

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians 11, 20.

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TRAVELS.

Texas.

Public curiosity has been so much excited in regard to Texas, that we imagine a series of chapters on the political, social, civil, moral and religious condition of the Republic may not be uninteresting to our readers. These chapters are from the pen of one who spent six months in Texas, and by travelling through a considerable portion of the country, and acquainting himself with the people and their manners and customs, is somewhat competent to give a fair and impartial representation of them.

TEXAS IN 1841.

From Unpublished Manuscripts of a Traveller.

CHAPTER I.

THE JOURNEY.

"Some go abroad for merchandise and trading," "Some stay at home to keep the country from invading," "Others go to sea with ships full of lading," "Hailo! my fancy, wither wilt thou go?"

Prompted by curiosity and a desire to live in a new country; grow up with its growth, and become identified with its interests, I left home, on the 1st of June 1841 for the young and glorious Republic of Texas. Arriving at New Orleans, when there was but one regular Packet playing between that port and Galveston (Texas), and that one had cleared, I was compelled, after a week's delay, to take passage in a schooner bound for Matagorda. This schooner was the "Maria" (Tucker, master)—a large, commodious vessel with a good cabin on deck and every convenience that a passenger could wish. The party on board consisted of the captain, lady, and two children, five seamen, seven deck and seven cabin passengers. We left the port late in the afternoon, passed out the mouth of the river at night, and had a full view of the unbounded sea early next morning. The pleasure I had anticipated at this first view was driven away by the usual nauseating sensation which I had begun to experience. Having had the precaution, however, to provide a vial of lobelia, I was enabled, by means of it, soon to recover my wanted good health and spirits, and to enjoy the prospect before me. I would advise every one, taking his first trip to sea, to use the same precaution, as this medicine will be found a sure preventive, or an efficient cure, if taken in time. Our trip was delightful, there being but one day's calm and much to please the appetite as well as the fancy. The prospect was most sublime. A tremendous sea spreading its broad bosom as far as the eye can reach, boiling, raging, and roaring like distant thunder, rolling about in waves mountain high, and tossing the slender bark to and fro as a plaything—the big grampus sporting with the storm, plowing through the deep in the direction the vessel moves, now and then raising his bulky head above the surface, as if to see whether he has won the race—the tempest gradually dying away, the sea relapsing into repose so that not a ripple is seen upon its bosom, and the light winged sea-fowl rejoicing in the calm. During the calm several of our party spent a few moments in bathing. This we found very delightful. To secure ourselves against danger from sharks, we took a small sail, and, by attaching both ends of it to the bow of the vessel, made a kind of swinging couch, which hung a foot or two below the surface of the water. The monotony of the voyage, which is apt to become tiresome, was very much diminished by an interesting acquaintance I scraped with one of our deck passengers. This was a gentleman twenty-five or thirty years in advance of myself, of little education but much experience, and greatly gifted by nature with loquacity—sometimes a very agreeable quality. As this gentleman, moreover, had been a resident in Texas I found him a valuable acquaintance,—I had become considerably attached to him also, because of his knowledge and experience in Botanic Pharmacy, which he had freely exercised in my behalf while sick.

One day when the vessel was under full sail and a stiff breeze, and running about eight knots an hour, my friendly companion and myself were lying upon the cabin enjoying the majestic scene before us, and exchanging our thoughts. "Sir," said he, "I am older than you, and have more knowledge of the world and of these in it; I take you to be a professional man, and as you are bound to the coun-

try that I reside in, I may be of some service to you."

I acknowledged all he said, and remarked that I should be under obligation to him for any information that he might give me, either of the world in general, or of the country especially to which we were then bound.

"Well, Sir," said my friend, "I am careful how I make acquaintance with strangers, but you have that open unclouded countenance which I cannot mistake, and which assures me that any advice I may offer, or any information I may give, will be appreciated and due acknowledgment returned. You are going to a new country, where you will find men of every character—many who are above a mean action, and who have long been residents of the country, having emigrated thither for no sordid purpose; but very many, and perhaps a large majority, who esteem no act too mean, no motive too sordid, and no principle too corrupt for their sanction, having gone there either as fugitives from justice, or because the standard of morals was too high for them where they formerly lived. But you will see a country that affords a most delightful climate and a most fertile soil; too much cannot be said in praise of its natural advantages."

"I shall find this information very valuable," said I, "since it will prepare me for the worst of consequences, and will leave no room for any disappointment I may meet to be otherwise than agreeable. But, Sir, will you be so kind as to inform me what the prospect is in Texas for a fortune? That is the object I have in view at present."

"All I have to say on that point," said he, "is that you will most probably get through with what fortune you carry with you before you can commence to make one. Indeed, there is so little money in the country, that, unless you keep a strict watch and a firm hold on what money you may have, it will run out as smoothly as meal out of a bag with holes, while not a bit runs in."

Kind reader, you will know, in the course of these chapters, whether the old gentleman spoke the truth or not.

We were out at sea just seven days, having left New Orleans the 20th and entering Matagorda Bay, at the Paso Cavallo, the 27th of June. The view at this Pass was most beautiful—the Gulf and the Bay being seen at once, and separated only by a naked sand beach twenty-five or thirty miles long and varying from one to three miles in width. We ran up the Bay some forty miles and anchored within half a mile of Port la Vaca.

The navigation of the Bay is good for a vessel drawing seven feet water, the usual depth of the water being eight feet.

On the 28th, I went ashore, looked about and admired the broad Prairies and the hundreds of horses and cattle grazing upon them, and made some acquaintance with the citizens of the Port whom I found very clever. I saw there many things curious as well as interesting. Among the former was a "Mustang Horse"—an animal about double the size of a full grown goat, and very much like one in appearance, except that he has no horns. This horse travels much faster than an ordinary American horse, being trained to start off, as soon as the rider has mounted, into a swift gallop, and to slacken his pace only when the rider wishes him to do so. He lives entirely upon the grass of the prairies, not knowing the taste of corn, or fodder, or any other kind of provender. The Mustang is a native of Texas, and being perfectly wild when caught, (because from his youth he is a free rover and knows no master,) he has to be hobbled until he becomes sufficiently tame for use. But the mustang is much better adapted to the character of the country and the wants of the people than any other kind of horses. In the first place, he causes little or no expense, and if he is stolen there is but little lost; then, as the ox is used for breaking up the turf, and the horse only for riding, the mustang serves admirably for this purpose. Nevertheless, in Texas, a mustang is valued at \$10, \$15, or \$20, according to his qualities; and a fine American horse, at \$250, or four or five hundred acres of land, being intended for racing.—Racing is a great sport in Texas, but of this I shall speak hereafter.

Among the objects of interest that I saw at the port, was a lady who had been a captive among the Comanche Indians and recaptured in the Plumb Creek Battle. The lady was a widow, her husband having been killed by the Comanches at the sacking of Linnville. Her countenance veiled in sorrow, her lips closed in silence, and her head bowed down under the weight of her afflictions, she elicited the sympathies of the most obdurate.

Port la Vaca was built after the burning of Linnville, and on a point much more convenient to navigation. I found there a bad characteristic of the people of Texas, that was a great fondness for the ardent—it was evident as soon as I entered the village, but not more so at La Vaca than at other towns. There were five houses, three of which were grog shops, the fourth a warehouse where the ardent might be obtained, and the fifth a tavern. The custom house being still at Linnville, I was obliged to go thither for my Permit; and on the 30th I left in compe-

ny with four others for Victoria—a considerable town on the Guadalupe (pronounced Waulupe) twenty-five miles above its mouth. We left Linnville just at dark, and arrived at Victoria by mid-night, and I was extremely glad to get rid of my horse which was a mustang, and none of the best. It is much more agreeable to travel by night than by day, because the heat of the sun is very oppressive, and the night is very delightful; and because the Indians never attack one by night. None of our party had arms and we should have made a poor defence if we had met a foe. I cannot, of course say much concerning the face of the country which I passed over at that time, except that it was one extensive Prairie; uninterrupted only by three small bayous. A bayou in Texas is a ditch four or five feet wide, and wet or dry according as the seasons have been wet or dry; its banks being lined with a narrow slip of woods. At this time the bayous were mostly dry; in one, however, we found some tolerably good water, which, being mixed from necessity, with a little of the overjoyful, proved to be very palatable. But I thought it was a rapid descent from the region of ice, which I had enjoyed in New Orleans and on the Gulf (for we had ice aboard) to the Torrid Zone which I had to endure in Texas. Victoria is a pretty town, built on some four or five hundred acres of ground, (prairie) but having, as all the country towns have, right to four leagues vested in a corporation. The society is American and Mexican; a number of American families having resided there since the revolution of '36. I think the Mexican population of Victoria is larger than that of any other town in the Republic, except San Antonio. I was much surprised at the fashion of a Mexican house—it was to me an evidence of unpardonable laziness, or of a disposition to neglect all improvement in civilization. Dig a trench about a foot deep and describe with it the form you would wish your house to have, plant poles ten, twelve, or twenty feet long as you wish, make a roof of the same material in the ordinary way, and thatch it with grass, and you will have a house after the Mexican fashion.

The other class of citizens usually live in log houses sealed in or out with three feet boards. I was amused at the perfect ease and simplicity with which beds are made in Texas. Of course I speak of those used in public houses generally; but as I had seen a sample of the same in a private house in Victoria, I presumed, and afterwards found that the mode obtains favor in all places, ranks, and conditions. Select a corner of the room, bore a hole with an inch and a half auger in the wall where you would have the head, about four feet from the corner, and a hole likewise in the wall where the foot will be, at the distance of six feet, put in poles, which of course will meet at an angle, at this point where the two poles meet, place a leg, then lay slabs across, and you will have a Texian bedstead. For simplicity and cheapness, it will exceed any thing of the kind to be met with. The citizens are adopting measures to open a rail, which has been formed in the river eight miles below the town, and if they succeed in this praiseworthy attempt, Victoria will become one of the principal towns in the Republic. Not seeing many curiosities either of nature or of art, I soon left this part of the country for a newer and more interesting portion. Fortunately I found a gentleman who was about making a visit to Gonzales, a small town situated on the Guadalupe river seventy-five miles above its mouth. I ascertained that he would ride in a Barouche—a rare thing in Texas—and, as there would be one or two others only, besides myself, he could provide me with a seat for six dollars. At the appointed time I was favored with the conveyance expected, and found myself with the gentleman, his lady and the two children, crowded in a small one-horse carriage, and journeying unarmed through the solitary wilderness of Western Texas, where a traveller is subject every moment to be attacked by Indians without the least possibility, or the faintest hope of obtaining aid. The face of the country for the first ten or fifteen miles, was beautiful;—on the right, a naked prairie, extending as far as the eye could reach, with here and there a small clustre of brush wood which, rising above the horizon, presented the appearance of a body of Indians, and urged upon the traveller the necessity of preparing for his escape;—on the left, a long range of woodland and not of the best quality, except directly on the river. The land which borders on the river is called river or prairie bottom, and the soil is of a dark color, so deep that it will never wear out, extending back from the river on either side some two, three, five hundred and a thousand acres.

We did not see a house, and I think not a human being except ourselves, until we had proceeded some thirty miles on our journey. I had forgotten to say that a gentleman on horseback joined our company soon after we left Victoria, going to Gonzales to attend a ball to be given on the 4th of July. It is no uncommon thing in Texas for people to ride fifty or sixty miles to attend a ball! But one accident of a serious nature befel us during our journey, and that was the loss of our horse. His master had put too great a load upon him, and, after travelling about fifteen miles, as we stopped to take some refreshment, he turned the horse loose to graze; while I was engaged in discussing the merits of a few biscuits, the poor animal not knowing much about the medicinal properties of water, and panting for some

cooling application, plunged into a deep creek that was near, and relieved nature of its oppression. The consequence was, that, when we had gone ten miles farther, the horse was taken with the thumps and soon laid down and died, leaving us to make our way as we might. Fortunately we were in three miles of a stopping place; hastening up to the gentleman on horseback, I told him our situation, and requested him to lend his horse to pull the carriage with the women and children, while we would walk along side. He consented after some persuasion and we managed to reach home little after dark.

I thought it was well that I had paid for my passage, as it saved me the trouble and expense of paying for the horse. It is always best to pay for the use of a thing, for then we shall be under no particular obligations, nor shall we have to pay for the thing itself in case of any emergency.

The gentleman borrowed a horse next day, and we proceeded on our journey. The face of country, the soil and the general condition of things, improved very much by the way. We soon came to Peach Creek, twelve miles below Gonzales, where we saw a most beautiful prospect—a long range of high hills covered with verdure, and about two miles distant on the right a small skirt of woodland shading the base of the hills, and a splendid prairie bottom extending nearly from the woodland to the river, and covered with the finest grass upon which many cattle were grazing. The most peculiar characteristic of this part of the country was scarcity of water.

The next chapter will contain an account of what was seen and heard at Gonzales.

Inducements to the Prosperity of the Gospel Church.

1. An unregenerate minister, however learned and eloquent, attempting to preach the gospel.
2. A minister professing to preach by inspiration, teaching things contrary to the Bible.
3. A man attempting to teach what is contained in, before he has learned to read the Bible correctly.
4. A man undertaking to expound deep and mysterious texts of Scripture, who only possesses the gift of exhortation.
5. A minister who is a stickler in orthodox creeds: whose practice is heterodox.
6. A minister who dresses off his sermons with such high sounding words, Greek and Latin phrases, that they are, to two thirds of his congregation, as an unknown tongue.
7. A minister who loves pre-eminence, and is fishing to be called President, Moderator, or to be dubbed with D. D. or other titles of dignity.
8. A minister whose sermons are filled up with anecdotes, and labors to excite the sympathies of his audience, by the stories of dying men and women, rather than by the death of the Saviour. The sorrows of the world, and a grief for sin under Calvary, are two things.
9. A minister that is so anxious for subjects to baptize, that he will take convictions for conversions, and a dream for an experience. If Lazarus cannot come forth alive, he must be pulled out and set up in the church while dead. If there can be no shoutings for the victories of the cross; the old sisters must shout while Satan is victorious. If sinners cannot be awakened by the thunders of Mount Sinai, and melted down by the cross, the brethren and sisters must pull up and pull down by force. These are abuses, but no worse if as bad as the next.
10. A minister so averse to excitement, he preaches his congregation to sleep. He would have ministers to whisper instead of thundering from Mount Sinai, rather than excite the fears, and cries of mercy from the sinner. He would have sorrow without fears, and joys without emotion. Rather than have a noise, he would have his children still-born, even dead while they lived. Now if he would nurse his own still born children, and not interfere with others, the mischief would not be so great. But although he never had a revival of any description under his own instrumentality, like the sons of Gomer, who never had a kid to make merry with their friends, is ever fading faith, and condemning revivals of others without discrimination; and by this means stirs up as well as encourages revivals. Admitting, at the most enthusiastic revival, forty were baptized, out of which there were only ten real converts; yet thirty souls convicted and ten converted is far better than neither convictions nor conversions; and as for the Judases they can find their way into the church in a calm as well as a storm. True the minister who says peace, peace, to thirty convicted souls, is under fearful responsibilities, and must suffer loss when his hay, wood and stubble are burnt; yet it might prove more fearful if he who builds with still-born materials, should be burned with his building.

Romanism in St. Louis.

It is not generally known that Romanism is stronger in St. Louis than in any other city in Cincinnati or New Orleans has it anything like the relative power and influence. In New Orleans it may have a greater numerical proportion to the whole population, but its organized and effective strength will not compare with that here. St. Louis at the last census contained about 36,000 inhabitants. Of this number, probably 15,000 are Catholics. They claim half the population. These are composed of old French families, the original settlers of the place, many of whom are wealthy, and of Irish and German emigrants, thousands of whom reside in the suburbs of the city. Their organization is perfect. They select their sites and found their institutions with admirable judgment. The magnitude and destiny of the West are much better understood in Rome than in New York. A few statistics copied from the Directory just published, and communicated by the priests themselves, who are men of great politeness and address, give an imperfect idea of their organization and operations.

They have, including the Cathedral and the Chapel of the Sacred Heart of Jesus which is attached to the Convent, now built and building, seven churches, five of which are of the largest size and the most durable construction.

They have an University containing 150 students, under charge of the Jesuits, with a medical department attached; an extensive hospital to which the city pays \$2 or 15,000 dollars annually for its own poor; and a Convent in charge of the Sisters of Charity. They have two large orphan asylums, also under the charge of the Sisters of Charity; four free schools, two of them with five teachers, one containing 250 and the other 350 pupils; two female academies under the care of the Ladies of the Visitation, besides priests without number.

They make a secret of their expectation to gain possession of this Valley. Have the Protestant churches of America anything to say in this matter?—N. O. Observer.

From the Baptist Advocate.

MR. EDITOR—In compliance with the request of numerous friends, I send you a brief account of the precious revival which the First Baptist Church in Troy have been and still are enjoying.

During the fall and winter there were tokens of good among us. Our congregations were large and solemn, and a deep conviction pervaded the church, that "a refreshing from the presence of the Lord" was at hand. Five willing converts were "buried with Christ by baptism," while concern for the salvation of their souls was manifested by many others in the congregation; and such were the general indications of the Divine presence, that after much prayerful deliberation, the church resolved, in the name of the God of Israel, to use special means for the conversion of sinners, and the upbuilding of His precious cause. A unanimous invitation was extended to brother Jacob Knapp, to come over and help us,—"the church and its pastor." He came, and for eight weeks faithfully proclaimed the everlasting Gospel to large assemblies. Sermons were also delivered during that time by brother C. Furguson, (who aided us much through the whole meeting,) brother N. Wood, and by the pastor. The church was revived, backsliders reclaimed, and, in the judgment of charity, some 250 souls were converted. At the expiration of eight weeks, brother Knapp left us, bearing with him the confidence and Christian affection of the entire church. His influence has cemented the existing pastoral relation, and elevated the standard of piety among Christians.

Since his departure, which is now some two weeks since, the work has rolled on gloriously; conversions have occurred almost daily, and numbers are still enquiring. The work seems evil.

1. A courteous Deacon, who undertakes to raise two hundred dollars, for the support of his Pastor, from thirty members, of whom he is the wealthiest, heads the subscription list with five dollars, but never pays it, and therefore is ashamed to call on others for collections.

Let the judgements upon Ananias and Sapphira alarm such. Thus it is that ministers are not only prevented from pastoral duties, but attending to protracted meetings, or missionary labours.

2. A deacon who sees one of his members drunk, but for fear of offending him, avoids the church before the church.

3. A deacon who keeps a bar room, and retails misery and death to his fellow beings, and pleads no Scripture against retailing spirits; and yet if his neighbors poison his horse or dog, he will find law and Scripture too, to punish him for it.

4. A deacon although forbidden to be given to much wine, will take four or five swigs of brandy per day, containing as much alcohol as a bottle of wine, yet denies he was drunk, because he did not fall into the mire with the sow, or if he did, he was sober enough to get out without help.

5. A church indulging such deacons, if not following them in such horrible examples!!!

A WATCHMAN.

[Bib. Recorder.]

Moral Power of our Country.

"O! THAT THEY WERE WISE!"

Never, since the birth of time, was there a people thrown into a condition of civil society so favorable for the exertion of a wide-spread and permanent moral influence, as this. Our country itself, beautiful and magnificent beyond any on the globe; formed as the theatre for great names and great deeds, with a history short, indeed, but brilliant as that which records the deeds of Marathon, of Thermopylae, of Salamis, and Platts—its inexhaustible resources—its untold wealth—the race, the genius, the language, the intelligence, and the enterprise of its inhabitants are each singly the element of a vast moral power. But these are all combined in a government, which is itself the concentration of public energy—every pulsation, every action of which is the expression of the will of millions of freemen, through their own chosen agents—their energy concentrated and combined in expression. This is the power of republics like our own. When Russia, with her millions of serfs, speaks, it is her autocrat's voice alone we hear; and, beyond the brute force it wields, what do we heed it more than the voice of a man like ourselves? When this nation speaks, it is the combined voice of millions of sovereigns, speaking through their chosen agents; and it goes forth as the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings; and no walls that tyranny can erect will prevent its reverberations striking on every ear, and waking up to new life and vigor those energies which now lie crouched beneath oppression's iron arm, and rousing them to a death-struggle for liberty.

Oh! if the moral power of this great nation were sanctified by the grace of God, and under the controlling and benignant influences of a pure Christianity, what might it not achieve!—Combining her resources and her energies, should she seek her glory, not in the prowess of her arms; nor in the spoils of the vanquished and the trophies of victory; nor in her own national aggrandizement; but in extending the blessings of a rational liberty, of civilization, of the arts and sciences, and above all, of Christianity; and elevating man, universal man, to a high state of moral and intellectual improvement—then would she stand pre-eminent among the nations of the earth. Her walls of defence, her towers and bulwarks, would be the world's gratitude. In pangs of joy it would be borne to her on the winds of the ocean, from every continent and every isle. The sun of her glory would career with unsullied brightness in her firmament, and mantle in light the dark cloud that shall come charged with earth's final ruin. —[Rev. Dr. De Witt.]

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A WATCHMAN.

[Bib. Recorder.]

dently to be the work of God, owing to the efforts of His people, blessing His own truth, and thus fulfilling His designs of mercy. One hundred and fifty persons have been baptized into the fellowship of this church. And while we rejoice that "the Lord hath turned our captivity," and "done marvellous things for us, whereof we are glad," we can readily solicit the prayers of all Zion, that the tender lambs of the flock may be properly nourished, and that the God of our fathers, who hath loved his people with an everlasting love, may keep us all at the foot of the cross, and give us grace, that from the heart we may say, "Not unto us, not unto us, but unto thy name be all the glory."

Your brother in Christ,
Geo. C. Baldwin, Pastor
Troy, April 15th, 1845.

Baptism by Immersion.

The following is an extract from the Edinburgh Encyclopedia, and written by a Pedobaptist.

"The first law for sprinkling was obtained in the following manner: Pope Stephen III. being driven from Rome by Astolphus, king of the Lombards, in 753, fled to Pavia, who, a short time before, had usurped the crown of France. Whilst there, the monks of Creney, in Brittany, consulted him whether, in case of necessity, baptism, by pouring or sprinkling, would be lawful. Stephen replied that it would. Yet pouring or sprinkling was only admitted in cases of necessity. It was not till 1311, that the legislature, in council held at Ravenna declared immersion or sprinkling to be indifferent. In Scotland, sprinkling was never practised, in ordinary cases, till after the Reformation. During the persecution of Mary many Scottish exiles fled to Geneva, and imbibed the opinions of that church, and returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland, this practice made its way into England, in the reign of Elizabeth. Many Christians, however, especially the Baptists, rejected it. The Greek Church universally adheres to immersion."—[Article Baptism.]

ENCYCLOPEDIA AMERICANA.—In the time of the Apostles the form of baptism was very simple. The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered. The Greek church retained the custom of immersing the whole body; but the Western church adopted in the thirteenth century, the mode of sprinkling. The introduction of this mode arose from the great inconvenience of immersion."

[Article Baptism.]
Dr. Neander, who stands in Europe and America among the first theologians of Germany.

BERLIN, August 23, 1833.
"Dear Sir—As to your question on the original rite of baptism, there can be no doubt whatever, that in the primitive times, the ceremony was performed by immersion, to signify a complete immersion into the new principles of life divine. When St. Paul says, that through baptism we are buried with Christ, and rise again with him he unquestionably alludes to the symbol of dipping into, and raising out of the water. The practice of immersion, in the first centuries, was beyond doubt prevalent in the whole church."

"Now can it be called presumptuous in us to say, that there is no divine warrant for sprinkling; for we are sustained in the affirmation by almost all the leading critics, translators, and commentators of the Pedobaptist church. They have frankly and honestly owned, that although the churches to which they belonged, did sprinkle, yet there is no divine authority for it; but that the only mode, authorised by our Lord, and practised by the apostles, is immersion."

THE SABBATH.—The following encouraging statement respecting the observance of the Sabbath in Pennsylvania, is taken from the Philadelphia United State Gazette of a recent date:

On more than 350 miles of railroad in the State no cars are run on the Sabbath. No merchandise, it is believed, is transported on that day, on any of the railroads, whether belonging to the State or to companies.

The transportation boats on the main line of the canal, and one at least of its important branches, have ceased almost entirely to run on the Sabbath.

The missionaries employed by the Philadelphia Sabbath Association have, in connection with other means used, effected a great moral change among the bootmen. "Crime, according to the testimony of experienced judges of the criminal courts, has greatly diminished among them. The Bible is found on a very large proportion of the boats; many of the bootmen attend public worship where they stop to spend the Sabbath; not a few have within the last two years united with the various evangelical churches, and adorn the professions they have made."

These companies, that have discontinued business upon the Sabbath, whether on railroads or canals, are well pleased with the arrangement, believing that in yielding to the demands of civil and divine law, they have suffered no pecuniary loss. They have the satisfaction also of knowing that they have conferred an inestimable blessing upon those in their employment.

DRESS.—Nor is dress, in general, altogether unworthy of attention. Somebody has called it the habitual expression of a man's mind, and though I cannot agree to that definition in the full sense, yet certainly where there is no impediment to his following his own wishes, a man's dress affords strong indications of taste and habits of thought.

GREAT SPEED.—The Long Island train arrived at Brooklyn, on Saturday evening, at five minutes before five o'clock, making the trip from the Boston to the Brooklyn depot, including all stops, in 9 hours, 55 minutes. The stage in all consumed 47 1/2 minutes; making the running time from Boston to New York, 22 1/2 minutes, nine hours 7 1/2 minutes—the fastest of 27 minutes; that has yet been made between the two cities.—[Rich Star.]

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, May 3, 1845.

NOTICE.

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

WM. N. WEAT, Treasurer.

January 18, 1845.

A Card.

The Alabama Baptist—published by the undersigned—circulates extensively in Alabama and Mississippi. This fact we think should recommend it to the business men of Mobile and other places, as offering superior advantages for extending their business acquaintance with the country, by means of advertising. Business Cards and general advertisements will be inserted upon the usual terms. Letters addressed to us, covering advertisements, will receive prompt attention.

UPSON & WILLIAMS.

Marion, Ala. May 3, 1845.

P. S. The Mobile papers will confer a favor by giving the above an insertion, which will be cheerfully reciprocated.

U. & W.

Col. JOHN M. BAILEY of Scottville, Bibb county, is an authorized Agent for the Alabama Baptist.

Rules for Correspondents.

When you wish to subscribe to our paper, or when you wish to pay your subscription, always PAY POSTAGE on your letters, else it is so much out of our own pockets. When you write about other matters, always PAY POSTAGE when you have more business with the editor than he has with you; this last rule applies to one who writes us concerning an agency.

The Proposition.

Ministering brethren of Alabama and Mississippi, who of you will act as agents for the Alabama Baptist, and who specially will take up the proposition of Brother J. D. Williams, published last week for 100 subscribers each? Who says? We wish the success of the paper placed beyond a doubt and then we will labor promptly and more cheerfully.

Obligation.

We are under some obligation to the Tennessee Baptist and several of our Northern Exchanges for publishing some of our views concerning the question of union, but to the Christian Index, the Biblical Recorder and the Religious Herald, we are under no such obligation whatever, though they expressed themselves anxious to hear from us. They met with a very different reception from us, and we expected different from them. It places us in a very awkward position before their readers to say the least of it.

The Bible.

Men have no excuse for not reading the word of God, neither rich nor poor. Bibles, well bound and well printed, can be bought at Mr. Patrick's, in Marion, for 25 cents, and Testaments for 10 cents.

I. O. O. F.

We had last week a pleasant relief from the monotony of the times in the celebration of the Society of the Old Fellows. We were pleased with their exhibition and their conduct, and cannot but wish them success so long as their object shall continue to be, as they profess, the amelioration of the condition of the widow and the orphan and the sick and the afflicted. We listened to a very creditable address by the Rev. Mr. Parham, one of the members, upon the object and aim of the Society and heard little to condemn, except his account of the moneys expended by the Society for purposes of charity. If our aims should be done in secret so should they also not be mentioned afterwards. He stated that the Society had its origin in the United States in 1817, and had expended during 1844 the sum of \$27,000, and during 1845 the sum of \$36,000, or thereabouts.

Division in the North.

Many Northern brethren, writing to the Baptist Advocate, N. Y., condemn the action of the Board at Boston, because, 1st. It took the churches by surprise. 2d. It was not necessary. 3d. It was inconsistent with their former actions and with those of the Triennial Convention. 4th. It was unauthorized. 5th. It was unwise. 6th. It was contrary to the principles upon which our union was founded. The only objection we find to the document is its interrogatory character, not sufficiently palpable—but we can draw an inference.

Some important questions for Northern men: Why is the grade of morals among you so low that every day brings to light deeds of darkness so gross that even poor human nature blushes at the view?

Why especially is the pulpit among you so often degraded by men of crime that the church is made to mourn, all good men weep, and if it were not a miracle, the heavens themselves would be veiled in darkness and shame for the misery of mankind?

Why has public sentiment among you become so corrupt that the Press teems with relations of these deeds of darkness, and they are greedily devoured by the public eye and the public ear, until the human heart mourns over its own weakness?

Why has woman, lovely woman, who was intended as a check upon man's inclination to evil, become so lost to modesty and the spotless purity of her character, which should be above suspicion, that she can resort to the court-room, where these deeds of darkness are disclosed, and cannot be kept away even by being forewarned that she will there hear sounds which should not fall upon a woman's ear?

Yet in view of these facts, for they are facts, you look away from home to find out and condemn the faults of others. Turn round your glass and examine yourselves. Pluck out the beam from your own eye and then you will see clearly the mote that is in your brother's eye. While you condemn slavery amongst us, these facts

exhibit a species of slavery of the mind and the heart most dreadful, most vile.

Ordination.

The ordination of John Q. Prescott took place on the 31 Sabbath in March last, at Hopewell, Sumpter county, Alabama, in the presence of a crowded house. Brother Willingham examined the candidate, brother Edmunds offered up prayer, brother Farrer gave the right-hand of fellowship, and brother Ross delivered the charge.

Doctrinal—Christian Experience.

The question has frequently been asked, and we have heard it very lately—“Why do Baptists require a relation of experience from those who apply for baptism and admission into their church?” And we have been asked to show the authority from the Apostles. It is our object to reply to this question, and to give our reasons for the course we have adopted. Even if we should not be able to show the authority from the Apostles, we imagine this will make very little difference, for there are many things of which all churches can be accused for which they have no Apostolic authority. For instance, where is the Apostolic authority for “Class Meetings,” “Love Feasts,” and “Itinerancy,” &c. &c.? Where is the Apostolic authority for “The Confession of Faith,” or for the “Prayer Book,” or for the “Robe”? We cannot find any. Therefore, there is no necessity for our giving Apostolic authority for “Experience.” It is sufficient for us that we have a reason for it. Before giving this reason we will premise that there is a species of “Christian Experience” in every orthodox church and that is a poor church which has none. In the Methodist Church there is the “Class Meeting” wherein experiences are related; in the Episcopal Church the Priest or Bishop converses with the applicant for admission; and we believe this private conversation is used in other churches, if it is not it ought to be. We prefer it should be public, both for the satisfaction of the church and for the benefit which frequently accrues to sinners who hear. Sometimes an Experience is better than a sermon. The main difference between our “Experience” and the Methodist “Class Meeting” Experience is, that ours is related before baptism and theirs usually afterwards; but this is not always the case, for probationers relate their experience in order that the church may know how they are coming on. Then let us hear no more from orthodox churches against our mode of relating experience.

But the reason—what is it? In a few words it is, that the church may not be deceived, more than can be prevented, by those who apply for admission into its communion. There are many who creep in with all our precaution, and there would be many more without that precaution.

The reason arises from the nature of the case and the character of the times in which we live. The days of the Apostles are long since past. No necessity for such precaution, because it was hard for one to become a Christian. It was tribulation, trial, scourging, contempt, scorn, persecution, and death. It was to be cast out as vile, to be deserted by friends and relations, and to incur the hatred of rulers.

Now, to become a Christian is easy. It is to escape all these evils just enumerated. It is to be respected, honored, loved. It is to acquire friends, influence, and character. Who can not become a Christian now? And it is to keep out such characters as come in by stealth that we have adopted a relation of experience. Let the times come again which existed in the reign of Bonner and of blood—let another execrable Mary set upon the throne of empires—let the Roman Inquisition be again established—or let another Herod reign over Judah, and we will not need such precaution. Few then will desire to be Christians. Few then will be found on the Lord side, or inquiring the way. If men knew they would be compelled, by becoming Christians, to go with Paul through fire and water, stripes and imprisonment—or with John into a solitary dwelling place on the island of Patmos—or with Peter be hung upon a cross—or with Stephen be stoned to death, there would be no danger of their getting into the church unworthily; they would go in if the door were left open unguarded. The church generally has become so corrupt, it will not be at all surprising if God should suffer it to pass through persecution, as a refiner's fire, to purify and cleanse it from dead works; it will not be surprising if the Great Shepherd should scatter the sheep of his pasture to be scattered, they may learn to feel their dependence upon him for succor. But until this is the case we shall continue to guard the door of the sheep fold day and night against wolves in sheep's clothing.

But have not Baptist Churches been deficient in their duty on this subject? We fear they have. Thus it sometimes happens that an individual applies for membership in the Church, and being very timid when asked by the pastor to begin and tell what the Lord has done for his soul, he hesitates, falters, and finally fails to relate his story; the pastor takes pity and relieves him out of the difficulty, by asking him leading questions. This is decidedly wrong; and the church should not suffer it. There is no one who has passed through the valley and shadow of death and cannot tell the way he got through. There is no one who has drunk of the wormwood and the gall without knowing its effect. There is no one who has been brought from nature to grace, who has seen himself a sinner exposed to the wrath of God, shut out from the light of his countenance, hanging over the dark abyss of woe, the sword of justice ready to clip the thread by which he hangs, and his savior ready to catch him when he lets go, without knowing how he was rescued, or without being able to tell it. If one such applies, put him off, and if he be really a child of God, he will soon be taught of the spirit how he escaped. Let none come into the church without passing through a thorough ex-

amination. It is better to have a few such as can tell what the Lord has done for their souls, than many who do not know.

From the Recorder.

Wake Forest College, N. C.

Mr. EDITOR—Permit me, through the medium of the Recorder, to call the attention of the Baptists of South Carolina to the Wake Forest College. The Rev. R. McNabb, the agent of this College, is now within the limits of our State. We are pleased to see him, and we wish him abundant success in his important mission.

The two Carolinas are now united in the support of a paper. It seems to be understood that our brethren of the Old North State will give their patronage and support to our Theological Institution. Let us adopt their College as ours, and do our part in relieving it from its present embarrassments, and in contributing, as far as we consistently can, to its prosperity and success. It is a Southern Institution. It is a Baptist Institution. It is an Institution under the patronage of a sister State, which has manifested a disposition to unite with us in other important objects. If we unite cordially in the support of this Institution, it cannot fail to attain to that eminence to which its friends desire to raise it—it must and will succeed—the cause of truth and righteousness will be promoted, and the bonds of our union will be strengthened. To my brethren in South Carolina, I would say, “in all humility, we have passed many resolutions as to the desirableness of a union of the Baptist denomination in the two States. Now is the time for action. Our brethren in North Carolina need our assistance—they ask for it, and shall they ask in vain? God forbid! Let us come up nobly to their help, and the blessing of heaven will crown our union.”

Brother McNabb is now with us in Cheraw. He feels encouraged in his agency, and will travel extensively in our State. May the Lord prosper his way, and crown his labors with abundant success; and may the Baptists of the two Carolinas be brought, and kept nearest together. As they are one in name, and one in interest, may they be one in feeling, and one in action.

R. FURMAN.

Cheraw, S. C., April 28, 1845.

We have a sincere desire for the success and the permanent establishment of this Institution. It was commenced in 1834 and has continued until this time, though poorly endowed and burdened with debt. The debt too was one which was obliged to be contracted, because those who devised the plan had to calculate upon the liberality and enterprise of the people. We feel interested because we shared in the advantages of the Institution four years, most of the time as a Student and the rest as a Tutor. We were there in its infancy, and though we passed thro' what a student calls the hardships of College life, we look back to that period as one of the most interesting and delightful eras of our history. The Institute was then a “Manual-labor School,” but the system of labor was abolished in 1838 in view of its approaching failure. We thought then, and think now, that the system should have been abolished in 1836, when the number of students was 125, more than were there at any time since.

so because of the many complaints which were rife among the students as to the compulsion to labor. We admired the zeal, self-denial, and untiring energy of the President, Rev. Samuel Wait, who bore the burden and heat of the day, and who deserves most of the credit for the success of the Institution and for the benefit which has accrued from it to the State. He was instant in season and out of season, and he has labored like a man, a man of God. We know no one who could have kept the Institution in existence so long as he has, and we regret to learn that he intends to resign his station. We hope he will hold on as long as there is a hope of building up its falling fortunes.

We have seen him, when civil discord grew high, threatening to utterly destroy our peace and happiness, to overturn the foundations of the Institution, and to blast the hopes of its friends, appearing with his venerable form standing like Aeneas, head and shoulders above the crowd, his grey locks floating in the breeze, his sturdy arm extending over the tumultuous sea, and his affectionate voice commanding “peace, be still!”—and all was calm as a summer morn.

Brothers of the Carolinas, listen to the call of brother Furman. You have plenty of money; you are mostly out of debt, and it is your duty to relieve the Institute from embarrassment. We presume there is not a more pleasant and healthy location with the same advantages in the two States, and as to the importance of such an Institution it is needless to contend.

The benefit which has already accrued to N. Carolina cannot be reckoned, and this will increase in proportion to the patronage which the Institution receives. Surely, then, it requires but a word to excite the attention of its friends to this cause.

Verbum sat sapientibus.

[Ed. Ala. Baptist.]

DISMAL SWAMP ON FIRE.—This great hiding place of the runaway negroes from N. Carolina and Virginia, has been on fire for the last twelve days, as a correspondent of the Charleston Courier says, who writes at the 15th inst.

The Shingle and Stave business, is carried on there very extensively, and the losses from the fire to those engaged in it, have been great. In consequence of accumulations of dry vegetable matter, the fire burns in some places deep holes, to the depth of twenty feet below the surface of the earth.

The following is an interesting extract from the correspondence of the Courier:

“One thing connected with this conflagration may be a source of some interest to your patrons. An old negro man and woman, with one child, runaway from their master twenty-six years ago, and have never been heard from until Tuesday last, when, being driven by the threatening flames they returned to their master's house, (7 miles from Suffolk, Va.) accompanied by fifteen healthy children, all of whom, excepting the eldest, were born in the caverns of the Dismal Swamp. A large number of slaves have been forced, under similar circumstances, to return to their masters after an absence of ten, fifteen and twenty years.

Large numbers of wild beasts, of various

species, have been seen in the adjoining woods most of which are bears.”

For the Alabama Baptist.

The Board.

How strangely inconsistent men sometimes are! What is approved in one, is often condemned in another. It is a singular circumstance that the very persons who condemn the southern Baptist on account of slavery, have been guilty of the same thing. It is a curious fact that the Board which disapproves of slavery so much as to be unable to appoint a slaveholder as a missionary, have provided the money with which the foreign missionaries have purchased slaves in Burmah. One of the missionaries who has declared that support can no longer be received from slaveholders, did in Burmah purchase two girls, which were offered for sale. These girls were purchased, the money paid, and the legal title secured. The reason assigned was that they wished to have some children under their own control.

If, as Dr. Wayland says, “Slavery, i. e. the right of property in man is always, and under all circumstances wrong, then it must have been wrong for Mr. and Mrs. Wade to purchase those two girls, and to hold the right of property in them under any pretence, and with any motive whatever. It is boldly asserted that “no amount of good which the slave may experience can compensate for the violation of his rights.”

If this principle be correct, then it was wrong for the Board to allow such an appropriation of the funds which they were called to disburse.—Did the Board disapprove of that purchase?—Did not the Board conceive that this act implied an approbation of slavery? Surely the Board to be consistent should have passed a vote of censure, or in some way or other have signified their utter disapprobation of the measure. But as they never did this, we must suppose that once they approved of slavery, though now they are so conscientiously opposed to it.

Further, two of the missionaries are, at this time said to be slaveholders. Will the Board dismiss them? It is presumed that they will, as it is said that the secretary was in correspondence with Jesse Bushyhead, before his death, proposing that he must clear himself from the sin of slavery, or resign his place as a missionary. This course of the secretary is surely very strange, while the Board were endeavoring to maintain harmony with the south.

Again, the Board retains as a missionary a person who again and again has sent money from Burmah to the society in New York, to aid runaway slaves. Does the Board approve of this thing? We are led to suppose they do by the fact that they continue that missionary, without any expression of disapprobation. We have no evidence that this measure is not wholly approved by the Acting Board at Boston.

What ideas of consistency can the Board have, when they pursue this course, and yet talk as if they wish to maintain a friendly co-operation? Is it possible that the Board have such a contemptuous opinion of the south, as to suppose that they will yield to such treatment. We surely should be beneath their notice, and the notice of any body, if we could comply with the terms proposed.

Very bitter reproach is heaped on the Alabama Baptist Association for being the owner of a slave. There is a negro in that body who is believed to be called of God to preach the gospel. He did preach many years while belonging to a man who is not a professor of religion. The negro could not leave his master's business, and devote himself to the ministry. In these circumstances, a number of brethren contributed a sum of money sufficient to purchase that negro man. They did it with the view of enabling him to give himself to the work of preaching, which he does. Now this purchase is condemned as a great sin, and the members of the Board while acting, as the Boston Association greatly admonish the Alabama Association to put away this “aggravated wrong” from among them! pro pudor!

At the Triennial Convention at Philadelphia, it was stated, that there was a negro who was desirous of going abroad as a missionary, and that the churches in the vicinity had raised the sum necessary for his purchase except about two hundred dollars, and the inquiry was made if any of the northern men would aid in raising the balance necessary. But all declined, alleging that it would be approving slavery to contribute any thing for his purchase. If slavery be wrong is it wrong to remove it? It seems so, or at least it seems to be thought wrong to do any thing, except to abuse the master. Why is it not right to purchase the man and let him go?

Why is it not right for any other man to give a slave his freedom, as well as for a master to do it? Is emancipation of such a character that no other persons can be engaged in it except slaveholders? Would that the northern Baptists thought that they had either nothing to do with the question, or else would do something, honest and honorable. Why might not a northern man give a few dollars to remove a slave in such a way as not to injure the moral of the slave by teaching him deception, falsehood, or guile; as well as to give the same amount, and induce him to sneak away in the night, knowing that he was doing wrong all the time? Who can believe that that slave is honest who runs away from his master, and thus violates the law of the land? And will any one doubt that the man who can be hired to do wrong in one case, can be induced to do wrong in another? And what opinion must one have of another's honesty, who is endeavoring to lead him to perform an action which he always believes to be wrong!

In view of all that has been done, we do not see how any man can say that the Alabama Resolutions were “unfounded,” or that the appointment of a “Southern Convention is unnecessary.” Time after time the foreign missionaries have sent funds to the abolition society

in New York, and yet the Board intimates no disappointment. How long must this continue, in order to render action at the south called for? When also many at the north contend that the “compromise resolution” adopted at the last Triennial Convention, was designed to extend no further than that meeting, and that its obligation long ago passed away. The members of the “Acting Board” seem to have understood the meaning of that resolution to have been, to release them from an apparent neutrality. For we find that the first meeting of the Association to which they belong they do what they never had before done; pass resolutions declaring slavery “a system of aggravated wrong.”—The members of that Board, with a few exceptions, never before took any public action on this question. But now by that resolution, they are authorized to take an open position, and exert their influence against this “wrong” as they are pleased to style it. I can view the subject in no other light, than that it is high time for the south to open its eyes upon the conduct of their former condottors, and adopt some course by which we can advance the cause of benevolence without this continual annoyance.

It is hoped that the brethren will meet in Augusta in the spirit of the gospel, and be guided in their counsels by the wisdom that cometh from above. As union is strength, it is hoped that the brethren will be united, and that they will be united in that plan of operation, which our God and Saviour will own and approve.

H.

It may be thought by some that the idea expressed above respecting the interpretation of the Board concerning the resolution of the last Triennial Convention, may be incorrect. Let such read the following and then decide.

THE BOSTON ASSOCIATION.

During the forenoon session of Thursday, the Rev. Baron Stow requested the privilege of presenting a resolution—a resolution, he said, which, but a few years since, might have been deemed a fire brand, and its mover an incendiary. But it was not a fire brand, nor was he an incendiary. He had no doubt but it expressed the sentiments of the Association, and he hoped it would pass without discussion. He then read the following resolution:

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

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

The Rev. Mr. Turnbull, immediately seconded the resolution, with the remarks that he should be gratified if it could pass without debate. Deacon K. an aged brother now residing in Brooklyn, rose to express his dissent, but before he had uttered his first word, the Moderator, (Dr. Sharp) was calling for the yeas and nays; and from the whole body hands went immediately up in favor of the resolution; but not one against it. Deacon K. went on and stated his entire dissent; on which the Moderator inquired if the motion should be put again.—Several members nodding assent, he immediately called for the yeas on the resolution again; and again there was a forest of up lifted hands; he called for the yeas, and the hand of the venerable deacon arose, solitary and alone.

Our readers south as well as north will observe that this action was taken by party ministers of this city and vicinity, with other delegates from the several churches, with such promptitude and unanimity, that they all seemed to rejoice in the opportunity for giving such an expression. We are happy to know that the action was approved by the Moderator, and by many members of the Baptist Board of Missions who were present. The motion was made and seconded by members of the Board, and if some eight or nine who were present did not all vote for it, not one voted against it.

Action of the Board of the Mississippi Baptist State Convention.

At a regular meeting of the Board of the Mississippi Baptist State Convention held at Mount Bluff Church, the late circular of the Board of Foreign Missions, together with Missionary correspondence, touching the subject of slavery, being submitted, a special Committee was appointed, consisting of brethren N. N. Wood Ch'm. S. S. Lattimore, D. R. Campbell, B. Whitfield, D. B. Crawford, to report on the subject. Whereupon, the following preamble and resolutions were presented and unanimously adopted.

REPORT.

The Board of the Mississippi Baptist State Convention having taken into consideration the late Circular of the Acting Board of Foreign Missions, in reply to resolutions of the Alabama Baptist State Convention, in reference to the subject of slavery, as also the correspondence of some one or more Missionaries in the employment of the Board, touching the same subject; feel imperatively called upon to give to fraternizing bodies in the South, and more especially to the Board of the Baptist General Convention, a deliberate and decided expression of our sense of the unlooked for attitude, which has been assumed towards us. Therefore,

Resolved, That we have viewed with surprise and grief the stand which has been taken by the Acting Board of Foreign Missions, in reference to those who may offer for appointment as agents or missionaries from the South, deeming it as we do, a manifest violation of the social equality, implied in the compact, and consequently a palpable invasion of the rights guaranteed to us by the Constitution of the General Convention; and also a violation of the compromise resolutions passed at the last session of that body.

Resolved, That we have viewed with equal surprise and grief, the unwarrantable and criminal interference with our domestic institutions, by one or more missionaries in the employment of the Board; and our mortification is very much aggravated, from the considera-

tion that this interference has transpired, to say the least, within the knowledge of the Acting Board, and so far as we know, without their rebuke.

Resolved, That while we would not hastily or prematurely implicate the General Convention or their general Board; in the grievances of which we complain; yet we feel that we should be waiting, in duty to ourselves, and to the suffering cause of missions, did we not most earnestly call upon them to rectify the injury done to the Brethren of the South associated in that institution.

Resolved, That ardently as we are attached to the cause of Foreign Missions, and so earnestly as we desire to co-operate with our Northern brethren, in this good work, yet without such reparation by the Convention or its general Board, we shall feel called upon to discontinue our connexion with that institution with which we have so long and happily co-operated, and direct our efforts through some other channel.

Resolved, That while we would deprecate hasty or premature action in respect to our grievances; yet we heartily respond to the general sentiment expressed by our Southern Brethren in reference thereto, and tender to them assurances of our readiness to meet them in deliberation Convention, so soon as it shall appear that the General Convention through their Board at their approaching session, shall have failed or refused to repair the injury done us, and in that event we beg leave to suggest Nashville, Tennessee, as the place of such meeting.

On motion, the above preamble and resolutions were unanimously adopted, and that a manuscript copy be forwarded to Dr. F. Wayland, President of the Triennial Convention, and they be published in the Alabama Baptist, and Western Baptist and Pioneer.

D. R. CAMPBELL, Chairman
Of the Board, Miss. Bapt. State Con.
B. L. BARNES, Secretary pro tem.

For the Alabama Baptist.

Errors.

In retrospecting the various Protestant professions and the great difference of opinions that are abroad in the world, touching the all absorbing fact (the salvation of man), I was led to try to find out the cause; in this research I am much bewildered. The most obvious cause is the clouds of ignorance that envelop the mind, arising from the depravity of our nature; but there are other causes, arising from a desire to be wise above what is written. Great minds and master spirits in theorizing on great speculations, go beyond what is written, and set up opinions that they have no truth for, saith the Lord, and labor hard to establish their doctrines and lead off parties into error; and because they cannot understand the scriptures that God has reserved to himself, they discard many of the glorious and consoling truths of revelation, and labor hard to establish their disciples in error. In view of these things, one scripture fell with great weight on my mind. “The secret things belong to the Lord our God, but those which are revealed, belong to us and our children forever.” Deut. 29—27. Moses, the servant of the Lord, and the inspired law-giver, well understood what he wrote, and for a want of a strict adherence to this principle, we find religiousists setting up their opinions, and exhibiting those opinions for doctrines, doing great harm in christian theology. God in much mercy has given us His will, in which He has revealed to us as much of himself as is for our good, and laid down our duty as creatures and subjects, and when we go out of this, we grope in the dark, and are apt to run into wild speculation and dishonor God.

He has revealed to us that there are two classes, the righteous and the wicked, and that those two classes are moving on to their final destiny, heaven or hell; all are in a state of probation, and at the close of this probation their case is unalterable. We have no revelation of any intermediate place for the souls, after they leave their body, but we have abundant revelation in favor of the belief that they go immediately into the joys of their Lord, or are banished from his presence.

Christians, no doubt, are raised to a more useful sphere of action as ministering spirits to carry on the designs and execute the will of their heavenly father. Because He has not revealed unto us what his will and designs are, touching the affairs of eternity, we begin to create something! The Roman church created a purgatory to purge the souls of bad men, and we find of late another creation—a place of safe-keeping for the souls of the righteous where they are to be reserved until the judgment of the great day.

My dear brother, I consider all such notions and speculations to be derogatory to the christian character, and injurious to the church of Christ. The Lord of lords, and the King of kings, has given us his revelation and laws, for us to observe and obey, and when we go beyond them, we are aiming to be wise above what is written, and grope in the dark to find out secret things that belong to the Lord our God; God has revealed enough of himself as is for our good and our duty to himself and to each other, and we are commanded to learn of him, and to be found walking in all the ordinances of his house blameless, thus honoring him, and serving his cause until we shall be taken from the church militant and be made citizens of the church triumphant.

A MISSISSIPPIAN.

Thomas Price was tried last week in Lowndes for killing Thomas Long—and sentenced to the Penitentiary for life. Spencer Hawkins was also sentenced to the Penitentiary for seven years, for aiding and abetting in an attempt to murder Doctor R. M. Lawrence.

“Even so, father, for so it seemed good in thy sight.”

Poetical Department.

Sabbath Evening.

BY G. D. PRENTICE.

How calmly sinks the parting sun!
Yet twilight lingers still,
And beautiful as dreams of Heaven,
It slumbers on the hill,
Earth sleeps, with all her glorious things,
Beneath the Holy Spirit's wings,
And, rendering back the hues above,
Seems resting in a trance of Love.

Round yonder rock the forest trees,
In shadowy groups recline,
Like nuns at evening bowed in prayer,
Around their holy shrine.
And thro' their leaves the night winds blow,
So calm and still—their music low,
Seems the mysterious voice of prayer
Soft echoed on the evening air.

And yonder western throng of clouds,
Retiring from the sky,
So calmly move, so softly glow,
They seem to fancy's eye,
Bright creatures of a better sphere,
Come down at noon to worship here,
And from their sacrifice of love,
Returning to their homes above.

The blue isles of the golden sea,
The night arch floating high,
The flowers that gaze upon the heavens,
The bright streams leaping by,
Are living with religion—deep
On earth and sea its glories sleep,
And mingle with the star-light rays,
Like the soft light of parted days.

The spirit of the holy eve
Comes through the silent air
To feeling's hidden spring, and wakes
A rush of music there!
And the fair depths of ether beam
So passing fair, we almost dream
That we can rise and wander through
The open paths of trackless blue!

Each soul is filled with glorious dreams,
Each pulse is beating wild,
And thought is soaring to the shrine
Of glory undimmed!
And holy aspirations start
Like beaming angels from the heart,
And bind—for earth's dark ties are riven—
Our spirits to the gates of Heaven.

Miscellaneous.

Manners.

"There it is, mamma," said Robert Douglas, slapping his mother on the knee with a book, and then tossing it into her lap.

Mrs. Douglas gravely lifted the book from her lap, and laid it on the table beside her. She then resumed her work, without taking the least notice of her son.

Robert, who had been accustomed to much indulgence on the part of both his parents, was at once surprised and mortified at his mother's behaviour. He had expected thanks, at least, for having fetched the book at her request; and his eyes filled with tears, as she continued her knitting in silence, without looking at him.

"Mamma!" said he, at last, "are you angry with me?"

"Not exactly angry, Robert," replied Mrs. Douglas; "but certainly very much annoyed at my dear mamma," said Robert, "forgive me. I really did not mean to be rude."

"I believe you," returned Mrs. Douglas, "and therefore the more readily forgive you. But you must try to remember, Robert, that the manner in which a thing is done is often of more importance than the thing itself."

"I do not quite understand you, mamma," said Robert.

"I will explain myself," rejoined Mrs. Douglas. "When I sent you for the first volume of the Amethyst, because I wished you to read a little story to me from it, I was pleased with the readiness with which you obeyed me. And if you had presented the book to me in a kind and respectful manner, as you should have done, I would have thanked you. But when you acted so rudely and disrespectfully in the matter, I felt that your manner of doing what I wished was almost more offensive than if you had left it undone. Do you understand me now?"

Robert was silent for a minute or two, as if only half convinced; and his kind mamma went on.

"I shall place the matter in another light. Suppose that Lady Jardine or Mrs. Nelson had asked you to do the same thing; do you think you would have done it in the same way?"

"No, I am sure I should not," said Robert blushing deeply.

"And do you think that less respect is due to your mamma than to any other lady?" inquired Mrs. Douglas with a keen in her eye.

"Oh no, no," cried Robert, sobbing loudly. "I see it now. I owe you far more love, and far more respect than any one living, unless it be dear papa; and I shall try to behave so in future, as to show you that I feel this."

"Do so," said Mrs. Douglas, kissing him. "And now sit down; but, instead of your reading to me, as I intended, we will have a little more conversation on this very important subject of MANNERS."

Robert immediately seated himself by his mamma, and Mrs. Douglas commenced her observations as follows:—

"You are aware, my dear boy, who has said, 'Whatever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.'"

"Oh yes, mamma," said Robert; "it was Jesus Christ."

"And do you also know," continued Mrs. Douglas, "who has said 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me?'"

"That was Jesus too," observed Robert gravely.

"I am glad that you remember your Bible so well," said Mrs. Douglas; "but it is necessary to practice our duty to God, and to our neighbour, as well as to know it, otherwise we shall be more guilty than the heathen, who never heard of Christ. Nay, we are expressly told that those servants who know their master's will, and do it not, shall be beaten with many stripes."

"Is want of civility a sin?" inquired Robert seriously.

"Unquestionably it is," replied Mrs. Douglas, "and for two reasons: first, because it is not doing as we would be done by; and, secondly, because it is disobeying the expressed injunction of the apostle, 'Be courteous.'"

"I shall try to remember that command," said Robert.

"Do so, my dear boy," replied his mamma, "and always put yourself in the person's place to whom you are speaking, or to whom you are committed to do a kindness, and you will do

it in such a way as will much increase the value of the favour."

"And must I be civil and kind to all persons alike?" inquired Robert, colouring as deeply as before.

"Certainly," replied Mrs. Douglas; "to the beggar as well as to the peer, for all are equal in the sight of God. I know what you are thinking of just now. It is the rule way in which you threw the halfpenny at the poor boy yesterday, when I sent you down stairs to give it to him. You could not fail to remark, that he went away without thanking you."

"Yes, I observed that," said Robert; "and thought him very ungrateful and ill-mannered."

"You left him no room for gratitude," returned Mrs. Douglas; "and you were more ill-mannered than he. But if you had kindly crossed the way to him, and said in a compassionate tone, 'Here, my poor boy, is a halfpenny for you,' I have no doubt that the little fellow would have made you his best bow, and thanked you from his heart."

"I see, then, that there are two ways of giving alms," said Robert, thoughtfully.

"And of doing every thing else," added Mrs. Douglas; "and be assured, Robert, that to be polite and civil to every one, is not only your duty, but will materially promote your advancement in the world. Do you remember your papa's story of the general, who said that no one ever lost anything by politeness?"

"No mamma," replied Robert, "I do not remember it."

"I will tell it to you then," said Mrs. Douglas, "as it may serve to impress this conversation on your memory. He was a general in the British service; but I do not at present recollect his name. Happening to borrow a snuff-box from one of his aides-de-camp in the midst of an engagement, and being a very polite man, he returned it to him with a low bow. While he was in the act of doing so, a cannon-ball passed over his head, which would certainly have killed him if he had remained in an upright position. The officers around him were horrified at the danger which he had escaped; but the general only smiled, and said, 'You see, gentlemen, that a man never loses anything by politeness.'"

"I shall not soon forget that story," observed Robert.

"The general's case was an extreme one, certainly," said Mrs. Douglas; "but his remark admits of universal application. There is no situation in life, in which a polite and conciliating manner is not of great importance. In some professions it is even of more value to the possessor than talent."

"Than talent, mamma!" repeated Robert, with surprise in his countenance.

"Yes, my dear," rejoined Mrs. Douglas; "and for this simple reason; that, while scarcely one person in ten can judge of a man's talent, every one, without exception, can judge of his manner."

"Oh I understand," said Robert.

"And never forget this," continued Mrs. Douglas, "that most people form their opinion of a man from the impression made upon them by his first appearance. If that be favourable it will out-live many questionable acts upon his part; whereas, if it be unfavorable, half a lifetime may scarcely suffice to erase it."

[London] Child's Campaign.

Rather Alarming.—Professor Bronson stated in his concluding lecture last week, that if a drop of human blood be subjected to examination by the microscope, and magnified a hundred times, all the species of animals now existing on the earth, or that have existed during the different stages of creation for millions of years past, will be there discovered. In the blood of a healthy person, all the animalcules are quiet and peaceable, but in the blood of a diseased person they are furious, raging and preying upon each other. [This he stated in illustration of his position that man contains within himself, all the principles of the universe. It was also asserted that if a dead cat be thrown into a pool of stagnant water, and allowed to dissolve there, a drop of water taken from any part of the pool and examined as above will show every species of animal of the cat kind that has ever existed on the earth, raging and destroying one another. The bodies of all the lower animals being thus made up of animalcules similar to themselves; and the body of man being compounded of all that is below him in the scale of creation.—Ann Arbor Journal.

Erroneous Views on Baptism.

The Baptist Register contains a letter from a Rev. A. C. Kingsley, in which the particulars of the baptism of a young man are related, who as the result showed, was taken from a dying bed, for the purpose of being baptized. The account states that the young man was anxious to be baptized (having neglected that duty when he was in health) that he was dissuaded by his friends, until at last, by continued supplication, they were induced to comply with his request, and at the solicitation of his brother. Mr. Kingsley baptized him, although he had to be carried to the water, a short distance from the house on his bed. The account states that the young man was perfectly sensible that he was near his end, and that for two days after the baptism he was stronger and rested better than he had previously; and that on 7th of Feb. he died in peace.

We would not be understood as intimating that this ceremony was the means of shortening the young man's life, it might have been, and it might have been the means of lengthening it. But we do protest against such a foolish, and to our mind, fanatical proceeding. Certain we are that God never requires such services from any of his creatures, and hope never to hear of a similar instance.—Christian Secretary.

OUTRAGE ON A FEMALE.—An intelligent and accomplished young lady was taking a walk in a grove near Gillen, in Albany Co. Georgia, late in the evening, for the purpose of gathering flowers. When within a hundred and fifty yards of the dwelling she was seized by two persons supposed to be negroes, and the first thing she knew she was hoodwinked and gagged, and unable to give any alarm. She was taken into the woods about a mile and a half, where she was divested of her entire clothing, and without receiving further violence, left to make her way back in the best manner she could. Being confused and unaccustomed to the dense forest into which she had been conveyed, and it being then dark, she attempted to make her way back, and after wandering about through the woods for some time, she became exhausted from fatigue, and fell down in a pile of brush, where she was found about 10 o'clock at night in a state of insensibility.—[Richd. Star.

Apples for China.—Charles Wellington, of West Cambridge, Mass., near Boston, has sold 2500 barrels of winter apples from his orchard the past autumn. Of these, 500 were packed for the Canton (China) market, each apple being selected and rolled up in paper, like Sicily oranges.

Agricultural.

From the Mobile Daily Advertiser.

In the present depressed condition of the planting interest in Alabama, it is astonishing that the farmers do not direct more of their attention to the raising of stock. There is no portion of the United States better calculated for various kinds of stock than Alabama. Horses, mules, cattle, sheep, all thrive well, and our mild climate is more congenial to the hog, particularly, than the cold west or north. We have more facilities for raising hogs than Kentucky. They can be raised in South Alabama with less labor and less expenditure. Will this be doubted by our farmers, or denied by the people of the north-west? If so, I trust that some of our wealthy farmers will make the experiment, and it will be found that fifty hogs can be raised in Alabama with as little labor and expenditure as thirty in Kentucky. Let us see what are the facilities of the two sections of country:—Kentucky has her corn, artichokes, oats, rye and grass pastures—while Alabama has her corn, peas, artichokes, oats and rye for pastures, equalling the advantages of Kentucky. Alabama produces in addition, the ground-pea and sweet potato, which gives an advantage over all the products of Kentucky as food for hogs. Let us now estimate the value and profits of a farm in the two sections of country employing ten hands—the farm stocked for operation.

In Kentucky it would require a landed property of 326 acres, which would cost at \$15 per acre, 4,890 dollars. The ten hands would cost five thousand dollars. Capital invested, nine thousand eight hundred and seventy-five dollars. In this farm there would be three hundred acres of open land, twenty-five remaining wood for convenience. The three hundred acres of improved land would be cultivated in the following proportions: fifty acres in corn, one hundred and twenty-five in oats and rye, one hundred and twenty-five in clover and blue grass, and twenty in artichokes. This would be the labor of ten hands, which would only provide food sufficient to raise three hundred hogs of one year old. The three hundred acres of blue grass, clover, oats and rye would receive 300 pigs and pasture them from the first of May until the first of October. It would then take all the artichokes and the corn that would be made to feed the three hundred hogs from the first of October to the first of May—seven months, (part of the corn having to be fed to the pigs while on pasture). The hogs now one year old would weigh one hundred and fifty pounds each, and would make four thousand five hundred pounds of pork, which at two dollars and fifty cents per hundred pounds, would bring to the owner 1,125 dollars, sold in Kentucky.

In Alabama it would require a landed property of the same number of acres as that of Kentucky. Let us now see if there is any difference in the profits of the capital invested. The three hundred and twenty-five acres of land calculated for a farm of this description can be purchased in Alabama at eight dollars per acre, which would make a cost of twenty-six hundred dollars. The ten negroes cost the same as in Kentucky—five thousand dollars. The cost of the land and negroes in Alabama would be seven thousand six hundred dollars—two thousand seven hundred and fifty dollars less than the outfit in Kentucky. Of the three hundred and twenty-five acres, there would be three hundred acres in culture—forty acres in corn and cow peas, one hundred and twenty-five acres in sweet potatoes, twenty-five acres in ground peas, and one hundred in rye and oats. This would furnish food sufficient for seven hundred head of hogs. The twenty-five acres in ground peas would receive seven hundred pigs the first of September, and furnish them with food for two months, ending the first of November. The one hundred and twenty-five acres in sweet potatoes would yield at two hundred and fifty bushels per acre, thirty one thousand two hundred and fifty bushels, which would alone feed the seven hundred head of hogs one year, allowing four quarts per day for each hog, which would be more than sufficient food for them one year. The corn, rye and oats would be a reserve, and the Alabama farm of three hundred acres in cultivation, would yield seven hundred head of hogs of one year old, weighing one hundred and fifty pounds each—making one hundred and five thousand pounds of pork, which at three dollars per hundred, would bring to the owner three thousand one hundred and fifty dollars. Showing a proceed of two thousand and twenty-eight dollars more than the farm in Kentucky, with a capital of two thousand seven hundred and fifty dollars less than was employed in Kentucky!

The above is made upon the supposition that the hogs are to be kept in an enclosure, and not suffered to run at large, to be dependent entirely on the product of the farm for sustenance. I have made the above statements upon my own experience and information. The subject will be continued.

ALABAMA.

THE WEEKLY MIRROR.

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J. UPSON, ATTORNEY AT LAW, MARION, ALA.

BOARDING HOUSE.

BY MRS. LOUISA A. SCHROEDER,
South-east corner St. Louis and Claiborne streets
MOBILE.

MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, where she will be happy to accommodate all who may be pleased to patronize her. For information, apply to Messrs. Foster & Battelle, 34 Commerce street.
November 2, 1844. 38-4f

DENTISTRY.

DR. SHAW & PARKER, in returning their thanks for past patronage, respectfully inform the public that they are now well supplied with the best materials and instruments that can be procured; having also in their possession several late improvements in instruments and the mode of operating, a. c. Teeth extracted almost 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 distinguished dentists in Baltimore, the emporium of dental science, flatters himself that he can not fail to give the most general and entire satisfaction.
Office over the store of Wm. Huntington & Son.
November 14, 1844 23-4f

DAVID GORDON. EDWARD CURRY.
GORDON & CURRY,
Commission Merchants, Mobile, Alabama.
No. 6 St. Francis-street, Mobile, Ala.
References:—J. W. Kidd, Oakbury.
G. W. Gunn, Tuskegee.
Dr. C. Billingsley, Montgomery.
J. M. Newman,
Caleb Johnson, Conecuh, ca.
William Johnson, Selma.
J. H. De Votie, Marion.
Bragg, Tolson & Co., Greensboro.
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Basil Manly, Tuscaloosa.
John E. Jones, Esq., Livingston.
John Collins, St. Clair county.
Dr. Wm. Dunklin, J. Lowndes co.
John Ezell, Esq., Mississippi.
November 21, 1844 21-1y

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

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, Wax-Work.
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THIS Institution is now going forward in its Seventh year under the same PRINCIPAL, PROF. M. P. JEWETT.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.
Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

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

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

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

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

TUITION, BOARD, &c.

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

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

BOARD OF TRUSTEES.

E. D. KING, President, J. LOCKHART,
W. HORNBUCKLE, Sec. L. Y. TARRANT,
L. GORRE, Treasurer, WM. N. WYATT,
J. L. GORRE, L. C. TUTT.
Feb. 8, 1845.

COMMISSION BUSINESS.

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

HOWARD COLLEGIATE & THEOLOGICAL SEMINARY.

THE Fall term of this Institution has commenced under very favorable circumstances.

The inconvenience attending the loss of the building is in a great measure remedied, by the promptness with which citizens open their houses to the accommodation of students.
Board, (including room, fuel & lights,) at from \$10 to \$11 per month; washing, from \$1.50 to \$2.00 per month.

TUITION—PER TERM.

Classical Department, \$25 00
Higher English, 25 00
Preparatory, \$12 to 16 00
Fuel, 1 00

The above embraces all charges, except for books and stationery, which can be procured on reasonable terms. E. D. KING, President
H. C. LEE, Secretary. [of Board Trustees.
October 5, 1844. 34-4f

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

THEO. CHILTON,
Attorney at Law and Solicitor in Chancery.
RESIDENCE—MARION, PERRY COUNTY, ALABAMA.

WHERE he will thankfully receive professional business, and pledges himself that every thing committed to his charge shall be promptly and faithfully attended to. [Oct 10th 1844. 45f

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

Hats of every description
Sole and Upper Leather, Lining Skins
Gin-hand Leather, Thread, Lasts
Boot and Shoe Trees, Pegs for making shoes and every article used in manufacturing.
All of the above articles to correspond in prices with the present price of cotton.

WILLIAM H. CHIDSEY.
Dec. 21, 1844 45-6m

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PLAIN TIN WARE of all kinds, manufactured and sold low for cash, wholesale and retail, at UPSON'S OLD STAND IN MARION.

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in the Tin, Sheet-iron and Copper line, done at the shortest notice, and in the best manner.
Beeswax, Tallow, Old Pewter, Dry Hides, Deer Skins, Lard, Eggs, Chickens, Turkeys, Corn, Fodder, Wheat, &c. &c. taken, and the highest market price allowed, in exchange for tin ware.
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RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the summer at MARION, PERRY COUNTY, ALABAMA, will be promptly attended to. He will remove to Mobile early in October. July 25, 1844. 7f

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WOULD return thanks to the citizens of Marion and country generally, for the liberal patronage extended to them heretofore, and respectfully ask a continuance of their favors at their old stand No. 12 and 14 Commerce street, MOBILE.

They will have on hand at all times, a large and well selected stock of FAMILY GROCERIES, which they will offer at the lowest market rates.
Mobile, October 12, 1844. 35f

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FOSTER & BATTELLE,

Successors to Griffin & Battelle.

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No. 34, Commerce Street, MOBILE, ALABAMA.

REFER TO REV. ALEXANDER TRAVIS, Conecuh Co.

" David Carter, esq., Butler "

" Capt. John Fox, Monroes "

" Judge Ringold, Marengo "

may 25, 1844. 16-4f

TO PURCHASERS OF PIANOS.—The

Subscriber will furnish to purchasers the EOLIAN PIANO in beautiful Mahogany or Rosewood, from the celebrated Manufactory of T. Gilbert & Co. Boston, for four hundred dollars each, delivered in Mobile.

The Pianos from this House are used in the Judson Female Institute, and the undersigned will warrant all instruments furnished by him to be of superior excellence.

Orders must be accompanied by the cash, or draft on Mobile.

M. P. JEWETT.

JAMES DIBLAKE

House Carpenter and Joiner.

Is fully prepared to do any work in his line, at short notice—low prices, and in a workmanlike style. Grateful for past confidence and encouragement, he trusts by a strict attention to business to merit a continuance of public favor and patronage.
Marion Feb. 5th, no. 3, if.

HOOT AND SHOE MANUFACTORY.

THE subscriber, grateful for past favors from the inhabitants of this section of country, and determined to deserve them in future, would inform the citizens of Marion and vicinity, that he has removed to the room lately occupied by Mr. T. Fellows, next door south of Case & Wilson's, where he will be happy to wait upon his friends and customers.

He has just received a lot of fine Northern Calf