

THE ALABAMA BAPTIST.

Nashville, Tenn.

Edited by JAMES W. HOSKINS.

"Jesus Christ himself being the Chief Corner-Stone."—Ephesians ii, 20.

Published by UPSON & WILLIAMS

VOLUME THREE.]

MARION, ALABAMA, SATURDAY MORNING, JULY 12, 1845.

[NUMBER 22.

TERMS.

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

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

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

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TRAVELS.

TEXAS IN 1841.

From Unpublished Manuscripts of a Traveller.

CHAPTER XI.

The Battle of San Jacinto—The Alamo.

No event had happened, since the commencement of hostilities between Mexico and Texas, more important, and more glorious in its result, more thrilling in its relation, and more immediately connected with the existence of the young Republic, than the battle of San Jacinto. As it is an event worthy to be ranked among the most renowned of History, and more especially as some misrepresentations have gone abroad concerning the principal actors in the scene, I have thought proper to give it a place in the Diary.

San Jacinto is a small river emptying into the head of Galveston Bay, and it was on the plains of this river that young Liberty found his birth-place.

The fate of their brethren at Goliad, and the Alamo, had prepared the Texans for death at all events. They had declared for Freedom, and for it they were willing to fight over the graves of their countrymen, and in sight of their own. One last effort they were determined to make—one more war-song they would sing for victory. They had retreated until retreat was useless—they had delayed until delay was dangerous;—and now they besought their commander to engage in battle at the first opportunity. They were but a few against a host, but they felt, at the same time, that the "race was not always to the swift, nor the battle to the strong." Their retreat had been from Gonzales to the San Jacinto, a hundred and fifty miles, and farther they would not go. "See," said they, "the smiles of heaven in the bright sunshine, approving our cause and encouraging us to battle; let us meet the foes of liberty, the foes of Heaven;—and the God of battles will strengthen our arms, and fire our hearts with ardour not their own."

On the evening of the 20th April, 1836, the two armies—the Mexican under Santa Anna, and the Texan under Sam Houston—were encamped within two miles of each other, near the borders of San Jacinto. Houston orders the baggage to be brought into the camp and moves towards the enemy. As he approaches he retains his army, sending out a few mounted men to survey the position and strength of the enemy. They return, and while important arrangements transpire, night approaches. Damp and chill is their resting place that night, but their hearts are as cheerful and brave as any that ever beat upon a battle-field. They sleep but it is only to wake to brighter glories. The spirits of the brave, who have died in the cause of their country, hover around them, inspiring them with hope and valor in the approaching contest. Presently the "glorious king of day" comes rejoicing in the east, and dispels the darkness of the night—an omen of the memorable victory that awaits these defenders of the cause of freedom. "Hail! bright messenger of the morning, we welcome thy cheering beams and shall endeavor, this day, to prove ourselves worthy of the cause we have espoused, invoking the aid of a kind Providence while we lie on to battle!"

The Mexican army spend the morning in raising up a breast-work notwithstanding their superior force—numbering sixteen hundred men while the Texan army number but seven hundred and forty. The Texan artillery is posted about four hundred yards distant from the breast-work, which is built on a small eminence, and keep up a regular fire upon the breastwork with great execution. The Texan Army advance in double quick time, reserving their fire until the command is given, when they discharge and scale the breast-work, spreading terror and confusion among the ranks of the enemy. "Crocket and the Alamo," is the watchword, which fires their hearts with holy indignation and a desire to revenge the death of their slaughtered countrymen. The result of the battle was astonishing, and can only be accounted for by the skill of the Texans in the use of the rifle. On this occasion the Mexicans had 600 killed, still more wounded, and the remainder for the most part taken prisoners, while the Texans had about fifteen killed and wounded.

This glorious battle diffused joy and gratitude among the people—joy, because they were delivered from the yoke of bondage, and were now a free and independent people, living in the exercise of their own thoughts, obeying the pre-

cepts which best accorded with their notions of propriety, pursuing their own happiness in their own way, inhabiting though not unmolested, the soil which the God of nature had put in their possession, and worshipping in their own way, the Deity whom their best judgment pointed out to them; gratitude, because the Great Jehovah, who led the children of Israel through the wilderness into the land of Canaan, and promised He never would forsake them if they would obey his statutes, had led them, also, through the terrible din of battle, and enabled them to conquer a host of their enemies. But this state of feeling did not long exist. Envy, malice, and the baser passions of the heart, soon found food for their sordid appetites. When the people would reward those, who had done well and showed themselves worthy of the cause they had defended, there were some to object, accusing, and alleging that the favor was not deserved. Some were disposed to brand Houston with the name of coward. It was said that he manifested a great dread of the enemy, retreating from post to post, when battle might have been made with advantage to Texas, and suffering the army to dwindle away until it was dangerous to keep the field—that when they arrived at San Jacinto, he would have retreated farther if he had not been compelled, by the solicitations, the entreaties, and the threats of the soldiery, to stop and meet the enemy and decide the fate of the country—and that, even during the engagement, he did not exhibit that confidence in the might of the Texan arm which it deserved, nor that spirit of valor in his own bearing which he was wont to exhibit. In these allegations there is not the least semblance of truth, and an examination of the facts will show that the policy of the General was perfectly good, and replete with foresight.

This was a dark period of the Texan Revolution. The horizon of their existence as a nation was hid in clouds of the gloomiest forebodings. Expectation, weary with watching for the approach of its own creation, was about retiring into the abode of disappointment, Hope, content with soaring aloft in the region of unknown, and unseen glories, without realizing the thing hoped for, had poised its wings for a descent into the regions of despair. The diminution of the army, disaffection among the officers, and the approach of the enemy, vastly superior in number, and breathing a spirit of extermination over the land, were well calculated to "try men's souls." The commander-in-chief felt, more sensibly than any other possibly could, the weight of the obligation resting upon him at that moment. The destiny of the whole people and of the Republic depended, as it were, upon his conduct, and therefore, the greatest caution was necessary to ascertain when and where to strike for liberty. One small error might forever prejudice the cause for which the people were ready to shed their blood even to the last drop. The commander well knew that the army could not feel as he did, nor correctly appreciate his conduct and his motives; he knew also that one battle would decide the fate of the country, and that the enemy, with whom he had to contend, had come with the spirit of assassins to murder, all who might fall into their hands, and to leave not one of the noble race to tell the story of their misfortunes. He thought that by retreating to the Sabine, he would be able to collect such a force as might enable him to meet his enemies on the field with bright hopes of victory. How awful must have been the feelings of the commander-in-chief, when the army stopped on the plains of San Jacinto, and vowed they would go no farther, and calling upon him to lead them against the foe. To lose that battle would be to lose all their fond hopes of Freedom—to strike then would be to make the last stroke for liberty.

We are not at loss for examples in History similar to this, and the policy adopted in all such cases, by those skillful in military tactics, is similar to that adopted by Genl. Houston on this occasion. It is well remembered that in the Revolution of 76 and in the darkest hour in that struggle, the immortal Washington found more dangerous enemies among his own countrymen, than in those with whom he had to combat, and a more serious obstacle in the defeat of those whom he had to command than in the might of his antagonists. There were then, as there have been and ever will be in a struggle for liberty and for glory, ambitious and designing men, who were willing to endanger the prosperity of their country, and undermine the reputation of the bravest men for the sake of their own aggrandizement. Such was the case in the Texan army but a short time before the battle of San Jacinto, and afterwards the same means were used to satisfy the baser passions of the heart. Houston's policy was to proceed cautiously, examine minutely the occurrence of events, follow the dictates of his own judgment, punish severely any appearance of insubordination in the army, and to strike only when the prospect was fairest for his country's glory.

I have said that one of the allegations made against Gen. Houston was that he did not manifest much bravery, even in the battle of San Jacinto. This charge is wholly without foundation. He was brave even to a fault—he was completely reckless of danger. While the Texan army

approached the breast-work of the enemy, who kept up a continual fire, the General rode in front of his lines from one end to the other, urging his men to battle, and exposing himself to extreme danger. I was informed by a gentleman who commanded a piece of Texan artillery, that his gun had been charged, primed and ranged, and the discharger was in the act of applying the match, when he espied Houston passing the range of his gun; he instantly caught the arm of the discharger and pointed to the General, who, but for that act, would probably have been killed.

These slanders were much used to the prejudice of Gen. Houston, but, as the glorious victory of San Jacinto had engraven his name and merits upon the hearts of his countrymen, he arose above the effect of such pusillanimous attempts at a deterioration, and he will continue in the memory of that people long after those, who would mar his glory, have been forgotten.

Santa Anna had made his escape during the battle, but was found soon afterwards, not far from the field, secreted in the grass and disquised in the garb of a private soldier, his horse feeding near him. His captors, not knowing at first the rank of their captive, took him to the camp. As they approached, "Santa Anna!" "Santa Anna!" broke from the mouths of his comrades, astonished that he had not escaped. He was then taken to Houston's tent, at his own request, where, prostrating himself before that General, he begged his life might be spared, saying, "the brave, General, are always humane."

After counsel it was determined to refer the case to the President of the United States, who, of course, decided that the Mexican General should be released. This is the weakest act the Texans have ever committed, for the nation which manifests a want of ability to settle its own affairs, will never acquire the confidence of itself, nor the respect of others. When the Texan soldiers ascertained that Santa Anna was to escape death, some followed him to the gulf to take his life. He was released upon condition that he should recognize the Independence of Texas.

Santa Anna has since denied that that he was under any obligation, arising from that agreement, to acknowledge the Independence of Texas, because the promise was extorted from him; and because he acted for himself alone, and not as umpire of the Mexican nation. What is the strength of these reasons? It is true in war at least, that a promise extorted is not binding, but if, on this occasion, Santa Anna voluntarily made the promise of Independence (and it appears he did), as the price of his release, then certainly he was bound by all that is sacred to observe that promise, so far as it was in his power. He purchased his release on his own terms. His station as Commander in Chief of the army of Mexico, did not give him the authority of umpire of the nation, nor had he any right to purchase his own personal safety at the expense of the nation, but he was bound to use his influence in behalf of the Independence of Texas, and that influence would have been sufficient to effect the object. In as much as he did not do this much, he violated his faith: A proposition made by the captors in such a case is different in its obligation from one made by the captive; for in the first view it is presumed to be more for their benefit than his, and in the last view the presumption is the contrary; but in either view the promise is binding if voluntary. The fact that this case was submitted to a Foreign Power implies that Santa Anna considered himself as acting for the Mexican nation and not for himself alone, and therefore the promise was binding. But he says that he was under obligation to Gen. Houston only, and not to the Texans, for they sought his life, and would have destroyed him, even after the treaty, if they had gotten hold of him. This does not alter the nature of his obligation to them as a nation, since the treaty was made as between nations.

Gen. Houston has been censured for not having Santa Anna shot in the presence of the army. This censure is unreasonable and senseless in the extreme. However much Santa Anna might have deserved death, Houston could not have condemned him to death without violating the laws of civilized war and the policy of civilized nations. His policy was sound.

He said himself that he was influenced, in his conduct, by feelings of humanity and mercy, and a desire for the establishment of a national character. That Santa Anna failed to be influenced by such motives, and by principles of honor and good faith, did not arise from any fault of Houston's, but from the Mexican's own idea of honor and the obligation of a voluntary promise. The consequence is, that PUNISHMENT is written on the nations brow.

If the people of Texas could have seen a little into futurity, Santa Anna would have met with a more just fate; but, as that foresight was not theirs, of course they, like others, were liable to be deceived.

THE FALL OF THE ALAMO.

The massacre of the small band of patriots under command of Fannin at Goliad, contrary to the most solemn and sacred pledges on the part of the Mexican General, and in opposition to every feeling consonant with humanity, had not been sufficient to satiate the Mexican thirst for blood. This band of one hundred men had more than once beaten back and de-

fied an army of seven hundred Mexicans, but anxious to put a stop to this sort of skirmishing, they entered into an arrangement for a surrender upon condition that their lives should be spared. After the surrender mechanics and others who could be of material service were reserved and the rest were doomed to suffer the death of traitors.

It was soon after the occurrence of these events that the garrison of the Alamo was held by one hundred and sixty Texans under command of Col. Travis. The brave Crockett was among the number. Santa Anna approached and besieged the garrison with eight thousand men. After spending some three weeks to no purpose, he drew up his whole force around the garrison and demanded its surrender. This insolent demand was answered by a discharge of grape and canister, which convinced the besiegers that they would have to enforce their demand by something stronger than words. At this warm reception they retreated in all directions, and were again rallied to the charge, when they met with no better success than before. In this manner the fight continued through the day, until darkness mingled its gloom with the groans of the dying and the ghastly visages of the dead. Oh! what a cheering gleam of hope then pervaded the hearts of those brave defenders of freedom and their country's right! More chivalrous spirits never battled in the cause of liberty.

That night Santa Anna called a council and offered money and promotion to the one who should succeed in first effecting a breach in the wall. This produced a furious charge on the next day but with no better success than at first. When they came in the range of the guns of the Fort they were mowed down by hundreds, and the deadly rifles of those unerring marksmen were almost as fatal. Santa Anna was desperate when he saw his whole army with which he had intended the subjugation of Texas, brought to a stand by one hundred and sixty men. He called his soldiers towards and poltrons, raved, and cursed, but all would not induce them to come again to the charge. It was like plunging themselves into the very jaws of death. On the third day he divided his men into eight companies and commanded four of the divisions to attack, simultaneously, the four sides of the Fort, reserving the other four in the rear, to charge and fire upon the front divisions in case they attempted to retreat, and swearing that, *there every Mexican should find his grave, or he would force the rebels from their position.* By this means he kept up a regular and continued siege without once drawing off his forces. The Fort was so large and the Texan forces so small that every man was compelled to be at his post constantly while the enemies were so numerous that they were able to keep up the attack night and day. Yet the Mexicans did not effect an entrance into the Fort until the besieged became destitute of water and food. But their labor was not ended even now; for the Texans charged upon them hand in hand, with the deadly Bowie knife, and threw themselves into the thickest of the enemy, selling their lives as dearly as possible. They remembered the fate of their brethren at Goliad, and knowing that death would be their portion at all events, they determined that it should not come easily. No one thought of retreat, no one thought of surrendering; no one thought of asking for quarters; all fought with desperation to the last. Among the last that fell was Crockett. One after another of the enemy sank under the weight of his strong arm, and he bravely kept his ground until he was overwhelmed by the numbers of his antagonists. His body was afterwards found amongst a hundred slain.

The Mexicans acknowledged the loss of 15,000 men in this battle—just ten times the number of the whole Texan force. But two persons in the garrison escaped with their lives; these were two females. Had there been two hundred men more in the garrison, the liberty of Texas would have been gained at that place. But the avenger of blood was not long overtaking the base murderers of the captives at Goliad. Such deed of valor as those performed at the Alamo, could not go long unrewarded. Humanity will mourn the misfortunes of the brave, but their exploits shall never be erased from the tablets of memory!

The Fall of the Alamo and the victory of San Jacinto will have a place in the brightest pages of History, and long be a theme of admiration to Poets, Statesmen and Philosophers. The spirits of the departed will hover over the cradle of young Liberty, and when it shall be borne upon the battle field; victory shall perch upon his standard unfurled to the breeze!!

There are now in Paris about fifty Americans pursuing their medical studies. They are always to be met wherever anything is to be learned, and are among the most diligent and enthusiastic students in the schools. The best seats in Velpeau's Amphitheatre are known as American seats, because they are always occupied by American students who have gone long before the lecture hour to secure them. The instructors who have "private courses" are almost entirely paid by the Americans, who cannot remain long enough to attend the long courses by the faculty, and the physicians of the hospitals always extend to American students, privilege and advantages superior to those enjoyed by others.

From the Son's Carolinian. Gov. Hammond's Letters on Southern Slavery

[Continued from our last.]

But let us leave the African slave trade, which has so signally defeated the Philanthropy of the world, and turn to American slavery, to which you have now directed your attention, and against which a crusade has been preached as enthusiastic and ferocious as that of Peter the Hermit—destined, I believe, to be about as successful. And here let me say, there is not a vast difference between the two, though you may not acknowledge it. The wisdom of ages has concurred in the justice and expediency of establishing rights by prescriptive use, however tortious in their origin they may have been. You would deem a man insane whose keen sense of equity would lead him to denounce your right to the lands you hold, and which perhaps you inherited from a long line of ancestry, because your title was derived from a Saxon or Norman conqueror, and your lands were originally wrested by violence from the vanquished Britons. And so would the New-England Abolitionist regard any one who would insist that he should restore his farm to the descendants of the slaughtered Red men to whom God has as clearly given it as he gave life and freedom to the kidnapped African. That time does not consecrate wrong, is a fallacy which all history exposes; and which the best and wisest men of all ages and professions of religious faith have practically denied. The means, therefore, whatever they may have been, by which the African race now in this country have been reduced to slavery, cannot effect us, since they are our property, as your land is yours, by inheritance or purchase and prescriptive right. You will say that man cannot hold property in man. The answer is, that he can and actually does hold property in his fellow all the world over, in a variety of forms, and has always done so. I will show presently his authority for doing it.

If you were to ask me whether I was an advocate of slavery in the abstract, I should probably answer, that I am not, according to my understanding of the question. I do not like to deal in abstractions. It seldom leads to any useful ends. There are few universal truths. I do not now remember any single moral truth universally acknowledged. We have no assurance that it is given to our finite understanding to comprehend abstract moral truth. Apart from Revelation and the Inspired Writings, what idea should we have even of God, Salvation and Immortality? Let the Heathen answer. Justice itself is impalpable as an abstraction, and abstract liberty the merest phantasy that ever amused the imagination. This world was made for man, and man for the world as it is. Ourselves, our relations with one another and with all matter are real, not ideal. I might say that I am no more in favor of slavery in the abstract, than I am of poverty, disease, deformity, idleness or any other inequality in the condition of the human family; that I love perfection, and think I should enjoy a Millennium such as God has promised. But what would it amount to?—A pledge that I would join you to set about eradicating those apparently inevitable evils of our nature, in equalizing the condition of all mankind, consummating the perfection of our race, and introducing the millennium? By no means. To effect these things belongs exclusively to a Higher Power. And it would be well for us to leave the Almighty to perfect His own works and fulfil. His own Covenants. Especially, as the history of all the past shows how entirely futile all human efforts have proved, when made for the purpose of aiding Him in carrying out even his revealed designs, and how invariably he has accomplished them by unconscionable instruments, and in the face of human expectation.

Nay more, that every attempt which has been made by fallible man to extort from the world obedience to his "abstract" notions of right and wrong, has been invariably attended with calamities, dire and extended just in proportion to the breadth and vigor of the movement. On slavery in the abstract, then, it would not be amiss to have as little as possible to say. Let us contemplate it as it is. And thus contemplating it, the first question we have to ask ourselves is, whether it is contrary to the Will of God, as revealed to us in His Holy Scriptures—the only certain means given us to ascertain His Will. If it is, then slavery is a sin. And I admit at once that every man is bound to set his face against it, and to emancipate his slaves should he hold any.

Let us open these Holy Scriptures. In the twentieth chapter of Exodus, seventeenth verse, I find the following words: "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant nor his maid servant, nor his ox, nor his ass, nor anything that is thy neighbor's"—which is the Tenth of those commandments that declare the essential principles of the Great Moral Law delivered to Moses by God Himself. Now, discarding all technical and verbal quibbling as wholly unworthy to be used in interpreting the Word of God, what is the plain meaning, undoubted intent, and true spirit of this commandment? Does it not emphatically and explicitly forbid you to disturb your neighbor in the enjoyment of his property; and more especially of that which is here specifically mentioned as being lawfully and by this commandment made sacredly his? Prominent in the catalogue stands his "man-servant and his maid servant, who are thus distinctly consecrated as his property and guaranteed to him for his ex-

clusive benefit in the most solemn manner. You attempt to avert the otherwise inevitable conclusion, that *slavery is not ordained by God; by declaring that the word "slave" is not used here* and is not to be found in the Bible. And I have seen many learned dissertations on this point from Abolition pens. It is well known that both the Hebrew and Greek words translated "servant" in the Scriptures, mean also and most usually "slave." The use of the one word instead of the other was a mere matter of taste with the Translators of the Bible, as it has been with all the commentators and religious writers, the latter of whom have I believe for the most part adopted the term "slave," or used both terms indiscriminately. If, then, these Hebrew and Greek words include the idea of both systems of servitude, the conditional; they should, as the major includes the minor proposition, be always translated "slaves" unless the sense of the whole text forbids it. The real question, then is, what idea is intended to be conveyed by the words used in the commandment quoted? And it is clear to my mind that as no limitation was to secure to man the peaceful enjoyment of every species of property, that the terms "Bondman and Bond-maids" include all classes of servants, establish a lawful, exclusive and indefeasible interest equally in the "Hebrew Brother who shall go out in the seventh year" and "the yearly hired servant," and those purchased from the Heathen round about, who were to be "Bondmen forever," as the property of their fellow man. You cannot deny that there were among the Hebrews "Bond-men forever."

You cannot deny that God especially authorized his chosen people to purchase "Bond men forever" from the Heathen, as recorded in the 25th chap. of Leviticus, and that they are there designated by the very Hebrew word used in the Tenth commandment. Nor can you deny that a "Bond-man forever" is a "Slave;" yet you endeavor to hang an argument of immoral consequence upon the wretched subterfuge, that the precise word "slave" is not to be found in the translation of the Bible. As if the Translators were canonical expositors of the Holy Scriptures, and their words, not God's meaning, must be regarded as His Revelation!

It is vain to look to Christ or any of his Apostles to justify such blasphemous perversion of the word of God. Although slavery in its most revolting form was every where visible around them, no visionary notions of piety or philanthropy ever tempted them to gainay the Law, even to mitigate the cruel severity of the existing system. On the contrary, regarding slavery as an established as well as inevitable condition of human society, they never hinted at such a thing as its termination on earth, any more than that "the poor may cease out of the land," which God affirms to Moses shall never be; and they exhort "all servants under the yoke" to "count their masters as worthy of all honor"—"to obey them in all things according to the flesh; not with eye-service as men-pleasers, but in singleness of heart fearing God;" "not only the good and gentle, but also the froward;" "for what glory is it if when ye are lashed for your faults ye shall take it patiently, as is acceptable to God." St. Paul actually apprehended a slave and sent him to his master! Instead of deriving from the gospel any sanction for the work you have undertaken, it would be difficult to imagine sentiments and conduct more strikingly in contrast than those of the Apostles and the Abolitionists.

It is therefore impossible to suppose that slavery is contrary to the Will of God. It is equally absurd to say that American slavery differs in form or principle from that of the chosen People. We accept the Bible terms as the definition of our slavery, and its precepts as the guide of our conduct. We desire nothing more. Even the right to "buffet" which is esteemed so shocking, finds its express license in the Bible. 1 Peter, 20. Nay, what is more, God directs the Hebrews to "bore holes in the ears of their brothers" to mark them, when under certain circumstances they become perpetual slaves. Ex. xxi, 6.

I think, then, I may safely conclude, and I firmly believe, that American slavery is not only not a sin, but especially commanded by God through Moses, and approved by Christ through His Apostles. And here I might close its defence: for what God Ordains and Christ sanctifies should surely command the respect and adoration of man. But I fear there has grown up in our time a Transcendental Religion which is throwing Transcendental Philosophy into the shade—a Religion too pure and elevated for the Bible; which seeks to erect among men a higher standard of Morals, than the Almighty has revealed to our Saviour preached; and which is probably destined to do more to impede the extension of God's Kingdom on earth than all the Infidels that ever lived. Error is error. It is as dangerous to deviate to the right hand as the left. And when men, professing to be holy men, and who are by numbers so regarded, declare those things to be sinful, which our Creator has expressly authorized and instituted, they do more to destroy His authority among mankind than the most wicked can effect by proclaiming that to be innocent which He has forbidden. To this self-righteous and self-exalted class belong all the Abolitionists whose writings I have read. With them it is no end of the argument to prove your proposition by the test of the Bible, interpreted according to its plain and palpable meaning, and as understood by all mankind for three thousand years before their time. They are more ingenious at construing and interpolating to accommodate it to their new-fangled and ethereal code of morals, than ever was Voltaire or Hume in picking it to pieces to free the world from what they considered a delusion. When the Abolitionists proclaim "man-stealing" to be a sin, and show us that it is so written by God, I admit them to be right and shudder at the idea of such a crime. But when I show them that to hold "bond-men forever" is ordained by God, they deny the Bible and set up in its place a law of their own making. I must then cease to reason with them on this branch of the question. Our religious officers as widely as our manners. The Great

Judge in our day of final account must decide between us.

Turning from the consideration of slave-holding in its relations to man as an accountable being, let us examine it in its influence on the political and social state. Though, being foreigners to us, you are in no wise entitled to interfere with the civil institutions of this country, it has become quite common for your countrymen to decry slavery as an enormous political evil to us, and even to declare that our Northern States ought to withdraw from the Confederacy rather than continue to be contaminated by it. The American Abolitionists appear to concur fully in these sentiments, and a portion at least of them incessantly threatening to dissolve the Union. Nor should I be at all surprised if they succeed. It would not be difficult, in my opinion, to conjecture which region, the North or South, would suffer most by such an event. For I should not object, by any means, to cast my lot in a confederacy of States whose citizens might all be slave-holders. I endorse without reserve the much abused sentiment of Gov. Mc. Duffie, that "slavery is the corner stone of our Republican edifice;" while I repudiate, as ridiculously absurd, that much-lauded but to all accredited dogma of Mr. Jefferson, that "all men are born equal." No Society has ever existed, and I have already incidentally quoted the highest authority to show that none ever will exist, without a natural variety of classes. The most marked of these must in a country like ours, be the rich and the poor, the educated and the ignorant. It will scarcely be disputed that the very poor have less leisure to prepare themselves for the proper discharge of public duties than the rich; and that the ignorant are wholly unfit for them at all. In all countries save ours these two classes, or the poor rather, are by law expressly excluded from all participation in the management of public affairs. In a Republican Government this cannot be done. Universal suffrage, though not essential in theory, seems to be in fact a necessary appendage to a Republican system. When universal suffrage obtains it is obvious that the government is in the hands of a numerical majority; and it is hardly necessary to say that in every part of the world more than half the people are ignorant and poor.—Though no one can look upon poverty as a crime and we do not generally here regard it as any objection to a man in his individual capacity, still it must be admitted that it is a wretched and insecure government which is administered by its most ignorant citizens, and those who have the least at stake under it. Though intelligence and wealth have great influence here as every where in keeping in check reckless and unenlightened numbers, yet it is evident to close observers, if not to all, that these are rapidly usurping all power in the non-slave-holding States, and threaten a fearful crisis in Republican Institutions there at no remote period. In the slave-holding States, however, nearly one-half of the whole population and those the poorest and most ignorant, have no political influence whatever, because they are slaves. Of the other half a large proportion are both educated and independent in their circumstances, while those who unfortunately are not so, being still elevated far above the mass, are higher toned and more deeply interested in preserving a stable and well ordered Government, than the same class in any other country. Hence, slavery is truly the "corner stone" and foundation of every well designed and durable "Republican edifice."

With us every citizen is concerned in the maintenance of order, and in promoting honesty and industry among those of the lowest class who are our slaves; and our habitual vigilance renders standing armies, whether of Soldiers or Police men entirely unnecessary. Small guards in our cities, and occasional patrols in the country, ensure us a repose and security known nowhere else. You cannot be ignorant that, excepting the United States there is no country in the world whose existing Government would not be overturned in a month, but for its standing armies, maintained at an enormous and destructive cost to those whom they are designed to overawe—so rampant and combative is the spirit of discontent whenever nominal Free labor prevails, with its ostensible privileges and its dismal servitude. Nor will it be long before the "Free States" of this Union will be compelled to resort to the same expensive machinery to preserve order among their "free and equal citizens." Already Philadelphia organized a permanent Battalion for that purpose: New York, Boston and Cincinnati will soon follow her example; and then the smaller towns and densely populated counties. The intervention of their militia to repress violations of the peace is becoming a daily affair. A strong Government, after some of the old fashions though probably with a new name, sustained by the force of armed mercenaries, is the ultimate destiny of the non-slave-holding states of this confederacy, and one which may not be very distant.

It is a great mistake to suppose, as is generally done abroad, that in case of war slavery would be a source of weakness. It did not weaken Rome, nor Athens, nor Sparta, though their slaves were comparatively far more numerous than ours, of the same color for the most part with themselves, and large numbers of them familiar with the use of arms. I have no apprehension that our slaves would seize such an opportunity to revolt. The present generation of them, born among us, would never think of such a thing at any time, unless instigated to it by others. Against such instigations we are always on our guard. In time of war we should be more watchful and better prepared to put down insurrections than at any other periods. Should any foreign nation be so lost to every sentiment of civilized humanity as to attempt to erect among us the standard of revolt, or to invade us with Black Troops for the base, and barbarous purpose of stirring up servile war, their efforts would be signally rebuked.—Our slaves could not be easily seduced nor would anything delight them more than to assist in stripping Cuffee of his regimentals to put him in the cotton field, which would be the fate of most black invaders, without any very proflex form of "apprenticeship." If, as I am satisfied would be the case, our slaves remained peacefully on our plantations, and cultivated them in time of war under the superintendence of a limited number of our citizens, it is obvious that we could put forth more strength in such an emergency, at less sacrifice than any other people of the same number. And thus we should in every point of view, "out of this nettle danger pluck the flower of safety."

How far slavery is an advantage or disadvantage to those not owning slaves, yet united with us in political association, is a question for their sole consideration. It is true that our Republic is being increased by it. But so are our Taxes; and the non-slave-holding States being the majority divide among themselves far the greater portion of the amount levied by the Federal Government. And I doubt not that when it comes to a close calculation they will not be slow in finding out that the

profit arising from the connection is vastly in their favor.

In a social point of view the Abolitionists pronounce slavery to be a monstrous evil. If it was so, it would be our peculiar concern, and superfluous benevolence in them to lament over it. Seeing their bitter hostility to us, however, they might leave us to cope with our own calamities. But they make war upon us out of excess of charity, and attempt to purify us by covering us with calumny. You have read and assisted to circulate a great deal about affairs, about duels and murders occurring here, and all attributed to the terrible demoralization of slavery. Not a single event of this sort takes place among us but it is caught up by the Abolitionists and paraded over the world with endless comments, variations and exaggerations. You should not take what reaches you as a mere sample, and infer that there is a vast deal more that you never hear. You hear all, and more than all the truth.

(To be continued.)

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, July 12, 1845

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

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

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

Protracted Meeting.

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

The Southern Baptist Convention.

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

NOTICE.

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

WM. N. WYATT, Treasurer.
January 18, 1845.

Domestic Missions.

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

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

The District Meeting will be held, commencing Friday before the first Lord's day in September next with the Shutes Creek church, near Scottville, Bibb county, Ala. Ministering brethren are invited to attend.

WILLIS BURNS.

We hope our patrons will excuse us for appearing later this week than usual. We consider the present so suitable an opportunity for humiliation, prayer and communion with God, that we cannot think of keeping the establishment in operation on Friday, the day appointed for this sacred purpose. We presume no other excuse is necessary.

To Correspondents.

An apology is sometimes made by those corresponding with the Alabama Baptist, for doing so without having a personal acquaintance with the editor. We shall always be glad to hear from any who may choose to write, and we assure them that no apology is necessary, for their communications shall be their recommendation, as we intend the paper shall be ours.

Several communications are unavoidably crowded out this week, but shall be forthcoming next.

To Post Masters.—Several Post Masters have requested us to draw on them for money in their hands for us. They will please remit whatever money they may have for us at any time, without further ceremony, and a receipt for the same shall appear in our paper.

The Rev. Dr. MANLY has resigned his appointment in the Home Mission Board of the Southern Convention; his attendance on the meetings being utterly precluded by his official engagements.

Bro. McCoy's request shall be attended to; but he will have to send us a number of the Banner and Pioneer regularly as we do not get that paper.

Premium Essay.

We have been favored with this very interesting Essay, written by the Rev. ANDREW A. LIPSON of the Alabama Conference. The subject is "An inspired literature," and is treated by the writer in a masterly manner. The style is chaste and beautiful, and the thought eloquent and pious.

Fourth of July.

This day so important in the history of our Republic, so inseparably connected with the remembrance of our ancestors and their hard fought battles in defence of liberty, and so universally commemorated as the birth-day of freedom, passed with us, for the most part, as one of ordinary interest. If it had been known that our fellow-citizens did not intend to celebrate the day as the birth day of civil liberty, the church would have been glad to celebrate it as the birth day of religious liberty. We are indebted, however, to the public spirit and mechanical genius of our highly esteemed fellow-citizen, Maj. T. S. FELLOW, aided by Mr. Calvin J. High, for a splendid exhibition of fireworks at night. We have been much gratified by exhibitions of this character, but never more than on this occasion.

Add from South Carolina.

We return our thanks to the brethren in South Carolina for the subscriptions they send us for the Alabama Baptist. We have ardently desired a more extensive acquaintance with the brethren of that State, and hail this as an omen of the accomplishment of our hopes. We believe that they cannot fail to be pleased with our paper, and that all it needs, to be admired, is to be read. We can say with confidence, though not boasting, that no paper comes to us with a greater amount of editorial matter, and few, if any, containing more originality, than the Alabama Baptist. Brethren all, show the paper to your friends.

School for the Blind.

The editor of the Index says that he highly approves of the object of this Institution, but before he can commend contributions for it, he must know what assurance can be given that the object will be secured. He very much questions whether any dependence can be placed upon pecuniary aid from the Alabama Legislature, but he will take pleasure in reflecting any light that his brother of the Alabama Baptist may shed upon the subject.

We confess that we have not much light on the subject, but what little we have we will shed, for we are always happy in shedding light upon a dark place. The Institution, we believe, went into operation on the 1st of July instant; there are more than a hundred persons in this State who need the advantages of such an institution, (and we presume Georgia has her share;) the State which aids the cause shall have the benefit of the school, whether the Legislature of Ala. aids it or not; it is not a State institution, but is intended for the South-west and South, and therefore no one should throw himself behind the barrier of State pride; the cause is one which sympathy for human distress should prompt us to maintain.

Take Care of your Daughters.

A fellow was brought into town a few days since and committed to prison for the crime of bigamy. He came into this region from Tennessee, where he left a wife and child, became acquainted with a respectable family in this county, was recommended by two other fellows as base as himself, because they knew all about his character and condition, and married into the said family, bringing sorrow and distress upon fond parents, disgrace upon an unconscious and innocent female, and vengeance upon himself.

Parents, take care of your daughters. Guard them against the imposition of strangers and the villain's snare.

TEMPERANCE LECTURE.—Must be careful how they send us misrepresentations of the character of professed Christians. There is actual sin enough in the church without giving a false coloring to its enormity. We have such a horrid idea of drunken Christians, and drunken ministers especially, that, upon the statement of Mr. Brewster last week, we could not refrain from giving utterance to the deepest emotions of our soul.

THE NEW YORK BAPTIST ADVOCATE.—This very interesting and valuable paper has changed its name to "THE NEW YORK RECORD" and passed into the hands of Rev. SEWAL S. CURTIS. We regret to part with brother Wyckoff, the former editor, for we found him a gentleman and a Christian, and if there was one paper in the Union superior to all others, we were ready to pronounce that one to be THE BAPTIST ADVOCATE. But notwithstanding this regret, we welcome brother Curtis to his new relationship, and all the honors and advantages which, judging from his first appearance, he is likely to reap. We hope that we shall become more and more pleased with each other as our acquaintance grows older.

Grand, Gloomy and Peculiar.

The Congregational Journal says,—"It is cheering to know the South is taking the subject of Slavery in hand. There are chosen men on that soil, ordained of God to work the overthrow of the deadliest evil that affects our country;—men of high family connexions, political standing, comprehensive intelligence, eloquent tongues, fearless courage, and indomitable will, whose life is consecrated to negro emancipation."—Wonder if anybody can guess who these great and wonderful men are. Why, no other than the fellow who praised Miss Hitchcock for cursing the Union, the Framers of the Constitution, the Church and the Ministry; and Cassius M. Clay of Kentucky, a broken down politician, who cut a man to pieces with a Bowie-knife some time ago, and now seeks for glory in an other field. Strange what a multitude of faults this thing called Abolition covers.

In the same paper, a Mr. Hull, of Indiana, writes to this effect—"I entered Virginia, commenced agitating my way through eight counties, delivered six lectures on Slavery in Church and State, was not refused a single house, was received with cordiality, preached to the slave and the enslaver, both were benefited by my discourses, nor did I soften my language. The people in the South know but little of our principles, &c. &c." Don't you believe it, sir; we know all about your principles. They are rotten to the core. You are for subverting the foundations of the Union, and destroying the peace and happiness of mankind. And while we say of Infidels, "they are snakes in the grass—mark them!" we shall say of Abolitionists, "these are other snakes in the grass—mark them also." Why disturb us? We ask not for your aid. Why meddle in affairs which do not concern you? Why make yourselves busy bodies in other men's matters? Why thrust yourselves into our midst uninvited? You only make yourselves contemptible by such a course. We prefer to be free from your contamination. 'Tis to God alone we are accountable, and before Him alone we stand or fall. Act the part of wise men and attend to your own business.

As Abram said to Lot we say to you—"Take the right hand and we'll go to the left; or if you prefer the left, then we will go to the right."

Calling them Names.

An exchange paper states that, on account of the debt of \$40,000 now hanging over the Board of Foreign Missions at Boston, it is feared that some of the missionaries now in the field will have to be recalled, and then asks—Who shall be recalled? If it might not be considered presumption we would say, call back for one, that man, who has disgraced the cause in which he was engaged, by applying the money, sent to him for a sacred purpose, to one unholy and unchristian. But do not call him back here, where he will be nearer his new field of his labors; rather let him stop on the way, and reflect upon his course, and make his peace with God.

Un gentlemanly.

It will be remembered that, not long since, we noticed an address of one Miss Hitchcock, before the Anti-Slavery Convention of N. York, wherein she cursed the Union, the Framers of the Constitution, the Church, and the Ministry; for the sake of Abolition. It was said also that she was followed by a man, who is associate editor with Cassius M. Clay of an Anti-Slavery paper in Kentucky, and who expressed his hearty approbation of the remarks of Miss Hitchcock, and pronounced a flaming eulogium upon her character and address. We then appealed to Kentuckians in reference to the vile contamination of these dread assassins who were in their very midst. We did so because the above address of a hot-headed female, sanctioned by the co-editor, contained the rankest torments known since the Revolution, and dangerous to any community. In reply to this article the Cross and Journal, published in Columbus, Ohio, and edited by the Rev. George Cole, contains the following:

"INVITING A MOB.—The Editor of the Alabama Baptist, in noticing C. M. Clay and his associates in the publication of the True American at Lexington, Kentucky, closes a violent appeal to the Kentuckians thus:—'Are you so dead to virtue, humanity, and religion, as to protect and harbor in your very midst, these dread assassins; who stand ready to plunge the dagger into the bosoms of your mothers, of yourselves, and your children. O, shame, where is thy blush?' That is the strongest invitation to a mob that we ever read in a religious paper. If the Kentuckians are 'so dead to virtue, humanity, and religion,' as to be excited by such appeals, we shall soon hear of bloodshed in Lexington."

We pronounce this ungentlemanly, not to say unchristian; for the editor, in order to create the worst impression, has published our appeal to the people of Kentucky without giving place to the remarks which prompted it, without exposing the spirit of torism in the co-editor of the "True American." We have not seen the True American and know nothing about it, except that it is a hot Abolition paper. Our appeal was not to notice that paper, but to guard the people against the character of such men as would endorse the remarks of Miss Hitchcock, and anything which might come from them.—We sent the article to the Louisville Journal, and hope it was published for the honor and safety of the State. And we now say, that any man, who will endorse the address of Miss Hitchcock is an enemy to this country and should be watched. He has not the least glimmering spark of patriotism in his bosom. The editor of the Cross and Journal need not think to frighten us by an accusation that we wish to invite a mob. We are made of sterner stuff.—We had no intention to invite a mob; but now we say that, if such men as he endeavors to uphold, force themselves upon a Southern community, and cannot be removed in any other way, they should be forced out. He who upholds them is no better than they. Against such we hold ourselves ever ready to combat, our weapons shall not be carnal either, but "mighty through God to the pulling down of strong holds."

Southern Convention once more.

There are three points in the reply of "H." which we will notice, and then close our remarks on this subject. The writer says that he regrets not being able to satisfy us by his arguments in favor of the present organization. For our own part we are satisfied, and have ever been satisfied and stated our objections for the purpose of eliciting necessary explanation for the benefit of others. It is for others we act and not for ourselves alone. We are satisfied, but it is to let all objections rest, and throw ourselves into the work whenever our services may be needed. Still we presume we shall always be of the same opinion in regard to the subject which has been discussed.

"H." says, "As the actual expense of the Convention is nothing, what does the editor mean by defraying the actual expenses of the Convention?" By actual expenses we mean all such expenses as necessarily accrue from the performance of the duties of deliberative bodies—stationary and the printing of minutes, fuel and lights, and if nothing else, the travelling expenses of its members, or at least an equalizing of those expenses, so that they shall not bear more heavily upon one than another from the distance he has to travel.

By the last position of the writer he precludes all argument on the subject. "It requires more self confidence," says he, "than I possess, to declare that those men, who formed the Triennial Convention thirty years ago, were too fond of new and fashionable experiments." This was not the tenor of our remark, for we used the present tense, and not that of thirty years past. But be that as it may, we discard forever the infallibility of man, and when driven behind that barrier, we are ready to hang our harp upon a willow, as the captive Israelites did, and close our mouth in silence. We combat no such argument. We live to learn, and be that become too wise to learn lives to little purpose.

The steam boat Marquette blew up at New Orleans not long since, killing 37 persons.

Mr. Brewster again.

We regret very much that this man figures so largely in our columns. It seems that the communication he sent us, and from which we made an extract last week, concerning Baptist Ministers of Wetumpka, was false, as proved by Bro Williams, and others which will appear hereafter, not having reached us in time for this number. Mr. B. was in Wetumpka when he wrote to us, and, previously to his writing, a paper had been sent to us from that place commending him to our notice; which facts, we presumed, entitled him to some confidence as a man of honesty. For this reason, and the gross character of the charge which he made, we thought proper to make the extract we did. That the charge was false was not our fault, but reflects disgrace upon him who made it, and credit upon those who were the subjects of it.

Memoirs to Men.

We are no Pharisees, nor are we disposed to say with one of old, "God, I thank thee that I am not as other men," but we do thank God that he has endowed us with an utter abhorrence for that spirit which prompts one to reverence human greatness. We reverence the Creator of the universe, the Saviour of mankind, and the Spirit of truth, but blessed be God, we will reverence no other. We all stand upon the same footing in the sight of God, except so far as one is better than another; and even this superiority is no cause for boasting, for to God belongs all the glory. And in our own view one man is no greater than another, except so far as he may be better, and this excellence is derived from God, and not from any intrinsic merit which the man possesses. These remarks have been prompted by the conduct of our Episcopal friends in Mississippi. They hear of the arrival of their Bishop in one section of the country, and immediately provide carriages and horses to convey him from one point to another, as though he were more than an ordinary man. In the midst of political excitement and enthusiasm we can expect nothing better than for men to expose their folly by paying homage to their superiors; but from the church, the self-styled church of Christ, we expect better things. They should set an example of humanity, instead of flattering the pride of man. This same man whom they now run after, not long since resided in Mississippi, a plain Minister of the Gospel, and we can with confidence say, a better minister, a more humble and pious Christian, we rarely ever meet with; then, he was treated as a man, loved for his virtues, and respected for the integrity of his conduct, but now, because forsooth he is a Bishop, though no material change has been effected in him, except a change of station in the church, he is run after as one above the ordinary stature of a man. Christ set no such example, for he was content to take his origin in the family of a poor mechanic, be cradled in a manger, spend his youth in the humble walks of life, travel on foot, and when once he did rise, as *chase the foal of an ass* to visit the city of the great king, which had been the scene of his labors. Let us be like Christ, meek and lowly, and pay homage to none but God.

For the Alabama Baptist.

Report of the Special Committee on the Relations of Southern and Northern Baptists, adopted by the Mississippi Baptist State Convention, held at Grenada, Yalabusha County June 28, 1845.

Your Committee to take into consideration the recent decision of the Baptist Board of Foreign Missions, located at Boston, and of the American Baptist Home Mission Society, recently convened in Providence Rhode Island, affecting the rights of Southern Baptists who are slaveholders, and the proceedings of the Southern Baptist Convention at Augusta Georgia, besides all other documents relating to this subject, would respectfully report that they have had the same under deliberate investigation and reflection, and that they have come to the following conclusion:

That they, in connection with the whole denomination in the South and South West, have received the intelligence of these decisions, whereby slaveholders are made morally unequal with non-slaveholders, and on that account rendered ineligible to appointments as Missionaries or Agents of the Foreign and Domestic Mission Board, with the deepest regret: that such decisions are in violation of the constitutions which have bound us together as one man in benevolent operations, and in express contravention of the resolutions passed at the Triennial Convention, held in Philadelphia in 1844, and of the Home Mission Society held at the same time and place, and are in like manner contrary to the examples of our Saviour and his Apostles, and entirely subversive of the usage of the Baptist denomination from the earliest period of history, as well as prejudicial to the rights of Southern Christians.

Your Committee, while making this general expression of sentiment with reference to this painful subject, would disclaim for themselves and their brethren generally, the most remote idea, that collision of sentiment upon benevolent operations, or separation of Northern from Southern Baptist, in National organization, for the extension of the Redeemer's Kingdom can affect the harmony of doctrinal sentiment or the general Ecclesiastical principle of the great Baptist Family.

They regard the present crisis, as one which they would have avoided by every human effort, but they have come to the conclusion from the facts placed before their minds and place at which such Discourse will be made; I ask the favor to be permitted, through your columns, to say to the public, that I have set apart the Fourth Sabbath in JULY, which will be the 27th day of the month, for that object. The place of meeting will be the Baptist Church in Marion—And, the hour, eleven o'clock, A. M.

With much respect, I am, Sir,
Your obedient servant,
THOMAS CHILTON.

Convention and the American Baptist Home Mission Society.

Resolved, That this Convention will be willing to resume its connection with these bodies, when reparation has been made for our wrongs and the South shall receive and enjoy all the rights now enjoyed by the most favored Northern Baptists; but that until such time, all funds contributed for these objects be forwarded to the Board of the Southern Baptist Convention, located at Richmond Virginia, and Marion Alabama.

Resolved, That Rev. Jas. Micon, Rev. B. B. Buchanan, Dr. W. L. Balfour, J. H. McLean, B. Whitfield, Esq., and Gen. T. N. Ward, be appointed to represent this Convention at the meeting of the Southern Convention to be held on Wednesday after the first Lord's day in June 1846, at Richmond Va., and that these delegates be instructed to seek such alterations in the name of said Convention and in its constitution as will permit all the Baptist both at the North and the South, as are opposed to the new tests which have been recently adopted by the present National Board for Missions to unite in general efforts for the extension of the Redeemer's Kingdom.

Respectfully Submitted,

W. CAREY CRANE, Chm'n.

GRENDA, Miss., June 30, 1845.

The above Report and Resolutions of the Committee on our relations with our Northern Brethren, is a true copy from the records of the Session of the Mississippi Baptist State Convention now held at its place.

T. N. WAUL, Pres't.

Wm. JORDAN DUNN, Sec'y.

For the Alabama Baptist.

Mistake Corrected.

In the last number of the Baptist I notice an editorial, which reflects severely, but justly, on rum selling and rum drinking church members. There is a mistake, however, in one sentence, quoted from my letter, where it is said, "I find some bearing the name of Baptist ministers who keep a low loader's doggerly." This, I am very happy to state, is an error, I was so informed, however, and wrote under a full conviction of its truth. On more careful inquiry, I learn the report is false, and so far as drinking is concerned, the Baptists, about Wetumpka, are as free from censure as any other class; though it must be confessed there are church members, even of the Baptist church, who sell liquors by wholesale! If this is any better or more respectable than selling by the glass in a low doggerly, I have yet to learn it.

Respectfully, &c.

H. B. BREWSTER.

Wetumpka, July, 1845.

For the Alabama Baptist.

At a meeting of a number of the churches of the Liberty Association, held with the church at County Line, Russell County, Ala., on the 20th June 1845, there was consultation upon the propriety of the formation of a new Association out of the churches embraced in the southern portion of the Liberty Association. Whereupon, after some deliberation upon the same, a motion was made for the formation of such new Association. The vote was taken by churches, and eleven of them were found in favor of said new Association. After which the matter was referred to a committee of five, to wit; Bro. D. B. Culbertson, Wm. Davis, Britton W. Ware, B. Duncan, and Thomas Granberry, to draft Resolutions expressive of the course proper to be pursued.

RESOLUTIONS.

1. Resolved, That we believe the formation of a new Association necessary for practical convenience; and that the Churches embraced in the southern portion of the Liberty Association are proper churches to form such new Association.

2. Resolved, That we recommend all the churches favorable to the formation of a new Association, to send up, with their delegates to the next Liberty Association, a request for letters of dismission from that body.

3. Resolved, That so soon as the adjournment of the next Session of the Liberty Association, or at such time thereafter as may be thought proper, and at such place as may be agreed on, the churches desiring the formation of the new Association, shall meet in Convention for the purpose of organization.

4. Resolved, That in thus withdrawing from the Association to which we are attached, and for which we cherish the fondest Christian affection, we are not actuated by any other motive than the promotion of our Redeemer's Kingdom, and the good of fallen man.

5. Resolved, That as a means of communicating the proceeding of this meeting to the churches, the forgoing Preamble and Resolutions be signed by the Moderator, countersigned by the Clerk, and a copy forwarded to the Christian Index, and the Alabama Baptist for publication.

REUBEN THORNTON Mod'r.

BRYAN DUNCAN, Clerk.

MARION, June 25, 1845.

Mr. L. Upson: Having been honored by this community with a call to deliver a Funeral Discourse, as a tribute of respect to the memory of General ANDREW JACKSON, late President of the United States—and being required by the application accompanying my appointment, to give notice of the time and place at which such Discourse will be made; I ask the favor to be permitted, through your columns, to say to the public, that I have set apart the Fourth Sabbath in JULY, which will be the 27th day of the month, for that object. The place of meeting will be the Baptist Church in Marion—And, the hour, eleven o'clock, A. M.

With much respect, I am, Sir,
Your obedient servant,
THOMAS CHILTON.

For the Alabama Baptist.
A Christian Sufferer.

(Continued.)

In all my visits to Miss Purbeck, I found her enjoying the same happy state of mind, of which I cannot give an idea better than by relating the interviews I had with her, in as near her own language as I could recall on leaving.

March 7th, 1843.—Called on Sarah just as she was recovering from one of her senseless spasms, which had been unusually severe. She said she had been to her mother, who thought she should not survive many more days. Yet, said she, "the Lord has sustained me thus far, and I hope he will continue to support me even to the end." Her blows had been so violent for a few days past, that she had beaten the skin from her knuckles, and the back of her hand, so that at every blow blood was spattered on the sheets and on her own clothes. She remarked that whenever she saw this blood, it reminded her of the blood of her dear savior, that was shed for her; and when she saw her garments spotted, she was led to think that if she could but be clothed with the spotted robe of Christ's righteousness, all would be happy suffering. She feels an implicit confidence in God, and gives herself no anxieties as to what she shall eat, drink, or wear, for He has promised if she is hungry to feed her, if she is thirsty to give her drink and if naked to clothe her. Speaking of friends whom she loved and who had continued faithful to her, she said, "One I love above all others. Well deserves the name of friend; His love beyond a brother's. Costly, free, shall never end."

Some friends, be it present who were expressing their doubts and fears, and to whom all looked dark in the providence of God, she remarked, "you must trust in God and look up;" and after endeavoring to cheer and animate them by her own advice, she repeated these her favorite lines—

"Breathe the warm Christian,
When it is strongest,
Watch the night Christian
When the night is longest;
Onward and onward still be thine endeavor.
The rest that remaineth will be forever."

After repeating the whole hymn, she turned to me as I was standing by her bedside and said, "O how I love that, you don't know how it comforts me brother."

At a subsequent visit, the subject of her recovery being mentioned, she said, "there seems to be a great variety of wishes and feelings manifested respecting me; one prays for my restoration, another that I may be patient under suffering, and another that I might find repose in death, and soon enter upon my anticipated rest; but as for me I do not allow myself to indulge in any anxieties with regard to my condition. If I know my own heart I would have it just as God would have it. If it is his will that I should suffer, I am perfectly willing. I do know I have much in heart yet, that needs humbling." At another time she remarked, "I need the rod, and I think I can sincerely pray, that if necessary, God would strike harder. I would submit to have every bone in my body broken, if thereby I might glorify my Heavenly Father."

April 6th, 1843.—Found Sarah in her insensate spasm this evening. The first indication of returning breath, was a guttural affection something like strangulation, accompanied with an insensible groaning as if effected by acute pain, which continued to increase, with the most violent struggles for death, for about eight minutes, when she first attempted to speak, but her piercing shrieks continued some two or three minutes longer, and did not cease till she had taken two or three swallows of water, which she did with great difficulty. This is a fair specimen of what she has to go through several times a day. I then prayed with her for which as usual, she was very grateful; and said that if I should live after her death, she prayed that God would bless me for my visits to her. I told her I needed no compensation, but such as I was receiving, for I felt it to be a good lesson to be permitted to witness her perfect resignation, and peaceful composure, under such accumulation of suffering. At another time I asked her how she felt. She said she was in great distress, and it seemed to her as if she could not endure much longer, but, "the cup that my Heavenly Father giveth me to drink, shall I not drink it?" "Yes," said she even to the very dregs. I feel that it is all needful. She said she knew her last day and last struggle must come, but she desired to cherish no will of her own in relation to it. Although her severe suffering had been long and very trying yet, she said, on the whole, she rejoiced that the Lord had thus afflicted her. It only served to render the Savior and heaven more interesting and delightful to her. She was very grateful that she was permitted to enjoy such peace of mind, and the exercise of her reason. The nearer she lived to Christ, and the nearer she approached to death, the more sensible was she of the evil and wickedness of her own heart and if she was finally saved, it would be all of the grace of God.

Being present with Mr. Gonsalves a native missionary of Madeira, he remarked, "it is worth traveling a hundred miles on foot to see her. I feel it to be good for me to be here; I should esteem it one of my greatest blessings, if I could be situated so as to see her often. I shall never wish to complain at my own lot again, let it be what it may." This is the instructive lesson that many have taken at her bedside. The common ills and incidents of life sink at once into insignificance and forgetfulness, when compared with the constant and intense suffering that she is called to endure. O how sweet to her must be the assurance, that "there remaineth a rest for the people of God."

O. R.
P. S. The above family are left to want many of the comforts of this life. I deem them truly worthy objects of charity. The case being one of long standing, has ceased in a great measure to interest those immediately about them, but should any sympathetic heart wish to relieve them, donations may be transmitted by mail to Miss Sarah Purbeck, Salem, Mass., or if left at this Office will be carefully forwarded.

O. R.
Congress of Texas.—This body assembled at Washington, on the 28th of June, 1845, pursuant to the call of President Jones. The President's Message is short, and breathes perfect submission to the will of the people, which he admits is almost unanimous for annexation. He says it is the duty of the "existing government" to legalize a convention of Deputies, to form a constitution for the new State of Texas, to come into the American Union, pursuant to the resolutions of the United States Congress. The fact is also stated that certain conditions preliminary to a treaty of peace upon the basis of the independence of Texas by Mexico, had been signed by the latter, which led to the suspen-

sion of hostilities. The whole affair, with all the correspondence, is to be laid before the Senate for its advice.

The correspondence between Mr. Donelson and the Texas Secretary of State, is also submitted.

The committee on Foreign Relations reported to the Senate, on the second day, "A Joint Resolution, giving the consent of the existing Government of Texas to the annexation of Texas to the United States."

For the Alabama Baptist.

Dear Brother:—On the fourth Lords day last, I immersed three believers in the Bigby river just below Black Bluff contiguous to Black Bluff Church. The indications there are good, two more are standing as candidates and will follow their Redeemer next meeting, and from appearances I think that many more will follow their Lord. Dear Brother pray for us, and may the Lord bless you. Yours in Christ.

Wm. J. CALLAWAY.

CORRESPONDENCE.

Charlotte, 19th May, 1845.

REV. AND DEAR SIR,—

In behalf of the First Baptist Church and Corporation of this city, we beg to hand you the subjoined resolutions, adopted at a meeting of said Corporation on the 18th of this present month; and as the organ of that body, to solicit your compliance with the second resolution.

1. Resolved, That the thanks of this church and corporation are due, and are hereby tendered to the Rev. Dr. FULLER, for the able and eloquent sermon delivered to-night on the death and character of our beloved Pastor, the late WILLIAM T. BRANTLY, D. D.; in which we recognize the faithful delineation of many christian virtues which adorned his life, and a merited tribute to his commanding talents as a man, eloquence as a preacher, and distinction as a scholar.

2. Resolved, That a copy of the above sermon be requested of the Rev. R. FULLER, D. D., for publication.

We are, very truly,

Your ob't serv't,

R. W. SEYMOUR,

W. RILEY,

M. T. MENDENHALL.

Charlotte, 19th May, 1845.

GENTLEMEN,—

I shall, of course, comply with the request which the Church and Corporation have done me the honor to make. As the sermon was not written, it will take two or three days to prepare a copy. As soon as possible I will send it to you. I beg you to present to the Church and Corporation my thanks for the kind sentiments of the resolutions.

I am, gentlemen, very sincerely,

Your ob't serv't,

R. FULLER.

R. W. SEYMOUR, Esq.,

W. RILEY, Esq.,

M. T. MENDENHALL, Esq.

INTREPID FAITH.

A Sermon on the death of the late Dr. Brantly.
BY RICHARD FULLER, D. D.

ACTS XX: XXIV.

BUT NONE OF THESE THINGS MOVE ME, NEITHER COUNT I MY LIFE DEAR UNTO MYSELF, SO THAT I MIGHT FINISH MY COURSE WITH JOY.

To adopt this sentiment and act upon it unshrinkingly, is the noblest achievement of christian heroism. And if the conflicts and sacrifices which Paul had to encounter were far more fearful than ours, it must be acknowledged that he seems to have possessed one vast advantage over us and all other men. We, my brethren, in our trials and combats and sufferings, have to be sustained by faith. But what is this faith? How dim its light. How seldom is it a steady illumination. If the Son of Man should now come, how much faith would he find upon earth? At best, how very inadequate its discoveries, how very feeble its anticipations of eternal things.

Now, those eternal realities our apostle had seen. He had been "caught up to the third heaven," and favored with an open vision of the celestial glory, seeing and hearing things inexplicable to man.—2 Cor. xii: 2-4. No wonder he was ardent. I am not surprised that he was fired with quenchless zeal and tireless ambition; that toil, and pain, and shipwreck, and want, and stripes were all despised, and death and martyrdom thrice welcome.

Let us not, however, envy him this advantage. "Blessed are they that have not seen, and yet have believed." Faith honors God more than sight, (as it is written of Abraham, that he "was strong in faith, giving glory to God") and will, therefore, be more nobly rewarded. Not only so. Although the apprehensions of faith are less vivid than those of the senses, its influence is not less stringent; and, if it be genuine, what motives does it not furnish to elevate us above all the trials of life, and make us—in view of the joyful termination of our course—superior to death, even the most appalling death.

This is the general reflection arising from our text. But to-night, and with such a text, we must not be satisfied with thoughts which are general, and therefore, not practical. I am going at once into detail. And, in order to give some method to my remarks, I shall do three things, I shall impress upon your minds three grand truths. The first truth is, that to each of us there is a course prescribed by God. The second truth is, that the christian whose piety deserves the name, makes it his great business to finish this course with joy. And, lastly, the prospect of such a consummation ought to fortify us against every event, even the most formidable. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." O God, infuse this noble sentiment into our souls! Grant that this solemn dispensation we this night recall may inspire this whole assembly with a resolution so sacred; and may our future lives attest the sincerity and energy of our vows!

I. First, then, my hearers, the first infinitely important truth taught by our text, is that to each of us a course has been prescribed which each is to finish. "My course," says the apostle; but how forgetful are we all here, and from this forgetfulness have flowed the most lamentable mistakes. How constantly do we not find christians pleading something in their present condition as an excuse for their unfaithfulness and persuading themselves that in other circumstances they would be more holy and devoted.

"Had I but other talents," says the slothful servant, "I would be useful." "For my part," argues a second, "were I only free from these embarrassments, nothing would interrupt my zeal and character." While a third—the impatient—says, "I would have been more useful, had I been more acquainted with the people of God."

—in spite of reason, and scripture, and his own experience, is ever promising himself some more auspicious season, and thus year after year mocking God and wronging his own soul. Persecutions errors! Fatal heresies! Let us avoid them, my brethren; let us comprehend our religion better. And, that we may do so, let us never forget what I am now urging; let us settle in our minds and always recollect the following propositions, which are practical axioms of universal application.

Let us settle in our minds this proposition, that to each individual God assigns his own course, and that his piety and happiness and acceptance depend not on the course itself, but on his fulfilling it—not on the sphere in which the christian moves, but on his glorifying God in it.—An angel sent to live on this earth would not be at all concerned whether he were seated on a throne of diamond, or toiled as a scavenger sweeping the streets. His only solicitude would be about occupying the place designated for him, and glorifying God there. And we, if we would be of angel or happy, must cultivate the temper of that angel. We must remember that every age, every calling, every condition, has its peculiar trials and duties; and that the trials and duties we meet are those which are assigned to us— which have been accurately adjusted so as to constitute our probation, and be the oracles of our faith and love and patience. This affliction cometh not forth of the dust, neither doth this trouble spring out of the ground; they are paternal chastisements for my good. This besetting sin is permitted that I may be kept ever prayerful and watchful; it is the thorn in the flesh to make me always humble. These losses, these sad reverses are designed to try my confidence and resignation, and to fix my treacherous heart on things above. This sphere of action, however humble or arduous, is my sphere that which I am to fill to the honor of Christ, and the advancement of his cause.

It is recorded of John the Baptist that he "fulfilled his course." Paul says, "I have finished my course." How different the courses of these remarkable men I need not tell you; each, however, completed his course, and this constituted his piety. And just so now, how diversified are our circumstances, our trials, and duties, and difficulties. Are we meeting them all with sustained piety and prompt unshrinking consecration to our Father's will? If we would obey the high calling of God, we must have done with our allusions about the future—that future will bring its own trials and duties; sufficient unto the day is the evil thereof. If we are to be christians at all, we must not be repining at our lot, nor indolently sighing after chimerical advantages, nor flatteringly ourselves with the nobleness we should display under imaginary difficulties. Our happiness and our salvation depend on our serving God in the condition where he has placed us, not in another; we are required to improve the talents we have, not those we want; and if our present trials be too great for our faith and love, what transparent folly is it to be amusing ourselves with fanciful and fictitious dreams of martyrdom. Our actual, real trials and sacrifices are the martyrdoms to which we are called, these are the ways the Lord our God is leading us 'to humble us, and prove us, and see whether we will keep his commandments or not; these are our probation—the obstacles to be surmounted in race set before us—our courses, and to every man is assigned his own course. This is one proposition.

The next proposition is, that to every man a certain definite time is given in which to finish his course; "His days are determined, the number of months with Thee, Thou hast appointed his bounds that he cannot pass." We all die, say the scriptures, and as water sinking into the ground and returning no more. Our lives roll on like rivers. We may be renowned or obscure; we may become benefactors or scourges of our race; our existence may be calm and bright, or dark and turbulent; but to each a period is allotted, after which we are confounded in the tomb—even as rivers, the most celebrated and unknown, the tranquil and the impetuous, those which desolate and those which bless the earth, all traverse spaces accurately prescribed, and then mingle their waters and lose their names and distinctions in the ocean.

Such are our lives, and do not pass lightly over this thought. Ah, my hearers, if Almighty God should this moment reveal to us the future, what startling discoveries might we not make; what alterations in a few months; how many graves ready and opening under our feet. Here the youngest and giddiest might stand aghast at finding themselves already touching the fatal limit. There the votary of mirth, and the eager aspirant after honor, and the man all absorbed in business, might be seen pale and terrified at the message, "This year thou shalt die." All around us, and at our very sides,—in these pews—in the circles where we move—in our families—how many unexpected and melancholy changes might we not behold if God should disclose what even a year shall bring forth. My brethren, God hath not revealed to us the future, nor do we require any such knowledge. Use the reason which has been vouchsafed you. Look at the scenes in the midst of which you daily live, and at what is hourly passing about you. Open your eyes to the spectacle now exhibited. Listen to the voice which now speaks. Be warned, be wise, reflect, meditate on the truth I am now urging, that to each of us there is prescribed a time, in which to finish our course, a period fixed and definite, and that cannot be passed.

And not only is the time certain and definite, but, I remark once more, it is short and rapidly hastening away. "The time is short," says the apostle; and of all the admonitions of the Bible this is that which seems least to require a preacher to make us feel it. "What," indeed, as the holy Psalmist exclaims, "is your life?" The longest human life, what is it? Compare our life with that of the generations before the flood—men who reckoned not by years but centuries—and what is it? What is it when compared with the duration even of inanimate objects, those venerable walls—those seats—this pulpit? Why the very pages of this old Bible—so frail that a rude touch would rend them—how many eyes which have rested on these pages are now quenched in death, how many lips which have expounded these pages are now sealed in the tomb. And what if I could go on and compare our life with eternity. What if we comprehend the incomprehensible, and measure the infinite, and fathom the fathomless, and then compare our little shriveled handbreadth with eternity, with the boundless abysses of the future with myriads upon myriads of ages accumulating for ever and ever—a moment, flower, smoke, grass cut down in a moment, flower, smoke, vapor, shadow, dream, nothing.

Yes, my brethren, "Man that is born of a woman is of few days," and these days pass rapidly away. "The world passes away and the lust thereof." "The fashion of this world passeth away"—the "fashion," the vain pageant, of this world passeth away. The image here is that of a procession marching before our eyes. It may be surmounted by gay banners, and be deck-

ed in every brilliant hue, and move to all the pomp of festive or martial music blown from reed and shell and metal, but it is soon gone. It is yonder, and scarcely can you hear the faint notes of its coming; it approaches; it is before you in its imposing array; it has passed; it is gone, and the street is left silent and deserted again.

"It passeth away" is written upon every thing here. We look, we love, we desire, we possess, but no matter how dear and cherished the object, we soon trace upon its fragile form this melancholy inscription, "It passeth away." Our pleasures, what are they doing? Passing away. Our affections, what are they doing? Passing away; they are, says the apostle, "but for a moment." Where are the companions of our childhood? Where are the associates of our youth? Our fathers, where are they? Where are those who once inhabited the houses in which you dwell, and occupied the chambers in which you will sleep to-night? Where are those who once trod these hallowed courts, and filled this sacred desk? Where?—Gone! They have finished their course; they have passed away. And we, my brethren, we are following them. We, too, are "accomplishing as an hireling our day." "Our days are swifter than a weaver's shuttle," and every thing around us is changing, consuming, vanishing "as a cloud," passing away. This young year is passing away. This Sabbath is passing away. These seasons, these songs, these prayers, these opportunities—all, all are fleeting, passing away, hastening to be gone.

"Time rolls his ceaseless course."

The race of yore that danced our infancy upon the knee,
How are they blotted from the things that be.
How few, all weak and withered of their force,
Wait, on the verge of dark eternity,
The tide returning hoarse
To wait them from our sight."

My brethren, my very dear brethren, poor mortals, children of an hour, have you any just conceptions of a life so brief and transient as ours? "He fleeth as a shadow and continueth not."—"Behold thou hast made my days as an hand-breadth, and my years as as nothing before thee."—"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."—"So teach us to number our days, that we may apply our hearts to wisdom."

It. What effect the truths I have been urging may have on your minds, my hearers, I, of course cannot tell. Upon Paul their influence was constant and powerful, as you see in the text. They filled him with ardor; they armed him for every event of life. They caused him to forget the past, to rise above the present, to fix his eye with an eagle gaze and from an eagle station on the future; and to feel that there was but one thing worthy of his cares and toils and sacrifices; the glorious consummation the joyful termination of his course. "And now behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there.—Saw only that the Holy Ghost Witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me." Let us enter into this noble language. It was not peculiar to the apostle, but is the sentiment of all who are bound in spirit for the New Jerusalem. Let us, therefore, consider the words as expressing the temper of every faithful christian in reference to the course before him, and let us enquire into their import. This is our second article.

What, then, is the import of the language before us? I answer it denoteth plainly, that in the christian's estimate, to finish his course with joy is the great concern of life. Other and indispensable duties engage his hands; but they are only by-work, they are not the grand object. Never perhaps did their live a man whose occupations were more diversified than those of Paul—sow compassing the earth by land—now ploughing the deep—now working as a tent-maker—now thundering before kings—in a word doing every thing, and seeming almost to possess ubiquity; yet, amidst all, he says, "one thing I do; And such is the language of the christian I am describing. He can say, "one thing I do." He can, with the Psalmist, exclaim, "one thing have I desired of the Lord."

My first, my last, my chief requests
Are all comprised in this;
To follow where thy saints have led,
And then possess their bliss.

This is one import of the words we are now analyzing. This, however, is not all their meaning. It is not enough to feel that the finishing our course joyfully is our grand work, nor to pray importunately for this. An undogged Balaam could say, "Let me who prays but contradicts his prayers by his life. The text denotes, farther, that the christian is directly and earnestly occupied about finishing his course with joy. Many mean to be engaged, but he is engaged. Not only in his aspirations, but in his efforts, he presses toward the mark for the prize of the high calling of God in Christ Jesus. His face is set as a flint, and he answers all resisting strokes, as the flint does, with fire. Forgetting those things which are behind, he reaches forth unto those that are before, that he may apprehend that for which also he is apprehended of Christ Jesus. An irresolute spirit is destroying more souls amongst us than any form of open sin. But his spirit is not irresolute. "My heart is fixed, O God, my heart is fixed"—such is the felt consecration and concentration of his soul to its work. He is busy about eternity; striving to enter in at the strait gate; actually employed in conquering difficulties, and subduing corruptions, and surmounting obstacles. And he is intent upon this very thing. No soldier bent upon carrying a citadel was ever more engrossed by a single object. No mariner on the open sea, struggling with winds and waves, and longing for port, was ever more tenacious of a single purpose. "That I may finish my course with joy"—this is the all-animating thought, the sublime anticipation, which girds him for toil, and cheers him on amidst discouragements; nor for this is any sacrifice deemed too costly. What, indeed, my brethren, are we to understand when he might endure could move him. Was shame? Not at all. He felt, and felt keenly,—for piety does not dull, it refines our sensibilities. Our apostle meant that nothing deterred, nothing impeded, nothing diverted him. "None of these things move me"—such was the exclamation of this heroic man, and how much is there in this exclamation for us all.

Seasonal souls, the lesson of this passage is for you; you whose passions and appetites are so many chains with which Satan draws you back from God, and binds you to his chariot. It is for you, worldly souls, you who, instead of laying aside every weight, are only anxious to entangle yourselves with fresh cares. It is for those temporizing spirits who are always projecting, but never performing, always admiring the firmness of the christian, but never possessing courage to imitate it. It is for the slothful servant. It is for that man whose piety is fruitful only in excuses for doing nothing. It is for that woman whose wishes and pride control her as much in the church as they had done in the world. It is—in short, it is, as I said, for all; all of us who are forever indulging in effeminacy and inglorious repose, and saying that we do not commit any sin, we are only a little indolent. As if indolence were not one of the greatest sins; as if all ages and conditions did not require action; as if poverty and wealth, sickness and health, life and death, are not parts of our probation; as if, in fine, each day is not ushered in by a herald announcing new conflicts, summoning to fresh victories, and publishing the heavenly proclamation. "To him that overcometh will I grant to sit with me in my throne, even as I also overcome and am set down with my Father in his throne."

This is another import of the language of the text. It expresses the earnestness and intensity of the christian's application to the course before him; and once more, the words denote the constancy of that application. Would, my brethren, there were less need to press this part of our subject upon you. Would there were not too much reason to fear that most of you are deplorably wanting here. Am I wrong? Then answer me a single question, solve this problem. Why is it that sudden death appears so formidable? Sure protracted disease is not desirable; and there is no one who would not wish to escape the pains and nauseating appliances and miseries of a sick room. Why then do we all stand appalled at a sudden death in our midst? Shall I tell you? All feel how unprepared they were for such a stroke. Each trembles as he thinks, what if it had been I—what if I had been thus hurried to the foot of the dread tribunal!

Not so the man who possesses the unshaken steadiness of which I speak. No, he holds on his way not only with singleness of aim, and intensity of application, but with unflinching perseverance. The thought of finishing his course with joy accompanies him every where, and thither all his solicitudes tend with unremitted energy of impulse. "I am now ready to be offered"—such was the frame in which the closing hour found our apostle; and such is the frame which the christian before us maintains. His constant care is to keep his soul prepared, with outstretched wings, plumed and ready for the skies; and still when danger threatens, and disease assails, and death approaches, "I am now ready to be offered."

Others rest in present attainments; he counts not himself to have comprehended. Others show too plainly that their hearts are on rewards and possessions here; they resemble those tribes who said to Joshua give us our inheritance on this side the river. He rejoices that his possession and rewards are not here. His affections are set on things above. His affections are with eternity. His soul glows with the illapses, the first glances of heaven, and feels the resistless attractions of God himself. He resembles old Paulinus who, when his friends told him that the Goths had sacked the city and burned all his treasures, looked up smilingly and said, "Lord, thou knowest where my treasures are!"

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[To be concluded in our next.]

From the Wetumpka Whig.

WETUMPKA, July 7, 1845.

To the Editor of the Whig:

Sir—I observe in the last No. of the Alabama Baptist, that Mr. Brewster of Mobile, now in our city, says, in a communication to the editor; "I find in Wetumpka, men who pass for Baptist Ministers, and who sell rum by the glass, and keep a dirty loafer's doggery." The object of this communication is daily to contradict the infamous libel on ministerial character here, where the crime is said to exist. As your paper is going to press this morning, and I have not time to let the rest see it, I take it upon myself to deny the charge for all, who bear the name of Baptist, either ministers or members, lest a wrong impression go abroad. And here I call upon Mr. B., if I am in error, to give the names of the guilty. In the meantime, let me advise this community to receive no strange lecturer among us. You know, Mr. Editor, that this whole community knows I am an old soldier in the temperance battle, and have no scar in the back from the enemy, but deliver me from such intemperate temperance men as Mr. B., with others I have known, who think there is nothing doing in the temperance cause; unless made to slake their intemperate thirst for self-aggrandizement.

For public information I will state, we have in our city but one doggery. I am sorry that our convenience should want that; & trust this base slander upon some of their servants in the ministry, will cause this people to sustain their own citizens, who are toiling, some of whom have toiled long to promote the true interests of the cause—yes, that it will teach them to govern themselves. As to whether we are the enemies of Jesus Christ—by their fruits ye shall know them," said the Saviour himself. I feel for the poor man, and his excellent wife, and ask the community to allow him every chance to convict whoever of us may be guilty, and be temperate in their feelings towards him.

J. D. WILLIAMS.

T. S. FELLOWS

OFFERS to the public a good assortment of Jewelry, Watches and Silver work, Piano Music and Musical Instruments, Cutlery and Plated Ware.

Watches repaired and warranted to keep good time.

Marion, June 18, 1845.

DOCTOR
SAMUEL A. MICHAEL,
WHOLESALE & RETAIL DEALER IN
Drugs, Chemicals,
PATENT & THORNTON MEDICINES,
Paints, Oils, Dye Stuffs, Window Glass, Glass Ware, Perfumery, Spices, Piano and Gunter Music, &c.

Marion, Alabama.

June 4, 1845.

L. UPSON,
ATTORNEY AT LAW,
Marion, Ala.

OBITUARIES.

DIED, at the residence of A. J. Harvey, in St. Johns, Berkeley, Charleston District, South Carolina, Mrs. MARY E. EDWARDS, consort of James E. Edwards deceased, in the 50th year of her age.

Sister EDWARDS was about thirty years, an exemplary member of the Mount Olivet Baptist Church; she has now gone to her long sought rest in heaven, leaving behind her a large family of connections and circle of acquaintances, who mourn their loss, but not as those without hope.

Oh! who would live always, away from her God?

Away from you heaven, that blissful shore? Where rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns.

DEPARTED this life on the 4th of July, 1845, about 4 o'clock P. M., ELIZABETH EMMINGS, infant daughter of RICHARD and MARY BROWN, at the age of 4 years.

We had the pleasure of seeing this child once, which was on the day before she was taken sick, and we were sensibly struck with the beauty and softness of her features, the sweetness of her temper, the refinement of her manners, and the tenderness of her frame. She even then appeared a sweet but a fragile flower, adapted to a purer and more heavenly atmosphere than this, and, like a flower, she hath been sipped in the bud, to bloom forever in the fertile garden of Eden, forever to sip the dew of heaven, and kiss the balmy air.

"Sweet be her rest! Her robes are white

Amid the ransomed throng.

And joyfully she strikes the lyre,

And joins the wondrous song.

Sweet be her rest! for angels watch

Around that lonely bed.

"Till Gabriel's voice shall bid her leave

The mansions of the dead."

ED. ALA. BAP.

DEPARTED this life on Sabbath morning, the 6th inst., after an illness of some weeks, JAMES H. infant son of the Rev. J. H. DeVette, Pastor of the Baptist Church at Marion.

It was not my lot to witness the death of this interesting and lovely little boy; but during the day I called at the house of bereavement. The whole scene was to me, one of painful interest. On walking into the parlor, the lifeless little body lay shrouded on a table. I approached and uncovered the face. An infant's gentle smile seemed to rest upon it. It was a finished picture of beauty and innocence, and had I not known that the spirit had fled, I should have viewed it as a tranquil sleep, between paroxysms of pain which had left their fearful pallor on its cheek.

I looked on the serene countenance for a moment with intense interest, when the remembrance crossed my mind, that once and again, had the Saviour drawn from the casket of this p

Poetical Department.

THE EVENING SKIES.
BY MRS. AMELIA B. WELBY.

Soft skies amid your halls to-night
How brightly beams each starry sphere!
Beneath your softly mellowed light
The loveliest scenes grow lovelier!

How high, how great, the glorious Power
That bade these silvery dew-drops fall;
That touched with bloom the faded flower;
And beat the blue sky over all!

I love to glide in these still hours
With heart, and thought, and fancy free.
When nought but stars, and waves, and flowers,
May give them their sweet company!

When far below the waves outspread
(Glide softly on with liquid hue,
When winds are low—and skies, or head
Are beaming beautifully blue.

O, what a heavenly hour is this!
The green earth seems an Eden home—
And yet I pine amid my bliss,
For purer pleasures wait to come!

How can my spirit gaze aloft
Upon your deep, delicious blue,
And float to those far realms so oft
And never sigh to flutter through?

And yet this spot, so still so lone,
Seems formed to suit my lonely mood—
The far blue heavens seem all my own,
And all this lovely solitude!

A voice seems whispering on the hill
Soft as my own—and on the sea
A living spirit seems to thrill
And throbs with mine deliciously!

Yet, though my thoughts from care seem freed,
And a soft joy pervades my breast,
That makes me almost feel indeed
That hearts on earth are sometimes blest!

There is a spell in those hushed skies—
A something felt in this lone spot,
That makes my very soul arise
With longings for a knows not what!

Beneath such skies I sometimes doubt
My heart can e'er have dreamed of sin—
The world seems all so calm without,
And all my thoughts so pure within!

Such dreams play o'er my folded lid
Such heavenly visions greet my view!
Almost seem to glide amid
The angel bands, an angel too!

From the Watchman.

Always Hear before you Condemn.

A story for the little Readers of the Watchman.

It was a fine pleasant day in January. The sun was shining very brightly, and the ground was entirely covered with snow. Little Charlie had the day before received from his uncle a present of a strong wooden sled, and he was now very busily and happily employed in trying its merits upon a hill near his father's house. He was alone for his brother Albert, and the other boys with whom he usually played were at school. Charlie did not go to school; but he studied at home, under the direction of his sister Mary. Mary liked to have him for her scholar, because he was willing to learn, and tried to avoid being troublesome, and the little boy liked his teacher very much. He had several hours a day for playtime. Sometimes when the weather was stormy, he played in a large barn chamber back of the house. The day which I am telling you about, I have already said was very pleasant, and little Charlie was enjoying it out of doors. His cheeks were very red, as he toiled with his new sled time after time up the hill, so that he might have a fine swift ride down again.

Presently, as he had just seated himself, and was starting for a fresh ride, he saw Joseph Page going very fast up the principal street of the village. The bill was only operated from the street by a low house, very old, and in which no one lived—Charlie used to call it the broken house. As soon as the little boy saw Joseph, he thought, "Now I'll give him some fun, ride on my sled." Accordingly, when he had landed safely at the foot of the hill, he ran as fast as his little feet could carry him in the direction which he had seen Joseph take. He called very loud, "Joseph, Joseph!" Albert would have said that he was screaming at the top of his voice. He soon managed to make himself heard by the object of his kind intentions. When Joseph turned at the sound of his name, and saw the little boy running so fast towards him, he went to meet him. Charlie was almost out of breath. He made several attempts to speak, and finally succeeded in saying, "I want your sled, and have some good slides on my nice new sled."

"Thank you," said Joseph, "you are very kind, but I cannot possibly stop another minute now."

So saying, Joseph left Charlie, and walked on very fast again.

Charlie was very much disappointed. He expected that Joseph would have been very glad to have used his new sled. He played a little while, but somehow he did not feel so pleasantly as before. Then he went into the house, thinking he would tell his sister that Joseph Page had refused to slide. He could not find her in any of the rooms, and so he took a little book and began to read.

Presently Mary came in with her bonnet and cloak on. "Mary," said the little boy, as soon as his sister had closed the door, "I don't think Joseph Page is very good-natured. He wouldn't stop a minute to slide on my new sled."

"I suppose he wouldn't," said Mary, "his mother is sick. I have just come from her. Joseph has only left her to day once, and that was to get some medicine. I suppose it was when he was on his way to get it, that you asked him to slide."

"I suppose it was," said Charlie, "and I was wicked enough to feel almost angry about it."

The Sailor Character.

"When I was a poor girl," said the British Duchess of St. Albans, "working very hard for thirty shillings a week, I went down to Liverpool during the holidays where I was always kindly received: I was to perform in a piece something like those pretty affecting dramas they get up now at our minor theatres; and in my character I represented a poor friendless, orphan girl, reduced to the most wretched poverty. A heartless tradesman prosecuted the sad heroine for a heavy debt, and insisted on putting her in jail unless some one would be bail for her. The girl replies, 'Then I have no hope, I have not a friend in the world.' 'What! Will no one be bail for you from prison?' asks the stern creditor. 'I have told you I have not a friend on earth,' was my reply. But just as I uttered the words, I saw a sailor in the upper gallery spring over the railing, letting himself from one tier to another until he bounded clear over the orchestra and footlights, and placed himself beside me in a moment. 'Yes, you shall have a friend, at

least, my poor young woman," said he, with the great air of expression in his sunburnt countenance. "I will go bail for you any amount. And as for you, [turning to the actor] if you don't bear a hand and shift your moorings, you lubber, it will be worse for you when I come at your bows." Every creature in the house rose; the uproar was perfectly indescribable, and amidst the universal din, stood the unconscious cause of it, sheltering "the poor young woman," and breathing defiance against my mimic persecutor. He was only persuaded to relinquish his care of me by the manager's pretending to arrive to rescue me with a profusion of the theatrical bank notes.

From New York Journal of Commerce.

THE NORTH AND THE SOUTH.
Scarcely anything has occurred of late, more deeply to be regretted, than the division of some of our principal religious connections by geographical lines. Our readers are aware that southern Methodist Convention is, or has recently been, in session at Louisville, Ky., and a southern Baptist Convention at Augusta, Georgia, and that both have adopted measures for a separation from their brethren at the North. And why? Not from choice, but from necessity. Not because they lacked Christian charity toward their northern brethren, but because they found it impossible to meet them on equal terms; because in fact, whenever they met, slavery, SLAVERY, SLAVERY, was the perpetual, never-ceasing sound sounded in their ears, and often in tones of bitterness bordering upon malignity and of course indiscriminating and without measure. At the last General Conference of the Methodist Church, a southern Bishop was virtually silenced because he was a slaveholder, not by purchase, but by marriage. The separation in the Presbyterian Church, although not made in strict accordance with geographical lines, was, we have no doubt, precipitated by the same question which has now divided the Baptists and Methodists. Thus a line of demarcation has been drawn between almost the entire body of northern and southern Christians, and henceforth those of each section will act separately from, and independently of, each other. What political consequences may ultimately flow from the separation, it is impossible to foresee; but it is obvious that the bonds of our national union are weakened thereby. The American Bible, Tract, and Missionary Societies, which have had the wisdom to adhere to their appropriate work, without turning aside to questions with which they have nothing to do, will still operate to some extent as a bond of Union, but the strongest bond—that which united the more than a million Methodist church members throughout the Union in a compact mass, and the half a million of Baptists, is broken. Southern ministers and delegates will no longer come to the north to be insulted, and as they are beyond the reach, so they are, in a great measure, beyond the influence of northern ecclesiastical associations. Were the north separated politically, as she is ecclesiastically, from the south, her hold upon slavery would entirely cease. Yet this is precisely what northern Abolitionists seem to desire!

It ought to be understood and remembered, that the ecclesiastical separation which has taken place, was forced upon the South, but could not be avoided.

Usefulness of the Sabbath School.

Said the celebrated missionary, Rev. E. Knell, of Russia, in an address during the London May Anniversaries.

"After I had been abroad twenty-three years, I was one day preaching at the chapel in London. At the close of the service, a man dressed as a sailor, came into the vestry and spoke to me. His face was burnt with the beams of the sun, and his cheeks were weather-beaten with the storm. 'Do you not know me?' 'No, I never saw you to my knowledge.' 'I was one of the boys in your Sunday school.' 'Oh! you have grown a great deal since that—what was your name?' He told me. I remarked, 'There were two brothers, one was Sammy, and one was Johnny.' 'I am Johnny.' I am glad to see you; what is your occupation?' I am occupied in the refitting of the ship. I am captain of a vessel, and captain of his own vessel.' 'Well, captain I am glad to see you. How are you going on with regard to your voyage to eternity?' The tears gushed from his eyes; and he said, 'I hope I am going on well. I carry a Beth-el flag with me, and when we come to a strange port, I hoist it together if there are any praying sailors there; and if so we have a bit of prayer meeting, and sometimes I say a word or two to them.' I inquired, 'Where did that good work begin?' 'I can trace up my religion to the school.' It was then the interrogatory system and I meant to keep it. Do you know of any other boys that were in the class?' 'Yes two, one is a Baptist, and the other a Churchman. We have been comparing log-books, and we find we can trace up all our views of religion to the Sunday school.'

Christian Sentiments.—Gov. Shunk of Pennsylvania, in his message to the Legislature on the destructive fire at Pittsburgh, makes the following beautiful recognition of the great truths of the Gospel:

To the Senate and House of Representatives: Gentlemen—The destroyer has come upon our Western Empire. It is estimated that one third of the city of Pittsburgh, including two-thirds of the business capital, was consumed by fire on Thursday last. The mind is appalled by the contemplation of this desolation. About 1100 dwellings are in ruins—six or eight thousand inhabitants are homeless, and millions of property are destroyed. This visitation of Providence strikes from beneath us all self-dependence, and enforces the instruction from the Book of Life, that "other foundation can no man lay than that is laid, which is Jesus Christ," and the necessity of that faith, "that looks for a city which hath foundations, whose builder and maker is God."

Doing the will of God.—I had rather do the will of God, than to be able to work miracles.—Luther.

The Steam Boat MARQUETTE, burst her boiler just as she was leaving the Levee at New Orleans, for Louisville, blowing herself nearly to pieces, and scattering death and destruction around her. Some 27 persons are reported as killed and missing.

The officers have been arrested and bound over in bonds of \$5000 DOLLARS.

BOOK STORE AT MOBILE.

M. SUNWALT & Co., Booksellers 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 can be found in the Southern States, and purchased on as favorable terms—and they 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 Private and Public Libraries, with miscellaneous books.

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

Gentlemen desirous to import any particular Law or other book, will, by leaving their orders, be promptly attended to.

Gentlemen at a distance can rely upon as speedy 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 Counties 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 any pattern 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 article 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 28th of July, and continue four days, closing on Thursday night, the 31st.

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

The ANNUAL ADDRESS on the occasion is expected from the Rev. A. L. LIPSCOMB, of Montgomery.

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

Gen. N. B. Whitfield,	Marengo county,
Hon. R. Saffold,	Dallas "
Rev. H. Talbird,	Montgomery "
Edmund Harrison, Esq.,	Mobile "
Rev. A. A. Lipscomb,	Montgomery "
P. W. Kittrell, M. D.,	Greensborough, "
Rev. J. C. Keeney,	Mississippi "
John Morrisette, Esq.,	Monroe county, "
Benj. Boykin, M. D.,	Sumter "
Rev. J. H. Taylor,	Pickens, "
F. W. Bowdon, Esq.,	Talladega "
H. R. Ruggely, Esq.,	Macon "
Prof. J. Hartwell,	Marion "
Hqn. 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. HAMILTON, D. D., of Mobile.

The following gentlemen have been appointed a Board of Examiners:

Rev. Wm. T. Hamilton, D. D. Mobile,	Hon. Daniel Chandler,	Gainesville,
Mr. D. F. Merrill, M. A.,	Rev. J. L. Kirkpatrick,	Livingston,
Willis Crenshaw, Esq.,	Gen. Charles Poelnitz,	Marengo,
Hon. S. J. Harris,	Dr. McLeod,	Wilcox,
Thomas Gaillard, Esq.,	Hon. J. J. Roach,	Monroe,
Hon. J. M. Calhoun,	Rev. J. B. King,	Dallas,
Hon. William S. Phillips,	Rev. R. B. Cater,	Lowndes,
Rev. D. Finley,	Col. E. Bowen,	Montgomery,
E. Fay, Esq.,	Dr. M. Witherspoon,	Autauga,
Rev. A. A. Porter,	Dr. Pleasant P. Coleman,	Butler,
Alexander Graham, Esq.,	Hon. J. D. Pelan,	Greene,
Rev. LeRoy Halsey,	" "	" "

The friends and patrons of the Institution and the public generally are respectfully invited to attend.

S. R. WRIGHT, Principal.
Marion, June 25, 1845.

EXAMINATION

The semi annual Examination of the students of the HOWARD COLLEGIATE and THEOLOGICAL INSTITUTION, will commence on Wednesday the 23d of July, and will close on Friday evening following, with an Exhibition of original pieces. An address will also be delivered on the occasion by the Rev. H. TALBIRD, of Montgomery. The patrons of the Institution and public generally are invited to attend.

S. S. SHERMAN.
Marion, June 18th, 1845.

I. W. GARROTT,

Attorney at Law, Marion, Perry Co., Alabama. PRACTICES in the Courts of Law and Chancery, in this and the adjoining counties.

Marion, April 23, 1845. 1y-13.

Legl Notice.

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

GOREE & KING,

They will attend the courts of Law and Equity in this and adjoining counties. Office over the store of Brown & Fowlkes.

JOHN R. GOREE,
PORTER KING.
Marion May 3, 1845.

DAVID GORDON. EDWARD CUNY.

GORDON & CUNY.

Commission Merchants, Mobile, Alabama.

No. 6 St. Francis-street, Mobile, Ala.
References:—J. W. Kidd, Oakhookey.
G. W. Gunn, Tuskegee.
Dr. C. Billingsley, Montgomery.
J. M. Newman, Cahab Johnson, Conecuh, Co.
William Johnson, Selma.
J. H. De Votie, Marion.
Bragg, Tolson & Co., Greensboro'.
James S. Morgan, Dayton.
Basil Manly, Tuscaloosa.
John E. Jones, Esq., Livingston.
John Collins, St. Clair county.
Dr. Wm. Dunklin, Lowndes Co.
John Ezell, Esq., Mississippi.
November 21, 1844. 24-1y

Boots, Shoes, Hats, &c.

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

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

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

LEWIS COLBY
Wholesale and Retail Publisher, Bookeller and Stationer. No. 122, Nassau Street, 1844. 1y. New York.

Factor & Commission Merchant, Mobile

RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the summer at MARION, PERRY COUNTY, ALABAMA, will be promptly attended to. He will remove to Mobile early in October. July 25, 1844. 7tf

BROADNAX, NEWTON & CO.

COMMISSION MERCHANTS.
R. Broadnax, Mobile, ALA.
A. M. Sprague, "N. Orleans."
I. Newton, "Mobile."

NEWTON, WINSTON & BROADNAX,
Commission Merchants,
NO. 58 MAGAZINE STREET,
N. Orleans, N. Orleans.
I. Newton, "N. Orleans."
A. A. Winston, "N. Orleans."
A. M. Sprague, "Mobile."

George H. Fry, J. L. Ellis, W. G. Stewart.
FRY, BLISS, & Co.
(SUCCESSORS OF FRY, MCNARY & BLISS.)

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

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

H. FOSTER, JOHN A. BATTELLE.

FOSTER & 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

TIN WARE MANUFACTORY.

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

JOB-WORK.

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

UPSON & MELVIN.

Howard Collegiate & Theological

INSTITUTION.

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

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

TUITION—PER TERM.

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. 34tf

DENTISTRY.

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

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

COMMISSION BUSINESS.

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

LEWELLOW CALLOWAY.
Mobile, March 1844.

A Valuable Plantation For Sale!!

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

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

ALSO, another tract adjoining, containing 300 ACRES, with 100 Acres cleared, dwelling house, gin house, &c. Sold on the usual payments at a price to suit the times.

OSMOND T. JONES.
May 28, 1845. 19-6m

SPRING AND SUMMER

GOODS.

THE subscribers are now receiving their SPRING AND SUMMER STOCK OF FANCY AND STAPLE

DRY GOODS,

among which may be found some of the latest and most fashionable articles for Ladies' wear, to which we invite their attention—such as Balloons, Printed Lawns, Muslins and Calicoes; a variety of Dress Handkerchiefs, Points and Cravats, long and short, black and white Silk Mitts and Gloves, Hare Linen, Cambric handkerchiefs, &c. &c.

CHARLES SANFORD & CO.
April 16, 1845. 13—

FACTORAGE & COMMISSION

BUSINESS.

THE subscriber respectfully tenders to his friends, his thanks for their confidence and very liberal patronage during the past season; and begs leave to inform them, and the public, that he continues as heretofore the

FACTORAGE AND COMMISSION

BUSINESS.

in Mobile. His long experience in business, with his usual prompt and personal attention to the interest of his customers, he hopes will insure a continuance of their favors and confidence. All orders for Groceries, Bagging, and Rope, &c., will be filled on the usual time, and the articles carefully selected.

WILLIAM BOWER.
Mobile, July 8, 1845. 48 tf

NEW GOODS!

CASE & WILSON would inform their friends and customers and the public generally, that their usually extensive assortment of BOOTS, SHOES, HATS, CROCKERY, STAPLE and FANCY DRY GOODS, &c. &c. will soon be replenished from New York, by a full supply of

Spring Goods,

including the latest styles and most approved patterns, which added to their present stock, will make it as full and complete as any they have ever offered in this market. Purchasers are invited to call and examine quality, style and price as soon as they arrive.

Also to Rent,

A fine ROOM for an Office, with a good sleeping room attached.
Feb. 23, 1845. 6tf

HARRIS, CLAYTON & CO.

Factors and Commission Merchants.

MOBILE.

TENDER their services to their friends and the public. They have a large lot of BAGGING and ROPE at Marion, which they will dispose of, at very low rates, to their customers and friends, and which can be had by application to their authorized agent.

JOHN HOWZE.
July 3, 1844. 42

Kemper White Sulphur Springs.

THE Proprietor of this delightful watering place again offers to his friends and the public generally, the advantages of this pleasant summer retreat. Season commencing on first of June.

CHARGES.

Board per month,	\$25 00
" " week,	7 50
" " day,	1 52
" Man and Horse per day,	2 00
Horse per month,	15 00
" " day,	75

Children from 8 to 12 years old, half price, " 2 to 8 " one-third,

" under 2 years, no charge will be made. Servants half-price.

E. C. MOSBY, Proprietor.
Kemper Springs, April 10, '45. 6t-14.

[Mobile Advertiser.]

J. L. McKee & Brother,

MOBILE.

ARE now receiving and offering for sale at the lowest prices, a fresh and fashionable stock of Staple and Fancy Dry Goods; consisting in part of the most beautiful:

Plain and fig'd Silks;
Plain and fig'd Satins;
Splendid Cashmere & Fescue;
De Laines Style Chintzes;
Paris Cash & Fescue;
Embroidered and plain Cardinals;
Paris Scarfs and Cravats;
Alpacas; Merinos; Bombazines;
Alpaca and Lustrous and Chascons;
De Organde Ginghams;
Highland Plaids;
Musl