

THE ALABAMA BAPTIST.

Edited by JAMES W. HOOKINS.

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

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TERMS.

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PREMIER ESSAY.
By Rev. Andrew A. Lipscomb, of Montgomery, LITERATURE AUXILIARY TO CHRISTIANITY.

The first requisite of an inspired religion is an inspired literature. Its revelation of truth must be embodied. No one can conceive of a religion, designed to exert a moral and intellectual influence on mankind, and to be contemporaneous with successive ages, without such a literature. If governments need a written constitution, and if the interests of civilization demand the perpetuation of the thoughts and deeds of past times, religion must have, for the same reason, an appropriate literature. All its institutions must be based on this foundation. The power of the ministry must be derived from the solemnity of its announcements to the principles and precepts therein contained. Tradition can only be suitable in the infancy of religion. The oral instructions of the friends of the faith are adapted merely to the mind of childhood, and prepare the way for more extended instruction. It was in a rude period of the world, that Jehovah employed tradition for sacred purposes. The inefficiency of such means was then apparent, for idolatry increased, and a new and enlarged revelation became necessary.

The history of the true religion illustrates these sentiments. Did the Almighty select a part of the descendants of Abraham, and commit to their guardianship the revelations of his wisdom? A literature was provided. The design of Judaism was to maintain the natural attributes of God, oppose polytheism, and prefigure the operations of Christianity. It was the antagonist of Jupiter and Diana. It was the connecting point between natural and revealed religion. Sympathetic both with law and grace, it pointed all to Sinai and Calvary. So far as those objects were accomplished, it was through the instrumentality of its literature. By its divinely authenticated records, heresy was arrested; by them false systems were overthrown. Precious were those books of faith and love! The language of heaven and the spirit of heaven were in them. The sanctified genius of poets and prophets cast a serene and sacred lustre over the elect nation, and associated its fame and fortune with what ever is noble in thought and beautiful in sentiment. If it relapsed into idolatry, the revival of its literature was identical with the revival of its piety. Did Jehovah reveal his will more fully in the form of Christianity? A literature, corresponding in clearness and extensiveness, was introduced. The last volume of heaven was then given. The type of Urim and Thummim was accomplished. The uplifted veil fell before the throne. A solemn stillness henceforward rests upon the scene: Jehovah retiring from audience with the world.

The writings of two dispensations have been united, and they now form one literature. The pride and prejudice of the Jew have been controlled, and his sacred books are associated with the records of the Christian faith. Unlike but yet alike—the one wearing the aspect of antiquity; the other, revealing the features of more modern ages—the former, varied in announcement, magnificent in imagery, and general in scope; the latter, simple, compact, and exclusive, they strengthen and ennoble each other. The songs of David have their response amid the visions of the Apocalypse, and the pathos of Jeremiah finds its echo in the subdued tones of Calvary.

Each of the great dispensations of revealed religion had its inspired ministry. Each had its inspired literature. Though the gift of inspiration has been withdrawn, the office of the ministry remains. It grows out of the nature of Christianity and the human mind, and must therefore be perpetual. The abstract character that any system of revelation must necessarily assume, would seem to require the agency of a ministry to present its principles in such manner as to effect popular impression. Its technicalities of language must be reduced to the familiar terms of conversational intercourse. The entire absence of philosophic arrangement would appear to demand a proper digest of its doctrines and duties. Its principles cannot be changed: the last course of revelation is on the man whose profane hand touches a single text; but the form may be so far modified, as to become fit for general instruction and excitement. If the ministry be human, the style of presenting divine truth must also be human; it must assume the nature of the medium through which it is displayed. The policy of Providence is, evidently, to exhibit inspired wisdom by means of uninspired men. A two-fold end is thus answered. All the advantages of inspiration are secured and maintained. The dignity and force of truth remain unimpaired. The solemn sanctions of eternity attend the announcement, and the light of the holy presence is diffused over it. Additional to this fact, the whole system takes on, in mode of presentation, a dignified and distinct earthly aspect. Is chemistry valuable because it separates the combinations of matter, and shows the elements of all compounds? The aim of the ministry is to unfold the truth of the Bible and bring it in nearest contact with the heart.

A religious literature, so far as mind can produce it, may be placed on similar ground. Though it is not to be put beside the Christian literature in origin and adaptation, yet we may

safely claim for it the next position in importance and interest. If a divinely inspired ministry and a divinely inspired literature were, as in the cases of prophets and apostles, intimately and invariably bound together, it is fair to infer, that God designs an uninspired human ministry and an uninspired human literature to be united. The institution of the sacred office is founded on the principle of sympathy between mind and mind, heart and heart. The same philosophy applies to literature. It can avail itself of all the resources of intellectual strength and beauty; it can command all the powers of language.

If the pulpit and the press are thus associated in certain points of resemblance, it must be obvious, that in other features they are different. The sphere of the sacred orator is limited. Popular instruction must be confined to a few prominent facts. Abstract and elaborate discussions have to be avoided. A partial opportunity only for argument is offered. The style of address must become an ambassador of Christ, is a style that has the energy of dogmatism without its presumption. The texts of inspiration are the proofs of his propositions: the motives of heavenly announcement are the ground of his appeals; the poetry of the scriptures, so far as possible, is to furnish the adornments of his imagination. Where, then, shall we seek a field in which all the resources of learning, and all the faculties of mind, may be employed in behalf of Christianity? Where shall the great contest of intellect with intellect be sustained? Literature affords the sphere. There is no restriction here but truth and love. The records of history may be examined—the intricacies of philology penetrated—the tools of criticism undergone, in this connexion. A just inference from these facts is, that nothing but religious literature can fairly and freely develop the religious mind of the world. Here, and here alone, the noblest and best manifestations of intellect can be effected.

Infidelity has had its peculiar mode of warfare against Christianity. It has resorted to metaphysics and history. The usual address of the pulpit cannot properly and profitably meet it on this ground. Literature must combat it. The argument in opposition to infidelity has, consequently, been carried on in this department almost entirely. If Gibbon abused history—if, amid the ruins of Roman pillars and altars, his sensual mind saw not, and felt not, the presence and purity of Christianity—he has been met by Watson and refuted. If Hume employed metaphysics to overturn our faith, Chalmers, and other Scottish writers, have followed his intricate windings and wanderings, and exposed his plausible sophistry. Atheism has also had its distinct form of attack. The philosophy of the material universe has been its favorite refuge. The phenomena of external nature can be but imperfectly apprehended and interpreted by us, and hence, there will be seeming incongruities between them and revealed religion. The science of mind and morals is the true arena, on which to test Christianity, as it is of this nature; but atheism has transferred the argument to another department, and there vainly erected its front of defiance. As well might the principles of geology be tried by the art of medicine. If atheism has followed this unjust and ungenerous course, we are forced to pursue it. Nothing but literature can undertake this task. Agreeably to this necessity, we see the genius of La Place resisted with skillful arguments from the Newtonian system; we see the positions of geologists overthrown by Smith, Bush, and other kindred writers. The mysteries of creation will always render Christianity mysterious, but we rejoice to know that profound erudition has exerted itself successfully to reconcile apparent discrepancies, and to disclose the beautiful harmony between the world under the curse and the world without the curse.

The science of criticism affords another illustration of the same point. As the scriptures have been conveyed to us in dead languages, every thing depends upon their right construction and explanation. Did we understand those languages more thoroughly, we should probably have less difference in our respective creeds. No cultivated language can, indeed, be entirely freed from ambiguity. The principles of jurisprudence are stated with the utmost exactness, but yet no legal instrument escapes conflicting interpretations. The federal constitution of our country is drawn up with minuteness and simplicity; but, nevertheless, irreconcilable inferences are gathered, by opposing parties, from it. Mathematics, alone, is an exception. Amid these embarrassments, it is still certain, that the advance of criticism has materially aided the right appreciation of the scriptures. The investigations of Dr. Middleton on the Greek article, have thrown new light on the divinity of our Lord Jesus Christ. The labors of Newton and others, have so far unsealed the volume of prophecy, as to give us an insight into the plans of providence, for the farther improvement of our race; but if this subject could be more maturely comprehended, how many morbid and pernicious theories would be banished from the world? Literature offers its advantages here. The pen must be relied on for criticism.

The intellectual age of Christianity may be regarded as prospective and heavenly, rather than present and earthly, but yet it acts powerfully on the human mind. It chiefly improves the moral sentiments and affections, but how can it affect them and leave the understanding unaltered and unvisited? Its influence on modern civilization displays its operation on intellect. A system like Christianity could not lead men into communion with all forms of beauty and sublimity, without imparting a quickening agency to his whole mental constitution.

If Christianity thus provide for the expansion of the human mind, we cannot but conclude that it will also provide for the due exercise of all its powers. We find, accordingly, that it has furnished the materials for a pure, extensive, and elevating literature. All the elements of thought, fancy, and feeling, are therein contained. What ever is profound in reason, and splendid in imagination—whatever is venerable in the past, and hopeful in the future—whatever relates to a man as an individual, or to the world as a whole—whatever is vital in eternity, and august in the Deity, is so condensed in its disclosure, as to become the property of intellect. Apart from the explicit declarations of scripture, there is a large class of subjects dimly revealed. Instructive and valuable hints are given on points of interest and importance. The more applications of Christian thought are inti-

mated with sufficient clearness to induce profitable study. If Christianity were merely mundane, its range of connections might be readily followed; but perfecting, as it does, the moral science of the universe, and blended, as it is, with the intellectual and social character of all worlds, it opens, in this particular, an attractive and abundant field for earnest mental effort. The sun reveals to us the firmament of heaven, as well as the landscape of earth. Christianity introduces us to the secrets of eternity. It gives us fellowship with the elder spirits of the far throne. It welcomes us into the most sacred presence, and bids us be serene amid the highest and holiest scenes of the upper sanctuary. Every thing in scripture is for man. It is all his secure inheritance. It is all for his intellectual and emotional enjoyment. The charge of speculation cannot be justly brought against the mind that pursues, humbly and trustfully, these more indistinct announcements. To work out the hints of revelation is not to be guilty of intruding into the hidden counsels of Jehovah. Inspiration is still the guide. The difference between sound and unsound speculation may be easily detected. The military fever of Peter the hermit—the enthusiastic theories of the Fifth Monarchy men—the extravagancies of Joanna Southcote—can readily be assigned to their rightful place in the history of imaginative sentiments. The deep investigations of Isaac Taylor, Esq. in his "Physical Theory of Another Life," indicate the progress of a well balanced and well directed genius in the pursuit of abstract truth. Let the immortal work of Milton be viewed in this connection. How many dim intimations of revelation are here interwoven with force and clearness? How the remote associations of redemption deepen and thicken in the progress of the volume? How does reason aid imagination and imagination aid reason? How do fact and fiction co-operate to lend vitality and attractiveness to far-spreading and fast-changing scenes? The mysteries of nature and the resources of philosophy, open before your vision. The metaphysics of theology are expressed with the energy of poetry. The universe suddenly glows above and around you, full of chosen symbols—the image of God—the image of truth. A theme that poets and prophets had left almost untouched—a theme over which Heaven had spread but feeble light—a theme that had its sympathies wherever virtue revelled in its dear-bought freedom, or virtue rejoiced in its divine alibi, wherever law asserted its insulted majesty, or grace presented its atoning sacrifice; such a theme Milton chose, and such a theme he sustained. Like the celebrated Klopstock, of Germany, he stands at the head of those who revived and improved English literature. The genius of Dante blended the power of fancy with the truths of religion, and the genius of Fenelon gave the first impulse to the French revolution, by his beautiful and forcible Telemachus—but the genius of Milton extended its circuit through the universe, and almost surpassed human sympathy; achieving the most signal success of poetic mind in the most difficult of all subjects.

Nothing, then, can be more evident, that that Christianity contemplates the formation of a literature for itself. Its capability of presentation shows it. Its restricted exhibitions in the Bible demonstrate it. Why this paucity of language—why these partial disclosures—why these opening paths—so obvious in the sacred volume? The treasures of divine knowledge are contained in it, but we have to bring them forth. Inspiration is the standard of Christianity, but is this its only aspect? It is also the germ of a vast literature. It cannot reproduce itself, but it can draw all the alliances of intellectual goodness and greatness around its sublimities. If the leaves of the tree are the seed of the nations, shall we not take the seed of its fruit, and plant them? The incorporation of Christian sentiments with all our moral principles, is plainly the aim of revealed religion. Such is also its design in all intellectual exercises. It demands the mental as well as the moral world. It can no more dispense with the one than with the other. If this be the fact, then what inference follows. It must have intellectual influences. It must have a literature of human formation for human regeneration. The final triumph of its sovereignty is therefore suspended on this instrumentality. To gain the world, it must gain its mind—its literature. The truth of inspiration is to sanctify corrupt human society. Is it to be done by the sacred volume alone? We think not. Its principles and facts are to be selected and used in other connections. It is the fountain, but we are to receive the water in earthly vessels and circulate it through the whole land. The early fathers of the church so understood it, and hence one of the first things accomplished after the apostolic age, was the preparation of a Christian literature. There is an absolute necessity imposed on us for the execution of this work. We take poetry for an illustration. The sentiments and fervors of devotion require religious song. Judaism developed the noblest poetry, in its history. If heaven be the birth-place of melody, our earth is to be conformed to it, partially through this sweet and soothing instrumentality. We must, consequently, have religious poetry. The success of truth is identified with it. If Wesley had not given his people such spiritual poetry, his usefulness would have been inconsiderable. Here, then, one branch of religious literature becomes imperatively requisite.

Independently of literature, where can we look for assistance to Christianity? The arm of secular authority cannot render it. The foundation of human Government is in our social relations, but as Christianity is identified with another and higher relation, it is false in logic wrong in morals, to divert worldly power from its legitimate ends, and use it for sacred purposes. The institution of government is part of God's providential plan for the regulation of the outward interests of society, but no part of his plan for the religious control of its members; and hence, he cannot approve its employment for this object. Our only aid is in a refined and spiritual literature. We know of no other incipient assistance. We care for none else. The human mind, with the benediction of God, is a dark enough room for great purposes. If the other-worldly moon can reflect the light of the sun, why may not the benighted intellect of man radiate the lustre of Christianity?

The relation of literary mind to Christianity, is also apparent from the absence of personal inspiration. As long as inspiration continued, unlearned men could extend the gospel, and bear it triumphantly over all obstacles. The shouts of the mob for Diana, the scorn of the cultivated Athenian, the insolence of the bigoted Jew, the military pride of the Roman, the barbarism of the Scythian, what was it all to men over whose brow had quivered the symbolic fire, and whose tongues God had touched? The strength of Omnipotence awaited their invocation. The lightning would have darted from the far or near cloud at their call. Above all else, they knew the truth of God, and had the ability to present it in its essential and incomparable perfection. The position of mind is now different. It has to rely on its own faculties, under the divine blessing. If, then, the wonders of the material universe are no more displayed, let the wonders of intellectual power take their place, so far as practicable. If the grandeur of creation is not to be renewed, let a mental and moral creation, effulgent with light and serene in loveliness, rise before us. If the leaves and fishes are not to grow under a divine hand, let the food of immortal spirits be provided. Where ever genius rejoices in its consciousness of majesty, wherever talent is complacent in its humble strength, wherever talent is restless for action, wherever common sense cherishes its clear thoughts and earnest will, let it be brought forth to the altar: there is sacred influence here to endow one and all anew, and to send it out to purify the world.

The prevalence of a heathenish spirit in much of our classical literature, impresses on us the importance of a Christian literature. If Plato and Homer, Cicero and Virgil, are to be our standards, public and private sentiment will be more or less formed by them. Where classical works are even moral, the entire absence of Christian truth must tend to increase the depravity of the heart, and alienate it yet farther from the blessed Redeemer. Learned men have frequently been the most uncompromising opponents of Christianity. A great reason has been the want of intellectual associations with it. The lower classes of society have usually been the most religious, and hence the educated and refined have unwisely concluded, that Christianity had no charms for them. If there had ever been a proper literature connected with it, can we suppose that this would have been so much the case? The talents of Hannah More originated and formed a literature for the humblest portions of English Society, and it exerted a mighty influence. It arrested the spread of French infidelity among them. It leavened almost the whole mass with biblical sentiments. Had such a literature been created for the more intelligent and learned, we must believe that Christianity would now have come into the possession of its promised inheritance.

The rapid increase of pernicious books in the general literature of the world, places the necessity for a pure literature in a strong and affecting light. One-sixth part of all the volumes published in our own country, are novels and tales. The most abominable immorality is found in numbers of them. Our own press annually issues 12,000,000 of books, 3,000,000 of periodicals, and 300,000,000 of newspaper sheets, while the American Tract Society has circulated only 2,000,000 of books, and 60,000,000 of tracts, during its eighteen years' existence. One fact is obvious; the current literature of the day is moulding the character of our country and of the world. We must oppose literature to literature. If we let the wicked world have the press, can we rely upon the pulpit for the salvation of mankind? Wherever infidelity and vice have employed the press, and Christianity has been made to depend on the pulpit alone, the former have triumphed. It was so in France at the era of the great revolution. It was so in England, after the restoration of Charles.

The great religious movements of the world have generally been connected with literary causes. The revival of Judaism after the captivity was intimately associated with the formation of the later Jewish literature. The principles of the reformation were extended by this means. Germany issued, in 1518, only 37 publications, while in 1523, she sent forth 498. If Wickliffe had not written, he would not have aroused the zeal of Huss, and if Huss had not written, Martin Luther might never have been known as the great reformer. The progress of Puritanism was effected mainly by the eloquence and force of its authors. If we now have a general revival of Christianity, we must fix our hopes, to a considerable extent, on the power of a holy literature. The dispensation of the press, if the language be allowable, has commenced. The power of the ministry, (our heart pains us as we write it,) has been diminishing gradually for years past, and that too amid unyielding devotion, on its part, to the holy office. There was a time when spiritual influence was almost confined to the pulpit. It was somewhat so in the days of Edwards and Whitfield. All the lessons of religion were then learned from the lips of the sacred orator. It is not so now. There was a time when the parliamentary orators of England exerted a prodigious influence, but the wonderful increase of political presses has curtailed this form of intellectual agency. The extensive use of printing must affect the success of public speaking. It will enlist the sympathies of the popular mind, and educate them. If there be any weight in these facts, the hand of Providence points us to a religious literature as one of our main dependencies. To resign it is to prove traitorous to God. Society changes, and our modes of operation must change to meet it. Various means have been put in our hands for this very reason; and if we are not blindly bent upon our own way, we shall carefully and conscientiously employ them. If the cloud pour not its rain, shall the flowers refuse the nightly dew?

Are instances needed to demonstrate the utility of a religious literature? Let a solitary example be considered. If the seventeenth century gave birth to John Milton, it also gave birth to John Bunyan. The world expected nothing of him. The country that dishonored him knew him not. The seal of genius was not upon his brow, where all could read it, but yet it was stamped upon his intellect, and in due time he challenged the admiration of mankind. Without a model to guide him—without education to aid him—without friends to cheer him, he produced the immortal "Pilgrim's Progress." The hearts of all men yielded him their warmest sympathies, for a noble heart had spoken to them. Conformed to the spirit and style of revelation more nearly, in all probability, than any other human pro-

duction, full of fine thought and fine imagery, that single volume has retained a popularity and diffused an influence, honorable in the highest degree, to Christianity. The sweet fragrance of the second Eden is, over its pages. If the angel of the Acts of the Apostles did not open the prison doors to him, the Angel of the Governor laid his hand upon the sleeping brow, and images of loveliness and grandeur gathered around it. The humble dreamer awoke, and glory encircled him!

From the Baptist Record.
Sketch of the late Dr. ALEX. CARSON.

DEAR BRO PECK:

While I am perusing with fresh interest the new edition of CARSON ON BAPTISM, I sit down according to promise to commit to paper a few scattered reminiscences of the distinguished author.

It was my lot, as well as his, to be reared and educated in connection with the Presbyterian church in Ireland. My first investigations upon the subject of Baptism arose from intercourse with a few pious humble people, who had formerly been members of his church in Tubbermore, but had removed to the neighborhood in which I resided. Before I abandoned my prejudices in favor of the Christian membership of infants, I spent a large portion of one winter in the study of his different writings. This left me no alternative—all my refuges of apparent argument were swept away, and nothing was left but to abandon my former ground, or violate my convictions of duty. Through his instrumentality I was first introduced to the Baptist Irish Society, and while a Missionary of that Society in Ireland, the only ministering brother within one hundred and thirty miles of me was Alexander Carson, who resided forty miles from my locality. I may, therefore, feel called upon to mention a few things which are well known in that country, but may here serve the purpose of awakening a greater interest in his valuable Bible writings.

Mr. Carson was educated, as all Irish Presbyterian ministers were forty years ago, in one of the Scotch universities. In later years the Belfast Royal College has enabled students of all denominations, to avoid the inconvenience of a journey to Scotland, and furnished them with a thorough educational course within their own green isle. His eminent usefulness has no doubt arisen, in a great measure, from the good foundation he then laid in classical literature, and acquaintance with the philosophy of the human mind. This he has made only the beginning of continual advancement. I recollect his informing me that it was his custom to read a portion of Hebrew or Greek every day; and observation assures me that our metaphysicians, Reid, Brown, Stewart, &c., do not occupy a place on his book shelves merely, but actually lie on his writing table for constant reference. In the world of letters, it ought always to be remembered, that industry must combine with genius to ensure success.

He became settled as a Presbyterian pastor in the village of Tubbermore among a very rude and unenlightened people—not so barbarous certainly as the inhabitants of the south and west of Ireland, but still situated so far westward of the civilized north as to be dark enough. The change that has taken place upon that people within the last thirty years, is by far the most astonishing thing connected with his history. A considerable number have gone out from his church into different places, both of Ireland and England, and are laboring as city missionaries. While I will venture to say, at random, that at any time a half-a-dozen young men could be selected out of the Tubbermore church who would respectably fill the office of Christian pastors; with no other training save what his ministerial instruction has afforded them; yet he holds very few meetings; he seldom preaches more than once on the Lord's-day, and not at all during the week.—Where, then, is the secret of the intelligence of his people? I seek here! he is no sermonizer; a sermon could hardly be drawn out of him in a year. His work is not to study pretty sermons with three heads and nine particulars, but to open up the meaning of the Bible, passage after passage, and book after book, and to draw from it the appropriate reflections, while he squanders no time by either marvellous story telling or empty appeals to the sinful passions of human nature. He also affords full encouragement to those who possess gifts to exercise them sometimes on the Lord's-day but more frequently in their own social village meetings. Neither is he what is termed a good pastor, or what is, sometimes, synonymous therewith, a busy religious tatter from house to house; he has no time for this—his days are spent in study, and this furnishes him with rich and interesting matter for the instruction of his public congregation. On whatever principles the intelligence of his people is to be accounted for, certain it is that it exists, as all must admit who have visited the congregation. I am accustomed to consider myself as possessed of an average share of assurance and confidence, so much at least, as has kept me considerably removed above the trembling point in addressing very respectable audiences both in England and this country; yet I freely admit that I could not address the Tubbermore church without nervous anxiety, which betrays the fear of some inaccuracy escaping me, which could not escape the critical notice of the hearers. Whilst a Presbyterian minister, Mr. Carson, in communion with all others of that church received, in addition to the stipend paid by the people, a government salary, which is termed a Regi-

on Donnan, of Royal County. But, also, he became satisfied that the Presbyterian system was unsound. What could he do? he relinquished his meeting house, gave up his seventy five pounds (more than three hundred and sixty dollars) a year of Maginn Donnan, went with a few people, that still clung to him, to worship in an old barn in winter, and the open air in summer—lost the elite of his former congregation and quietly beheld a rival of more warlike spirit installed in his former pulpit. I have said he lost the elite of his flock, for true it is that time, as in the time of Jesus of Nazareth, the question goes, have any of the rulers followed on him? And it is that our little party—altogether can hardly ever find their way to truth, unless truth happens first to find its way to popular favor by the help of God and the poor, then, when it becomes fashionable, they will awake as from a dream and graciously patronize it. Thus did the Tubbermore respectable cast out from them, a man whom the world will admire, and elected to themselves a man who will hardly ever be heard of beyond his own two-mile circle; but the people of the district have since nobly redeemed their character by flocking in hundreds around the standard of Bible Christianity which he has set up.

Such, however, was the predicament into which Mr. Carson's religious honesty and intelligence brought him, that he was speedily left to muse upon the prospect of supporting a rising family upon the just and full sum of twenty pounds a year. The affair was wonderful! Baptists were then hardly known any thing of in Ireland, and as it was utterly unaccountable upon principles of earthly wisdom, the wise people sagely concluded, as did Festus about Paul, that much learning had made him mad. Speedily the sad intelligence of his shipwreck of faith and presumed insanity reached the ears of the father of his wife. He was if I recollect right, a man of some little wealth, and by no means a capable of comprehending the sanity of such an artfully motive—he besought and prayed them to rescue their steps and save their family from ruin. At length tired of unsuccessful advising, he insisted that his means would not be expended to help them, and that they certainly must starve.—Father, said Mr. Carson, God has said that he feeds the young ravens when they cry unto him; and as we are trying faithfully to serve him, he will certainly not let the young Carsons starve. Nor has God disappointed their trust, for although Mr. Carson never received more than fifty pounds a year from his people, yet he has well educated a large family, and placed them in comfortable situations, while it is generally supposed that he has still the means of obtaining the comforts of life in his declining years. This has arisen chiefly from the extensive sale of his valuable works.

His children have all become truly pious, two of his daughters died of consumption rejoicing in God, while a son, a medical man, who was giving promise of high usefulness as a preacher of the gospel, was cut off by a brain fever, and removed from the care of a church over which he had been just called to preside.

There are persons who have supposed that Mr. Carson's writings betray an asperity of feelings and employ a keenness of rebuke which are not suitable for theological controversy.—Yet no man could well exemplify more of the simplicity, the gentleness, the charity of the Christian than he in his private life; indeed, this impression manifests a great ignorance of the origin of what may be called the *atic* said in writing. Junius was no doubt, a very good natured man. No man of ill temper can write keenly, no more than an ill tempered man can abuse, but no critic can find any thing approaching to abuse in Mr. Carson's writings. True he will not allow impudent quibblers, who continue to argue against the clearest demonstrations of revelation in favor of the system of their party, to pass without a rebuke, and where is the lover of truth who will not say that such ought to be rebuked, and made to retire ashamed—that the religious public may no more be led astray by their perversions.

I am sure that Mr. Carson cherishes the very kindest feelings towards the Archbishop of Dublin, yet I could not think it kindness in him to weaken the force of that beautiful homily contained in the following extract, with the quotation of which I will and must conclude. "I will close my observation on his Grace's doctrine with starting a presumption. I appeal to every man of candor, is there not a vehement presumption against the supposition, that infant baptism is in scripture when an eminent scholar as the Archbishop of Dublin before us, has so hard to find it a slippery foundation in pre-cupation? I were it in Scripture Dr. Whately is the man who could defend its title against every opponent."

I remain, dear brother, yours in the Lord,
Trenton, N. J., Sept. 5, 1844.
J. YOUNG.

From the Morning Star.

A NEW NOTION.—The idea that ignorant men are fit for the ministry and that God will qualify those he calls without much effort in study on their part is a new one in the world, not having been maintained with any force till within a few years. It is not found in the Bible. J. F.

Liberal Bequests.—Hon. Daniel Waldo of Worcester, Mass. who died suddenly last week, left by his will to the McLean Asylum, the magnificent sum of \$40,000, and to the Massachusetts General Hospital, \$10,000.

Henry G. Green was sentenced at Troy, N. Y. to be hung, two weeks ago. His crime was murder; the murder too, of a young and beautiful wife, to whom he had been married but two weeks. She was sick and he kept giving her doses of arsenic until it killed.

THE ALABAMA BAPTIST

PUBLISHED.

Saturday Morning, Aug. 9, 1845.

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

AGENTS.

E. A. HOOVER, J. J. BRADFORD, A. H. YAN-
 KINGTON and Rev. JOHN H. HIGH are our
 traveling Agents, and JOHN H. BAKER of Scotts-
 ville, and Baptist Ministers generally are our
 local agents. Besides these we have some
 others in the field, and subscribers are re-
 quested to pay money, through these only, to our
 Treasurer, Rev. J. H. DeVos.

We will pay postage on all letters containing
 money.

THE REPORT OF THE BOARD OF VISITORS
 of the Alabama Baptist Convention, was signed by the
 following gentlemen, who were present, and
 whose names should have been attached to it.
 The name of the Chairman was appended
 by another member, through mistake.

EDMUND HARRISON,
 P. W. KITTRELL,
 J. C. KEENEY,
 J. H. TAYLOR,
 J. HARTWELL,
 W. B. JOHNSON.

REVIVAL.—Brother Haggard writes, that a
 protracted meeting of nine days was held at a
 church about nine miles from Perryville, com-
 mencing on the 29th of July last, when the
 Spirit of God was poured out upon the people,
 and his saving grace manifested in the conver-
 sion of 20 persons, mostly young. The meet-
 ing was conducted by brother Rayner of the
 Protestant Methodist, brother Ramsey, an
 P. E. Methodist, and himself. May the Lord
 preserve these young lambs of the fold with all
 who belong to the tower of faith; and finally
 bring them to his everlasting kingdom.

MEMBERSHIP.—We shall be obliged to any
 brother within the bounds of each association in
 the State of Mississippi, who will send us the
 minutes of his association, as we wish to form
 a table for the benefit of our readers.

THE CHURCH OF GOD.—We have received
 a sermon on this subject, delivered by the Rev.
 Abiel Sherwood, D. D., before the Illinois
 Baptist State Convention; and we shall endeavor
 to find room for it next week. After glanc-
 ing over it—a glance is all we have been
 able to give it—we think it will be read with
 exceeding pleasure by every true believer.

NATIONAL DISTRESS.—We learn that in S.
 Carolina the corn crops are almost destroyed
 by the drouth, and from North Carolina a gen-
 tleman writes, to a relation in Perry county,
 Ala. that he had come out and reside with him
 awhile, if by so doing he can procure his bread.
 This distress is almost universal in the South
 and South West, but not to the same extent;
 and in Alabama the drouth has been, and is
 now, very distressing; though we shall be able,
 by the favor of God, to make out to live.

We fear there must be some reason for the
 belief that we have been forgetful of God, for-
 gotten his ways, and disobeyed his precepts,
 for which he is now scourging us, and endeavor-
 ing to bring us to our duty. Let us examine
 ourselves and make our peace with heaven.
 The Almighty has ever watched over this na-
 tion and preserved it from danger, and so long
 as we walk in his statutes, and keep ourselves
 from idolatry, he will protect us and guide us
 to prosperity. Let it not be said of us, as it
 was said of the Israelites—"O Jerusalem!
 Jerusalem! thou that killest the prophets,
 and stonest them that are sent unto thee, how
 often would I have gathered thy children together,
 even as a hen gathereth her chickens under her
 wings, but ye would not!"

THE SANCTUARY.—This is a sacred place,
 set apart for a sacred purpose, dedicated to the
 worship of God, and should not be contaminated
 by being used for any other object whatever.
 We believe it is decidedly wrong, yet sinful,
 to make the sanctuary of God a place of confu-
 sion,—and the day which he appointed for rest
 and holy communion with him, an occasion for
 mirth and laughter, as we have lately seen them
 made in the case of Temperance. In this case
 we would say, as God said to Moses, when
 standing in his presence, "Put off thy shoes
 from thy feet, for the place where thou standest
 is holy ground." This is not the first time we
 have protested against such management of the
 house of God, and if there should not be a reforma-
 tion in this respect, we shall not be at all sur-
 prised if the imaginations of the sanctuary give
 way while thus abused, and destruction come
 upon us like a whirlwind.

REVIVAL.—It is cheering, these gloomy times
 to hear now and then of the work of the Lord,
 and the prosperity of Zion.

A relation in Mississippi writes us that, after
 the late conversation at Grenada had closed its
 session, a protracted meeting was held, which
 resulted in the conversion of 70 persons. Also,
 at Prairie Grove 40 persons have been baptiz-
 ed. O that God would visit this portion of his
 vineyard with the converting influence of his
 grace, and revive our drooping spirits.

MORE YET.

Brother A. J. Forrester of Tuscaloosa coun-
 ty writes to tell of a meeting at Mud
 Creek Church, Jefferson county, which com-
 menced on Friday before the 2nd Sabbath in
 July last, and continued ten days, when the Al-
 mighty made his arm in the conversion of
 20 souls. The meeting increased in interest, but
 had to stop for want of aid in the mini-
 stry. Brother Owin Franklin assisted.

"All here shall have their part in the lake
 that burneth with fire and brimstone."

OUR COURSE.—Some individuals, who have not
 been in the habit of observing the above de-
 claration of holy writ, has reported in Wetump-
 ka that the editor of the Alabama Baptist has
 had a run with Mr. H. B. Brewster, since his
 arrival in Marion. We never suffer ourself
 to have a run with any body, and endeavor
 never to give cause for it. So far from hav-
 ing any difficulty with Mr. B. we have not the
 least misunderstanding with him—and he is
 now following his profession, at the printing
 business, according to our advice—this course
 being much more agreeable and profitable than
 being dependent upon the community for a liveli-
 hood; and he is glad to accept the change.—
 We are well assured that we have enemies to
 contend with, but we are happy in the conscious-
 ness that the cause of opposition to us arises
 from the bold position we have occupied in re-
 half of Southern interests against Abolition
 usurpation—and in exposing the attitude of
 those 'southern men with northern feelings,'
 who sympathize with the Abolitionists of the
 north. We have received information of such
 opposition in a few other quarters, but at the
 same time our brethren generally in Missis-
 sippi, Alabama, and South Carolina, assure us
 we stand on firm ground. We are not to be fright-
 ened off the track by any such machinations—
 and by the blessing of God and the co-operation
 of our Southern friends, we have no fears of the
 result. We feel it our duty to caution the peo-
 ple against those secret sympathizers with the
 north. They are snakes in the grass.

LUTHERANISM AT HOME.—It is very evi-
 dent to us why the Lord does not visit us here
 with the outpouring of his Spirit. It is because
 of the lukewarmness of professing Christians—
 their conformity to the world, their devotion to
 the fashions and follies of the age, their want
 of piety and godliness, their neglect of prayer,
 the word of God, and the graces of the Spirit;
 their gaiety and frivolity—in a word, their wick-
 edness. It is morally impossible for the Holy
 Spirit to dwell among us as long as our hearts
 remain utterly unfit temples for him to dwell in.
 There is now more corruption in the churches
 generally, than we have ever before known.
 How few there are who, like righteous Lot,
 are vexed night and day on account of the wick-
 edness of man! We fear that, if God were
 about to destroy us, and for ten righteous men
 who should be found amongst us, we might be
 spared, our fate would be that of Sodom. O!
 how awful is the reflection! What a dreadful
 state of things would now exist, if the last loud
 trumpet should sound to wake the dead and sum-
 mon mankind to judgment! Brethren, how ma-
 ny of you would be prepared for the summons!
 Examine yourselves, commune with your own
 hearts, and begin to cast up your accounts with
 the past and the future. Look around you, and
 see sinners living without hope and God in the
 world, neglecting heaven and happiness, and
 plunging into ruin. Are you doing your duty to
 them? Or will they not lay their misery to
 your charge? Are your skirts free from their
 blood? Have you done all you can for them?
 or are they not rushing headlong to ruin, be-
 cause your example has failed to point them to
 the path of holiness? These are important
 questions and ought to be answered to your own
 satisfaction. If you are guilty, how awful will
 be your punishment! Arouse ye, arouse ye,
 from this apathy and lukewarmness, and ex-
 ert yourselves for God!

For the Baptist.

OUR COURSE.

It is often asked what will the Southern Bapt-
 ist do, in regard to the Bible and Publication
 Societies? Will they adhere to the Northern
 societies, or will they form new ones? It is a
 question which must be mooted. A decision
 also must be made, directly or indirectly. For
 my part, I am satisfied that the convention at
 Augusta pursued a prudent course, in treating
 those societies as it did. But that it will be
 the duty of the Southern Baptist Convention
 soon to form distinct Boards for those depart-
 ments of benevolence, is matter of serious con-
 sideration.

That it will be expedient to organize such
 Boards, at no distant day, appears to me very
 evident. Some of the reasons for this opinion,
 I now present.

There is existing among Southern Baptists
 very strong prejudice against further co-opera-
 tion. The conduct of the Foreign and Home
 Mission Boards, has excited and confirmed this
 prejudice. It is difficult to convince our breth-
 ren that those men who have abused the trust
 committed to them in one case, will maintain
 neutrality in another. Should it be said that
 they are not the same individuals, this would not
 remove the difficulty. They are the persons
 who fellowship, and fraternize with those who
 have done the deed; and they resolved to sus-
 tain the Board in the course they have assumed.
 That course has driven the South into a separ-
 ate organization, and how can those who ap-
 prove that unjust course be held in unshaken con-
 fidence? The truth is, and it is useless to at-
 tempt to disguise it, very many of the Southern
 Baptists, have lost their confidence in all the
 Northern Boards, and will not contribute any
 longer through those channels. Unless Southern
 Boards are formed they will feel themselves
 excluded from the privilege of contributing.

It may be said, that such prejudice ought
 not to be indulged. Whether they ought or not,
 they do exist, and they cannot be easily oblit-
 erated. And where they do actually exist, they
 produce their paralyzing effect.

Some say, as the Bible and Publication So-
 cieties have done nothing wrong as yet in their
 official character we ought not to separate from
 them. What is the advantage of continuing the
 union? They will not distribute books any
 cheaper, or more advantageously on this account.
 The publications can be as well obtained from
 a southern Depot, as from a northern. It is
 much more easy to obtain funds which will pass

near home than far away. As the difficulties are
 so far off, and as we have no concern at all in
 their management, there are very many that
 hardly know of their existence, and much less
 feel any interest in their prosperity. It is im-
 portant to arouse public feeling, and this will
 excite to action.

Again, our Constitution admits a member
 for the payment of a hundred dollars annually
 to any of the benevolent objects embraced in the
 Convention. If now it be determined that to
 embrace Bible distribution, we shall cut off a
 large portion of our delegation, because these
 contributions cannot be counted. The Bible is a
 very important item, and if we must have for-
 eign agents into our fold in the most popular
 and important branch of benevolence, who does
 not see that our energies, in other respects,
 will be greatly impeded. Many persons,
 churches, and societies will be able to raise
 fifty or seventy-five dollars for each of the ob-
 jects, the Mission and the Bible cause, but will
 not be allowed a representation because they
 have not the hundred for one object. This will
 have an unfavorable bearing on all our opera-
 tions.

It is agreed, that, because the American and
 Foreign Bible society has not trampled on our
 principles, we ought not to separate from them.
 Can we not separate with much better feeling,
 and with much more hope of a blessing, when
 we do it kindly, and with a view to the advance-
 ment of the cause of our Redeemer, than when
 we are driven to it by outraged feeling, and a
 biased rigidity? Now we can organize a Bible
 Board and a Publication Board, and we can co-
 operate with the Boards in New York and
 Philadelphia, with friendly feeling. No just-
 ices need exist. No unkind thoughts need ar-
 rise. Each may operate in its own sphere, and
 the amount of good effected would be greatly
 increased.

One reason why the Publication society has
 done so little at the south is, because it is almost
 entirely removed from our view. Who from the
 far south has ever attended one of its meetings;
 or known any thing of its proceedings? Who
 has ever seen one of its books, or has any in-
 terest in its prosperity? If the society were
 made one of our own; if its progress was made
 a matter of investigation by ourselves once in
 three years, who does not perceive that it must
 gain much in public favor?

Another advantage would result to us, that is,
 it would rouse Southern enterprise. We have
 too long depended on the north for all our books
 as well as many other things, and the conse-
 quence is injurious; many books need to be ex-
 purged, before they are brought to our market.
 I do not say this is the case with the publications
 of the society at Philadelphia; but fears are en-
 tertained which have to be met, and removed,
 before the books can freely circulate. Our own
 organization would be clear from this apprehen-
 sion, and the publications would circulate more
 freely.

For these among other reasons, it appears
 that it will be expedient, at an early day, for the
 Southern Baptist Convention to organize a Bi-
 ble Board, and a Publication Board, to attend
 to these objects respectively.

H

For the Alabama Baptist.

Divine Dealings.

The dealings of God towards his creatures
 may be divided into two classes: Those of grace
 and those of judgment. The former, includes
 all the acts of creation, preservation, with the
 bestowment of favors more or less, on different
 individuals, families or nations. The latter
 embraces all the acts of God which may be
 connected with man as an accountable being
 and which respect rewards or punishments,
 either in this world or the world to come.

These dealings proceed on very different
 principles, and are very different in their nature.
 The principle of the first is laid down in 1st Cor.
 12: 4, 11 "There are diversities of gifts; there
 are differences of administrations; there are di-
 versities of operations; but all these worketh
 that one, and the self-same Spirit, dividing to
 all men severally as he will." "And he gave
 some, Apostles; and some, prophets; and some,
 evangelists; and some, pastors and teachers, for
 the perfecting of the saints, for the work of the
 ministry; for the edifying of the body of Christ."
 Eph. iv 11, 12. The principle is developed in
 the expression of the Apostle, "For the children
 being not yet born, neither having done any
 good or evil, that the purpose of God, accord-
 ing to election, might stand, not of works, but
 of him that calleth; it was said unto her, The
 elder shall serve the younger." Romans ix: 11, 12.

The principle holds good in temporal matters.
 The language of the prophet establishes this
 point. "The word which came to Jeremiah
 from the Lord, saying, arise, and go down to the
 potter's house, and there I will cause thee to
 hear my words. Then I went down to the pot-
 ter's house, and behold, he wrought a work on
 the wheels. And the vessel that he made of
 clay was marred in the hand of the potter; so
 he made it again another vessel, as seemed good
 for the potter to make it. Then the word of the
 Lord came to me, saying, O house of Israel,
 cannot I do with you as this potter? saith the
 Lord. Behold, as the clay is in the potter's
 hand, so are ye in mine hand, O house of Is-
 rael." Jer. xviii: 1-6. The Apostle referring to
 this passage says: "Hath not the potter power
 over the clay, of the same lump to make one
 vessel unto honor, and another unto dishonor?"
 Rom. ix: 21.

The blessings of this life are the manifesta-
 tions of grace. Grace implies favor bestowed
 on the undeserving. Grace and debt are op-
 posed to each other. "And if by grace, then
 it is no more of works; otherwise grace is no
 more of grace. But if it be of works, then it

is no grace; and otherwise work is no more
 work." Rom. xi: 6. "Now to him that work-
 eth is the reward not reckoned of grace, but of
 debt." Rom. iv: 4. These blessings are con-
 sidered by an unimpaired hand. But they are
 bestowed according to the will of God.

They are bestowed with a very partial hand.
 They are given to one nation, family or indi-
 vidual, and not given to another. As illustrated
 in the parable of the talents, to one is given five
 talents, to another two, and to another one; to
 every man according to his several ability."
 Mat. xxi: 12. The ability, as well as the tal-
 ents—was given us by our heavenly Father. To
 one, many talents are given. One enjoys health,
 wealth, friends, society, and just government;
 another, friends, society, and just government,
 and the most cruel and unjust despotism. One
 is born in a christian land, with the Bible, and
 church, and liberty of conscience, the preaching
 of the gospel and all the blessings which flow
 from these favors; another is born in a heathen
 country, surrounded with all the superstition
 and ignorance of idolatry, spending his life in
 present wretchedness, with no knowledge of his
 origin, or his destination. How vastly different
 are these different conditions! Yet God grants them
 to each, according to his pleasure.

These gifts partial as they are, are neverthe-
 less just. He who is under no obligation may
 confer a favor on one, and not on another with-
 out any injustice. The justice of bestowing
 favors is beautifully presented in the parable of
 the laborers in the vineyard. They wrought
 unequal times and performed unequal services,
 yet when the reward was bestowed, "and they
 came that were hired about the eleventh hour,
 they received every man a penny." When
 some "murmured against" the good man of the
 house, he said, Friend, I do thee no wrong; I
 will give unto this last as unto thee. Is it not
 lawful for me to do what I will with mine own
 house? Is it evil because I am good?" Mat. 20:
 1, 15. God has a perfect right to dispense his
 favors whom and where he pleases. Though it
 is a mercy to see it is no injustice to the other.
 He may do what he will with his own.

Men are not accountable for the number of
 talents received, but for the use made of them.
 The command was not receive many talents, but
 Occupy till I come. Luke 19: 13. And when
 the servants were called to account, the inquiry
 was not, how many pounds they had received;
 but, "the commanded those servants to be called
 unto him, to whom he had given the money, that
 he might know how every man had gained
 by trading." Luke 19: 15.

And a consideration of this partial distribution
 of favors is consistent with the highest spirit of
 enjoyment. "In that hour Jesus rejoiced in
 spirit, and said, I thank thee, O Father, Lord of
 Heaven and earth, that thou hast hid these
 things from the wise and prudent, and hast re-
 vealed them unto babes: even so, Father, for so
 it seemed good in thy sight." Luke 10: 21.—
 When the Apostle considered the manner of
 God's dealing with the Jews and Gentiles, in
 Rom. 11, he breaks out in the following extatic
 language, "O the depth of the riches both of the
 knowledge and wisdom of God! How unsearch-
 able are his judgments, and his ways
 past finding out! For of him, and through him,
 and to him, are all things: to him be glory for-
 ever Amen. Rom. 11, 33-36.

But when we come to consider the judgment
 of God, we shall find that it is exercised, not
 according to the good pleasure of his will, Eph.
 1: 5, but "we are sure the judgment of God
 is according to truth." "Who will render to ev-
 ery man according to his deeds: To them who
 by patient continuance in well doing, seek for
 glory and honor and immortality, eternal life:
 But unto them that are contentious, and do not
 obey the truth, but obey unrighteousness; indigna-
 tion and wrath, tribulation and anguish, upon
 every soul of man that doeth evil, of the Jew first,
 and also of the Gentile: But glory, honor, and
 peace, to every man that worketh good, to the
 Jew first, and also to the Gentile: For there is
 no respect of persons with God." Rom. 2: 2-11.
 The sentiment contained in this quotation is
 the sentiment of very many passages of scrip-
 ture. In the day of trial God will render to
 every man, as his work shall be. The right-
 eous will be rewarded, and the wicked will be
 punished. There will be no difference between
 the rich and poor, the bond and the free, the
 king and the peasant, "but in every nation he that
 feareth God, and worketh righteousness, is accept-
 ed with him." Acts 10: 35.

The reward of heaven, and the punishment
 of hell, will be rendered according to the works
 performed in this world, as it is written, "We
 must all appear before the judgment-seat of
 Christ; that every one may receive the things
 done in his body, according to that he hath done
 whether it be good or bad." 2 Cor. 5: 10. So
 though the reward of the righteous be altogeth-
 er the reward of grace, yet it will be accord-
 ing to their works: Agreeably to the parable
 of the pounds above alluded to, "Then came the
 first, saying, Lord thy pound hath gained ten
 pounds. And he said unto him, Well thou
 good servant; because thou hast been faithful
 in a very little, have thou authority over ten
 cities. And the second came, saying, Lord thy
 pound hath gained five pounds. And he said
 likewise unto him, Be thou also over five cities."
 Luke 19: 16-19. The third was condemned be-
 cause he had not obeyed the command, Occupy;
 but had "kept the money laid up in a napkin."
 Thus it appears that in the dispensation of
 favors, and mercies, God is partial towards his
 creatures, & bestows them when & where he
 pleases. He has a perfect right to give them to
 whom he will; and they should be received with
 thankfulness and improved with diligence. But
 in dispensing rewards and punishments he is
 equally impartial. "In God our righteousness
 vengeance! God said: for then how shall

God judge the world?" Rom. 2: 5-6. "Let us
 therefore, labor, that we may be accepted of
 him." 2 Cor. 5: 9.

For the Alabama Baptist.

Bro. Editors:—I send you for insertion in
 the Alabama Baptist, the proceedings of the
 Executive Committee of the Alabama Baptist
 Association at its third meeting.

Marion, June 26, 1845.

The Executive Committee met at Dr. Mc-
 Whorter's. Present, James M. Newman, Jo-
 seph Ballard and A. B. McWhorter. The com-
 mittee was organized by reading the scrip-
 tures and prayer; after which the report of the
 missionaries was read and approved.

The committee after a free interchange of
 opinions and mature deliberation, adopted the
 following resolution:

Resolved, That Bro. Handy be requested to
 continue his labors until the meeting of the as-
 sociation, in the field already occupied.

The committee have been induced to con-
 tinue the labors of the missionary in the same
 field the ensuing quarter, from the fact, that his
 labors have been most signally blessed; the
 Spirit of God has accompanied the word with
 power in every neighborhood where it has been
 regularly dispensed, and whole sections of coun-
 try, heretofore perfectly destitute, have been
 brought under the influence of the Gospel.

The different fields of his labor have become
 already white unto the harvest, and in two or
 three neighborhoods a goodly number have
 made a public profession of their faith in Christ,
 and united with the church. The inquiry may
 naturally arise in the minds of some, why the
 committee have confined the labors of the mi-
 sionary to one field? We answer, the com-
 mittee felt satisfied, if they withdrew the labors
 of the missionary for the next quarter, the good
 that had already resulted, would be in a great
 measure lost, and that the benefits arising from
 his present labors to the churches he has con-
 stituted, would not be secured at a future period.

To withdraw the support and encouragement
 which the missionary gave to the weak and
 newly constituted churches, would cause them to
 become disheartened, decline in zeal and re-
 lax their efforts to extend throughout their neigh-
 borhoods the influence of the Gospel of the
 grace of God. Besides this, to withdraw the
 missionary at this time would be to deprive very
 many who are now enquiring "what they shall
 do to be saved," of that instruction and encour-
 agement they so particularly need; the good
 seed which has been sown and promises so rich
 and plentiful a harvest, would be blighted in
 the germ; the voice of prayer and earnest
 pleadings at a throne of grace, be hushed; and
 the hope of the Christian, which made strong
 his hands at the hour of sacrifice, be utterly
 taken away, and he left to mourn over the de-
 celeration produced by such a course, where the
 prospect once was so encouraging.

The committee would earnestly request the
 churches of the association to sustain their mi-
 sionary by their prayers, and to come up to the
 next association prepared to send out and lib-
 erally sustain, an efficient missionary for the next
 year. The recent divident in the denomination
 in relation to our benevolent institutions, call
 loudly on us to do all in our power to sustain
 the Gospel among the destitute in the bounds
 of our Association, and the destitute in different
 portions of our State. Now is the time to put
 forth all our energies in this good cause.

We have a committee of our own, under the
 control and direction of the association, and
 which makes to that body its annual report;
 there is also a Domestic Mission Board for the
 South, and South Western States, located at
 Marion; conducted by brethren whom we know
 and in whom we have confidence, into whose
 hands we can place our contributions, with the
 assurance of their proper application. Then,
 dear brethren, let us come to the work with a
 new energy and zeal, feeling assured that our
 labor shall not be in vain in the Lord, trusting
 the promise "the liberal soul shall be made fat,
 and he that watereth shall be watered also him-
 self."

The committee would request the ministers
 of the Association to ascertain as far as possi-
 ble, the particular neighborhoods destitute
 of the Gospel; their extent and location, and also
 the destitution of the scriptures, and make a re-
 port to the Association at its next session.

A. B. McWORTER, Chairman.

For the Baptist.

Quarterly Report of the Missionary of the Al-
 abama Baptist Association, to the Executive Committee.

DEAR BRETHREN:—Since my last report I
 have continued to labor in the same field in
 which I labored the last quarter, extending it as
 far as Lawrence County. And I expect the next
 quarter to visit a destitute region in Butler Coun-
 ty which is almost entirely under the influence
 of the Anti-Missionaries.

Since my last report, I have constituted a
 Church in Marion County, at one of the points I
 have been preaching at during the year. At its
 constitution there were thirteen members, since
 which I have baptized at this Church 24, and
 two additional by letter, making the present
 number 40. Several others in the neighbor-
 hood have professed a hope in Christ. Among
 the number baptized at this place, were four
 who have been heretofore members of Pogo
 Baptist Church. They were led to examine
 the subject of baptism impartially, which led to
 the thorough conviction of their minds, that im-
 mersion was the proper mode, and believers the
 only subjects of the ordinance. If all who love
 the Lord Jesus Christ could be induced to follow
 their example, and give to the subject that at-
 tention which its importance demands, I am
 persuaded that they would come to the same con-
 clusion, and manifest their love by keeping his
 commandments. At the church above alluded to
 it is contemplated to arrange a Sabbath school,
 as soon as the necessary books can be procured.
 At a very convenient point, and in a neigh-
 borhood heretofore destitute of the preached
 Gospel, in the Southwestern section of McWor-
 thery county, I constituted a church on the 2nd
 Sabbath in the present month. Elders Tal-
 bird and Moody assisted in the organization.

There were twenty members at the constitution
 of whom had belonged to Ebenezer church,
 which was dissolved several years ago. During
 the meeting, which was continued nine days,
 good state of feeling was manifested in the large
 and respectable congregation which attended
 from day to day. Five were received and bap-
 tized, and several others professed. The
 church is already taking steps to supply itself
 with a pastor the next year; and your minis-
 try requests that he may be allowed to continue
 his labors with these churches until the meeting
 of the Association, as they cannot at this time
 supply themselves; and to leave them in their
 present insignificant state, would be throwing
 away the labor already bestowed, and tempt
 them to come to naught for the want of care and
 attention.

I found several neighborhoods destitute
 of the Scriptures, some of which I have been
 able to supply through the aid of the American Bible
 Society. If our association could establish in
 connection with its itinerant operations, a book
 depository, where the missionary would be sup-
 plied with bibles, testaments, tracts, and some
 of our denominational works, as Fanny, Har-
 nett, Hinton, and Carson, on baptism, Father's
 book &c. on communion, I have no doubt but
 that it would greatly facilitate his labors, and
 accomplish great good. Where I have been
 enabled to distribute religious books and tracts,
 among the people, they have been read with as-
 tonishment and with apparent effect upon their
 minds.

During the last quarter I have travelled 1000
 miles, delivered 107 sermons and public lec-
 tures, baptized 28, assisted in the con-
 vention of two churches, and constituted two
 churches.

All of which is respectfully submitted.

A. T. M. HANDY.

For the Alabama Baptist.

Southern Convention.

Brother Hoskins:—Sometime since I sug-

Poetical Department.

From the Baptist Advocate.

The Dying Brother's Request.

The following lines were suggested by the death of WILLIAM C. WINTER, son of Rev. Thomas Winter, of Roxborough, Pa. He died at Poughkeepsie, N. Y., with no other relation near than a beloved sister. They are respectfully dedicated to the bereaved family by

RICHARD R. JAMES.

The dying youth unprised his head,
His thoughts were on his home;
He spoke, but sad the words he said,
For hopes of life were flown.
"Sweet sister draw thee near to me,
Thy weeping eyes let me see,
And feel thy gentle breath.
I love thee, sister, thou alone
Canst hear thy lonely brother's moan,
As he beholds grim death.

"For, far away our father sings
His first born's requiem;
My struggling spirit waves its wing—
Toward heaven, afar from him.
No mother's hand shall soothe my brow,
Nor prayers of father heavenward go.
To mark my spirit's road,
Ah! those I loved in childhood's hours,
See not the cloud that over me lowers,
Nor how I meet my God.

"But yet our sainted mother sees,
From yon bright seat above,
My spirit struggling to be free,
And seek her arms of love;
She hastens toward the heavenly gates,
And at their chrysal columns waits,
To clasp her earth-fre'd boy—
To lead him to the Saviour's feet—
To place him on her blissful seat—
A sharer of her joy.

"Oh sister when my form becomes
A habit of dust—
When I am food for brother worms,
My brightness turned to rust;
Tell her who filled a mother's part,
That naught blooms fresher in my heart,
Than 'membrance of her love.
The love that filled my heart with joy,
And cheered me when an orphan boy,
I'll not forget above.

"A-suage my father's manly grief;
And tell him that I thought
Of his kind care through life so brief,
When death my spirit sought;
Oh tell him, as the falling leaves
Drop near the roots of parent trees,
And the growing life—
Decaying, fertilize the ground;
So shall my memory cling around
And strengthen him in strife.

"Oh tell my friends I see them move,
Like phantoms round my bed;
I hear their words—I feel their love,
They cheer my drooping head,
Of all the gifts of God to men,
I prize Christian friendship 'er has been
To me the sweetest prize.
It is a flower that never fades,
That blooms alike in heat or shade;
—It never, never dies.

"I'll seek the realms of endless day;
But yet thy steps will guard,
Dear sister, and will near thee stay,
And unseen perils ward.
Through joy and grief I'll have thee near,
And breathe thy drops of dew,
I'll chant the welcome song,
Where'er this mortal shall put on
His immortality."
Philadelphia, February, 1846.

WHAT IS TO BECOME OF OUR COUNTRY.

BY JUDGE STORY.

When we reflect on what has been, and what is, how is it possible not to feel a profound sense of the responsibilities of this republic to all future ages? What vast motives press upon us for lofty efforts—what brilliant prospects invite our enthusiasm—what solemn warnings at once demand our vigilance and moderate our confidence!

The old world has already revealed to us in its unequalled books, the beginning and the end of all marvellous struggles in the cause of liberty. Greece! lovely Greece! the land of scholars and the nurse of arms, where sister republics in fair procession chanted the praise of liberty—where is she? For two thousand years the oppressors have bound her to the earth—her arts are no more. The last and relics of her temple are but the barracks of a ruthless soldiery—fragments of her columns and her palaces are in the dust, yet beautiful in ruin. She fell not when the mighty were upon her—her sons were united at Thermopylae and Marathon, and the tide of her triumph rolled back upon Hellenes. She fell by the hand of her own people. The man of Macedonia did not work of destruction. It was already done by her own corruptions, banishments, and dissensions.

Rome! republican Rome! whose eagle is in the rising sun; where and what is she? The eternal city yet remains, and proud even in her demoralization, noble in her decline, venerable in the majesty of religion, and calm as in the composure of death. The malaria has not traversed in the paths won by the destroyers. More than eighteen centuries have mourned over the loss of the empire. A moral disease was upon her before Cæsar had crossed the Rubicon, and Brutus did not restore her health by the deep proddings of the Senate Chamber. The Goths, and Vandals, and Huns, the swarms of the North, completed only what was begun at home. Rome betrayed Rome. The legions were bought and sold, but the people paid the tribute money.

And where are the republics of modern times that clustered around modern Italy? Venice and Genoa exist but in name. The Alps indeed look down on the brave and peaceful Swiss in their native fastnesses; but the guarantee of their freedom is their weakness, and not their strength. The mountains are not easily refuted. When the invader comes he moves like the avalanche, carrying destruction in his path. The peasant sinks before him. The country, too poor for plunder, and too rough for valuable conquest. Nature presents her eternal barrier on every side to check the wantonness of ambition. And Switzerland remains, with her simple institutions, a military road to civilization scarcely worth a permanent possession and protected by the jealousy of her neighbors. We stand the latest, and it is well, probably the last example of self-government by the people.

We have begun it under circumstances of the most auspicious nature. We are in the vigor of youth. Our growth has never been checked by the oppression of tyranny. Our constitutions have never been enfeebled by the vices and luxuries of the world.

Such as we are, we have been from the beginning simple, hardy, and intelligent, accustomed to self government and self-respect. The Atlantic rolls between us and a formidable foe. Within our territory, stretching through many degrees of latitude, we have the choice of many products and many means of independence. The government is mild. The press is free—religion is free. Knowledge reaches, or may reach every home. What fair prospects of success could be presented! What is more necessary than for the people to preserve what they have themselves created!

Already has the age caught the spirit of our institutions. It has ascended in the Andes, and snuffed the breeze of both oceans. It has infused itself into the life-blood of Europe, and warmed the sunny plains of France, and the low lands of Holland. It has touched the philosophy of Germany and the North, and moving onward toward the South, has opened to Greece the lesson of her better days.

Can it be that America under such circumstances can betray herself? That she is to be a lid to the catalogue of republics, the inscription upon whose ruins is, "they were, but they are not!" Forbid it my countrymen! Forbid it heaven!

I call upon you, Fathers, by the shades of your ancestors, by the dear ashes which repose in this precious soil; by all that you hope to be, resist every attempt to tetter your conscience, or smother your public schools, or extinguish your system of public instruction.

I call upon you, Mothers, by that which never fails in women, the love of your offspring, to teach them as they climb your knees to learn on your bosom the blessings of liberty! Swear them to the altar, as with their baptismal vows, to be true to their country, and never forsake her.

I call upon you, young men, to remember whose sons you are, whose blood flows in your veins. Life can never be too short which brings nothing but disgrace and oppression. Death can never come too soon, if necessary in defence of our country.

From the Evening Mirror.

MR. WILLIS.—We publish to day the first of Mr. Willis' letters, which have been looked for with so much interest. The present promises to be the most delightful series of papers that Mr. W. has ever written.

The numerous friends of Mr. Willis, will be happy to learn that his health is much improved, and that he is in a fair way of recovery. His sickness, to use his own language in a private letter to us, was occasioned by "a world of suppressed feeling and trouble." He writes in good spirits, and promises his "very utmost," in this series of letters. We shall publish a second to-morrow. We shall now, no doubt, hear from him by every packet.

WILLIS' LETTERS FROM LONDON.

NUMBER ONE.

What the writer has seen of this world for twenty-four days.—The passengers of the *Britannia*.—The difference between the American and English Customhouse officers.—The working classes.—Female dress.—Bustles.—Writing against the doctor's orders, &c.

MY DEAR MOTRIS.—All I have seen of England for the last twelve days, has been the four walls of a bedroom, and, as all I saw of the world for the twelve days previous, was the interior of a packet's state room, I may fairly claim, like the razor grinder, to have no story to tell. You, my dear friends, will be the judges.

"*Britannia*" had been burnt on the passage, and a phoenix had arisen from its ashes, the phoenix would have been a well compounded cosmopolite, for—did you ever see such a variety of nations in one ship's company as this?

From England,	16	From Mexico,	1
Scotland,	6	West Indies,	2
Ireland,	3	East Indies,	2
Wales,	1	British Guiana,	1
Canada,	1	Guatemala,	2
United States,	12	Denmark,	1
France,	4	Poland,	1
Spain,	1	Germany,	9

Of the Germans, 2 were from Hanover, 2 from Hamburg, 1 from Baden, 1 from Lubec, 2 from Bremen, and 1 from Heineault. Mr. Robert Owen, was one of the Scotchmen, and he was the only one on board, I fancy, for whom fame had made any great outlay of trumpeting.

Six clergymen (!) served as our protection against the icebergs. I doubt whether the Atlantic had, ever before, such a broadwale of divinity drawn across it. Probably, the true faith was in some one of their keepings!

I wish to ask a personal favor of all the friends of the Mirror, who are in the American Custom Houses, viz: that they would retaliate upon Englishmen in the most vexatious manner possible, the silly and useless impediments thrown in the way of passengers landing at Liverpool. We dropped anchor with a Custom House steamer along side, and our baggage lay on deck two hours, (time enough to be examined twice over) before it was transferred to the Government vessel. We and our baggage were then taken ashore, and landed at a Custom House. But not to be examined there? Oh, no! It must be put into carts, and carried a mile and a half to another Custom House, and there it would be delivered to us, if we were there to see it examined! We landed at ten o'clock in the morning, and with my utmost exertions, I did not get my baggage till three. The cost to me of portage, fees, etc., was three dollars and a half, besides the theft of two or three small articles belonging to my child. I was too ill to laugh, I therefore turned the matter over to my remembrances. I trust my particular share will be remembered in the coming wars of Oregon.

During the four or five hours that I was playing the hanger-on to a vulgar and saucy custom house officer at Liverpool, one or two contrasts crept into my dull eyes—contrasts between what I had left and what was before me. The most striking was the utter want of hope in the countenances of the working classes—the look of dogged submission and animal endurance of their condition of life. A showy equipage goes by, and they have not curiosity to look up. Their gait is that of tired donkeys, saving as much trouble at leg-lifting as possible. Their mouths and eyes are wholly sensual, expressing no capability of a want above food. Their dress is without a thought of more than warmth and covering, drab covered with dirt. Indeed, comparing their condition with the horse, I would prefer working a man, to being an English working-man. And you will easily see the very strong contrast there is, between this picture, and that of the ambitious and lively working-men of our own country.

Another contrast strikes, probably all Americans on first landing—that of female dress. The entire absence of the ornamental—of any

thing indeed, except decent covering—in all classes below the wealthy—is particularly English and particularly un-American. I do not believe you could find ten female servants in New York without [pardon my naming it] a "bustle." Yet I saw many as two hundred women in the streets of Liverpool, and not one with a bustle. I saw some ladies get out of carriages who were there, so that it is not because it is not the fashion, but simply because the pride; [of those whose backs form but one line] does not outweigh the price of the bustle. They wore thick shoes, such as scarcely a man would wear with us, no gloves of course, and their whole appearance was that of females in whose minds never entered the thought of ornament on week days. This trifling exponent of the condition of women in England, has a large field of speculation within and around it, and the result of philosophizing upon it would be vastly in favor of our side of the water.

At this letter is written on the first day of my sitting up, and directly against the doctor's orders, you will give my invalid brain the credit of coming cheerfully into harness.

Your's faithfully, N. P. WILLIS.

Hume and his Mother.—It seems that Hume received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but as he approached to manhood, they were effaced. Maternal partiality had never alarmed at the first, came to look with less pain upon this declaration, and filial love and reverence seem to have been absorbed in the pride of philosophical skepticism, for Hume was applied himself with unremitting and unhappily, with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline and could not long survive; she said she found herself without any support in her distress, that he had taken away that source of comfort upon which in all cases of affliction she used to rely, and that now she found her mind sinking into despair, she did not doubt that her son would afford her some substitute for her religion, and she conjured him to hasten home, or at least to send her a letter, creating such consolations as philosophy can afford to a dying mortal; Hume was overwhelmed with anguish on receiving this letter, and listened to Scotland, traveling day and night, but before he arrived his mother expired.

No permanent impressions seem, however, to have been made on his mind by this most trying event, and whatever remorse he might have felt at the moment, he soon relapsed into his wonted obscurity of heart.—*Quarterly Review*.

Bathing.—Frequent bathing—once a year, but every day if you please—in cold water, is one of the grandest medicines in the world. It will make you healthier, fiercer from disease, than a ton of "medicine" could.—Read what the editor of the Boston State Reformer says about it.

From one to five pounds of decayed animal matter passes off daily, by insensible perspiration from a human body. The white dust which collects on the skin, sometimes called goose flesh, is refuse matter of the system. Viewed with a microscope, it looks like a butcher's cart of putrid meat. If the pores of the skin are closed and impervious perspiration is stopped, this corrupt matter is thrown upon the lungs, liver or intestines, causing colds, consumption, fevers, &c.

The remedy is found in the specific that will restore the system to its proper balance, open the natural avenues for the discharge of poisonous secretions, and relieve the internal organs from the burdensome clogs that are thrown upon them. Cold water has been proved to be this remedy in a pre-eminent degree.

ADAMS' WARE.

Selma, Alabama.

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

NEW WARE.

For Receiving Goods, &c. at the end of Bow street just below the Ferry Landing.

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

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

JAMES ADAMS.

16.1y.

COPARTNERSHIP.

THE UNDERSIGNED have formed a copartnership, for the purpose of transacting Commission Business, under the name of Harrison & Robinson, from and after the first day of May next.

E. HARRISON,

(of the firm of Harrison & Blair.)

C. ROBINSON,

(of the firm of Hoyt, Ford & Robinson.)

Mobile, April 15, 1846.

6w.

WAREHOUSE—SELMA.

THE WAREHOUSES AT SELMA having been connected, all Goods shipped to that point, will in future, be directed to my care. Having both Wharves under my management, every exertion will be made and no pains spared to give entire satisfaction to all who may be pleased to ship to Selma.

Goods arriving for Marion, Greensboro, Tuscumbia, Columbus, &c., can be forwarded without delay as wagons are kept in connection with the Warehouse.

J. B. HARRISON.

Selma, April 23, 1846.

14.1f

NEW GOODS!

CASE & WILSON would inform their friends 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.

Able to Rent.

A fine ROOM for an Office, with a good sleeping room attached.

Feb. 20, 1845.

6.1f

Law Notice.

A. GRAHAM and P. B. LAWSON, under the name and firm of GRAHAM & LAWSON, will practice law in the several Courts of Perry and the adjoining counties, in the Supreme Court of the State and in the District Court at Tusculum. Office at Marion, Perry county, Ala.

April 16, 1846.

13.1f

ROBERT CRAIG.

COMMISSION MERCHANT.

No. 28 Commerce Street.

August 6, 1843.

1p—20.

Boots, Shoes, Hats, &c.

A. T. THOMAS 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 Shins, Glue-Land Leather, Thread, Lanes, Boots and Shoes, Trunks, Bags for making shoes and every article used in manufacturing.

All of the above articles to correspond in prices with the present prices of cotton.

WILLIAM H. CHIDSEY.

Dec. 21, 1844.

48—6m.

BEST AND CHEAPEST MANUFACTORY.

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

He has just received a lot of fine Northern Calf-Skins, which he is ready to make into Boots or Shoes to order.

ARCHIBALD STILT.

Jan. 29, 1845.

COMMISSION BUSINESS.

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

LEWEL CULLOWAY.

Mobile, March 1844.

THE CHILTON,

Attorney at Law and Solicitor in Chancery.

RESIDENCE—MARION, PERRY COUNTY, ALABAMA.

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

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.

22—4f

DOCTOR

SAMUEL A. MICHAEL,

WHOLESALE & RETAIL DEALER IN

Drugs, Chemicals,

PATENT & THOMPSON'S MEDICINES,

Pain, Oils, Dye Stuffs, Window Glass, &c.

Glass Ware, Perfumery, Spec. Piano and Guitar Music, &c.

Marion, Alabama.

June 4, 1845.

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—MY CANEBRAKE PLANTATION, in the Northwest part of Dallas county, about 10 or 12 miles from the Alabama River, over a level sandy soil. It contains 440 ACRES, 250 of which are cleared and in cultivation.

It has on it the buildings necessary for a Plantation, Gin house, Horse Mill, stables, good dwelling, &c. &c. and an abundant supply of good water, and is as desirable a Plantation as any in the State of equal size.

ALSO, another tract adjoining, containing 300 ACRES,

with 160 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.

10 BOXES Spinn Candles

just received and For Sale by the Box or smaller quantities—also Common and White Canted Bar and toilet Cake Soap, Starch, Saleratus Sweet and Butter crackers, and most of other articles in the family Grocery line all of which will be sold Low for Cash by

C SANFORD & Co.

Marion, May, 21st, 1845.

No. 18.1f.

J. L. MCKEEN & BROTHER,

No. 40 Water St. Mobile.

ARE RECEIVING in addition to their former Stock a well selected assortment of Spring and Summer goods, comprising every variety of Summer wear—Fancy Dress articles &c.

Satin Striped, Woosted, & Cotton Balmaines, Polka Figured, do do do do

Plaid & Figured Borooses, for Dress, Emb. Swiss Robes, Cold Plaid & Fig'd Swiss do

Printed Jac—Muslins, Fancy French do

Spring Sarfs & Cardinals, Drapery Muslins, Emb. Muslins & Curtains, French Drills & Cottonades, French & Emb. Prints, Simons, Disper Gingham, Orgavee Muslin &c. &c.

March 19, 1845.

MEDICAL.

Dr. J. H. Reid, Marion, Alabama.

OFFICE at Michael's Drug Store during the day—after night at the office of I. W. Garrett Esq., where he may be consulted at all times, unless professionally engaged.

April 22, 1845.

SIMS, REDUS & HOWZE,

Commission Merchants,

MOBILE, ALA.

B. F. SIMS, Clinton, Ala.

A. F. REDUS, Aberdeen, Miss.

Jno. Howze, Perry Co. Ala.

We shall have ROPE and BAGGING at Marion, throughout the summer, and shall be prepared to extend any other facilities to customers, usual with Commission Houses.

SIMS, REDUS, & HOWZE.

May 7, 1845.

JOB WORK.

NEARLY EXECUTED AT THIS OFFICE.

Blanks for Sale at this Office.

BOARDING HOUSE

BY MR. S. LEONARD A. SCHUBERT, Southeast corner St. Louis and Claiborne street MOBILE.

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

November 2, 1844.

38—4f

G. G. H. HARRIS & CO.

Commission Merchants, Mobile.

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

Oct. 17, 1844.

LEWIS COLLEY

Wholesale and Retail Publisher, Bookeller and Stationer.

No. 122, Nassau Street, ul 844. 1y.

New York.

JAMES B. NAVE.

Factor & Commission Merchant, Mobile.

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

7f

REAGAN, NEWTON & CO.

COMMISSION MERCHANTS.

R. Brodax, } Mobile.