

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

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TERMS.

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

TRAVELS.

TEXAS IN 1841.

From Unpublished Manuscripts of a Traveller.

CHAPTER V.

Deer-Hunting and other Sport.

Texas abounds with various kinds of animals—the deer, the panther, the buffalo, the wolf, the bear, and the wild horse. Frequent opportunities for fun, therefore, are afforded to those whose inclinations thus tend; and while some follow the honest and pleasant avocation of the cultivator, living as nature intended they should do, upon the result of their own labors, some shoulder their rifles, and hunt themselves upon their swift nags, and hasten to the borders to drive away the useless savage; others roam over the widely extended prairies, chasing the fleet deer, or the buffalo, or the wild horse from his pasture, taking themselves far from the bustle of human affairs and the disquietude of mind, and when weariness seizes their limbs, reposing upon the bosom of their mother earth.

If happiness, so often sought, yet so seldom found, is the result of the absence of all care and misery, (and I am disposed to believe it,) here is a specimen of true happiness. Every day that a man makes toward the Temple of Fame, or the Temple of Wisdom is a step from the shade of earthly happiness. When once the soul begins to pant for glory and for knowledge it never afterwards can be satisfied; and when its desires are not satisfied there is care and consequent unhappiness. But in the pursuit just described the baser passions of the heart are lulled to sleep—Malice, envy, revenge, hatred, and disposition for crime are discouraged—ambition and a prying after honor and emolument find no inducement here—the breathings of the soul are more pure and holy. It may be said very properly, that improvement is required of us in virtue as well as in wisdom and therefore it was not intended that in this life we should attain to perfect happiness.

No nation can become so refined, so enterprising, or so unattractive, that none can be found in it who are fond of the chase. The people of Texas, not being distinguished for either of these characteristics, are extremely fond of this amusement, not only from their appetite for pleasure, but also their appetite for food. A deer hunt in any part of the United States is a very interesting scene. The assembling of the party, the blowing of the horn, the collecting and yelling of the hounds, the chase, the leaping and pouncing, and the bleeding of the poor beast—all serve to create a degree of interest scarcely to be enjoyed in any other species of sport. But in Texas it is different. A deer hunt in this country is more a matter of business than pleasure; at least it would be to one unaccustomed to it. No party, no bounds, no horn, and really no chase. This arises from the abundance of deer and the face of the country.

The hunter arises before the dawn, or before the brightness of the sun has dispelled the mist of morning, saddles his nag (which should be a dark color of one) takes his rifle, and goes out for the broad prairie four or five miles distant; enters a wood skirting the prairie; proceeds along the edge of the timber, and, in most cases, as the day dawns or the sun rises, he sees a deer, or a herd of deer lying in the grass within shooting distance. At the deer should not be suddenly near, the hunter draws in the glass, sometimes the distance of fifty or sixty yards, taking care to stop when the deer raises his head from the grass. By this means he may kill more than he can carry home. If a deer should not be seen as supposed, it is usual for the hunter to get into a bayou—a ditch formed by nature, or by time, and generally dry—and to creep along until he can see one or more.

There is another mode of hunting deer, which is perhaps more interesting than either of the former two modes. Two hunters go together, and one takes a stand in the wood while the other goes into the prairie, where he thinks he will probably see game, and either meets a chance of shooting or frightens it in the direction of his companion.

Early in the morning is the most proper time to go hunting, because the animal usually feeds until the heat of the sun has counteracted the dampening influence of the night, and

then goes in search of water. Deer are plenty in all parts of the west. Every three or four miles a herd of some twenty-five or thirty, or even fifty, may be seen grazing within a few hundred yards of the road. Where this is not the case it is a sign that Indians have lately passed there.

Most of those, who are in the habit of hunting, hunt for their own gratification or for sustenance, it being much more easy to live by hunting than by working; but many hunt for traffic, furnishing themselves first with a hunting dress made of the skins, and then selling the remainder for whatever merchandise they may desire. A quarter of venison is valued at about twenty-five cents and a skin at the same. If the skin is dressed it is worth seventy-five cents or a dollar. The dressing operation is performed by taking off the hair, sewing three or four skins together, attaching each end of the seam to a forked stake driven into the ground, making a fire within, and fastening the lower part of the skin to the ground with pegs. The process is similar to that of making a traveller's tent. The skin of course must be thoroughly saturated with water when about to be carried through this operation. This is called *smoking*, after which the skins may be oiled to assume any color desired.

Thrifty Indians, who live in the country, are fond of preparing the skins, not only of deer, but also of buffalo, and carrying them into the villages to trade with the merchants. They make very fine robes of buffalo skins, which they value at four dollars, but which oftentimes can be purchased for a bottle of whiskey. Indeed they will give for whiskey what they would not give for money, though the latter may enable them to get anything they may wish. The inside of these robes often marked with various devices—such as the sun with his rays, the moon and stars, and many other things.

Buffalo are not found in those portions of country which are inhabited by civilized people, having receded as the latter approached. They may be found in great herds grazing in the valley of the Colorado beyond the San Sala Hills. The usual resort of the bear is on the borders of Plum Creek, a small stream which empties into the Guadalupe some fifteen miles above the town of Gonzales. This animal is caught in the ordinary way—with dogs and gun.

The most interesting, and at the same time, the most valuable animal in the country, is the *Mustang* or wild-horse. These abound in all parts of Western Texas. They are of small stature, as the Indian pony, and great swiftness, and generally roam in droves of twenty or thirty, or fifty. Oftentimes imported, or American horses stray from home, and get among the Mustangs, and soon become wild as their companions. An instance of this kind was related to me, and tho' it was hard to be believed, yet it was told with so much gravity and appearance of sincerity, was almost as hard to doubt the truth of it, and indeed it has, among the youth, the influence of an old legend. On the west side of the Guadalupe, some seventy-five miles above its mouth there is a large tract of land covered with timber so thick that it is difficult, yea impossible, to be traversed. It is said that a large drove of Mustangs and wild American horses inhabit this wood, and among them is a large, black horse, which stands head and shoulders above the rest, and is concluded, by all that have seen him, to be an American horse. A great many persons have chased these horses, but more especially the black, and they say that he has but two gaits, walking and pacing, and that the fleetest runner cannot make him break a pace, or come up with him. This appears to be the same as the *white horse* of the prairies.

It may be interesting to tell how these Mustangs are caught. The most usual method is by throwing the noose. Many, from frequent exercise, become very expert in this feat. They mount the swiftest horses, with a rope thirty or forty feet in length, a loop made at one end by a slip-knot held by the right hand, the long part of the rope by the left hand, and they plunge into the drove throwing the noose in their midst. If one should be caught, the rider does not curb his horse immediately, but gradually, so that he may not be pulled from his saddle.

Another method is by *creeping*. The hunter takes a rifle, creeps unseen in a bayou until he gets within shooting distance of the drove, and puts the ball into the neck about an inch below the root of the mane; the result is, that the horse falls after running fifty or a hundred yards, without having experienced very serious injury. It is evident that the hunter must be an excellent marksman to perform this feat.

Horse Racing is a frequent sport in this country. American horses are generally trained for the Track, and for this reason they are valued very high—two hundred and fifty and three hundred dollars, or five hundred acres of land. But the race is not exclusively run by these. Sometimes two Spanish horses, or Mustangs, worth from twenty to thirty dollars, enter the list for a bet of one against the other, or of a few hundred dollars Texas money worth just so many bits. As there is danger of the horses' being stolen by Indians, when the Jockeys leave home, they do so often, to make a race elsewhere, stable being scarce, he spreads his blanket or buffalo robe upon the ground near his horse, and reposes during the night. He may lose Heaven that

the night air is so pure and delightful. I was eye-witness to a case of this kind. In November 1841, while I was in Gonzales, a jockey came thither some hundred miles, in obedience to the demands of his trade, and soon his competitor followed after him. The former spent his nights regularly in company with his horse, and it was well he did, for a party of Indians happened to be down just at the time. This fellow won the horse of the other, and the latter being then about, borrowed the horse he had lost to carry him home, and selling him on the way, pocketed the money. It is said that "the man who will gamble will cheat," and I am disposed to believe it. In Texas one jockey will steal-thly take the horse of another, if he can get him, and run him to find out his speed. Of course I am now speaking of horse-racers; there are many in the country who are in heart and mind, superior to such occupations. I undertook to tell the whole truth and I must be as good as my word.

There is scarcely a public gathering for national, or political, or judicial purposes, that there is not a race either preconcerted, or growing out of the occasion. The track is usually in sight of town (for such is the face of the country that one can be easily made anywhere) and, as nearly the whole county is present, the sport is well attended, and loud are the shouts which read the air as the one or the other of the competitors reaches the goal. When the race is ended the whole company spur their horses into full gallop towards town, whooping and yelling as a party of savages rushing to battle. I suppose there may be some excuse for all this noise, because they acquire the habit of making it in their frequent engagements with Indians.

I do not think that the extravagance to which this sport is carried is so much the result of a love of money as a desire for amusement. For very often little is won, and the expense of three or four weeks' preparation for the race is frequently more than the value of the horse won, or the stake.

A great evil growing out of this amusement is an extraordinary indulgence in the use of ardent spirits. I have never seen a country of three times the population, where so much intemperance abounds as in Texas. All kinds of gaming are encouraged and betting on the game is always the consequence.

If a man wants a glass of grog, he proposes to the first one he meets that they shall take a cupper for a treat, and perhaps a half dozen others bet on the result. If one speaks in praise of a horse, or a dog, or any thing else that he has, he is sure to be baited for the rest. The most ordinary election is the means of loss or gain to many. And all this is in the very face of the law, which is as severe against all kinds of gaming as in any Country. There is a manifest improvement, however, in the administration of justice being commenced, and we may hope for better things.

A Kind and Cautious Spirit.—Said an Indian to some years since, when we pressed on his unbelieving heart the great and solemn considerations of the gospel as presented by the powerful reasonings and eloquence of the Apostle Paul, and illustrated in his character and life. "Yes," said he, "I always admired the character of Paul, he was so much of a gentleman. Many an Indian has been repelled and prejudiced against Christianity by the want of kindness on the part of some one of its professed friends. Affability, kindness of spirit in the man, the minister, the Christian, adds a charm to Christian character which goes far oftentimes toward winning the enemies of Christianity to a serious consideration of its claims and its nature. The influence of Christianity is suited to purify the heart, and soften the temper, and refine the manners, and adorn the spirit with all that is lovely, and to good report. The cultivation of such a temper contributes much to the usefulness and to happiness. Man's chief aim through this transient life is happiness, and the safest and shortest method to obtain this blessing is by the strict cultivation of amiability of manners and softness of temper. How frequently do we hear the morose and sullen acknowledge, that in their intercourse with man, an impression exists that they had dealt with a gentleman, because he was amiable and gentle, and yet it does not follow that every one who shows forth this amiability is a gentleman, but he can be no gentleman who does not possess it. In all walks of society, this gentleness of temper and of conduct sheds its influence upon those with whom it comes in contact; for the truth of holy writ assures us that a soft answer turneth away wrath, and where is that being, young or old, that hath not experienced this truth? Gentleness of temper ensures to the heart a calmness of mind and commands the respect of others.—N. Y. Ee.

A NEW REMEDY FOR TOOTH-ACHE.—Among the thousand remedies for tooth-ache, caustic is now stated to be a very efficacious one. A piece of caustic is to be put on a wire, then melted at the flame of a candle, and pressed, while warm, into the hollow of the tooth, and the pain will cease instantly. The cavity of the tooth should first be cleaned out with a piece of cotton. In consequence of viscosity and adhesiveness of the caustic, the air is completely prevented from coming in contact with the denuded nerve, and thus the cause of tooth-ache is destroyed.

TEX WIFE.—That woman deserves not a husband's generous love who will not greet him with smiles as he returns from the labors of the day, who will not try to charm him to his home by the sweet enchantment of a cheerful heart. There is not one in a thousand that is so unwilling as to withstand such an influence, and break away from such a home.

The "Temperance cause," is said to be the first step towards Heaven.

TABLE OF BAPTIST ASSOCIATIONS IN ALA. A. D. 1844.

ASSOCIATIONS.	No. Mem.	No. Chs.	Ord. Min.	Lib. Min.	Baptized.	Total.	MODERATORS.	CLERKS.
Alabama	25	26	13	1	410	2810	D Peoples	D Lee
Bethlehem	29	29	13	3	207	2998	A Travis	P Stout
Bethel	24	24	14	2	148	1736	S Wright	W Hill
Brulab	7	27	13		85	865	John Blackston	J W Richards
Cahawba	27	27	15	3	307	3070	C Crow	A W Jackson
Cherokee	8	14	5		69	493	T Grogan	P M Hardwick
Choctaw	6	10	4	2	101	1318	S S Latimore	M Roes
Columbus	8	8	2	1	62	393	M Benett	David Ferguson
Cotton River	11	29	9	2	130	1425	J M Scott	Thomas Cally
Chattahoochee	7	25	11	4	94	1275	D Moore	Anderson Hatley
Ebenezer	6	47	20	3	124	2728	F Callaway	B Stamps
Liberty	6	9	4		85	681	D B Kinbrough	G L Sandige
Liberty N. Ala.	6	9	4		85	681	N Slay	B P Willis
Liberty S. Ala.	7	16	5		32	58	John Williams	F A Hancock
Met Creek	21	16	5		32	58	S Gibson	A S Storal
Muscle Shoals	35	30	14	3	232	2743	U H Parker	J C McWhorter
Salem	6	30	12		117	1325	W S Meek	J M Crook
Tallahatchee	11	20	10		174	865	R Pace	John Thomas
Tusculum	12	33	16	6	120	1877	W R Stancel	J H Taylor
Union	9	23	11	3	48	1493	John Yates	John Samsing
Mulberry	7	25	9	2	50	1321	Luke Hayne	B Lloyd
Wetumpka	2	12	4		20	250	W Allen	E C Pettigrew
Zions Rest	6	6	2		9	181	Joseph Byers	A J Waldrop
Leaf River	15	13	3		2	100		
Canaan	10	16	6	3	68	739		
Flint River	21	21				940		
Liberty do	14	14	1			250		
Shoal Creek	17	17				280		
Shuttluck	14	14				347		
Conocochee	20	20				550		
Will's Creek	15	15				660		
Pilgrims Rest	12	12				557		
Macedonia	7	7				200		
Alabama River	8	8				248		
Bethel Ga.	3	3				143		
Tallahatchee Ga.	1	1				85		
Upatoi Ga.	1	1				29		
North River	16	16				200		
Ch's not reported in Assoc.	20	40				950		
	653	267	43	2723	37,100			

There are other small associations in the State from which I have no information.

The Cherokee, was formerly the Liberty in DeKalb.

Bro. Peck will please recollect that there is a *Flint River* in North Alabama as well as in Ga., constituted A. D. 1814 the oldest in the State—and a part of Mt Zion, Pilgrims Rest, and Zions Rest in this State also.

"a" Anti-Missionary.

Can the minutes of the Associations marked with a * be obtained for the year 1844; who will send me by mail one or all of them?

J. H. DEVOTIE,
Cor. Sec. Ala. State Convention.

Extract from the Journal of Miss S. Osgood, who is among the Wives.

January 31, 1845. One of the boys whom we last week declared taking into our school, for want of the means of support, came again to-day, and was as desirous to remain, that we could not refuse him.

5th. I had much enjoyment in the Sabbath School this morning. Three of the children read the second chapter of Matthew, upon which I questioned them. The manner in which they replied, interested me much. One of the girls asked me, "why H.rod wanted to put the young child to death?"

6th. A little boy, not over eight years of age, the same that we declined taking into our school some days since, came again, alone, and painful as it was to our feelings, we were obliged to send him away, because we were too poor to take charge of him.

10th. Spent the time pleasantly in instructing the children, and left a deep interest in my work. It was affecting to see them intently looking upon the page of sacred truth, while brother D. Lykins read in the opening of the school. They delight in singing.

Feb 6th. Just recovering from a few days sickness; have taught my school to day. I have during my illness received much kindness from brother and sister Lykins; and have found and verified the sayings, "it is good for me to be afflicted." It has offered me time for self-examination, and for much profitable reflection. In my loneliness I find religious contemplation and communion with God, exceedingly sweet. "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

9th. Another lovely Sabbath has dawned upon this hitherto land; and while my dear friends about my former home, are enjoying sanctuary privileges, I am deprived of nearly all, except that of instructing my small school of Indian children, this, however, is interesting. While selecting a hymn for the school, my eyes rested upon a hymn sung at a bitter parting with some of my dear friends; it brought the whole scene vividly before me. I wept and my fond relief in coming thither to my friends to whom I care for them. I am in a dark region, where is utterance and superstitious reign; yet I rejoice in the thought of being permitted to labor for those here for whom Christ died.

SARAH ANN OSGOOD.

EXTRACT OF A LETTER FROM DR. J. LYKINS.

February 28, 1845.

DEAR BROTHER.—I left Putnamville a short time since in order to attend a two day's meeting among the Shawnees. On Saturday, the 24th inst, we met at the house of an Indian named: Mrs. McCoy being with us, a circumstance gratifying to us all. The afternoon was devoted to prayer and before the exercises closed, much sympathy and some feeling seemed to pervade the minds of those present. A prayer meeting for females to be conducted by Mrs. E. McCoy and Miss S. A. Osgood, was appointed for the night, at the house of one of the native sisters. Another meeting was appointed for the males, at another house. The arrangement was made on account of the smallness of the houses, and to afford room for all. Three meetings were interesting, and continued till a late hour. We all lodged at the Indian houses, having brought with us our supplies.

At eleven o'clock on the Sabbath, our little house was filled. I preached, and was followed by Black Feathers and another native brother. Towards the close of our meeting, many were seen to weep, and as the native brother continued to exhort, some wept aloud, while even those who understood not what

was said could not refrain from tears. Every heart seemed to melt, and all to feel that God was in that humble dwelling. At the conclusion, while a hymn was being sung, Mrs. McCoy took her leave of the brethren and sisters. Again some wept aloud. I have never witnessed a more interesting meeting among our red friends, and I trust the Lord's blessing will follow. Two interesting inquiries, mother and daughter, were present, who had been driven from their home, for partaking in attendance at the female prayer meeting instituted last fall by sister Osgood, and which is kept up by the native sisters.

Affectionately,
J. LYKINS.

EXTRACT FROM THE JOURNALS OF REV. B. M. ADAMS.

Wednesday, January 8th, 1845. I visited the Shawnees for the first time. Conversations with several families; found them much discouraged for want of a settled minister with them, as a religious leader. They appeared much rejoiced in the hope and prospect of my being with them. Left appointments for Saturday and Sunday following.

Saturday 11th. Having secured the services of an interpreter, I met at the house of our Indian sister, Betsey Wells, a respectable congregation. The meeting passed off well.

Sunday, 12th. Word came this morning that my interpreter would not attend, having been summoned by others to decline the service; but I finally succeeded in getting one in time, by riding about eight miles in an hour. To my preaching all possible attention was given.

Saturday, 13th. Met a few of the disciples at sister Wells', all of whom related their christian experience and spoke of their hopes and prospects. This was an exercise both interesting and encouraging to me.

Sunday, 19th. Was too unwell to ride abroad.

Friday, 24th. Went to the Wren Station to attend a missionary meeting. Spent the time principally in prayer, singing, conversation, &c. Passed some resolutions, the nature of which will be communicated by other brethren.

Saturday, Feb. 1st. Met a small congregation at the Debushe place. Spent the night with them, and conversed much on religious subjects.

Sunday, 2d. Visited and conversed with a family in the morning. At noon met a respectable congregation at Black Feather's and preached.

Saturday, 8th. Went to the McLan settlement, and visited several families; but found the men principally assembled together, relating a house; and a good interpreter being present, a favorable opportunity was presented for religious conversation, which I improved. They agreed to meet at night for worship. The night being pleasant, our meeting was well attended. I preached, and I trust the effort was not in vain. Considerable feeling was manifested.

Sunday, 9th. I visited the Station of another missionary, Mary Board, for the purpose of promoting harmony among the laborers within this field.

3 Mon., 10th. Set off for the Stockbridge settlement, on the Missouri, thirty miles above West Fort. I found the tribe (though small) far advanced in civilization. Most of them, if not all, understood the English language.

Tuesday, 11th. This morning I preached to a good congregation; after which many pressing invitations were given me to visit them again; but I felt no apprehensions. I hope, however, to see them again before a great while.

Sunday, 16th. No interpreter to enable me

to preach to the Shawnees: visited several families who understand some English.

Saturday 22d. This being the day appointed for our missionary meeting among the Shawnees. I set out with my family for the Debushe settlement, traveling mostly through prairie, on a cold and very stormy day. Met brother J. Lykins, and sisters Eliza McCoy, S. A. Osgood and our venerable sister McCoy from Lawsville, having prepared provisions, and bedding, we remained on the ground two days. Our Indian brethren Hendricks and Skigget from Stockbridge, were with us, and their drooping spirits seemed revived. It was truly an interesting meeting and one not soon forgotten by some of us. A number of the native brethren took part in public worship, and notwithstanding I could not understand their language, (save the name of Jesus) my heart was affected with their solemn devotions.

In the conclusion of the meeting, our oldest sister McCoy, expecting soon to return to her place in Kentucky, commenced a parting address. But the feelings of the Indians soon became so deeply affected that the effort was interrupted and overcome. The thought of parting with one who had spent upwards of twenty four years with them, perhaps never to meet again in time, was more than they could quietly bear. O, brethren! if there are any who can oppose missionaries to the Indians, do not envy them their happiness: for how inferior it is to that enjoyed by those who prosecute this work.

On our return from this meeting, our oldest child, by accident, fell from the carriage and two wheels passed over it. Our feelings for the moment were inexpressible; but through a kind providence, the child was only slightly injured.

Saturday, March 1st. Attended at the Debushe place; and the next day, had a very pleasant meeting at Black Feather's.

BARZILLAI M. ADAMS.

IT IS ONLY A CENT.—Now, my little lad, don't spend that cent for candy.

"Why, didn't my father give it to me?" Certainly he did, but that is no reason why you should spend it. If you run over to the candy shop and buy a roll, in five minutes you will be no better off for having the money; now save your money (and your health) and put it in a box.

"But it is only a cent." A hundred of them will make a dollar, and if you never save the cents you will never be worth a dollar.

"But papa gave me this to enjoy it. I do not want to lay it up."

Well, I will tell you how to enjoy it. Not by throwing it away for unwholesome sweets, but by keeping it till you have six, and then go to the baker's and buy a nice loaf of bread.

"Why, what do I want with bread? Mother gives me all I need." Stop a moment, and I will tell you. A poor old widow lady lives down the alley below your house, and all that she has to live upon is what kind neighbors bring in. O, I know who you mean. Old widow Brown. Mother has sent me there a great many times.

Well, do you take your loaf of shoe bread, and get your mother to put a white napkin round it, and then carry it down to her house and say—'Here, Mrs. Brown, is a present from a little boy who will please accept of it.'

"Well, I'll do it! I know just what she will do. She will cry, and then put her hands upon my head, and say—'God bless you my little boy! And I shall feel so happy—I wish I had the money now. But I won't spend a cent until I get it.'"

Then you will induce every young man,—"It is more blessed to give than to receive."—Reformer and Missionary.

"Texas is a fine country." So says an exchange paper.

THE ALABAMA BAPTIST

MARION.

Saturday Morning, May 31, 1845

NOTICE.

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

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

The Monthly Concert of Prayer
For the CONVERSION of the WORLD,
OCCURS NEXT SABBATH, always on the
FIRST Sabbath of each month.

REMEMBER it—ATTEND it.

Doctrinal—Infant Baptism.

In our last article we contended that Baptism is an ordinance of Christ's Church, and for a proper entrance into that Church, is just as necessary as either repentance or faith—that the natural heart is entirely corrupt, and to be cleansed, must be entirely overwhelmed in the Holy Spirit, so that not one iota of it should go uncleaned—that baptism is an outward sign of this inward burial, or overwhelming, and, as a sign, must be like the thing signified, so baptism must be an overwhelming of the whole body in water, otherwise it is not a proper baptism.—We will add one argument more by way of illustration. It is said "that the mode is not important if there is an answer of a good conscience." But we say the mode is exceedingly important, for if you destroy the mode you destroy the thing itself. The mode of a ball is roundness; cut off a part of the ball, it ceases to be a ball and becomes a block; for you destroy the mode, so if you take from baptism its mode, which is immersion, or an overwhelming, or a burial, or whatever it may be called, provided it express the same idea, it ceases to be baptism.

We have discussed the mode we will now consider the subject of baptism. In regard to the doctrines and precepts of God's Word, "what is not commanded is forbidden." "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxi. 18, 19.—Therefore, we necessarily conclude that no man has a right to add unto the institutions of Christ any ordinances which he has not commanded, nor to force those ordinances which he has commanded, out of their legitimate use and application. And therefore, we conclude also, that the baptism of infants, not being commanded, much less was it practiced, by Christ or his Apostles, is a misapplication and an illegitimate use of one of his ordinances.

All of Christ's commandments and ordinances are addressed to thinking, intelligent, and active beings, and to those only who can think, and act for themselves. There is no acting by proxy in the affairs of Christ's kingdom. Consequently all such officers in the church as "sponsors" and "god-fathers" are unscriptural in the extreme and have not the least shadow of existence in the institutions of Christ. If a person cannot think and act for himself he is not addressed, or alluded to in those institutions. "Go ye into all the world," says Christ to his Apostles, "and preach the gospel to every creature; he that believeth and is baptized shall be saved." It could not be expected that those, who could not believe and submit to baptism, for the want of the requisite mental and physical ability, were required to obey this precept of the Apostles, or that it was addressed to such. Infants, not possessing this ability, are not addressed, nor required to obey this precept, and it is misusing the ordinances of Christ to apply them to such.

Again, there is a systematic order and uniformity in the commands and institutions of Christ, and they should be attended to in the order in which they are given. Thus, repentance, faith, and baptism are required by Christ for admission into his kingdom, and they should be exercised in the order in which they stand; and to reverse this order, by baptizing infants before they can repent and believe, is doing what should not be allowed, as an improper interference with the arrangement Christ has established. It is not sufficient to say that by this they are dedicated to God, and the obligation of parents is increased to bring them up in the nurture and admonition of the Lord; for experience teaches us that, when the infant, thus dedicated, comes to the age of maturity, and is permitted to think and act for himself, he finds his baptism in infancy no restraint upon his actions; and if his parents do not feel their natural obligation sufficient to impel them to a proper care and guardianship over his conduct, instructing him in all the statutes and precepts of the Lord, it will be impossible to convince them of such obligation by this sort of dedication. The patriarchs of old did not thus dedicate their children to God, but took them in their arms and made a sacred gift of them to God, upon the altar of prayer, and then during all their youth instructed them in the ways of the Lord. "Train up a child in the way he should go, and when he gets old he will not depart from it," is the wise man's counsel, and we like this much better than baptizing him into the church without any will or consent on his part.

But, says one, are not those dying in infancy saved? Certainly they are; but it is not by repentance, nor by faith, nor by baptism. They have not done any evil for which they should repent, nor can they repent for Adam's transgression, which they did not commit, though by that transgression, "which brought death into the world and all our woe," they, as well as we, are all made subject to the wrath of God. The

Apostle says, "we," that is we who believe, "are saved by faith, by hope, by baptism, and by grace," but it is by grace alone that the infant is saved. So far as actual sin is concerned, the infant dying in infancy is as though it had not lived at all, and returns to God who gave it pure and holy, and prepared to enjoy the blessedness of the righteous. But can the infant in heaven sing the song of redeeming grace and dying love? Certainly, for without this redeeming grace and dying love, we should all, both old and young, be sent to hell. The infant can sing in heaven as loud as any one, the song—Glory! Glory! Glory and honor be to him who sitteth upon the throne, and to the Lamb forever, for he hath washed us and made us clean by his blood!!!

OPERA.

We rode a few miles into the country a week since, and were delighted with the view we had of the fine cotton and corn crops, especially the latter, but now the blades begin to twist for want of a shower. Soon after we had written the above it commenced raining.

ALABAMA MONEY.—We learn that our circulating medium is only 3 per cent. below par. It must be getting scarce.

SALARIES OF COURT OFFICERS IN LA.—In Louisiana, by a law adopted in Convention, the "Chief Justice receives \$6,000, and the Associate Justices \$5,500 annually." When this is the case there is some prospect of having justice properly administered.

The Augusta Convention.

We finished the report of the proceedings of this Convention in our last number, and we think the brethren generally feel, as we do, that the result was just what it ought to have been, and warrants us in the belief that our Southern organizations will add to, instead of detracting from, the interest, importance, and success of Missions. So great was the unanimity, brotherly love, and Christian humility which pervaded the assembly in all its deliberations, but we cannot but feel that it was the Lord's doing.—Let not the South forget that they have opened for their operations a wide field, bounded only by the limits of this vast universe—that the welfare of millions is resting upon them—and that they are now called upon to "extend the area of religious liberty," and to reflect anew the light of the glorious gospel of God in the dark corners of the earth.

ARCHIBALD THOMAS is Treasurer of the Board of Foreign Missions at Richmond, Va.

THOMAS CHILTON is Treasurer of the Board of Domestic Missions at Marion, Alabama.

BROTHER BAKER'S SUNSHINE.—The editor of the Index tells us, in his last number, of a dreadful leap he took lately out of a barouche, by which he came near breaking some of his bones. We are exceedingly glad that he escaped without serious injury. And now, brother, since it is over we can laugh at it a little. Just think of a grave editor, sitting in a barouche tossed at a flying rate over hill and dale, stumps and fallen limbs, his arms extended, his nerves rigid, his eyes enlarged, and all at once, when he flatters himself that the horse may take a notion to stop, out he goes, "heels over head," against the hard earth. Well, there may be some fun in the flying leap when no limbs are broken; but there is no fun in being slammed against the ground without mercy, and having a great wheel to run over a leg, or an arm, and another to strike one's head, taking out a lock of hair, and grazing the skin. We hope, brother, that you are convalescent and that your friends will give a safer horse next time. We had an upset of this sort once but we caught on our feet, as we would advise you to do in similar cases.

For the Alabama Baptist.

WETUMPKA, May 28, 1845.

Mr. Editor—Nothing is more common than for opposers of the truth, to claim for error, or what is the same thing, their false systems, the support of reason. They attach to the opposition all that they can conjure up, that is to their prejudiced minds odious, and cry out that it is unreasonable. Perhaps it is really the truth they place in this light, and they hail it in such a degree, that it appears unreasonable.

I have been led to these reflections by noticing the assumptions of Universalists, who, according to their own accounts, are rapidly increasing in our land. It is not my intention to enter into controversy with them. But as they are immortal and accountable beings, I would fain be the means of doing them good. It would seem from some of their writings that they look at us as being unreasonable and cruel. The strange feature in regard to these errorists, is, they profess to take the holy Bible for their guide, and charge us with a want of reason and mercy, when it is clear that the charge falls directly against the Bible itself.

For instance, I got into the pulpit and take for my text, "ye must be born again," and follow up the plain truth in the way the Saviour taught, and show that without it we cannot see the kingdom of heaven. I am charged at once with all the monstrous absurdities of what they are pleased to call *partialism*. Again, I undertake to enforce the plain doctrine of repentance, by presenting the accountability of man, following in the example of Paul, who said, "Because ye hath appointed a day in the which he will judge the world in righteousness, and I am charged here just as if the Bible was silent.—Paul might "reason of Judgment to come until Felix trembled," but if I do this, I am "conjuring ghosts" to scare the people. John, as in 20th of Revelation, may part the curtain of the skies, and present the Judge in glorious majesty sitting "on a great white throne" and represent the heavens and the earth "as fading before his face, and the dead standing before him in judgment, both small and great; and lest it might be thought there was not universal attention, this, the writer is so explicit as to inform us that

"the sea gave up the dead which were in it;—and death and hell delivered up the dead which were in them, and they were judged every man according to their works," but if I undertake to describe this solemn and awful scene, a thousand difficulties are brought up for me to reconcile. Which side acts unreasonably? And who, I ask, manifests the most mercy towards our dying fellow men? Solomon says "Altho' all are the wounds of a friend but the kisses of an enemy are deceitful. We cannot be unmerciful in this matter. Are Universalists right?—Then our error cannot create a judgment if God has not designed it. But Of what will be the force of that burning censure, which shall flash from ten thousand eyes upon him, who in mocking God's ministers, mocks his word, deceives their souls, and the realities of the retribution day reveal his wickedness and their missing. My soul come (hast thou into his secret, nor be partaker of his cup.

Again, I tell my people, if they believe not, they will be damned. That the wrath of God abideth upon the unbeliever. The next Sabbath the Universalist preacher charges me with cruelty, because I faithfully enforce what all men see, is plainly set forth in the Bible. I declare the truth, that the "wicked is driven away in his wickedness, but the righteous hath hope in his death," that they are banished from the presence of the Lord and the glory of his power, I am directly charged with the enormous sin of cold hearted, cruel partialism, as if I put those threats in the scriptures. If I happen to speak of the liberality of such a course, the cry is, persecution from the "partialists." Again, I connect the righteous and wicked in the general resurrection and quote the language of the Saviour himself, and say "they that have done good shall come forth to the resurrection of life, and they that have done evil to the resurrection of damnation, at once every effort is made to prejudice the people against me, and the doctrine of 'partialism.' It is reasonable enough for these men to charge me with what the Bible plainly reveals, in making me out a partialist, but it is very unreasonable for me to hold them accountable to the strict letter and common sense meaning of that book, which they, as well as I, acknowledge to be a revelation from God. I admit they quote a great deal of scripture and dissent beautifully upon many truths, such as the love of God, the mercy of God. But they misapply them. They don't tell all the truth, and when we do it, the cry is 'partialism' unreasonable partialism. More anon.

THADDEUS.

—We prefer that this writer will give his own name hereafter, when writing upon subjects in which the opinions of others are concerned. We were doubtful about publishing this epistle without the proper signature.—Editor.

For the Baptist.

In number 52 of the last volume of the Ala. Baptist, a piece was written by H. A. Wilcox, headed "No Re-baptism." The writer states that his opinion thus given, was for the especial benefit of an intelligent brother who had been puzzled by the views of a Pseudo Baptist on the subject presented in Acts 19, 1: 7—and the general benefit of all, who may be in like predicament. I pity the weakness of such as feel offended, and established by such mere *so history*; and feel ashamed that a Baptist preacher (for such, I presume, the writer of the piece referred to is) should publish his want of knowledge of Bible truths to the world:

I do not expect, or design on this occasion, to take up the subject of re-baptism, but merely to show, that the writer had not searched the scriptures properly upon the subject, and endeavored to sustain his point by bold assertions, without scriptural proof.

He says, "All acknowledge that they had been baptized by John the Baptist, for this they themselves plainly declare." All do not acknowledge this; for some remember that Apollas had just left the place, and had been diligently teaching the things of the Lord, yet knowing only the baptism of John. Acts 18: 25. And the scripture only says, they were baptized unto John's baptism. On this occasion, I shall not notice the writer in his first argument, but will show him his mistake in the second, where he argues, "from the manner in which it is said they were baptized."

He says, the formula of baptism, given by our Saviour, in which Father, Son, and Holy Ghost are used, proves conclusively, that such as were baptized in the name of the Lord Jesus, were not baptized by any of the Apostles. Now, how could the name of the Trinity be used? and the persons not be baptized in the name of the Lord Jesus. It does not follow of course, that because the historian says that they were baptized in the name of the Lord Jesus, that they were not baptized, equally in the name of the Father and of the Holy Ghost. And now let us notice the neglect of the writer to search the scriptures. Speaking of the formula given by our Saviour, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," he says, "And we have not the least evidence that any other was once used by the Apostles, but all the evidence is in favor of this." Now, from the construction that Bro. Wilcox has put upon the words used in the history of the certain disciples, "they were baptized in the name of the Lord Jesus," he supposes that "this was the formula entire, as then used. We proceed to show that every passage in the scriptures in which reference is made in the least degree to formula, that all agree with the historian in Acts 19: 6; and none with Bro. Wilcox's assertion. When Philip went down to the city of Samaria and succeeded in baptizing, it is written "they were baptized in the name of the Lord Jesus. Acts 8: 12. And again, when Peter preached to the household of Cornelius, "he commanded them to be baptized in the name of the Lord." Acts 10: 48. And again, Paul

the Galatians 3: 27, says, "For as many of you as have been baptized into Christ, have put on Christ." Surely this all comprehended the formula given by our Saviour, and all agree with the language used in relation to the certain disciples in Acts 19, and now show one passage that differs if you can.

The passage does not require us even to think that John baptized these certain disciples, but to my mind, every circumstance goes to show, that Apollas or some other person, with zeal, (but not according to knowledge) baptized them, and the circumstance is recorded to show, that nothing will answer for the kingdom of our Saviour but what is done in accordance with the command, these certain disciples having not received the ordinance of baptism aright.

MICHAEL ROSS.

For the Alabama Baptist.

Mr. Editor—In the last River State Review, appears an article signed "A Mechanic," suggesting that the mechanics of Perry form a Club.—Now sir, it is well known that the mechanical branches of our town will flourish, by forming a Club; but I think that they would flourish far better if the Town Council would afford a law of protection against hawkers and peddlars. It is just as necessary as protection of any other kind. Let the Council pass a law requiring a tax on hawkers and peddlars within the limits of the corporation, and then let the Club be formed, and trade must flourish. Every court or public day our Court House square is filled with waggons of manufactured articles, peddlars sell those who make the same articles in our town and pay a tax to keep up the streets, &c. Justice demands of the Council such a law. Every town far and near has such a law, and why not the boasted Athens of the South? Let this appear.

Q IN A CORNER.

For the Alabama Baptist.

Bro. Hoskins—I am indisposed to trouble myself upon the notice of your readers; but considering the relation we, for a time, sustained as members of the same little church, you will, I know, be not displeased at this brief contribution, and perhaps it may not be unacceptable to some of your readers.

Our "little band" now numbers seventeen, exclusive of some half dozen colored persons, who account themselves of us, but whose relations are not yet well determined? Our congregations are small; but, we believe, they slowly but steadily advance. Mutual courtesy is extended by the different denominations to each other. I never have believed it is difficult to avoid collision between those who sincerely entertain diverse opinions. In the present case, though circumstances have made it my duty to review certain points of difference since I have been here—no one has said nay. My object was explanatory entirely, to be sure—to show that *Missionary Baptists* are nothing more nor less than *primitive baptists*; and that strict baptism and strict communion, necessarily go together. Our village is unsurpassed in uneducated good will to all men, and in the resulting genuine politeness. It is a village eminently made out of the country. There is no affectation of the city—no studied and heartless formality.

It is adorned by a fine court house and superb public square; and not a few private residences that do credit to the taste of their occupants.—We have a population of 1200, more or less, which is rapidly increasing. We have good schools, and east of us, three miles, passes a fine navigable stream, near enough to be convenient and yet not to affect the health of the place. So that Etaw seems destined to no mean prominence.

The mass are not, perhaps, so skilled in divine things as their intelligence on other subjects might incline one to expect. We are, however, judging from outward appearances, (as St. Paul said to the Athenians, on Mars Hill; *Ignorantia*), (which Dr. Whately renders, "very much disposed to the worship of Gods") for all go to church. But then I do not know that we all reflect that the object of church going is to ascertain "what is truth!" On the whole it may be said, the harvest is truly plentiful.—May the Lord enable us so to put in the sickle that the grain may be saved, ere the blight of death come upon it!

Yours in the bond of Christ,

B. B. TEAGUE.

Etaw, May, 1845.

REMARKS.

We are glad to hear from brother Teague and hope he will feel at liberty to write frequently, especially in regard to the condition of the church which he serves. Nothing will be more gratifying to ourselves than hearing of the prosperity of the church at Etaw, their union, fellowship, growth in grace, and zeal in every good work. We love the brethren there very much, spent many happy hours with them, and with our remembrance of them will always be connected the most delightful associations. For brother Teague we have the most affectionate regard and pray the Lord may bless him and his with every thing useful. In going to Etaw without a prospect of pecuniary reward, he has manifested a self denying devotion to the cause of our holy religion, which deserves the commendation of every Christian, and will endear him to the church over which he presides. We hope and believe that the citizens of Etaw will appreciate his motives, and exercise their accustomed liberality for whatever is good, by sustaining him in his efforts for the cause of religion. And we can assure him that a more intelligent, unassuming, honorable community, and one that exhibits more respect for divine things, he will rarely find elsewhere than this, which he lives.—[Ed. Ala. Bar.

THE SOUTHERN BAPTIST CONVENTION

To their Brethren in the United States, to the congregations connected with the respective churches, and to all candid men.

A painful division has taken place in the Missionary operations of the American Baptist.—We would explain the origin, the principles and the object of that division, or the peculiar circumstances in which the organization of the Southern Baptist Convention became necessary.

Let not the extent of this division be exaggerated. At the present time it involves only the Foreign and Domestic Missions of the denominations Northern and Southern Baptist are still brethren. They differ in no articles of faith. They are guided by the same principles of gospel order. Fanatical attempts indeed have been made, in some quarters to exclude us of the South from Christian fellowship. We do not resort to these attempts; and believe their extent to be comparatively limited. Our Christian fellowship is not, as we feel, a matter to be straddled on any one. We abide by that of our God, his dear Son, and all his baptized followers. The few ultra Northern brethren to whom we allude must take what course they please. Their conduct has not influenced us in this movement.—We do not regard the rupture as extending to foundation principles, nor can we think that the great body of our Northern brethren will so regard it. Discussion has proceeded, however, desolably far. The first part of our duty is to show its entire origin is with others. This is its history.

I. The General Convention of the Baptist denomination of the United States, was composed of brethren from every part of the American Republic. Its constitution knows no difference between slaveholders and non-slaveholders.—Nor during the period of its existence, for the last thirty years has it, in practice, known any thing of this distinction. Both parties have contributed steadily and largely (if never adequately) to those funds which are the basis of its constituency; both have yielded to its office bearers of all grades; its missionaries and translators of God's word, its men of toil many, and of prayers not unavailing, abroad and at home. The honored dead of both these classes have walked in closest sympathy with each other; anticipating in the Board room and in the Monthly Concert; that higher but not holier union now in their case consummated. Throughout the entire management of its early affairs, the whole struggle with its early difficulties, there was no breath of discord between them. Its Richard Furman and its Wm. Staughton, its Jesse Mercer and its Thomas Baldwin led on the sacramental host shoulder to shoulder, and heart to heart. Their rivalry being only in earnest efforts for a common cause, their entire aversions and enmities were directed with all the strength of their souls, against the common foe. And to the last, did they not cherish the strong belief that they left no other enemies or aversions; no other rivalry to their successors?

In particular, a special rule of the constitution defines who may be missionaries, viz: "Such persons only as are in full communion with some church in our denomination, and who furnish satisfactory evidence of genuine piety, good talents and fervent zeal for the Redeemer's cause." Now, while under this rule the slaveholder has been, in his turn, employed as a missionary, it is not alleged that any other persons than those above described, have been appointed. Moreover the important part of a superintendent of the education of native missionaries has been assigned, with universal approbation to the pastor of one of our largest slaveholding churches.

But an evil hour arrived. Even our humble efforts in the conquest of the world to God, excited the anger of our brethren to cast discord among us; and in our last two Triennial Conventions, slavery and anti-slavery men began to draw off on different sides. How did the nobler spirits on each side endeavor to meet this? They proposed and carried, almost unanimously, the following explicit resolution:

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

Our successors will find it difficult to believe this so important and plain a declaration had become, before this close of the first year of the triennial period, a perfect nullity. In December last the Acting Board of the convention, at Boston, adopted a new qualification for missionaries, a new special rule, viz: that "If any one who shall offer himself for a missionary having slaves, should insist on retaining them as his property, they could not appoint him."—"One thing is certain," they continue, "We could never be a party to any arrangement which implies approbation of slavery."

We pray our brethren and all candid men to mark the date of this novel rule—the close of the first six months of their three year's power, a date at which the compromise resolution could scarcely have reached our remote Mission stations. If usurpation had been intended could it have been more fully timed? An usurpation of ecclesiastical power quite foreign to our polity. Such power was assumed when the aggrieved "thousands of Israel" had, as it now appears, no practical remedy. Its obvious tendency was, either our final subjugation to the power, or a serious interruption of Southern benevolence. The latter was the far more probable evil; and the Boston Board knew this well. They were from various quarters apprised of it. We, on the other hand, did not move in the matter of a new organization un-

til three liberal States had refused to send Northward any more contributions. Our leaders had chosen new rules. Thus came we within our gates; while the means of war with the common enemy were daily diminishing.

By this decision the Board had placed itself in direct opposition to the Constitution of the Convention. The only reason given for this extraordinary and unconstitutional decision, was that "The appointing power for vice and general purposes, is confided to the acting Board." On such a slight show of authority, this Board undertook to declare that to be a disqualification to one who should offer himself for a Missionary, which the Convention had said shall not be a disqualification. It had also expressly granted sanction to anti-slavery opinions, and implicitly fixed its condemnation on slavery, although the convention had said that "neither" should be done. And further it forbade those who shall apply for a Missionary appointment to "argue and promote elsewhere" their views on the subject of slavery in a right "manner and spirit," when the constitution declared they "were free" to do so. These brethren, thus acted upon a sentiment they have failed to prove.—That slavery, in all circumstances sinful. Whether their own solemn Resolution in the last convention (their's as much as ours) left us free to promote slavery. Was not this leaving us free, and "in a Christian spirit and manner" to promote that which in their hearts, and according to the present showing of their conduct, they regard as a sin?

Enough, perhaps, has been said of the origin of this movement. Were we asked to characterize the conduct of our Northern brethren in one short phrase we should adopt that of the Apostle. It was "ROMANIZING us to speak unto the carnalities." Did this deny us no privileges? Did it not obstruct us, lay a kind of Romish interdiction upon us in the discharge of an imperative duty; duty to which the church has been, after the lapse of ages, awakened universally and unanimously; a duty the very object, and only object of our long cherished connection and confederation?

And this would seem to be the place to state that our Northern brethren were dealt with as brethren to the last moment. Several of our churches, cherished the hope that by means of remonstrance and expostulation, through the last Annual Meeting of the Board of Managers at Providence, the Acting Board might be brought to feel the grievous wrong they had inflicted. The Managing Board was therefore affectionately and respectfully addressed on the subject, and was entreated to revise and remove the obnoxious interdiction. Alas! the results were—contemptuous silence as to the application made; and a deliberate resolve, expressing sympathy with the Acting Board, and a determination to sustain them.

II. The PRINCIPLES of the Southern Baptist Convention, it remains then to be stated are conservative; while they are also, as we trust, equitable and liberal. They propose to do the Lord's work in the way our fathers did it. Its title designates at once its origin and the simple firm abiding of the South on the ground from which it has been so unconstitutionally and unjustly attempted to eject us. We have but enquired for the old paths of Missionary operations; "asked" for, and attempted to restore the practically "good way." The constitution we adopt is precisely that of the original union; that in connection with which, throughout his Missionary life, Adoniram Judson has lived, and under which Ann Judson & Boardman have died. We recede from it no single step. We have formed no new creed; acting in this matter upon a Baptist aversion from all creeds but the Bible. We use the very terms as we uphold the true spirit and great object of the late General Convention of the Baptist denomination of the United States. It is they who wrong us that have receded. We have receded neither from the Constitution nor from any part of the original ground on which we met them in this work. And if, weak in parting, the original and broad Bible ground of Confederation were not equitable, how came it so nobly and so long to be acted upon? If equitable, why depart from it?

We claim to have acted in the premises with liberality towards our Northern brethren. Thrust from the common platform of equal rights between the Northern and Southern churches; we have but reconstructed that platform. Content with it, we adhere to it, and reproduce it as broad enough for us and for them. Have they thrust us off? We retain one feeling in the case. That we will not practically leave it on any account, much less in obedience to such usurped authority, or in deference to such a manifest breach of trust as is here involved. A breach of covenant that looks various ways—heavenward and earthward. For we repeat, they would forbid us to speak unto the Gentiles. The Jerusalem church, then, must be regarded at the suspected Samaria, or at some new centre of operation like Antioch. "One thing is certain"—we must go every where preaching the word. "We can never be a party to any arrangement which like that of the Antiochian Interdict of the North, would first drive us from our beloved colored people, of whom they prove that they know nothing comparatively, and from the much wronged Aborigines of the country; and then cut us off from the whitening fields of the Heavens harvest labor to which by elegant appeals and solemn prayers, they have so often protested that, without us, they were inadequate."

III. Our objects, then, are the extension of the Messiah's kingdom, and the glory of our God. Not distinction with any of his people, not the upholding of any form of human polity or civil rights, but God's glory, and Messiah's increasing reign; in the promotion of which, we find no necessity for relinquishing any of our civil rights. We will never interpose with what is Caesar's. We will not compromise with God's.

These objects will appear in detail on the face of our constitution, and in the proceedings which accompany this address. They are distributed at present, between two Acting Boards for Foreign and Domestic Missions, having

their respective seats at Richmond Va., and Marion Ala. We sympathize with the Macedonian cry from every part of the Southern world—with the low moan, for spiritual aid, of the four millions of half starved Red Men, our neighbors, with the sons of Ethiopia among us, stretching forth their hands of supplication for the Gospel, to God and all his people—and we have shaken ourselves from the night-mare of a six years' strife about words to no profit, for the profit of those poor, perishing, and precious souls. Our language to all America, and to all Christendom if they will hear us, is "come over" and for these objects, as ye love souls, and the divine Savior of souls, "help us." We ask help at this juncture for nothing else. We have had more talk than work about these objects too long. We have waited quite too long for the more learned and gifted, and opulent and worthy, to lead our way toward these objects; and we have shortened debate upon them to get to business. Our eyes and hearts are turned with feelings of parental fondness to Burmah and the Karens; with a zeal in which we are willing to be equaled by God and all considerate men (but by none else)—to the continent of Africa, and her perishing millions of idolatry, oppression and blood; but yet more, with unutterable hope and thankfulness, to China and her providentially opened ports, and teeming thirsty millions. Among us in the South, we have property which we will offer to the Lord and his cause, in these channels—some prudence with which we would have our best wisdom to dwell, and professions of a piety which we seek to have increased and purified, like that of the first Baptist Churches, when they had "rest; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

In parting with beloved brethren and old coadjutors in this cause, we could weep, and have wept, for ourselves and for them; but the season as well of weeping as of rejoicing, is over, we are constrained to believe, just now past. For years the pressure of men's hands has been upon us far too heavily. Our brethren have pressed upon every inch of our privileges and sacred rights—but this shall only urge our gushing souls to yield proportionately to their renewed efforts to the Lord, to the church universal and to a dying world; even as water pressed from without rises but the more within. Above all the mountain pressure, of our obligations to God even our own God; to Christ and to him crucified, and to the personal and social blessings of the Holy Spirit and his influences, shall urge our little streams of the water of life to flow forth, until every wilderness and desolate place within our reach (and what extent of the world's wilderness wisely considered, is not within our reach!) shall be glad—even at this passing calamity of division; and the deserts of unconverted human nature "rejoice and blossom as the rose."

WILLIAM B. JOHNSON, D. D.
Augusta, Ga., 12th May, 1845.

"It was not dwelt upon in the Augusta convention—we do not recollect its being named, but it is too stringent a fact to be here omitted;—that one of the missionaries, with whom the Acting Board, and Board of Managers can sympathize, we presume, and whom they sustain (we hope, however, not in this particular act, but they have, in no way openly protested against it.)—Brother Mason has actually remitted money to the United States in aid of assisting slaves to "run away from their masters," a felony by the Statute Law of several States.

† Prov. viii. 12.

Marietta, Ohio.
A correspondent of the Cincinnati Watchman, gives further particulars of that glorious work of God, from which we select the following:—

"Last fall, a young man of fine talents entered the institution [the college at Marietta], and determined to do himself and his friends no dishonor by his scholarship. His rank as a scholar did become high, but his feelings toward the cause of religion may be inferred from this fact: A meeting was appointed by the President, for conversation with any students who might desire it. As they were coming out, this young man accosted them from his window, in a pining tone, 'well how do you feel in your mind? In less than a week, he himself had become a friend of the Saviour. Another, whose opposition was so determined that he would not attend meeting, except on the Sabbath, has become a most decided Christian. Another, whose soul was most perfectly under the control of an absorbing ambition, has dedicated himself to God. Another, whose only aim was to become distinguished in the world, I found so full of the tenderest love for the Saviour that he could scarcely mention that dear name without tears, and he is now willing to go even to the ends of the earth to proclaim that love which he now feels. Thus it would be easy to fill up columns with individual cases of conversion in college, and some of conversion among Christians, of the most interesting nature. The same efforts are witnessed in the town, living demonstrations to the omnipotence of God's Spirit. One, addicted to the use of intoxicating drinks, and under strong influences which were hurrying him on to ruin, has been reached, and lives the life of a consistent Christian. Another one, who sought distinction in his profession, resolved to devote a week to the work of seeking God. He laid aside all business and was enabled to keep his resolution. His distress was great, his conviction of sin deep, the despair of trusting his own strength complete, and then the miraculous change was wrought. His joy became greater than his former sorrow, and his peace flowed like a river. Next came the revolution in his desires for this world's honors. He resolved, with approbation of all his friends, to devote himself to the work of preaching the gospel, and in a course of preparation for it."

"The attention of the church was excited during the meeting of the Ohio Synod.—One single item in that meeting is worthy of note. Just before the final adjournment, President Linsley, the Moderator, proposed that each member of the Synod should give a brief sketch of his conversion, how he was led into the ministry, what he had accomplished, what the present prospects are, what is the state of his own heart, and such other things as each might choose to state. One afternoon and evening were occupied in these statements. I heard a part of them, and was thrilled with interest. Those who were present during the whole time, said that this was the pleasantest part of the whole meeting. In fact every one left the house with the abiding impression that the stupor must be broken up. The spirit of it has been imparted to the churches around Marietta."

A correspondent of the N. Y. Evangelist says the effects of the late revival on the flourishing College in Marietta, have been so marked as to excite wonder and gratitude. One class, which was equally far and against religion, now stands a class of consistent professors.

The Dying Kiss.

I was but five years old when my mother died; but her image is as distinct to my recollection, as if she had just passed away. It was at the time of her death. I remember her as a pale, beautiful, gentle being, with a sweet smile and a voice that was soft and cheerful when she praised me, and when I cried, for I was a wild, thoughtless child, there was a trembling mildness about it, that always went to my little heart. And then she was so kind, so patient; so thoughtful. I can now see her large blue eyes moist with sorrow, because of my childish waywardness, and hear her repeat, "My child, how can you grieve me so?" I recollect that for a long time she was pale and feeble, and that sometimes there would come a bright spot on her cheek, which made her look so lovely, that I thought she must be well. But then she sometimes spoke of dying, and pressed me to her bosom, and told me to be good when she was gone, and to love my father a great deal, and be kind to him, for he would have no one else to love. I recollect that she was very sick all day, and my little hobby horse and whip were laid aside, and I tried to be very quiet. I did not see her for the whole day, and it seemed very long. At night they told me my mother was too sick to kiss me, as she always used to do before I went to bed, and I must go without it. But I could not. I stole into the room, and laying my lips close to hers, whispered, "Mother, mother, won't you kiss me?" Her lips were very cold; and when she put her arms around me, I hid my head upon her bosom, and one hand upon my cheek. I felt a cold shuddering creep all over me. My father carried me from the room, but he could not speak. After they put me in bed, I lay a long while thinking. I feared that my mother would indeed die. Her cheek felt as cold as my little sister's did when she died, and they laid her in the ground. But the impressions of mortality are always indistinct in childhood, and I soon fell asleep. In the morning I hastened to my mother's room. A white napkin covered her face. I removed it—it was just as I feared. Her eyes were closed; her cheek was cold and hard, and only the lovely expression that always rested upon her lips remained. In an instant all the little faults upon which she had so often reproved me, rushed upon my mind. I longed to tell her how good I would always be if she would remain with me. She was buried; but my remembrance of the funeral is indistinct. I only retain the impressions which her precepts and example left upon my mind. I was a passionate, headstrong boy; but I never yielded to this turn of my disposition without fancying I saw her mild, tearful eye fixed upon me, just as she used to do in life. And then, when I had succeeded in overcoming it, her sweet smile of approbation beamed upon me, and I was happy. My whole character underwent a change, even from the moment of her death. Her spirit was forever with me, strengthening my good resolutions, and weakening my propensity to do evil. I felt that it would grieve her gentle spirit, to see me err, and I could not, would not do it. I was the child of her affection; I knew she had prayed and wept over me, and that, even on the threshold of eternity, her affection for me had caused her gentle spirit to linger, that she might pray for me once more. I resolved to become all that she could desire. This resolution I have never forgotten. It helped me to subdue the waywardness of childhood, protected me through the temptations of youth, and will comfort and support me through the busier scenes of manhood. Whatever there is estimable in my character, I owe to the impressions of goodness, made upon my infant mind by the exemplary conduct and faithful instruction of my excellent mother.—*Parent's Mag.*

From the Mothers' Journal.

When I first knew Mrs. M., she was just entering upon middle age. She was an amiable, kind and agreeable woman, of quiet and unpretending manners, with good sense and practical domestic qualities. She was, too, an exemplary Christian. She was happy, and conferred happiness in her home. And yet in that home, in her Christian sympathies, she was alone—her husband felt not with her, although he was a man of many excellencies of character, and was an example of virtue and kindness in his domestic relations. Her children were arriving at maturity, with happy promise, so far as the world could judge; but they knew not their mother's Saviour. But that mother's influence was like the dew, gentle, noiseless, and unseen, except in its results. In early life the daughters became Christians after her type, or rather after that of the blessed Redeemer; they formed domestic connections which evinced their discretion and in which her example lives again through them. More recently, the only son, with his companion, has professed the religion which his mother exemplified, ascribing his happy change to her life, as an instrument, and to her death. Yes, to her death—for she sleeps in Jesus. As I stood beside her grave, some months after her decease, with the bereaved husband, and spoke of her unobtrusive worth, and particularly of her consistent piety, he cordially responded, saying, that her religion was recommended by the willing performance of ordinary duties, rather than by an ostentatious attendance upon his public observances. His words were few, for he was not a man of many words, and he was not in the habit of communicating his sentiments and feelings upon religious subjects; but he said enough to show me how favorable was the impression that his departed wife had made on his mind in regard to religion. It was evident that to his affection for his wife, was joined respect for the Christian.

Mrs. M. was, as I have said, exemplary in her religious character. She did not throw her Christianity into the back ground. In such things as she considered obligatory on every Christian, she was prompt and unwavering; and I have no reason to think that she encountered the least opposition from her husband, but believe that she ever experienced from him all reasonable aid. But having a companion who could not enter into all her feelings, and view religious concerns as she did, she did not regard it as wise to devote herself to the more public affairs of religion, to the extent which might have been proper had her feelings assimilated with hers. She did not regard it as her duty to be always attending evening meetings, and all the societies which convened, some one or another of them almost daily, although in these respects she was not amiss, nor was she unduly restricted. Her own good sense taught her that the cheerful to perform her household duties, and make her home comfortable, be ready to receive her husband from his daily business, and show her regard for him and his society, by spending most of her evenings with him at home, instead of frequently leaving him for the public meetings,—that these were the methods most likely to command her religion. And she was right, as I well know from the

effect left upon the mind of the estimable man who knew her worth. If all wives professing Christianity were thus minded, we should hear less of opposition and unkind interference from irreligious husbands. It cannot be the duty of a wife, nor is it her policy if she would be the means of benefiting her husband, to be continually abroad, attending religious meetings, and making herself conspicuous in societies, contrary to her husband's wishes. She can expect by this course only to increase his aversion to religion. She should remember that allegiance to the Saviour requires something else besides an observance of public duties.

I have seen some painful instances of continual unhappiness, and even notorious contention between husband and wife, where the latter was abroad day and evening, more in tune upon the business of the church than her own, and regarding herself as a victim of religious persecution, because her husband opposed such proceedings. Wives, such are not the means by which to gain an unbelieving husband.

From the Christian Index.

Appeal.

On behalf of the First Baptist Church of New Orleans.

The program of religion in the Great Valley of the Mississippi, is a subject of deep interest to every real patriot and every true-hearted Baptist; the condition of our denomination in the metropolis of that vast region cannot, therefore, be a matter of indifference. What would be felt—that would be said—what would be done—were Charleston, Richmond and Baltimore, all of them, destitute of a Baptist Church? New Orleans is larger than all these cities put together, and there never has been a house of worship owned by the Baptist denomination in that city.

Long and dreary has been the night, but the day is breaking. A few members (still less than 40) have been collected together, and a church regularly organized. Divine worship is regularly maintained in an upper room. A Building Association has been formed, and about \$7,000 pledged. It is hoped that when we go on with building, this amount will be increased to 10,000 by the liberality of the citizens. Negotiations have been entered into for the purchase of a lot of ground, 120 by 80, in a very eligible situation, which will cost about \$9,000. A house of suitable dimensions and character will cost at least \$15,000.

Elder Russell Holman, who was first instrumental in gathering together the scattered sheep, has, by appointment of the Church, been engaged for several months in soliciting aid from the brethren and friends of the Baptist cause in the Eastern States; and has, up to this time, obtained a subscription of \$4,000. In order to complete the work, \$10,000 in addition are needed; and we affectionately entreat our brethren to render us their prompt and liberal aid.

We are the more encouraged to make this appeal from the assurance we feel, that the blessing of God attending our efforts, the Baptists of New Orleans will ere long yield a rich return of gratitude in efficient co-operation with the various organizations of our denomination for the extension of Christ's Kingdom both at home and abroad.

On behalf of the Church.
ISAAC T. HINTON, Pastor.
New Orleans, May, 1845.

Send Me the Paper.

[A former subscriber to the Boston Recorder once wrote to its editor the following epistle. We commend it to the consideration of those of our readers who may be exposed to a similar error.]—*Chris. Ref.*

1. Because I am wiser than I was last year at this time. I then wrote stop on a valuable religious periodical, and sent it to the editor. I am now wise enough to write stop on such a course of folly.

2. Send me the paper, because I have been no gainer by stopping it. I thought it would be an accession of a couple of dollars or more to my capital. But the money was put into a bag with holes. I have made such speculation as would be going on board ship, where they were taking in lumber at the hatch, while a rogue was pitching the best of the cabin furniture out of the windows. I do not know that there is a penny more in my pocket for writing stop, and I do know, that spiritually, I am lean and thin visaged to a mournful degree. If it were proper to compare so noble an animal as man with a quadruped, I would submit myself for comparison with the ill favored kind mentioned in Genesis. The truth is, I have been staring this twelve months, I have picked only here and there a morsel of religious information during the whole period. I have not had nourishment of this kind enough, even for a babe in spiritual things.

3. I have been placed in not a few awkward and mortifying predicaments by stopping my paper. My pastor in preaching has referred to many important facts, respecting the spread of the gospel, to which I was as much a stranger as if I had been the keeper of a light house on the northwest coast; and in conversation he has often said, in allusion to religious intelligence, "Brother, you know that, and that." But I must be as mute as a fish, and assume as striking a look of intelligence as possible, without saying a word, for I could not say YES, without breaking a well known moral precept, or say no, without committing a dreadful act of violence on my pride. I have thought the pastor made some of his assumptions about my knowledge for some other purpose than ministering to my self complacency. But suspicious as I have sometimes been about the matter, I had not quite evidence enough, nor quite the conscience to pick a quarrel. But upon this I am resolved, I will not walk on such slippery places another year.

I have trouble of another sort by stopping my paper. I was once not only a contributor to benevolent objects, but a very casual one. I have seen the day, when I took for a charitable object a dollar out of my pocket, with as much pleasure as ever

money put the same amount into his. But intelligence respecting the wants and miseries of the world has ceased reaching me, my money has assumed a preciousness very marvellous. Iron seems to have become silver, and wood brass, and stones iron, and everything that I have, has mounted up to a prodigious height in my estimation. The consequence is, that when a collector of charity calls, he sees the sternness of a wintry sky in my countenance. A dazzling brightness and beauty seems to attach itself to every coin I possess. The consequence is, said coins do not leave my possession without longing looks being sent after them, and not a little sourness is felt towards any one who has been skillful enough to part me and my beloved. It is otherwise with me when knowledge concerning the perishing, was poured every week upon my mind. But I shut down the gate.—The stream stopped, and I became as a land where no water is; was parched, shrivelled up with covetousness, and hence my trouble. But I will up with the gate again; so send me the paper, and I will see whether the sealed fountains will not gush forth once more in kindness and good will to men.

One more reason why I want the paper. My neighbors belong to a different kingdom from that to which I am professedly attached. With the interests of the kingdom of this world they seem perfectly familiar. Political events and political men, political triumphs and defeats, all over the land, are known in all needful minutiae. But, about the kingdom to which I professedly belong, its honor or injury, its advancement or declension, I have had for the last twelve months only scraps and patches of knowledge.—"Shame on the man," says my conscience, "that can suffer the children of this world to be wiser in these matters than the children of the kingdom." Send me the paper, therefore. I must know, I will know, the joys and sorrows of Zion. I will sympathize in her sadness, and glory in her triumphs. I will once more look out on the moral features of the world. I will not hide my face from the gloom and misery of a race perishing in sin. I will not shut my eyes from what a friend of the world's Redeemer, to what one, hopefully an heir of his eternal mercy, ought to see and feel. Stop my paper! No. I am ashamed of that. It is stopping eyes, and ears, and heart. It is stopping love, and zeal, and prayer, and usefulness. It is stopping up fountains of happiness. No; I will not stop the paper; so send it, Mr. Editor; and when you see Stop, written on another of my papers returned, you may be assured it has been done for one who has gone to the poor-house, or the mad-house, or the house appointed for all the living.

From the Macon Republican.

SOUTH FLORIDA.

MENNES, MARTIN.—Having promised several of my friends to give them the result of my examinations in Florida I propose doing so through your paper, as there may be others to whom it would not be uninteresting. I am well aware that upon the subject of the productiveness of lands and salubrity of climate, there is and always will be, great difference of opinion; and well it is so, for were it otherwise, we would have had exemplification of Sam Smith's remark, (who had the ugliest wife in Georgia,) that if all men say alike, they would all want his Sally. We would want the same tract of land, and consequently, many parts of our country would remain a wild waste. I am also conscious that my inexperience as a farmer to some may be a plea in bar of my opinions. To such I would say, that I distrusted myself as much or more than they do or can, and consequently shall give them the opinion of my friend William M. Jeter, of this county, and of Judge Gee and Dr. Mcnahan of Gadsden county, Middle Florida—gentlemen of intelligence and experience, who are now and have been for years engaged in the culture of Sea Island Cotton and Sugar-cane with profit. They say that all the hammocks are admirably adapted to corn and cotton and some to cane. The soil of the major part of them, I should say, is light, quick, or white, and the clay beyond the ordinary means of search. We saw at one place, on Lake Harris, an arm of Lake Ustaco) where I had been dug near five feet without finding any. I doubted the durability of these lands, and so expressed myself to Judge Gee. He replied that he had no fears, and called the doctor's attention to the similarity of it and a part of his plantation; which had been in constant cultivation for twenty years without manuring; and was now producing better crops than the darker soil with manure—though he prefers the darker, because it brings while it lasts; and it is best for cane, it being the most injurious crop grown upon lands.—The black hammock upon Lake Jessup, and lands nearly similar upon Apoka, are the best lands we saw in any considerable quantity; though there are many small ones, of from 100 to 150 and 300 acres, no doubt equally good.

Mr. Spier's description we found correct save in regard to the pine lands around Fort Galin (and you will observe that he speaks of them from information) there being no more than five miles square of pine land, and it spotted—something like the tops of whiskeys, "good and better, none bad, some better." Upon inspection we found it to be 4 or 5 feet to clay. We found some good pine lands near Fort King. Judge Gee considered them good for 1200 or 1500 pounds Sea Island Cotton which is a much larger yield than our cottons here at the same number of pounds, the bolls or pods being so much smaller—and a much larger yield to the pocket the price being three or four times as much. The country is divided into four parts: Hammock good generally, but I think in many instances in want of timber to fence, being mostly thick undergrowth, with an abundance of blue palmetto, so distinguished from the elder or cabbage tree, 2nd, the bald prairie. 3rd, high pine woods, 4th, pine, covered with saw palmetto; upon which, by the bye, we saw as good or better corn than any where, except Major Taylor's at Enterprise. The range for cattle is fine, but I cannot see how they can be raised to profit, there being no market from the fact that there is but one outlet for driving, and that through the main cattle range of Georgia, which is no much more or less than the Georgia cattle though inferior at first, on reaching the market will be best; having a much shorter distance to travel.

Hogs do freely—fat enough from the woods for bacon, which they save as freely as any where. There is one fact well substantiated in regard to hogs there, which I should be glad to see satisfactorily accounted for, this is, that from eating the roots of a plant called by some

Cheroboy, by others Indian Pitch, all hogs with white hams and skins, and often perishing before being able to travel, whilst those with black hams are not injured. Further, if a hog has three black ones and one white, he sheds the white and retains the black; consequently they are raising mostly black hogs, which is invariably a black hog.

Good water has in every instance been had when dug for.

To give you some idea of the courtesy of the country, I will relate the circumstances of a horse swap, as witnessed by our party. A gentleman had a mule which had run away some five times, and each time had been stopped at a ferry. He proposed to swap the mule for a horse for his party. There was no difficulty in seeing the mule deserved best, but the amount was the thing; he asked ten cows and calves delivered then. The party man offered a cow, calf and yearling, delivered then. They split upon that some two hours; finally the two cows were offered to be delivered in October; there each seem to have taken his stand.—Our friend left, and after travelling two hours was overtaken by the party. They had traded—upon enquiry as to how, "Why, stranger, we split the difference—he gave me the two cows and calves to be delivered the last of June."

The roads are fine and the upper route is decidedly the best and the nearest—by way of Irwinville, Alabama, Cuthbert, Newbern and Thomasville, Ga., Madison, Columbia, Fort King and Fort Mifflin, Fla.—500 miles.

Yours, most respectfully,
A. F. MOORE.

The Friar and the Night Whisker.

While Mr. Welch was minister in one of the French Villages, one evening, a Papist priest traveling through the country, because he could find no lodging in the whole village, addressed himself to Mr. Welch's house, and begged the favor of a lodging for that night. The servant informed Mr. Welch, who readily consented; but as he had supposed, and fairly worship was over, he did not see the friar, but retired to his room. After the friar had snored, the servant showed him to his chamber, between which and Mr. Welch's there was but a thin deal partition. After the friar's first sleep, he was surprised with hearing a constant whispering kind of noise, at which he was exceedingly frightened.

The next morning as he walked into the fields, a countryman met him, and because of his habit saluted him, saying, "where he had lodged that night?" The friar answered, "with the Huguenot minister." The countryman asked what entertainment he had with him. The friar answered, "very bad; for," said he, "I always imagined there were devils haunting these ministers' houses, and I am persuaded there was one with me this night; for I heard a continual whisper all the night, which I believe was nothing else than the minister and the devil conversing together." The countryman told him he was much mistaken, and that it was only the minister at his night prayers. "Oh," says the friar, "does the minister pray?" "Yes," said the countryman, "more than any man in France and if you say another night with him, you may be satisfied. The friar returned to Mr. Welch's house, and, leaving indisposition, he begged another night's lodging, which was granted him.

After another night, according to custom, first sang a psalm, then read a portion of the Scriptures, which he briefly expounded, and then prayed in his usual fervent manner; to all which the friar was as usual attentive. At dinner the friar was as usual civilly entertained. Mr. Welch thinking best to forbear all question and disputes for the present. In the evening, Mr. Welch had family worship; as in the morning, which occasioned still more wonder in the friar. After supper they all retired, the friar inquiring to know what this night whisper was. He laid awake till Mr. Welch's usual time of night for rising to pray; when, hearing the same whispering noise, he crept softly to Mr. Welch's door, and there heard not only the sound, but the words distinctly, and such communications between God and man as his hearer had not seen in the world. Upon this the friar waited for Mr. Welch to come out of his chamber when he told him, that he had lived in darkness and ignorance till this time, but was now resolved to give himself up entirely to Mr. Welch's teachings and declared himself a Protestant. Mr. Welch, congratulated him upon his better understanding, and exceedingly encouraged him; and it is said that he lived and died a true Protestant.

"This account I had," says his biographer, "from a very pious minister who was bred in Mr. Welch's house in France."

General Intelligence.

FIRE IN NEW YORK.—On Friday last there were five fires in New York. At a fire, corner of 9th Avenue and 17th street, a valuable horse perished. Six frame houses adjoining were also burnt before the fire could be extinguished, and the poor tenants lost almost every thing, but life.

There have been no less than twenty fires in New York since the first of May.

Snow.—The papers say, there was snow in Boston on Thursday of last week.

THE TEXAS NEGOTIATION.—The Washington Union says that favorable despatches have been received by the Government from Major Donelson, and that his "letters from Texas breathe great confidence as to the ratification of our proposition by the approaching Congress."

GOVERNOR OF OREGON.—The Halifax Herald says: "We have it upon good authority, that Sir George Simpson, a passenger in the California, for Boston, goes out as a governor of the Oregon Territory." If so the question of right and possession will be brought to a speedy issue.

Among the passengers by the Hibernia was the Hon. Joel W. White, late U. S. Consul at Liverpool. He is the bearer of important despatches from the Legation at Belgium to this Government.

MISSOURI.—The Governor of Missouri has issued a Proclamation ordering an election to be held in that State, on the first Monday in August next, to elect Delegates to a Convention to amend the Constitution of the State.

MACON B. ALLEN, a colored man, has been admitted to the Bar of Boston.

TEMPERANCE IN OHIO.—The Courts of Harrison and Tuscarawas counties, Ohio, have refused to license any Sale of Ardent Spirits for the next year.

GRANT STORE.—There was a great storm at Term House, Pa., on the 24th ult. During the storm the Parson's Steam Mill, in Honey Creek Township, took fire and was destroyed. It was the property of Mullen & Laman. Loss about \$4,000.

FRAMES OF STONE DINNERS.—The Journal of Commerce reports the death of three persons who were employed in the Watch House in a state of intoxication, on Wednesday night of last week, they died before morning.

A Hail Storm occurred at Constantinople, in Michigan, on the 26th ult. which killed a large number of sheep and other animals. Some of the hail stones were as large as a man's fist.

MR. CLARENCE DOWNEY.—The Boston Herald says that also "Milliner" in Montreal, Mr. Downey, took to excess a cup of coffee in the hotel by praying and pouring cold water upon it for half an hour. The patient was seized with violent pains, and will probably die in consequence.

NEWSMAN, N. C.—There was a fire in Newbern, last Friday, which destroyed the warehouse of Capt. G. G. Smith, the store of Mr. Schicklen, the dwellings of Mrs. Elizabeth Davis and Capt. Smith, the store of Mr. J. C. C. Justice, the Hotel of Mr. Kermagay and a number of other houses. The loss is estimated at \$20,000.

A Compliment to the President and Vice-President.—The Missionary Herald for May, acknowledges the receipt of two donations, of \$500 each, to sustain James K. Polk and George M. Dallas, honorary members of the American Board of Foreign Missions.

Four New Presbyterian Churches are to be erected the present season in Cincinnati, O.—The Baptists are building one, the Campbellites one, and the Roman Catholics two.

In the Churches of New Orleans, on Sunday, the 27th, a collection was taken for the following sufferers:

The Chesapeake and Liberia Trading Company is about to commence operations. The board of the Maryland Colonization Society have passed a resolution guaranteeing to the Company annually freight and passengers in the amount of \$20,000, at the customary rates. A similar guarantee has been given by the American Colonization Society. It is proposed to make two voyages a year from Baltimore and Norfolk to Monrovia and Cape Palmas, to take such freight and passengers as the Colonization Society shall offer.

For the Alabama Baptist.

Like on the death of a Friend's Child:
Who could not weep to see a bud,
So beautifully fair,
Borne off to sleep beneath the sod,
So young—so rare!
Who could suppress this bosom-rending sigh,
To see it languish;
Or gaze upon its soft, dark eye,
And feel no anguish?

She's gone! like the bright vision of a dream,
In beauty shrouded,
To swell that holy never ending theme,
With Joys unclouded.

Too pure to dwell in this cold, damp earth,
She's gone to rest,
In the bosom of Him, who knows her worth,
Forever blest.

MARION, May 27, 1845.

Receipts for the Alabama Baptist.

Samuel Nash	To No.	54	Vol.	2
Rev. W. Kervan	"	52	"	3
W. Waters	"	49	"	3
Tav. P. Stout	"	52	"	3
P. H. Parin	"	26	"	3
Thos J. Wemple	"	20	"	3
Thos Ringgold	"	52	"	3
Rev Thomas Chilton	"	58	"	3
Rev. J. Byers	"	52	"	3
John Simmons	"	52	"	3
W. H. Wood	"	52	"	3
John N. Sample	"	35	"	3
J. H. DeVOTIE, Treas.				

MEMBERS.

In Edenton, Chowan county, N. Carolina, by Rev. W. W. Kennedy, Mr. JAMES E. NEWELL, to Miss NASTY HAZ.

At Memphis, Tennessee, on the 23d of April, Hon. JOHN C. REID to Miss JANE M. TAYLOR, daughter of Thomas H. Taylor, Esq., formerly of Chapel Hill, North Carolina.

DEATH.

On Saturday the 24th inst. of inflammation of the brain, the only daughter of Daniel and Mary E. Couch aged six months.

"They have a child less, but God has an angel more."

In Chowan county, N. Carolina, on the 13th of April, Mr. CHARLES R. HOWORTH.

At Jackson, Northampton county, N. Carolina, whither he had gone to attend Court, WILLIAM W. CHERRY, Esq., of Bertie, after an illness of only a few days. Mr. Cherry was a lawyer of considerable distinction, and though comparatively a young man, had acquired a large share of popular favor.

A Valuable Plantation For Sale!

THE TRACT OF LAND on which I reside, about two miles below Marion, containing 150 ACRES.

about 45 of which are cleared and the balance is well timbered. On the tract is a comfortable Framed Dwelling HOUSE, a Gin House, and other necessary out-buildings.

MY CANEBRAKE PLANTATION, in the Northwest part of Dallas county, about 15 or 16 miles from the Alabama River, over a level sandy road. It contains 440 ACRES, 250 acres of which are cleared and in cultivation. It has on it the buildings necessary for a Plantation, Gin house, Horse Mill, stables, good log dwelling, &c. &c. and an abundant supply of good water, and is as desirable a Plantation as any in the State of equal size.

ALSO, another tract adjoining, containing 300 ACRES, 250 acres of which are cleared, dwelling house, gin house, &c. Sold on the usual payments at 5 price to suit the times.

OSMOND T. JONES.

May 28, 1845. 10c.

Legal Notice.

THE undersigned have associated themselves in the practice of LAW, under the name and style of

