

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

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

Published by UPSON & WILLIAMS.

VOLUME THREE.]

MARION, ALABAMA, SATURDAY MORNING, JUNE 14, 1845

[NUMBER 18.]

TERMS.

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

Three Dollars, if paid within six months from the time of subscribing;

Four Dollars, if payment be deferred until after that period.

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

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

Remittances for the 'Baptist' may always be made by Postmasters, at the risk of the Publishers. Remember, Postmasters, are authorized to forward names and money for papers.

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

TRAVELS.

TEXAS IN 1841.

From Unpublished Manuscripts of a Traveller. CHAPTER VII.

The Sacking of Linnville—Plumb Creek Battle.

In the preceding chapter I alluded to a visit made by the Camanches, to the interior of Texas during the year 1840. This event is fresh in the mind of every citizen of that period, and is frequently mentioned as an event of the greatest importance, and of credit to their military skill, in as much as the result was a complete triumph over the tribe, and a partial deliverance from their unholy depredations. The Camanches were supposed to number about 600, each mounted on a horse, well armed with bow and arrow, spear, and rifle, and dressed in all the gayety which their untutored imaginations could invent. They presented a fearful army, marching through the heart of the country. They followed the course of the Guadalupe, unmolested and unmolested, until they arrived at the Bay of Matagorda.

When they came in sight of the town of Linnville, which is on the Bay a few miles below the mouth of the river, and which then contained about half a dozen families, they presented their line in the form of a half moon for the purpose of surrounding the town, and were not discovered until they had quite reached its suburbs. As soon as they were discovered, the citizens generally, ran into the Bay, and saved themselves by means of some flat boats and a lighter, which were moored a short distance from the shore. A gentleman, named Linn, and his lady, who were in a house separated from the rest and did not have time to escape, were overtaken at the edge of the water; the gentleman was killed, but the lady was rescued; she was recaptured next day in the battle. This was the lady of whom I spoke in the 1st chapter as an interesting object seen at La Vaca. Besides these, two white men and two negroes were taken and killed.

The savages seemed well satisfied with their success, and remained in town till night, burning houses, plundering stores, and driving off horses and cattle. How miserable must have been the feelings of those defenceless citizens, who were compelled to look upon the destruction of their property, and the murder of their friends, without being able to lend assistance! After night-fall the Camanches left for Victoria, which was about 23 miles distant. There they found a company of Mexicans with a large drove of horses which they took and then murdered the drivers. When the Indians were discovered, a small band of Texans were hastily collected in town, who made a rally, but were driven back with loss. The Camanches then entered the town, paraded up and down the streets, plundered the stores, and then rode off with their booty, towards the mountains.

By this time report of these events had flown rapidly through the country, and small companies were collected from Austin city, Gonzales, the borders of the La Baca, who were stationed on Plumb Creek awaiting the arrival of the enemy. The Texian forces numbering less than two hundred, were commanded by General Felix Huston. The General divided his army into two wings and a reserve; the right wing commanded by Col. Burleson, the left by Captain Caldwell, and the reserve by himself. On the 11th of August 1840, 6 o'clock A. M. the enemy came in sight, unexpectedly on their own part, and immediately prepared for battle, their right being covered by the woods and their left exposed.

The General writing on the occasion, says—"I dismounted my men, and a handsome fire was commenced. The Indian Chiefs cavorted in splendid style, on front and flank, finely mounted, and dressed in all the splendour of Camanche warfare. At this time several Indians fell from their horses and three or four of our men were wounded. Finding that they were disposed to keep at a distance, and that a large body were assembled in the woods, I ordered Col. Burleson to move with his army around the woods, and Capt. Caldwell with his army, to charge into the woods, which movements were performed in gallant style. The Indians did not stand the charge, but fled at all points. From that time a warm and spirited pursuit was kept up for fifteen minutes, the Indians being scattered, abandoning their horses, and taking themselves to the thicket. Nothing could exceed the

cool and steady manner in which our men would dismount and deliver their fire. Upwards of forty Indians were killed, two taken prisoners, and more than two hundred horses and mules were taken, many of the latter being packed with the plunder brought from Linnville and Victoria. We have lost one killed, and seven wounded. I cannot speak too highly of the Colorado, Guadalupe, and La Baca troops, assembled so hastily and without organization. Col. Burleson acted with that cool, deliberate, and prompt courage and conduct which he has so gallantly displayed in almost every battle, Indian and Mexican, since the war commenced. Captain Caldwell, a tried Indian fighter, led on his army to the charge with a bold front and cheerful heart; and each Captain commanded acted with the utmost courage and firmness. To conclude, I believe we have given the Camanches a lesson which they will long remember; nearly four hundred of their bravest soldiers have been defeated by half that number, and I hope this will be their last depredation on the frontier."

The Camanches have not been into the country since, except in small bodies, whose object is plunder. This Captain Caldwell of whom Gen. Huston spoke, was a captive in the unfortunate Santa Fe Expedition and never returned, having been killed by the Mexicans. In losing him, Texas has lost one of her bravest soldiers and most worthy men.

The spoils taken in this battle were divided among the soldiers, so that besides many other things there was a horse or two for each one. There were goods enough to cover an acre of ground. When the Indians rode up they presented a very ludicrous appearance—some with female dresses, some with hats, some with bonnets, and some with gentlemen's coats on inside out, and all with long ribbons tied to their horses ears and tails, and streaming as they ran. One of them was seen with a pair of saddle bags full of specie, and was pursued so hotly that he dropped them, but those who got the bags must have made way with them, for they could not be found upon the division of the spoils.

In battle the Camanches are always in motion, throwing themselves about in the saddles, dropping now on one side and then on the other of their horses and holding by their manes, in order to evade the balls of their enemies.

An incident of the Plumb Creek Battle was related to me which I also will relate. A soldier of the Texian Army had a gun with a revolving breech, termed an *eight-shooter*, and, being at one time somewhat removed from the main body, was selected by an Indian, well mounted, for a single combat. The Indian commenced a charge, at the distance of a hundred yards, coming in full speed with his spear poised; the Texian gave him one salute but without effect; the Indian slackened his pace for a moment, but soon renewed his charge when the Texian gave him a second salute without effect; the Indian then, supposing that the gun could not have more than two barrels, and that his victim was now safe, came down upon him with all confidence, when the Texian, who had firmly maintained his position gave the assailant a third fire and brought him to the ground. The failure in the first two discharges from the revolver was not owing to a want of skill in the marksman so much as to a defect in the gun, for there are no better riflemen than the Texans, their aim being very sure at the distance of a hundred and fifty yards. The revolving gun is not effective for a distance of more than fifty or sixty yards.

On the day previous to this battle the Camanches had separated in two companies, one consisting of four and the other of two hundred men, and the latter company taking a different route were met by Captain McCulloch of Gonzales with some sixty men, who came off with equal, if not greater glory than those under Gen. Huston, though no report was made of it at the time.

No people are more disposed, than the Texans, to remunerate a noble effort in the cause of patriotism and national glory; but those brave men, who distinguished themselves in these battles with the Camanches, one only has been rewarded. That one is Col. Burleson, who was elected Vice President of the Republic in 1841. I shall have occasion to speak of him hereafter. Gen. Huston has since left the country, and, however correct may be his motives in so doing, the people generally consider it the result of a neglect on their part. Gratitude, for such noble daring expressed in words instead of deeds is not worth much at this mercenary age of the world. Some others have been sent to Congress to assist in legislating for the good of the country, but this is an honor usually conferred, in Texas as elsewhere, without particular regard to merit, and therefore not esteemed much of an honor.

The Camanches have a village on the head of the Brazos, where they carry their booty and where they live in confident security. They are supposed to number about ten thousand in the tribe. They are very cruel and barbarous towards those who fall into their hands. The men they kill and scalp, the women and girls they reserve for seamstresses and milk-maids, and the boys they train for the battle field. If a female manifests a disposition to be discontented with her lot, they treat her very cruelly, beating and knocking her about on all occasions; but if

on the contrary she appear contented and resigned to her fate, and fearlessly resent an injury or insult, returning blow for blow, she is esteemed superior to any in the tribe, and protected in the enjoyment of her privileges. The boys are allowed ponies, bows and arrows, spears, and rifles, and ride where and when they please, so that their captivity becomes the greatest freedom and they are not only content but delighted with their situations. Some are now among the Camanches, who have sent word to their friends that they would not return if they could, so completely alienated are they from the home of their childhood and parental care.

From the Baptist Preacher.

Perseverance of the Saints.

[CONTINUED FROM LAST WEEK.]

Is it objected that the promise is made to him that overcometh, and may not be applicable to every christian? Overcometh what? Why, the world and the devil, surely. There can be no greater conquest. And who is it that gains this mighty victory? "Who is he that overcometh the world, but he that believeth that Jesus is the Christ?" 1 John v: 5. "This is the victory, which overcometh the world, even your faith." 1 John v: 4. "Whoever is born of God, overcometh the world." 1 John v: 14. "I have written unto you young men, because ye are strong, and have overcome the wicked one." Now, every believer overcomes the world and the devil. No one that overcomes the world and the devil, shall have his name blotted out of the book of life.

There is one other passage to which I would call attention. It occurs in our Lord's intercessory prayer. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Eternal life, then is indissolubly connected with a knowledge of God and of his Son Jesus Christ. Christ imparts life to all believers, not a life which is temporary and fluctuating, but eternal and unchangeable. Every christian has "eternal life abiding in him."

From what has been said, it is clear that the doctrine of the fatal apostasy of a regenerate man, is not according to truth. It is against all the purposes of God with reference to the salvation of his chosen; at variance with the design of Christ as mediator, and opposed to the end of the Spirit's mission into the world. It is, however, believed and advocated by many, and the doctrine which I have been preaching has been strenuously opposed, and denounced as unscriptural, unreasonable, and dangerous. Let us

III. Examine these objections and see whether they do really invalidate the doctrine. 1. It is objected to the doctrine, that it is plainly unscriptural. Numerous passages are referred to as disproving it. Some of the most plausible, and those principally relied on, I will notice. We are referred to Ezekiel xvii: 24: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Hebrews vi: 4, 5: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again to repentance." 1 Pet. ii: 20: "For, if after they have escaped the pollution of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." I have brought these several passages together, because their general import is the same, and the remarks which I would make on either one of them are applicable to all. It will not be expected for me to give a full exposition of the passages. It is sufficient to show that they do not disprove, or in the slightest degree, invalidate the doctrine under discussion.

In the first place, it is by no means certain, that true believers are referred to in either of the passages. The one in Ezekiel, refers to a matter entirely different from the one under discussion. The prophet is showing the manner of God's dealing with the Jews, in reference to the land of Canaan, and not the manner of his dealing with the saints, in reference to their spiritual and eternal state. The term *righteous*, may refer to one who is only reputed to be righteous; as persons are often spoken of in the Bible, according to their apparent or visible, and not their real character. That the passage in Hebrews does not refer to real christians, may be inferred from the comparison introduced in the context, in which their character is represented under the figure of the "earth which beareth thorns and briars," whilst that of real christians is expressed under the figure of the "earth which bringeth forth herbs meet for them, by whom it is dressed;" and also from the declaration, verse 9:—"Beloved, we are persuaded better things of you and things which accompany salvation, though we thus speak." The persons mentioned in 1 Pet. ii: 20, do not seem to be real christians, for they are represented under the figure of dogs and swine; whereas, christians are uniformly spoken of as sheep and lambs. These terms are used, it would seem, to indicate that their reformation, was merely external, that no change of heart had taken place within them. The dog was but a dog, and loved its vomit; and the sow, though washed, was still a sow, and would return to the mire. But we are not strenuous on this point. Suppose the passage to refer to real saints. Then,

Secondly, They unite in establishing an indissoluble connection between total apostasy and eternal perdition. "In his trespass, that he hath trespassed; and in his sin, that he hath sinned; in them he shall die." "It is impossible to renew them again to repentance." "The latter end is worse with them, than the beginning." If these passages teach that true believers may lose all gracious dispositions, and be brought under the reigning influence of sin, they also prove that they can never again experience the pardoning and sanctifying grace of God.

Lastly, The language of each passage is hypothetical. It is not affirmed that a righteous man ever did fall away, or ever will fall away, but that, if he should fall away, he would cer-

tainly die. The passages which we have adduced in support of our doctrine are plain and positive declarations. They assert unequivocally and unconditionally, that the saints shall hold on their way, and be kept by the power of God through faith unto salvation. These before us are mere hypotheses. Supposing a particular event to occur, they assert the consequences. Now, we do not deny that if the event should occur, the consequences would certainly follow. If a truly righteous man should turn from his righteousness and do according to all the abominations of a wicked man, we know that he would die. And it is equally true that if Gabriel should apostatize, he too would utterly perish. The question is, whether the thing supposed will ever take place? There are many such hypothetical expressions in the scriptures, with reference to which, it is certain that the event supposed will never occur. "Ye shall, therefore, keep my statutes and judgments, the which, if a man do, he shall live in them." The meaning of which is, that if a man should obey perfectly the law of God, he would be justified by his own works. Are we thence to infer that any man ever did, or ever will obey perfectly, the law of God? "Though we, or an angel from heaven, preach any other gospel to you than that which you have received, let him be accursed." Must we, therefore, suppose that an angel from heaven will preach another gospel? With no more soundness of reasoning can we conclude, because it is affirmed, if a christian fall away he shall perish, that therefore he will fall away!

We are referred to Gal. v: 3: "Whosoever of you are justified by the law, ye are fallen from grace." To raise an objection upon this passage is a mere play upon words. Its obvious meaning is, that those who hold to the doctrine of justification by works, reject the doctrine of justification by grace.

We are referred to Heb. x: 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the covenant, wherewith he was sanctified, an unholy thing." The objection is founded on the phrase, wherewith he was sanctified. Now, the most natural construction of the sentence is, to refer this phrase to the Son of God, and not to the person who had trodden him under foot. Wherewith he, that is the Son of God, was sanctified. The passage then, is not at all in point.

It is argued, moreover, that the doctrine is contradicted by scripture facts. Numerous instances of apostasy, it is said, are recorded in the Bible. As examples, we are referred to Noah, Lot, David, Solomon, Peter, Judas, Hymeneus, Alexander and Simon Magus. It devolves upon the objector to prove that all these were real saints, and moreover, that their apostasy was total and final. That some of them were true believers, we readily admit, but that their apostasy was total, we hesitatingly deny. They were brought to repentance, which could not have been the case, if they had totally apostatized, according to the passage in Hebrews, "If they shall fall away, it is impossible to renew them again to repentance." With regard to those who do not repent, the apostle John settles the question. 1 Jno. ii: 19. "They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out from us, that they might be made manifest, that they were not all of us."

There is another passage which shows us in what light to regard such apostates. Mat. xii: 22, 23. "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name; and in thy name cast out devils; and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." But if they had been real believers, Christ did once know them. "My sheep hear my voice, and I know them." "The foundation of God standeth fast, for the Lord knoweth them that are his." These passages also serve to explain the parable of the stony ground hearer, the tares in the wheat, and the foolish virgins. They teach, indeed, in what light to regard all the instances of total apostasy which we read of or witness. "They went out from us, because they were not of us." The case of Judas may demand a more particular notice, as it is maintained, that he is expressly included among those who were given to Christ. Jno. xiii: 12. "Those whom thou gavest me, I have kept, and none of them is lost but the son of perdition." The expression *gavest me*, may be used to denote the gift of the twelve as apostles, and not as real disciples. But supposing it to refer, as it probably does, to all who are given to Christ as true believers, it furnishes no proof that Judas was so given. Let us notice some similar passages. Luke iv: 26, 27. "Many widows were in Israel in the days of Elias; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." The widow of Sarepta is here included among the widows of Israel, by the very same phraseology as Judas is included among those who are given to Christ, whereas, we know that she was not an Israelitish, but a Sidonian widow; and we know, equally well, that Judas was not a disciple of Christ, but "the son of perdition." "There were many lepers in Israel, in the time of Elisha the prophet, and none of them were cleansed, saving Naaman, the Syrian." i. e. none of the Israelitish lepers were cleansed, but Naaman, a Syrian leper, was cleansed. The precise meaning of the passage relating to Judas, may be thus expressed. Those whom thou gavest me, I have kept, and none of them is lost, but the son of perdition is lost. Besides, it is clear, that the Saviour never regarded Judas as a true disciple. Jno. xii: 10, 11. "And ye are clean, but there fore, for he knew who should betray him, therefore said he, ye are not all clean." John vi: 70, 71. "Have not I chosen you twelve, and one of you is a devil?"

It is said, also, that angels fell, and Adam fell & surely christians may fall. Well, if christians have no other security against apostasy than the fallen angels and Adam had, there is little hope of their preservation. Adam was placed under the law of works, we are placed under the covenant of grace; a covenant established upon better promises. True, he had a better nature than we have, and a stronger inherent power to keep the commands of God, but he had no supernatural help. He had the ability to stand, and precepts requiring him to stand, and promises encouraging him to stand, but not one promise to secure him from falling. Believers are kept by the power of God, Adam was to be kept by his own power. So that they are safer

in their state of imperfection, than he was in all his innocence. "Without me," says the Saviour, "ye can do nothing." "Through Christ strengthening me," affirms the Apostle, "I can do all things." Believers are secured by the promise of God, the mediation of Christ, and influence of the Holy Spirit, which security Adam and the apostate angels never had.

2. It is objected to the doctrine that it is unreasonable and absurd, as the Bible contains numerous exhortations and commands to a holy life, and cautions and threatenings against apostasy, which would be unnecessary and impertinent, if it is already certain that all christians will persevere. Why, it is asked, should Paul caution the believing Hebrews "to take heed, lest there be in them an evil heart of unbelief, in departing from the living God," if they already had the assurance that their faith should never fail? Or why should Peter exhort the Christians to whom he wrote, "to beware, lest being led away with the error of the wicked one, they should fall from their own steadfastness," if they were already determined by God that they should never fall? We reply, that these exhortations and commands are a part of the means which God uses to save his people from apostasy, and ensure their perseverance. The question is, will these means be effectual? Surely, it is not sound reasoning to infer from the existence of a command, that those to whom it is given will disobey it, or from the existence of a caution, that those to whom it is directed will disregard it. Besides, we readily admit that christians are liable to partial and temporary backslidings; and these cautions are necessary to prevent such relapses. Indeed, we allow that, in some sense they are in danger of total apostasy. We do not maintain that grace is immutable in its own nature. Its operations may be interrupted; its comforts may be destroyed; indeed the very principle of grace, so far as its preservation depends upon the believer himself, may be utterly and forever lost. It should be borne in mind, that in the work of salvation, the means are ordained as well as the end. God is the author and finisher of our faith; yet it is his pleasure that we should "work" out our own salvation with fear and trembling; and he, by commands and promises, and threatenings, as well as by the efficient agency of the Holy Spirit, "worketh in us both to will and to do."

When Paul was imprisoned at Jerusalem, an angel appeared to him and said, "Be of good cheer, Paul, for as thou has testified of me at Jerusalem, so also shalt thou bear witness of me at Rome." Here was a positive assurance to Paul, that he should live to preach the gospel at Rome. The next day Paul's nephew informed him, that more than forty Jews had bound themselves under oath, that they would neither eat nor drink until they had put him to death. Here was a caution to Paul to be on his guard, that his life was in danger. God had indeed, determined to preserve the life of his apostle, and to see him safe to Rome, where he was to preach the gospel, and this caution of the young man was a part of the means which God used for the accomplishment of his purpose. Accordingly, so soon as Paul heard the intelligence from his nephew, he sent to Lysias, the chief captain, and apprised him of the conspiracy, and as speedily as possible, left the city under the protection of a strong guard. The fact, then, that God has promised to keep his saints from falling, is certainly no reason, why exhortations and commands should not be addressed to them, especially since it is by these very means that God intends to effect their salvation.

3. It is objected to the doctrine, that it is of dangerous tendency, rendering christians careless, leading to licentiousness, and affording encouragement to sin. We cannot see how it tends to promote indifference and self-security, any more than other similar promises. Joshua was assured, that no man should be able to stand before him; but this did not hinder him from using means of defence against his enemies. Hezekiah had the assurance of restoration from his infirmity, yet he was very diligent in using means of recovery. When Paul was shipwrecked on his voyage to Rome, he had the assurance that not one on board should be lost, and yet when he saw the sailors letting down the boat to leave the ship, he cried out to the centurion and the soldiers, "except these abide in the ship ye cannot be saved." The death of Christ was plainly foretold. He himself had a perfect knowledge of the time and manner of his death, yet he was as careful, as it was possible for him to be, to avoid all unnecessary exposure to his enemies, and to use all proper means of preserving his life.

If we can prove this is a doctrine of the Bible, we at once refute the calumny that it affords encouragement to sin. That it may be perverted by ungodly men is not denied; and what doctrine of the Bible has not been perverted? False professors may rest it to their own destruction, and turn the grace of God into lasciviousness, but no real christian will make it an excuse for his sin, or for his negligence in the discharge of christian duties. Show me the man who takes occasion from this doctrine to sin and I will show you one who has never tasted and seen that the Lord is good. I cannot suppose that for God to assure any one whom he has regenerated by his Spirit, and adopted into his family, that he will be with him and sustain him in all his trials, that he will grant him grace to help him in every time of need, that he will never leave him or forsake him, but will make all things work together for his good, and at last crown him with immortal glory—I cannot suppose, I say, that such an assurance would alienate that child of God from his commandments, and to indulge in all manner of sin. I have yet to know what christianity is—certainly, I have not so learned Christ. It seems to me that these assurances of support, and comfort, and grace to the end, would have precisely the opposite effect, uniting the believer the more closely to God, and prompting him continually to holy obedience. Moreover, it is true, in point of fact, that such is the practical tendency of the doctrine? Are those who hold it, less active, less diligent to make their calling and election sure, are they less devoted to the cause of Christ, and do they exhibit less of the spirit of holiness, than those who hold the contrary doctrine? I think not. I ask the question not in the spirit of vain glorious boasting, but to refute the charge, that our doctrine leads to supineness and licentiousness. I ask, where do you find most professors "falling from grace, and turning to the beggerly elements of the world?"

Not among those who embrace the doctrine I am advocating. But let us enquire more particularly.

4. What is the practical influence of the doctrine? I remark, in general, that it is peculiarly adapted to promote the holiness of the believer.

It promotes his holiness as it leads him to enquire into the state of his own heart. It teaches him that holiness is a progressive principle, that "the path of the just is as the shining light which shineth more and more unto the perfect day." He learns then, that there can be no good evidence of the existence of holiness in the heart, unless there is an habitual increase of holiness. No one can certainly conclude that the work of grace has been begun within him, unless it is progressing within him. This will naturally lead the professor to look within himself for the evidence of grace, to examine himself whether he be in the faith, to strive against sin, and diligently to use the means of growth in grace.

It gives joyous and admiring views of the grace of God in the great work of redemption. How wretched the condition of fallen man, how guilty, how depraved, how helpless—how malignant a creature, how foul his pollution, how dreadful his doom.

"How sad our state by nature is,
Our sin, how deep its stains;
And Satan binds our captive minds,
Fast in his lavish chains."

Now when we think of the depths of sin into which the believer was sunk, when we look upon the rock whence he was hewn, and the hole of the pit whence he was digged, with what emotions of joy and wonder do we contemplate the grace that has been displayed in his elevation? This doctrine teaches that salvation is all of grace. That it was grace that contrived the scheme of redemption—that it was of grace that the elect were first given to Jesus Christ—that it is of grace that they are awakened and enlightened—that it is of grace that they are brought to repentance and obedience—that it is of grace that they are pardoned—that it is of grace that they are kept from falling—that it is of grace that they will at last, be brought to immortal glory.

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

Our admiration is increased, when we consider that this mighty work is accomplished in despite of numerous and powerful opposing influences. Aside from his own evil passions, all leading him away from holiness and from heaven, the believer is beset with enemies bent upon his destruction. "No sinner is grace imputed in his heart, than all the powers of hell are in arms against it." Now what can a worm of the dust do against principalities and powers? To see a lawless, infuriated banditti, rushing, with deadly weapons, upon a little child, holding in its hand a rich jewel, and yet not able to murder the child or to seize the treasure would fill the beholder with unutterable astonishment, and cause him to extol the invisible, Almighty hand that protects the child and defeats the assailants. It is a standing miracle in the world, that the devil, with all his allies, is not able to overcome the weakest babe in Christ, or to wrest from him that treasure of grace, which he holds as a gift from his Father in heaven and as an earnest of a richer inheritance of glory.

Whilst this doctrine leads the believer to admire the grace of God, it at the same time inspires him with love and gratitude. It teaches him that God loves him—that he has manifested His love towards him at immense sacrifice—that His love secures for him an inheritance in heaven—that it is bestowed upon him, not because of any worthiness in him, but by God's free and sovereign grace—that this love, like its author, is unchangeable, eternal, infinite. Who can resist the power of such love? Must it not constrain him who is the subject of it, to "strive continually to make some suitable returns of affection and thankfulness." "We love Him, because He first loved us."

This doctrine is pre-eminently fitted to promote a spirit of humility. It shows us our sinfulness, our weakness, our utter helplessness. It brings us to see and feel that there is nothing good in us, that there is no help in us, that we are entirely dependent upon divine power and grace for pardon, and sanctification, and every blessing. How must this perception of our subject and helpless condition, check every emotion of pride and self-gratulation?

It inspires the believer with confidence. Whilst it teaches him his weakness, it shows him where his strength is. It points him to the Saviour, who is his righteousness and his strength; who has promised to sustain and comfort, to guard and defend him through all the journey of life, and at last bring him "through the gates of life, to the city, and admit him to that rest which remains for the people of God." Must not this assurance make him strong in the Lord and in the power of his might?

It prompts him to cheerful and active obedience. It appeals to the highest and strongest motives to obedience—his love, his gratitude, his sense of obligation. It shows him what great things God has done for him—that he has redeemed him from death, and hell, and sin. It shows him how great are his obligations to consecrate all the powers of his body and soul, his time, his talents, his property, his influence, his life, his all, to the service of Him who has loved him and given himself for him.

In conclusion, my brethren, suffer a word of exhortation. Are these things true? Is the doctrine which I have preached a doctrine of the Bible? Is its tendency such as I have represented it to be? Take heed, then, to yourselves and to the doctrine. Evince to the world by your holy life, that it is a doctrine, according to godliness. I remember a remark made by an esteemed brother at our late anniversary in Philadelphia. "I shall never forget it, nor cease to feel its force. Much had been said about the evil of corrupting the word of God, especially by covering up and concealing the meaning of terms in a professed translation of the Bible—"

In all this he sympathized. "But would you know," said he, "what is the worst translation ever given of the Bible? It is that translation which is given of it in the inconsistent lives of professed Christians. For that translation, if it be wrong, contradicts the whole tenor of the gospel, which teaches us to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world." Christians are witnesses to testify in their lives, as to the truth of the doctrines of the gospel. I beg you, my brethren, not to contradict, by your lives, the doctrine which I have preached to-day. That was a high compliment bestowed upon the Corinthian Christians by the Apostle when he said, "ye are our epistle, known and read of all men: for as much as ye are manifestly the epistles of Christ; and a higher still, by our Lord himself, upon his people, when he declared, 'ye are witnesses.' I call upon you to bear witness in your lives, to the truth and purity of the doctrine which you profess."

"So let our lips and lives express,
The holy gospel we profess,
So let our works and virtues shine,
To prove the doctrine all divine."

My heart's desire and prayer to God for you all is, that you may be sanctified through the truth. "And now, unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. AMEN."

"Lord, hast thou made me know thy ways!
Conduct me in thy fear:
And grant me such supplies of grace,
That I may persevere."

Let but thine own almighty arm
Sustain a feeble worm,
I shall escape, secure from harm,
Amid the dreadful storm.

Be thou my all-sufficient friend,
Till all my toils shall cease;
Guard me through life, and let my end
Be everlasting peace."

* Rev. Richard Fuller, of South Carolina.

THE ALABAMA BAPTIST MARION.

Saturday Morning, June 14, 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.

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

Board of Domestic Missions.
A meeting of the Board of Domestic Missions of the Southern Baptist Convention, will be held at the Baptist Church in Marion, on Saturday the 21st instant, at 10 o'clock A. M. where all the members of said Board are earnestly requested to attend, as it is necessary for various objects connected with our Southern organization.
S. M. HALL, President of the Board.
Marion, June 6, 1845.

The Southern Baptist Convention.
ARCHIBALD THOMAS, Richmond, Va.
Treasurer of Foreign Mission Board.
THOMAS CHILTON, Marion, Perry Co. Ala.
Treasurer, Domestic Mission Board.
M. T. MENDENHALL, Charleston, S. C.
Treasurer of Southern Baptist Convention.

To CORRESPONDENTS.—We are informed that an important communication was sent to us from Montgomery county, several weeks since, which has not appeared in the Alabama Baptist. We assure our brethren in Montgomery, that it was not our fault. It must be occasioned by sending the communication to the wrong person, or by its being taken out of the office by some one who had no business with it. We have never seen it, and moreover have been very careful to publish every thing that we have received on the subject of which this communication treated. We cannot account for letters addressed to A, B or C, as Editor, nor those taken out of the office by X, Y, or Z. We hope this will be stopped. There is but one editor of the paper and his name is known.

COVINGTON INSTITUTION, KY.—We have received from the agent of this Institution several communications all of which we have published except the last. Their object seems to be to call the attention of the public to, and solicit aid for the Institution. We had concluded some time since not to publish any more of these solicitations for two reasons—1st, because we thought enough had been said on the subject; 2nd, because we had been informed that our readers were tired of being *dunned*. To these is now added another and a stronger reason, viz: because we do not know with whom we are dealing. The Institution is now under the care of the Rev. Dr. Patton, whose feelings towards the South are not known, and whose position is not defined.

OLD EDENTON.—We received by last mail the "Sentinel," a very neat, small, and unpretending weekly, published at Old Edenton, Chowan County, N. Carolina. Oh! what a flood of delightful reminiscences came over our mind! What a solemn, sacred, and heart-stirring retrospect of the past! In a moment our imagination was filled with the vista of past years, now numbered with those beyond the flood! Do you ask why, reader? Because this was the place of our nativity, the scene of our childhood, where youthful nature revelled in all the sweets of pure, unalloyed pleasure—where we first learned to live and to love—where a kind Providence ever smiled upon and steered our pathway with unnumbered blessings. Is this not a sufficient cause? Edenton is one of the oldest towns in the State, if not entirely so, having been built in the reign of George III. It was once the seat of Government of the State, and bore a good part in the Revolutionary struggle. It was the seat of Sam Johnson, that noble, unbending patriot, the wisdom of whose counsel has not been lost to the State to this day.

Edenton has one of the most beautiful harbors in this western world, where vessels of 300 tons burden can be moored in safety. There is a Court House, the best we have ever seen, and an Episcopal Church, both built of brick in the reign of George III, and the latter for the Church of England.

We have not seen the old town since 1837, and in looking over the Sentinel, we see but few names that are familiar to us. The place has fallen into the hands of strangers.

We have received the painful intelligence this morning, that the Rev. Charles Crow expired at his residence, Perry County, on yesterday the 12th inst. He was the first pastor of the Siloam Church, and served for six years. We expect some of the brethren, who have been intimate with him, to preface an extended notice of this talented and devoted minister of Christ. In the death of Father Crow, the Churches in this region have sustained an irreparable loss. He was Moderator of the last session of the Cahaba Association, and his affecting remarks at that time, contemplating this event, have proved but too true. He was indeed meet with us no more. He rests from his labors and his works do follow him.

ZION'S ADVOCATE.—The Advocate publishes our remarks, contained in the Ala. Baptist of the 2d of May, under the title—SOME IMPORTANT QUESTIONS TO NORTHERN MEN, wherein we intimated very clearly that the standard of morals at the North was entirely too low for them to think of reproving us for our sins. In answer to these questions, the Editor of that paper says—"As the following remarks by Bro. James W. Hoskins, Editor of the Alabama Baptist, appear to be intended for 'Northern men,' we give them an insertion, though we are not quite sure that we exactly understand their scope or aim. Is it the honest and sincere opinion of the Editor of the Alabama Baptist, that morality is at a lower ebb at the North than at the South? And if so, does he suppose that slavery has made the South the more moral? Or does he mean to say, that, though slavery is an immorality, yet, it is but a small one—a mere mote—while other immoralities at the North—and not found at the South—are beams? This would be an admission that slavery was an immorality, and if so, it ought to be put away, whatever may be the morality of those who rebuke it."

We are much obliged to the brother for giving place to our article, as it was intended to direct the attention of Northern men, to their own reformation so much needed; and now we will explain. We made no admission of the immorality of slavery, for in our number of the 19th of April, two weeks previous, we defined our position, remarking that, "so far from believing slavery a moral and political evil, we believed it to be a moral and political good, when conducted upon principles of reason and humanity—and that slavery had been the most efficient means of opening the way in this Western wilderness, for the promulgation of the Gospel."

The idea we intended to advance was, that even if slavery were a sin, as Northern men allege, it is a mote, compared with the beams in their own eyes. What are the beams to which we referred? They are the exceeding corruption of public feeling and public taste, and the gross developments of crime among the occupants of the sacred desk, at the North. It is our honest and sincere opinion, that morality is at a lower ebb at the North than at the South, and facts prove it. We had in view the case of Polly Bodine, brought before the criminal court, which was crowded with females of all sorts and sizes, ranks, grades, and distinctions, who could hardly be removed by the announcement of the Judge, that they would hear sounds which should not fall upon the female ear.

At the South, a female, who has any respect for herself, would sooner throw herself into the fire than be caught in such a place. We look for the standard of morals among our females, and if it is low there, we feel that we are plunged into a depth of degradation, too vile for reflection, too deep utterance. This is the true immorality which becomes a beam, compared with any other. This is the "slavery of the mind and the heart, most dreadful, most vile." We do not say that slavery makes the morals of the South of a higher grade than those of the North, but we do say, that we regard the leveling principle, which destroys all distinction between the white and the black race, as the grand cause of this immorality at the North. Understand brother!

REPLACIFICATION.—This is a word very lately coined, signifies a slipping from one church into another without telling the cause, and originated in the case of one Gideon B. Perry, M. D. D. L. L. D., now of the Episcopal church, late of New Market street Baptist church, Phil., and formerly of Washington city, Alexandria, and Illinois. It is not said how he procured all these glorious titles, but it is hinted that they came by a way not the most honorable either to himself or to those who dubbed him. Strange that a man's character is not known until he is dead. Our brethren North appear to be somewhat troubled about this case, but we see no necessity for it; this is one way of getting rid of those corrupt excrecences which sometimes hang about the spiritual body.

THE GEORGIA BAPTIST CONVENTION met at Forsyth on the 16th of May, when a report of the proceedings of the Convention at Augusta was presented and unanimously approved. The contributions to the cause of Missions amounted to \$1,110 47, an earnest of what the South intend doing.

The Mercer University was reported to be in a prosperous condition, the number of students being about 60. Prof. J. W. Reynolds was elected Professor of Theology.

The Rev. JAMES H. HORN, of Union County, Arkansas, a blind clergyman of the Baptist denomination, is with us, astonishing us with his native eloquence, his profound logical reasoning, and the beauty and chasteness of his language, in presenting the claims of the gospel of Christ upon mankind. He lost his sight in early infancy, but from proper education, and an uncommonly vigorous intellect and great powers of elocution, he has become a bold and eloquent defender of the truths of Christianity. We heard him last Sabbath on the nature and object of the institutions of Christ, communion and baptism, as emblems of the sufferings and death, the burial and resurrection of Christ, and were surprised at the clearness and the originality of his argument. After closing his argument on immersion, as the only true emblem of Christ's burial and resurrection, he proposed to other denominations this solemn and unanswerable question—"What emblem have you of the burial and resurrection of Christ?" One fact, which surprised us more than any other in regard to this preacher, is that he describes the effect of the brilliancy of the diamond, and the splendor of the noon-day sun, as vividly as though he had gazed upon them all his life. We commend him to the favor of our brethren and friends and the community generally wherever he may go, and hope they will supply his every want. He needs pecuniary assistance, having a family to support and being dependent upon the sympathies of mankind. We are glad to hear that the citizens of Marion have done a good part for him, and hope others will do likewise.

FEMALE TORTURE IN N. YORK.—KENTUCKY BLINDNESS.—A correspondent of the Vermont Observer writes from New York, on the 8th of May, thus:—

The American Anti-Slavery society occupied the house allotted to the Morning session. The meeting was called to order by William Lloyd Garrison. On taking the chair, he stated that if there was any one present who wished to engage in public prayer, he was liberty, when a gentleman from Connecticut engaged in prayer. The first address was by a colored man from Massachusetts. The second was from a Mr. Phillips of Massachusetts. It was little else than a tirade against our Government, the Church, and the Ministry. He boldly affirmed that the slaves could only be liberated by the death of the Union, the destruction of the Church, and the annihilation of the Ministry. On taking his seat, Miss JANE HITCHCOCK took the stand; she followed the exhortation of her predecessor, and aimed her whole remarks against our Constitution, the Church, and the Ministry. She had not proceeded far, when I was strongly impressed with the conviction, that "Satan, that old serpent," had just remembered the success with which he employed a female to plead his cause in the garden of Eden, and now he had employed another with the hope of similar success. As a specimen of her language, I give the following:—He who is in favor of the American Constitution is a slaveholder. Servitude of the most hellish nature was the characteristic of the framers of the Constitution. No phrase in the English language can express the blackness of their character. They prayed to the Father of lies, and called up the Devil from the hellish pit. Down! down! with the bloody Union! She was followed by a gentleman from Kentucky, who has associated himself with Cassius M. Clay, as Editor of his Anti-Slavery paper in that State. This address was short, and he did but little else than express his hearty approbation of the remarks of Miss Hitchcock, and pronounced a flaming eulogium upon her character and address.

Kentuckians, are you so blind to your own interests, to the welfare and glory of our common country, and to the peace and prosperity of your children—are you so deaf to the warnings and exhortations of departed patriots, who "fought and bled, and died," for this glorious Republic, that they might leave it to us, the monument of their greatness—are you so dead to virtue, humanity, and religion, as to protect and harbor in your very midst, these dread assassins, who stand ready to plunge the dagger into the bosoms of your mother, of yourselves, and your children. O Shame! where is thy blush!

This paper, more commonly known as the Christian Politician, heretofore published in Cincinnati, by W. H. Brisbane, has ceased, and the cause alleged is that the grand object for which it was published has been accomplished, viz: the separation of the slaveholding from the non-slaveholding Baptist churches. The editor was a rank abolitionist, but he was honest enough to present to his readers both sides of the question and allow them to judge for themselves. We do not admire the spirit with which he goes out of the contest. He had once lived at the South, owned slaves, (and by the by, we are told, he was a hard master) sold them, pocketed the money, and moved into Ohio. True, he repurchased them and set them free. What credit does he deserve for that? He was "chained into it, no doubt, by those ultraists who surrounded him. He now boasts of it, and rejoices that he has at last, by means of his own zeal and energy in the cause of Abolition, realized the great object of his ambition—the separation. Well, if it is a cause of joy to him, he is welcome to it. But he need not lay the flattering unction to his soul, that he has been the instrumentality in bringing about this crisis. He was scarcely thought of. If the Boston Board had not violated the principles of the constitution which governed us, and Mr. Mason had been true to the trust committed to his care, instead of denying the blood that bought him by engaging in an unholy, unrighteous and shameful proceeding, this crisis would not have been realized. Mr. Brisbane says "he rejoices in the separation, not because the brethren of the South are not fit associates for those of the North, but because it is a step towards purer religion." Purer religion! Miserable subtlety! We do not envy any one that religion which teaches men, who profess to be clothed with the mantle of Elijah, to sow the seeds of discord amid the peaceful society and the contented family, and to violate

the laws of their country and their God, by attempting to decoy away property that does not belong to them. But the separation has been effected, and we rejoice also, because it removes from us just such pure religion. The Lord whom we worship has not condemned us for holding slaves, but has given us regulations for a proper management of them, by which their condition may be improved, and we care not what these disturbers of the peace of Zion may do or say.

For the Alabama Baptist. Southern Convention.

Under the above caption I find a number of queries by brother Morris, respecting the condition of membership in the Convention. And the editor agrees with him in thinking that the sum of "one hundred dollars annually for three years, is beyond all reason." I think it may be made apparent to all that the requirements of the Constitution of the Southern Baptist Convention are by no means unreasonable.

We should consider the nature and design of the combination. It is to spread the gospel of Jesus Christ. The work of spreading the gospel requires money to carry it forward. The men who go to preach must be supported, the Bibles to be distributed must be paid for, and, in a word, all the machinery which is necessary to the spread of the gospel of Christ, must be sustained and supported by money. Were only prayer necessary, there would be no need of a convention, for each church, or each member apart could pray as fervently, as effectually, as in the great concourse. If, therefore, prayer only were required, we could dispense, at once, with all the trouble and expense of the convention.

The convention is held for the purpose of uniting the contributions of the friends of the Redeemer. These contributions must come from those who have them. If a man is poor, he cannot give much to this cause. He who is rich can, and should give much. It is a most reasonable thing that those who give the money, should say what is to be done with the money.—And if a man has no money to give, or no heart to give what he has, he surely ought not to complain of the providence of God for placing him in poverty, or envy his more liberal brother, because he is not the dispenser of other person's property. Those who give should have the privilege of controlling their donations. It is on this principle that a certain amount is required for membership in the convention.

But it is thought that one hundred dollars is too much to require for membership. If every hundred dollars should furnish a delegate, would not the convention be large enough? It certainly seems to me that one man is enough to manage one hundred dollars, which is given in so plain a case as that of giving the gospel to a protesting world.

It is desirable to have the churches united, send their donations, and their delegates to the convention. There are comparatively few churches which cannot raise one hundred dollars annually for all the objects of benevolence presented to them. Let an effort be made worthy of the objects in view, and but few churches would be found who would be deficient. When this is the case, let them do what they can, and commit the disposition of their donation to their brethren, or let two or more churches unite, and thus procure the means of sending their delegate. The man who can supply four churches with preaching, surely could represent their united contributions, which cannot, surely, be less than twenty-five dollars each.

While it is very desirable to have the churches as such engage in this work, we would not deny individuals the same privilege. If a person is disposed to give a hundred dollars a year to the convention, and then will attend its meeting, we are willing to give him a seat there.—Some persons will give this, in addition to the common contributions of the church. Let them be encouraged so to do. As to motive, the rich man is as likely to give his hundred dollars with "pure disinterested benevolence," as the poor man his one dollar. Without the grace of God neither will do it; but by that grace, both will act from that principle.

It should be recollected that we are engaged in a great work, and on that consideration we should not intimate by the conditions of membership, that the expense of carrying out our plans is trivial. Much is wanted, and that much, increased, in order to accomplish the object we have in view.

A steady, constant stream of donations is necessary to carry forward to their completion the great work on hand. The fitful, meteorlike contribution will tend to weaken, rather than advance the cause. It may lead the most prudent Board to anticipate too much, and encourage them to undertake too much, which will terminate in the abandonment of a half-finished noble enterprise, or induce them to proceed and involve the convention in debt; both of which will be injurious to the grand object. Now this plan of having one hundred dollars annually the condition of membership, will have a tendency to lead churches and individuals to make their annual contribution, and this will enable the Board to proceed on sure and safe ground. They will be able to estimate very nearly their ability, and will undertake, or not, any enterprise which may be presented to them.

As the Southern Baptist Convention is no "part nor parcel" of church government, the requirement of a hundred dollars to give a right to a delegation, has no tendency at all to introduce "an aristocratic government, rather than a republicanism," as our brother Morris seems to intimate. And there is no doubt but that "the people will be represented" if the churches, in their church capacity will take up the subject, and do all they can, according to the means put into their hands.

Our editor thinks that the price of "membership" is too high as to exclude the mass of our

friends from a participation in the proceedings of the convention." But I am persuaded, that if he takes into consideration the remarks above presented, he will come to the conclusion that the terms of admission are by no means "beyond all reason;" and I think he will give up the "hope" that "they will be amended."

Another good effect of these terms, is that it will prevent our meetings from having too much of a local character. If the terms admitted all for a very small sum, then a great number of those in the immediate vicinity of any meeting might become members, and exert an undue influence in that body. But when the terms require the steady aid of one hundred dollars annually, this source of danger is greatly diminished. The tendency of this measure will be to make the convention permanent by having generally the same persons in attendance. The more the same persons can be in attendance the better as they will be able the better to carry out their plans to successful completion.

Bro. Morris seems to apprehend that the rich have an undue advantage over the poor, and that "people should be represented instead of their money." The object of the convention is not to count members at its triennial meetings, but to adopt measures by which we can best advance the Redeemer's cause on the earth, and if we can succeed to collect as large a body as our annual income, on the apportionment fixed, will allow, we surely shall have a body large enough and wisdom enough concentrated, with wisdom from on high, to manage the concerns committed to their convention.

We may further add, the experiment has been tried for thirty years and has worked well. It was made by our fathers, and experience has proved its excellency. We do well to walk in the good old ways. The arrangement we believe to be good, and should not be changed except for strong reasons.

For the Alabama Baptist WILCOX COUNTY, ALA., May 2d, 1845.

Mr. Editor: As there are several of the members of the Allenton Baptist Church who are subscribers to, and readers of, the Alabama Baptist, I concluded to send you a few rules as to the duties incumbent on church members, provided you think they are entitled to a place in the Baptist.

A church constituted after the gospel plan is as a city set on a hill, from which the glories of rich and free grace abundantly shine, for out of Zion, the perfection of beauty, God hath shined. Ps. 132: 2. The true members of it have the light of the gospel shining in their hearts by the Holy Ghost, and are entitled to all the blessings of the new covenant. Ep. 1: 3. And being thus blessed their faith is a lively, active faith, not only purifying their hearts, but working by love, whereby they become the light of the world, which they make apparent by a faithful discharge of the duties enjoined upon them by the Lord Jesus Christ, the great head of the church.

1st. As ministers are instruments in the kingdom of Christ, and employed by him in a work that is both useful and honorable, there are certain duties incumbent on all members of churches towards them. As first, they owe them their distinguishing honor and love, and are to hold them in reputation as ministers of Christ. Phil. 2: 20; and to esteem them highly for their work's sake. 1st Thes. 5: 13. They are also to contribute according to their respective abilities towards their ministers' support. Gal. 6: 6; that being freed as much as possible from the cares of life, they may wholly devote themselves to the duties of their sacred function and have it in their power to use hospitality. 1st Tim. 3: 2; and extend the hand of charity to the poor in distress. Gal. 2: 10. The law of nature requires it. 1st Tim. 5: 18. In the Lord's grant to Israel, there was always a reservation made for the Priests, and under the gospel provision is made for the support of his ministers; 1 Cor. 9: 7-14. They ought to stand by and assist them in all their troubles and afflictions; 2 Tim. 4: 10; to receive no accusation against them without full proof; 1 Tim. 5: 19; nor to expose their infirmities, Acts 23: 5; 3—John 10th, but follow their example as far as they follow Christ. 1 Cor. 9: 1 and 2 Thes. 3: 7th.

2d. Deacons being in an honorable office in the church, the members are to respect and esteem them as being employed by the Lord to serve in the household of faith, and as men whom (if possible) God will greatly honor and bless—1 Tim. 3: 13, and Mat. 25: 21st; to submit to their Godly and friendly admonitions; 1 Cor. xvi: 16; and to encourage them in their office by cheerful and liberal contributions for the service of God's house, his ministers, and the poor. 2 Cor. 9: 6-7.

3d. The members of a church are bound in duty to love all men, especially them who are of the household of faith. Gal. 6: 10. All must be done from a principle of love. 1 John, 4: 7, and John 13: 34-35. To follow after things that make for peace—Rom. 14: 19, in order to which they are to put the most favorable construction on words and actions that are doubtful; 1 Cor. 13: 7; and to speak no evil of one another, James 4: 13; and to endeavor by a disinterested and godly behavior to sow the fruits of righteousness in peace; James 3: 19; carefully avoiding whisperings and backbitings; 2 Cor. 12: 20; and not to be busy meddlers with the concerns of others; 2 Thes. 3: 11—not to take up an evil report against another—Acts 25: 16; nor do anything through strife or vain glory. Phil. 2: 3. To endeavor after each others edification and growth in grace—2 Thes. 5: 12, and 2 Peter 3: 18. To pray for each other, James 5: 16, and to visit each other especially when sick or otherwise afflicted; Acts 15: 36, and James 1: 27, and those visits ought to be improved for edification, therefore prayer should occupy a part of this time; Ps. 34: 3—and godly conversation, exhorting, and encouraging, warning, and admonishing one another—

Ps. 55: 14, and 1 Thes. 5: 14; Rom. 12: 14; ingenuously confessing their faults to one another, so far as Christian prudence will permit. Jas. 5: 16. They ought to avoid going to law with each other; 1 Cor. 6: 1-7; to prefer marrying among themselves as far as it may be done with prudence and divine authority. Amos 8: 3, and 2 Cor. 6: 14. The cause of the schism of a brother or a sister should be found out as soon as possible. Matthew 5: 23-24.

4th. The duties of members to the church are to pray for its peace and prosperity, and to use their utmost endeavors in promoting its welfare. Ps. 122: 6: 9. They ought carefully and punctually to attend all church meetings, whether for public worship or its ordinary and monthly appointment. Ps. 4: 4: 10, and Heb. 10: 25. It is their duty to conform to the order and discipline of the church, while therein they enjoy a name and place with Christian fellowship—Heb. 13: 17; they are to employ their talents, gifts and graces, and freely bestow of their substance for the service of the church. Rom. 12: 6, and Prov. 3: 9-10. They must carefully avoid jarings, contentious disputings in the church. 1 Cor. 19: 32—Rom. 2: 9. Let this mind be in you which also was in Christ Jesus. AMEN.

A MEMBER OF ALLENTON CHURCH.

The writer of this epistle will perceive that he has sent us nothing original, but many extracts from the New Testament concerning the conduct of members. It is true, we cannot produce anything better than the writings of the Apostles, but we think these appear equally as well and have as much force, when read to the people out of the Bible, as a newspaper. When he has any thing of his own to say we will give place to it, but he must remember to pay the postage, as he has not done this time.—Ed.

For the Alabama Baptist.

Bro. Hoskins:—Since it is now determined that the Southern Christians of our denomination are to engage in the great work of Foreign Missions independently of their Northern brethren, it seems important that the most efficient means should be adopted to raise the requisite amount of funds. Our success will depend entirely upon the devotedness and liberality of the churches. No one will pretend to say, that in the Missionary enterprise, what has been done is at all commensurate either with the means of the churches, or the claims of the perishing millions of the heathen world. Were the church at large to come up to this work as they might, and as the injunction of our Saviour requires, I verily believe that in one quarter of a century we might see the world entirely evangelized—the Gospel preached to all nations—and each in his own language be permitted to bear of the wonderful works of God. Now this either is the duty of the church, or it is not. If she has the means of doing it without injury to herself, who will show that it is not? Christians need to be aroused to a sense of duty in this respect, for when they are inactive, the enemy does not cease his vigilance—time rolls on—death approaches—millions are dropping into eternity unimproved, and unless by the Gospel of Christ—and the judgment is rapidly approaching when both the faithful and unfaithful steward will be called to receive a reward apportioned to his deeds.

Permit me to present the following plan for the consideration of all those pastors of churches who are desirous of securing large, regular, and systematic contributions. The plan will apply equally well to all the other benevolent operations of the day.

I hereby agree to pay the sum of \$_____ monthly, for the general purposes of _____ Foreign Missions. _____, June, 1845. A—B—.

The above card should be printed and the blanks left to be filled according to circumstances. At an appointed time let a sermon be delivered by the Pastor, after which the above card should be given to every person in the house, and the amount to be given monthly subscribed, the card signed and returned again.—These are to be put into the hands of collectors whose duty it shall be to make out a list of the subscribers—make the monthly collection—and annually report the amount. This need not exclude contributions in the congregation, but I am fully of the opinion that twice the amount will be raised in this way, that would be secured by the ordinary method. What think you!

From the Ohio Temperance Organ.

Scripture for Liquor Sellers.

"Woe unto him that giveth his neighbor drink, that putteth his bottle to him, and maketh him drunken."

"Woe unto you, for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in."

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him his money."

"Woe unto him that gaineth an evil gain to his house, that he may set his nest on high, for the stone shall cry out of the wall; and the beam out of the timbers shall answer it." These passages apply with fearful import to drunkard makers. Their history in our own land confirms the truth of God's Word. The treasures of unrighteousness soon melt away. "He that oppresseth the poor, shall come to want," for he reproveth his Maker. "When God pronounceth a woe, it means something. Let the skeptic look after the liquor sellers of the country. Let him see their ruined fortunes, their miserable families. Let him count them in the poor houses and penitentiaries, and he will be compelled to acknowledge that these passages of Scripture are true and applicable.

Poetical Department.

The Democratic Review, sometime since allied to George D. Prentice, as entitled to the front rank among American poets. The Reviewer instanced some lines, written at the age of fourteen, as particularly remarkable and breathing the very soul of sorrow. They will be found below, and are indeed beautiful.

Written at my Mother's Grave.
By GEORGE D. PRENTICE.
The trembling dew-drops fall
Upon the shining flowers—like souls at rest—
The stars shine gloriously—and all
Have me, in bliss.

Mother—I love thy grave!
The violet, with its blossom blue and mild,
Wave 'er thy head—when shall it wave
Above thy child?

'Tis a sweet flower—yet must
It leave to the coming tempest bow
Dear mother—'tis thine emblem—dust
Is on thy brow!

And I could love to die—
To leave untroubled dark, bitter streams,
By thee, as erst in childhood lie,
And share thy dreams.

And must I linger here
To stain the plumage of my sinless years,
And mope the hopes to childhood dear
With bitter years?

Aye—must I linger here,
A lonely branch upon a blasted tree,
Whose last fruit left, untimely ere,
Went down with thee?

Oh from life's withered bower,
In still communion with the past I turn,
And muse on the only flower
In memory's urn.

And, when the evening pale,
Bows like a mourner on the dim, blue wave,
I stray to hear the night winds wail
Around thy grave.

Where is thy spirit flown?
I gaze above—thy look is imaged there—
I listen—and thy gentle tone
Is on the air.

Oh come—whilest here I press
My brow upon thy grave—and, in those mild
And thrilling tones of tenderness,
Bless, Bless thy child.

Yes, bless thy weeping child,
And 'er thy urn—religion's holiest shrine—
Oh give his spirit undivided
To blend with thine.

For the Alabama Baptist.

Grief.

Oh Grief! thou lone wilderness of the soul,
How thou dost weigh thy victim's spirit down!
How curdle the red current of the heart!
From whence come no murmur, no sigh, no sound,
Like the faded waters of the Dead Sea,
In it no life, near its margin no tree,
But gloomy and waveless.

Ere the leaden cloud dimmed her bright horizon,
Ere the cancer stole the bloom of her cheek,
Ere the fell Destroyer darkened her path,
What friend, who had not, who did not seek?
What hopes had others who did not share?
What sigh of sorrow, what sad sighing care?
What shadowy phantoms now!

From her lips once rang childhood's merry laugh,
As her light footsteps brushed dewy lawn,
A rainbow horizon spanned her days,
With a song she greeted the early dawn,
But now the calm melancholy of despair—
The pale resigned look is traced there—
Like motionless marble.

The brilliant sun casts a sickening glare,
Human voices are but echoes of the past,
Pale specters haunt each once-familiar place;
Oh! there is not a resting place at last,
Where, sad, broken hearted, may lie down and sleep
In quiet slumbers, undisturbed and deep,
But dreamless ever.

Oh! speak kindly to the desolate heart,
Nor scorn the source or cause of all their woe,
Let the silent tear of sympathy fall
For such; if you meet, where'er you go,
Tell them of a clime of unknown sorrow,
Tell them of the dawn of each sinless morn,
Mirrored in the skies.

June, 1845.

Agricultural.

From the Southern Cultivator.

AGRICULTURAL EDUCATION.—Even in North Carolina they are going ahead of us in the business of agricultural education. An agricultural school has been recently established in Ashe county, in that state, under the patronage of Bishop Ives. The establishment comprises about five hundred acres of land, with the necessary buildings. The pupils are required to labor, only so much as may be necessary to illustrate practically the principles they are taught in the school. In all the branches of a liberal education, the course of instruction is thorough. The expenses are one hundred and twenty five dollars per year, for tuition, board, washing and fuel.

In connection herewith, we copy from the Southern Planter a letter from Bishop Ives to the Editors.

My Dear Sir:—Many thanks for your very interesting and useful publication, which I have received; also, for the straw cutter, which I hope soon to receive. The progress in agricultural knowledge and improvement, is most gratifying. The evidences of increased interest in the subject here, are striking. The book merchants, Turner & Hughes, inform me that during the session of our Legislature, more books on agriculture were disposed of than had been for the previous seven years, the length of time in which they have done business in this place. This is encouraging, not only to the worldly economist, but to the Christian minister, for I regard the cultivation of the soil as intimately connected with the religion and morality of a country. My own observation has led to this conviction, and hence, in an attempt to do something for the spiritual condition of our roving mountaineers, I have felt it my duty to endeavor, first of all, to break up their habits of idleness and hunting, and infuse among them a spirit for the improvement of their rich but neglected lands. Indeed I look to the change of feeling now going on in favor of agriculture in this State, as one of the most promising signs of the times, both in regard to the physical and moral advancement of the people.

Excuse these quite unimportant remarks. At a future time, I may take up this subject in earnest, with a view to the impression which your deserving periodical slowly but surely promulgates favor of agriculture.

With the truest regard, your friend and servant.

L. S. IVES.

We cannot close this article more appropriately, than by making an extract or two from an address delivered in October last, by Ralph R. Phelps, before the Hartford county (Connecti-

cut) Agricultural Society; by the way, one of the very best of the very many good essays on domestic economy and home education, for which we are indebted to the Yankees.

Speaking of the disposition of the young man "to leave the farm for a profession, a clerkship, a trade, or even a pedlar's trunk or cart," he assigns among the causes of the prevalence of this spirit, "false ideas of honor and respectability, surly, morose and scolding habits of parents," and "the rough, uncouth and uncomfortable appearance of many farmers' houses and out-buildings." Mr. P. then proceeds to point out a remedy, as follows:

"Let no farmer's wife think her children too good to labor; but on the contrary, let her strive early to fix habits of industry. Let every mother teach her sons, that while labor on the farm is honorable, idleness, ignorance and vice alone bring reproach. And when this lesson is thoroughly impressed on the mind of her son, and corresponding habits are formed, that son will be likely to make an efficient man and a useful citizen, whether he be following a profession, or be engaged in the more safe and more pleasant pursuit of agriculture. But when the mother, without this lesson, and without these habits, undertakes to make her son a gentleman, she is far more likely to make him a loafer.

"Let parents labor to give their children a good education. Let the absurd notion, that a farmer needs no education, be banished from every dwelling. There is no pursuit where intelligence and a well cultivated and well disciplined mind is more necessary, than in the proper management of a farm. Let the mind be enlarged by a knowledge of history, political economy, and especially the sciences connected with agriculture. Let the young farmer enrich his mind by general reading. Let him thoroughly understand our political institutions; and be able to judge of his political rights and duties, without the aid of some demagogue, who had rather devote his time to watching over the public interests, than to the pursuit of honest industry. In short, let the farmer be able to reason, to examine and to judge for himself, and he will soon take the elevated rank in society to which his calling entitles him; and he will no longer have the opportunity of complaining that professional men have too much influence. This will have a great tendency to attach farmers' sons to their homes and to their farms."

From the Albany Cultivator.

Rotation of Crops.

MR. EDITOR:—It is indeed a matter of astonishment, that at this day, after so great improvements have been made in agriculture, and so much light thrown upon the subject by scientific men of almost every country, any should be found, who will not give assent to the doctrine of rotation; or who will not admit that a judicious system of alternation of crops should be adopted by every one who would cultivate the earth with success. Yet no less true than strange, that there are thousands who still cling to the old way of cropping their fields continually with the same kind of grain or plant, until they hardly make a return of the seed they have received. To such men, farming will prove a sinking business.

No man ought to expect a return for his labor, unless he give back to the soil, in some form, a part at least of what he takes from it. It is to obviate, in a great measure, the evils consequent upon the practice of taking all and returning nothing to the land, that is proposed to be effected by the rotation system. We do not say that none of those who follow the old course, have raised large crops, or been in a degree successful in the business of farming; on the contrary we know that by heavy manuring and good cultivation, land may be made to produce one kind of grain, perhaps abundantly, for a number of years in succession. But we do say, that land generally cannot, without great expense of labor and manure, produce two or three crops of a kind in succession, without a perceptible falling off in the product. Neither is it contended that manure can be dispensed with in the rotation system. But one manifest advantage this system has over the other modes of cultivation is, it enables the farmer to economize in the management of his manure so that he may derive a two-fold benefit from it. For instance, his manure may be applied in an unfertilized state to roots and other hood crops, and they receive their supply of nourishment from it, and at the same time it remains for the use of the small grains that succeed.

We will now proceed to state a few general principles upon which the rotation system is founded, and they have been established by experiment:

1st. Soils, however fertile, or highly cultivated, will lose their productiveness, if continually cropped with the same kind of plant.

2d. The degree in which a plant impoverishes the soil, depends much on the amount of food it returns to it, in the decomposition of its stalks and roots that remain.

3d. One plant draws its nourishment from a depth of ground, another from the surface.

4th. Some plants receive nearly all their food from the earth while others are fed almost wholly from the atmosphere.

5th. The cultivation of the small grain renders the land foul; the hood crops tend to free it from weeds.

6th. Those plants that are permitted to ripen their seeds, are great exhausters of the soil; while those that do not mature their seed, exhaust it comparatively little.

These principles will serve us as a guide in arranging our different crops of grain, roots and grasses into a regular system of rotation.

In conclusion, we would say, that a system, whose operations conform so completely to nature's laws, and the effects of which are so well calculated to improve the soil and the condition of the farmer, commends itself to all.

From the evidence presented by the trees, we should say that our fruit prospects are good. A few days since at Mrs. Oliver's, near Marion, we saw fruit hanging in clusters on the trees, particularly apples. Indeed, we saw apples growing in actual clusters, like grapes, on bushes, instead of trees, about two feet high, some of the bunches containing as many as six good sized apples. It was a new kind of apple to us.—River State Review.

BIRDS.—The following interesting incident is related in the New Haven Courier, as having occurred a few years ago in a small village of Connecticut.

A young lady, confined to the house by protracted indisposition, was in the habit of feeding a sparrow, which had a nest on a tree near the door, with crumbs of bread. The little creature had a warm heart under homely dress, and soon learned to love her patron, became exceedingly tame, and would hop about the table while the family were at their meals. This was repeated whenever the door was open; till, at last, her mate was induced to accompany her, and both would pick up the scraps which their fair entertainer, as she lay upon the sofa, scattered near her upon the carpet. In the fall, one of them flew against the window, and tried to get in, but the lady was too feeble to expose herself to the air, and could not admit her visitor to a farewell interview. Next spring, they both came again, as docile as ever. In the course of a few weeks, as the lady lay upon the sofa, upon a Sunday morning, being too unwell to go to Church, the house perfectly still, and the door open, she heard a great chirping and twittering on the steps. Looking about her for the cause, she espied her tame sparrow entering the apartment, followed by several of her progeny, and the partner of her joys bringing up the rear. They all remained with her for half an hour, perfectly fearless and at home, till having satisfied their appetites with the morsels which were strewn for them, and expressed their obligations, with sweet, wild music, they retired to the shrubbery.

Tip-top Swindling.—A Paris journal states that lately a man very suddenly appeared, near midnight, at the door of a gunroom, stripped to his shirt. It was a very cold night, and burrowing to the fire when the door was opened, he stated that he had been knocked down and robbed in an adjoining street, and had with difficulty persuaded the robbers to leave him his shirt. The National Guard, who were on duty, despatched a force after the villains, but hastened to lend the sufferer cloths, each one some different article, in which he gratefully dressed himself, leaving his address on the table with a promise to return the articles in the morning. He bade them cordially good night—and that was the last they heard from him!

County Statistics.

There are, according to the census of 1844—in the county of Perry—males under 21 years of age, 2718; females under 21 years of age, 2695, being 18 more males than females.—Males over 21, 2072; females over 21, 1808, being four hundred and sixty-four more males than females over 21 years of age in the county.

In the county last year, there was 1 College with 97 pupils—2 Academies (Female) with 260 pupils—Common Schools 29, with 433 male pupils, and 339 female pupils—making in all, including College and Academies, Eleven Hundred and Twenty-seven pupils, attending school in the county in 1844.

The whole number of persons in the county under 21 years of age, is Five Thousand four Hundred and Eight! If we take two-thirds of this number, as being between five and eighteen years of age, we have Three thousand six hundred and six! between those points, and at a suitable age for attending school. The census shows that only one thousand one hundred and twenty-seven of this number were actually at school—leaving two thousand four hundred and sixty-nine!! unprovided with the means of education.

This calculation may not be entirely correct, but from our own observation in the county, we are confident that it approximates the truth very nearly; that it is fully as favorable a calculation as any state of facts in the county, will justify.

We have then in Perry county, over two thousand children whose parents are either unable or unwilling to send their children to school—is it possible, explains the reader, that there are so many children in the county of Perry who do not attend school? We fear, dear reader, that it is too true. The facts upon which this calculation is based cannot be gainsayed. They are taken from the record.

Common schools in this county are woefully neglected. They are worse neglected in the State. The counties above us are much worse off than Perry. We are a long way in advance of some of the counties in the State. And what is there doing for the benefit of common schools? Amid the contests for political supremacy—first seats in the Legislature and Congress—not a word is spoken, not a line is written in favor of common schools. Colleges and Academies and Seminaries are encouraged, and very properly too; but what is doing towards educating the children of the suffering poor, the toiling thousands? Not a finger is raised, and even the donation of the 16th sections for the benefit of common schools is so distributed as to benefit the rich—those who are able to educate their children, while those who need the aid of this money, those who are forced to live upon and work poor land, do not get a red cent! When will the people of this county—yes, the people of this State, take this matter into their own hands, and see that justice is done to the many. The wealthy few will always take care of themselves.

River State Review.

ADAMS' WHARF, Selma, Alabama.

THE subscriber begs leave to announce his friends and the public generally, he has established a

NEW WHARF, for receiving Goods, &c. at the end of New Street, just below the Ferry Landing.

Having heretofore received a liberal share of patronage, (for which he feels thankful,) he hopes and expects a continuance of the same.

He will at all times be enabled to engage wagons to forward Merchandise, received by and stored with him, into the interior, whenever he may receive orders so to do.

JAMES ADAMS, 16 ly.

May 7, 1845.

JOB PRINTING of every description neatly executed at this office.

BOARDING HOUSE,

BY MRS. LOUISA A. SCHUBERT, Southeast corner St. Louis and Claiborne streets MOBILE.

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

November 2, 1844. 38-4f

DENTISTRY.

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

Office over the store of Wm. Huntington & Son.

November 14, 1844. 23-4f

DAVID GORDON. EDWARD CURRY. GORDON & CURRY, Commission Merchants, Mobile, Alabama.

No. 6 St. Francis street, Mobile, Ala. References:—J. W. Kidd, Oakdownery.

G. W. Gunn, Tuskegee. Dr. C. Billingsley, Montgomery. J. M. Newman, Montgomery. Caleb Johnson, Conecuh co. William Johnson, Selma. J. H. De Votie, Marion. Bragg, Tolson & Co., Greensboro. James S. Morgan, Dayton. Basil Manly, Tuscaloosa. John E. Jones, Esq., Livingston. John Collins, St. Clair county. Dr. Wm. Duelling, Lowndes co. John Ezell, Esq., Mississippi.

November 21, 1844. 24-1y

GEO. G. HENRY, COMMISSION MERCHANT—Mobile.

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

Oct. 17, 1844.

JUDSON FEMALE INSTITUTE, MARION, PERRY COUNTY, ALABAMA.

Number of Pupils present, one hundred & fifty-six. BOARD OF INSTRUCTORS.

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

Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.

Miss LUCY MOULTON ATKINSON, Regular Course French, Drawing and Painting, Wax-Work.

Miss ELIZA DREW, Regular Course, French, Spanish, and Embroidery.

Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

Miss ANN JUDSON HARTWELL, Assistant Teacher in Music.

Miss ELIZA G. SEXTON, Regular Course.

Miss HARRIET JONES CHANDLER, Primary and Preparatory Departments.

GOVERNESS.

Miss SARAH S. KINGBURY, Steward's Department.

Mr. and Mrs. LANGSTON GOREE.

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

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

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

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

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

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

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

TUITION, BOARD, &c.

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

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

BOARD OF TRUSTEES.

E. D. KING, President, J. LOCKHART, L. Y. TARRANT, W. H. HENRICKS, Sec. L. GOREE, Treasurer, W. N. WYATT, J. L. GOREE, L. C. TUTT.

Feb. 8, 1845.

COMMISSION BUSINESS.

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

LENDAL CALLOWAY, Mobile, March 1845.

Howard Collegiate & Theological

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

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

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

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

THE CHILTON, Attorney at Law and Collector in Chancery.

RESIDENCE—MARION, PERRY COUNTY, ALABAMA.

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

Boots, Shoes, Hats, &c.

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

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

WILLIAM H. CHIDSEY, 45-6m

Dec. 21, 1844

LEWIS COLBY, Wholesale and Retail Publisher, Bookbinder and Stationer.

No. 122, Nassau Street, u1844. 1y. New York.

JESSE B. NAVE, Factor & Commission Merchant, Mobile.

RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the summer at MARION, PERRY COUNTY, ALABAMA, will be promptly attended to. He will remove to Mobile early in October. July 25, 1844. 74f

BROADNAX, NEWTON & Co. COMMISSION MERCHANTS,

R. Broadnax, { Mobile. MOBILE, ALA. A. M. Sprague, { N. Orleans. I. Newton, { A. A. Winston, {

NEWTON, WINSTON & BROADNAX, Commission Merchants,

No. 58 MAGAZINE STREET, N. ORLEANS.

I. Newton, { N. Orleans, N. ORLEANS. A. A. Winston, { R. Broadnax, { Mobile. A. M. Sprague, {

George H. Fry, J. L. Ellis, W. G. Stewart.

FRY, BLISS, & Co. (SUCCESSORS OF FRY, MCGRARY & BLISS.)

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

They will have on hand at all times, a large and well selected stock of FAMILY GROCERIES, which they will offer at the lowest market rates. Mobile, October 12, 1844. 35-4f

H. FOSTER, JOHN A. BATTELLE, successors to Griffin & Battelle.

WHOLESALE GROCERS,

No. 34, Commerce Street, MOBILE, ALABAMA. REFER to Rev. Alexander Travis, Conecuh Co.

Rev. J. H. DeVotie, Perry " David Carter, Esq., Butler "

Capt. John Fox, Monroe " Judge Ringold, Marengo "

may 25, 1844. 16-4f

TIN WARE MANUFACTORY.

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

JOB WORK

in the Tin, Sheet-iron and Copper line, done at the shortest notice, and in the best manner. Beeswax, Tallow, Old Pewter, Dry Hides, Deer Skins, Lard, Eggs, Chickens, Turkeys, Corn, Fodder, Wheat, &c. &c. taken, and the highest market price allowed, in exchange for tin ware.

UPSON & MELVIN.

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

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

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

BOOT AND SHOE MANUFACTORY.

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

He has just received a lot of fine