

# THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

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

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## TERMS.

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## TRAVELS.

TEXAS IN 1841.

From Unpublished Manuscripts of a Traveller. CHAPTER IX.

Congress of 1841 and 1842—Mission to Mexico.

On account of the great distress among the people arising from a heavy debt on empty Treasury, and frequent depredations by hostile Indians, the Congress of '41 and '42 was looked for as a harbinger of peace and plenty.—There was considerable talent in both Houses—perhaps the best in the country—and the members were mostly young men. The number of Senators was fourteen and of Representatives about thirty-five.

Perhaps no one of the Senators was more apt to attract the notice of a spectator than Col. P., the member from Red River. There was nothing uncommonly intellectual in his countenance, but he was extremely neat in his dress, dignified in his mien, and seemed to feel the importance of his station. Every thing he said and did was respectful.

The member from Travis District, Judge James Webb, was a very industrious, efficient, and worthy member always at his post, and attending to the interests of the nation. He had been Secretary of State under President Lamar, and was termed "the impudent Secretary," because he was thought to have been invited into the Republic by the President's express for this office.

The members of the Senate were mostly of the honest and industrious yeomanry, who knew best the real wants of the people, and who exerted themselves to supply those wants.

It is generally thought that there is more talent in the House of Representatives than in the Senate of any national assembly. I imagine it is the fact, only because the House is composed of more members. In the Texas Congress the House had but little advantage of the Senate in this respect.

I was more impressed by the manner and appearance of the member from Washington, Mr. Williamson, or "three-legged Willie," as he was called, from the fact of his having one leg affected with rheumatism and supported by a wooden leg. He spoke on most every subject of any importance, and always with energy and with power. Whatever might be the weight of the subjects, whether small or great, he entered upon all with the same spirit and was often eloquent. If the subject on which he might enter were small, he would make it appear great, in sound as well as sense, ere he were done.

It will be remembered, perhaps, that the Province of Yucatan requested the loan of the Texas Navy. The Navy was sent out in compliance, and at this Congress resolutions were offered for its recall. These resolutions being under consideration, Mr. Williamson said:—"It is well known, sir, what part I have assumed upon the Bill now before the House. Upon a former occasion I moved to strike out the preamble, upon this occasion I rise to sustain the preamble and resolutions. The grounds I shall take are tenable and based upon good, sound policy.—That they are true will scarcely be controverted on this floor. What are the facts that were before the committee? They are, sir, that the President has made a lawless disposition of the navy. A people setting up for themselves, and without declaring themselves free, open a correspondence with the President, and with him alone. The correspondence is conducted with a people unknown to the nations of the earth as sovereign. Who are these people? They are an integral part of Mexico. What is Mexico? An enemy to Texas. Negotiations are set on foot contrary to the policy of nations. For the truth of my position I refer to the correspondence with Mr. Packenham. Where was the emergency that warranted this course? Gentlemen will tell you that the right was guaranteed under the constitution. Sir, no such right was given—no such provision exists in the constitution.—They say it was one of the wisest acts of the administration. It was a concomitant of that act of usurpation—it was correspondent with the Santa Fe Expedition. It reminds me of a lesson of my boyhood—commit one error and it requires a hundred more to sustain it. Profligacy was a distinguishing characteristic of the administration. Tired of getting along as reason dictated, profligacy had characterized its career. Ever since the last Congress innovation has marked the course of this executive. The President said that he intended to send an expedition to Santa Fe, and that Congress had not

opposed it. The House had the matter before it but refused to act. It had been before the Senate and was indefinitely postponed. This expedition might result in glory to the Republic, but even if it did, I should oppose it. I would oppose all efforts to trample on the constitution.—Our Treasury has been broken in upon, and its means squandered. Unlawful appropriations have been made to carry out the wild schemes of an Executive, and he has given no reason except that it had been a favorite measure. This sending out the navy was a regular consequence of the Santa Fe Expedition, and even gotten up to sustain it. Did not the Executive send commissioners into Mexico who reported that all was quiet and no prospect of invasion, and yet he has sent the navy to Yucatan. Who are the people of Yucatan? They are Mexicans, nothing else. And who are Mexicans? A semi-civilized race—faithless whenever opportunity offers. I would ask honorable gentlemen if they have forgotten that Panin once treated, and if they have forgotten the provisions of that treaty. His Excellency had opposed the negotiation of a treaty with Santa Anna, and placed a black mark upon it, and yet he has sent out the navy to aid Mexicans. But, gentlemen, say that the Northern Provinces are about to enjoy the same liberty with the people of Yucatan. What sort of liberty do the latter enjoy? Are we benefited by sending out the navy? Gentlemen contend that it is good policy. Is it good policy to violate the law and trample upon the constitution? If so, the gentlemen have the question and I do so to combat. The navy has been sent out contrary to law—but some will say, perhaps, that by sending out the navy to co-operate with Yucatan we shall cripple the enemy. Is there any evidence that Yucatan has a navy, and any thing to show the propriety of co-operation? After the memorable massacre of Panin, there are still some who would repose confidence in Mexicans. His Excellency might term the people of Yucatan free, but they are still Mexicans. Never will I, while a Representative in this House, give my sanction to a treaty with them."

Mr. Mayfield, member from Nacogdoches, and Mr. Van Ness from San Antonio, I consider decidedly the most talented men in the House—the former a firm friend, a modest gentleman, a considerable orator, and a good legislator; the latter a good counsellor, and a bold and profound reasoner, but most abominably lazy.

The most important measures enacted by this Congress were "the Retrenchment Bill" and the "Financial Bill"—an Act to provide for the funding and redemption of the public debt of the Republic of Texas; and an "Act to authorize the President to issue Exchequer Bills, and to declare what shall be receivable in future in payment of taxes and duties on imports."

The object of the Retrenchment Bill was, that the actual expenses of the Government might be brought within the revenue received at the Ports, and the internal revenue, or that received for taxation, might be a clear gain to the Government; the Exchequer Bills issue in the mean time, redeemable at the Ports or Custom Houses in gold and silver.

This system may operate successfully, but a thick gloom hangs over it. In the first place it is founded upon the presumption, that the revenue received at the Ports in gold and silver will equal, in future, the amount formerly received there in depreciated paper. In the second place it is presumed, that the people can procure, without means, a sufficiency of gold and silver, or Exchequer Bill, to pay their taxes, when they have found it almost impossible to procure enough of the old depreciated Treasury money, worth but a bit or two in the dollar. If they do they will have to labor and toil more than I have seen them do in the country.

The act for the funding of the public debt &c. proposed that all liabilities of the Government should be funded for thirty years, drawing an average interest—allowing creditors at the same time the privilege of taking the public lands in payment at a low price, which lands should be exempt from taxes five years.

Mission to Mexico—Interesting Correspondence.

In the summer of '41 the Texian Government, anxious to seize every opportunity, and use every means, possible, in order to adjust the difficulties existing between it and the Government of Mexico, despatched to the latter a special Minister, with authority to treat for peace. The British Minister at Mexico, was chosen, mediator to endeavor to effect the object of the Mission, as it was dangerous for the Texian Minister to trust himself in the hands of the Mexican authorities, even with the greatest assurance of laudable intentions on the part of the Texian Government. As the correspondence which grew out of that occasion, may be interesting, and discloses some traits in the Mexican character, I have thought proper to give it.

SACRIFICIOS, May 31, 1841.

General Ignacio De Mora, Commandant of Vera Cruz:

Respected Sir—In consequence of some negotiations held between the Government of Her Britannic Majesty and that of Texas, I have the honor of informing you, that I have arrived in order to confer with Mr. Packenham, with the object of arranging amicably the difficulties which at this time exist between the Republic of Mexico and Texas, and desirous of knowing whether I will be permitted, with my Secretary, to proceed on my journey to the Capital. I take

the liberty of addressing you. If perchance any other questions should suggest themselves to you, I have sent my Secretary Mr. George Lewis Hammeken under the protection of the English flag, on board the packet of Her Britannic Majesty, Ranger, to wait your reply, whether to go on shore or on board to confer with the person whom you may think proper to send for that purpose, as shall seem best to yourself.

I take this occasion to present to you the consideration of my great respect.

(Signed.) JAMES WEBB,

Ag't. of the Gov't of Texas.

By his Sec'y. GEO. L. HAMMEKEN.

Vera Cruz, May 31, 1841.

Mr. James Webb:

Dear Sir—I have informed myself of the contents of your letter of to-day, in which you have thought proper to advise me of your arrival at Sacrificios, and ask me if you can, with Mr. Hammeken, continue your journey to Mexico, upon which subject I answer that I am not authorized to permit it.

Your most affectionate, obedient serv't.

Who kisses your hands,

IGNACIO DE MORA.

After being thus stopped from further proceeding in the Mission, Mr. Webb wrote to Mr. Packenham, British Minister at Mexico, informing him of his arrival and the object of it, and the refusal of the commandant at Vera Cruz, to allow him to enter the country and continue his journey to the Capital, and requesting his Excellency to intercede with the Government of Mexico for the progress of the Mission. Mr. P. attended faithfully to the request, in pursuance of the object of a convention previously held in London for pacification between the Government of Mexico and Texas, and procured the action of the former Government, which he promptly communicated to Mr. Webb, which communication was as follows—

NATIONAL PALACE, Mexico, June 8, 1841.

Hon. Richard Packenham:

Sir—The undersigned has had the honor of receiving a communication of Sen. D. Ricardo Packenham of to-day, in which he was pleased to impart to him the arrival at Vera Cruz of the commissioner from Texas, for the purpose of making propositions to the Supreme Government on the adjustment of the difficulties existing between Mexico and that Department, expressing the ardent desire of Her Britannic Majesty's Government, that the opportunity now presented, to conclude them upon honorable and advantageous terms, will not be refused.

Having placed before His Excellency, the President of this Republic, this communication, in order that he may accord that which is most suitable to a subject, apparently of so much importance. His Excellency, after a most mature and deliberate examination, has been pleased to instruct me to answer Senior Packenham, as I have the honor to do, that the Government of Mexico has had no reason to change her opinion, thereby ceasing to appreciate the question of Texas in the same manner in which she appreciated it when she consulted on this same subject with Mr. Packenham, which information is to be found in the note to that effect which the Minister addressed to him on the 11th December 1839.

Notwithstanding the conviction of His Excellency the President, he duly esteems the friendly solicitude of Her Britannic Majesty's Government to bring this question to a pacific termination; and he highly regrets not being able to serve his ardent desires of attaining it. But his Excellency the President, not being able to deviate from the principles of honor and justice, which prohibit him from recognizing the dismemberment of the territory, and sanctioning the most remarkable act of ingratitude, with which it could have corresponded to a magnanimous and generous nation; usurping those rich lands where she exercised her hospitality with those who came to seek it. Besides Mr. Packenham is not ignorant that, since the commencement of the insurrection of the Department of Texas, innumerable slaves have been, and are continuing to be introduced—that trade from which humanity turns with horror, and from which cause alone, if there was no other, the Mexican Republic and its Government never would bind themselves to an act equivalent to the sanction and recognition of slavery.

The undersigned, &c., &c. (Signed.) SEBASTIAN CAMACHO.

PALACE OF THE NATIONAL GOVERNMENT, MEXICO, December 11, 1839.

The Hon. Richard Packenham:

Sir—I have had the honor of receiving the confidential note which your Excellency has addressed to me to-day, reminding me of the various conversations which we have had in consequence of the instructions the Government of Her Majesty has communicated to your Excellency relative to the question of Texas.—Your Excellency is pleased to manifest to me your desire to know whether any resolution has been taken by this Government, in virtue of the friendly propositions, which, in compliance with your cited instructions, you have made; and in answer, I have the honor to say to you that the commissioner of the Inhabitants of Texas will be heard by the Mexican Government under the indispensable condition that this department is not to desert from the national sovereignty over that Department of the Republic.

I am, very respectfully, &c.

(Signed.) JUAN DE DIOS CANEDO.

TEXAS Schooner, SNY BERNARD, Harbor of Sacrificios, June 16, 1841. The Hon. Richard Packenham, &c.

Sir—I have the honor to acknowledge the receipt of your communication of the 10th inst., in answer to mine of the first, by which and the documents accompanying it, I am informed of the determination of the Mexican Government to listen to no overtures of pacification, predicated upon the separation of what it terms the department of Texas from Mexico.

I can but regret this determination, as I fear it will lead to a state of things which every philanthropist must deprecate, and which my government has heretofore been most anxious to avoid. That the authorities of Texas have sincerely desired to pursue a pacific policy towards Mexico is abundantly evinced in the repeated efforts which have been made to settle, by amicable negotiations, the difficulties existing between the two countries, and especially in prosecuting those efforts under the most discouraging circumstances, and at times, too, when, had they been disposed to renew hostilities, the internal feuds and external difficulties of Mexico afforded the most inviting opportunities of doing so.

You are, no doubt, aware that repeated overtures have been made by the Federalists of the northern and southern provinces of Mexico, accompanied by the most alluring efforts, to induce the people of Texas to unite with them in the war against their government, and to make common cause in forcing an acknowledgment of their independence; and you are, no doubt, aware also that all of these overtures have been rejected by the government of Texas. This course was pursued by us under the impression that Mexico, appreciating the motives of our forbearance and perceiving the amicable spirit which Texas was disposed to cultivate toward her, would change her policy in reference to us—a policy, which, without incurring the imputation of boasting, we think we may confidently assert, can never result in any benefit to her.

What course my government will feel itself bound to pursue, in reference to this controversy in future, I am unprepared to say: one thing is certain—having voluntarily made three distinct efforts for amicable negotiations, she can never make another unless invited to it. Your suggestions of a continuance of the policy heretofore adopted shall be duly made known, and I have no doubt, will have great weight. But the people of Texas generally have received so much annoyance from the disturbed condition of her frontier, and from the repeated and hitherto unmeaning threats of invasion, that they would decidedly prefer an active and energetic prosecution of war to the state of supine and sullen hostility which has existed between the two countries for the last five years; and although the Government might be disposed to longer forbearance, I think it possible that so general an expression of public sentiment may exercise an influence on the public councils which can no longer be resisted.

I cannot close this communication without tendering to you my sincere thanks, as well as those of the President of Texas, for the many acts of kindness and friendship which you have exhibited to our infant nation. Be assured, sir, they are all fully appreciated by the Government and the people, and will long be remembered by them.

I have the honor to be, With great respect and consideration, Your obedient servant,

(Signed.) JAMES WEBB.

HER BRITANNIC MAJESTY'S MISSION, Mexico, June 10, 1841.

The Hon. J. S. Mayfield, &c.

Sir—I have had the honor to receive from Mr. Webb a copy of the letter which you were pleased to address to me on the 30th March last, mentioning the appointment of Mr. Webb as Envoy Extraordinary and Minister Plenipotentiary, to negotiate a Treaty of Recognition, Amity, and Commerce with Mexico, under the auspices of Her Majesty's Government. I beg leave to refer to a letter which I this day addressed to Mr. Webb for the result of my endeavors to induce the Government of Mexico to entertain the pacific overtures of the Government of Texas, which I am concerned to say have been altogether unsuccessful; but I think it not improbable that at no distant day, an opportunity may occur to re-attempt negotiation with better prospect of success, and I shall not fail to make known to you, sir, my indication which I may observe of such a favorable change in the councils of this Government. I beg leave to assure you of my entire readiness to attend to any communication, which you may be pleased to address to me connected with the object of effecting an amicable arrangement between the two Republics.

I have the honor, &c., &c.

(Signed.) R. PACKENHAM.

CONDITION OF MEXICO.—In Mexico there are 7,000,000 of Indians and Creoles, ignorant and squalid; and a hundred thousand persons of Spanish descent, wealthy and of military professions. The estimate of the Mexican Government of the population of their country, (for it does not appear to have ever had the energy to obtain an actual census) was, in 1843, as follows: Indians, 4,500,000; Mestizo, 1,405,500; Europeans and white Creoles, 1,000,000.

## Features of Romanism.

The "Ladies of the Sacred Heart" reckon no less than sixty establishments of their own in different parts of the world, and nine of them in the United States. They are Jesuitesses, and are powerful auxiliaries in spreading Romanism by means of their seminaries for the education of Protestant families.

The present Pope is the most devoted friend and patron of the Jesuits, and has put under their control the Roman College, the House of the Professed, Saint Eusebio, the College of Propaganda, San Carlo Borromeo, La Vigna, &c. All their important institutions, are committed to their hands.

The Roman college has four thousand students or more, including about one thousand two hundred students in divinity.

The few orders of monks and priests at this day are the Dominicans, the Franciscans, the Augustinians and the Jesuits. Each of them has a head or general who sits near the Pope.

In the schools and colleges of the Jesuits the pupils are spies upon each other. A perfect system of espionage is formed and carried out, so that the thoughts, words and doings of every individual student are known to the officers of the institution.

Two or three miles from Civita Vecchia and on the sea coast is an institution with the inscription over the door, "Whoever passes here falls under the greatest excommunication." The floors of the dungeons within are quick-sands, on which the prisoner no sooner steps than he sinks and is suffocated.

The Roman Catholics in Cincinnati number from 20 to 25,000, & have a large Jesuit college, a full female seminary, three large churches, a splendid cathedral in progress, and another handsome Gothic edifice in contemplation. They have also purchased real estate in the city to the amount of nearly two hundred thousand dollars.

The system of espionage demanded by the late bull of the Pope is in active operation in the city of New York, and "the American Protestant" distinctly specifies two cases of its discovery. Nor will it be long before it will be brought to light as operating throughout the whole country.

[Boston Recorder.

Catholic Preaching.

"Any persons who practice the reading of the Bible will inevitably fall into everlasting destruction." "The worst of all pestilences, the infectious pestilence of the Bible, will entail on yourselves and children the everlasting ruin of your souls." "They who send their children to schools where the Scriptures are read, give their children bound in chains to the devil."

These sentences, and many others of the same tenor, were recently uttered in a sermon delivered by an Irish priest, in the presence and approbation of the archbishop of Tuam. They require no comment. What Romanism ever was—enemy of the Bible—it still is, and forever must remain, till it renounce its claims to infallibility, and change its whole character. God grant that such a change may be wrought early and thoroughly.

[Ibid.

Romanism and Woman.

"Paganism and Romanism have always had the heart intensely fixed on a common object—the exaltation of the priesthood in connection with the political power and the depression of the people. And wherever the people, as such, have been crushed by the combined powers of Church and state, there individual tyrants have trodden upon the rights, and spurned the virtues of woman. Look over the benighted realms of paganism, and let the heart bleed for the female sex. Here is a dark picture of tyranny and suffering. Look over those populous lands where an impure and false Christianity has blighted every thing fair and promising in society, and where you will find females! Moral character! I speak not of individuals, but of the mass! You will find them in the field holding in the hand the implements of husbandry, or upon the highway, occupying the places of beasts of burden. And what is woman in the hands of a corrupt priesthood? I would not own a sister, or a mother, or a daughter, who would go to the confessional and answer the questions which must be propounded at that stall of Belial."

[Dr. BEXAN.

The secret sway of Europe.

"THE SECRET SWAY OF EUROPE!" Such are the terms in which Mr. D'Issrael has summed up the ambitious projects of the Jesuits! To that vain and presumptuous leader of the Young England it seems an object worthy of every struggle, and as he himself is of Jewish origin and Jewish connection, it is a circumstance furnishing matter of searching inquiry, that he, in one of his political works, tells his readers with undisguised pride that the first apostles and associates of Ignatius Loyola were Jews, and that individuals of his own proscribed and persecuted race have not only been illustrious among the Papal hierarchy, but even filled the office of the grand inquisitor of Spain!

That the Jesuits are now exerting an extraordinary influence throughout Europe is a fact obvious to the most casual observer. Denounced in Austria, and suppressed by a Pope as the pests of society, more than seventy years ago, who could have expected that in democratic France, revolutionary Belgium, and, republican Switzerland, the Jesuits should at the present moment exercise a degree of power, fitted to create serious alarm? In Ireland, too, they are extending their establishments, they are betrayed by O'Connell, and are quelling agitation the better to suit a present purpose for the sake of a deep, almost ulterior object.

"The secret sway of Europe!" Who shall say where the ambitious votaries of this way are not to be found? If as Mr. D'Issrael assures us, the unconverted Jew may be concealed beneath the tunic of the Roman Pontiff, or the robes of a grand inquisitor; if, as well known the number of laymen belonging to the order of Loyola is nearly equal to that of its priestly associates, who can say that Jesuits are not to be found within the walls of St. Stephen's among the ranks of Young England, as well as Tractarians in the cloistered quadrangle of Oriel? We repeat again, that the peculiar aspect of the world, as well as the measures which are now in progress, do furnish grave occasion to inquire whether the disciples of Loyola are not seeking to obtain "the secret sway" of England, as well as the rest of Europe.—[London Recorder.

## THE DEATH OF A CHILD

And no one feels the death of a child as a mother feels it. Even the father cannot realize it thus. There is a vacancy in his home and a heaviness in his heart. There is a chain of association that at set times comes round with its broken link; there are memories of endearment, a keen sense of loss, a weeping over crushed hopes, and a pain of wounded affection. But the mother feels that one has been taken away who was still closer to her heart. Here has been the office of constant ministrations. Every gradation of feature was developed before her eyes. She has detected every new gleam of intelligence. She heard the first utterances of every new word. She has been the refuge of his tears; the supply of his wants.—And every task of affection has woven a new link, and made dear to her its object. And when he dies, a portion of her own life, as it were, dies. How can she give him up with all these memories and these associations? The timid hands that have so often taken hers in trust and love, how can she fold them on his breast, and give them up to the cold clasp of death? The feet whose wanderings she has watched so narrowly, how can she see them stricken to go down into the dark valley? The head that she has pressed to her lips and bosom, that she has watched in burning sickness and in peaceful slumber, a hair of which she could not see named, of how can she consign it to the chamber of the grave? The form that not for one night has been beyond her vision or her knowledge, how can she put it away for the long night of the sepulchre, to see it here no more! Alas has care and toils that draw away his thoughts and employ them she sits in loneliness, and all these memories she can bear all this! She could not, were it not that her faith is as her affection; and if the one is more deep and tender than the other, the one is more simple and spontaneous, and takes kindly hold of the hand of God.—Rev. E. H. Chapin.

From the Mothers Journal.

MANNERS AND HABITS.

CHAP. XIV.

There is one place where most prominently good manners should prevail—and that is the House of God. We certainly have a right to look there for as much decorum, courtesy, and mutual accommodation and respect as are demanded in other public assemblies. But something more than these is due to the professed object of those who meet to worship the Most High.

In all the intercourse with our fellow-men, there is acknowledged to be a propriety in adapting our demeanor to the company and circumstances in which we are placed. If we were to enter the presence of an august personage, we should do it with a marked deference of manner. If we sought counsel or instruction from one of the wisest or most learned of men, it would be with manifest respect. If we should approach a powerful official, who had in his hand good or evil for us, supplication or deprecation would be apparent in our manner. Were we approaching a benefactor, with overflowing gratitude for undeserved favors, the manner would speak the feelings of the heart. And if we were met with others to secure, or contemplate as within our possession, some unalloyed source of unalloyed happiness, joy would find expression in our deportment.

Much more should there be adaptiveness of manner, when our intercourse is with the King of kings, and the God of the whole earth. In the public worship of his house, all the circumstances just supposed are combined. How expressive then of various and deep emotions, should be our manner when we meet before Him. But almost every congregation presents the painful spectacle of many, even professed Christians who come and go with little in their deportment befitting the occasion, and no outward demonstration of personal interest in the proceedings.

From regard to propriety, leaving out of consideration the devotion which the inner man owes to God, let his house be the scene of whatever is appropriate in manners, from all who pass its threshold.

Persons should enter the place in good season, quietly and reverentially. They will thus avoid disturbing others, and show regard for the occasion, and for the Being whom they profess to seek, proportioned to that claimed by men of superior position, from their fellow-men. Any approach to a sanctimonious air is, however, to be avoided.

In some churches it is the custom for individuals on reaching their seat in the church, to kneel or bow a few moments for private devotion. This has always seemed to me an ostentatious way of doing a secret prayer. I should think that private devotion ought to be performed in private. However this may not be objectionable, when the whole deportment is consistent with the act. But when persons approach their place with a careless or important air, how themselves mechanically for a minute, and then raise the head and take a survey of all around them, as though curiosity was the predominant feeling, at the same time adjusting themselves and their clothing with great ease, the beholder receives an unfavorable impression of their devotional feelings.

This looking about in all directions, when persons are professedly worshipping God, or hearing his message to men, is as inconsistent with decorum, as it is with reverence for God and his word.

If any conversation is attempted, before the exercises of the occasion commence, it should be in a quiet befitting manner. As to suitability of subject, the presence of a Christian ought to be a sufficient guide. A silent contemplative mood seems, however best, suited to prepare the mind to be profited by religious observances. But conversation will of course be expected to end whenever the services actually commence.—And yet it is not a week since I sat in Church directly behind four young men, some of one of them, members of the church, and one of whom I knew to be, continued to talk in a half audible tone, laughing and turning his head first to one side and then the other, addressing his companions until the reading of a hymn by the minister was completed.

Many persons seem to feel at liberty to do almost anything during the singing—as though that exercise, to use the language of another, were "merely a wedge, to keep the (other services) at sufficient distance from each other." But singing religious hymns is as much an act of devo-



tion as prayer; and it is just as impious to be inattentive while it is performed as to be so during prayer.

And here, preachers themselves often furnish a bad example. They will busy themselves about some other matter, or converse with a fellow minister if they happen to have one at hand, while the choir or the assembly are singing the most devotional expressions!

And while upon the matter of singing, I must add a remark upon the very common irreverence in manner of the choir. The persons composing it appear to feel as though they had come to the house of God for no other purpose than to sing; and to regard that as of little importance except as it may give them reputation for skill in the art. The leaders and the members of the choir, although the largest part of them are professors of religion, are too often intent upon selecting the tunes, and concerting together respecting their performance. O, for the simple, unaffected singing, which is truly that of "the spirit and the understanding also."

It seems scarcely necessary to allude to the propriety of quiet and attention in a religious assembly, during the continuance of the exercises. Good breeding permits nothing less—piety demands the observance of both.

Who has not witnessed the indecorum of many persons, and many Christians too, of making preparation for leaving the house, during the later service, and especially while the benediction is pronounced? Hats, canes, umbrellas, and parasols are sought and got in readiness; gloves, coats, shawls, or whatever outer garment may have been laid aside, are put on or placed ready for the purpose; and a note of preparation is heard all over the house. I do not say this is a true picture of every congregation, or of every individual in any one; but it is too generally true. And in all cases where such is the state of things, it is a disgraceful breach of good manners, and a flagrant insult to Him whom we profess to honor.

I need here say but little in regard to children—they should be trained to whatever is proper for other persons, in regulating themselves at church. One thing ought to be insisted upon,—if children are taken to a place of public worship, they should be kept in such order as not to disturb others. Nobody has a right to interfere with his neighbor in this worship; and therefore, if he cannot keep his children quiet at church, he should have them stay at home. As to the best means of controlling them, when they are allowed to go, and the expediency of taking little ones to such a place at all, I have on a former occasion expressed my views. In some proper connexion I may again introduce the subject.

## THE ALABAMA BAPTIST.

MARION.

Saturday Morning, June 28, 1845.

Col. JOHN M. BAILEY of Scottville, 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. DE VOTIE.

### Protracted Meeting.

There will be a protracted meeting held with the Providence Church, six miles west of War-saw, 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.

### 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.

### NOTICE.

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

WM. N. WYATT, Treasurer.

January 18, 1845.

### To our Patrons.

Brethren and friends, who are in debt to us, allow us to speak a word to you. We are in want of money do not receive enough to pay our expenses, have to live by money just as other people do, and find it impossible to get along without it. We assure you that editors and publishers and printers are made of flesh and blood just as other people are, have to be nourished by food just as others are, and have to use the same means that others use to procure their food. There are several thousand dollars now due us which, if it were in hand, would enable us to meet our troubles and misfortunes with great courage and competency. We can sit over our table, or put type in our galley, with much greater satisfaction when we know there is a spare dollar in our pockets, than when they are empty. If you do not believe it try us.—You will have no excuse after the first of July, postage will be so cheap. Now, when you read this, don't go off and forget it, as though it were a matter of no importance to us, but "do as you would be done by" and save us from debt and yourselves from bad credit.

### ACKNOWLEDGMENT.

Messrs. Gould, Kendall & Lincoln, Boston, will please accept our thanks for a very valuable present of Cruden's Concordance.

This is a new and condensed edition, containing more than five hundred pages with an introduction by Rev. David King, Glasgow, printed on fine paper, with excellent type, and well bound, for the low price of \$1.25. Ministers and students of Theology will find this work a valuable acquisition to their libraries, and a great and important advantage in the prosecution of their studies, and will do themselves injustice to remain without it.

WATER-WEIGHT.—We have been feasting on water-weights, the finest kind for the last week. One pulled on it, 25th instant, weighed 31 pounds and several others weighed 28 pounds.

### TEMPERANCE MEETING.

At the next regular meeting of the Society in Marion, (first Sabbath night in July,) an Address will be delivered by the Rev. Mr. NELSON of the Presbyterian Church. The place of meeting will be the Disciples Church.

THOMAS CHILTON, President.

June 25, 1845.

### Infidel Convention.

There has been lately held in New York, a Convention of Infidels, for the black and fiendish purpose of consulting about the ways and means of disorganizing society, dissolving the bonds of social union, and promulgating their dangerous principles which are at war with every sentiment of honor, virtue, religion, freedom, patriotism or, noble and generous philanthropy. Among these disturbers of the peace and happiness of mankind, was Robert Dale Owen, who is not only allowed to breathe the air of religious and civil liberty and enjoy the privileges of a citizen of a government founded upon the principles of Christianity, and true republicanism, which he is trying to overthrow, but even has a place in the Council of the Nation where the laws which govern us are enacted. It would seem to be time for the people to awake to the dangers which threaten them, and flee to their own rescue from misery, and disgrace ere it be too late. These men are undermining the foundations of the government, and infusing their poisonous influence throughout the body politic, and yet the people appear to be blind to the consequences. Fatal delusion!

### You are Brethren.

This endearing title was given by Christ to his disciples. Indeed, he said "whosoever doeth the will of my Father, the same is my brother," because by so doing, he proves that he partakes of the nature and spirit of Christ, the nature and likeness of God. And shall we discard the name? Are we more holy than Christ, that we should be above calling his disciples brethren? Are we not rather proud, forgetting the spirit we are of? Are we not disdainful, denying the relationship we bear to the household of faith? Brethren, we are in error on this subject. We have become worldly and sensual, proud, haughty, and exalted above the humble and pious station of Christians. We seem afraid and ashamed to call each other by the title which our heavenly Father has given us—ashamed to acknowledge our connexion with the family of God. And will he not be ashamed of us when we come before his bar? Call one brother, and he will laugh at you, and put you down as decidedly unfashionable and vulgar. This feeling has become so common in the church, that those who are otherwise disposed hesitate to manifest their friendship for the brethren for fear of being repulsed. The blind preacher said to us when here, that he stopped at a town in a neighboring State not long since, where the brethren are peculiarly careful how they use this term of Christian recognition: when addressing him, it was "How do, brother High?" the brother spoken so low was scarcely to be heard. In another place, he said, they would make apologies for his vulgarity, by stating that he came from the far West where the people know no better. O shame! where is thy blush! Can we expect any good of Christians who act in this way? We are very sure there is no religion among them, and we want no better evidence of a moral destitution. We hope those who are guilty in this respect will profit by this word.

NEW YORK BAPTIST ASSOCIATION.—The Minutes of this Association have been received, printed in a neat pamphlet of 20 pages. In the limits of the Association there are 25 churches, of which the oldest is First Church, New York City, constituted in 1702, and now numbering 556; 32 ordained Ministers and 13 Licentiate. Sixteenth Church, New York City, constituted in 1833, is the largest, numbering 626. Sabbath Schools reported are 16, containing 2,367 students, 269 teachers, with a library of 2,802 volumes. The Association in 1839 recommended the establishment of a Fund for widows and orphans of deceased ministers, which object has been properly attended to.

### THE CHRISTIAN WATCHMAN.

We cannot imagine what has become of this paper. We have had the pleasure of exchanging with a few numbers, and esteemed it quite an acquisition to our file, but it has either hauled off, or been lost by the way. We are a little surprised at this, because the first number of the Watchman came, as our first went, with the request to "exchange"—an unusual coincidence. Brother Crowell, let us see or hear from you.

The Utica Observer says: "Mr. Hervey has preached nearly every Sunday since he came into our city. In view of his mental powers, he is probably the most remarkable man living. As he proceeds in a sermon his manner becomes quite spirited; his almost sightless eyes are relit with life, and his gestures become animated and graceful. His voice is strong and flexible, and is capable of being heard in the largest churches in our city. He generally speaks for nearly an hour, and for deep pathos and warmth of feeling, might with profit be followed by young speakers. He has been a Baptist preacher for about seventy years. With all the allowances for the infirmities of age, every one is astonished that he has any mind left, and the wonder is that he is alive—that he can move—and above all that he can preach."

"This man was nine years of age when Charles Edward made his attempt to recover the crown of England! The account of the battle of Culloden came to him as the latest news! He was a man of thirty-three when Napoleon was born and at the commencement of the American Revolution was at the maturity of forty! The old French war, now buried in the records of long-past history, began some time after he was engaged in the active duties of life. He stands in truth, between the living and dead—a living link, by which the past and the present are visibly connected."

### For the Alabama Baptist.

#### Predestination.

The article last week on Divine Sovereignty, and Human Agency, may serve as a suitable introduction to the present communication. The word at the head of this paper is abused by some persons, and rejected by others. Some abuse it by supposing that it teaches all the absurdities of antinomianism, and fatalism, which leads to a denial of the free moral agency of man, and consequently, his accountability, and induces security in sin, as a misfortune into which the human race have fallen, through the direct agency of God; that they have incurred no guilt, and that they may remain quiet, for if it is decreed that they shall be saved, this will be effected without any human agency.

While some thus abuse the term, others reject the word altogether, and think there is no place for it in a correct religious creed. These suppose that the term is so closely connected with the doctrine before named that they are bound to reject it, and look for other terms to express what is embraced in the term in scripture. But it becomes us to acknowledge the teaching of the word of God, and receive the truth as it is therein revealed.

If we open the Bible we shall be assured of the predestination of God respecting our eternal salvation, for we find the following striking language: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will: To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. 1: 3-6. This language is very remarkable. God is presented to us in the endearing relation of "the Father of our Lord Jesus Christ," and our Saviour is here called "the beloved." What more endearing appellation is found in the world? and there is none which draws forth our tender affections more effectually.

It is said, he "hath blessed us with all spiritual blessings, according as he hath chosen us in him before the foundation of the world." Can language be plainer than this? If it were designed to express election, personal election, election from eternity, could language more pointed and definite, have been selected. Let any one read slowly, and ponder and weigh well every word in this quotation. He hath chosen us—in him—before the foundation of the world—that we should be holy. Having predestinated us unto the adoption of children—by Jesus Christ—to himself—according to the good pleasure of his will. It certainly appears to us that no one can read the above passage, and in view of the plain language used, deny the doctrine of Election and Predestination.

If this were a military passage on this point—if there were passages which contradicted, or appeared to contradict, we might be justified in seeking some other interpretation. But we find many other passages which are express on this subject. "For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8: 29-34. There we find the doctrine in language too plain to be misunderstood. Our difficulty lies not in the obscurity of the expression, but in the want of entire submission to the revelation of God. We desire to grasp more than our minds are capable of, and in so doing, involve ourselves, and know not how to extricate ourselves without cutting the guardian knot; and this is done by denying the plain, unequivocal language of inspiration.

We are bound to acknowledge the sentiment, "Known unto God are all his works from the beginning of the world."—Acts 15: 18. With-out this we must suppose that unexpected circumstances might arise which should disappoint him in his place and operations. But we are satisfied that no such unforeseen incident can occur. He directs all things by an all-wise counsel, and never is disappointed in his expectations.

The sentiment we are advocating is abundantly sustained in Rom. 9th and 11 chapters. Why was Jacob chosen, instead of Esau, to be the father of the possessors of the land of Canaan? We are informed of the reason; "that the purpose of God, according to election, might stand, not of works, but of him that calleth."—Therefore, "it said unto her, The older shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated." From the argument of the apostle, it would appear that there were those in his day who objected to this sentiment, and were ready to conclude, that if this were the case, then either God would be unjust, or man would not be guilty. But he repels the one by saying, "Is there unrighteousness with God? God forbid!" and the other by saying, "Nay but, O man, who art thou that repliest against God? Shall the thing formed, say to him that formed it, Why hast thou made me thus?"—Rom. 9: 14-20.

It may be possible, as it really is, that there is a mystery involved here, which we cannot comprehend. We cannot perceive how this can be true, and at the same time man be a free moral agent, and accountable for his actions. We are, however, assured that this is the case. The

doctrines of predestination is most clearly revealed in the scriptures; and whatever may be our difficulties, we should embrace it, as an immutable truth.

This doctrine is sometimes considered to be productive of sadness and gloom, and tending to supineness and sloth. That it does not produce sadness is evident from the case of the apostle. After he had for a considerable time been dwelling on this subject, as recorded in Rom. 8, 9, 10, and 11 at the close of the last chapter when we may suppose that the whole force of the doctrine had come to bear fully and directly on his mind he bursts out in the following language, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things: to whom be glory forever, Amen."—Rom. 11: 33-36. See the same thing exhibited in Eph. 3 chap. There, while contemplating the dealings of God, which are "according to the eternal purpose which he purposed in Christ Jesus our Lord," he is led on directly to consider "what is the breadth, and length, and depth, and height of the love of Christ."—V. 18. Surely that which leads so directly to "the wisdom of God, and the love of Christ, cannot be sad and gloomy."

And that the doctrine does not lead to sloth is evident from the conduct of Paul. We have seen that he believed in the doctrine of predestination, and taught it, and yet how diligent was he in preaching the gospel. Speaking of his brethren, he said, "I labored more abundantly than they all." How did he become "all things to all men, that he might by all means, save some."—1 Cor. 9: 22. So far from this doctrine leading to supineness, it was that which urged him onward. When he was in Corinth, he met with much opposition, and becoming discouraged, "he shook his raiment, and said, your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles."—Then spake the Lord unto him in a vision—Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them."—Acts 18: 6-11. The declaration that the Lord had much people in that city, did not lead him to relax his exertion, but on the other hand, led him to teach the word diligently. What greater inducement can any minister have in preaching the gospel, than this assurance, that his labor shall not be in vain, but that many shall be converted to the Lord?

Hence, we are convinced of the truth, and excellent tendency of the scriptural doctrine of Predestination.

### For the Alabama Baptist.

#### State Convention.

The Board of Directors of the Alabama Baptist State Convention, held a meeting at Marion on Saturday the 31st inst., the President in the Chair.

A communication was presented by the President from the Executive Committee of the American and Foreign Bible Society, in reply to inquiries addressed to the Society by the Board, under a resolution of the Convention at its last annual meeting.

The communication contained the following

#### STATEMENT.

"In the midst of changes which have occurred, and are perhaps to be anticipated in other organizations for religious and evangelical benevolence, it is the determined purpose of the Managers of the American & Foreign Bible Society, to keep to their original platform; and, adhering rigidly to the exclusive objects aimed at and defined in the 2d Article of our constitution, we shall most cordially welcome all who approve the fundamental principle of our organization, as our conductors on terms of perfect equality. In selecting Managers (to fill vacancies) and Agents preference is always given to those most esteemed and confided in by our supporters in the region where they reside, or are expected to operate. It has also been our inviolable practice—wherever we have State Auxiliary Societies—as is the case in most of the Southern States—to devolve the duty of selecting their own Soliciting Agents on them. They also appropriate or designate the funds which they forward to our Treasury,—which designation we always adhere to with scrupulous fidelity.

The appointment of the Rev. Dr. Johnson as Agent for some of the Southern States, last winter, was scarcely an exception to this ordinary rule: for he was himself president of the South Carolina Bible Society, auxiliary to ours; and the Board of our Alabama Bible Society, voted to welcome him most cordially into that State. We cannot but think that his appointment as Agent, and that of the Rev. Dr. Fuller as first Preacher, at our last anniversary, (both of them in the regular code of our operations, and without reference to any agitating questions now or then prevalent) ought to give satisfaction to our friends in Alabama."

After the reading of the Communication above, it was voted, unanimously,

That this Board is entirely satisfied with the Statement addressed to us by the Managers of the American & Foreign Bible Society.

Also, resolved, That all monies in the hands of the Treasurer of the Convention for the distribution of the Gospel, be passed over to the Treasurer of the American Bible Society.

Adjourned. M. P. JEWETT, Rec. Sec.

### Junior Church Meetings.

We commence the publication of this work this day. All persons having subscription lists in their possession, are requested to send them in forthwith.—WATERMAN WRIGHT.

### For the Alabama Baptist.

Agreeably to a call from the President, this

Board convened at the Baptist Church, in Marion on Saturday the 21st inst.

In the absence of the President, the Rev. J. Hartwell took the Chair.

Opened with prayer.

A Letter from Prof. J. L. Reynolds was read, in which he declined the appointment of Corresponding Secretary of the Board.

On motion, resolved to proceed to the election of a Corresponding Secretary: whereupon the Rev. D. P. Bester was unanimously chosen.

A letter from the Rev. I. T. Hinton respecting the Baptist Church in N. Orleans was laid before the Board. The Corresponding Secretary was instructed to forward a reply.

Messrs. Hartwell, DeVotie and Jewett were appointed a Committee to confer with the Executive Committee of the American Bapt. Home Mission Society, respecting any matters of common interest to the two orders.

After prayer, adjourned to meet at the same place, at 9 o'clock A. M. on Tuesday, the 29th of July.

M. P. JEWETT, Rec. Sec.

### For the Alabama Baptist.

BRO. HOSKINS: In the last number of your paper, a writer, over the signature of "H.," thinks "it can be made apparent to all, that the requirements of the Constitution of the Southern Baptist Convention are by no means unreasonable;" and he may think he has succeeded in doing so in his reply to Elder Jas. Morris' interrogatories and suggestions on that subject; yet my mind, from some cause, is no more relieved than it was before.

That money is required to accomplish the object there is no doubt. Bro. "H.," says, "the Convention is held for the purpose of uniting the contributions of the friends of the Redeemer." Alas! Is there no medium by which funds contributed for Missionary purposes, can reach the Treasurer of the Institution only in and through the sitting of the triennial body? Will there not be thousands of dollars deposited in the Treasury for various Missionary objects, that will never sustain any part of designation in the triennial session? Or will the Institution prohibit the contribution of funds, only when contributed to sustain membership in the Convention?

Again, he says "It is thought that one hundred dollars is too much to require for membership." After the next sitting of the Convention will one hundred dollars entitle to membership? Will it not require three hundred at another sitting? Then he says that "there are comparatively few churches, which cannot raise one hundred dollars annually, for all the objects of benevolence presented to them." According to the best means of computing I am in possession of, there is not far from 450 Missionary churches in this State. Now does each one of these churches, sustain her pastor? Do two unite and sustain a pastor between them? Do four call and sustain one minister among them.

Churches that can be content with one-fourth of a minister's time—do they get that much?—that can be content to attend their church but once a month on Saturday and Sunday, and hear a minister preach, that they or other churches for whom he has labored, instead of liberating him from the cares of this life, and sustaining him to minister in holy things, have constrained him to do the hardest of physical labor, in the farm or otherwise, in order to support and educate his family—I say, it is reasonable to suppose that four such churches will contribute the amount necessary to representation in the Convention?

What then is to be the result of this high rate of representation? Will not the wealthy churches and individuals of particular sections of the country, contribute the necessary amount and become members, while the great mass of the churches will be unrepresented? Will not this give rise to sectional prejudices?

Will fifty out of four hundred and fifty Missionary churches in this State, represent themselves in the next Convention? Will a majority—may, we will not inquire after so much—will anything like a respectable minority of the Missionary churches, throughout the States of Alabama, Mississippi, Louisiana and Arkansas, contribute to representation? Does a majority of the churches throughout the above named states contribute annually ten dollars for general benevolence, exclusive of what is done in the bounds of their associations? What is to work such a powerful change in their contributions? Say you the spirit of God through their pastors? But four-fifths of them have no pastor, and you might sing Psalms to a dead horse with as much effect as to tell them they were able to procure and sustain a pastor according to Scripture.—If they are not able, or rather willing, to sustain a pastor, (for charity always begins at home) how in the name and fear of God, are you to expect them to sustain membership in the Convention?

Would not the reduction of representation one half, bring more money into the Treasury than the present price? I must think so. The sum of one hundred dollars, annually, frightens too many of our good brethren off the track entirely. Just at this time, name to the most of the churches the expediency of representing themselves in the ensuing Convention, and the reply is "it takes one hundred dollars to entitle us to a seat there, and we can't make up the half of it" so there the matter ends: all as contented as if they had contributed largely. How can that be said? Why, say they, it is utterly impossible for us to meet the demand, and, therefore, as God does not require more of us than we are able to do, we are excusable. Forgetting that God requires all that they are able to do.

In conclusion, I will ask if the churches will not maintain each a pastor—establish successfully and permanently Sabbath Schools for the religious training and education of their own children, it is reasonable to suppose that they will represent themselves on any system while the present rate of representation continues?

Your respectfully,

W. J. MORRIS.

PLEASANT RIDGE, Ala., June 18, 1845.

### For the Alabama Baptist.

#### Second Baptist Church of Mobile.

A Conference of members regularly dismissed from the St. Anthony street Baptist Church, Mobile, having called a council from neighboring churches, to advise with them respecting the propriety of organizing themselves as a Baptist Church. Council met according to appointment, in the St. Anthony street Church, 5th June, 1845, at 11 o'clock.

Present, from the First Baptist Church, New Orleans, Elder I. T. Hinton; from Eight Mile Creek Church, Elder Daniel Simmons, and Louis Martinez, Elder C. M. Breaker, of Camden, S. C., was requested to take a seat and act with the Council.

[Other churches had been requested to send delegates, but shortness of notice, and other circumstances, prevented their attendance.] Council opened with prayer by bro. Breaker. I. T. HINTON was chosen Moderator, and D. SIMMONS Clerk.

Brethren Whitfield and Haupt, the committee representing the Conference, reported eleven male and twenty-six female members as having received letters of dismission from the St. Anthony street Church, and as desirous of being organized into a separate church. The Articles of Faith adopted were presented to the Council; and the replies of the committee to the questions from the Council respecting the law and union existing among the brethren in the Conference, their ability to sustain the Ministry of the Gospel, and their fitness to fellowship the church from which they had received their letters of dismission, were satisfactory.

Council adjourned for consideration; to report their decision to the Conference at 8 o'clock.—Exhortation and benediction by Elder Simmons.

AFTERNOON SESSION, 3 P. M.

Council met according to adjournment.

After mature consideration, the following resolutions were adopted unanimously:

1. Resolved, That it appears to this Council that the members applying to them for advice, having received regular letters of dismission from the St. Anthony street Church, are entitled to organization under the name of "the Second Baptist Church of Mobile;" and this Council sincerely trust that this course will be found conducive to the comfort and edification of the people of God, and to the progress of the cause of truth in this city.

2. Resolved, That we proceed this evening to organize the Church accordingly; that bro. Breaker lead in prayer—bro. Simmons give the right hand of fellowship, and bro. Hinton deliver the charge to the Church.

EVENING SESSION, 8 o'clock.

Council met the brethren and sisters of the Conference, when the Moderator communicated the decision of the Council, and the "Second Baptist Church of Mobile" was duly organized; the services of public recognition being conducted as arranged by the Council.

ISAAC T. HINTON, Moderator.

DANIEL SIMMONS, Clerk.

### For the Alabama Baptist.

#### Feet Washing.

DEAR BROTHER HOSKINS: Permit me, through your columns, to offer a few remarks upon a subject left upon record in Sacred Writ, which our brethren have, as I am informed, wholly dispensed with in the Alabama Association. The subject to which I allude is Feet Washing, which has, ever since I have been a member of the Baptist Church, rested with no small weight upon my mind, seeing that it was a special command of our blessed Saviour, given to his disciples upon the night in which he was betrayed. I never have left my church upon a communion occasion, without a guilty conscience, feeling that I have not done the will of my Heavenly Master, in not washing my brethren's feet; for I do feel conscious that it is a duty incumbent upon, not only Baptists, but all who name the name of Christ. See John 12: 16.

Dear brethren, are you not, indolent on Feet Washing, making yourselves greater than he that sent you? If not, why this negligence in duty? Do you feel sincere in administering the Supper to the Church of whom you are Pastor, and not saying to them as the Lord said to his disciples, "ye ought also to wash one another's feet." If you are secure I must say according to the dictates of my own conscience, I am not.—Before I close I wish to remark, if there should be another reader of the Baptist whose views are in favor of Feet Washing, my heart's desire is to hear from that brother.

W. H. M.

PLEASANT RIDGE, Perry Co. Ala., June 22, 1845.

BROTHER DeVOTIE: You have probably heard of the death of our beloved pastor, CHARLES CROW, which took place on the 12th inst. As many persons appear to be anxious to know what was the subject on which he last preached, I will take the liberty to state that it was on the 7th verse of the 7th chapter of Matthew, and at Oakmulgee Church on the 7th of May last. He again visited the church on the 18th of the same month, said a few things by way of encouragement, and then prayed with and for us.

You will please have this published.

Yours, &c.,

OLIVER H. FERRY.



A committee was also appointed to make arrangements to separate the Academy

**History**—Well authenticated fiction, based on a groundwork of facts.

hunters.

social history, in which the subject





