

# 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From Unpublished Manuscripts of a Traveler.

CHAPTER X.

The Government of Texas and the Santa Fe Expedition.

The year 1841 was an important era in the history of the Republic, made famous by the tragical conclusion of the celebrated Santa Fe Expedition. The administration of that period will bear some investigation if it is not measured wholly by the misfortunes of this direful event. The Executive went out of office, it is true, attended neither with the smiles nor the praises of the nation, but the probability is that he was conspired for the vices of others, and that, like the scape-goat of Israel, he went out bearing the sins of all the people.

By reference to the statute book it will be seen that most of those laws, which protected fugitives from justice, and which are considered disgraceful to the moral character of the nation, were enacted during this administration. It is necessary to state, however, that the President was in bad health, and had to seek a remedy in a change of climate and of scene, leaving the Government in the hands of the Vice President who filled the Executive chair, and whose name is affixed to those laws. The precept is taught by the virtuous, and it is a good one, that "if we cannot speak well of a man, we should say nothing of him," and in relation to the Vice President of this period, I shall be influenced by this precept, leaving his character for those who know him best and are able to say some good concerning him.

I made several attempts, while at Austin city, to see Mr. Lamar, the President, and finally succeeded; when I presented to him a letter of introduction he read it, received me with some degree of cordiality, passed a few words, and then left me, saying that he would see me again, which, however, was not the case except at a distance.

This difficulty of access to him was not usual, but was accounted for by the fact that the term of his office had nearly expired, and his mind was burdened with very weighty concerns growing out of the result of the Santa Fe Expedition, which was then known. I was not impressed with his Excellency's appearance in any very great degree, except by his simplicity. He displayed all pride of dress and manner, had but few words, and, when walking, usually kept his eyes fixed downwards. His countenance was dull, emitting no very bright ray of genius, and his eyes nothing of that brilliant lustre which I might have expected from a hero of San Jacinto. His powers in wielding the pen.

The time has been, when the name LAMAR was associated in the mind of the valiant Texian with every thing great and glorious, and the sound of it was "like the bursting of a stream in the desert, when it comes, between its echoing rocks, to the blasted field of the sea." But how great a change! His administration is termed "the weak administration." And the inquiry is, what is the cause of this change? I answer, the Santa Fe Expedition. At the mention of this important event many a bosom heaves with anguish, and many a brow is knit with indignation on account of the miserable fate of those devoted patriots. The public mind has been greatly excited by the result of this enterprise, and much inquiry has been made concerning the cause which led to it. As a simple statement of facts will throw considerable light upon the subject, and exhibit the true positions of the parties concerned, we beg leave to lift the curtain and see what is behind.

During the session of Congress in the winter of 1841, the President transmitted to the House of Representatives his views on very grave and important matters, urging among other things the propriety of fitting out an Expedition to Santa Fe, a province of Mexico, and settling forth the advantages which would accrue from such an enterprise. This was shortly after it became known that the province of Yucatan had rebelled against the authority of Mexico.

The ostensible purpose of the Expedition was, to open a trade with the people of Santa Fe. The House laid the subject upon the table with one moment's consideration, and postponed it indefinitely. After the adjournment of Congress, the President and his Cabinet came together, and in secret conference determined to fit out the

Expedition upon their own responsibility. The proposition came before the people and was received with avidity. Many were soon enlisted in the cause, and a company of 300 was raised, provided with clothing, food, arms, and money taken from the public Treasury, and placed under the command of an officer invested with the order of "Brevet Major General." The Expedition, therefore, came from high authority.—The company was composed of lawyers hearing the olive branch of peace—the laws of Texas, physicians, merchants, mechanics and soldiers, journeying over an uncultivated and desolate country, five or six hundred miles in extent, and inhabited by hostile Indians, for the grand and important object of opening a trade, and this too in an enemy's dominion! If they had succeeded in opening the trade, it would have been impossible to sustain it through such a country, such a people, and under such circumstances. Whatever may have been the object in view, a great error was committed in the outset, which was the main cause of the failure of the Expedition. Perfect silence should have reigned, not only in drafting the men, and in making preparations, but also throughout the journey; but instead of this the whole was attended with bustle and confusion, which the Indians heard, hastened to Santa Fe, told what they had heard, and immediately a large army was in Santa Fe, awaiting the arrival of the Expedition. Thus the aim of this enterprise was anticipated and overthrown.

The popularity of the administration depended entirely upon the fate of this Expedition, and with it they were to stand or fall. So daring was the act that the people said it was the offspring of a very great or a very little mind. If the Expedition had succeeded, whether as one for trade, or as one conquering and to conquer, the people would have hailed the authors of it as the true guardians of their liberties, the defenders of the constitution, and the firm friends of their country. But since it was otherwise, since hundreds of their countrymen and their brethren were thus thrown into the iron hands of tyranny, there to waste away their lives in misery and degradation, and since the country had met with so great a loss by means of this rash and impolitic measure, the conduct of the administration appeared the more gross, and the people were urgent to reward their rulers with proscription. Such is the fickleness of popular favor. I was in the country when the news of the fate of the Expedition reached the ears of the people, and well do I remember the indignation which sat upon their brows, and the abuses which they heaped upon the heads of those in power.

Considered in any point of view, I think the policy of this enterprise may be doubted. As a trading expedition it was attended with insurmountable difficulties for which the realization of the most sanguine expectations would not have been a sufficient remuneration. Admitting, for the sake of argument, that the object of the enterprise was to induce rebellion among the citizens of Santa Fe, (and it is evident from the facts that this was the object,) no one can doubt that, in as much as the two countries, Mexico and Texas, were virtually, if not actually, at war, and between them no amity existed, it was strictly proper for any individual, or set of individuals of the republic of Texas, or for the government itself at his own, their own, or its own personal expense, to fit out an expedition for such purpose, and even to use stratagem to effect their object, being subject, however, to whatever pains and penalties might be consequent upon a failure. But attempts of this kind are extremely bold and the result equally dangerous.

Another important question has arisen in this connection. Supposing such an expedition to be made up, and full of the end in view, and there be found in it citizens in another country, which is at peace with the two hostile countries, how should they be treated on this point? I shall come in contact with the opinions of some whose judgments are worthy of respect, but, nevertheless, I base my opinion upon the spirit of the laws which govern nations. In the case proposed, the party invaded, and to its own interests, in justice to itself and to its own interests, to consider all those, as enemies, who, while belonging to a neutral country, may be found among enemies, and to suspect that the object in view is fraught with no good. This is a universal principle of the laws of nations, and is doubtless correct. Every citizen of one country is bound to respect the principles of amity existing between his own and another country, and if he fail on his point, and fall into the hands of that country whose rights he has disregarded, he should be treated as an enemy, and would have no right to expect or demand protection from his own country. A citizen can expect the protection of his country only so long as he acts in obedience to her laws, and the laws which govern her in the relationship she bears to others. But circumstances alter cases, and every case must be determined according to the circumstances which attend it. This fact no one will doubt. In general a passport from an authorized agent of either hostile nation will afford protection to him, and him only, who carries it. The passport is evidence of an agreement between the nation and the individual, that the latter has authority to visit, peacefully, the dominions of the former, and that he shall be considered in his person and property. But

he is known here, as elsewhere, by the company he keeps, and if he be found in a situation, which affords the presumption that his entrance is turbulent and for a dangerous purpose, instead of being peaceable, his passport loses, entirely, the influence which it was intended to exert in his favor. Implements of warfare and other warlike appendages afford strong evidence of an evil design, and the citizen of a neutral country who participates in such designs, thrown from him self the mantle of protection provided by that country, and should suffer the merited consequences of a violation of international law, unless he can prove that he was wholly ignorant of the design of his companions, and had for himself a nobler object in view. Of course, it belongs to the government, whose rights have been invaded, to determine the character of the case. At the same time, that government should preserve, in the affair, the dignity of an honorable and magnanimous nation, and not exhibit a disposition for petty revenge.

Now, let us apply these principles to the case of the Santa Fe expedition. That the Texans had a right to fit out such an expedition, for trade or conquest, no one, we presume, will doubt, because she was at enmity with Mexico. As to the policy of the enterprise, the question is entirely different. The idea, however, of establishing a system of trade in an enemy's country, at the distance of five or six hundred miles, through a wilderness possessed by savages, was extremely preposterous. That Texas had a right, also, to induce a rebellion among the citizens of Santa Fe, against the authority of Mexico, and offer them refuge under the banner of liberty, is equally true; because, by the laws of war, these and such like measures are allowed. But it cannot be denied that those who undertake such a mission, can have no right to complain of the consequences of a failure. We can only sympathize with them as unfortunate, and pray heaven to soften the hearts of their conquerors. But that the citizens of a neutral country had a right to accompany such an expedition, if they saw any appearance of hostilities, or had reason to believe the object of the expedition was to carry war or discord into Mexico, I must unequivocally deny. If they had reason to believe that trade was the object, to say the least of it, the undertaking was dangerous.—That such was the object would be very difficult to prove. Those who may have provided themselves with passports, could hardly, under the circumstances, claim the protection they were intended to secure. The passports were evidence of friendship, as I have already intimated, existing between the individuals having them and the Government of Mexico; but they, at the same time, implied that there was enmity existing between that country and some other, and that no protection would be afforded to those even with passports, if they should be found among her enemies. This would not be a peaceful entrance into her dominions.

The practice of volunteering in such cases, can be justified only on the principle, that those who thus volunteer, have made themselves citizens of the country whose cause they espoused.

I have taken the liberty of submitting my views on this subject, because the question is important; opinions widely different have been publicly advanced, and censure has rested upon the wrong party.

### Striking Historical Event.

The destruction of the French armament under the Duke D'Anville, in the year 1746, should be remembered with gratitude and admiration by every inhabitant of America. This fleet, consisting of forty ships of war, was destined for the destruction of New England. It sailed from Chebucto, in Nova Scotia for this purpose. In the mean time, the pious people, apprised of their danger, had appointed a season of fasting and prayer to be observed in all their Churches. While Mr. Prince was officiating in Old South Church, Boston, on the first day, and praying most fervently that the dreaded calamity might be averted, a sudden gust of wind arose, (the day had till then been perfectly clear and calm,) so violent as to cause a loud clattering of the windows. The reverend pastor paused in his prayer; and looking round upon the congregation with a countenance of hope, he again commenced, and with great devotion, supplicated the Almighty to cause that wind to frustrate the object of their enemies. A tempest ensued, in which the greater part of the French fleet was wrecked. The Duke D'Anville, the principal General, and the second in command, both committed suicide. Many died with disease, and thousands were consigned to a watery grave. The small number who remained alive returned to France without health and without spirits; and the enterprise was abandoned, and never again resumed.

With reference to this and other similar instances, the late President Dwight remarks, in a discourse on answer to prayer: "I am bound, as an inhabitant of New England, to declare, that there were no other instances to be found in any other country, the blessings communicated to this would furnish ample satisfaction concerning this subject, to every sober, much more to every pious man."

[Dr. WILSON.]

TACKLING WITHOUT A BRENS.—A sailor, not long since, went into a prayer meeting, and took his seat in a remote part of the room. In the course of the evening, a gentleman came and requested him to "go forward for prayers." The sailor had no special seriousness of feeling, and was disinclined to take a step which would imply more than he really felt at heart. The gentleman, perceiving his reluctance, began to importune him: "Come, friend; now is the time to get religion. Come right forward and be prayed for, and you'll go home rejoicing. The

sailor, not yet persuaded, said, "Sir, are you a seaman?" "No," was the reply, "but I love sailors, and want to save their souls." "Well," answered the sailor, "there is no seamanship in what you are doing. Do you know what it is to tack ship?" "Yes," responded the other, "it means to change her course, and that is what I want you to do. Come right forward now, and put about for the land of glory; and with this he took the son of the ocean by the arm, and used some physical urgency. "Hold, friend," said the sailor, "you know you can't tack without a breeze!" The zealous brother understood the allusion, and retired, muttering a curse upon Calvinism as the destroyer of souls.

[Exchange Paper.]

From the Mother's Journal.

## JUDGMENT.

"Miss Kitty is a very great judgment," said Caesar, some three-score years ago, in the good old State of Massachusetts,—intending to pronounce a high eulogium on his master's daughter. We will excuse Caesar's blunder in the use of language, and take him as he meant—that Miss Kitty had great judgment. Good aunt Patty, too, declared that "Kitty is consummate prudence"; and she knew her niece too well to be mistaken. Now, although judgment and prudence are not precisely the same thing, yet, as where the one is found, the other will scarcely be lacking, the case seems pretty well made out by this double testimony, that Miss Kitty had a happy portion of that rare quality, judgment. And in any of the periods of her long life, one of the first remarks which any person would make in describing her character, would be, "she has excellent judgment."

Judgment is a rare quality, I have said, perhaps no good one is more so. And yet it is far more needful than great abilities, or splendid acquirements. It will, in the absence of these qualifications, insure to its possessor success for himself, and usefulness to others.

Judgment is especially requisite in women.—Their employments are various, numerous, ever changing, and in their minute details cannot be foreseen with any certainty, nor pre-arranged by unbending rules. I speak of the natural special duties of women—domestic duties. Order and system are indeed indispensable to the proper management of a household; and the woman in whom these are lacking, will never make a family comfortable. But so many unforeseen occurrences and interruptions arise within the family precincts; so diverse are the circumstances of every family from those of any other, and of the same family at different periods, that no absolute rules can be prescribed for undeviating observance.

Now, in this quality which women peculiarly need, they are exceedingly deficient; or, if they have judgment in regard to their relations to society in general, they exercise but very little in household matters—and it is in reference to great matters that I speak. They are not great want of competence to these duties.—The deficiency exists in mistresses and domestics, in every class of society—not in all individuals, I rejoice to say.

Take the item of cooking—very little of it is done by precise rules. True, some articles of luxury, such as cake, sweetmeats, &c. are made by weight and measure; yet even in these, judgment is requisite in the preparation. The kind of utensils, the time, the degree of heat, the mode of putting together materials, and various circumstances, are all subject to the judgment.

But the making of the ordinary and most important articles of food is not the subject of rule, but depends upon the skill and judgment of those who prepare them. And I am sorry to confess that there is a vast deal of miserable cooking.—It is a discredit to our sex. If men pursued their occupations in as imperfect a manner, it would not be tolerated. Let a shoe-maker, a tin-man, a house-carpenter, perform his work in a manner as bungling as a great part of our cooking is done, and with as much waste of material, and who would employ him? One thing is made too hard, and another too soft; in one case the process is performed too slowly, and in another too quickly; sometimes the proportion of the ingredients is wrong in one respect, and sometimes it fails in another. Property is thus wasted, a great diminution of enjoyment is caused, health is injured, and temper soured. I do not wonder that many sometimes feel indignant, when almost every meal to which they sit down in their own homes, is marred by the bad cooking of some dish, if happily at many meals every article is so spoiled.

It is every woman's duty to know how to cook no matter what her condition, or what are her prospects. She may see the circumstances in which she will be compelled to cook; there will be emergencies in families possessed of a wealth in which it will be temporarily necessary and at all events she ought to be qualified to direct others, which she cannot do if she is herself ignorant. But when to the incompetency of the mistress is added that of the domestics, comfort will be unknown in the household, and pitiable is the life of its male members.

In every other department of a woman's peculiar duties, judgment is necessary, as well as in that of cooking. The general ordering of a household, the style of her living; the associates whom she chooses for herself and family; the amount of her expenditures; the arrangement of her rooms; care for the health and comfort of all who depend upon her, are all obligations which she cannot well discharge without a good share of judgment. A wise adoption of herself and her family arrangements to circumstances, is highly necessary to the prosperity and respectability of her family. A woman may make herself ridiculous by doing, in one place, what would be proper in another; or by conducting towards one sort of persons as she would towards another sort. This adaptation and fitness of persons and things to others, cannot exist without good judgment as a basis;—and they cannot exist in a family, where they are wanting in the woman to whom its management belongs.

In the early training of children, especially girls, the formation of a good judgment should constitute a prominent feature. And it will be, so, where parents themselves possess this quality. But if there is extensively a deficiency in this respect in education, how is that which they have not, to be imparted to children? A perplexing question, it is admitted.

But let a mother possess good judgment her

self, and she will not only act it out before her children; but she will in words give them principles and explanations, by which they may understand the reasons for her acts, and see their propriety.

Mothers—to benefit your daughters in this respect, you should keep them as much as possible with you while you are performing domestic duties of all kinds: As far as is practicable, attend to these duties jointly with them, and then you cannot only see that your daughters form right habits of acting, but you can also instruct them in the reasons for what you do, in connexion with the act—thus making on their minds a permanent impression and furnishing them with a basis on which to build their future conduct.

One woman will have wooden vessels, such as tubs and pails, when not in use, kept in the cellar, because she has happened to get that habit; it may be from her mother's example; but she never concerns herself why this is done; and her daughter after her, does not concern herself to have them so kept at all. Another woman understands that articles of this description must be kept in a damp place to prevent the wood from shrinking, and the vessel from falling to pieces; and she not only has them properly kept, but informs her daughter why she does so. The daughter may then be supposed to have a principle of which she may make a general application. So in regard to keeping tin or iron utensils—one may happen to keep them in a dry place; the other will know the necessity of it, and teach her daughter not to put anything which can rust, where there is dampness.

One woman will wash a cooking vessel, and while it is warm and damp, will shut it close, and leave it so. Another will have learned that to have a vessel sweet, it should be perfectly cold and dry before it is closed, and that it is best never to shut entirely any vessel which is used for purposes that can give it odor.

Good judgment, it seems, is based upon knowledge of elementary principles, although that knowledge may not be in scientific form, or observation of facts, and the power and habit of comparing one thing with another, and of reasoning from principles to causes, and from one cause to another. Without careful training to this end, the result cannot be expected. Good judgment is not a quality to be created in a moment, or upon every exigency. And without it, any character is seriously incomplete. Individuals who are destitute of it, go blundering through life, halting or headlong in their career, doing good, or doing evil, as circumstances may govern, irrespective of their intentions.

Ed.

## The Night Cometh.

Far back in the history of by-gone ages a watchman stood on the walls, and looked out from his prophetic watchtower, to descry in the distance the events of coming years. "Watchman," cried a voice to him, "Watchman, what of the night?" His prophetic eye was instantly fixed on proud and haughty Petra, in the midst of her ancient magnificence and splendor. The watchman answered: "The morning cometh, and also the night." Morning as I understand it, says Rev. Mr. Barnes, in his eloquent sermon on this passage, to desolate Jerusalem; night, long, and chilly night, taunting Petra and Idumea. "I see," said the watchman, "I see not only approaching morning, but also approaching night. I see a bright day dawning on the afflicted people of God, but I see, in the distance, also, the dark shades of night. I see the friends of God returning from exile to their new desolate land, and a long career of glory and honor before them. But—I see night for their foes; night for their taunting enemies; night about to settle on Mount Sier and the whole land of Idumea." And such a night! What is Petra, the once proud capital of Idumea, now? A city of tombs; a sepulchre of the dead. True, its theatres and its temples are there engraved in the eternal rock; its dwellings are there, sculptured with all the skill of ancient art. But it is solitary and still. Ages rolled by, when to the civilized and the Christian world its very site was unknown. It was hidden in the towering rocks; and a night of centuries, unbroken by one ray of civilization or prosperity, has rested upon the whole land of Idumea. The foot of the traveller has indeed once more passed through Idumea, and to Petra. The wayfarer man has gone from a Christian land; and what has he found? He has found a city of the dead; a place of tombs; a desolate capital of a desolate land, as Ezekiel and Isaiah, 2500 years ago, said it would be. He has found no dweller there; he sees no living human being but the wandering Arab stealing along among the habitations of untenanted Petra, and claiming the desolation as his own. "I would," said our countryman, Stephens, when there, "I would that the skeptic could stand, as I did, among the ruins of this city among the rocks, and there open the sacred book, and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoffer arrested, his cheek pale, his lips quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead—though he would not believe Moses and the prophets, he believes the hand writing of God himself in the desolation and eternal ruin around him."

Now, in this night of desolation and ruin, we have an illustration of the night that is yet to come on a sinful and scoffing world. What a place of prosperity and splendor—the thoroughfare, the emporium of the commerce of the East—was once that proud city! To what magnificence did it rise! Yet what a fall. What a night! This night is soon to settle on guilty and scoffing man—the night of death. It comes—how chilly! how gloomy! how long! No matter what the pride, and wealth, and talent of the scoffer; no matter what his rank or his standing; yet to him the night approaches, and he must die. A few more days of prosperity will end all; and the tongue of the profane man and of the scoffer will be silent in the grave. Young man or aged, if a scoffer, if a reviler of God, if a taunter of father, or mother, or sister, or being a Christian; if a reviler of the church, or of the church's Redeemer, I apprise you that the day of taunting and reviling will soon cease. I promise you that there will be no rally or reviving in the grave, or at the bar of God; and I remind you it is equally useless and wicked to here. Listen, see moment, to an strict from

what the leader of modern infidelity—shame that the immortal mind has ever acknowledged such a leader—has called 'Solomon's just balance.' "Because I have called, and ye have refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, with mock when your fears come."—Prov. I: 24-25.

This, too, a dark night of calamity, and storm shall come not only upon the individual scoffer, but upon the whole wicked world. The morning of glory will dawn on the church redeemed; destruction fearful and awful as in that solemn night when the angel of death went through the tents of Sennacherib, shall come; and the guilty shall be doomed to woe. On all the wicked the night of destruction comes, as certainly as destruction impended over Petra, and Babylon, and Tyre, and Jerusalem, when the prophet and the Saviour looked far into future times, and told what they would be. The same prophetic eye has looked on the future doom of guilty man, and the same voice that with such fearful certainty, told what Jerusalem would be, has said, "All that are in their graves shall hear the voice of the Son of Man, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." The same Spirit of inspiration that intimated the prophecy respecting Dumah, has also caused to be recorded these words: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up." So certain as desolation reigns where once was proud and guilty Babylon; so certain as Petra is a lonely city of the dead; so certain as Tyre is a solitary place where the fisherman spreads his net, so sure is it that fire and flame will spread over the hill and valley of the earth, and that final and irremediable destruction from the presence of Jehovah shall come upon the guilty.

REDEEMING THE TIME.—Can time lost be redeemed? Alas no. It has gone to join the years beyond the flood. It never will, it never can return. It is gone, and gone forever; with all the golden opportunities which it brought for securing the great objects of life, and preparing for immortality. And what an awful reflection will this be to the giddy follower of pleasure, on a dying bed! "Oh time," exclaimed an agonized youth, "it is fit that thou shouldst strike thy murderer to the heart." When the value of time comes to be fully known and the folly of mispending it is seen in its true light, then and not till then, will the full meaning of that fearful word, *WORMS*, be felt.

But though time past cannot be redeemed, nor its lost opportunities recross, the great gulf which they have past, it is yet possible to be redeemed from the future. You may yet, if you will, redeem time from idleness, to spend it in the improvement of the mind. You may redeem time from the listless oblivion of your morning dreaminess, from careless and pernicious company, from idle chit-chat, from that too which leads to destruction and scandal, to devote to the service of the God in whose hand your life and breath is, and whose are all your ways. You who waste the precious moments of your existence in frivolity and pleasure, among the thoughtless and the gay, can now have no just conception of the amount of time which you might redeem, the noble purposes to which it might be devoted, nor the superior pleasure which it might afford you.

What is the time-waster but a murderer—a suicide? If he does not shed blood, he renders his pulsation useless, aye, more than useless. If he does not shorten the span of human life, he renders it a curse. If he rushes not unbidden into the presence of his Judge, "with all his imperfections on his head," he treasures up wrath against the day of wrath! What then can be a surer mark of wisdom than to redeem time?

[Christian Watchman.]

## SNAKES IN THE GRASS-MARK THEM!

At the late Infidel Convention, held in New York, which, as a gentleman remarked, God seems to have permitted, in order that by their "tag-tag and bob-tail" display, these enemies of Christianity might make themselves contemptible, John A. Collins, one of their principal speakers, discoursed at length upon the best means of promoting infidelity. After a series of blasphemous railing against God and the Bible, and every thing sacred, he used this language: "I never deliver lectures on infidelity; but I am constantly lecturing upon the various reforms of the age. I lecture on temperance, on anti-slavery, on peace, on moral reform, on socialism, &c. &c., but wherever I go I lecture on infidel principles! Thus our cause is promoted continually."

The infidels met on the occasion alluded to, formed a society for the dissemination of their wicked, heathenish sentiments. Books, tracts, lectures, and personal conversation, are the principal agencies they propose to us. Combs' Constitution of Man, was recommended as the work of all others best calculated to promote their purpose. Let Christians not only be on their guard against these insidious and threatening movements, but let them also be aroused to counteract them by their own zealous efforts in behalf of religion and truth.

[Christian Journal & Advocate.]

A HIGH PRICE FOR A POOR ARTICLE.—The Express tells a story of "a nice young man," an only son of a widowed mother, who a few weeks since, eloped with a fascinating and youthful married woman from this State. The day before the parties left for the west, he became the possessor of about \$1,000, having just reached manhood. The husband of the recreant wife is a resident of N. York and a few days after visited Troy, expressing but little regret, and remarking that the younger must pay an equivalent for what he had carried away with him. The parties have reached New Orleans, via the Ohio and Mississippi rivers, where the Lutheran was arrested by an agent of the injured husband, on a suit of \$30,000. The matter was finally compromised by the parties, the new husband paying the old one \$5,000, thus verifying the old adage, that "fair exchange is no robbery."



## THE ALABAMA BAPTIST

MARION.

Saturday Morning, July 5, 1845.

Col. JOHN M. BAILEY of Scottsboro, 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. DEYOTIE.

**Protracted Meeting.**  
There will be a protracted meeting held with the Providence Church, six miles west of Warrenton, 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 Missions 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.

**Domestic Missions.**  
All Communications, relative to Domestic Missions should be addressed to the Rev. D. P. BOSTON, Corresponding Secretary, at Greensborough, Alabama.

The Religious Herald, the Recorder, and the Index, please copy.

**CO-CORRESPONDENTS.**  
The Critic to whom the four epistles of *Thaddeus* were submitted for examination, decides against the publication of them.

Remember that it is contrary to law, to write any communication upon a newspaper, and the receiver has to pay heavily for the violation.

This paper now goes free of postage to any Post Office within 80 miles of Marion.

Mr. H. B. BREWSTER.—This gentleman, who is lecturing in Alabama on Temperance, says he will be in Marion this summer. We do not publish his communication entire, because we prefer to hear him. He writes that, in Montgomery 110 persons signed the pledge; in Wetumpka, where a Temperance meeting has not been held in 12 months, the old Society was reorganized, and 60 persons joined the list. A Society has been organized in the Penitentiary and 43 convicts united to it; a large number arose and confessed that liquor had brought them there. He presented the subject of Temperance to the colored people of Wetumpka and they manifested great anxiety to become penitents of the advantages of Temperance Societies; the Governor of the State is a firm and unwavering friend of the Temperance reform, and is in favor of extending its advantages to the slave.

In the close of his letter, Mr. Brewster says, "I find in Wetumpka, men who pass for Baptist Ministers, and who sell rum by the glass, and keep a dirty loafers' dog-ry! I expect to be opposed by such men, for I have no quarters for them and their friends. They are the enemies of Jesus Christ, and are trying, cruelly him! Cruelly him!" Is it possible that this can be so? Are such men allowed to disgrace the sacred desk and the holy sanctuary. Do such men dare to take the name of God in their polluted lips? Do such bow before the altar of God and raise their rum-stained voices to heaven as incense? Great God! withhold thy vengeance a little longer! Pour not out upon this people the vials of thy consuming wrath! Awake up; thou that sleepest upon the very brink of destruction, and see the yawning gulph opening to receive you! Take warning from the raging element which has lately threatened you! And ye churches all, who are guilty of this foul sin, keeping in fellowship many who bring disgrace upon the name of Christ by drunkenness, take warning lest God visit you with his severest judgment! Take care lest he blot your names from the book of his remembrance, and remove your candlesticks from their places.

Dr. BRANTLY.—We have received a very neat pamphlet of 40 pages, containing a sermon on the death, and a sketch of the life and character, of this venerable soldier of the cross, now in heaven, by the Rev. Richard Fuller, of S. Carolina, and we shall publish a part of it at next week.

ROBERT OWEN.—We perceive from our exchanges, that this man, who has been some time in this country, endeavoring to make himself a terror to all good men, a scourge to society, and a curse to the nation, has found the moral power of this people too great for his unholy influence, and has gone back to the place whence he came. We are glad of it; and as our country, we have no room for such men; free as are our institutions and their privileges, we have no admittance for such men; large as are our hearts, and as warm their affections, we have no place there, no sympathy for such men. We can get along much better without them, than with their contamination.

Gov. FITZPATRICK has issued his proclamation recommending that Friday the 11th day of July be observed throughout the State as a day of Fasting, Humiliation, and Prayer.

## WRONG PIG BY THE EAR.

The South Western Christian Advocate, speaking of some communications on Sanctification received from Mr. D. DYKORS of our establishment, styles him *Reverend*. We are under the necessity of informing the Advocate that there is no such Reverend gentleman in these parts, and that Mr. D. Dykors is simply a plain common sense man, and his occupation a setting of type—that's all.

The Advocate is under another mistake. He says that the Alabama Baptist apologizes for not having published Bro. Montgomery's articles on Sanctification, addressed to Mr. D. Dykors, they having been overlooked. Not exactly. We said that we had seen the articles, but overlooked their peculiar address; and we did not publish them because we had examined the subject previously in our own columns, and shown that, by the very argument of those who advocate the doctrine of Sanctification, there exists no material difference between them and us. This conclusion not having been met, we thought that the matter was settled.

Mr. CHARLES HUGHES.—This revolutionary soldier resides four miles from Marion on the road to Tuscaloosa. We rode out last Saturday to see him, not from idle curiosity, but to converse with him, to let him know that we were a descendant of one who knew him fifty years ago. Mr. Hughes has forgotten his exact age, but he remembers that when the "seven years war" concluded, he looked but a few months of being too old for service; which would make him now 107 years of age. He came from England to this country in the same ship that brought over Dr. Franklin, allured, no doubt, by the wisdom, virtue and patriotism of that great and good man. He lived in Philadelphia next-door neighbor to Tom Paine, the Republican and Infidel, who possessed the two-fold faculty of plunging himself into the deepest abyss of moral destitution, misery and disgrace, where he lost the sympathy of every good man, and of raising himself to the highest niche in the temple of political fame, where he attracted the admiration of every profound statesman. This man, says Mr. Hughes, next to the great Washington with whom no other can be compared, did more than any of his contemporaries to bring on the crisis, which led to the independence of the colonies; for until Tom Paine wrote his "Common Sense," it was dangerous to talk of independence, but afterwards the word was in every body's mouth, and what before was frightful now became the harbinger of a triumphant and glorious release from British Tyranny. Here then was a monument of the truth, that wisdom without virtue is disgrace. Mr. H. was acquainted with many of the brave patriots who gained our liberties, and was himself with many others below Cheraw Hill, when the news came that Gen. Prevost was crossing the Savannah river with the intention of attacking Charleston. He was one of the brave band who marched to the rescue. In 1795, Mr. H. resided in Edenton N. Carolina, where he taught school, and one of his pupils received from him a portion of her education. Some time afterwards he moved to Hillsboro, where he remained until a few years since, and he then followed his children to this State. He has retained all the faculties of his mind to an astonishing degree, except his memory, can write very well, (when young he wrote a most splendid hand), and until a few months past could get about quite well without assistance; but now he is a cripple, we fear, for the rest of his days. Before he became so old that he could not take care of him, self, he never would accept of money from even the most sincere friends, because he did not like the obligation; for the same reason he has never taken care to preserve the proofs of his connection with the Continental army and his services in behalf of the country, and, therefore, since his memory has failed, he is obliged to be dependent upon others; when he is compelled to ask of the Government that provision which the generosity of the American People has offered, he finds it difficult to satisfy those in authority in regard to his claims. He never would have asked for anything if he had not been compelled by age, poverty, and misfortune. We regret to learn from him that this provision has been refused. It speaks badly for the gratitude of the representatives of the people. But we are happy to be informed, also, that Mr. Bagby now has the case in hand, and we hope justice will be done.

## PROVIDENTIAL DISPENSATIONS.

Almost every mail brings direful accounts of wonderful losses by fire. Scarcely had the sound of destruction and misery at Pittsburg died away upon our ears, before we were called upon to sympathize with the distressed in Newbern and Fayetteville N. C. And now from various portions of the country we learn that the crops, which a short time since looked fair, and promised an ample remuneration to the laborer for his toil, are almost destroyed by the extremes of heat and cold, or by the drouth, threatening to deprive us of the common blessings of life. In this vicinity the fields present a fearful appearance. Cotton is in a tolerable condition, but corn, in many places, is burnt nearly from the root to the tassel, and bears but a slender ear; and what is worse, we fear it is too far gone to be saved by the heaviest rain. The thirsty earth lifts her parched surface to heaven and cries for help, though man, guilty man, is silent. What is the meaning of all these things? Can we not see the hand of the Lord in the midst of them, showing us that for our sins? Must we be visited with total, unutterable destruction, before we will learn who it is that chides us? Awake up! ye people, and turn to God in humiliation, prayer, and obedience!

Amos Van Buren, brother of ex-president Van Buren has been appointed postmaster at Kinderhook, N. Y.

**EDITOR OF THE INDEX.**—This highly esteemed brother, noticing our remarks of the 14th of June, in regard to the Covington Institution, Ky. says we will make a good soldier, and when occasion requires it, will hang out our colors fearlessly, and he intimates that we are composed of the right metal.

Thank you, brother Baker, for the compliment. We hope that we shall always be ready to do battle in the cause of truth and right, and shall need no better impulse than the approbation of the wise and good.

## DOCTRINAL.

FINAL PERSISTENCE OF SAINTS.

"My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My father who gave them me is greater than all, and no man is able to pluck them out of my hand."—John, X, 27, 28, 29.

What a sublime and glorious reflection! How cheering to the believer is the thought, that while journeying through this wilderness of sin and death, "where storm after storm rises dark o'er the way," where tribulation awaits him at every step, the Spirit of truth guides him in the way of righteousness, the good Shepherd watches over him to protect him from evil, and the Almighty holds him by the right hand that none may lead him to destruction. What has he to fear, for his life is hid with Christ in God? He regards him as the pupil of his eye, who shall prevail over him? Shall life or death, principalities or powers, things present or things to come, or height or depth, or any other creature, separate us from the love of God, which is in Christ Jesus our Lord? No! we shall prove more than conquerors through him who hath loved us, and given himself for us. Though fortune and friends forsake us, though the world trample on us, though our enemies for a while prevail against us, though we be tossed upon the tempestuous waves of adversity, yet our God will at last bring us out of all these things to an everlasting inheritance at his right hand in heaven! Who would be deprived of such an assurance? It consoles us amid the darkest hours of misfortune, and buoy us up above the waves of death. O Lord! take from us fortune, friends, reputation, influence, yea every thing that binds us to earth, but give us this assurance, that whatever be the beginning, the end shall be everlasting life!

But the question arises—who are these that can thus triumph over misfortune, tribulation, and death? They are the fold of Christ the faithful in God, the redeemed according to the purpose of God; they are those who have been called out of nature's darkness into the marvelous light of the Gospel, who have been purified by the blood of Christ, who have been glorified by his nature, and saved by his grace. It is the work of an almighty, all-wise, all-sufficient God—a work that cannot be done twice. When God performs a work he does it to and until the day of Jesus Christ. "These my Father hath given me and no man shall pluck them out of my Father's hand." But suppose these commit sin, do they not fall away? "The spirit is willing but the flesh is weak," says the great Apostle; if therefore, they sin through the weakness of the flesh, they have an advocate with the Father, even Jesus Christ; but if they sin through the willingness of the spirit, they prove themselves hypocrites, never having passed from nature to grace, never having been adopted into the fold of Christ, but having crept in unawares to take the children's bread and cast it unto dogs. "They were not of us, for if they had been of us they would have remained." So with all true believers. They cannot go away; the Spirit constraineth them continually, and the love of God bindeth them firmly to his cause.

Well, says one, if I believed this, I would do as I chose, gratify my evil propensities and expect to be saved at last. And you would be sadly mistaken. By so doing, you would only prove, that all your self-righteousness proceeded from the principle of fear only, and not from that of love. That is the motive of a vile hypocrite, and like all corrupt motives it will fail in the end. We act from no such principles. 'Tis the love of God which constraineth us. Having been purchased by the precious blood of Christ and made partakers of his nature, and having been adopted into the family of God to enjoy the riches of his grace, our will is to do his pleasure, our joy is to live by faith in him. Glory to God in the highest, that he hath given us this precious inheritance, that he giveth us grace sufficient to sustain us under every trial, and that our faith shall not fail!

For the Alabama Baptist.

ALABAMA BAPTIST BIBLE SOCIETY.

MARION, June 21, 1845.

The Board met at the call of the President. The letter of the Corresponding Secretary of the American and Foreign Bible Society, in reply to the resolutions of the Baptist State Convention, was laid before the Board by the President of the Convention and the following resolutions unanimously passed.

Resolved, That this Board is fully satisfied with the statement of the Board of the American and Foreign Bible Society, and that our confidence in said Board is still unimpaired.

Resolved, That all monies now in the Treasury be forwarded immediately to the Treasurer of the American and Foreign Bible Society with the request that the same may be sent directly to China, there to aid in the circulation of the Holy Scriptures.

J. H. DEYOTIE, President.

S. S. SHERMAN, Secretary.

Prayers for rain were offered in several of the churches in Alabama on Sunday.

## Free Moral Agency.

This subject was introduced two weeks ago, but was not sufficiently defined and illustrated. As the term is not found in the Bible, and as it opposes the sentiments of the rigid Calvinists, or rather the Antinomians, some are disposed to deny that there is any such thing in the character of men as Free Moral Agency.

I shall not be a stickler for the term, provided that which I suppose is meant by it be acknowledged.

By Free Moral Agency is meant, the power or ability to obey or disobey the commandments of God. Upon this ability rests the accountability of men. If there be no ability to obey or disobey, there can be no guilt in disobedience. No one can be conscious of neglecting what he had no power to perform. We shall find that those who confess their sin, confess that they did voluntarily the things which constituted their sin. For instance, when Adam was called to account for his transgression, he acknowledged his ability to obey or disobey. His language was—"The woman which thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3: 12. Were it true that he had no power to obey, it is very clear that he did not entertain the idea. Though he was disposed to throw off the guilt upon another, yet he showed no disposition to throw it upon an involuntary action, or to intimate that the fault lay in the defect of his moral powers. He acknowledged his power when he says, "I did eat."

Take another instance. When David numbered the children of Israel, it is said that "Satan stood up against Israel, and provoked David to number Israel." 1 Chron. 21: 1. And under this influence he performed the work. "And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done: And now, I beseech thee, O Lord, take away the iniquity of thy servant, for I have done very foolishly." 2 Sam. 24: 10.

This circumstance occurred in the old age of David, probably about three years before his death. Judging from his writings, we ought to suppose that he had correct ideas respecting the government of God, and the powers of man. And he says, "I have sinned greatly in that I have done." Here is plainly implied his Free Moral Agency. He had disobeyed; his guilt consisted in the fact that when he could have obeyed, he yet did not—when he could have done right, he did wrong. He prays that the Lord will take away his iniquity. What! content for in this passage, is that David exercised his free moral agency in numbering the children of Israel. And though he was moved to do it by the grand adversary, Satan, nevertheless, he was the agent or actor, and as the act was wrong he was guilty in that act.

Under many names, who exercised the agency, were under no necessity to perform that tragic deed. They had the power to abstain from that bloody act. And on this account they were guilty. Had they been compelled to act as they did they would not have been guilty. But they took him, and with wicked hands crucified and slew him. This shows that they had power to abstain from acting; and this constitutes free moral agency.

When Christ was on earth he preached his gospel, but many did not believe on him. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Matt. 11: 20. The work which they had not done, and for which they were guilty was repentance. They were commanded to repent, they had the ability to repent, but they did not, therefore, they were guilty, not for not performing an impossibility, but for not doing what they could. This appears evident from what Jesus says of Tyre and Sidon. "Woe unto the Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Mat. 11: 21. The fact that Christ said, they would have repented, is proof conclusive that they had the ability to repent. For if they had not had the power, they could not have performed the work; but Christ said they would have repented, therefore, they must have had the power.

We always excuse those who act from necessity. We do not consider such responsible for their acts. They are the acts of the agents which produce them. It makes no difference whether the instrument be an intelligent being or not, the act is the act of the agent. And if man is not the agent, then he is not to be held responsible for his actions. And if he is not responsible he can neither be rewarded nor punished; there can neither be a heaven or hell.

The agency, and even the free moral agency of man is necessary to the moral government of God. God makes a law for man; and man is capable of being a moral subject under this government. He must, therefore, have all the powers requisite for such a subject. And the ability to obey and disobey the law is a necessary accompaniment. Take away this power, and an essential constituent of the subject is gone. He ceases to be a subject of this government.

We are not to suppose that independence is at all necessary to constitute a free moral agent. Man is, and must ever be, from his very nature a dependent being. But though he be dependent, yet he has powers sufficient to enable him to act. And the action he performs is properly in him, and he is accountable for his actions, and is deserving of reward or punishment according as he obeys, or disobeys the commands of God. Thus the influence which the spirit exerts on the christian does not destroy his free moral agency.

As we before showed, whether we can com-

prehend it or not, this doctrine is perfectly consistent with the idea of the government of God. It interferes neither with the divine sovereignty, divine agency, or the doctrine of predestination. They all exist in perfect harmony, and must all exist to render the character of God perfect. It is here that we see the attributes of the Deity fully displayed. God governs the world and will render to every man as his work may be. To the righteous, life and glory; and to the wicked, shame and everlasting misery.

This view of the subject places man in a very important position. It attaches a character to his actions, at once, of great moment, and connects him with the retributions of eternity. The idea that a man is the agent in his moral actions and that he is accountable for them all, and that he will be judged according to the deeds done in his body, will exert a great influence on him. There is too much scepticism on this point. And the idea that our actions proceed from some sort of necessity has a manifest tendency to lead men to be indifferent about their conduct, believing that the plea of necessity will avail to their escape from the guilt, and punishment which would otherwise follow. And where this sentiment prevails, we need not wonder that there is indifference to the concerns of the final judgment; and the realities of eternity. The sinner will quiet his conscience with the hope that "God will not require it." He will say, "he was controlled by an irresistible power, and therefore, the guilt does not belong to him." Whereas, the establishment of free moral agency, causes every one to feel the propriety of the injunction, "Keep thy heart with all diligence: for out of it are the issues of life." Prov. 4: 23. Then will the command of Christ come with power, "Repent ye, and believe the gospel," Mark. 1: 15; and his declaration be understood, "He that believeth, and is baptized shall be saved; and he that believeth not shall be damned." Mark, 16: 16.

\*H.\*

## For the Alabama Baptist. EXECUTIVE COMMITTEE, SALEM ASSOCIATION.

SALEM, Ala. June 26, 1845.  
Dear Brother:—I am requested by Brother Battle, Chairman of the Executive Committee of the Salem Baptist Association, to give notice through the Baptist that there will be a meeting of Committee on Saturday before the 2d Saturday in July, in this place. A full attendance of the committee is very desirable, as business of importance will come before it. We have one Missionary in the field, travelling in the destitute parts of the Association, preaching, constituting churches and distributing useful books and tracts amongst the people. All we want is concert of action. It is hoped that the churches will send up their contributions, so that the committee may carry on the work.

W. H. THORNTON, Secretary, Executive Committee.

## For the Alabama Baptist. A Christian Sufferer.

Miss Sarah Purbeck of Salem Mass., probably affords one of the most remarkable cases of suffering that the world has ever witnessed. No account is on record of anything like it, and no information can be obtained from medical men or books, which will enable her physicians to assuage or modify the disease. She has been under the care of two skillful physicians of that city for many years, and they, so far from being able to relieve or benefit her, are so singularly and sympathetically affected by witnessing her sufferings, that their visits are now less frequent than formerly.

It is now fourteen years since she has been confined to her darkened chambers and during this who's period is not conscious of having taken a moment's sleep. And yet amid this protracted scene of bodily anguish, she has ever been able to manifest the most perfect resignation to the will of God, not even manifesting a desire that her condition should be otherwise than her all-wise Creator should direct.

Her example of patient endurance, and christian resignation, I consider so well worthy of imitation, that I am induced to place it before the public, that those, whose eye may chance to fall upon this account, may not only refrain from murmuring and complaints under the common ills of life, but be the better prepared to submit quietly to the visitations of Providence, if they themselves should be called to smart under the severer stripes of his chastening rod.

Sarah Purbeck is a member of the 1st Baptist Church in Salem Mass. Her residence is at No 4, church street. Her parents are both living. The father is a revolutionary pensioner, 89 years of age, and the mother 73. By means of his pension, the father is enabled to pay the rent of the humble tenement in which they still live, and by the charitable assistance of those who visit them, and a few friends who are interested in their behalf, they are enabled to obtain the necessities of life; and thus they live on from year to year, with very little to vary the monotonous incident to such scenes of sickness and bodily suffering.

At the age 17 Sarah became pious, and for three years before she was confined, she maintained a consistent christian character. She was at this time residing with her brother Wm. Purbeck, and although for some time she felt the approaches of her disease, which was a spinal affection, yet she carefully concealed the fact from her friends, until she found herself unable longer to keep about the house in the discharge of her daily duties. At the age of 20 she was removed to her present residence, where, under the care of her father and mother, she hoped soon to be relieved of her complaint, and regain her wonted vigor of body and buoyancy of spirit. But when she knew that she was then enduring such a scene of affliction.

For 14 years past, she has been confined to the chamber she now occupies, subject to the most excruciating pain night and day. Her disease is a complicated affection of the spine and nervous system, which, as I have before said, baffles the skill of resident physicians, as well as others who have visited her from various parts of the United States.

She takes no food except liquid aliment, and even this with the greatest difficulty. She is constantly subject to spasms which have affected her differently at different times. In former years, she has been thrown into every position, which the human body is capable of assuming, striking the walls of the room with her head so violently as to break away the partitions, and often whirling around with the velocity of a top, requiring several persons to keep her upon her bed. For two or three years past, she has been in a sitting position, her limbs drawn up beneath her to the right, from which she cannot be removed. Her spasms are constantly throwing her arm and her head into different positions; her arms, being raised above her head and her left hand grasping the right wrist are brought down upon her contracted limbs with such violence, that it would seem her bones must be broken, causing her the most intense suffering. During this time she has also been subject to intervals of unconsciousness, lasting from half an hour to two hours, and returning regularly several times a day. At these seasons she is insensible to anything, except dreadful pain, and as she expresses it, "it seems to her that some one was pressing her in a vise." At this time there is not the least appearance of breath—no perceptible action of the heart, or throbbing of the pulse, and no indication of life, save the constant rocking back and forth of her body—a cracking noise arising from the dislocation of her jaws and shoulder bones, and the occasional blows of her arms as before described. On her return to consciousness, which is indicated by a thrilling sound in the throat, her involuntary shrieks and convulsive struggles are painful to behold. It seems to the bystander that every effort to breathe must be fatal, and that human nature must sink exhausted by the conflict. This lasts from five to ten minutes, after which her body continues to be agitated, her hands striking her face, or thrown behind her back, yet the placid serenity of heaven is apparent upon her countenance; and the mildness and sweetness of christian fortitude is manifested by the expressions, "my kind father," "it is all for the best," "I know he is too wise to err, and too good to be unkind." She then recognizes her friends and visitors, whom she usually greets with a kiss, and as her spasms will permit, converses with them freely. She evinces the deepest interest in all that is passing, especially in relation to the cause of Christ, which, above all others, lies near her heart. She has a very happy faculty of turning to a religious conversation, and by her order of soul, and humble resignation to the will of God, is enduring whatever seemeth him good. She teaches all who witness her sufferings, a most valuable lesson, and one that cannot easily be forgotten. She is certainly the most perfect example of resignation that I ever witnessed. My own soul, I trust, has been profited by frequently visiting her; and no one, it seems to me, can stand by her bedside for any length of time, without coming to the conclusion that religion alone has power to sustain the mind under such scenes of anguish and distress.

O. E.

[To be continued.]

For the Alabama Baptist.

## Hints.

1. To the Churches. When you write to distant Ministering brethren for the purpose of inviting them to assist you in your Protracted Meetings, or in any other meetings, never pay the postage on your letters. You cannot afford it. Ministers generally are rich and can afford it. Besides you ask a favor, and this of itself, one would think, would suggest to you the propriety of paying your postage. Do learn a little of the bon ton of the day.

2. To Church Members. When you remove to a distant part of the country and have occasion to write back for a letter of dismission, do not write to the Clerk of the Church, but to the Pastor, and be sure not to pay your postage. The Pastor is rich and can well afford to pay it. You are doubtless very poor and cannot. These hints, Mr. Editor, are for all whom they may concern.

RELUF.

From the Alabama Beacon.

On Friday the 20th inst. the Rev. D. P. BOSTON, Principal of the Greensboro Female Academy, tendered to the Board of Trustees his letter of resignation, upon the reading of the letter, Dr. J. M. Witherspoon offered the following resolutions, which were unanimously adopted and ordered to be spread upon the minutes.

Resolved that we have received with painful reluctance the letter of resignation of the Rev. D. P. BOSTON, Principal of the Greensboro Female Academy that we have witnessed with pride and with pleasure the ability, the integrity and the vigilance he has manifested in the discharge of his duties for four years, and we believe this commendably should entitle and cherish for him the deepest gratitude and the most profound respect.

2d. Resolved, that the Board of trustees tender to the Rev. D. P. BOSTON their sincere wishes for his prosperity and happiness.

Resolved 3d. That the Board of trustees appreciate the valuable services of Dr. and Mrs. Bradford and that they will use every influence to retain them in the Academy.

4th Resolved, that the President and Secretary of the Board of trustees sign the foregoing resolutions and request their publication in the Ala. Beacon.

Extract from the minutes.

T. M. JOHNSON, Pres.

J. A. HENDON, Secy.

Greensboro June 26th 1845.



For the Alabama Baptist.

## Southern Convention.

I regret that my endeavor to explain the reason of the condition of membership in the Southern Baptist Convention did not prove satisfactory to my brethren. The editor says: "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 the missions. 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." As the actual expense of the Convention is nothing, what does the editor mean "by defraying a part of the actual expenses?" Is it his wish that all the members of Baptist churches in the vicinity of a meeting should be members of the Convention without any regard to the question of contribution? I think that he would find "by the experiment" that the plan would be very injudicious. What is more reasonable than that those who contribute funds should be permitted to dispossess of them? and why should they who either cannot, or will not contribute, complain that they have not the control of the funds of those who do give? and one delegate is certainly enough to manage one hundred, and where there are tens of thousands to be managed, each manager ought to be interested at least as much as one hundred. This apportionment will be likely to cause a very large majority to be delegated by some church, association, or State convention. This is far better than to have persons come in for a very small sum on their own responsibility. In this way we concentrate the churches; and induce them to labor in harmony in the cause of the blessed Redeemer, according to the practice of the primitive churches.

The editor is very fearful of "flattering the pride" of a church or individual by the present requirement. If it gratifies the pride to have a seat in the Convention, will not that pride be as much gratified by making a seat eligible to all who may please to attend, just as much as if the seat cost one hundred dollars? Or is it the money that originates the pride? A church which actually cannot give the whole, nor a part of the sum requested, surely cannot send a delegate to the Convention, on account of the expense of travelling. This expense is not borne by the Convention; nor any part of it. If an individual in a church can be found able and willing to go to the Convention, the balance of the church or churches in the vicinity might make up the sum necessary to entitle him to a seat. The State Convention and Associations are proper places for the deposit of those who can pay little. Let these small sums be all sent to one of these bodies, and then let these bodies appoint the delegates.

I said in my former article, "It is desirable to have the churches unitedly send their donations and their delegates to the Convention." It is not expected that every church will send a delegate. But as many as can, should be encouraged to do it. And if any are too poor, or too remote, they ought not to withhold their donation, because they cannot be present to represent it.

Br. W. J. Morris also says, "after the next sitting of the Convention, will one hundred dollars entitle to membership?" Certainly not. It is one hundred dollars annually, or at some time within the last three years; except on the first application for membership. We hope for constant annual contributions. Is it so, that individuals and churches will not contribute anything to the spread of the gospel, because they are so poor that they cannot give enough to entitle them to a seat? Is it this, and this alone which induces Christians to be liberal? "We are persuaded of better things, though we thus speak." It is to be hoped that there will be the amount of benevolent contribution in our State equal to an average of one hundred dollars, from all our 450 missionary churches. But it is not desirable that there should be 450 members at the next meeting of the Convention from Alabama. Our difficulty will not be to find contributions enough to entitle all our delegates to a seat, but to find delegates who can and will attend the meeting. The expense of attending the meeting is such as will prevent a very numerous delegation. So I think Br. Morris' objections are not very weighty. At least, his arguments influence me as little as mine do him. It would be very desirable for all to be of one mind, and act in perfect harmony.

As before said, "the experiment has been tried for thirty years, and has worked well. It was made by our fathers, and experience has proved its excellency." Why, then, should we wish to change that which has been found by long trial to be proper and expedient for something that is novel and untried? It is hoped that all will feel the importance of being engaged in the great enterprise, undertaken by the Southern Convention. Let all endeavor to give the gospel to the whole world. Let those give hundreds who can, but let no one withhold his mite. Let each one give according to the ability which God hath given him. "It is required according to what a man hath, and not according to what he hath not."—"God loveth the cheerful giver." Let every one read Matthew 23rd chap., and act so as to merit the approbation of the Judge at the last day.

I do not know that any thing offered will satisfy Br. M., or the editor. Still I am of opinion that the course adopted by the Convention is a judicious one, and that it will be found by trial to be equitable, and expedient.

The editor says, "Baptists are becoming too fond of new and fashionable experiments—too fond of modern and unscriptural schemes." This, he said, in direct reference to the plan of representation adopted by the Triennial Convention formed more than thirty years ago, by the most learned, most pious, most prudent men of the denomination in this country.

But it requires more self-confidence than I possess to declare that those men "were too fond of new and fashionable experiments," and especially, when I recollect that they had become fathers in the ministry, even in their boyhood. It is an easy thing, in these days, and by the by, not uncommon, to denigrate every thing except our own plans, "modern and unscriptural schemes." But we should endeavor to learn and practice.—Phil. 2: 3; and especially, when we come in connection with such excellent men as those above named. Verbum sat.

Finally, as we are engaged in a great work, let us not fall out by the way. Let us try to find out, and pursue the best method, and when we chance to fall into the minority, let us, where conscience is not concerned, yield with Christian submission.—1 Pet. 5: 5, to our brethren, and still labor in the good cause. The brethren who were at Augusta, acted according to their wisdom. There were there men of age, experience and observation. They formed the Constitution according to their mature judgment, and made the terms of membership such as in their opinion would be for the best, hoping that their place would meet with general, if not with universal approbation.

From the Baptist Advocate.

## Reasons why I am a Baptist.

1. Because I love God, who made me such, as well as having made John, the Baptist, the first Baptist.

2. Because I choose to obey that influence which most, if not all Christians feel, when babes in Christ. To whom Christ says, that is revealed which is hid from the eyes of the wise and prudent, who are always ready for excuse from duty.

3. Because I love to follow Christ in "fulfilling all righteousness," or ratifying every ordinance. I think too much of his ordinances, to trifle with them any longer; especially the ordinance of Baptism, in which the three persons of the Holy Trinity are peculiarly mentioned and interested.

4. Because the glorious doctrine of Christian Baptism is not after the tradition of men; it is not taught by the wisdom of men; but it is that which the Holy Ghost teacheth. It is the doctrine of the Bible.

5. Because the Baptists alone follow the teachings of the Holy Spirit respecting Baptism. The Bible which He has given to man, for their rule of faith and practice, is perfectly silent on any other mode or subjects than such as the Baptists regard in the ordinance of Baptism.

6. Because it is only on the principle of being a Baptist, that I can consistently put the Bible into the hands of the common people, to read and learn for themselves their whole duty, which is "to fear God and keep his commandments." It is a source of heavenly joy to the soul of the Christian, that he can open the Bible and there learn that Christ, his Saviour, has plainly commanded believer's baptism; and that only; that those who are capable of learning their Master's will and of believing on his name are the only subjects of Baptism; and that no other mode is taught in that sacred volume, but the immersion of the whole person in water.

7. Because it is only on the same principle (of being a Baptist) that I can successfully condemn Popery, in all her superstitions, human traditions, and crimes; among which are, the celibacy of the clergy, and the withholding of the word of life from the humble, or the illiterate, who are commanded to "search the Scriptures," to learn of Christ and his salvation.

8. Because, if the Bible teach no other baptism than is observed by the Baptists, and if I do not receive or practice that baptism, I should live and die guilty of neglecting an important ordinance of the Gospel dispensation.

9. Because, by being a Baptist, I have an abiding testimony of the Holy Spirit in my soul, that I have done, at least in this matter, as he commands me to do; so that I enjoy a consolation of which others may be continually depriving themselves.

10. Because, in the last judgment, when I come to be judged according to the New Testament Scriptures, by which, in respect to Baptism, I have lived in all good conscience—not a conscience moulded to suit any case, convenience or prejudice—I shall be justified by Him who said, "If ye love me keep my commandments."

What signifies, then, the tongue of calumny, or the sneer, or the shyness of former friends, so long as Christ in judgment will own us as his "good and faithful servants." Every act of the present life should be performed in view of the trying scenes of that hour which will determine the eternal destinies of all men.

O my soul, be thou faithful unto death, thro' the grace which is in Christ Jesus, and "fear not what man can do unto thee!"

VERITAS.

From the Baptist Record.

## A Clean Sweep.

The worthy editor of the Biblical Recorder, who has been all along so temperate in his views as regarded a separation between the North and the South, in their co-operation in Foreign and Domestic missionary labors, has in his last paper, come out in a very decided manner in favor of separation, since the doings of the brethren at the meetings in Providence. Of this determination on his part, we have only to say, that as a Southern man he could not do otherwise than approve of separate Southern action. It is the very best course of proceeding under existing circumstances, and although we must in common with our brethren, lament the occasion for any such step, there being no apparent alternative, yet we trust, that the God of missions will overrule the workings of his child for his own glorious purposes in the spread of the gospel.

But we cannot approve of the "clean sweep" he proposes, nor that "thorough work" should be made in regard to separation, as far as all our great benevolent organizations are interested. We see no need for a division either in Bible operations or in our Publication affairs.

The principles involved in the question of slavery, do not affect the character of either of these institutions. Nor is there to be apprehended any "loss of principle on the part of the South" by continuing to co-operate not only "without discord" but on terms of entire unanimity and equality.

We regret exceedingly that brother Meredith should have agitated this question, there was no need for it, and more especially so, when we need combined wisdom of the South and South West assembled at Augusta, had barely alluded to the subject. It will be time enough to talk of separation, and principle, and clean sweep, whenever it is discovered that the Bible Society or the Publication Society have made a mistake.

step towards throwing off their Southern friends, or when it is discovered that either of them have violated their Constitutions or have identified themselves with any party who have "demonstrated their want of moral honesty."

For the Publication Society, we are ready to answer that they have endorsed no sentiments that can possibly involve them in any question of expediency either with the North or the South, and bro. Meredith is doing the Board much injustice to make the broad and sweeping assertion that they do either individually or collectively, on their own responsibility, or the credit of the Society, hold their Southern brethren to be morally their inferiors. The slavery question has never for a moment been entertained in the Board, and there never has been any occasion for it, and we sincerely hope there never may be.

They can live and work with their brethren both North and South, in the publishing and circulating of bound volumes, the sentiments of which will be favorably entertained by all parties and factions. Then why should we separate, or why should any brother make the suggestion when so little occasion,—we ought to say no occasion—exists for any thing of the kind?

Will not bro. M. carefully review his opinions on this matter?

From the Christian Advocate and Journal.

## "HE DID NOT DIE A UNIVERSALIST."

Messrs. Editors,—Soon after I came to my present field of labor, nearly two years since, I was called upon to visit an old gentleman, Mr. Daniel Hoy, by his own request. Being a stranger in the place, inquired concerning him, and found that he was a very respectable inhabitant—upright, kind, and benevolent in all his intercourse with his fellow men. As to his religious views, he was and had been for many years a professed Universalist; and being a man of good understanding, sound judgment, and well informed, he was looked upon by the Universalists in his neighborhood as a kind of oracle, and was often appealed to by them as far outstripping many who professed a more orthodox creed. Perhaps no one even supposed it at all probable, and few scarcely possible, that his views of heart would be radically changed in this world, being now upwards of eighty years old, though still in possession of a strong and vigorous mind which is unimpaired. According to request I went to see him, though I confess with little expectation that any thing spiritually favorable to him would be the result. Still the call was providential, and I was in duty bound to visit him. I found him unwell, as he had been for some time, though still able to be about the house. I made a few inquiries about his health which he answered, and then of his own accord he said his health was failing, and that at his time of life he had no reason to suppose but that his days would be few, that death was near, and that he found himself unprepared for that event; that though he had lived an honest life it afforded him no substantial support in this hour of trial. I judged the language of his heart to be "Lord what wilt thou have me to do? With a penitent heart he inquired "what must I do to be saved?" I endeavored to point him to "the Lamb of God which taketh away the sin of the world." I prayed with him, and with strong confidence that God would hear and answer prayer, and then left him. Two days after I called to see him again and found him not far from the kingdom. He informed me that he had been for many years a Universalist; that about seven years before on a visit to New York where he spent considerable time among his Universalist friends, and thereby becoming more intimate with them, he found from their conduct that there was reason to suspect the soundness of their creed, and from that time he applied himself more fully to reading the Scriptures and prayer, but said nothing about the shock he had received, still holding partially on to his former theory, that all would be saved, till within a few weeks, when he was convinced it was not safe to depend upon in a dying hour, and that now he was seeking for a better foundation upon which to build his hopes. I now endeavored to explain to him more fully the way of faith, prayed with him and left him, not doubting but the Lord would work another miracle of grace at no distant period. The next time I called to see him, on inquiring how he was in body and soul, he replied with joyous emotions "I am no longer afraid to die; that heavy burden has left me and now I am ready to go whenever it is God's will." Soon after this he failed rapidly, and in about three weeks he died in confident expectation of the rest which remaineth for the people of God. I continued my visits while he lived, and found him growing in grace and in the knowledge of the truth daily. Such was the evidence he gave of a saving change of heart, that there was no room to doubt that the work was of God. He told me that he had honestly been a Universalist, but, said he, "I am no Universalist now, and though I have lived well, I do not die one." He requested me to perform the funeral services when he should be buried and particularly requested me to say to the people who assembled on the occasion, that, "he did not die a Universalist," which request I complied with.

This work of the Spirit on one so old, so long habituated to unbelief, and so long confirmed in sin, taught me never to despair of the mercy of God. I never before knew personally of but one individual who at so advanced an age experienced a manifest and saving change of heart. The smallness of the number of those who in advanced life become converted and as little children, should caution all against presumption and yet lead all to hope in the mercy of God while the lamp of life holds out to burn. "The mercy of the Lord endureth for ever." "Surely, O Lord I will praise thee."

H. HUSTED.

Norwalk, Conn. March 22, 1845.

CAPITAL AND LABOR.—On "the let alone" principle, capital will always be able to take the advantage of labor, and for this simple reason that capital can wait—labor cannot. At the great fire in New York forty or fifty dollars were paid for the use of a day. Capital would not wait then, and therefore was at the mercy of labor. This was the exception which proves the rule. The rule is, that labor cannot wait, and is therefore at the mercy of capital. When a man must have work to do, or go without bread for himself and family, he is not in a position to make a fair bargain. Capital is able to wait, and to take advantage of all the laborers who are not so fortunate as to be able to wait.

the wages of labor. The large clothes-dealers in the city have their agents in the country, who get work done at the lowest prices. A gentleman told us the other day, that he saw the daughter of a respectable farmer making shirts for eleven cents a piece for one of the dealers. He asked her whether she thought it a sufficient price. "No," said she, "if I were obliged to support myself, I could not do it by this work; but I merely employ time which otherwise I should not use." It had not occurred to her that she was thus lowering the price paid to those who did depend on their labor for subsistence. But this is only one of a multitude of examples, to show that the principle of competition does not regulate itself as it ought—that the "let alone" principle does not produce results which are in accordance with truth and justice.—The principle of free competition is a good one for the strong, the vigorous—for those who have talent, means and energy, but it gives no chance to the poor the weak the friendless. It develops great energy, and produces great results; but it makes one part of society the tools and instruments by which another part may carve out their way to fortune.—Hunt Merchant's Magazine.

From the South Carolinian.

## Gov. Hammonds Letters on Southern Slavery.

SILVER BLUFF, S. C., Jan. 23, 1845.

To Dr. Clarkson, London.

SIR,—I received a short time ago, a letter from the Rev. Willoughby M. Dickinson dated at your residence, "Playford Hall, near Ipswich, 25th Nov., 1844" in which was enclosed a copy of your Circular Letter addressed to protesting Christians in our Northern States having no connection with Slavery, and to others there. I presume that Mr. Dickinson's letter was written with your knowledge, and the document enclosed with your consent and approbation. I therefore feel that there is no impropriety in my addressing my reply directly to you, especially as there is nothing in Mr. Dickinson's communication requiring serious notice. Having abundant leisure, it will be a recreation to me to devote a portion of it to an examination and free discussion of the question of slavery as it exists in our Southern States; and since you have thrown down the gauntlet to me I do not hesitate to take it up. Familiar as you have been with the discussion of this subject in all its aspects, under all the excitement it has occasioned for sixty years past, I may not be able to present much that will be new to you. Nor ought I to indulge the hope of materially effecting the opinions you have long cherished, and so zealously promulgated. Still, time and experience have developed facts, constantly furnishing fresh tests to opinions formed sixty years since, and continually placing this great question in points of view, which could scarcely occur to the most consummate intellect even a quarter of a century ago; and which may not have occurred yet to those whose previous convictions, prejudices and habits of thought have thoroughly and permanently biased them to one fixed way of looking at the matter: while there are peculiarities in the operation of every social system, and special local as well as moral causes materially affecting it, which no one placed at the distance you are from us, can fully comprehend or properly appreciate. Besides, it may be a novelty to you to encounter one who conscientiously believes the Domestic Slavery of these States to be not only an inexorable necessity for the present, but a moral and humane institution, productive of the greatest political and social advantages, and who is disposed, as I am to defend it on these grounds.

I do not propose, however, to defend the African Slave Trade. This is no longer a question.—Doubtless great evils arise from it as it has been, and is now conducted; unnecessary wars and cruel kidnapping in Africa; the most shocking barbarities in the Middle Passage; and perhaps a less humane system of slavery in countries continually supplied with fresh laborers at a cheap rate. The evils of it however, it may be fairly presumed, are greatly exaggerated. And if I might judge of the truth of transactions stated as occurring in this trade, by that of those reported as transpiring among us, I should not hesitate to say that a large proportion of the stories in circulation are unfounded, and most of the remainder highly colored.

On the passage of the Act of Parliament prohibiting this trade to British subjects, rests what you esteem the glory of your life. It required twenty years of arduous agitation, and in the intervening extraordinary political events, to convince your countrymen, and among the rest your pious King, of the expediency of this measure; and it is but just to say that no one individual rendered more essential service to the cause than you did. In reflecting on the subject you must often ask yourself: What after all has been accomplished; how much human suffering has been averted; how many human beings have been rescued from transatlantic slavery? And on the answers you can give to these questions, must in a great measure I presume depend the happiness of your life. In framing them, how frequently must you be reminded of the remark of Mr. GROSVENOR in one of the early debates on the subject, which I believe you have yourself recorded; "that he had twenty objections to the abolition of the Slave Trade; the first was, that it was impossible—the rest he need not give." Can you say to yourself, or to the world, that this first objection of Mr. Grosvenor has been yet confuted? It was estimated at the commencement of your agitation in 1787, that forty five thousand Africans were annually transported to America and the West Indies. And the mortality of the Middle Passage computed at 5, is now admitted to have exceeded 9 percent. Notwithstanding your Act of Parliament, the previous abolition by the United States; and that all the powers in the world have subsequently prohibited this trade—some of the greatest of them declaring it to be piracy, and covering the African seas with armed ships to prevent it—Sir Thomas Fowell Buxton, a conductor of young, declared in 1840 that the number of Africans now annually sold into slavery

to one hundred and fifty thousand souls; while the mortality of the Middle Passage has increased, in consequence of the measures taken to suppress the trade, to 25 or 30 percent. And of the one hundred and fifty thousand slaves who have been captured and liberated by British Men of War since the passage of your Act Judge Jay, and American Abolitionists, asserts that one hundred thousand, or two thirds, have perished between their capture and liberation. Does it not really seem, that Mr. Grosvenor was a prophet? That though nearly all the "impossibilities" of 1787 have vanished, and become as familiar facts as our household customs, under the magic influence of steam Cotton, and universal peace, yet this wonderful prophecy still stands, defying time, and the energy of mankind. Thousands of valuable lives, and fifty millions of pounds sterling have been given away by your Government in fruitless attempts to overturn it. I have you have not lived too long for your own happiness, though you have been spared to see that in spite of all your toils and of your fellow laborers, and the accomplishment of all that human agency could do, the African Slave Trade has increased three fold under your own eyes—more rapidly perhaps, than any other ancient branch of commerce—and that your efforts to suppress it have effected nothing more than a three fold increase of its horrors. There is a God who rules this world—All powerful—Forsaking He does not permit his creatures to foil His designs. It is He who, for his all wise, though to us often inscrutable purposes, throws "impossibilities" in the way of our fondest hopes and most strenuous exertions. Can you doubt this?

Experience having settled the point, that this Trade cannot be abolished by the use of force, and that blockading squadrons serve only to make it more profitable and more cruel; I am surprised that the attempt is persisted in, unless it serves as a cloak to some other purposes. It would be far better than it is now, for the African, if the trade were free from all restrictions and left to the mitigation and decay which time and competition would surely bring about. If kidnapping, both secretly and by war made for the purpose, could be by any means prevented in Africa, the next greatest blessing you could bestow on that country would be to transport its actual slaves in comfortable vessels across the Atlantic. Though they might be perpetual bondsmen, still they would emerge from darkness into light—from barbarism to civilization—from idolatry to Christianity.—In short from death to life.

(To be continued)

## JUNE RECEIPTS FOR THE ALABAMA BAPTIST.

Name	To no	16 Vol. 3
Nathan Aldridge	26	3
Eli Atkinson	18	3
Andrew Allen	15	3
Rev. A. J. Battle	13	4
Reh't. Broadie	15	4
Thomas Barnett	37	3
A. J. Dorgan	52	3
Alexander Brame	52	3
Rev. D. P. Bestor	9	4
W. B. Benson	52	2
James C. Campbell	12	4
James Cree	26	3
J. J. Decker	52	3
Rev. Jas. Davis	34	3
R. G. Edwards	52	2
Mrs. T. Hinton	52	2
Mrs. S. Hogue	52	2
Peter James	13	no.
Joshua Jones	52	3
Gen. E. D. King	52	3
Neil Kennedy	52	3
James Kinard	26	2
H. L. Lide	52	3
Richard Locke	34	2
Aaron Lovelace	52	3
Thomas Lester	52	2
Mrs. T. E. Malone	42	3
Littleton Mundy	9	3
R. R. Mosely	26	3
Hon. A. B. Moore	52	3
Feicher Rhene	52	3
T. W. C. Wingate	49	3
S. G. Wilcox	52	3
Wm. Wallhall	36	3
E. G. Wagner	30	3
Anderson West	20	4

J. H. DEVOTHE, Treas.

## PROCLAMATION.

BY BENJAMIN FITZPATRICK, GOVERNOR OF THE STATE OF ALABAMA.

EXECUTIVE DEPARTMENT, Tuscaloosa, Ala.

WHEREAS, public opinion, sanctioned by custom, has accorded to the Executive the agreeable task of designating a day of thanksgiving, in which the people as a political community, shall acknowledge God as the supreme ruler of the universe, and render him the homage of prayer and of praise. Willing at all times respectfully to regard the wishes of the public especially upon a matter so consonant to my own notions of moral and religious propriety; I do therefore by this my Proclamation designate the

Second Friday in July next, (which will be the ELEVENTH day of said month) and advise the good people of the State to observe the same as a day of fasting, humiliation and prayer to the giver of all good, that he would direct and bless the Federal and State Government in their several departments, and to that end enlighten all public officers, that they entertain a just sense of their dependence on the wise and merciful providence of God; to give to the husbandman and all who are appointed to labor, a suitable reward for their industry; to implant deeply in the human bosom, and diffuse every where a love for morality, truth, and justice; that public faith and national and individual honor and integrity may be preserved inviolate; to enable us gratefully to appreciate the blessings of our happy form of government, and practically to acknowledge the supremacy of the laws; to repress crime and keep far from us, pestilence, famine and the countless afflictions which at different periods in the world's history have been visited upon those who have been deaf to God's teachings and contemned his authority. Lastly, to scatter broad-cast the facilities for acquiring knowledge, both intellectual and spiritual, that all mankind may become wise and virtuous, live in the enjoyment of happiness here, and be fitted for its fruition hereafter.

Given under my hand and the seal of the State affixed at Tuscaloosa, this 9th day of June, A. D. 1845, and of the Independence of the United States the 59th year.

BENJAMIN FITZPATRICK.

By the Governor, W. GARNETT, Sec'y of State.

## BOOK STORE AT MOBILE.

J. M. SUMWALT & Co., Bookellers and Stationers, 38 Dauphin street, Mobile, Ala. keep constantly on hand a large and well selected stock of articles in the BOOK AND STATIONERY BUSINESS, as may be found in the Southern States, and purchased on as favorable terms—and are prepared to sell cheap for cash or city acceptance, either by retail or wholesale. Their stock embraces every variety of LAW, THEOLOGICAL, MISCELLANEOUS, AND SCHOOL BOOKS.

Law Libraries furnished on the most liberal terms. Also Foreign and Public Libraries, with miscellaneous books.

Particular care is taken in selecting the best and most approved editions of School Books, and punctuality and promptness observed in filling orders for Teachers of Schools and Colleges.

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Gentlemen at a distance can rely upon as speedily a supply of their orders, and being as liberally dealt with as if personally present.

Sunday Schools furnished with Books of Instruction. Also for Premiums and Library use.

They are also Depositors of the Mobile Bible Society, where can be had for auxiliaries and Sabbath Schools, Bibles and Testaments, at the American Bible Society's cost, with expenses of freight added.

Connected with their establishment is a most complete Bindery, in which Dockets and Record Books for Clerks of Courts and Sheriffs of Counties, Ledgers, Journals, Day and Cash Books, for merchant establishments, together with all the variety of smaller Blank Books, are ruled to suit patterns and bound in the neatest and most substantial manner. Also, Music, Periodicals, &c., bound in the neatest style or to pattern.

Law and Mercantile Blanks printed to order.—Constantly for sale, the usual Blanks, Mortgages, Deeds, Leases, Checks, Notes of Hand Receipts, Bills Lading, Bills Exchange, Foreign and Domestic, &c., &c.; all on the finest paper.

Printers of Newspapers, Periodicals and Books, furnished with all the materials connected with their establishment.

They invite all persons that purchase any articles connected with the Book and Stationery Business, to forward their orders, or if visiting the city, to examine their Stock and Prices, before purchasing elsewhere.

Mobile, July 1, 1845.

## The Annual Examination

## OF THE

## JUDSON FEMALE INSTITUTE.

WILL commence on Monday, the 25th of

July, and continue four days, closing on

Thursday night, the 31st.

On Tuesday, Wednesday, and Thursday

nights, there will be CONCERTS or MUSICS—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, of Montgomery.

## Board of Visitors.

The following gentlemen constitute the Board elected by the Trustees to attend the Examination.

Gen. N. B. Whitfield,	Marion county,
Hon. R. Snifford,	Dallas
Edw. H. Talbird,	Montgomery,
Reuben Harrison, Esq.,	Mobile,
Rev. A. A. Lipscomb,	Montgomery,
P. W. Kirtrell, M. D.	Greensboro,
Rev. J. C. Keeney,	Mississippi,
John Morrisett, Esq.,	Monroe county,
Benj. Boykin, M. D.	Sumter
Rev. J. H. Taylor,	Pickens,
F. W. Bowden, Esq.,	Talladega
H. R. Rugely, Esq.,	Macon
Prof. J. Horstwall,	Marion
Hon. A. B. Moore,	"
Wm. B. Johnson, M. D.	"

M. P. JEWETT, Principal.

June 7, 1845.

## MARION

## FEMALE SEMINARY.

THE ANNUAL EXAMINATION of this

Institution will commence on the fourteenth

and close with the exercises of the Graduating

Class on the night of the Seventeenth of July.

A Concert of Music on each night of the

Examination. An Address is expected on the

occasion from Rev. WILLIAM T. HAMMOND, D.

D., of Mobile.

The following gentlemen have been appointed

a Board of Examiners:

Rev. Wm.
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# Portent Department.

## The Finger of God.

Go listen to the whirlwind's roar,  
As over all 'tis fiercely sweeping,  
Hearing each severed trunk before  
Its face, as o'er the mount it's leaping,  
And see the beast before it fall,  
Or spring affrighted from its lair,  
And as the storm its limbs appal,  
Thus see 'st, O man, God's finger there.

Go! watch the sun's last glimmering ray,  
As in the west he's slowly sinking,  
His brightness fading fast away,  
As dew that from his face are shrinking;  
See the light clouds which there unfold  
Their loveliness in evening air,  
And gazing on their forms of gold,  
Thou'lt see God's glorious finger there.

Go! seek in summer wood a flower,  
So graceful from its foot-stalk bending,  
And then reflect that in an hour  
It will with the mother earth be blending;  
Minutely trace its symmetry,  
Each stem and each petal fair,  
And thou art blind, or thou wilt see,  
In each faint line, God's finger there.

Go! look upon a penitent  
Who long has been from heaven straying,  
And listen to his voice intent,  
As on his bended knees he's praying;  
That wretch who all his life has spent  
In wickedness, without a prayer,  
Yet now his heart is upward sent,  
For God's own finger sure is there.

Go! lowly kneel before his shrine,  
The gushing of your full heart pouring,  
And pray that bright your lamp may shine,  
Till hoary from earth you're upward-soaring!  
Go! heavy laden, and find rest,  
A soothing draught for all your care,  
And peaceful as you feel your breast,  
Reflect God's finger's touch is there!

Literary Emporium.

## "Watchman, What of the Night?"

BY THE REV. THOMAS PAGE, M. A.

Say Watchman, what of the night?  
Do the dew-drops of the morning fall?  
Have the oriental skies a border of light,  
Like the fringe of a funeral pall?

The night is fast waning on high,  
And soon shall the darkness flee,  
And the morn shall spread o'er the blushing sky,  
And bright shall its glories be.

But, Watchman, what of the night,  
When sorrow and pain are mine,  
And the pleasures of life, so sweet and bright,  
No longer around me shine?

"That night of sorrow, thy soul  
May surely prepare to meet,  
But away shall the clouds of thy heaviness roll,  
And the morning of joy be sweet."

But, Watchman, what of the night,  
When the arrow of death is sped?  
And the grave, which no glimmering star can  
light,  
Shall be my sleeping bed?

"That night is near, and the cheerless tomb  
Shall keep the body in store,  
Till the morn of eternity rise on the gloom,  
And night shall be no more!"

From the Sunday School Journal.

## The Two Blind Children.

Dear Children—I have been thinking lately  
what a great blessing God counts upon us when  
he gives us sight. Think how many things you  
can see, and how happy it makes you to be able  
to look at them. There are many bright and  
beautiful things in the world which could not at  
all add to our happiness if we were all blind, but  
which, if God grants us the blessing of sight,  
afford us a great deal of pleasure.

To add you a little in thinking, I will men-  
tion a few.

There is the deep blue sky, curtained around  
so softly bright with the beautiful and  
ever-changing clouds. There is the rising and  
the setting sun; the pure silver moon; the  
twinkling stars; and the beautiful rainbow, which  
makes you almost dance for joy every time you  
gaze upon it. And there, but a little way from  
your door, are those noble trees with their rich  
green leaves; and a little further off, perhaps, is  
a delightful stream of water, so "sparkling and  
bright in its liquid light." How many delicate  
and splendid flowers are continually opening their  
bosoms all around us during the whole spring  
and summer. There are the sweet birds, that  
sit about so joyously, and sing such merry songs;  
and the gay butterflies, with their red and black,  
and gold-colored wings. And there are many  
more pleasant and beautiful things that God has  
made which fills us with happiness when we  
look at them. But suppose you had never seen  
any thing at all, and could not imagine how any  
thing looked, and had to feel your way along, or  
be led about wherever you went, how do you  
think you should feel? I read a piece of poetry  
the other day about a little blind boy, and, as I  
think you would perhaps feel somewhat as he  
did, I will send the verses to you:

"The day was bright and beautiful—  
The boys to play had gone,  
Save one who sat beside the door,  
Dejected and alone;  
And as the tones of merry sport  
Came faintly to his ear,  
He sighed, and from his swelling lids  
He brushed the falling tear.

"His little heart was rent with pain—  
He could not join the play;  
He could not run about the fields,  
Nor by the brook-side stray;  
The rolling hoop, the bounding ball,  
The kite borne by the wind—  
The sports that were his wont to him,  
For he, alas! was blind.

"He could not see the setting sun,  
And watch the glowing skies—  
The beauty of the moon and stars  
Fell out upon his eyes—  
The rainbow, when it spanned the clouds,  
Was lost upon his sight—  
And waving woods, and sparkling streams,  
For all to him was night!"

"These truths came fresh into his mind,  
While sitting thus apart—  
No wonder that the tear-drops fell,  
And heavy was his heart.  
Al! little did the youthful throng,  
When hearts were full of joy,  
Reflect upon the lonely state  
Of that poor sightless boy!"

"He felt very lonely and sad, and surely it is  
no wonder that the tear-drops fell from his poor  
sightless eyes." Children, never think of those  
who are blind without softened hearts of pity

and of love; and do not forget to thank God very  
often that he has granted you the blessing of  
sight.

Let me give you a short account of a little  
blind girl. Her name was Julia. She had never  
in her whole life seen any thing at all. When  
she became old enough and strong enough to  
walk, she was led around by her brother Charles  
who was two years older than Julia. Charles  
used to take notice of almost every thing which  
could be seen, and try to tell his little blind sis-  
ter about it.

One pleasant summer day he took her by the  
hand, and they wandered down in the smooth  
pleasant fields together. He talked to her as  
they went along about the green leaves, and the  
soft green moss, and the beautiful flowers, and  
the bright sunshine, and every thing he could  
think of to make her happy. By and by she  
grew weary—for it is hard work to walk when  
you cannot see—and they sat down under a large  
shady tree to rest awhile. For a few minutes  
they sat quite still, and listened to the song of a  
little bird. Julia spoke first.

"Charles," said she, "how long a time that  
sweet bird sings. He must be full of joy. Can  
you see him, and is he as beautiful as his song  
is sweet?"

"Yes, dear Julia, he is a pretty bird, and looks  
very happy as he swings about in the air on the  
very end of that long limb."

The little girl sighed, and a large tear rolled  
down her face as she said,

"Charles, I wish that I could see. You tell  
me about the flowers of all colors, the green  
leaves, the little birds, the blue sky, and so many  
beautiful things that I long to see. I know,  
as you and dear mother often tell me, that I can  
hear, and feel, and enjoy a great many things,  
but oh! it must be delightful to see. But I shall  
always be blind, shall I not?"

She wept, and throwing her arms about his  
neck, whispered,

"Charles, if I could only look upon your lov-  
ing face, and our dear mother's, and all my  
sweet friends, I should not so much mind being  
shut out in darkness to every thing else."

Charles comforted her as well as he could;  
but when he looked at her pale face he felt very  
sad, and loved her more and more.

Not long after this, little Julia became very  
sick, and her mother and brother watched over  
her, and prayed earnestly for her, but her heav-  
enly Father was about to take her to a better  
home on high. The day before she died she  
lay for a short time in her mother's lap. Her  
brother Charles stood by, and held her hand in  
his, and looked sorrowfully upon her sweet face.  
She was very weak, but talked some in a low  
voice.

"Mother," said she, "are there any blind  
persons in heaven?"

"No, my child," answered her mother, "but  
why do you ask?"

"O! I have been thinking, since I lay here,  
how good God has always been to us, and what a  
blessed God he is—and then I thought how I  
should love to look at him for ever. It makes  
me full of joy to think that when I get to heaven I  
may open my eyes and see all around me—see  
every thing in that bright world. But, mother,  
when you and Charles get there too you must  
come to your own little Julia, and tell her who  
you are; and show me, too, which my dear father  
is, who is there now, for you know I never  
saw any one here."

The sweet child was too weak to talk any  
more then, but she kissed her mother and  
Charles, and looked very happy.

The next day God took her to himself, and  
for the first time opened her eyes, which never  
again will be closed, in a glorious and holy  
heaven. There the earnest desire of her pious  
heart may be granted, and her song of praise to  
God's great name will be far sweeter than the  
sweetest music of earth.

Dear children, will you not remember often  
to thank God for the blessing of sight?

## Honorable Employment.

We find the following in an exchange paper  
without credit, and we therefore adopt the lan-  
guage, as our own, as the sentiments most cer-  
tainly are.—U. S. Journal.

What is the most honorable employment?  
Is it to carry a green bag and talk on knotty  
points of law in open court? Is it to amplify a  
yardstick with graceful dexterity? Is it to wear  
a cockade as a sign of successful office seeking?  
Is it to sit at a shagreened table in the garret, with  
a goose quill behind the ear, and a forefinger  
between the eye-brows, supporting an editor's  
aching head over a blank quire of paper? All  
these employments may be honorable so far  
as they are useful in society, and no farther.

Do you agree to this? Then you will also  
agree to this plain rule: whatever is the most  
useful is the most honorable employment. Apply  
this rule to the skillful, industrious and honest  
cultivator of the earth. Who could live  
but for him?—Who produces so much of what  
is absolutely indispensable to the wants of his  
fellows as he? Is not this employment, then,  
honorable, in proportion as his labors are the  
most useful of any in the world? Let him be  
represented accordingly. Next to him is the  
scientific mechanic, who builds our houses  
and ships, and makes our household goods. He,  
too, should be honored. Lawyers, that pre-  
vent rather than encourage litigation; preach-  
ers, who labor to promote peace on earth and  
good will towards men, rather than to excite  
the detestable antipathies of their hearers; doc-  
tors, who seek to prevent disease rather than  
tamper with it for a fee; merchants who sell  
at fair prices; deceivers not their customers,  
and keep true accounts; these, and indeed, all  
other classes, are useful classes; and are use-  
ful and necessary in society, and should be  
encouraged and honored accordingly; but it is  
time the notion was done away, that farming  
and handicraft are not respectable. They are  
on the whole more useful, and therefore  
should be regarded more honorable. The men  
who own the soil they till, who can live inde-  
pendently by their own productions and then  
supply other classes of citizens with the means  
of subsistence, are the true nobility of a Re-  
public. They are the "bones and muscles,"  
which must keep the body politic together.  
We respect them. Would that there were  
more such, and fewer idle, lazy drones, who  
scorn honest labor, and strut in gay attire,  
living upon the productive industry of those far  
better than themselves.

**POWDER FOR HICCUPHS.**—Put as much dil-  
uted, finely powdered, as will lie on a shilling,  
into two spoons-full of syrup of black cherries,  
and take it presently.

**TO PREPARE CLOTHES.**—Take dried red ro-  
ses, and to increase their smell, pour on them  
fresh rose-water, and still drying between the  
sheets, then take cloves, cinnamon, spike-  
nard, storax, calamus, benjamin, violet roots,  
nutmegs on Stipp, to a pound of roses; beat them  
all into small pieces, and mix them with the ro-  
ses, and put them into perfuming bags.

**TO EXTRACT RANCIDITY FROM BUTTER.**—  
Take a small quantity, that is wanted for im-  
mediate use. For a pound of the butter, dissolve  
a couple of teaspoonfuls of saleratus in a quart  
of boiling water, put in the butter, mix it well  
with the saleratus water, and let it remain till  
cold, then take it off carefully, and work a tea-  
spoonful of salt into it. Butter treated in this  
manner remains very well in use in cooking.

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ses, and put them into perfuming bags.

## Right Example to Youth.

"RIGHT ABOUT FACE."—Mr. Delavan of Al-  
bany, who has devoted money and talent for the  
promotion of temperance, and who has done as  
much as any one individual in America in giving  
dignity and importance to this noble enterprise,  
was, in his youth, one of the club of fifty who  
were in the habit of meeting at a room in a pub-  
lic house, to enjoy themselves in "the feast of  
reason and flow of soul." It was not long how-  
ever, before Mr. Delavan was led to serious re-  
flection upon the folly and danger of the practice,  
till on a certain evening while on his way to the  
club, he suddenly stopped and exclaimed aloud;  
"RIGHT ABOUT FACE! And he did right about  
face; and, said he, to the gentlemen to whom  
he related the circumstance, the first block of  
buildings I ever erected in Albany was erected  
on the corner directly in front of where I formed  
that resolution."

We have copied the above from the Boston  
Temperance Journal; which also says in refer-  
ence to those fifty young men,—"Forty-three of  
them became drunkards, and most of them found  
a drunkard's death!"

And now, what if Mr. Delavan had not made  
the noble resolve and adhered to it? What if he  
had not manfully resisted those fashionable al-  
lurements and changed his course? What might  
have been his character?—what his influence  
on society?—and what his prospects for the com-  
ing world?

Apart from all pecuniary considerations, what  
youth would exchange the intellectual and moral  
worth, and the gratitude and esteem of the com-  
munity, and of the temperance world, now enjoy-  
ed by this distinguished philanthropist, for all the  
pleasures of convivial intercourse, enjoyed by all  
the mere votaries of fashion or ambition, from  
the fatal banquet of Alexander the Great down  
to the present moment!

Let every thoughtful young man now make  
the estimate;—let him carefully count the cost  
of mere idle, fashionable intercourse,—the waste  
of precious time, the waste of health, and the  
loss of talent, character property and soul, which  
it often involves,—let him think that the noble  
elevation attained by others, is within his reach  
also; let him think of the high destiny to which  
right reason, and true friendship, and conscience,  
and his country, and God, are all inviting him,  
—and then let him decide, whether it is not now  
time for him to say, like Mr. Delavan, "RIGHT  
ABOUT FACE."

True, in this age of reform, he may be in no  
such imminent danger from the intoxicating cup.  
But there are other destroyers, equally insidious.  
There are other influences, that may rob him of  
his time, the most precious of all talents,—rob  
him of his conscience, his sense of accountability,  
and his self-respect as an immortal being,—  
and thus rob him, ere he is aware of his birth-  
right for both worlds.

**"SUNNY SOUTH."**  
In no place under the government of the  
United States can this term be so properly ap-  
plied as to our beautiful little island. Here the  
three hundred and sixty five days compose but  
one long summer day; the skies are ever clear,  
the birds are ever singing, and every day, nay  
every hour, ushers into existence some new and  
beautiful creation of flora. With the acacia and  
the rose, the oleander and the orange, breathing  
their fragrance around us, we can scarcely realize  
the old winter's blasts are howling around the  
dwellings of our northern friends, and that all  
creation, animate and inanimate, displays  
sorrowful evidence of his presence. A northern  
friend whispers to that we know but little of  
the delights of the long winter evenings, the  
cheerful fire "at home," and the sleigh rides  
abroad. Indeed we do not, and well contented  
we sit with our eyes shut, a contented family  
circle on a cold winter's night, its blushing black  
lace, its pleasant reminiscences for the mind, and  
its thousand comforts for the body, would lose  
half its charms if the storm did not rage without  
and the wind did not whistle and moan through  
the keyhole. It is only by contrasting the peace  
and security within doors with the war and  
strife of the elements without, that one's com-  
placency is excited and satisfied. But give us the  
sunshine, the cloudless skies, and the balmy air  
of our climate; give us the perpetual voice of birds  
and the odor of flowers—give us the broad and  
changeable bosom of the ocean, with its forests of  
coral for the eye and its untold depths and mys-  
teries for the imagination—and above all, give  
us the warm hearts, and the generous impulses  
the ardor of man and the devotion of woman,  
which the sunny south alone can give.—[Key  
West Light of the Reef.]

**EDITORIAL ABUSE.**—We must confess that at  
ter many years' service in the chair editorial we  
do not know of any reform which is more  
needed, than that which shall prevent all per-  
sonal allusions to the editor, in the course of  
newspaper controversies. We have often been  
surprised, indeed, that the members of a voca-  
tion, in every respect so important, have not  
the urgency to perceive, that by entering into  
contentions of personality in regard to one  
another, each is in turn degraded, while the  
business of editorship is made to sink in the  
estimation of the public. It is, in every  
way a losing game, if the debate is ever per-  
mitted to transgress those limits which should  
govern men when the argument is conducted  
face to face. In politics, for instance, nec-  
essary facts may be stated, and every infer-  
ence can be drawn, without a resort to vir-  
tuation between those who stand, as it were,  
in the position of attorneys for contending  
parties.—Nash's Magazine Philadelphia.

**Spindles in the World.**  
It is estimated that there are now fourteen  
millions of spindles in use in the United King-  
dom of Great Britain, with a weekly production  
of yarn of 103 oz. per spindle. The consump-  
tion of cotton since 1832 has gone up from 276,  
000,000 lbs. to 544,000,000 in 1844. The  
number of spindles, from 9,955,000 to 14,000,  
000, the improvements in the process of spin-  
ning making the increase of spindles smaller in  
ratio than the consumption of the raw material.  
The production of spindles is about 1,800,000  
per annum, of which 600,000 are required to  
replace the old ones. Should the improvement  
in the condition of the lower classes in England  
continue, it is supposed that the production of  
yarns could scarcely keep pace with the de-  
mand. And the scarcity of machine makers,  
and the time necessary to get a spinning mill in  
operation, will materially check the increase of  
production. The number of spindles at work in  
other countries, is computed as follows: Aus-  
tria, 1,500,000; Austria League, 315,000; Fran-  
ce, 3,500,000; Belgium, 490,000; Russia,  
700,000; Great Britain, 14,000,000; United  
States, 2,200,000. Total, 23,875,000.

**DAVID GORDON.** EDWARD CURRY.  
**GORDON & CURRY,**  
Commission Merchants, Mobile, Alabama.  
No. 6 St. Francis street, Mobile, Ala.  
References:—J. W. Kidd, Oakbowery.  
Dr. G. Gillingham, Montgomery.  
J. M. Newman,  
Caleb Johnson, Conecuh, Co.  
William Johnson, Selma.  
J. H. De Votie, Marion.  
Bragg, Tolson & Co., Greensboro'  
James S. Morgan, Dayton.  
Basil Manly, Tusculooosa.  
John E. Jones, Esq., Livingston.  
John Collins, St. Clair county.  
Dr. Wm. Dunklin, Lowndes Co.  
John Ezell, Esq., Mississippi.  
November 21, 1844 24-ly

**Boots, Shoes, Hats, &c.**  
AT THE SIGN OF THE GOLDEN BOOT, 40 Water  
street, will be found a very extensive assort-  
ment of Boots and Shoes of every description, of  
their own manufacture.

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

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

**LEWIS COLBY**  
Wholesale and Retail Publisher, Bookeller and  
Stationer. No. 122, Nassau Street,  
ut 144. 1y. New York.

**JESSE B. NAVE,**  
Factor & Commission Merchant, Mobile  
RESPECTFULLY tenders his services to the  
public, and particularly to his friends and ac-  
quaintances in Perry County, in his new under-  
taking; and promises attention, accuracy and fi-  
delity in the execution of all orders entrusted to  
his care, and promptitude in the remission of  
funds. He will charge the usual commissions.  
Letters addressed to him during the summer at  
MARION, PERRY COUNTY, ALABAMA, will be  
promptly attended to. He will remove to Mobile  
early in October. July 25, 1844. 70

**BROADNAX, NEWTON & Co.**  
**COMMISSION MERCHANTS,**  
R. Broadnax, { Mobile, MOBILE, ALA.  
A. M. Sprague, {  
I. Newton, { N. Orleans.  
A. A. Winston, {

**NEWTON, WINSTON & BROADNAX,**  
Commission Merchants,  
NO. 58 MAGASINE STREET,  
N. Orleans, N. ORLEANS.  
I. Newton, {  
A. A. Winston, { N. Orleans,  
R. Broadnax, { Mobile.  
A. M. Sprague, {

**George W. Fry, J. L. Ellis, W. G. Stewart.**  
**FRY, BLISS, & Co.**  
(SUCCESSORS OF FRY, McCREARY & BLISS.)  
WOULD return thanks to the citizens of Ma-  
rion and country generally, for the liberal  
patronage extended to them heretofore, and re-  
spectfully ask a continuance of their favors at  
their old stand No. 12 and 14 Commerce street,  
MOBILE.

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

**H. FOSTER, JOHN A. BATTELLE.**  
successors to Griffin & Battelle.  
**WHOLESALE GROCERS,**  
NO. 34, COMMERCE STREET, MOBILE, ALABAMA.  
REFER TO Rev. Alexander Travis, Conecuh Co.

" Rev. J. H. DeVotie, Perry  
" David Carter, esq., Butler  
" Capt. John Fox, Monroe  
" Judge Ringold, Marengo  
may 25, 1844. 16tf

**TEN WARE MANUFACTORY.**  
**PLAIN TIN WARE** of all kinds, manufac-  
tured and sold low for cash, wholesale and  
retail, at UPSON'S OLD STAND IN MARION.

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

**UPSON & MELVIN.**  
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.

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

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

**DENTISTRY.**  
**DRS. SHAW & PARKER,** in returning their  
thanks for past patronage, respectfully in-  
form 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 ap-  
paratus 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 from Marion, having had  
the advantage of visiting several of the most dis-  
tinguished dentists in Baltimore, the comparison  
of dental science, flatters himself that he can not  
fail to give the most general and entire satisfac-  
tion.

Office over the store of Wm. Huntington  
& Son.  
November 14, 1844 22-4f

**COMMISSION BUSINESS.**  
THE subscriber takes this opportunity for re-  
turning his acknowledgments 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.  
LEWIS COLBY.  
Mobile, Nov. 14, 1844.

## BOARDING HOUSE,

BY MR. LOUISA A. SCHROEDER,  
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 accom-  
modate all who may be pleased to patronize her.  
For information, apply to Messrs. Foster &  
Battelle, 34 Commerce street.  
November 2, 1844. 38-4f

**GEORGE HENRY**  
COMMISSION MERCHANT—Mobile.  
G. H. H. begs leave to say to those who may  
favor him with their custom, that any orders  
which may be given in relation to their Cotton  
will be rightly obeyed; and when sales are sub-  
mitted to his judgment, he will exercise such dis-  
cretion as is afforded by the most extended infor-  
mation he is procuring of the state of the mar-  
ket, consumption and crops, as well as that of a  
long experience as a merchant in Mobile.  
Oct. 17, 1844.

**JUDSON FEMALE INSTITUTE**  
MARION, PERRY COUNTY, ALABAMA.  
Number of Pupils present one hundred & fifty-six.  
**BOARD OF INSTRUCTORS.**  
Professor MILO P. JEWETT, Principal, and  
Instructor in Ancient Languages and in Moral  
and Mental Science.

Mr. D. WILLIAMS CHANE, 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 Instrumen-  
tal 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.

Mr. and Mrs. LANGSTON GOREE.  
This Institution is now going forward in its  
Seventh year under the same PRINCIPAL,  
PROF. M. P. JEWETT.

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

Young ladies honorably completing the 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. CHANE 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.