The following is an extract from a letter recently received from a most worthy bro. in Alabama, who has been a reader of the Index, "in all its changes of editors and localities," for nearly thirty years. We wish we felt free to affix his name to it, but as the letter was written on private business, we do not feel authorized to do so.

"The spirit manifested, in reference to the 'Baptist' and the 'Index' is worthy of all commendation; and the views and feelings expressed, relative to our relations with the North, are those of thousands and tens of thousands in the South.

"I shall continue to sustain the Index, it seems to point faithfully the right way also the Baptist of my own State.

There never was a time when our papers at the South should be better sustained than now; especially while they point out things as they are keeping up a vigilant watchfulness of the signs of the times, in this eventful day.

The crisis has it seems come. By whom? By the Georgia and Alabama Convention? Have they done wrong?—No; perfectly right. They wished to know the position of Southern Baptists.—We began to be doubtful whether we stood upon an equality with our Northern brethren. We now know. The H. M. Board has said we can't appoint a slaveholder as a domestic missionary. The Board of the Triennial Convention says, "one thing is certain, we can never be a party to any arrangement which would imply approbation of slavery." Is it not strange that we have been duped, for so long, a time as thirty years, and throughout all the time have thought ourselves to have been upon an equality, and in fellowship with them?—But no, it is not so; we are heathen worse than heathens.

I feel afraid—sorry—troubled—Twenty five years have I aided Foreign Missions, through the Convention, by my little influence and mite of contribution and all this time I have been to them as a heathen man, and a publican! No recognized fellowship—no equality. Can this breach be made up! It seems impossible. Where will it end! None can tell but He who sees and knows all things. Well; amongst all the difficulties and darkness, politically and religiously, that surround us, there is still one source of strength and consolation.—The Lord reigns, and will reign, and they that put their trust in him, shall never be confounded, nor finally overturned, world without end." Respectfully yours.

From the same

Prompt Action Required.

We hope the din of preparation will be heard throughout the length and breadth of the land—the din of preparation, not for battle with our former allies, but for battling more effectively with the prince of darkness. A separation from the North will throw upon us a tremendous responsibility. We should instantly prepare to meet it, and hold ourselves in readiness to march at a moment's warning, armed an equipped agreeable to the laws of Christ's kingdom—ready to endure hardships, to make sacrifices, to occupy any post of danger, to which in the providence of God we may be called. If we prove faithful, wreaths of victory await us; we shall receive honor of God and angels, as well of men; but if we prove recreant to the trust reposed in us we shall become the derision of our enemies, go down to our graves covered with obloquy, and arise, in the morning of the resurrection, to shame and everlasting contempt. Let us evince more anxiety to know how to improve passing events, than to acquaint ourselves with the causes which have induced them. Some of our readers, doubt-

less feel indignant at the usurpation of the Boston Board and the reckless invasion of their just rights. To such we would say, Vent not your indignation against your brethren, but direct it rather against the Arch-usurper, who has invaded rights infinitely more sacred and valuable than those invaded by the Board in Boston. Against him let your anger be kindled: against him let your displeasure be manifested.

We would suggest to our churches the propriety of collecting funds and appointing delegates to the Convention without delay. We also offer the same suggestion to the Executive officers of those Associations that have an executive Board.

We take this occasion to express the opinion, that after a Southern organization is formed there will be less strife between brethren at the North and South than there has been for the last six years. While we continue united in the same organization, our rights will be continually liable to invasion, and their invasion will excite strife. After we have separated, each will attend to its own concerns, and opportunities for intermeddling with each others affairs will not so frequently occur. With the more moderate portion of our Northern brethren, we may still interchange Christian civilities, and that too with more freedom from unjust suspicions of sinister motives than at present.

From the Abbeville Banner.

TO THE SEVERAL CHURCHES COMPREHENDING THE EDGEFIELD BAPTIST ASSOCIATION—GREETING.

BELoved BRETHREN:—At a meeting of the Ministers' and Deacons' Conference held with the Creek Church on the 29th inst., a resolution was passed by that body, requesting me as its Secretary, to address a call to you, regarding the propriety of a Convention of the several Churches of the association, to assemble at the Baptist Meeting House in Edgefield Village, on the evening of the first Monday in May next, to make arrangements to meet the Convention of Southern Baptists on Thursday the 8th of the same month, in Augusta, to confer on the best means of promoting the Foreign Mission cause, and the interests of the Baptist denomination in the South. The Convention to meet in Augusta has been called by the act of the Virginia Baptist Board of Missions in Richmond. The circumstances which gave rise to this act of the Virginia Board, was the act of the American Board of Agents for Foreign Missions, which appeared in a recent letter from Dr. Sharp, President of the Board, addressed to Rev. Jesse Hartwell, of Alabama, as a reply to the question, "Are Slaveholders eligible and entitled to receive any agency, mission, or other appointment from the Board." The answer given by the Board, was in the negative; with this avowal, "One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery." This decision is exceedingly to be regretted, especially, as we are informed, that they came to this decision "deliberately and unanimously." What cause shall Southern Baptists adopt for future operation, is a grave question, and should be met with prayerful deliberation. To act prematurely and rashly might produce incalculable injury to the cause of Missions, which we ardently desire to support. Not to act at all, would be highly culpable on our part. Therefore we have looked upon Abolitionists, as deluded enthusiasts, being "wise above that, that is written," having zeal, not of God, nor according to knowledge; and supposing them "described by the Apostle as teaching 'otherwise,' than the directions given by him to Timothy to teach and exhort; 'Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit.' These things teach and exhort." If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ and to the doctrine which is according to godliness. He is proud, knowing nothing, but dotting about questions and strifes of words whereof cometh envy, strife, railings, evil surmises, &c.; 1 Tim 6: 1st and 2d verses.") Supposing them thus described, we have taken his advice, "from such withdraw thyself."

But we have been assured that this class (Abolition) form but a small portion of our Brethren at the North; the majority being only anti-slavery men. The late act of the Board, should it be sanctioned by them all, will lead us to the conclusion that whatever difference may heretofore, have existed between the parties, they are now the same. Their decision they have made known. Again, the question arises what shall we do? Our Virginia Brethren say that any further connection with the Board on our part is inexpedient and improper; and recommend the calling of a Southern Convention. The Christian Index, which reached us to day, informs us that the Executive Committee of the Georgia Baptist Convention have met and "fully approved of the sentiments and resolutions of the Virginia Brethren."

As the annual meeting of your body will not take place until September next, I hope, dear brethren, that you will take this matter into prayerful consideration at your next Church meeting, and appoint one or more delegates to meet us at this place at the time above specified.

For your satisfaction I will lay before you the series of resolutions adopted by the Virginia Brethren.

1. Resolved, That this Board have seen with sincere pain the decision of the Board of the Baptist Triennial Convention, contained in a recent letter addressed to Rev. Jesse Hartwell, of Ala., and that we deem the decision unconstitutional, and in violation of the rights of the Southern members of the Conventions; and that all farther connection with the Board, on the part of such members is inexpedient and improper.

2. Resolved, That the Treasurer of this Board be required to deposit in one of the Savings banks of the city, any funds which may be in his hands, or which may come into them, to be disposed of as the Society, at its annual meeting, may direct.

3. Resolved, That this Board are of opinion, that in the present exigency, it is important 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.

4. Resolved, That in the judgement of this Board, Augusta Geo., is a suitable place for holding such a Convention; and Thursday before the 2nd Lord's day in May next is a suitable time.

5. Resolved, That while we are willing to meet our Southern brethren in Augusta, or any

other place which may be selected, we should heartily welcome them in the city of Richmond—and should it be deemed proper to hold it in this city, the Thursday before the 4th Lord's day in June next will be a suitable time.

On motion.

Resolved, That Churches and associations of the State be recommended to appoint delegates to the proposed Convention.

Resolved, That the proceedings of this meeting be published under the direction of brethren Taylor, Jeter, Walker and Smith.

J. B. TAYLOR, Pres't Board.

C. WALTHALL, Sec'y.

May the spirit of wisdom and of grace direct you in your deliberations, is the prayer of

Yours in the Gospel,

J. M. CHILES.

Edgefield C. H. March 31st, 1845.

Money from Slave-holding Churches.

The Presbyteries of the Free Scotch church are discussing the question, whether the money received from the churches in slave-holding regions by the deputation on their visit to this country last year, shall be returned or retained. Dr. Cunningham, one of the deputation, in remarking on this subject says,—

"There is nothing in the actual relation held by the evangelical churches of America to the slavery existing and established there, or in the conduct adopted by them regarding it, (a subject this, by the way, on which much misapprehension prevails in this country, in consequence of the implicit credence given to the misrepresentations of the abolitionists, technically so called,) which affords any sufficient reason for refusing to hold communion with them as churches of Christ; and that therefore it is our duty to improve the opening which, in Providence, has occurred for promoting friendly Christian intercourse with these churches.

Dr. Candlish on the contrary, has taken a decided ground, that either the funds should be returned, or be received under protest against slavery."

From the Christian Index.

William T. Brantly, D.D.

Bro. Baker.—Your last paper announced that a great and good man had fallen in Israel. By the death of Brother Brantly we are solemnly admonished that the time of our departure is near; and that it is needful to do what our hands find to do with all our might. To those of us especially who in years gone by, were associated with the deceased, in counsels and labors, for the promotion of Zion's interests, this admonition comes with peculiar force. May the little remnant of our lives be filled up with useful labors; and may we, when God calls, be ready to depart with the same calm resignation which blessed our brother's last moments.

Among the contributors to your paper some I hope may be found, who knew bro. Brantly in the earlier and later periods of his life, and who will furnish for your columns some memorials for his worth. As he commenced his labors in our State; and as, when he took his flight for the skies, he left his mortal remains to be deposited in our midst; it is but right, while the stone which will tell his name to posterity, will stand among us, that our religious newspaper which tells the events of the passing day, shall preserve for future generations a monument of his virtues, and of the love which we bore to him. But there is a special reason why the Christian Index should not be silent. It was his own paper, placed under his editorial charge, by the Board of Foreign Missions, at a time when it needed his talents and enterprise to give it extensive usefulness. From him it received its present name, and by him was introduced into that general circulation in the South which led ultimately to its removal to this place.—Let the Christian Index speak of him, as a dutiful son would speak of his father who guided him in the days of his youth.

My acquaintance with bro. Brantly was limited to the few years during which we lived and labored together in the city of Philadelphia.—But ten years of intimate acquaintance and familiar association, furnished ample opportunity to know his excellence; and taught me to put such an estimate on it as those would not be likely to place, who saw him less frequently, or knew him less intimately. He is gone, those days of intimate association are gone and many christian friends, our beloved companions in those days are gone. One after another, the ties which bind to earth are becoming severed; and eternity—Oh how near!

The circumstances of my first acquaintance with bro. Brantly are themselves sufficient to show much of his character. When he removed to Philadelphia, the Baptist churches of that city were less numerous than, through the gracious outpourings of the Divine Spirit, they have become at present. I was at that time the only settled pastor in the city proper, having entered on my charge about twelve months before.—The relation which had subsisted between our immediate predecessors, Drs. Staughton and Holcombe, is so well known, that a reference to it is not improper, and an explanation of it is not needful. It was natural for him, on his arrival, to feel solicitude respecting the relation which should subsist between him and myself. It was his right to stand aloof, until, by calling on him, and other manifestations of a disposition on my part to cherish a friendly intercourse, I had given sufficient evidence, that he had no just reason to fear. A mind more suspicious and less generous than his, would have availed itself of this right. Not go with him. He did not give me opportunity to call on him and welcome him to the city, but in company with the venerated Mercer, neither of whom I had ever seen, came to my dwelling, and, in an interesting interview well calculated to disarm me of any jealousy had I been disposed to indulge it, laid the foundation of a friendship which no animosities ever disturbed, or coolness abated.

It is a sufficient proof of our brother's talents that he ranked among the distinguished preachers of Philadelphia; and that in anniversary and in other public occasions, in which min-

isters were chosen from different denominations to address large assemblies, and awaken an interest in any of the operations of christian benevolence, he was generally one of the number selected. The Board of Foreign Missions testified their high appreciation of his talents, when they selected him from the denomination for the Editor of their paper, the Columbian Star, afterwards the Christian Index, which they removed from Washington City and put into his hands; and the wisdom of their choice was abundantly manifested by the success of that paper under his management. Many members of the large church which prospered under his ministry, live to bear witness, and will long delight to bear witness how much they valued him as their pastor. Nor did he confine his labors to the pastoral charge. His influence was felt and his hand was seen, in all the general operations of christian benevolence. In these he took a conspicuous place, and ranked among the most efficient agents.

A minute detail of facts were it admissible in this communication, would show much more clearly than any general remarks can do, the character of bro. Brantly's heart. I shall take the liberty of mentioning one, while it will serve to show the noble generosity of his disposition, will, when viewed in connection with subsequent events, illustrate the faithfulness of God in bestowing on such generosity a suitable reward.

The Rev. Noah Davis, the first General Agent of the Baptist General tract Society, now the Baptist Publication and Sunday School Society, was suddenly cut down by death in his career of distinguished usefulness. He was a member of the church which I served; but I was absent from Philadelphia, and was just recovering from an attack of disease which had threatened my life. Brother Brantly performed to the family, the duties of a friend and a pastor. Services were rendered far beyond what could have been reasonably expected, and which the principal recipient of them will ever remember with affection and gratitude. Consolations were administered, and counsels were given just such as the occasion demanded; and in such manner as fully displayed the feeling heart. Nor did his kindness stop here. For six months though burdened with other duties, he gratuitously performed, those of the vacated Agency, that the salary might be continued to the widow and children.—I was forcibly reminded of this, his generosity, when I learned that upon his being cut down by the stroke which has terminated his life, the Lord provided in the city of Charleston those who were ready to show to his afflicted wife and children, such kindness as he had shown to others. May the Lord reward them in like manner.

You will perhaps copy a notice of our deceased brother, which appeared in the Charleston Courier, and in which mention is made of his readiness to discover, and solicitude to cherish dawning genius and rising merit. This trait of his character was exhibited in Philadelphia. Amidst his pastoral and editorial labors, he found time to meet and gratuitously instruct a class of young men whom he had selected from his church, as possessing talents that promised usefulness.

I forbear to say more. May we be followers of those who through faith and patience have inherited the promises.

Yours,

J. L. DAGG.

Returned to their Grog! We notice in the Selma Free Press, that the town authorities of Marion, Perry county, the validity of whose ordinance imposing a tax of \$1000 on each retailer of spirituous liquors, was affirmed by the Supreme Court, have reduced the license to \$200. This movement is to be deeply regretted. From the superior tone of society and morals, as evidenced by the flourishing schools and general order which existed in Marion, the friends of Temperance throughout the State regarded the prohibition, by the Town Council, of the retail of ardent spirits, as an example which other communities would in due time follow, to put down the greatest evil of the times. In the language of the "Press," Marion was considered the modern Athens, and her stern morality, as well as elevated position in learning, made her the pride of Alabama: Here was a town, said we, within whose limits not a drop of liquid fire was to be found. By general consent it had been banished, and all the kindness and dignity of man, unperturbed by this moral poison, had full scope to purify the affections, and ennoble character.

But, the old leaven begins to ferment with new power. A life of sobriety became dull. The mind languished, not for intellectual excitement, but for brandy! Ye, improbable as it seems, the people of Marion, acting through their Town Council, desired a return of the liquor era. The prohibition is taken off as between \$1000 and \$200. Of course a genteel doggery, patronized by the select, can be afforded at the latter rate. Is it fair to exclude the small retailers, with their jugs and half pints? Why not allow the greatest amount of liberty to the greatest number? Is not the privilege to get drunk, and revel in visions of wealth and valor, guaranteed by the constitution to the humble as well as the proud? Away with this odious distinction, gentlemen of the corporation. Repeal your \$200 tax, or restore the \$1000. Let there be general competition in the sale and the use, or let there be none at all. The moral sentiment of Alabama is shocked by the concession of her Athens to drunkenness.

[Tuscaloosa Monitor.]

The above comments from the "Tuscaloosa Monitor," are calmly severe, and mortifying as is the admission—in the main strictly just, so far as the action of the Council is involved. But we beg to say in behalf of the majority of the people of Marion, that they never "languished for brandy!" never "desired a return of the liquor era." No, never! The question has been too often met before, and triumphantly settled in favor of Temperance, to justify any such conclusion. Marion led off in legislation calculated to suppress the evil of liquor drinking. She was, (if we mis-

take not,) among the first, if not the first Town in the State which acted upon the subject, and she has up to this time maintained her position morally against odds, which those at a distance know little about. We would therefore say, to those around us, who are disposed to censure our Council that, after you, in your respective Towns, have done as much for the cause of Temperance as Marion has—then you may with propriety censure us—not before.

That the \$1000 license law was repealed to us individually was matter of deep regret. We protested against it in advance, and we now think, as we did before the present law was past—that the Council mistook the public interest. The issue was not made, as is assumed by the "Whig" and "Monitor," and the old Council turned out because they were in favor of the \$1000 license law. Not at all. Had it been, we are fully authorized in saying that the law would have been sustained by a triumphant majority.

But what are the facts? The present Council—who we take pleasure in saying, are five of our very best citizens and who are as fully impressed with the importance of putting down the evil of intemperance, as any citizens in this or any other community—when elected found this law enacted, but not enforced!—The Council which enacted it, were met at every step, by legal objections, which were only settled on one point, by taking a case to the Supreme Court. A difficulty still remained in the view which the Sheriff of the county took of his duty in the premises, which could only be settled by another long law suit. This, the present Council proposed to avoid; and also, ultimately, to obtain the end in view by reducing the license to a point from which they could start hereafter. They may have been mistaken as to the best course to steer, surrounded as they were by difficulties, but their motives, no man who knows them, will for an instant question.—Riser State Review.

"GIVE YOUR BOYS A TRADE," says the Cultivator. Ay—ay—say we; always give boys a trade of some kind. Whether you intend them for the bar, the pulpit, the countingroom or any other profession which does not involve hard manual labor; still give them a trade.—We do not mean by this that they should serve out a seven years' apprenticeship, at making shoes or mending wheelbarrows, but that they should be made familiar with some kind of handicraft, so that they may be able to earn a livelihood under the worst fortune that may befall them. Under our system of government, fortunes do not go down by entail, and they have a curious way of not remaining in a single family through more than two generations at most. The rich parent—and he is very rich, the more likely is the picture to reverse—need not calculate to perpetuate his fortune in his family; but if he wishes to give it the longest possible entail which is consistent with the natural course of events, let him "give his boys a trade," and let his girls take turns in the kitchen. Idleness is the great destroyer; and parents who accustom their children to it, are responsible for the train of unmitigated evils which always follow in its course. "My mother learned me to work," was the remark of one of our Boston marlons, who had graced the first circle of society, whose husband was reputed to be rich, but who, in the great commercial pressure of 1837 had, in common with many others of his class, all the profits of years swept away. "My mother learned me to work"—and her face looked as happy and cheerful in her cheap lodgings as ever it did when surrounded by the paraphernalia of luxury and pride. Such a wife is a treasure; but what would she have been, had not her mother learned her to work? The reader can see, even with half an eye, the principle that we are driving at.—[Boston Times.]

Hamilton College, N. Y.—A student of the College writes to the Baptist Register, the 10th inst., as follows:—

"It is an interesting season here. Christians and sinners are walking up to a sense of their condition. About twenty of the students have come forward and resolved to serve the Lord. Some of them have been the most reckless and daring in College. It seems as though God was doing a mighty work here.

"The students flock to the prayer-meetings in great numbers. We have had meetings every evening for a week past, and shall continue them. I never saw such a time before. The Faculty are all engaged, and most of them attend regularly. Religion is the important topic of conversation.

"The community all around are also waking up. I believe meetings are held in the village of Clinton likewise. Yesterday was a sacred day here, and was kept as never a Sabbath was before.

DANIEL WEBSTER'S FATHER.—In a speech delivered at the New England Super in New York, we find the following:

"In olden time there was a man in New-Hampshire, who was in youth bound apprentice, as we call it there, to a farmer, and the farmer was bound by his covenants to give him three months schooling in the year—a good old Yankee custom, and I trust one also in New York—but unlike Yankee masters in general, he failed to give the boy an hour's schooling, and he never had one till the day of his death. In the old French war of '53, this boy entered the army as private, and he fought himself up to a commission, first as a warrant officer, then as an ensign, and upon the peace of Paris in 1763, he left the army, came home, and his first act was to bring an action against his master for a breach of his covenant in not sending him to school. And the master compromised his claim and gave him a tract of land that is the family home-stead now. The war of the revolution came, and this same man now a captain of militia, went with his company to West Point, and there at the time of Arnold's treason, he stood guard before Washington's head quarters, and the next morning Washington thanked him in person for his vigilance and fidelity. Well, that man has left a son, and that son has often mounted guard since, when he thought treason was lurking in the American camp. The father's name was Ebenezer Webster. A spontaneous and tremendous mark of applause—waving of handkerchiefs and most enthusiastic cheering." I see it needed no prophet to tell what the son is doing."

Division of the Methodist Church

The following preamble and resolutions were unanimously adopted by the Alabama Conference of the Methodist Episcopal Church, lately held at Wetumpka.

Report of the Committee on Divisions.

The committee appointed by the conference to take into consideration the subject of a separate jurisdiction for the Southern Conferences of the Methodist Episcopal Church beg leave to report. That they have meditated with prayerful solicitude on this important matter, and have solemnly concluded on the necessity of the measure. They suppose it to be superfluous to review formally all the proceedings which constitute the unhappy controversy between the Northern and Southern portions of our church inasmuch as their sentiments can be expressed in one sentence.—They endorse the unanimous Protest of the Minority in the late General Conference. They believe that the doctrines of that imperishable Document cannot be successfully assailed. They are firm in the conviction that the action of the majority in the case of Bishop Andrew was unconstitutional. Being but a delegated body, the General Conference has no legitimate right to tamper with the office of a General Superintendent—has amenability to that body and liability to expulsion by it, having exclusive reference to mal-administration, ceasing to travel, and immoral conduct. They are of opinion that Bishop Andrew's connexion with slavery can come under none of these heads. If the entire eldership of the church in a conventional capacity, were to constitute non-slaveholding or even abolitionism a tenure by which the Episcopal office should be held, or if they were to abolish the office, they doubtless could plead the abstract right thus to modify or revolutionize the church in its supreme executive administration. But before the General Conference can justly plead this right, it must show when and where such plenary power was delegated to it by the only fountain of authority, the entire Pastorate of the Church. Your committee are therefore of opinion; that the General Conference has no more power over a Bishop, except in the specified cases of mal-administration, ceasing to travel, and immorality, than over the Episcopacy, as an integral part of our excellent ecclesiastical policy. It can no more depose a Bishop for slaveholding than it can create a new church.

Your committee deeply regret that those "conservative" sentiments did not occur to the majority in the late General Conference, and that the apologists of that body, since its session, have given them no place in their ecclesiastical creed but on the contrary have fearful evidence that the proceedings in the case of Bishop Andrew are but the incipency of a course, which, when finished, will leave not a solitary slaveholder in the communion which shall be unfortunately under their control. The foregoing sentiments and opinions embody the general views expressed most unequivocally throughout the Conference district since the late General Conference, by the large body of the membership, both in primary meetings and quarterly conferences.

The committee, therefore, offer to the calm consideration and mature action of the Alabama Annual Conference the following series of Resolutions:—

1. Resolved, That this Conference deeply deplores the action of the General Conference of the Methodist Episcopal Church in the case of our venerated Superintendent Bishop Andrew, believing it to be unconstitutional, being as totally destitute of Warrant from the Discipline as from the Word of God.

2. Resolved, That the almost unanimous agreement of Northern Methodists with the majority and Southern Methodists with the minority of the late General Conference, shows the wisdom of that body in suggesting a duality of jurisdiction to meet the present emergency.

3. Resolved, That this Conference agrees to the proposition for the alteration of the sixth restrictive rule of the discipline.

4. Resolved, That this Conference approves of the projected Convention at Louisville in May next, and appoints the following brethren as a delegation to the same:—

5. Resolved, That this conference most respectfully invites all the Bishops to attend the proposed convention at Louisville.

6. Resolved; That this conference is decided in its attachment to Methodism as it exists in the book of discipline, and hopes that the Louisville convention will not make the slightest alteration, except so far as may be absolutely necessary for the formation of a separate jurisdiction.

6. Resolved, That every preacher of this conference shall take up a collection in his station or circuit, as soon as practicable, to defray the expenses of the delegates to the convention and the proceeds of such collections shall be immediately paid over to the nearest delegate or presiding elder; and the excess, or deficit of the collections for the said expenses shall be reported to the next conference, which shall take action on the same.

8. Resolved, That the Friday immediately preceding the session of the convention shall be observed in all our circuits and stations, as a day of Fasting and Prayer, for the blessings of God upon its deliberations.

9. Resolved, That while this conference fully appreciates the commendable motives which induced the Holston conference to suggest another expedient to compromise the differences existing between the Northern and Southern divisions of the church, it nevertheless cannot concur in the proposition of that conference, concerning that matter.

10. Resolved, That this conference fully recognizes the right of our excellent Superintendent, Bishop Soule, to invite Bishop Andrew to share with him the responsibility of the episcopal office, and while the Conference regrets the absence of the former it rejoices in being favored with the efficient services of the latter—it respectfully tenders these "true yokefellows" in the Superintendency the fullest approbation, the most fervent prayers, and the most cordial sympathies.

THOS. O. SUMMER, A. H. MITCHELL, E. V. LIVERY, J. HAMILTON, E. HARRIS, W. MERRAH, J. BORING, GEO. SHAFER, C. McLEOD.

The following brethren were duly elected delegates to the Louisville convention:—Jefferson Hamilton; Jesse Horing; William Murrah; Thomas H. Capers; Greenbury Garrett; E. V. Livery; Ebenezer Hyatt; and T. O. Summers, and W. Weir prescyos.

MONEY.

All indebted are respectfully requested to call at our Counting Room and pay up. Delay not.

A. P. & J. C. LANDOON.

April 16, 1845.

MARRIED.

In Sumter county, by Rev. Thomas Elliot, on March 26th Rev. J. Q. PRESCOTT to Miss C. M. GREENE.

In Mobile, on Wednesday evening 2d inst., by the Rev. Mr. Lipscomb; Mr. J. D. BIRD, of this city, to Miss JANE VIRGINIA, daughter of Edmund Harrison Esq. of the former place.

In Dallas county, on Wednesday evening, 2d inst., by the Rev. Dr. MOODY, Mr. MARK BRANTLEY, of this county to Miss ANN B. daughter of the Rev. Daniel H. Norwood of that county.

For the Alabama Baptist.

OBITUARY.

DIED at his residence in Wilcox county, on the 25th March, about 12 o'clock, LEONARD SCOTT, in the 63d year of his age. He was very severely afflicted for several months previous to his death, being confined to his bed most of the time. South Carolina was his native State, where, during a time of revival, thirty one years ago, he embraced religion and joined the Baptist Church. Soon after he was ordained a Deacon, which office he filled until the time of his decease. In the year 1818, he removed to this State where he has resided ever since. Old brother Scott was one of our most valuable citizens and as a lay member of the church, he was decidedly one of the most useful with which I have been acquainted. He was ready at all times to engage in every good work in the church and in the neighborhood, again and again he has taken the lead in providing for the relief of the widow and the orphan, and other afflicted persons, he also done a great deal to assist the poor and needy in a single handed way. He was a warm friend of the cause of benevolence generally, this he proved by liberal contributions frequently made to foreign and domestic missions, the support of his pastor and the cause of education. He was a firm believer in the doctrine of sovereign grace, not, however, in antinomian view of it, but in its proper connection with experimental and practical religion. The high esteem in which he was held by his acquaintances was manifested by the large number of persons at his burial. May the Lord sanctify this providence to our good.

J. J. SEXTON.

DIED.—March 21st, at the residence of Rev. H. A. Smith, Burnt Corn, Ala., Rev. OWEN G. FORSTER, late of Newton Theological Seminary. Mr. Forster was born in Whiting, Vermont, August 27th, 1816. In the morning of youth, he became deeply impressed with a sense of the danger of sin, and the necessity of fleeing to the Saviour for salvation. At the early age of twelve, he was hopelessly renewed by divine grace, and renounced the world with its pleasures and temptations, for the nobler services of his Redeemer. He was graduated at Middlebury, Vermont, in 1840. In his College course he sustained the reputation of a thorough scholar, and endeavored himself to his teachers and associates, by his faithful discharge of all duties appointed him, and his kind and yielding affability towards all with whom he mingled. In October of the same year, he entered the Theological Seminary and commenced a course of study preparatory to the great work of the Gospel Ministry. He left with the honors of the Institution in 1844. It was during the last year of his stay here, that his health became so much impaired; fears were entertained of his soon falling victim to pulmonary consumption. But flattered by a partial recovery and hoping to be benefited by a warmer climate, he engaged himself to the American Tract Society to labor as Colporteur in South Alabama. He entered upon his work, the last of March, and for a time seemed benefited by the change. But scarce two months had elapsed, ere he was compelled to leave his labor, gather up his thoughts and prepare for his journey to the "Spirit Land." And while lingering upon his sick bed, he found strong support in that religion he early professed. The hour of death to him had no bitterness. He contemplated its soon approach with perfect composure. He spoke of laying himself down to his last rest as though it were but a night's rest. By him the king of terror was welcomed as an angel of mercy; and as he drew nearer the closing scene, his hopes of heaven grew brighter, and his hold on God's promises waxed stronger.

"Oh! what glorious views I have of Christ—How easy it is to die—I had rather go and serve God in his upper kingdom," were the words with which he consoled those sympathizing friends that sought to soften his dying pillow. There was but one object for which he expressed a wish to live. The work in which he had engaged by near his heart, and could it have been God's will, he felt anxious to do more in the cause of his Redeemer, ere he was called hence. But God had employment for him in a nobler world, and took him to Himself. He fell upon the battle field, nobly fighting for his Divine Master, and who will rally to his post? Young men, are not you called upon to enlist, and fill up the ranks as they are broken by death? Whom shall I send and who will go for us? Reader, God calls—will not you respond, "Send me?"

H. A. STONE.

Burnt Corn, March 26, 1845.

They have Arrived!!

CASE & WILSON, have just received, and are now opening their usual assortment of **Spring and Summer Goods.** They were selected with great care and taste, expressly for this market. They were bought low and will therefore be sold for less prices than heretofore on terms corresponding with the low price of Cotton. (Purchasers will only need enquire to be satisfied that this announcement is correct.)

The ladies will find many new style of goods for Dress among the late arrival. Muslin, Gingham, Cambrics, &c., 200 pieces of French, English and American Calicoes; a full assortment of fancy Kerchiefs and Ladies Cravat, a number new style Parasols and sun shades of various patterns, Hosiery, Gloves, &c., &c.

The Gentlemen will find a good Stock of Cloth Cassimere and Vestings, selected for this Spring and Summer use. Planters who would purchase Blankets and Negro Shoes for next fall will find a large quantity of each for sale by us at the following price: Heavy and fine, 9-11 Blankets for from 75 to \$1 12 1/2, (old prices \$1 25 to \$1 50.) 20 cases of Negro Shoes, extra sizes, for from 75 to \$1 12 1/2, (old prices \$1 25 to \$1 50) an overstock of the last named articles causes this arrangement. Our stock of Hardware, Crockery and Groceries, have also had large additions.

Marion, March 13th, 1845. ly-8.

Law Notice.

A. GRAHAM and P. B. LAWSON, under the name and firm of

GRAHAM & LAWSON,

will practice Law in the several Courts of Perry and the adjoining counties, in the Supreme Court of the State and in the District Court at Tuscaloosa. Office at Marion, Perry county, Ala.

April 16, 1845. 1845.

Poetical Department.

For the Alabama Baptist.

The Exile.

Mysterious doom!
To live on earth away, and be a witness
Of time's changes, revolutions, obli-vions.
The primal causes, the woes of human life,
Disappointed hopes, ties of friendship broken,
The pangs of remorse, tears from sorrow's eye,
Crumbling decay, and bleak-eyed desolation
Holding high supremacy on earth.
Who would hear savage shouts in war's mur-derous din,
And the faint, dying groans of the wounded
As they lie in their last agonies?
Who could be unmoved, while witnessing
Persecution's bloody sword drinking
The vital current of beings immortal,
Ever clamoring more fiercely for more,
And Oppression's leaden foot, placed on
The neck of men, free and fully equal?
Who would live always in a crime-stained world,
To learn the catalogue of human passions?
Passions, like demons, raging unbounded,
Loosed to scourge the earth with direful deeds,
Which make "the cheek of darkness pale!"
Who would see swelling Pride stalking along,
Spurning the very ground on which it treads,
Shutting up (oh! heaven-revolving pride)
The soul of man against the cry of want,
Uttered as that cry ever is
In ceaseless streams of woe, to fellow-man!

Lone man!
Familiar thou doublest art, of empire's rise
And fall, of the sitting up and pulling down
Of kings. Hast seen whole tribes come and go
Away
From off the earth, to mingle in its dust.
Hast seen nature's mighty convulsions;
The earth quakes swallowing the puny inhabi-tants;
The pestilence walking in the noon-day's sun;
Famine, with its lank jaws demanding bread,
To appease Hunger's remorseless cravings.
Hast thou wandering exile
Of twice a thousand years, witnessed these
things,
Ere thou findest a pillow in the grave,
The common resting-place of all the earth?
Is not thine eye dimmed and sunken with age?
Needst not a staff to support thine aged form?
Dost thou not turn from earth sickened,
And wish thyself in some lone, dreary cave,
Where thou might'st weep o'er human folly?
Yet who could not live alive!
With virtue's strong arm encircling him,
And the thrice-sacred shield of innocence,
Seeking the humble abode of poverty;
Cheering the couch of the dying man;
The drooping need raising, and supporting;
Dealt too harshly with, by the untimely blast;
Well assured, that he who to the shorn lamb
Tempests the wind, will when the storm is o'er
Give him a crown of un fading glory.
If this be thy lot, wandering exile!
Thou mayst well tarry, and bide with patience
Thy appointed time.

Poplar Grove, April 12, 1845.

*There is still extant, a legend of a Wandering Jew,
now living, to whom Christ said before his Crucifixion:
"Tarry till I come."

From the Mothers' Journal.

Manners and Habits.

CHAPTER III.
The alacrity with which we set about amend-ing our ways should not be measured by regard to our comparative faultiness as a people. Even if it were a fact that we already have better manners than any other nation, it would be no reason why we should not remove every existing blot upon our face and name. So, leaving our neighbors to reform themselves, or reproach us, as best suits their taste, let us in good earnest do our best in making all right at home.

People are not always aware of the habits they allow in themselves. I know a lady who was very much shocked at a gentleman for blowing his nose at table, while she never sat down to the table nor anywhere else for half an hour without repeatedly snuffing; and the gentleman was at the same time indignant that any body should spit.

"O wad some power the giftie gie us,
To see ourselves as others see us!"

Then, perhaps—perhaps, the writer would feel constrained to lay down her pen. She, how-ever, ventures to continue its use in this cause, on the principle of mutual assistance—a prin-ciple, by the way which in this disordered world of ours, there is much occasion for exercising.

I know a gentleman who occupies himself during the time of making a call upon a friend, in cleaning his nails—he has done this in my presence several times. I have seen another per-form the same operation in the street, while walk-ing by the side of a lady; and have known more than one spend quite a portion of the time of public worship in discharging the same duty; for cleaning the nails is a universal duty, al-though by very many sadly neglected. But, like many other performances connected with cleanli-ness, it should not be entrusted upon others.

There are people among whom picking teeth is a part of table etiquette; but in this country it would not be done by well bred people with-out a strong necessity, in any conspicuous man-ner; and when it becomes unavoidable, they will do it unobtrusively, and the mouth will be screened by the napkin or pocket handkerchief. Yet I have seen persons who would not deign to violate good manners, and pick their teeth for a long time, as an accompaniment to conver-sation.

It would seem unnecessary to remind any but the youngest children to avert the face from oth-ers when coughing, sneezing, yawning, wiping the nose, &c. But any of these, some persons will do directly before you, without attempting any concealment, throwing their breath, if noth-ing worse, into your face.

It is necessary to bring your face very near to that of others, for the purpose of looking at or doing anything, be careful to avoid directing your breath towards them.

As for spitting, I am loth to name it; but as this is a chapter of disagreeables, I may as well say what is needful on the subject. One would suppose from the statements of travellers that every body in this country spits everywhere. We at home need not be told that great numbers of

persons among us are as free from this habit as our visitors are, and look upon it with as much disgust as they can. Others indulge in the practice in some places, who would not be guilty of such an indecorum in drawing rooms, "carpeted apartments," &c., or in well-bred society. Yet, after all, there is an intolerable amount of spit-ting among us. Public places and conveyances are often rendered very uncomfortable by it. The deck of a steamboat on the floor of a railway car will frequently present a sickening spectacle, and promise ruin to the dress of any one who should approach.

There are cases of disease which render the habit of spitting, or rather the frequent act of relieving one's self of accumulations in the head or throat, unavoidable; and an occasional demand for this kind of relief may occur to most persons. But if the demand is so immediate and urgent that it cannot be avoided, the dexterous, quiet use of a pocket-handkerchief will diminish the disgusting character of the act. But excepting cases of disease, not a shadow of apology can be offered for the habit of spitting.

It is altogether necessary and unnatural. Any fancied necessity for its indulgence is the result of habit, not a demand of nature.

It is an exceedingly uncleanly and offensive practice, both in the act itself, and in its effects. Who likes, while conversing with a person, to have him, between every two sentences, ob-trude this office upon your eyes and ear?

It is positively injurious to persons indulging it. The saliva of the mouth is essential to proper digestion of food, and is designed to be swal-lowed, or to pass insensibly into the stomach.—Hence, the act of eating excites the organs to an increased secretion of this fluid, to be mixed with the food. And eating should not be performed so rapidly that this admixture cannot take place, whether the food is such as to require mastication in order to be swallowed or not.

Let this foul, injurious habit no longer exist as a disgrace to ourselves, and an occasion of taunt and reproach from foreign cities.

Regard to decorum forbids any person, when it can be avoided, to place his back before another, or to recline or occupy two or three seats, so as to thrust his feet before any one. In giving place for another to pass, it is proper to step back that he may pass in front of you, and not for-ward, to compel him to go behind you.

Considerate persons will not station themselves so as to exclude the air or a view from those who wish it, where all have an equal right; and prob-ably many times benevolent persons would not do this, even where all have not an equal right. But I presume that others as well as myself have witnessed upon a steamboat, or in an as-semblage of persons, where there was a door or a window that numbers might enjoy at a little distance, some one place himself so as to en-gross the whole, perhaps with arms akimbo, ob-structing the air, and shutting out all view.

When persons are seated in a crowd, either in an assembly, or a public conveyance, they should guard against annoying each other by projecting their feet or elbows, or making un-guarded movements against their neighbor's safety of bones and soundness of flesh. One has occasion to change his position or adjust his clothing, or he wishes to look out of a window; and although wedged in so that it is scarcely pos-sible to move, he makes as many thrusts, and puts himself into as many angles, as though he had around him all desirable space.

These are some of the things met with in promiscuous intercourse with various descrip-tions of people, which it is not pleasant to speak of in plain terms, but which are more unpleas-ant in the endurance.

Agricultural.

From the Albany Cultivator

The Artichoke.

Several trials which we have known made with this root, indicate that it is one of the most valuable for stock which can be cultivated.—A few years ago, a gentleman of our acquaint-ance planted a small patch of rich ground with them. The produce was at the rate of 1,200 bushels per acre. They were principal-ly harvested by hogs, which were turned in and allowed to root them as their appetite prompted. They gained well, with no other food, while the artichokes lasted. A great advantage of this root is, that it will lie in the ground without injury all winter.

Mr. Thomas Noble, of Massillon, gave us a brief account of a trial with artichokes, made by him in the past season. In April, 1844, he planted two acres with this vegetable. The ground was of medium quality. The arti-chokes were planted in rows two & a half to three feet apart—using a little more seed than is commonly used in planting potatoes. As soon as the frost was out of the ground last spring, (1844), the digging of them was be-gun and continued as the stock required. The produce of the two acres was 1,500 bushels. They were fed principally to sheep, though some were given to cattle, horses and hogs.—All animals ate them well, seeming to prefer them to turnips. While the sheep were being fed with them, they were pastured on growing wheat and clover. The shepherd thought the wheat and clover were sufficient for them, as there was a full "bite," and he accordingly discontinued the artichokes. The ewes fell off in their milk, and the lambs soon showed that they were not doing so well. The arti-chokes were again given, and they soon did as well as ever.

Mr. Noble also used the tops for fodder.—He cut them in October, just before frost came, dried and housed them. They were fed to the stock in winter, and were evidently pre-ferable to corn or fodder.

Mr. N. is so well pleased with his artichokes that he is raising them this year on a larger

scale. They require but little cultivation— it being only necessary to keep the ground clear of weeds till the artichokes get a good start.

Mr. T. M. Johnson, of Greenborough, Ala-bama, lately informed us, that he is this year growing thirty acres of artichokes. He con-siders them the most profitable vegetable he can raise. In that climate they can be dug at any time in the winter.

There are several varieties of artichokes, but that called the Jerusalem artichoke—*Helianthus tuberosus*—is considered the best.—From the fibres of the tops or stems, a cordage is sometimes manufactured in some parts of Europe.

From the Southern Cultivator.

Advice to Planters.

MR. EDITOR:—The universal question which is asked is, what can we do to better our condition? It strikes me that there is a very ready answer to it, and one which is as efficient, if practised, as prompt: *Live at home and diversify your pursuits.* In these hard, pinching times—money scarce and cotton almost worthless—the farmers of Putnam co. paid to Tennessee and Kentucky, by drovers, five thousand dollars for pork this season!

Can you wonder that times are hard with farm-ers, when they buy what they eat, instead of raising it? It required the proceeds of three hundred and fifty bales of cotton to pur-chase this meat. There are, in Georgia, thirty five counties, which, on an average, have sent a like amount of money from the State, and for the same purpose. Suppose, instead of buying this meat, the farmers had diminish-ed their cotton crop so much, and raised their own pork, they would not only have had better meat, but the cotton crop would have been diminished in these counties more than three thousand bales. The same policy pursued throughout the cotton growing States would tend very much to reduce the production with-in the demand, and a better price would fol-low for that made. But, to raise our pork, we must be economists in our provisions; and how we can increase the amount without a cor-responding increase of labor, is the great mystery. Measure your corn land well, and a less quantity will yield a greater amount of grain. The time saved in cultivating the less quantity of land will afford opportunity to col-lect and make and apply the manure.

But there are substitutes which may be used instead of corn. The Jerusalem artichoke yields abundantly. The culture is simple, and hogs are exceedingly fond of them. Last year, for the first time, they were in-troduced into middle Georgia, and proved themselves great multipliers. Mr. Joseph Wilks, of this county, dug four hills a few days since, and gathered five pecks of roots: one hill yielding just half a bushel.

Now, Mr. Editor if you will give a history of this root, its nutritive qualities, and its val-ue for stock, you will confer a very great fa-vor on your readers. For, if worthy of cul-tivation, many will go largely into it this year and thereby many a pound of good Georgia pork, may supply the place of the range-fed hogs of Tennessee.

J. PUTNAM CO., GA.

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 high gratification of announcing to the public that they have succeeded in engaging the services of Mr. JAMES CANAK, of Alabama, to conduct the Editorial Department of the Paper. The high 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 Im-provement, afford the highest guarantee of the future excellence of the work.

The Editors of Agriculture, therefore, through-out the Southern States, we address ourselves, to in-crease 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. Will you not, then, every man of you "put your shoulders to the wheel," and aid us in an enterprise which contem-plates 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, (instead of semi-monthly, as heretofore,) 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

IF THE CASH SYSTEM will be rigidly enforced in all cases; and in no instance will the paper be sent, unless the CASH accompanies the order. All sub-scribers must commence with the volume. All communications designed for publication must be addressed (Post-Paid) to "JAS. C. CANAK, Editor," and those on business, to the Publisher at As-sociates.

Alabama Planter.

The undersigned, so soon as the necessary arrange-ments can be made, will commence the publication of this city, 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 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 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 en-gaged, each arrangement will be effected with practical views in different parts of the State, to be 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 Plan-ter will be issued weekly, either in folio or quarto form, on fine white paper and clear new type, and that the sub-scription price will be fixed at as low a rate as can be afforded. The Planter will be published, stationing more fully the plan of the work. Mobile, March 3d, 1845. W. W. MCGUIRE.

BORDING HOUSE.

BY MRS. MARY A. SCHUBERT.

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 accom-modate all who may be pleased to patronize her. For information, apply to Messrs. Foster & Battelle, 34 Commerce street.
November 2, 1844. 38-4f

DENTISTRY.

DRES. SHAW & PARKER, in returning their thanks for past patronage, respectfully in-form 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 without pain!—plugged and inserted on the most approved scientific principles. One of them (Dr. P.) has just returned to Marion, having had the advantage of visiting several of the most dis-tinguished dentists in Baltimore, the emperor of dental science, flatters himself that he can not fail to give the most general and entire satisfac-tion.
Office over the store of Wm. Huntington & Son.
November 14, 1844 23-4f

DAVID GORDON. EDWARD CURRY.
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No. 6 St. Francis street, Mobile, Ala.

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J. M. Newman,
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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. C. HENRY
COMMISSION MERCHANT—MOBILE.

G. C. H. begs leave to say to those who may favor him with their custom, that any orders which may be given in relation to their Cotton will be rigidly obeyed; and when sales are sub-mitted to his judgment, he will exercise such dis-cretion as is afforded by the most extended infor-mation he is procuring of the state of the mar-ket, consumption and crops, as well as that of a long experience as a merchant in Mobile.
Oct. 17, 1844.

JUDSON FEMALE INSTITUTE

MARION, PERRY COUNTY, ALABAMA.
Number of Pupils present, one hundred & fifty-six.
BOARD OF INSTRUCTORS.

Professor MILO P. JEWETT, Principal, and
Instructor in Ancient Languages and in Moral and Mental Science.
Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.
Miss LUCY MOULTON ATKINSON, Regular Course
French, Drawing and Painting, Wash-Work.
Miss ELIZA DEWEY, Regular Course, French,
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Miss ANN JUDSON HARTWELL, Assistant Teach-er in Music.
Miss ELIZA G. SEXTON, Regular Course.
Miss HARRIET JONES CHANDLER, Primary and
Preparatory Departments.
GOVERNERS.
Miss SARAH S. KINGSBURY.
Steward's Department.

Mr. and Mrs. LANGSTON GOREE.
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.
Young ladies honorably completing the pre-scribed 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 con-ducted, not by Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental music.
The DISCIPLINE of the Institute is enforced by appeals to the reason and conscience of the pupil, and to the Word of God. It is kind and paternal, but steady and inflexible.

THE MANNERS, personal and social 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 con-nected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institu-tion is exposed to no such disadvantages. Like a college, it is permanent in its character. Par-ents and guardians may place young ladies here with the confident expectation that they may hap-pily prosecute their studies till they have com-pleted 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 Institu-tion.

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 com-mon and on the Aeolian Piano.

There is but one vacation in the year, embrac-ing 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 pu-pils, though scholars are received at any time.

BOARD OF TRUSTEES.

E. D. KING, President. J. LOCKMART,
W. HORNBECK, Sec. J. Y. TARRANT,
L. GOREE, Treasurer. W. M. WYATT,
J. L. GOREE. L. C. TUTT.
Feb. 8, 1845.

COMMISSION BUSINESS.

THE subscriber takes this opportunity for re-turning his acknowledgments to his former patrons, and respectfully informs them and the public, that he will continue the Commission Bu-siness on his own account; and hopes by strict attention to business, to merit a continuance of their favors. LEMUEL CALLOWAY.
Mobile, March 1844.

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Steward's Department.

Mr. and Mrs. LANGSTON GOREE.
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.
Young ladies honorably completing the pre-scribed 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 con-ducted, not by Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental music.
The DISCIPLINE of the Institute is enforced by appeals to the reason and conscience of the pupil, and to the Word of God. It is kind and paternal, but steady and inflexible.

THE MANNERS, personal and social 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 con-nected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institu-tion is exposed to no such disadvantages. Like a college, it is permanent in its character. Par-ents and guardians may place young ladies here with the confident expectation that they may hap-pily prosecute their studies till they have com-pleted 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 Institu-tion.

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