





## THE ALABAMA BAPTIST

MARION.

Saturday Morning, June 21, 1845

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

The Rev. John H. High is authorized to act as Agent for the Alabama Baptist.

SUBSCRIBERS who do not find a receipt in this paper for money sent by mail, or paid to an agent, within two months after payment, will please inform the Treasurer, Rev. JAMES H. DEVOTIE.

## Protracted Meeting.

There will be a protracted meeting held with the Providence Church, six miles west of Warsaw, Sumter county, in connection with the meeting of the Ministers' and Deacons' Association, to commence on the Friday before the 5th Lord's day in August next. Ministering brethren are affectionately invited to attend.

## 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. B. MANLY, 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.

**CORRECTION.**—In the communication of 'D,' on the death of Brother Crow, for preface read prepare.

## Editor's Table.

The Columbian Magazine for July has come to hand, clad in the garb of loveliness, delightful both to the eye and the mind. This periodical continues to secure the high admiration of which it was first deemed worthy, the richness and beauty of its execution and the superior taste and vigor of its literary contributions.

Our table is also enriched by a Periodical called "The National Protestant," edited by C. Sperry, New York, whose motto is "No Peace with Rome." The very worthy object of this work is to combat the errors, and expose the corruption of the church of Rome, so as to prevent any undue influence upon the institutions of our Republic. Success to it.

## Our Town Council.

We are pleased to see the spirit of internal improvement manifested by our council and their agents, in the appearance of decency and order which they are giving to our streets; but gentlemen, there is one thing very much neglected.—Hogs and dogs have become so numerous upon the public walks, that those persons, who have to frequent them, whether for business or pleasure, are exceedingly annoyed. This is a very great nuisance, and should be removed. Gentlemen, do attend to this subject for the benefit of the community.

## County Statistics.

It is thought friend Upson, that in the calculation you make, in regard to the amount of cotton annually raised in Perry county, you miss the figure about one-half, and that, instead of 9,000, there will be in 1845, nearer 40,000 bales. The amount shipped to Mobile from the whole State, the present season, is more than 500,000 bales, which being divided proportionally among the counties would require a much greater share for Perry than you have allowed. Looking over the "Perry Eagle" published here in '41, we see it stated that more than 30,000,000 pounds were made in this county in the preceding year, which is as much too far in the opposite extreme.

## Rev. J. Champlin.

This gentleman, who has been endeavoring to make collections in behalf of the School for the Blind, about to be located at Tuscaloosa, and who will have charge of the school, has made us a visit, and by his exhibitions of the manner of teaching this unfortunate class of beings, has left upon our minds the conviction that he is fully competent for the station to which he is appointed, and that the cause which he has espoused is one which merits the best wishes and support of the community. Mr. Champlin has been blind from his birth, but by proper training has acquired a good education, speaks well, and manifests great aptness in communicating his ideas. He was accompanied here by a female pupil, who, after twelve months' study, evinces an astonishing proficiency in the sciences of Grammar, Geography, and Arithmetic. Success to the cause.

## Mistake.

In noticing last week the Blind Preacher, Rev. Mr. High, we unwittingly made a mistake, which the brother wishes us to correct. We stated that he was dependent upon the sympathies of mankind for the support of himself and family; he says that this is not exactly correct, but that he has his crop last year, upon which he was dependent; because somewhat involved, and is under the necessity of removing that burden in some other way, which done, he will be free.—Still he needs our assistance.

## Brother Baker of the Index.

A few weeks since, when we were in an exceedingly good humor with every body, especially with brother Baker, we amused ourselves with what we termed a summer's work, which he had accidentally made. We did it for two reasons, one of which was that we thought brother Baker liked to be noticed, and the other was that we have long since adopted a philosophy, that it is better to laugh than cry over spilled milk.

It is stated that Dr. Potter has accepted the Bishoprick of Pennsylvania.

## Bro. Howell of the Baptist.

This reverend brother demurs to the right which we exercised, not long since, of commenting upon his "Notes not preached" on the subject of Plurality Pastors, and says that our remarks were cavalier. Indeed! In what age, what country, and what church do we live? One that forbids the right of free discussion? One that closes our mouths and prevents us from combatting error coming from high sources? What is the meaning of this word cavalier? It means arrogant, presumptuous—that is because an editor, being a very young man, assumes the right to object to the views of a venerable divine, those views having been published to the world, he is arrogant, presumptuous, proud, disdainful. Indeed! This is a rapid stride into priest-ridden intolerance. We would have brother Howell to know, that when a venerable divine puts forth his views to the world, they become public property, and any one, even a very young man, has the right to criticize the correctness of those views, without being considered presumptuous.

Bro. H. says, "we have been studying Theology a quarter of a century, and our brother of the Alabama Baptist has been born since we were a minister, and besides he is no minister at all; he is a lawyer." Verily, and what does all this amount to? The length of time a man preaches is no assurance against error. We have known such to imbibed error early and live and die uncorrected. This very brother, who has been preaching so long, baptized a man who had not made up his mind on the subject of the Trinity! But we have been raised in the Church, and though a very young man, have been studying its doctrines and precepts ever since we commenced to know any thing, which, we think, should enable us to decide the simple question, whether four churches should have one pastor when they cannot get four. We took the liberty of giving an answer contrary to the opinion of bro. H., and though he says it was presumptuous yet several persons, even ministers, older than either of us, to whom our views were submitted, have given ourselves the credit of being right.

Brother Howell makes four points in his demur, and in every one of them he mistakes our argument and attributes to us views which we have by no means advanced. He says 1st, that we pronounced his reasoning based on the erroneous supposition, that the Pastoral office is a divinely arranged and spiritual office. If, by the Pastoral office, he means the more presiding over a church, or churches, as a leader or shepherd, we do not object to its being called secular; for the only office of this kind which Christ established, was Apostleship, giving the twelve authority over all the Churches. But if he means, by Pastoral office, the authority to preach the gospel, we disclaim any such idea, that this office is not divinely arranged and spiritual.

He says, 2d, that we announced that, because Paul had the care of all the Churches, ministers now have a similar care. We have said no such thing, nor even intimated it. Our argument on this point was, that, by the brother's own allegation, if Apostles only had the care of all the churches, by divine authority, and the churches now live without an Apostle, this was much more unsupportable than for him to live under plurality pastors, the one being commanded and the other not forbidden; that by the rule which he lays down—"what is not commanded is forbidden;" the apostleship must be governed, it being commanded, while the rule cannot apply to plurality pastors, they not being forbidden. We used the term Bishop here, in the sense of Apostle only.

Brother Howell seems to think, 3d that as, in our opinion the Churches will dwindle away without preaching, so, in his opinion the whole human race will become extinct unless they all marry.—This is not worth answering.

He says 4th that we contend that the plurality pastorate is a bad state of things, though not scriptural, and, therefore, some things which are scriptural are bad things. This was not our argument, but it was that the necessity which compelled the churches to adopt this system, was a bad state of things, not because the system was scriptural, but because each church would suffer for the want of preaching. We are done.

## Southern Convention.

"H." has our thanks for his views in answer to our own and brother Morris' objections to an article in the Constitution of the Southern Convention. Our object was to draw out some one in defence of the plan adopted. But we must beg leave to say that the brother has not enlightened us much on the subject. All his argument in favor of the propriety of sustaining Missions by liberal donations we most heartily subscribe, but it is not to the point. We have objected to the extravagant estimate put upon the privilege of membership in the Convention. Why? Because the price of membership should be only in proportion to the actual expenses of the Convention, and not an inducement for any one to give aid to Missions. The Convention should be merely a channel of communication for the donations to Missions, not a means of flattering one's pride and enticing him into a disposition for liberality, by giving him a seat for his money. Let his liberality be free and unconditional, and then let him take a seat in the Body of representation, by defraying a part of the actual expenses of the Convention. The only appropriate argument which the brother has urged in defence of his position is—that if the price of membership were small, then a great number of those in the vicinity of any meeting might become members, and exert an undue influence in the Body. To this we reply that we fear no such contingency; we hope better things of the brethren. If properly conducted upon the principles of God's word, the Convention will enlist the unanimous views, feelings, and co-operation of the Baptists of the South. The brother says, "we do well to walk in good old ways." To this we most readily and heartily agree. It is the good old way we want to get into. Baptists are becoming too fond of new and fashionable experiments—too fond of modern and unsanctified schemes. The good old way is to co-operate for the purposes of

pure and disinterested benevolence, not making the privilege of that co-operation the price of our benevolence.

## For the Alabama Baptist.

## Divine Sovereignty and Human Agency.

Because it is difficult, if not quite impossible to combine in our finite, contracted, ignorant minds, the two subjects above proposed, so as to reconcile them with each other, we are tempted to conclude that one or the other is false.—Some have taken one side of the question; and some, the other. It comes us to inquire what is the truth in respect to those points, and then cleave to it.

One thing may have been observed by all, and that is, that the sacred writers, when treating of these subjects, do not appear to be conscious that they are treading on dangerous ground.—They do not qualify, and explain, and try to reconcile what they think, or fear will be a great difficulty. So far from this, they bring forward the one, or the other, or both, as the occasion, or their argument requires, and appear to expect that the thing will be understood, or at least believed just as truly as any other sentiment which may be presented. Thus Jeremiah, while praying, spake these words: "O Lord, I know that the way of man is not in himself: it is not in man that walketh, to direct his steps."—Jer. 10: 23. The prophet here expresses his fullest conviction of the divine sovereignty.

Again, the Psalmist says, "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."—Ps. 39: 1. Here is expressed the fullest belief in human agency.—David doubtless believed that he could do what he said he would do. He seems to be under no apprehension that others would misunderstand him, and be led by the expression to adopt the sentiment that he could act independently of God.

Expressions similar to these are frequently found in the Bible, and, as before remarked, the writers seem not to have entertained the idea that they were treading on dangerous ground. They seem to suppose that this language is plain and easy to be understood, and, therefore, needing no explanation, or qualification.

The sacred writers even unite the two in the same passage. As an evidence that they did not consider them doubtful, or contradictory.—Some of these passages we will repeat. "And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life. So now it was not you that sent me hither, but God."—Gen. 45: 4, 5. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2: 23. "Why did the heathen rage and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts 4: 25-28. "As many as were ordained to eternal life, believed."—Acts 13: 48. "Therefore, hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Acts 11: 18. "Work out your own salvation with fear and trembling: for it is God that worketh in you to will and to do of his good pleasure."—Phil. 2: 12-13.

The above passages show that the inspired penman did not suppose that there was any irreconcilable difficulty connected with these two sentiments. Our difficulty arises probably from an unwillingness to yield an uncompromising assent to divine revelation. We may be too anxious to bring every thing in the Bible to the test of reason, and from that, decide what is and what is not revealed. Whereas it behooves us to yield our implicit belief to every thing contained in the sacred pages, even though some things may transcend the powers of our limited capacity.

Mysteries there are in the Bible, and those we should expect. Contradictions are not contained therein, apparent contradictions are all reconciled, by an increased acquaintance with divine things. And there is no reason to doubt that as divine light increases in the world, many things, which now appear dark and mysterious, will be clearly understood.

Many object to mysteries because we cannot now understand them. But this is not a valid reason, because we are in the habit of acknowledging them every day. We every day give our assent to what, if less frequently, would appear absolutely impossible. We can hardly conceive of the astonishment of the king in the torrid zone, when first told that in some countries water would become, by cold, so solid and firm as to bear up a man. It was to him a mystery, and taking his observation and knowledge as a standard, it was absolutely impossible. Yet a little more information would remove every doubt, and a little more knowledge would show that the thing is not absurd. So on the subject under discussion, those who are not instructed, or who are not willing to assent to divine teaching, may suppose that they have discovered an irreconcilable contradiction, and may be ready to reject religion, and all its blessings.

But those who are willing to receive the word and acknowledge its testimony as final, in all matters of faith, and practice, will read and in silence believe even where they cannot comprehend and explain. So when they read of human agency, they understand what is meant by it, and endeavor to conform their lives to the direction given them; and at the same time acknowledge the universal government of God.—They believe that he rules over all and does his

pleasure. They believe "that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. 4: 17.

If now it be asked, what shall we do with this difficult subject. I answer—BELIEVE THE BIBLE. We find both of these sentiments clearly revealed; therefore, believe both with an unshaken confidence of mind, knowing that they are not contradictory, though we may not be able, at this time to explain them fully and satisfactorily.

Some persons advise that these difficult subjects should never be touched, and that these truths would be likely to do an injury to the world. But we are told that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17. How can the "man of God be furnished" if he reject, or even neglect one portion of inspiration? And how will those be clear who advise ministers of the gospel to omit certain doctrines, and suppress certain truths? Christ has said, "If any man shall take away from the words of the book of this prophecy: God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22: 19. The apostolic testimony on this point is, "Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."—Acts 20: 26, 27.

We have specimens of Paul's manner of preaching in the letters which he addressed to the churches. And in them, he did not fail on proper occasions, as we have seen, to insist on the sovereignty of God, and the agency of man.—It is, then, right and proper for us to pursue the same course, for herein lies the truth on this important topic.

From the Annual Report of the American and Foreign Bible Society  
Address of Dr. Cone,  
THE PRESIDENT.

MEMBERS AND FRIENDS OF THE AMERICAN AND FOREIGN BIBLE SOCIETY: I esteem myself happy in the opportunity of addressing you upon the present occasion, in the place where Roger Williams found a refuge from sectarian persecution and proscription. Existing circumstances render it peculiarly proper to advert, at this time, and upon this spot, to the principles and conduct of that extraordinary man. His name will be handed down to the latest ages, as one of the great benefactors of his race, when the unjust and selfish folly of his oppressors shall be remembered only to be wondered at and condemned.

Roger Williams abandoned his home, and friends, and native land, for conscience sake.—A fugitive from English bigotry and misrule, he arrived in Massachusetts in 1633, expecting there to enjoy the liberty of worshipping God without restraint: in humble reliance upon the aid of his Holy Spirit, and in accordance with the directions of his written word. He was then, yet young as he was, says the candid and American-hearted historian, Bancroft, "this mind had already matured a doctrine, which secures liberty of religious peace to the American world." His wrongs had not clouded his accurate understanding; in the capacious recesses of his mind he had resolved the nature of intolerance, and he, and he alone, had arrived at the great principle which is its sole, effectual remedy. He announced his discovery under the simple proposition of the sanctity of conscience. This was the great secret which, with all its consequences, he defended, as he first trod the shores of New England; and in extreme old age it was the last pulsation of his heart. He was the first person in modern christianendom to assert in its plentitude, the doctrines of the liberty of conscience, and in its defence he was the harbingers of Milton, the precursor and the superior of Jeremy Taylor." Such is the language of one whose testimony is founded upon documentary evidence, and who cannot in this instance, be suspected of denominational bias.

The urbanity of his manners, and the preciousness of his ministerial gifts, soon made way for him, and the people of Salem earnestly desired him to preach among them the unsearchable riches of Christ. With their request he cheerfully and promptly complied, but the Court in Boston interposed their authority to prevent his settlement. The sentiments of Roger Williams had already excited the most implacable hostility, and every effort was made to silence him, or change his views: but with unyielding fortitude he maintained the position he had so clearly defined, and so boldly taken. His christian friends, overpowered by the arm of civil power, left him to fight the battle single-handed;—and in this extremity even his wife took sides against him, and his domestic peace was interrupted. Still this man of God stood fast in the Lord, and in the power of his might; declaring his willingness to be bound or beaten with stripes; to be banished, or even put to death, rather than give up one jot or tittle of the principles he had proclaimed. The sequel is soon told: might often makes right, in the history of this world. Roger Williams was banished and finding that his persecutors were making arrangements to lay violent hands upon him and send him out of the country, before the day arrived when his sentence was to take effect, he left Salem in haste and secrecy, about the middle of January 1636, to wander in the dreary wilderness. In a letter written many years afterwards he says "I was sorely tossed for fourteen weeks, in a bitter winter season, not knowing what bread or bed did mean;" and during the remainder of his life he appears to have suffered from the effects of this cruel exposure.—The God of Providence finally brought him to this spot. Here he met with that kindness and hospitality from the red men of the forest, which were denied him by the professing followers of the Laram. "The barbarous heart of Canonicus, the chief of the Narragansetts, loved him as his son to the last gasp." Large grants of land were made to him by the Aborigines. Old friends from Massachusetts, and others panting after the possession of religious liberty, soon clustered around his peaceful abode. He might have made himself a chief, and exercised lordship over them, but no! his principles were proof against the smiles of prosperity, as they had been against the frowns of adversity. He established a commonwealth upon the pure principles of democracy, "where all civil powers should be exercised by the people alone, and where God should be the only ruler over the conscience." He set an example which exerted

a mighty influence upon neighboring colonies, and resulted in the formation of our happy national Government. Christians of every name should be reminded of the obligations they owe to God for the principles and conduct of Roger Williams. But for these, the descendants of the Puritans might yet have been employed in burning, for witches, helpless and inoffensive old women; or in whipping, flogging, imprisoning, banishing or murdering Quakers and Anabaptists. (Sadly so called,) for no other reason than their obstinately refusing "to receive for doctrine the commandments of men." When thinking of that first of American Baptists, in connection with Providence, I cannot refrain from exclaiming—

Oh call this holy ground!

The soil where Williams trod,

Here he left unstained, what here he found,

Freedom to worship God.

The principle upon which the American and Foreign Bible Society is founded, is identical with that which distinguished Roger Williams, and we can yield it only with our lives. The Bible faithfully translated; and as a necessary consequence the indispensable duty of giving it, thus translated, to all the dwellers upon earth, as far as means and opportunity are afforded, are the pillars of our Institution: and the christian who would deliberately overthrow them, has travelled farther in the direct road to Rome than he perhaps suspects.

At the last anniversary I had occasion to inform you, that for the want of a Charter the Society had lost several thousand dollars bequeathed to it by its friend; that several thousands more were in jeopardy; and that our application to the Legislature of New York for an act of incorporation had, been twice defeated by the friends of the American Bible Society. It is now my painful duty to add, that our efforts to procure a charter have been again frustrated by the same friends; and that, too, in the use of agencies utterly inconsistent with the generous spirit of Christian charity. Instead of opposing they should have aided us in accomplishing our object; because they have unjustly deprived us of all participation in the funds and privileges of the old society—they owe us reparation; because we aided heartily in procuring their charter, and they are fully aware that without our help, such charter never could have been secured—they owe us gratitude; and, above all, because our chief purpose is the circulation of the Word of God among our fellow-men—the revelation of the Most High, "bringing life and immortality to light!" Those who hinder us in this work of faith and labor of love, do it at their peril; let them take heed lest they be found fighting, not against men merely, but against God; let them ask themselves whether the spirit of intolerance and proscription which they have manifested in this matter, be not precisely that spirit which drove out Roger Williams from the habitations of white men, and gave him over to rude winter's blasts, and the tender mercies of American slaves!

With reference to our position before the Legislature, I have only to say, we solicit no special favor. We ask a charter upon the ground of equal rights, as Americans, and esteem ourselves as fully entitled to the privilege, as any of our fellow-citizens. Some of the members of the House opposed our bill because they did not approve of the version we publish; but really we must think they travelled out of the record. We ask what article of the constitution confers upon the legislature the power to decide upon the accuracy of biblical translations? If they have this power, the next legitimate step would be, to deny the right of private judgment, and to enforce ministerial uniformity of doctrine, with the usual amount of pains and penalties. But this may not be in these United States. And a total forfeiture must be changed to please our unrelenting persecutors. We have done business under it for eight years; hundreds of thousands of bibles, in various languages, bear our imprint; thousands of certificates of life directors and members have been issued, and we are known by our original name in the four quarters of the Globe; and yet some Pedobaptists insist upon its being changed;—though to their honor many, and I hope most, even of their own brethren disapprove this position. It deserves special notice, that the utmost efforts have not been able to show any pecuniary loss resulting to either Society from the similarity of names, during the nine years which they have been in simultaneous operation. There is room enough for both organizations, and active, healthful competition, is not incompatible with brotherly co-operation.

After all, we have great reason to thank God and take courage. Opposition, which has been purely Pedobaptist, has produced discussion, and Bible sentiments have been thereby elicited. Error is never to be dreaded, when truth is left free to combat it. Ultimately victory is certain. The principle involved in this conflict is so clear and scriptural, that the more closely it is examined, the more conspicuous it becomes. Like the diamond, it shines the more brightly the greater the friction to which it is subjected.

## Experience Missing.

A gentleman, who was a member of a church in one of our Atlantic cities, removed to a new settlement in the interior, where he had few religious privileges, and where he was not so careful as he should have been to maintain a religious life. An itinerant minister, traveling in that region, called one evening at his house and sought a lodging for the night. He was cordially welcomed, especially when it was ascertained that he came from "down country" and could tell the family much respecting their former acquaintances. After answering many inquiries of a secular character, the minister made known the object of his mission, and entered upon personal conversation with the members of the household touching their spiritual condition and prospects. Having learned that the master of the house was a professor of religion, and a member of a church in —, it was proposed that he should relate his experience. To this the gentleman assented, and, rising from the chair, he went to a corner of the unceiled apartment, and commenced searching in a morrice of one of the upper timbers. Not finding what he wanted, he turned toward the fire-place, and said, "Wife, do you know what has become of my experience? I put it in here when the house was built, but it is missing." "I suppose, then," replied the honest wife, "that I have burned it." I was cleaning the house last spring, and found there some bits of paper of which the wife had made a nest. They had nearly eaten it up, and I threw the whole into the fire. Consequently, the desired experience could not be given, for the mice had eaten it up!

Reflections.—1. It is better to have the record of one's experience in the mind than upon paper.

2. If it should be committed to paper, then it should be disposed where the mice cannot reach it.

3. A man who is thus careless of his experience, surely does not value it much.

4. Wives should be very careful not to

up their husbands' experiences, in whatever state they may find them.

5. Are there not many, in both town and country, whose experiences are destroyed, if not by mice, yet by some other vermin? MOSHEIM, Ja.

## From the Edenton Sentinel.

## Respect to William W. Cherry.

At a meeting of the members of the Bar held at the Court House in Windsor, on Monday the 12th day of May, 1845, on the occasion of the death of one of their members, the late Wm. W. CHERRY, Esq., and to adopt suitable measures in testifying their respect for his memory, THOMAS BRAGG, Jr. Esq., of Northampton county, was appointed to preside as Chairman, and WILLIAM N. H. SMITH, of Hertford county, to act as Secretary.

The object of the meeting having been briefly stated by the Chairman, Ass. Bragg, Esq., of Martin county, after a few remarks in eulogy of the virtues, public and private, of the deceased, offered the following resolutions:

Resolved, That by the death of our esteemed brother, WILLIAM W. CHERRY, the Bar has lost one of its most able, upright, fearless, and eloquent members; society one of its most active, benevolent, and useful ornaments; and our State one of its most patriotic and estimable citizens. We acknowledge his services with mingled pride and gratitude, and deplore his loss with profound melancholy and heartfelt regret; and, as a testimony of our sincere esteem for our esteemed brother, we will wear the usual badge of mourning for thirty days.

Resolved, That as a tribute of respect to his memory, and that those who come after us may be informed of our high appreciation of the virtues and character of our worthy brother, the County Court of Bertie, now in session, be requested to spread the proceedings of this meeting upon the minutes of said Court.

Resolved, That a copy of the proceedings of this meeting be forwarded to his bereaved and afflicted family, to whom we tender our warmest sympathy and condolence, upon this severe dispensation of divine Providence.

Which were unanimously adopted. On motion of Samuel B. Spruill, Esq., of Northampton county, it was further unanimously

Resolved, That the proceedings of this meeting, signed by the Chairman and Secretary, be published in the Edenton Sentinel and Raleigh Register, and that the Chairman present a copy to the County Court, and request that it be entered upon its minutes.

Whereupon the meeting adjourned. THOMAS BRAGG, Jr., Chairman.

W. N. H. SMITH, Secretary.

THE WICKED SCHOLAR.—"It is no use to try," said a young man to an aged gentleman, who was urging him still to endeavor to be useful in a Sunday school, "they are so careless and unconcerned that I am quite sure that no good can be done." Such an argument, replied the gentleman, would at one time have satisfied me; now, however, I can see its fallacy. It is forty years since I was first a Sunday School teacher; and the boys whom I taught, seemed so perversely deaf to all my words, that at length I considered myself justified in giving it up as a hopeless task. During the ensuing thirty years of my life, I continued uninterested in the cause of Sunday schools, until a circumstance occurred which led me to perceive my error, and return to my duty. One evening as I was returning from church, I was accosted by a man, who smiled in my face, and holding out his hand to me, humbly inquired if my name was not Mr. P——. I answered that it was so. "Do you remember," added he, "a boy of the name of Dempster that attended your Sabbath School about thirty years ago?" "Dempster?" cried I. "I remember Tom Dempster very well; and a very wild and wicked boy was he!" and that wild and wicked boy was I," said the man, "though now, thanks be to God, I am a very different person from what I was then. It was your instructions, blessed by God's Spirit, that brought conviction of the truth home to my mind long after I left your school." My object has been since, said the gentleman, "to do my work, and pray for the Spirit to do his." Go thou and do likewise.—[Cong. Journal.]

## A THRILLING INCIDENT.

The Rev. Dr. Belcher, in an article which he furnished for the Young Reader, tells the following touching story:

"A few years since, as the Rev. Joseph Davis, an excellent Baptist minister in London was walking along one of the crowded streets of that city, his attention was arrested by the circumstance that a carriage with several horses was just about to pass over a little girl who was slowly crossing the road. He strongly felt the danger of the child, and forgetting his own, he ran, snatched her up in his arms, and hastened with her to the side path, when the light struck him—what would the parents of this dear child have felt had she been killed! At this moment he looked in the face of the little girl, which had been concealed from his view by her bonnet, and imagine if you can, what his feelings were when he discovered it was his daughter! I saw him about half an hour after the occurrence, and I shall never forget his agitation as he described to me her danger, or his expressions of thankfulness to an infinitely gracious Being, who thus delivered his beloved child from death."

## HIS LIFE DOES NOT PRAY.

A vessel bound for Lisbon had a crew of eight men, two of whom were professors of religion. One of these two was active and a next in efforts to promote the spiritual good of his shipmates. The other, till near the end of the voyage, was not known as a christian, and lived apparently as careless as any on board. At length it pleased God to bless the labors of the former, by awakening the attention of three or four of the men to the concerns of eternity. Prayer meetings were held, morning and evening, in the fore-castle, which all the crew who could be spared were invited to attend. The conscience of the back-slidden professor was smitten, and, having declared that he was a member of the church, he offered to assist his more faithful brother in the devotional services. To this, objection was at once made by a young sailor, who said, "I cannot hear him pray for me. His life does not pray." Let him first repent of his unfaithfulness, and confess to God and his shipmates, and then we will hear him." The rebuke was felt but produced anger rather than humiliation.

If we would have our prayers credited as sincere, our lives must be accordant with our prayers. It is the fervent prayer of the righteous man that avails much. Our Lord is a pre-vaient intercessor because he is "Jesus Christ the righteous." O how essential to usefulness is character!

Happiness.—That state of mind which we experience when anticipating pleasure. Hate.—The peculiar manner of common



From the Charleston Courier.

We submit the action of the General Assembly at Cincinnati, that our readers, as well as ourselves, may behold how pleasant a thing it is for brethren to dwell together in unity.

The Committee to whom was referred the memorial on the subject of Slavery, beg leave to submit the following report:

The memorial may be divided into three classes, viz:

1. Those which represent the system of Slavery as it exists in the United States, as a great evil, and pray this General Assembly to adopt measures for the amelioration of the condition of the Slaves.

2. Those which ask the Assembly to receive memorial on the subject of Slavery, to allow a full discussion of it, and to enjoin upon the members of our church, residing in States whose laws forbid the slaves being taught to read, to seek by all lawful measures the repeal of those laws.

3. Those which represent slavery as a moral evil, a heinous sin in the sight of God, calculated to bring upon the Church the curse of God, and calling for the exercise of discipline in the case of those who persist in maintaining or justifying this relation of master to slaves.

The question which is now unhappily agitating and dividing our branches of the church, and which is pressed upon the attention of the Assembly by the three classes of memorialists just named, is, whether the holding of slaves is, under all circumstances, a heinous sin, calling for the discipline of the church.

The church of Christ is a spiritual body, whose jurisdiction extends only to the religious faith and moral conduct of her members. She cannot legislate where Christ has not legislated, nor make terms of membership which he has not made. The question, therefore, which this Assembly is called upon to decide, is this: Do the Scriptures teach that the holding of slaves, without regard to circumstances, is a sin, the remission of which, should be made a condition of membership in the Church of Christ.

It is impossible to answer this question in the affirmative, without contradicting some of the plainest dictations of the Word of God. That slavery existed in the days of Christ and the Apostles is an admitted fact. That they did not renounce the relation itself as sinful, as inconsistent with Christianity; that slaveholders were admitted to membership in the churches organized by the Apostles; that whilst they were required to treat their slaves with kindness, and as rational, accountable, immortal beings, and if Christians, as brethren in the Lord; they were not required to emancipate them; that slaves were required to be "obedient to their masters according to the Lord, with fear and trembling, with singleness of heart as unto Christ," are facts which meet the eye of every reader of the New Testament. This Assembly cannot, therefore, denounce the holding of slaves as necessarily a heinous and scandalous sin, calculated to bring upon the Church the curse of God, without charging the Apostles of Christ with committing at such sin, introducing into the Church such sinners and thus bringing upon them the curse of the Almighty.

In so saying, however, the Assembly is not to be understood as denying that there is evil connected with slavery. Much less do they approve those defective and oppressive laws, by which, in some of the States, it is regulated. Nor would they by any means countenance the traffic of slaves for the sake of gain; the separation of husbands and wives, parents and children, for the sake of "filthy lucre," or for the convenience of the master, or cruel treatment of slaves in any respect. Every Christian and philanthropist certainly should seek by all peaceful and lawful means the repeal of unjust and oppressive laws, and the amendment of such as are defective, so as to protect the slaves from cruel treatment by wicked men and secure to them the right to receive religious instruction.

Nor is the Assembly to be understood as countenancing the idea that masters may regard their servants as mere property; not as human beings, rational, accountable, immortal. To scriptures prescribe not only the duties of servants, but of masters also, warning the latter to discharge those duties knowing that their master is in heaven, neither is their respect of person with him.

The Assembly intend simply to say, that since Christ and his inspired Apostles did not make the holding of slaves a bar to communion, we, as a church of Christ, have no authority to do so; since they did not attempt to remove it from the Church by legislation we have no authority to legislate upon the subject. We feel constrained, indeed, to say that however desirable it may be to ameliorate the condition of the slaves in the Southern and Western States, or to remove slavery from our country, these objects we are fully persuaded can never be secured by ecclesiastical legislation. Much less can they be obtained by those indiscriminate denunciations against slaveholders, without regard to their character or circumstances, which have, to so great an extent, characterized the movements of modern abolitionists, which, so far from removing the evils complained of, tend only to perpetuate and to aggravate them.

The Apostles of Christ sought to ameliorate the condition of slaves, not by denouncing and excommunicating their masters, but by teaching the Gospel, and enjoining upon such the discharge of their respective duties. Thus only can the Church of Christ, as such, now improve the condition of the slaves in our country.

As to the extent of the evils involved in slavery and the best methods of removing them, various opinions prevail, and neither the scriptures nor our Constitution authorize this body to present any particular course to be pursued by the Churches under our care. The Assembly cannot but rejoice, however, to learn that the Ministers and Churches in the slave-holding States are awakening to a deeper sense of their obligation, to extend to the slave population generally, the means of grace, and many slaveholders, not professing religious favor this object. We earnestly exhort them to abound more and more in this good work.

The resolutions appended to this report and already published in this paper, are, in substance that domestic slavery, as it exists in the South, is a bar to religious communion; and that to make slaveholding a matter of Church discipline would tend to separate the Northern from the Southern portion of the Church, a result to be deplored by every good citizen, as tending to a dissolution of our national union, and to uncanonical and ruinous schism between brethren of a common faith. All efforts to postpone the consideration of the report, or to amend the resolutions failed; and the resolutions were severally adopted, by an almost unanimous vote.

The Report and Resolutions were then adopted as a whole by Yeas 161—Nays 12. Nolinquel, Excused 1.

From the Christian Watchman.

### Sermon Criticism.

"How did you like the Sermons yesterday brother R.?" said Mr. M. as the two were conversing together in the counting room of the latter.

"Why I can't say that I was much pleased," was the reply, "I think our minister was two severe upon the morals of trade."

"So do I," said the other. "Beside he has no right to meddle with such subjects. They have nothing to do with the gospel. I wish he would keep to preaching the gospel, and let secular things alone. There is no good done by irritating some of his people, as he frequently does by bringing all sorts of subjects before them. When he preached so plainly upon keeping the Sabbath, I really feared that some would leave us entirely. Mr. W. was quite offended. He told me he had no good opinion of ministers, who run out so against a little recreation on that day. He is one of our most worthy and generous philosophers, and if he had left the society, the loss would have been no trifling one."

"But brother M.," said a sensible looking man, who had entered unperceived by Mr. M. while he was speaking, "you don't mean to call the observance of the Sabbath a secular affair."

"Why no," said Mr. M. "evidently a little perplexed, 'but then our minister need not be so very severe. Some in the congregation complain that he is personal. Now I think that a minister has no right to be personal, or to preach on subjects which he knows nothing about."

"What do you mean by his being personal?" Mr. M. hesitated a moment, and seemed slightly embarrassed. He then said: "to be personal is I think to preach in such a manner as to seem to refer to individuals, who are guilty of the sins against which he is preaching."

"Can you give me an instance?" said Mr. T. "Yes, the sermon on Sabbath breaking a few weeks ago. You know how pointedly it denounced all walks and rights of pleasure on that day. Now it has been the practice, of Mr. W. for a number of years to ride after the second service into L. to visit his sister, who resides there. Such a sermon directly reproved this practice. This is what I call being personal. Don't you agree with me brother R.?"

"Yes, I think there was something personal in the sermon which you have mentioned," said Mr. R.

"Do you think it right," inquired Mr. T., addressing the last speaker, "that the duty of keeping the Sabbath holy should be in any manner denoted or enjoined from the pulpit?"

"Certainly I do," said Mr. R., "with proper limitations, but not in such a way as to point out particular individuals."

"But I don't understand," said Mr. T., "how a sin can be rebuked, unless a minister exhibit his views of what constitutes that sin; and if these conflict with the habits of his parishioners, it is their fault not his. His personal preaching as you term it is a necessary result of their wrongdoing. Let them stop sinning, and he will cease being personal."

"Do you think then that private character ought to be attacked from the pulpit?" said Mr. R.

"By no means was the reply, and I have never yet known an instance of this kind. Should such a thing occur it would indicate on the part of the preacher a misunderstanding of his sacred office; but when the sins which the Bible denounces are indulged in either by few or many in the congregation, the minister is bound to expose and rebuke them. The gospel would soon become of no effect were he to do otherwise."

Mr. M. and R. seemed now somewhat disposed to waive the subject. The former however said:

"But even you will allow, that he had better not preach on subjects which he knows nothing about."

"Assuredly not," said Mr. T., "it should think it folly for him to deliver a sermon on the moral character of the inhabitants of the moon. But I suppose you allude to the sermons of yesterday."

"Yes; what does he know of a mercantile life?"

Undoubtedly enough of evil to wish that there were much less to know. A man of common observation, let his profession be what it may, cannot avoid noticing the corruption of our present system of trade. For one, I am grateful to my pastor for the sermons of yesterday, and I hope that I shall watch more closely than I have ever yet done, lest in my dealings with my fellow-men, I violate the golden rule. Here the subject was dropped.

From the Baptist [Canada] Register.

### What I don't want, and some things I do want.

1. I don't want the friends to give themselves any extra trouble in the way of cooking because I am there.

2. I don't want to hear needless apologies in reference to the food or the condition of the house.

3. I don't want people to whisper when I am trying to preach.

4. I don't want my hearers to sleep in time of worship.

5. I don't want people to go visiting on the Sabbath.

6. I don't want to see a continual running out and in, in time of worship.

7. I don't want to see the house empty on prayer meeting days.

8. I don't want the family altar thrown down.

And there are a thousand other things that I don't want, which I have neither time or space to mention. And now allow me to tell you of a few things I do want.

1st. and most of all, I want to be devoted to God, to have my heart and soul entirely occupied with the concerns of religion.

2. I want to feel greater anxiety for the spread of the gospel and for the salvation of sinners.

3. I want to be able to purchase more books, such as commentaries, and some histories of oriental customs.

4. I want more time to read and study, in fact I want to know how to study to better advantage.

5. I want the churches of God to prosper greatly.

6. I want, when I call on my friends; to see my horse well fed. Many friends are so kind they are not willing I should take the trouble of taking care of my horse, and will sometimes send some careless boy who will neglect to feed the animal. When I call for him in haste to go to my appointment, the poor beast comes looking as hollow as death. I have often felt

grieved to think I had been feasting while my faithful horse, to all appearance, been fasting. I feel perfectly satisfied with plain diet, (indeed I think it most conducive to health,) only let my horse be well fed. It should be remembered that a travelling preacher's horse is in constant service, and unless he is well fed, will soon be poor, and none want to see a minister ride a poor, starved ill-looking animal; many would say what a hard-hearted cruel man that is, who would abuse the poor beast. And I am too poor to ride such an animal; therefore, I want the friends to allow me to feed my own horse.

7. I want, if possible, some little opportunity of study, even when I am visiting among my friends, especially if I am shortly to preach. I don't think I am fit to judge of my own preaching, but it often appears to me that my preaching (if it can be called preaching) is poorer, if possible, when abroad than when at home, for this reason; when at home I generally manage to make some previous preparation, strive to have my ideas arranged as well as I can; when abroad I seldom get a chance to do so, the friends are so glad to see me, and we have so many things to talk over, that my time and thoughts are entirely occupied until the hour of meeting. Sometimes I have attempted to preach when all the time I had to make preparation was perhaps ten or twelve minutes, while waiting at the meeting-house for the people. At another time I have actually gone into the desk ignorant of what my text was to be. (Can any of you, my readers, sympathize with me in a time like this?) I hope you may never be placed in such circumstances. I have had fears sometimes that the friends aimed to crowd me into such corners when at some of our great meetings, for they do not always give me timely notice. If the brethren want us to bring beaten out into the sanctuary they must allow us a little time. Therefore, I want to study, yet I don't want to place my dependence on my studies; but on my Saviour, for without him we can do nothing.

8. I want to see young men of promise engaging in the ministry.

9. I want them to enjoy better opportunities for improving the mind than I have enjoyed. Intelligence is making such rapid strides among the people of this country that such poor tools as I must soon be laid aside as useless, and I will rejoice in it if the churches can only be supplied with a more intelligent ministry. This is what we need; in fact it is what we must have, or the Baptist cause in the section of country where I dwell, at all events, will go down. Therefore, my prayer shall be continually to the Lord of the harvest to send more laborers into the harvest, and I am willing to do all I can to give education to such as God shall send into the field.

10. I want the subscribers for the Register, (as far as my agency extends,) who are behind, to pay up as soon as possible. I fear some are negligent; people are apt to make the printer and the preacher wait until all other debts are paid first. Such should remember that the Missionary Society has great need of funds at present; and are we strictly honest, if we neglect keep back what is due? We should be giving something to the good cause of missions instead of keeping back what is due for the Register. I must keep the rest of my wants for the present.

[A poor old ignorant Preacher.  
Canada, August 15, 1844.]

Mr. Augustus, the Good Samaritan.

The following exhibition of religion, "pure and unadulterated," is extracted from a memorial to the Massachusetts Legislature. We have for a long time seen nothing that was more of the nature of things lovely and of good report. Such an example is more efficacious than a hundred sermons. O! that many might be found to go and do likewise!

In the summer of 1841, John Augustus, a man in humane life, and now well known to the friends of temperance in Boston, and who deserves to be throughout the State, visited the Police Court in Boston, and being much interested in the case of a poor man, who, for the vice of drunkenness, had been sentenced to the House of Correction, stepped forward and offered to become bail for him. His proposal was accepted. He paid out of his own pocket, the fees of court, amounting to a few dollars, and took the condemned man with him out of the court room. He persuaded him to sign the pledge, furnishing him with food and lodgings, and at last secured employment for him, and from henceforth the rescued drunkard became an industrious and sober citizen.

Mr. Augustus, inspired by the success of his first attempt, and impelled by the yearnings of his noble heart, continued his visits to the Police Court, and from August, in the year 1841, to February of the present year, has rescued from the jaws of the House of Correction and from the fellowship of convicted felons one hundred and seventy-six men, and fifty-six women—in all, two hundred and thirty-two human beings. Fortune, by his benevolent attempt to stand between the drunkard and the customary course of law, Mr. Augustus has preserved a careful record of every case in which he has interested himself, and he is thus enabled to furnish an intelligent account of a large portion of the persons, who, by his means, have been saved from confinement in South Boston. Full three-fourths of the number, or about one hundred and seventy-five, are now temperate and orderly citizens, and are gaining a livelihood.

The amount of costs paid by Mr. Augustus, for the release of the persons, is \$376 61.—This amount has nearly all been paid back to him by the persons thus rescued. What hearts have been healed, and families made happy, by the restoration of so large a number of the human brotherhood, to temperance, usefulness and respectability! By the minute and unquestionable records kept by Mr. Augustus, rising eight-tenths of all the persons sent to the House of Correction are sent there for drunkenness.—Through his Samaritan efforts, the number of commitments for this dreadful vice has been largely reduced—and besides the diminished expense consequent upon reduction, the community has been incalculably blessed by the change.

The following statement will show the actual reduction in the commitments to the House of Correction for drunkenness, since the Washingtonian reform commenced in Boston, but especially, as resulting from the efforts of Mr. Augustus. In 1841, they were 605; in 1842, 441; in 1843, 456; in 1844, 407. On the first of January, of the present year, the number of persons remaining in the House of Correction, committed by the Police Court, was only 123, of which number 110 were committed for drunkenness, viz: 47 males and 63 females, other offences being 13. During the first year Mr. Augustus has saved 120 persons from the House of Correction; the remaining one hundred are doing well.

It is impossible to enter, in detail, into the formidable difficulties which a humble mechanic, like Mr. Augustus, had to encounter, in order to take care of his horse, and will sometimes send some careless boy who will neglect to feed the animal. When I call for him in haste to go to my appointment, the poor beast comes looking as hollow as death. I have often felt

cases, provided a temporary home for his fallen brother, and allowed no rest to his head, until he has done his utmost to procure for him employment. It should be added, that, within a few months, a number of the "mercantile princes," and other eminent philanthropists, of Boston, have given Mr. Augustus a substantial testimonial of their respect for his unwearied and invaluable services. Previous to this liberal act, Mr. A. had relied upon his own scanty resources, and had found it exceedingly difficult to carry into effect his praiseworthy labors.

Boston Traveller.

From the Tennessee Baptist.

### James M. Weissinger.

Influenced by the high regard which we entertained for the character of the individual whose name heads this article, and also by the love we bear to those now bereaved of his society, we waive our usual method and write an editorial instead of an obituary notice.

On Saturday, April 24th, we stood by his bedside and saw him surrender his immortal spirit to that God who sent his own Son to redeem a perishing world. For nearly a year past his health had been declining, and if varied and unrecited attentions from the medical faculty, if constant and persevering pains-taking and nursing on the part of immediate friends and a wide circle of acquaintances, could have availed, he would now be the delight of one, who, as a stricken and desolate widow, mourns her irreparable loss, and the stay and protector of three small children. He was in his 29th year. He was married, March 26th, 1839, to Miss Allena Blewett, second daughter of Maj. Thomas G. Blewett. Before us is a letter, which we submit, as containing particulars more interesting than any thing at our command.

Dear Brother Crane:

"In compliance with your request, I will now endeavor to give you an imperfect sketch of the life and character of James M. Weissinger. He was the fourth son of the Hon. George Weissinger, originally a native of Württemberg, and citizen of Stuttgart, in Germany, but who had immigrated to the United States, when a very young man, and became a naturalized American citizen. His brother George Weissinger belongs to the firm of Prentice & Weissinger, Editors of the Louisville Journal, (Ky.). His brothers Leonard and John reside in Perry Co., Ala. For many years his father resided in Augusta, Ga., and thence moved to Perry Co., Ala., where he resided for a number of years, and died about eight years ago. He was a warm hearted, upright, honest man, and a member of the Methodist Episcopal Church. For many years previous to his death he had been successively elected a member of the legislature. In 1831 first became acquainted with the son, who had just entered upon his 15th year. He became a pupil of mine, and entered upon the study of the Latin and Greek languages, preparatory to entering College. As was a promising youth of precocious talents and amiable disposition; 'to know him was to love him.' Every one esteemed him. His teacher loved him for his amiability and docility, and in the space of about three years he was prepared for the University of Alabama, and entered the Sophomore Class during Rev. Dr. Wood's Presidency. He advanced to the Senior Class, and would have graduated, had it not been for a general suspension of the pupils of the University. His eyes being weak (from measles) he did not continue his classical course, but remained at home until he was married.

During the whole course of his life he was inclined to be moral and religious, and while a student made a profession of religion and joined the Methodist Church. I have now in my possession several of his letters, giving a description of his conversion, views and feelings on the subject of religion. These letters breathe the tone and spirit of a truly awakened sinner, called from darkness to light by the operation of the spirit of divine grace. How long he remained a member of the church I do not know, as he was accustomed to say he became a backslider, though he did nothing which would have excluded him from any church. He was young, gay, and fond of society, and I suppose he could not attain to the standard of Christianity which he had set up for himself. He ever regretted his aberrations, and was fondly anticipating the time when he would again be enabled to join the church and say, 'the Lord's my righteousness.' He never doubted for a moment the reality of his conversion. On his death bed his faith in the promises of Christ was strong and lively. He was frequently seen with clasped hands, engaged in mental prayer, and was heard by myself uttering pious ejaculations, such as 'through the grace of God,' 'By faith,' &c. But he was sorely afflicted on his death bed, and could not sufficiently compose his thoughts to enter into detail.

Dear and lamented James M. Weissinger, I loved him as a father and a brother. I shall always mourn his loss. In his death I have lost a true and genuine friend. 'Requiescat in pace.'

I remain your unworthy brother,

JAMES A. MCLEAN.

April 30th, 1845.

Jews in New Orleans.—The New Orleans Protestant states, that there are about five hundred Jews in that city—that they are distinguished for their intelligence and enterprise, are becoming a reading people, and are no longer afraid to read the New Testament—a number of them have within a few weeks purchased Bibles at the Depository—that not an individual among them has been convicted of a capital offence, not one of them can be found in the penitentiary; rarely one in the city prison or charity hospital; nor have any of their dead been buried at public expense in the "Potter's field."

Union of Lutherans and Cumberland Presbyterians.—The subject of a union between the Cumberland Presbyterians and the Evangelical Lutherans, has for some time been talked about among the two denominations respectively, and it is said that a formal proposition for such a union will be considered in the General Synod of the Evangelical Lutherans, soon to be held in Philadelphia. It is believed that the union will be consummated.

## ANDREW JACKSON IS DEAD!!

### Public Meeting.

On receiving intelligence of the death of Gen. ANDREW JACKSON, late President of the United States, by the mail of to-day, a Meeting of the citizens of Marion was immediately called at the Court House, to take steps for having suitable honors paid to his memory.

The Hon. A. B. MOORE was called to the Chair, and J. N. WALTHALL Esq. appointed Secretary.

The object of the meeting being stated by the Chairman in a few feeling remarks, the following resolution was unanimously adopted, to wit:

Resolved, That the Chair appoint a committee of thirteen, whose duty it shall be to prepare a preamble and resolutions suited to the occasion, and report the same to a public meeting hereafter to be held, and that said committee fix the time and place for such meeting, and select a suitable individual to deliver an Address on the life and character of Gen. ANDREW JACKSON—and also a Minister of the Gospel to deliver at some suitable time, a funeral discourse in honor to his memory.

Under which resolution the following gentlemen were appointed, to wit: John D. Phelan, John P. Graham, Henry C. Lea, Thomas Chilton, L. A. Weissinger, Langston Goree, I. W. Garrett, James B. Chambers, Samuel Child, E. D. King, R. B. Walthall, Sam'l A. Townes, N. Lockett—and to these on motion, was added the name of the Chairman, A. B. Moore.

And then the meeting adjourned.

A. B. MOORE, Chairman.

J. N. WALTHALL, Secretary.

The Committee of Thirteen met, after the adjournment of the meeting, and Resolved as follows, to wit:

1st. That the public meeting referred to in the resolution under which they act, be held on Saturday, the 21st inst., at the Baptist Church in Marion, and that a procession be formed on that day, under the superintendence of a committee of three, appointed by the Chair.

2d. That the Hon. JOHN D. PHELAN be selected as the individual to deliver the Eulogy on the life and character of Gen. ANDREW JACKSON, late President of the United States.

3d. That the Rev. THOMAS CHILTON be selected to deliver a Funeral Discourse in honor to the memory of the same individual at such time and place as he may prefer, giving due notice thereof.

4th. That these resolutions be published for the information of the community, in connection with the proceedings of to-day.

H. C. LEA, Chairman.

Marion, June 17, 1845.

### Tribute of Respect.

At a meeting of Perry Lodge No. 34, in the town of Marion, June 19, 1845, the following Preamble and Resolutions were unanimously adopted, to wit:

Whereas, it has been communicated to this Lodge, that the Almighty dispenser of all things, has thought proper in the disposition of his Providence, to call from this probationary state of existence to a brighter and better sphere in eternity, our very distinguished brother, Gen. ANDREW JACKSON, Ex-President of the United States, and being impressed with profound reverence for his many and distinguished public and private virtues as a man—his exemplary character as a Christian and his standing as a Free Mason. Therefore, be it

Resolved, That the officers and members of Perry Lodge No. 34, sensible of the great virtues and exalted merit of their deceased brother, and being desirous to make some suitable exhibition, of their grief for his loss, will wear the usual badge of mourning for the space of thirty days.

Resolved, That sympathizing with his relatives in their deep affliction, we desire to tender them our condolences.

Resolved, That SAMUEL H. TAYLOR, WADE H. WATSON and LEWIS C. TUTT, be appointed a committee to co-operate with the committee that has been appointed on behalf of the citizens of this county to make arrangements for such proceedings as may be deemed proper and suitable on this melancholy occasion.

On motion, brother THOMAS CHILTON, although not a member of this Lodge, was added to the committee.

Resolved, That this Preamble and Resolutions be signed by the Master and Secretary of this Lodge, and be published in the different papers of this town.

Wm. HENDRIX, W. Master.

SAMUEL H. TAYLOR, Secretary.

For the Alabama Baptist.

DIED.—At his residence in Perry county, Ala. on Thursday the 12th inst. Rev. CHARLES CROW in the 75th year of his age, after a continued illness of eight days.

The subject of this article embraced the religion of the Bible about a half century ago, and united himself with the Baptist Church, of which he has been a consistent member to the time of his death. About forty years has elapsed since he was set apart to the work of a Gospel minister, he received this authority from the Bush-river Church, in Newbury District, South Carolina, over which he exercised the Pastoral functions for a number of years.

In 1810 or '20, he emigrated to Alabama and settled in Perry county, where he commenced his active labours in rearing the standard of the Cross in this newly inhabited Territory. Many of our largest and most flourishing Churches are indebted to his instrumentality for their first existence; he became a member of the Cahawba Association shortly after its formation, and was called to preside as Moderator over her deliberations, for about twenty of her annual sessions; he was the undeviating friend and advocate of Missions. Upon the reception of the intelligence which informed him of the great Southern Convention, held in Augusta, Georgia, the old veteran of the Cross rejoiced in spirit that he had lived to witness such glorious events for the prosperity of that cause he loved so dearly.

Mr. Crow set out in the great work of preaching the Gospel without the advantages of a liberal education; but by diligent application his mind became stored with useful knowledge, which acquired for him a reputation far above mediocrity. Though his family were supported nearly half the time of his ministerial labors from the proceeds of his own labor, the Church doing but little for him, his sermons were argumentative and fraught with interesting truth, his illustrations clear and forcible, his doctrines were rather of the high toned Calvin order, yet not ultra.

In short, Mr. Crow was a good man, of which he gave the best evidence, by walking with God about fifty years, and by his calm and peaceful death. He appeared conscious that his earthly race was near at end. For a month previous to his death, he often spoke of it with much composure and Christian resignation; his temporal matters were all adjusted, and he seemed to wait as one who was ready to depart, at any moment.

A short time before he passed the gate of death he fell into a stupor, and was speechless for several hours, but by the use of stimulants he revived; he was asked what he thought of his own condition. He replied that he felt to be on the brink of eternity. Another inquiry followed, what about that hope you have so long professed to trust in? He replied with a firm voice, "That hope, that hope, placing his hand to his bosom, it bears me up," and it continued to bear him up even when the silver cord was rent asunder.

Though greedy worms devour my skin,  
And gnaw my wasting flesh;  
When God shall build my bones again,  
He'll clothe them all a fresh.

Will the Christian Index copy this.  
His Funeral is to be preached at Oakmulgee church on the 4th Sabbath of July next, by the writer.  
A. G. McCRAW.

### A Card.

MR. BESTOR informs the patrons and friends of the Greensboro' Female Academy, that the young Ladies of the Institution will be examined on the 26th and 27th instant. Concerts of Music at night.  
The friends of Learning are invited to attend.  
June 21, 1845.

### SCHOOL FOR THE BLIND.

The Rev. Mr. High, is duly authorized to travel as agent throughout the South and West, for the purpose of raising funds, by means of public collection, subscription, or otherwise, the design of which is to establish an institution for the education of the unfortunate blind throughout the South and West, to be located in the State of Alabama; the institution is contemplated to go into effective operation in a very short time, at the present in the city of Tuscaloosa, and will be presided, be located at some eligible point by the next session of the Legislature of Alabama. The Rev. Mr. High is a duly authorized and respectable minister of the Gospel, of the Baptist Church, and he is respectfully recommended to the esteem and confidence of all persons. We humbly hope that the greatest possible success may crown his efforts in this benevolent and laudable design.

J. CHAMPLIN, Principal  
Tuscaloosa, Ala., June 16th, 1845.

The Christian Index, The Baptist, and The South Western Christian Advocate will please copy.

### The Annual Examination

OF THE  
JUDSON FEMALE INSTITUTE,  
WILL commence on Monday, the 28th of July, and continue four days, closing on Thursday night, the 31st.

On Tuesday, Wednesday, and Thursday nights, there will be CONCERTS OF MUSIC—the last of which, a Concert of Sacred Music, will be had in connection with the Exercises of the GRADUATING CLASS.

The ANNUAL ADDRESS on the occasion is expected from the Rev. A. A. LIPSCOMB



## Poetical Department.

From the *Rev. Recorder*.  
**LETTERS TO MY INFANT BOY.**  
 I never gazed upon thy form,  
 Or mark thy soft, blue eye,  
 Where "floats a dream of loveliness,  
 Pure, as the passion, and high."  
 But that my heart must thrill with joy,  
 And flutter with delight,  
 To view thy spotless innocence  
 In childhood's sunny light.

O! could I crave a boon for thee,  
 That earth can never give,  
 It would not be a worldly crown,  
 For which so many live;  
 But it would be a spotless life  
 Of innocence and peace.  
 That might prepare thee for a home  
 Where bliss shall never cease.

A thorny maze, my lovely boy,  
 Thy destiny may be,  
 From which a father's tender care  
 Can never rescue thee;  
 But could my wishes be obtained,  
 Thy pathway should be free  
 From all corroding griefs and cares  
 That have surrounded thee.

As time shall wing its onward flight,  
 I will change the rosy gleam  
 Which lingers on thy parting brow,  
 In childhood's pensive dream,  
 Thy sparkling eye may yet be dimm'd  
 With grief's unbidden tear,  
 Where no fond mother's dear caress,  
 Or father's smile, can cheer.

Though now thou fondly cling to me,  
 My little something boy,  
 Thine has a place within my heart  
 Non-else could I enjoy.  
 Then, as thy fleeting moments pass,  
 My love and joy be thine;  
 Around one altar may we kneel,  
 And worship at one shrine.

There is a still more pleasing thought  
 Entranced upon my heart—  
 That though on earth we separate,  
 And from each other part,  
 There is a place of endless bliss  
 Where we may meet again,  
 To join the chorus of the skies  
 In heaven's sweetest strain.

From the *New York Commercial Advertiser*.

## The Reformation in Germany.

Most readers are aware that a remarkable excitement has lately prevailed in Germany, among certain portions of the Roman Catholic Church. Several journals have noticed this state of things, and information is continually reaching this country of the progress of the excitement, and its results promise to be of vast and permanent importance. The pressure upon our columns has been such that we have not been able to give the details as they reached us. The reader, however, will probably be no longer by the omission, as we are now enabled to give them in a more condensed and consecutive form than we otherwise could have done.

The originator of this movement is the Rev. John Ronge, a Roman Catholic priest, of high character, and the circumstances which gave rise to it, was the exhibition at Treves, under the sanction of the Catholic bishop, of the "holy relic," or seamless garment of the Savior, as an object of adoration. The relic has been, in the eyes of the faithful, the glory of Treves for the last fifteen hundred years. It was received as an object of veneration in the early part of the fourth century, when the Empress Helena undertook her memorable journey to Palestine. According to the tradition of Treves, it was then and there that the holy tunic was first discovered.

An interval of more than eight hundred years ensued, during which no mention is made of it. Towards the close of the ninth century Treves was sacked and burned by the Normans, and only the holy relic saved. It was, for the first time, shown publicly on the first of May, 1196, amid the acclamations of the whole people, after which it was again shut up in the high altar. Another interval of three hundred and sixteen years occurred before the relic was again seen, when it was brought forward at the instance of Emperor Maximilian, who had assembled a diet at Treves. The opening of the altar took place on the 14th of April, 1512, before all the dignitaries of Treves, and a wooden box inlaid with ivory, of very beautiful workmanship, was found. It was sealed, and when opened, the robe was discovered, with a written inscription, "This is the coat without seam of our Lord and Savior Jesus Christ." On the 12th of May following, the relic was once more displayed to an immense concourse of people, with no less effect than on the first occasion, an effect which suggested to Leo X the idea of turning it permanently to account in the sale of indulgences.

His bull, dated 15th January, 1514, granted a plenary indulgence to all who came to Treves to confess their sins before the sacred relic; and that opportunity might not be wanting, he ordered that it should be publicly exhibited every seven years. The Reformation, however, intervened before the first time prescribed by the Pope, and it was not till 1531 that the exhibition again took place. During the remainder of the sixteenth century, the relic was exposed at four different periods—in 1545, 1553, 1595, and 1594—but the 30 years war occupied the attention of Germany too closely to admit of much religious ceremonial; it was therefore not until after the peace of Westphalia, 20th of February, 1655, that it was again shown. The death of the emperor Louis XIV, induced the electors of Treves to transport the relic to the fortress of Ehrenbreitstein; and it was again made visible till 1725, when it was shown to the arch-bishop of Cologne.

Other public exhibitions subsequently took place at Ehrenbreitstein in the eighteenth century but when the French armies approached the Rhine in 1794, it was no time for trusting the security of the holy tunic even to a fortress. It was then conveyed away and deposited in a place, the secret of which was only known to a very few persons, whose interest it was not to divulge it. It came afterwards known that that place was Hamburg, where it remained till 1803, and was then removed by the electors to Augsburg. A dispute afterwards arose for its possession between the duke of Nassau and the church of Treves, and the king of Bavaria also put in his claim for it, but it was finally decided by Napoleon, the arbiter at that time of all things, spiritual as well as mundane, that restitution should be made to Treves, and in 1810 it was once more brought to its accustomed resting place.

At Treves it has been again exhibited; the exhibition commenced on the 18th of August, and has been visited by more than a million and a half of devotees! Numerous, of course, are the miracles it has wrought, for it declared that "all who touched it were cured." The robe is of a reddish brown color, stretched out flat upon a piece of white silk, in a glass frame, placed upright upon the high altar. The sleeves are displayed, and it measures five feet each way, from one extremity to the other. In its texture it is difficult to say how it has been wrought. The threads are so fine and so closely united, that the eye cannot discover whether the vestment is woven or wrought with a needle. The color in the light of the sun resembles unprepared cinnamon. At a short distance it resembles the striped leather now manufactured to imitate oak wainscoting, but the material is evidently of flax. The folds are apparent, and the surface of the cloth appears to shake, or rather crack—the result of age. It has no collar—merely a hole for the head to pass through—and must have reached to the ankles.

The manner in which it is inspected is in procession, formed in a double line, marshaled by the Prussian gendarmie outside the doors of the cathedral. The procession advances slowly, until the steps of the high altar are passed; and a momentary pause is made before the holy relic, to gaze upon it, and deposit an offering. The amount collected in this manner must be very great, for each day produces an enormous heap, in which, though copper predominates, a great deal of silver appears, and now and then, gold pieces, and schene or paper money. The procession begins to form at an early hour in the morning, and continues to stream into the cathedral till midnight, with no other intermission than the occasional closing of the doors to prevent too dense a crowd.

Against this monstrous imposture John Ronge had the courage, and he only had the honesty, or courage, to protest. He addressed a letter to Bishop Arnold, of Treves, which attracted much attention, and circulated in thousands. Of its fearless tone the reader may judge by the following extracts:—"What would I have seemed till now a fable, a fiction, Bishop Arnold, of Treves, presenting to the adoration of the faithful a garment called the coat of Christ! You have heard it, Christians of the nineteenth century; you know it, men of Germany; you know it spiritual and temporal governors of the German people; it is no longer fable nor fiction, it is a real fact! Truly may we here apply the words, 'Whosoever can believe in such things, without losing his reason, has no reason to lose!'"

"This anti-Christian spectacle is but a snare laid for superstition, formalism, fanaticism, to plunge men into vicious habits. Such is the only benefit which the exhibition of the holy coat, whether genuine or not, could produce. And the man who offers this garment, a human work, as an object of adoration—who perverts the religious feelings of the credulous, ignorant, and suffering multitudes—who thus opens a door to superstition, and its train of vices—who takes the money and the bread of the poor, starving people—who makes the German nation a laughing stock to all other nations, this man is a Bishop—a German Bishop—Bishop Arnold, of Treves!"

"Bishop Arnold of Treves! I turn to you, and I conjure you, as a priest, as a teacher of the people; and in the name of Christendom, in the name of Germany, in the name of her rulers, I conjure you to put an end to this pagan exhibition of the holy coat, to take away this garment from public view, and not to let the evil become greater than it is already."

"Do you not know—as a Bishop you must know—that the founder of the Christian religion left to his successors not his coat, but his spirit. His coat, Bishop Arnold, of Treves, was given to his executors!"

"Do you not know—as a Bishop you ought to know—that Christ has said, 'God is a Spirit, and they that worship Him must worship him in spirit and in truth?'"

"Do you not know—as a Bishop you ought to know—that the Gospel forbids expressly the adoration of images and relics of every kind; that the Christians of the Apostolic age, and of the first three centuries, would never suffer an image or a relic in their churches; that it is a pagan superstition, and that the others of the first three centuries reproached the pagans on that account?"

"Be not misled by the great concourse of visitors. Believe, while hundreds of thousands of pilgrims go to Treves, millions of others grow in anger and bitterness over the infamy of such an exhibition: And this anger exists not in this or that class, this or that party alone, it exists among all and everywhere, even in the very bosom of the Catholic clergy, and the judgment will come sooner than you think. Already history takes up her pen; she holds up your name, Arnold of Treves, to the contempt of the present age and posterity, and stigmatizes you as the Tetzeli of the nineteenth century!"

The consequences of this movement have been serious to the Romish Church. Ronge was at once excommunicated by the Pope; but that argument seems to have lost the power which it once possessed. A large party has arisen among the Roman Catholics of Germany, with Ronge and Czerski, another Catholic clergyman, as leaders, who declare themselves free from all allegiance to the Pope. They cherish their faith as Catholics, but they will be German Catholics, and not Roman Catholics. Already communities are forming, publicly opposing the Pope, and abolishing the celibacy of the clergy, and purifying their faith from many superstitious notions. Dr. Regembrecht, professor in the University of Breslau, [Prussia] has joined

the movement, and in a very spirited public remonstrance has withdrawn from the Romish Church.

Ronge has published a second letter, in which he calls upon the lower orders of the Romish clergy to aid him in founding, by council and synod, a national German Catholic Church, independent of Roman darkness. He wants to abolish auricular confession, the celebration of the mass in Latin, and making of proselytes by money, the stultification of the lower clergy by the commands of the higher hierarchy; and asks for liberty to think and to investigate for every clergyman, and permission to marry for all priests. The police have seized the pamphlet.

The priest Czerski, referred to above, who stands at the head of a small German Catholic community in Schneidemühl, in Prussia, distributes the holy script in both forms, without auricular confession; and reads the mass not according to the recognized Roman rule, but in German, omitting what refers to the saints and their intercession. In Bromberg the excitement in favor of the new German Catholic Church is very great, and from Königsberg an address has been sent to Czerski, signed by forty-three of the most influential men in East and Prussia, including several professors of the University, the chaplain of the garrison, teachers and directors of schools, and several members of the upper law courts, urging him to persevere in his course, and promising their support.

From the latest English papers we extract the following in relation to this increasing spirit of opposition to papal superstition and power. At the University of Jena the students have shown their sympathy with this new reformer, [Ronge] by burning Bishop Arnold's effigy, and in revenge, the adherents of the bishop have burnt Ronge in effigy in Neidhause, in the grand duchy of Nassau, a little way from Coblenz. Sunday was the day chosen for the latter auto da fe, and to make it more striking, one of the pockets was stuffed with copies of his official paper, the "Silesian Fatherland's Gazette," and the other with the "Journal of Frankfort," which supports his principles. Nonge's partisans maintain that the burning was a got up affair, and that the Jesuits of Coblenz had much more to do with it than the bourgeois of Neidhause. However this may be, neither Ronge nor his partisans are at all discouraged by this burning by deputy, as will be seen by the following account of their formal separation from the Church of Rome, which we copy from the "Gazette of Silesia." The article is headed "The General Christian Community at Breslau," and is as follows:—

"At the yesterday's meeting of the General Christian Community at Breslau, John Ronge addressed the assembly in an energetic speech on the hindrances of the establishment of a universal Christian community, and on the spirit in which alone they could be overcome. He spoke also of the duty and necessity of establishing freedom of conscience, in accordance with the spirit of the age. After this address, the following leading principles and declaration of faith of the Universal Christian Church were again discussed, and in the end agreed to.

Art. 1. We declare ourselves free from the authority of the Bishop of Rome and of all his followers.  
 Art. 2. We maintain the right to complete freedom of conscience, and renounce all constraint, deception and hypocrisy.  
 Art. 3. We declare the foundation and pillar of the Christian faith to be the Holy Scriptures.  
 Art. 4. We declare that the searching and reading of the scriptures ought not to be constrained by any authority.  
 Art. 5. We declare the following to be a summary and symbol of our faith:

1st. I believe in God the Father, by whom the world was created, and by whom it is governed in wisdom, righteousness and love.  
 2d. I believe in Jesus Christ our Saviour, who by his doctrine, life and death, freed us from slavery and sin.  
 3d. I believe in the power of the Holy Ghost, in the Holy Universal Church, in the forgiveness of sins, and in eternal life.—Amen.

Art. 6. We recognize only two sacraments as established by our Saviour, namely, baptism and the Lord's Supper.  
 Art. 7. We hold the practice of infant baptism.  
 Art. 8. We hold that the laity should partake of the sacrament in both kinds, and believe that the Lord's Supper is a true remembrance feast of the sufferings and death of our Saviour. The practice of confession to the priesthood we cast away from us.  
 Art. 9. We recognize marriage as a divinely established ordinance to be held sacred of men, and to be blessed of the church—and we acknowledge no disqualification or hindrance to it, except those established by the state.  
 Art. 10. We acknowledge Christ as the only intercessor between God and man, and cast away from us all intercession of saints, all worship of relics and images, all priestly absolution, and all religious pilgrimages.  
 Art. 11. We believe that good works are only as acceptable to God when performed from Christian principle, and deny the merit of all fasting.  
 Art. 12. We believe that it is the first duty of a Christian to give evidence of his faith by his works.

## 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. 16ly.

May 7, 1845.

## 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 & Battele, 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 emperor of dental science, flatters himself that he can not fail to give the most general and entire satisfaction.

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

## GORDON &amp; CURRY.

Commission Merchants, Mobile, Alabama.

No. 6 St. Francis street, Mobile, Ala.

References:—J. W. Kidd, Oakblowery.

G. W. Gunn, Tuskegee.

Dr. C. Billingsley, Montgomery.

J. M. Newman, Selma.

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. Dunklin, Lowndes Co.

John Ezell, Esq., Mississippi.

November 21, 1844. 24-ly

## 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.

Nov. 17, 1844.

## JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA.

Number of Pupils present one hundred & fifty-six.

BOARD OF INSTRUCTORS.

Professor MILD P. JEWETT, Principal, and

Instructor in Ancient Languages and in the

Latin 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 DEWEY, Regular Course, French,

Spanish, and Embroidery.

Miss ANNETTE N. BOOTH, Vocal and Instrumental

Musical Music.

Miss ANN JUDSON HARTWELL, Assistant Teach-

er in Music.

Miss ELIZA G. SEXTON, Regular Course.

Miss HARRIET JONES CHANDLER, Primary and

Preparatory Departments.

GOVERNERS.

Miss SARAH S. KINGSBURY.

Steward's Department.

Miss MRS. LANGSTON GOREE.

This Institution is now going forward in its

Seventh year under the same PRINCIPAL,

PROF. M. P. JEWETT.

It embraces, first, a PRIMARY DEPARTMENT,

for small children; secondly, the REGULAR COURSE

including a PREPARATORY DEPARTMENT, and the

JUNIOR, MIDDLE, and SENIOR CLASSES.

Young ladies honorably completing the pre-

scribed course are entitled to a DIPLOMA under

the seal of the corporation.

The MUSIC DEPARTMENT is under the direction

of Mr. D. W. CHASE a distinguished Professor in

the art, aided by accomplished ladies. It is con-

ceded, that no Seminary in the South offers equal

advantages to Young Ladies desirous to become

proficients in Vocal and Instrumental Music.

The DISCIPLINE of the Institute is enforced by

appeals to the reason and conscience of the pupil,

and to the Word of God. It is kind and paternal,

but steady and inflexible.

The MANNERS, personal and social HABITS, and

the MORALS of the young ladies are formed under

the eye of the Teachers, from whom the pupils

are never separated.

Permanency. One of the greatest evils con-

nected with education in Alabama is the frequent

changes of Teachers, books, &c. This institu-

tion is exposed to no such disadvantages. Like

a college, it is permanent in its character. Pa-

rents and guardians may place young ladies here

with the confident expectation that they may hap-

pily prosecute their studies till they have com-

pleted their school education. There need be

no detaining of pupils at any season of the year,

for fear of sickness. There has never been but

one death, and almost no sickness, in the Institu-

tion.

TUITION, BOARD, &c.

The entire expense of a young lady, pursuing

English Studies only, is from \$160. to \$170. a

year, for Board and Tuition. Clothing should be

supplied from home. Books and Stationery are

furnished by the Principal, at reasonable charges.

Two Hundred and Fifty Dollars, per annum,

will cover all the charges for Board, Tuition,

Books and Stationery, for a pupil pursuing the

highest English branches, and Music on the com-

mon and on the Aolian Piano.

There is but one vacation in the year, embrac-

ing the months of August and September, but

for convenience, the year is divided into two

terms of five months each. The last five months

of the present year, will commence on MONDAY,

THE THIRD OF MARCH NEXT. This will be a

convenient time for the admission of new pu-

pils, though scholars are received at any time.

BOARD OF TRUSTEES.

E. D. KING, President.

W. HORNBUCKLE, Sec.

L. GOREE, Treasurer.

J. L. GOREE.

Feb. 8, 1845.

COMMISSION BUSINESS.

The subscriber takes this opportunity for re-

turning his acknowledgements to his former

patrons, and respectfully informs them and the

public, that he will continue the Commission Bu-

siness on his own account; and hopes by strict

attention to business, to merit a continuance of

their favors.

LEWELLOWAY.

Mobile, March 1844.

## Howard Collegiate &amp; Theological

## INSTITUTION.

THE Fall term of this Institution has com-

menced under very favorable circumstances.

The inconvenience attending the loss of the build-

ing 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