

PUBLISHED BY
James H. De Votie & Solon Lindsley.

EDITED BY
AN ASSOCIATION OF BRETHREN.

AND PRINTED BY
James Watson Spaulding.

Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE"—Ephesians, 2: 20.
MARION, (PERRY COUNTY, ALABAMA,) APRIL 18, 1846.

TERMS.—The Alabama Baptist will be published every Sabbath, at \$3 per annum in advance. If not paid till the end of the year.
If Agents and Subscribers may make remittances by mail at the risk of the publishers, by taking the postmaster's receipt.
If all Letters and Office Business must be directed to James H. De Votie to secure attention.
Advertisements inserted at \$1 per square for the first insertion, and 50 cents per square for each after publication.

VOLUME IV.]

[NUMBER 9.]

A SERIES OF LETTERS, BY REV. EDW. D. BAPTIST,
IN REPLY TO AN ESSAY ON BAPTISM, BY REV.
JOHN H. RICE, D. D.

LETTER XXIII.

To the Pamphleteer:

Passing several passages of Scripture relative to this subject, without observation, you introduce Acts viii. 38, 39, with the following remarks: "We are utterly uncertain what water was intended, whether well, fountain, streamlet, creek or river; we only know that the country was called *desert*; and this warrants the belief that there was no great stream of water, perhaps a streamlet, perhaps a spring." "Perhaps," "perhaps," "we are utterly uncertain." These are cogent arguments with which to establish a groundless theory. Only one thing is known, that is, that the country was called *desert*, therefore "there was no great stream of water," just enough to sprinkle with. I am indebted to you, sir, for the information that a place is denominated a *desert* from its quantity of water rather than the number of its inhabitants. Dr. Johnson defines it "a wilderness, solitude, waste country, uninhabited place;" but the Doctor has not told us what quantity of water was necessary to constitute a *desert*; common sense, however, has informed us, that our whole western country was a wilderness, until it was settled by our western people, and there were many "streamlets" or "springs" there: for instance, the Mississippi, Missouri, Ohio, and the Big Spring at Tusculum, that would float a ship. I do not mean to insinuate, that this title was as large as one of these, but it was of sufficient dimensions for Philip to baptize the Eunuch into it, as Luke informs us. You remark, 2d, "But if this were not so," that is, if your first position were not true, "if there was a river in the desert of Judah towards Gaza, which has escaped the notice of the Geographers, then I would observe that the language of our translation does not require the belief that the Eunuch was immersed in water. For let it be considered that the feet and legs were generally naked, according to the ancient mode of dressing, except the soles of the feet, which were protected by sandals, and that Philip and the Eunuch would have less difficulty in stepping into the water, than two gentlemen equipped in modern dress; that the Eunuch was travelling, and, for all that appears, he stopped on the road side; that the mode of immersion required a change of raiment, which from the delicacy of eastern men respecting the exposure of their persons, would have been extremely unpleasant to this Ethiopian lord; and one will hesitate exceedingly to decide that he was submerged by the evangelist." You, sir, "hesitate exceedingly" to give up the point, however plain. Who, sir, that has witnessed the baptism in the open air of ladies of the first respectability in our country, can read your remarks about the delicacy of this negro traveller changing his raiment on the road side, in the wilderness where no eye could see him; I say, who can read these remarks, and not be reminded of a barrister with a bad cause, who will contend for every inch of ground, right or wrong, and indeed where there is no ground to contend for. You ask, 3d, "What is the meaning of the two prepositions (*eis* and *ek*) translated *into* and *out of*?" For the first (*eis*) I find that it has fifteen different meanings. "Among them are these, *to, unto, at*." Several examples are here quoted by you. As a satisfactory reply, we would refer the readers to the remarks made in our twentieth letter, on its correspondent term *en*; and in return would ask, what Greek words signify *in* and *into*? If neither *en* or *eis* will conduct a person into a place, for both are used in connexion with this ordinance, and if neither means *in* nor *into*, what Greek term shall I use to express the idea? I wish you to answer this question, not as a disputant, but as a linguist and a Christian. I find the term *eis* used in the New Testament in the following connexions, Matthew ii. 13: "*He eis into Egypt*;" verse 14, "*he departed eis into Egypt*;" Acts xii. 9, the patriarchs sold Joseph *eis into* Egypt; verse 34, I will send *the eis into* Egypt; 39, in their hearts turned back again *eis into* Egypt; 15, Jacob went down *eis into* Egypt and died, and our forefathers; 16, and were carried *over eis into* Sychem; Matthew xxiv. 38, and Luke xvii. 27, Noah entered *eis into* the Ark; Matthew ix. 18, Casting a net *eis into* the sea; xvij. 32, The devils went *eis into* the herd of swine, and the swine ran violently down a precipice *eis into* the sea, and perished in the waters; 33, And the keepers went *eis into* the city and told it; ix. 1, And Jesus entered *eis into* a ship, and came *eis into* his own city. See also Mark v. 13, Matt. xiii. 47, The kingdom of Heaven is like a net cast *eis into* the sea; Matt. xxi. 21, Be thou cast *eis into* the sea; also Mark xi. 13, ix. 42. Better for him that a mill stone were hanged about his neck, and he cast *eis into* the sea; also Luke xvii. 2, but according to the Pamphleteer's logic this would not take him *into* the water. John xxi. 7, Peter cast himself *eis into* the sea; Acts xxvii. 33, They cast the wheat *eis into* the sea; Rev. viii. 8, A great burning mountain cast *eis into* the sea; xviii. 21, A mighty angel cast a mill stone *eis into* the sea; Matthew x. 5, *Eis into* any city of the Samaritans enter ye not; verse 11, And *eis into* whatsoever city or town ye shall enter; verse 12, And when ye come

eis into an house; Matthew xxvi. 18, Go *eis into* the city; xxviii. 11, Some of the watch came *eis into* the city; Acts xiv. 20, Paul rose up and came *eis into* the city; Revelation xxii. 14, May enter in through the gates *eis into* the city; John x. 1, He that entereth not by the door *eis into* the sheepfold; Mark xvi. 10, The Lord was received *eis into* Heaven; Luke ii. 15, As the angels were gone away *eis into* Heaven; Luke xxiv. 51, Jesus was carried up *eis into* Heaven; Acts i. 11, This same Jesus which is taken up from you *eis into* Heaven shall so come in like manner as ye have seen him go *eis into* Heaven; Acts x. 16, The vessel was again removed up *eis into* Heaven; also xi. 10, Hebrews ix. 24, For Christ is not entered *eis into* the holy places made with hands, but *eis into* Heaven itself, now to appear in the presence of God for us; 1 Peter iii. 22, Jesus Christ who is gone *eis into* Heaven, and is on the right hand of God; Matt. v. 29, And not that thy whole body should be cast *eis into* hell, also verse 30; Mark i. 9, Jesus was baptized by John *eis into* Jordan; Acts viii. 38, Both Philip and the Eunuch went down *eis into* the water, and he baptized him. These are a few of the numerous instances found in the New Testament alone, where *eis* primarily signifies *into*. Were we to introduce every example, we must transcribe a large portion of the sacred volume; for every page presents evidence to the Greek scholar subversive of your criticism. Who would assert that the wicked shall not finally go *into* hell, nor the righteous *into* heaven? and indeed, that Christ our Lord is not there? We shall next offer a few remarks on the Greek term *ek*, translated *out of*, the correctness of which translation you have attempted to disprove, but which is supported by numerous examples, from which we select the following: Matthew ii. 6, *ek out of* the sea shall come a governor, that shall rule my people Israel; verse 15, *Ek out of* Egypt have I called my son; Matt. xii. 33, *Ek out of* the abundance of the heart the mouth speaketh; xv. 19, *Ek out of* the heart proceedeth evil thoughts; Mark xiii. 15, Let him not enter, to take any thing *ek out of* his house; Luke xix. 22, *Ek out of* thine own mouth will I judge thee; John xv. 19, but I have chosen you *ek out of* the world; 2 Timothy ii. 26, Recover themselves *ek out of* the snare of the devil; James iii. 10, *Ek out of* the same mouth proceedeth blessing and cursing; Hebrews iii. 16, Howbeit not all that came *ek out of* Egypt; Revelations iii. 12, New Jerusalem which cometh down *ek out of* Heaven from my God; chap. xvi. 21, There fell on men a great hail *ek out of* Heaven; xx. 9, And fire came down from God *ek out of* Heaven; xxi. 10, Holy Jerusalem descending *ek out of* Heaven from God; Acts xix. 6, They fled *ek out of* that house naked and wounded; viii. 39, And when they (Philip and the Eunuch) were come *ek out of* the water; John xii. 17, When he called Lazarus *ek out of* his grave; Matthew xxvii. 53, Many bodies of the saints came *ek out of* their graves; John v. 28, All who are in their graves shall hear his voice and shall come *ek out of* the Sepulchre.

We shall conclude this letter by presenting a few examples of the use of both terms in close connexion, with some remarks. Gen. vii. 1, "And the Lord said unto Noah, come thou and all thy house *eis into* the ark;" v. 7, "And Noah went in, and his sons and his wife, and his sons' wives with him *eis into* the ark;" chapter vii. 15-20, "And God spake unto Noah, saying, go forth *ek out of* the ark, &c.—and Noah went forth, and his sons' wives; every beast went forth *ek out of* the ark." Daniel iii. 21, "The three Hebrew children were cast *eis into* the midst of the burning fiery furnace;" verse 26, "And they came forth *ek out of* the midst of the fire;" chapter vi. 16, "And they brought Daniel, and cast him *eis into* the den of lions;" verse 23, "The king commanded that they should take Daniel up *ek out of* the den;" so Daniel was taken up *ek out of* the den.

Can any believer in revelation doubt whether Noah and his family went *into* the ark? or the three Hebrew children were ever cast *into* the furnace? or Daniel into the lion's den?—then may I doubt whether Philip and the Eunuch went down *into* the water. Now, the important question is, whether they have ever come *out of* those respective places? If *ek* does not take them *out*, they are all there in safe keeping yet. Noah in the ark—Daniel in the den—Shadrach, Meshach, and Abednego in the fiery furnace—Philip and the Eunuch still in the water—the Son of God never came *out of* Egypt—Lazarus *out of* the grave—nor Christ *out of* the sepulchre. The impropriety of your criticism, no doubt, fully appears to the candid reader.

Yours, respectfully,
WICKLIFFE.

Shall I take a ride to-day and break the sabbath? No, young man, no, no. Perhaps there may be but little sin for you to ride; but the example you set might be disastrous to many younger than you. For this reason we would advise you to remain at home, or go to meeting, which is better.

In the time of John Huss, there were three popes that lived thirty years together, and excommunicated each other.—Pope John kept his court at Rome; Pope Peter at Arragon; and Pope Benedict on the Italian Alps.

MR. CRANE'S LECTURE. [CONCLUDED.]

From the Columbus Whig.

II. The Moral Man.—The term "moral" is derived from Latin "mos," which signifies custom, manner, conduct. Morals, therefore primarily meant the conduct, the customs of a man. "Ethics" is also derived from Greek "ethos," custom. The science of morals or ethics in antiquity was therefore but the description of the good conduct of men. If therefore I were to speak literally of the "moral man" as affected by study, I should be compelled to demonstrate the influence of study upon man's conduct. Inasmuch however as the motives of human actions can often be seen in their development, I shall speak of the influence of study upon man, 1st in his feelings, 2d in his intercourse with his fellow men, and 3d in the collision of thoughts, principles, creeds and parties.

1. In his feelings. "A wise man" says Confucius "must learn to know the hearts of men; that taking every man according to his inclination he may not labor in vain when he shall discourse to him of virtue." A necessary part of all good courses of study, is human feeling; to know our own feelings we are oftentimes compelled to study others and thus ascertain wherein we differ from them and how much we agree with our fellows. The tendency of calm study, is to allay all undue excitement. Ranging back in thought through all periods of the world's history; calling up in review the different epochs of the world and the great actors on life's drama, now Xerxes, and then a Darius, now Hesiod and anon Homer, now Alexander the great and then Julius Caesar, now Demosthenes and anon Tacitus, now Constantine and then Tamerlane, now a Honorius and anon Alarie, now Charlemagne and then Charles V, now Peter the great and anon Frederick the great, now Luther and anon Ignatius Loyola, now Pope Boniface and then Henry VIII, now Newton and anon Descartes, now Napoleon and then Charles XII, now George Washington and anon Prince Meternich, passing through the history of these men, of whom the world's history is rife, the true scholar is calmed to moderate desires and affections. As his mind enlarges and as he feels, that he is not the only one being by himself of personal interests and desires, as he comprehends his relations to his race; to the past, to the present and to the future, as he realizes that he is an integral part of the great universe of mind; as he ascertains the wants, the woes, the trials and sufferings of his fellow men, he looks with contempt upon the petty vexations which may annoy him. It is this which gives him what the world is pleased to denominate a haughty demeanor, which is rather the effect of mental elevation above the trivialities of earth-bound mortals. Maden in his "Infirmities of Genius," 1 vol. p. 15, says, "The fact is, the carriage of genius is unlikely to conciliate strangers, while its foibles are calculated to weary even friends, and its very glory to make bitter rivals of its contemporaries and friends." While this is even true, it does not necessarily follow that the finished scholar should scorn all communion with his fellow men. It is often the case, he feels that others can little appreciate his emotions and thoughts, and therefore he does not seek their associations. It is said of one of the most accomplished scholars and jurists who our country has produced.—Judge Story—"His readiness to forget all that separated him from common men, and to remember all that he shared with them, was one of the most touching and beautiful traits in his character. He was tolerant of mediocrity. . . . In his treatment of men of inferior condition, he had none of the insolence of condescension. He met them on the level of a common. It was said of Scott (Sir Walter) by a day laborer humanity that he spoke to every one as if he had been a blood relation, and the spirit of the remark might also be applied to Story."

The scholar is a generous man! How often is he in poverty's vale, but when was he ever niggardly? When had he the meanness to refuse a contribution to undoubted suffering? It is said, the poverty of scholars is owing to the possession of all sorts of sense but common sense.—The truth is the scholar is right and the world wrong. The scholar places the proper estimate, the christian estimate, upon gold and fashion, the pleasure of the table and the honors of the "hoi polloi," the multitude. It is mind, virtue, truth which he considers as the most valuable, hence he seeks for them, at the expense of the good opinion of brainless wittlings and at the expense, likewise, of a failure to enjoy, mayhap, a sufficiency of the world's pleasure. He believes that it is but too true, that in the coffers of the aspirants for the fame of a Croesus, a Girard or an Astor,

"There heroes' wits are kept in ponderous vases
And beaus in snuff boxes and tweezers cases."

When the "golden age" shall again return if it return, it will; and God grant that the millennial dawn may be visible in the horizon of our existence; then will it appear that the scholar was ever right; had always the christian maxim, and wise men of time are all wrong. If study liberalizes the affections; if it liberalizes the thoughts, surely selfishness must cease to curse our race.

"I'll not say men are villains all;
The real, hard, wicked
Who has not checked but human law,

Are to a few restricted—
But oh! mankind are unco weak,
And little to be trusted;
If self the warring balance shake
It's rarely right adjusted."

"The fear o' hell's a hangman's whip!
To haud the wretch in order—
But when ye feel your honor grip
Let that ay! be your border;
It's slightest touches, instant pause
Debar a side pretence;
And resolutely kept its laws,
Uncaring consequences."

2. In his intercourse with his fellow men.—The ignorance of our race is a source of affliction to every aspirant for intellectual honors. Self-interest, if naught else, demands the elevation of all classes in every community. Does the professional man desire appreciation of his efforts to enlighten the public mind, he asks for a society where learning is had in high esteem; where letters are cultivated, and where talent is rewarded. In such a situation, he regards his fellow men with that consideration due their merits and standing. If he is thrown among those whose advantages have not been great for improvement, he accommodates himself to their capacities, and commences the good work of levelling upwards; spurning the radical idea that "all men" must occupy the dull, leaden, even platform of the democracy of mind, which levels all down and raises none to the acme of fame; he engages in the philanthropic work of diffusing right principles and a laudable emulation for superiority. And by as much as he thus truly identifies himself with the interests of others will he be able to accomplish any amount of good, and receive the reward of their approving smiles. But study, hard study, is requisite to effect this good purpose.

3. In the collision of thoughts, principles, creeds and parties.—There is a sympathy among great minds which overlooks human differences. Men educated on the same scale of improvement, know well how to understand one another; make allowances for foibles and attribute actions to the proper cause. Generous minds, however differently constructed and improved, will bear with moderation the opposition of other strong minds. The Republican and the Monarchist, the Centralist and the States right man, the Romanist and the Lutheran, the Peto Baptist and the Baptist, the Churchman and the Wesleyan—there upon a common basis—can meet, exchange salutations, and wage honorable controversies with one another peaceably and for a noble object. The Bentham doctrine of Utilitarianism is exploded and forgotten. The "meum et tuum" of bigots is despised and trampled under foot—

"Hence come for love, and some for jealousy,
For grim religion some, and some for pride,
Have lost their reason, some for fear of want,
Want all their lives, and others ev'ry day,
For fear of dying, suffer worse than death."

It is study which improves all, and removes from all their foolish doubts and whimsical fears.

III. The Intellectual Man.—It is Addison, I think, who represents uneducated, untutored mind, as the rough unheaven block of marble which when subjected to the Artist's hands, comes forth, with all the perfection of well delineated features. If a Canova, a Thorwaldsen, or a Powers, gain immortal glory for causing the very marble to breathe and to speak the language of heroism and history, it is not too much, to expect, that the less famous, but no less useful educators of mind should have what is more valuable than civic or martial crowns, for the blessings conferred upon society and mankind in developing mental faculties—lasting respect and honor. "Who then can overrate the importance of education?—It increases man's happiness and usefulness—multiplies his command over the products and powers of nature, and determines his destiny in subsequent life and in the future world. It makes him a slave or a freeman, a saint or a fiend. It makes the difference between the savage and the enlightened Christian. Even the blessedness of the just made perfect is arrived at through skillful training. They pass through the school of the gospel to the glorious reward of Heaven. Without education, man is a Hottentot; elevate him and you produce a Demosthenes, a Newton, a Washington, a Bowditch, a Raphael, a Milton, a Howard." It was the saying of Archimedes, when proposing to overturn the world with a lever and without a place to plant his fulcrum, "Dox pou sto." "Tell me where I shall stand." Unlike Archimedes I know a place where to stand, to overturn the mental world. That place is the "district school," "the Academy," "the College." Let me govern them, and I will revolutionize the world. But no Education even in these nurseries of mind is useful which does not educate all the powers, which does not impose study, hard study. What though men may discourse learnedly of the Zend avesta of Zerdusht; the morals of Confucius; the sayings of Publius Syrus; the Periplus of Hanno; and Sancho's Travels? What though Dictionaries and Encyclopedias overload their brains; they are still not scholars. Does a fine, poetical imagination alone, secure men eminence? Does a severe mode of judging, place them upon the highest scale of mental discipline? No—by no means! Every power must be taxed and disciplined. The true scholar sees in the history of learning that Galileo's discovery of the Telescope, Colum-

bus' discovery of this continent, Sir Humphrey Davy's discovery of the "safety lamp," Franklin's discovery of the nature of "electricity," the use of the Press by Faust in 1457 for printing the scriptures; ocean steam navigation and the magnetic telegraph, called all man's powers into requisition, and he is not unmindful therefore of any branch of knowledge which illustrates and adorns the mind. He studies air, earth, water and sky. He spies out the minute inhabitants of the fluid we inhale and of the fluid we drink. He disembowels the earth and exposes its secrets and their natures. He scans the Heavenly bodies and computes their size, their objects and relative position in the planetary system. The theology of nature, providence and revelation are explored and the glory of the maker honored and firmly established. He feels that all is dependant upon God and he hence delights to examine the evidences of His wisdom as furnished by nature and revelation. The day is past, when men could be regarded as scholars, without a knowledge of divine truth. "It stands therefore," says Professor McVickar, of Columbia College, N. Y., "among the sciences of progressive discovery; day by day, its limits are enlarging; its materials accumulating, and its arguments strengthening. There is no science but brings tribute to it, no branch of learning but bears fruit for it, no discovery whether of ancient or modern research, but throws some new light upon it. The astronomer, as he watches in the Heavens, nebulae of light centering into suns; the geologist as he demonstrates out of organic remains the progressive order of creation; the naturalist in detecting edible grasses, growing wild on the mountains of central Asia; the historian as he traces up the origin of nations to their common cradle; the philologist in following up affiliated languages—till at last they stand side by side, alike and yet different, like dissevered rocks, which some great organic convulsion of nature had split asunder, leaving an unbridged chasm; the ancient scholar recovering some lost passage of Berossus, verifying the Mosaic record, the antiquarian re-establishing by means of a coin the impeached veracity of St. Paul—all bear upon the Bible, and require in the teacher as varied learning; to keep pace with the progress of science and to collect, arrange and enforce its scattered fragments."

What varied means, what multiplied instruments, what constant efforts, what accumulated stores of learning are not required to make the scholar? And who will doubt, when all this has been accomplished that man is made happier as he is made wiser. The ills of life are trifling; the vexations of business are unheeded; the sneer of contempt is harmless. Even death is no longer terrible. The body may die and decay, but mind will not die. I care not what a man may be, Deist, Atheist, Unitarian or Trinitarian, he will not be able to demonstrate that mind will die. Sydney, and Cato and Russell all, with a myriad of others so thought and so died. Macaulay well declares, that "the dying thanksgiving of Sydney is as noble as the libation which Thrasea poured to liberating Jove, and we think with far less pleasure of Cato tearing out his entrails, than of Russell saying, as he turned away from his wife, that the bitterness of death was past."

Even man's frail body, separated after death, into its component bones and muscles, may furnish food for undying thought. Oh! whose spirit has not stirred within him as he has read Lord Byron's reflections on a skull.

"Remember skull from out the scattered heap,
Is that the temple where a God may dwell?
Why even the worm at last disdains her shattered cell!"

Look on its broken arch, its ruin'd wall,
Its chambers desolate, and portals foul;
Yes! this was once ambition's airy hall,
The dome of thought, the palace of the soul.
Behold through each black-lustre, eyeless-hole,
The gay recesses of wisdom and of wit,
And passions port, that never brook'd control,
Can all, saint, sage or sophist even writ
People this lonely tower, this tenement reft."

Every man, should, in some good degree prosecute a course of study. The lawyer should not cease his studies in classic and scientific literature because he is engaged in professional avocations; the politician should not allow the contests of party to engross his whole attention; the physician should continue still to pursue his investigations; the Minister of Christ should neglect no opportunities for improvement and should strive to become at least respectable in every branch of human learning, and eminent in the direct lines of his duties; the mechanic may find leisure, during his toilsome labors, for researches into science; and the planter may gather around him, all that is valuable in the treasures of human genius, and by application, become the courteous gentleman and finished scholar. There are various modes by which, the "Scholar" may be formed.—Schools and Colleges form some men and make others useless. Others, without their aid, *per se*, pursue long courses of reading and study. By torch light, and in the slight intervals of time, allowed for recreation from wearisome employments they cultivate their mental powers. A Shelly, a Sherman, a Franklin, and a Carey, owe their eminence to the foundation they themselves laid. None need despair. Our country is rapidly advancing in all the means of acquiring knowledge. Learning is become more simple. Our period-

ical literature, reviews, essays, lectures and discussions are diffusing rapidly every species of valuable information. Rapid indeed, have been the advances of our people in mental wealth. And, to use the language of a distinguished Professor "can that be a superficial age, when the "mechanical Celeste," is found in many a mathematician's library—when the *Novum Organum*, is read in the original by undergraduates—when the deep, rich, theological lore of the seventeenth century is made accessible to every theological student, and enriches the libraries of hundreds of ministers in every quarter of the land?"

It is to aid in this general diffusion of knowledge; to make men, indeed "Scholars," always learning, never idle, never indifferent towards gaining intellectual wealth; to develop every power of man, by close application, by continued study, that this *Lycum* was instituted. God grant, that it may long flourish, the pride of our citizens; the ornament of our rising and important town; God grant that "Esto perpetua," may be the motto of every friend. The history of the ancient *Lycum*, would be instructive to you, my fellow members, and promote your zeal, in fostering the interests of this child of our affections. "Lycum," says the Encyclopedia Americana, "was an *Academy* at Athens, which derived its name from its situation near the temple of Apollo, Lukeys (slayer of the Wolf). In its covered walks, Aristotle explained his philosophy. In modern times, the name of *Lycum* has been given to the schools, intended to prepare young men for the Universities; for the Aristotelian philosophy was formerly taught in the scholastic form." In later times, it has come to be considered as the theatre for lectures and discussions, and every town and village, throughout the Union, now sustains a *Lycum*, or an institution of a kindred order. How necessary for this place?—May I be pardoned for saying that from an acquaintance with many places in the Empire State, the Old Dominion, Georgia, Alabama and Tennessee, and a travel in nearly every State of the Union, I think that *Columbus*, contains as many evidences of mind, thinking, original mind as any other place of its size in the United States, and far more than the majority of the Southern towns. What is wanted is: that means and incentives should be used, to call out, and improve this mind. Much has already been done by other smaller associations—much remains to be done. Our fealty to the South; our love of Southern Institutions; our aversion to foreign importations of all intellectual wares; our desire, to originate and perfect a domestic Southern literature; our hope of freedom from Northern vassalage and European despotism, should nerve us all, in this good cause.

I call on gallant young men, "sunburnt, Southerners of the sickly cotton climate," upon the chivalrous spirits; the descendants of Huguenot sires; I call upon all classes to aid in this noble work—by smiles, good words and generous deeds.

And ladies, young ladies and matrons too, God bless you all; may I not bespeak your favor, your fostering smile, lend us your aid; encourage your suitors; encourage your admirers, and encourage your friends, to cultivate their mental powers. Be assured, you and they will be elevated in the scale of true honor and happiness.

In conclusion, let me urge, that unrelaxing efforts may be put forth to place the "Columbus *Lycum*" upon a permanent basis. If so, the seer is yet to rise up, who can predict the destiny of our fellow citizens, as connected with all the elements of true glory.

REV. MR. CRANE'S LECTURE.—We take sincere pleasure in directing the attention of our readers to the eloquent, the chaste and classical lecture of the Rev. W. Carey Crane, delivered before the Columbus *Lycum*. We personally made solicitation of a copy for publication, and was gratified to learn that the committee on lectures and essays, had anticipated us and made a similar application, and procured the consent of its author to have it subject to their disposal. We know not that we could have supplied our readers with more interesting or useful matter than is contained in this beautiful and instructive discourse upon the effect of study in developing the man. It is replete with philosophical truths, with eloquent reasoning, with sentiments of a just, a true and lofty character, and will commend itself to the considerate perusal, to the careful reflection, and to the cordial and candid favor of every studious and intelligent mind. We hope that every one who has the opportunity will read it, will treasure its truths, will cherish its sentiments and make its philosophy a sturdy incentive to the accomplishment of worthy moral aims, and lofty intellectual purposes.—*Columbus Whig*.

THE LAST QUESTION.—A little boy on his death-bed, urging his father to repentance said, "Father, I am going to heaven. What shall I tell Jesus is the reason why you won't love him? Before the weeping father could answer, the child had fallen asleep in Jesus."

TWENTY-MEN HUNG.—We learn from the Rochester American, that an Englishman named Thomas Twentymen, hung himself at Truxton, on the 29th ult. in a fit of delirium tremens.

ALABAMA BAPTIST

Saturday, April 18, 1846.

THE SOUTHERN BAPTIST CONVENTION.

ASSEMBLED THOMAS, Richmond, Virginia,
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Treasurer, Domestic Mission Board.
M. T. MENDENHALL, Charleston, S. C.
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Foreign Mission Board.

AGENTS FOR ALABAMA BAPTIST.

Rev. JESSE A. COLLINS and brother A. H. YARBOROUGH
have been appointed Travelling Agents. They are au-
thorized to obtain new subscriptions and to collect all ar-
rearages.
Rev. RUSSEL HOLMAN, is also authorized to receive sub-
scriptions and monies due the Alabama Baptist.
Rev. ROBERT ANDERSON is authorized to act as agent at
North Port, Tuscaloosa county.
Rev. JOHN C. FORTER is requested to continue to act
as agent for the Alabama Baptist.

COLUMBUS ASSOCIATION.

By order of the Executive Committee, I am instructed
to correct an error, which appears in the Corresponding
Letter of the Minutes recently published.

I THEREFORE GIVE NOTICE, that the next
Anniversary of said Association will commence on Sat-
urday before the second Sabbath in September 1846,
with the Lebanon church, 6 miles east of Columbus, Miss.
instead of Saturday before the third Sabbath, as stated
in the Corresponding Letter.

ISAAC HARRISON, Clerk.

The Index and Nashville Baptist will please copy.

APPOINTMENTS FOR BROTHER TRYON.

W. M. TRYON, Agent of the Baylor University and of
the Baptist church at Houston, Texas, will preach at
Marion, Ala., on the third Lord's day in April, and at
Montgomery, Ala., on the fourth Lord's day in April—
Wetumpka on Tuesday the 28th April, at candle-light.
La Grange, Georgia, on the first Lord's day in May—
Columbus, Mississippi, on Wednesday night, 6th of May.
Eufaula, Alabama, on the second Lord's day in May.
April 18, 1846.

BROTHER CRANE'S LECTURE.—This week we
conclude the interesting portrait of the Scholar.
The complimentary editorial of the Whig is merged.
All classes of readers will be interested and profited
by the perusal. Let it not be passed by on account
of its length.

SHALL WE SEPARATE?

A few weeks ago we presented our views on this
question, and stated that we must have more light
before we could be satisfied that the Southern
churches should withdraw from the American and
Foreign Bible Society and from the American Baptist
Publication Society.

We this day publish a "Calm Appeal" on this
subject, by a brother in North Carolina. The argu-
ments for Separation are stated with great sim-
plicity, clearness and force. We reluctantly admit,
we do not well see how the main points can be set
aside. We commend the appeal to the careful study
of our readers. Let them ponder the whole sub-
ject, seriously and prayerfully. Let them bring the
case before their various churches. After mature
deliberation, let them decide for themselves.

May the Great Head of the Church suggest,
direct, control all our deliberations and decisions, on
these momentous subjects!

The late Ministers' and Deacons' Meeting
held with the Cubitach church, Macon county,
appointed the Rev. C. M. BREWER their Delegate
to the Southern Convention.

NOTICES.

ILLUSTRATED BOTANY.—We have had an opportunity
to examine two numbers of this unique and
admirable work, and do not hesitate to pronounce
the enterprise one of the most useful and interest-
ing of the times; and the execution, so far, corre-
sponds well with the character of the plan. The
Editor is distinguished as a Botanist, and as a well
educated medical man, and is therefore highly com-
petent to stamp the work with the character of
utility and interest. The colored engravings are
admirably executed, and are alone well worth the
price of the work.

All students of Botany, all lovers of the pure and
the beautiful in nature and art, should at once pos-
sess themselves of this work.

For particular information, see the advertisement.
We only add, that the pledges of the publisher are
fully redeemed in the numbers we have seen.

THE PASTOR'S HAND-BOOK, comprising Selections
of Scripture arranged for various occasions of official
duty: together with Select Formulas for marriage,
letters of churches, minutes, certificates, &c., and
Rules of Order for churches, associations, con-
ventions and other assemblies. By W. W. EVERETT,
Pastor of Lighthouse Baptist Church, New York.
Published by Lewis Colby & Co., 122 Nassau-street,
New York.

This is a small work of about 60 pages, 16mo.—
It is prepared with great judgment, by an experi-
enced Pastor, and we need only ask our minister-
ing brethren to read the title page as above given,
that they may understand, at a glance, how great
will be the assistance afforded by it, on a great va-
riety of occasions. The cost is trifling, and we are
persuaded every Minister will avail himself of a
work of so great and constant practical utility.

THE KIRKKEE ASSOCIATION: A Series of Letters
addressed to Mr. C. B. Hassell, by VERITAS.

We have received this pamphlet from our es-
teemed brother S. J. Wheeler. The author is un-
derstood to be G. C. Moore, M. D., Moderator of the
Chowan Association. He has been certainly
administered a potion to Anti-ism which will in-
evitably prove fatal. If it has not now received its
quies in North Carolina, it must be that kind of spirit
that goeth not out, under the power of reason,
scripture and common sense, all combined. Did
we suppose any of the readers of the Alabama
Baptist to be possessed of this demon, we would
give them a few homoeopathic doses which would
effectually cast him out. But we presume it is un-
necessary.

FULL IN THE FASHION—NO JOKE.—There is a cer-
tain valuable horse in Macon county, that wears a
full-grown pair of mustaches—consisting of a rich,
thickly set tuft of hair, nicely curved, on either side
of the upper lip and just below the nostrils.—Com-
municated.

THOMAS RITCHIE JR., has been acquitted, the
jury rendering a verdict of not guilty, without leav-
ing the box. Just as we expected.

THE WASHING OF FEET.

"A YOUNG BAPTIST" inquires, why do the "Mis-
sionary Baptists" reject the Washing of Feet, as a
religious ordinance, when it is apparently enjoined
by the Savior, in John 13: 1, 15.

Our first remark in reply is, not only Missionary
Baptists, but almost all christians in the world re-
ject the supposition that Christ intended to enjoin
the practice as a perpetual observance. The only
exceptions are the Moravians, some of the Free
Will Baptists, the Anti Missionaries and the Dun-
kers. All these united constitute but a very small
minority of christians, and they do not possess any
superior intelligence to entitle them to especial
respect as interpreters of the scriptures.

But we apprehend the difficulty of our young
brother arises from the language of the Savior in
the 14th and 15th verses. "If I then, your Lord
and Master, have washed your feet, ye also ought
to wash one another's feet. For I have given you
an example that ye should do as I have done to
you."

To understand the force of this language, we must
consider the connection in which it stands. The
circumstances here recorded occurred during the
last interview the Savior had with his disciples, pre-
vious to his betrayal. He "knew that his hour was
come," when he should be delivered into the hands
of men and be crucified. Knowing also his own
dignity and power (v. 3.) he determined to set his
disciples an example of humility, condescension
and love. How could he better do this than by as-
suming the character of a servant, and performing
the menial duties of a slave? (v. 4.) "For it was
the office of the lowest servants to wash the feet of
guests and strangers. The disciples needed this les-
son of humility, for at this very time, as another
evangelist informs us, they were aspiring for pre-
cedence and authority over each other. (See Luke
22: 24.) Jesus knowing their feelings and desirous
to teach them a lesson which they would never
forget, lays aside his outer garment, or mantle,
and girds himself with a towel, after the manner of
a servant, and proceeds in the most affecting and
impressive manner, to impart the lesson he propo-
sed to inculcate. Having finished this service, he
resumes his seat among them, and in the words
above quoted enjoins upon them the cultivation of
an humble, sacrificing spirit and temper. If I, your
Lord and Master, thus humble myself for your sakes,
much more should you cherish an humble mind, each
preferring another before himself, and always imi-
tating this example of condescension and benevolence.

One or two considerations will show, that Jesus
did not design to be understood literally, as estab-
lishing a religious ordinance of perpetual obliga-
tion. It is no where but in this passage, mentioned
in the Scriptures. Frequent mention is made of Bat-
tism and of the Lord's Supper, in the Gospels, the
Acts, and the Epistles. Many instances are given
of the celebration of these ordinances by the Ap-
ostles and early christians. Many allusions are made
to these Gospel institutions, as well known and
universally observed. But not a single instance is
recorded of the Washing of Feet, as a Gospel ordi-
nance; not a single allusion is made to the exist-
ence of such a practice. Had it been enjoined by
the Savior; had it been known and practised, it is
certain numerous references would have been made
to it.

It is with good reason, then, that the vast major-
ity of christians, in all ages, have rejected the as-
sumption, that Jesus designed to prescribe the wash-
ing of feet, as a religious observance.

HORSE-RACING AND DEATH.

A correspondent who signs the initials "G. H."
writing us from Clarke county, informs us of a mel-
ancholy affair that occurred in his vicinity, on the
21st ultimo.

A number of persons being assembled at a mag-
istrate's court, arrangements were made for a horse-
race. All things ready, the horses started with the
speed of the wind, when one of them ran so near
a tree as to dash his rider at full length against the
trunk, knocking him backwards eight or ten feet
upon the ground. The horror-struck spectators
ran to the lifeless body, and on examination the
skull was found to be fractured, and the nose, cheek-
bone, one arm and every rib on the same side were
broken.

The man thus in a moment hurried into eternity
was about forty years of age. He has left a wife
and eight children, and his only legacy to them and
to the lovers of the race-course is, an awful warn-
ing not to follow his example.

Wonder if whiskey was not the cause?

AN AMERICAN IN ENGLAND.

A pretended young American planter calling
himself Da Costa, reputed to possess immense
wealth, recently visited England in search of a wife.
He flourished some time in the principal cities,
spending money like a prince, and finally met a
young lady in Birmingham, who pleased his fancy.
She referred him to her parents, residing in Alces-
ter. Soon after, the good people of that town were
astonished to see a carriage and four drive at full
speed to the house of the lady's father. The good
people favored the suit of "the Baron," and he was
married. He now lived in the most expensive
style, all the merchants and tradesmen feeling hon-
ored to have his name on their books. He mingled
freely with the nobility, spending his time in hunt-
ing, and other noble diversions. But one day, a French
lady appeared in town, claimed his acquaintance,
and, informing his bride he must leave her a short
time, on important business, he disappeared and
has never been heard of since! He carried off some
thousands of dollars, borrowed from his wife's
friends. The unfortunate bride has returned to
the house of her parents. An American lady writ-
ing from England says, "his wife still thinks he will
return, but no one else entertains a similar opin-
ion."

THE EDITOR'S TABLE is not often graced with
so pretty a present as we found on ours, this week.

We give the following as a beautiful model, to be
used on similar occasions (?) though an editor has
precious little use for a purse.

"Miss ——— compliments to Mr. ———, and begs
him to accept this Purse,—which she hopes may
always be well filled with the 'needful,' and always
open to the wants of the needy."

ALBERT G. TIERRELL, on trial at Boston for
the murder of Mrs. Beckford, has been acquitted,
for want of proof; the jury thinking it probable the
deceased committed suicide. Mrs. B. was proved to
be a woman of most abandoned and desperate
character.

A young girl in Philadelphia killed herself by
drinking oil of vitriol out of a bottle which she sup-
posed to contain wine.

MISSIONARY MEETING AT SPRING HILL.—The
brethren of the Bethel Association and of neighbor-
ing churches, will notice the meeting with this church
in May. We hope it will be well attended. We
copy a suggestion from the former communication
of brother Connella, on this subject:

"I suggest that a LARGE DELEGATION from each
church be sent to this missionary meeting, and that
a LIBERAL CONTRIBUTION be made by each church
and sent up by their delegates. If it suits the breth-
ren to give or send FLEXORS, redeemable by the mid-
dle of May, this would do, as the delegates will not
leave for Richmond before that time."

When these brethren meet, may God give them,
"not the spirit of fear, but of power, and of love,
and of sound mind."

SUMMARY.

The Small Pox is prevailing quite extensively in
some parts of Massachusetts, New Hampshire and
Vermont. There is no need of this, if people would
be vaccinated. No family, no individual is safe,
anywhere, without vaccination.

Mr. Gough, the celebrated Temperance Lecturer,
is lecturing with great success in Virginia. He has
recently entranced vast audiences by his eloquence
in the Old Theatre at Petersburg, which has been
jammed night after night, pit, galleries and all.

The driver and three passengers, names un-
known, were lately drowned in the Creek near Owe-
go, N. Y. There were four passengers.

Edward Everett has entered on his duties, as
President of Harvard University.

The British Steamship Hibernia left Boston on
the 8th instant, with 120 passengers, and a mail
containing about forty thousand letters, with other
mailable matter to the bulk of six wagon loads!

Judge McLane declining the Presidency of the
American Bible Society, the Hon. Theodore Freling-
huysen has been elected in his stead. He will
doubtless accept.

The loss by the late Freshet on the Penobscot
river is estimated at \$300,000.

The Sub Treasury Bill has passed the House of
Representatives.

Some months ago a gentleman was forced to leave
the cars on the rail road from Boston to Portland,
for smoking, contrary to the regulations of the com-
pany. For this expulsion, the individual brought
an action against the Superintendent of the road.
He was promptly acquitted by the jury.

Offers have been made to the Catholic Bishop to
purchase Mount Benedict, the site of the Nunnery,
near Charlestown, Mass. some years since burnt
down. Seventy thousand dollars were offered and
refused. The Bishop paid only six thousand. The
Catholics often buy choice situations, but never sell
them.

For the Alabama Baptist.

MISSIONARY MEETING AT SPRING HILL.

RESOLUTIONS OF THE CHURCH:—INVITATIONS!!
It will be remembered that in the Ala. Baptist of
the 7th of March, I proposed to the churches in the
upper part of the Bethel Association that we hold a
Missionary Meeting for the purpose of securing a
delegation to the Southern Baptist Convention.
This proposition was brought before the Spring
Hill church by Deacon Samuel Norwood, on the 4th
inst. Whereupon it was unanimously

Resolved, That we cordially invite our sis-
ter churches to meet with us on Saturday before the
first Lord's day in May, to adopt measures for re-
curing a delegation to the next Southern Baptist
Convention.

Resolved furthermore, That our pastor be re-
quested to publish these proceedings in the Ala.
Baptist, and that our brethren be requested to visit
our sister churches as far as they can, and lay the
subject of this meeting before them.

We do hope that our brethren will attend to this
matter, and meet with us on this important occa-
sion. We hope that bro. Holman will make it con-
venient to be with us. Brethren Editors, cannot
you, and some of the other brethren in Marion "and
the region round about," pay us a visit at that time?
It will be the regular communion season of our
church. May the Lord be with us!
Spring Hill, Ala. April 6th, 1846.

A. A. CONNELLA, Pastor.

For the Alabama Baptist.

TRUE COURAGE.—What is commonly called cour-
age is often the result of a consciousness of the pos-
sibility of a brute force. It would scarcely be just to call
it a vulgar virtue. Yet there is no room to deny
that it is often found in the characters of those who
are not remarkable for such excellency. But for a
man to conquer himself—ah! that is a man indeed;
as said the wise man, Prov. 16: 32, "He that is
slow to anger is better (graver, more commanding)
than the mighty, and he that ruleth his spirit than
he that taketh a city."

For the Alabama Baptist.

SINCERITY IN OUR APPROACHES TO GOD.—
By the term sincerity in this connection, we are to understand something be-
yond its ordinary acceptance.

I wish to embrace in the idea, not only
sincerity properly so called, i. e. a freedom
from guile or any sinister design, but also
the most perfect openness of soul.

We are so accustomed to hold inter-
course with our fellow men, with a con-
sciousness of being able to keep from them
whatever of private feeling we choose to
keep back; and we are further, so accu-
stomed to consider this as one of "the re-
served rights" which we have not sur-
rendered on coming into the social com-
pact, that we even unconsciously to our-
selves, fall into the error of attempting to
hold intercourse with the Almighty, if not
upon these very principles, upon some very
analogous to them: therefore it is that
we should be constantly on the alert to
detect the first risings of a disposition
so destructive of all true communion with
God, as this must ever prove.

For the purpose of inducing that con-
sciousness, that we are fully exposed to the
searching eye of the Almighty, and that he penetrates the whole of our char-
acter at a glance, allow us to recommend
the frequent and solemn reading of Psalm
139: especially before making an ap-
proach to God. Upon this Psalm we make
the remark, that it is difficult to conceive
how a rational creature who has any just
conceptions of the character of the Al-
mighty, could rise from the perusal of it,
without feeling that the depths of his soul
are open to the Omniscient eye.

One must feel under such circum-
stances, as though he was as transparent as
the purest crystal, where the smallest
speck can be seen as by the blazing light
of a noon-day sun.

Well might the man of God exclaim
under the overwhelming sense of the di-
vine presence, "Such knowledge is too
wonderful for me." Psalm 139: 6.

MARCUS.

THE MANNER OF PREACHING.

Messrs. Editors:—I would like to know
what is to be the manner of preaching?
I ask this question because I see so many
different ways of preaching in the present
day: some preach with notes and some
without them; others write their ser-
mons and read them to the people. I ask,
is it the fact that we will have to submit
to the reading of sermons? I was no lit-
tle tormented not long since, by a min-
ister's reading a sermon: he, I suppose, had
drawn it off hastily, and had not com-
mitted it to memory; and after prayer to
God, to indite form and matter for him,
he began to read his book, turning over
leaf after leaf; and not having committed
any portion of it to memory, he had
of course to bend over with his face down-
ward, in a very uneasy position, which to
me was very painful, and I think to the
most of the congregation.—I was pained
for the anxiety which I felt for his suc-
cess; and while he was bending over his
papers—seemingly in this uneasy position
—his hair, which was very long, would
fall in his face and over his eyes: he kept
one hand nearly all the while, with his
head in a perpetual motion, in keeping
his hair back. Such was the influence
of this painful tragedy, that I in fact found
myself tossing my own head, and with
one hand throwing back my hair! This
good and pious brother, however, after
getting through with his book, seemed to
let go the limbs, and gave us extempora-
neously, a very appropriate and handsome
exhortation. I never have heard but one
man who seemed to profit much with a
written sermon, and that was Dr. Manly
—and I do think brother Manly ought to
be very careful; for if he should do very
wrong most of us would think it all right.
In short, if I wish a sermon read, I prefer
reading it myself. I have as good ser-
mons on my shelf as any man can pro-
duce: I have them from the pens of the
wisest and best men—from the pens of
those whose souls were filled with reli-
gion and the light of divine truth, as well
as those who delighted in playing the
hand of science and fancy; and if I could
learn at the call of the bell, that the preach-
er was going to read a sermon, I would
stay at home; and am not sure if ever I
am caught in that snap again, I will
stretch myself out on the bench and go to
sleep, if I can—and then I will be paying
the preacher I think, as much respect as
he is paying me! I am fond of fine com-
position, but not to the neglect of the true
spirit of the gospel: the preacher should
aim at the heart, for it is with the heart
man believeth unto righteousness. I
would have educated ministers—but not
so much of science as the cross: I would
like to have them chaste in speaking, and
fine orators—but not so much of them-
selves as Christ Jesus: the Lord: I would
like to have them wise men—as "wise as
serpents and as harmless as doves;"—but
we must remember, "the world by wisdom
is foolishness of preaching, to save them that
believe." Paul's preaching was plain;
though he was a wise man he used not the
flourish of oratory, or accuracies of phi-
losophical language: he did not preach
the gospel in this manner, "lest the cross
of Christ should be of none effect"—lest
his success should have been ascribed to
the force of art and not of truth, and there-
by the honor of the cross diminished or
obscured. No, he preached a crucified
Jesus in plain terms—the word of God
was untrammelled and unobscured; and
it proved to be the power of God in
demolishing of sin, and of winning souls to
Christ.

We give the above—Dr. Manly and all—to our
readers, for what it is worth. The good brother has
a right to be heard. We will also publish any thing
that may be sent us on the other side.—EWS. ALA.
BAPTIST.

For the Alabama Baptist.

REPORT OF A BIBLE AGENT—GREAT DESTITUTION.

BRO. DE VOTIE:—I see in the last Re-
port of the Board of Managers of the
American and Foreign Bible Society, the
following: "Our efforts have done little
else than partially reveal the lamenta-
ble destitution which prevails." My ef-
forts during four days that I have been en-
gaged since I saw you, will give you an-
other peep into the darkness that pre-
vails in our enlightened country. I visited
thirty-four or thirty-five families—found twenty-
three destitute. In more than one
third of these families, there is not a pro-
fessor. In many of them there is not one
that can read. I visited, one day, eight
families. In one of them, I found a good,
large Bible. In another, I found a small
Bible—very old, and much worn. These
were all the Bibles I found in the eight
families. In five of these families, there
is but one person that can read! and I
suppose, about fifteen persons over 12
years of age (and most of them over 20)
that cannot read!! I did not find, in all
these five families a single book, nor piece
of a book of any kind!!!

I will relate a little incident (but one
of many that I could relate) which will,
no doubt, be interesting to you. I visited
a house in which were two small families
—an old man and his wife. One of his
sons—a young man—who had lately mar-
ried, and another son I suppose about 18
years of age. This was the household.
I suppose these two old people are be-
tween sixty and seventy years of age.—
I think, if I remember rightly, that they
have never owned a Bible in their lives.
At any rate, they had none when I visited
them.—The old man could not read at all.
He has been a drunkard almost all his
life, until a few years past. He is now a
sober man; and it is believed by his neigh-
bors that he is a christian. His old lady
is a very pious member of the Baptist
church—cannot read the Bible—can read
a great many familiar songs in the hymn
book. She used, she said, to be very fond
of reading in her song book. It was a
great deal of company to her of Sundays
—of nights—and in fact, whenever she

could get a moment's leisure, she would
be reading in her song book. But, said
she, "when ——— moved away, he
took my song book, and I haven't had any
one since; and you don't know how lone-
some I am of Sundays. I hardly ever get
to go to meeting. Our preacher's quit us.
The people quit going to hear him, and
he quit coming. Now I have to stay at
home all day of Sundays—nobody to talk
to about religion, and my song book gone.
O! I would not take nothing in the world for
it—there is so many good songs in it." The
good old sister spoke it with so much
christian-like simplicity, and so much ap-
parent concern, on account of her incal-
culable loss, that I have determined to
take her my own hymn book, the next
time I pass that way. She will walk two
or three miles to preaching, and not seem
to think of the difficulty, for joy of such
a precious opportunity.

Their son that is married, is, I suppose,
about 20 years of age—has never been to
school, probably more than two or three
months—is very fond of books—has im-
proved considerably since he left school
—can read tolerably well; Alfred bor-
rows and reads such books as he can ob-
tain from his neighbors. He is very rus-
tic—is not a professor. When will our
Legislature do something for the education
of "THE PEOPLE?" But why do we blame
our legislature alone? Where is the power?
With the people, assuredly. The remedy
then, is within our own reach. Let us
give our suffrages to none but such men
as will have the good of the people
at heart: such as will do every thing in
their power to give us an ENTIRE SYSTEM
OF PUBLIC SCHOOLS.

But, pardon this digression.

His wife cannot read. I propose, at
some future time, to give you an account
of her father and his family. Well, the
youngest son of these old people, claims
our attention next. He is, I suppose,
about 17 years of age. He cannot read;
says he can spell a little; appears very
anxious to learn to read; would like to
have a Testament; did not at first speak
of taking one. At length he said "What
is the price of your Testaments?" I told
him a dime. With much animation, ap-
parently, at the thought that he had money
enough to pay for a Testament, he said:
"Well I'll give you a dime for one cer-
tain." When, as he stepped briskly
away to the back part of the house to get
his money, I said to him: But you say you
cannot read? "No sir, I cannot." What
do you want with a Testament then, if you
can't read? When, with a countenance
beaming with something which is indescrib-
able—something which indicated en-
ergy—perseverance—determination—he
said: "As soon as we lay by our crop,
I intend to go to school and learn to read."
My dear brother, farewell. May the
Lord bless you. Pray for me.

J. R. HAGGARD.

For the Alabama Baptist.

MISSION TO THE INDIANS.

Brethren Editors:—I have seen but little
in the columns of your excellent paper
upon this department of the missionary
enterprise. Surely it cannot be that you
are indifferent to the great work of evan-
gelizing the red man. The prospects of
accomplishing good amongst them are
more flattering at present, than they have
ever been before. The Rev. G. B. Davis,
of Illinois, a brother every way qualified
for the task, is now in Alabama, as the
Agent of the "American Indian Mission
Association," soliciting funds for that ob-
ject. It was my fortune to fall in with
brother Davis at the Ministers' and Dea-
cons' meeting of the Coosa River Associ-
ation, last Saturday and Sabbath. He
cannot fail to awaken the deepest inter-
est in his mission wherever he goes. If
there be a race of men on earth who
should have precedence in our Christian
regards, they are the native Americans,
the aborigines of our much favored land.
Brother Davis is favorably known to
the religious public, as having been for
many years a successful Agent of the A-
merican Bible Society.

Would it not be well for you to devote
a column of your paper occasionally to
this branch of missionary intelligence.
SAML. HENDERSON.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The work in which we are engaged is
no trifling matter. The question now
stands out before the world. Shall the
whole bible be given to the nations, or
only a part of it? If one single word may
be suppressed, others may, and where will
it end? The principle upon which our
Society was formed was no trifling one.
True, in maintaining it we have had and
still have, a sharp conflict with innovators
and lovers of the "traditions of men." We
were forced to the position. And Baptists
love the unadulterated word. On us de-
volves the solemn duty of giving the pure
bible—the faith and ordinances as once
delivered to the saints.

We are well assured that "Popery prop-
er, and Popery half concealed" will be
arrayed against us. They are already;
they have always been; and we can ex-
pect nothing better than has been.

Can Baptists sanction the principle of
"casting a veil over any part of the Bible?"
And did not the American Bible Society
endeavor to do this? And what is the
difference, so far as it goes, between their
action and Popery itself? If some parts
of the word may be suppressed and others
substituted in their stead, may not
others, and in the end the whole be sup-
planted. We have taken issue against
this principle, and we have formed a So-
ciety upon the foundation of the Bible it-
self. To give the whole truth. And our
noble Society is scattering the blessings
of life abroad, unadulterated. Our efforts
must be increased. The harvest is great
—the field needs rapid cultivation. The
destitution at home and abroad calls loudly
for an immediate supply. Brethren,
remember in your prayers and contribu-
tions the A. & F. B. Society.—Cor. Sec'y.

SEPARATION FROM THE NORTH.

BY A SOUTHERN BAPTIST.

A Calm Appeal to the Baptists of the South.
Dear Brethren:—The time is not far
distant, when the Southern Baptist Con-
vention will assemble at Richmond. At
that meeting we

was such that we could not co-operate with them in peace. Now, this was either the true state of things or it was not. If true, how can we co-operate with them in any christian enterprise? If we can labor together with them in giving to the people the printed gospel, why can we not in giving to them the preached gospel? Brethren, it is clear, either that we cannot co-operate with them in Bible and Publication operations, or that we have acted unjustly in separating from them in the missionary enterprise. Is it said that the case is different, since these Boards desire our co-operation, whereas the others intended to drive us off? I answer that it is not the Boards that we co-operate with, but the Societies, their constituents. The simple action of the Missionary Boards, if they had not represented the sentiments of their Northern constituents, could not have driven us from the Triennial Convention; and the kind and brotherly treatment of the other Boards, while it is evident that their course does not meet the approbation of their constituents, can afford no encouragement to us to continue the connection. The Boards are but agencies, and the individuals connected with them hold their appointments only so long as their course meets the approbation of the Societies. The next meetings may substitute other individuals; or the noble men, who now so manfully resist the infatuations of their brethren, may be removed by the providence of God, and others of very different stamp may occupy their places. If the Societies are unwilling to acknowledge us as brethren, vain is any reliance which we may place upon the good feeling of the Boards. They must sooner or later submit to the will of their constituents, or be dismissed.

2d. In the second place, consistency requires it, because we should otherwise not be separated from the Triennial Convention. These Societies are constituent members of that body. If, therefore, we continue our connection with them, we shall still, through them, be represented in that Convention. Is this consistent, when we have publicly declared that we have withdrawn from it? I know that our Northern brethren have changed the Triennial Convention into what they call the Am. Bap. Miss. Union, in which the terms of membership are such, that these great collateral Societies may not be entitled to a representation. Even if this be true, the difficulty is changed only in aspect. If not ostensibly constituent members, they must of necessity be mere appendages to it, and must hold their meetings at the same time and place with it. For, in the first place, the individuals from the North, who compose these Societies, are the individuals to a man, perhaps, who compose the Miss. Union; and, in the next place, neither one of them can present sufficient inducements to its members to assemble from the various and distant regions of this wide-spread Republic. To ensure an attendance, therefore, as well as to economize time and money, it is necessary that the Bible Society, and the Am. B. P. Society should hold their meetings at the same time and place with the Am. Miss. Union. Suppose this to be the case, and we still continue our connection with them. This Miss. Union—which is but the Triennial Convention under a new name—will have the power of deciding for us when and where we shall meet these Societies. Would we not have a connection with it, and that, too, of a most humiliating character? But let that pass. Suppose the Union assemble according to appointment (say at the city of Boston) and our brethren are present in obedience to the call of the Bible Society. The Union, which is the most important interest, takes precedence of the others. The President takes the chair. Our brethren are present, but only as spectators. They have declared themselves separated from the North in the missionary work. They are present; but it is only to wait patiently, until the Missionary Union shall graciously permit them to present themselves as delegates to the Bible Society. The time arrives—the Union adjourns for an hour or two, while it is waiting, perhaps, for the report of committees; and, according to agreement, the Bible Society holds a session. I say it adjourns—for that is the term used—but do not understand that the meeting is dissolved. With the exception that there is a substitution of officers, and that the Southern members come down from the galleries, and other obscure places in which they had unobtrusively seated themselves, the whole assembly remains exactly as it was before. Five minutes ago, while this body was called the Miss. Union, and while it was consulting about a preached gospel, the Southern members could not co-operate with them; but now, under the name of the Bible Society, and while consulting about a printed gospel, they can meet with them upon the same platform, and cordially and fraternally mingle in their counsels. And, after all, in what consists the difference between the two bodies? In nothing, save that Francis Wayland is President of the one, and the noble Spencer H. Cone of the other. My brethren, is this consistent? Is it dignified? Does it not seem to you like solemn trifling? Could we, under the circumstances, retain our self-respect, or the confidence of the Southern people? Nay, could we avoid exciting feelings of contempt for us in the minds of those very brethren, for co-operation with whom we have submitted to such a disproportionate self-sacrifice!

I have supposed that our brethren attended the meetings of the Societies. The more reasonable supposition is, that even if they can submit to the humiliation attendant upon such an unequal union, and continue to co-operate, very few, if any, will ever attend the meetings. The consequence will be, that we shall neither receive from those Societies nor impart to them any influence for good, excepting

such as will result from our meagre contributions.

3d. It is inconsistent, because by connection with the Bible Society, we shall still be contributing to the Boston Board. If we co-operate with this Society at all, it is proper that we should do so heartily and unreservedly. In sending up contributions, therefore, it will not be proper to exhibit a lack of confidence in its Board, by putting a mark upon every dollar, and demanding that it should be appropriated in a specific way. Having confidence in those brethren, and believing that they, from their knowledge of the whole ground, are better able to make a judicious application of our funds than we are, a large proportion of our money will be confided to their discretion. Now, this Board are not only wont to publish the Bible in the English language, but of appropriating largely for its publication in foreign tongues. The Boston Board have received, and will continue to receive, large amounts for the translations which its Missionaries make. Now, we have published to the world that we shall no longer contribute to the Boston Board; and yet, through the Bible Society, we are doing indirectly the very thing which we declare it is inconsistent for us openly and directly to do! Brethren, is this consistent? If we can give our funds indirectly to the Boston Board for the publication of the Bible translations of its Missionaries, we can do so openly and indirectly; and if we can make them our agents for one part of the missionary work, we can make them for all—and thus, according to our own showing, we have no warrant for separating even as far as we have.

I argue again:

If expediency requires that Southern Baptists should separate from the North in all the works of christian benevolence.

1st. It is expedient for the sake of peace. Brethren, if we co-operate with the North, of course it must be upon terms of perfect and well recognized equality. No one will insult us by suggesting, as an inducement, that in these Societies, or either one of them, co-operation can be attained by evading this question. As Baptists in full fellowship, entitled to the same privileges and consideration with our Northern brethren, we must co-operate, or not at all. Now, can we bring ourselves to believe, that that people, who have declared that we are morally unfit to carry the gospel to the heathen, or even to preach it to our own people, will be willing, cordially and fraternally, to co-operate with us in any work of christian benevolence? When, to assert this belief, they were willing to incur the risk of tearing rudely asunder the ties which have bound us together for so long a time in christian and social union; is it reasonable to suppose that they will acquiesce in any arrangement which will proclaim at once our good standing, and their unjustified conduct? There are too many abolition agents at the North, who have no other way of making a living, for us to suppose that Northern Baptists will be left quietly to submit to such a self-inflicted reproof. And are we prepared to embark again in the contentions which have marked the history of our denomination for the past few years?—What do we seek? The nominal fellowship of Northern Baptists? I know that many of them say, (and show at once their ignorance and their vanity,) that we would make any sacrifice to gain their countenance. The fellowship of good men among them, of course, we are willing to receive; but we feel that theirs is no more valuable to us, than ours is to them. And even rating it as highly as they themselves do, in their most self-complacent moments, would we not be purchasing it at too dear a rate, if it be at the expense of incessant controversy and excitement? Depend upon it, brethren, if we desire peace and quietness, we should separate from these Northern Societies.

2d. For the spiritual welfare of the people, South and North, it is expedient that we should separate. Contentions are not the soil in which the christian graces are most likely to flourish. Who is ignorant of the instructive fact, that, for two or three years anterior to our withdrawal from the Convention, the Northern Churches were in the most deplorable barren and distracted state? And why were they in that condition? Because the subject of slavery was that which absorbed the attention of their people. The implied sanction which they gave to slavery, by their connection with the slaveholder, (upon which abolition agents artfully harped,) haunted them by day, and disturbed them in their visions by night. Their papers came to them filled with exciting appeals on the same subject: it was made the topic of conversation every where; and even the sacred desk itself was perverted to increase the excitement. Men's minds became wrought up to the highest pitch of phrenzy; and the consequence was, that, during the last year of our connection with them, whole States made a clear loss of hundreds of members. Since they have separated from us, and their churches have found

rest, the candle of the Lord, we rejoice to see from the papers, is again shining among them; numerous revivals are reported, and many are added to them of such, we hope, as shall be saved. For the spiritual welfare of our Northern brethren, as well as of our own, it is expedient that we should separate from them in all the works of christian benevolence. Let us say to them, in the language of Abraham to Lot: Let there be no strife between us, for we are brethren. Separate yourselves, we pray you, from us; if you will take the left hand, then we will go to the right; or if you depart to the right hand, then we will go to the left.

3d. For the prosperity of those Societies themselves, it is expedient that we separate from them. If, by their action, unequivocally commit themselves to our fellowship, (as the phrase is,) they will lose the support of the vast majority at the North. If they pursue a course of "non-committal," they will satisfy neither party, but place themselves in the situation of the man between two contending armies, exposed to the fire of each. And any attempt to bring us together, within the same fraternity, will only be to make their meetings the arena of strife and contention, and the theatre where all the baser passions of the human heart will find free play. No; we love those Societies, and the noble men connected with them, too much to be the occasion of so much injury to them. If they prefer connection with the North, we should part with them as brethren, and bid them God speed in the work which Providence has marked out for them.

4th. For the diminution of the anti-mission spirit in the South, it is expedient that we dissolve all connection with Northern abolitionists. All who are acquainted with the history of our anti-mission brethren, know that the connection of our missionary bodies with the abolitionists of the North is that which has most effectually closed their minds against the approaches of truth. Designing men, and demagogues among them, (if any such they have) would doubtless find other pleas for their opposition, if this were removed; but the large majority, (of whom we have no warrant for saying that they are not as honest and as pious as the same number taken from any other communion,) would have removed from them the greatest hindrance to the reception of truth. Who, in looking over the Baptist Almanac, has not been struck with the large number of Anti-Mission Associations in the South? Should not the fellowship and co-operation of these brethren be as much desired by us as that of those who live in a different latitude?—Have we not a duty to them more imperative than that to our Northern brethren? And is not the privilege of exerting a good influence upon them—of making, if you please, sacrifices for their welfare more valuable to us than to maintain a precarious and harassing connection with a people, who can neither impart good to us, nor receive good from us?—One of the most important objects that Southern Baptists can have in view, is to bring into harmonious co-operation all their people. And to separate from the North, will be one of the most effectual means for accomplishing this; at least, it is very evident that it can never be attained, while this barrier is in the way.

5th. For the efficient and harmonious co-operation of Southern Missionary Baptists, it is expedient that we separate from the Northern Societies. It cannot be disguised that many of our people, who love the cause of Missions, and who are accustomed to contribute liberally towards its support, are uncompromisingly opposed to continued connection with the North. A number of Associations, and some State organizations also, have committed themselves in favor of separation. Now, tho' it is granted that these may yield to the decision of the majority, and that all should do so when that decision has been fairly arrived at; yet, is there not danger of alienating the affections of valued brethren from the missionary enterprise? And I feel, too, that there is peculiar danger at the present time, when I am convinced that the Richmond Convention may be misled, and may construe the silence of our people into a willingness to adhere, or, at least, to indifference to the subject. Some have remained silent, perhaps, from a conviction that the Convention would, without doubt, carry out the work which they had commenced; and many, like the humble individual who addresses you, from the hope that others more competent would speak out. Should we adhere, would we not give these brethren at least some show of reason to apprehend that we have done so at the sacrifice of self-respect and principle?—Brethren, is the Southern Baptist Convention in a condition lightly to esteem the confidence and affection of any of its constituents? Grant, if you please, for the sake of argument, that these brethren are ultra, and under the dominion of bad passions; or apply to them any other epithet you please—can we forget that we must deal with men as they are, and not as we would wish them to be? And besides, their arguments, valid or invalid, have never yet been answered. I have seen rebukes administered to them for the bad spirit which was ascribed to them; but in no single instance have I known their arguments to receive respectful attention. If they are wrong, should we not attempt to convince them of it, and bring them right? And if we fail to make the attempt, and settle the question by a silent vote, would we not give them cause to believe that it was decided by authority, and not by reason? If we are not able to meet their arguments, should we not respect their opinions? No one acquainted with human nature would disregard even men's prejudices, if he desires to obtain influence with them; and no public man can do so with impunity. Decide to adhere to Northern Societies, and I am convinced that many Missionary

Churches and Associations would soon be found in the Anti-mission ranks. Again, I ask, is not the efficient and harmonious co-operation of Southern Baptists infinitely more valuable to us than a precarious, and harassing, and humiliating connection with Northern Societies?

6th. To increase the intelligence of our people, and to foster our native talent, it is expedient for us to separate from the Publication Society. Southern Baptists are not, to a great extent as they should be, a reading people. And here, brethren, is a work for us as important as any other missionary work. The press is one of the most powerful auxiliaries of the preached gospel, and this we should use as a means to increase the piety and efficiency of our own people. The eye, as well as the ear, affords an avenue to the mind and heart; and books, as well as the living herald, can preach Christ and him crucified. When the minister's voice no longer sounds in our ears—when we are in the retirement and quiet of the domestic circle—these can instruct us and stimulate us to the discharge of duty. The South have been in a state of literary vassalage to the North too long. We need a denominational literature of our own. To accomplish this, we must have that which shall stimulate our men of talents to write, and our people to purchase and read the books which are written. What has the A. B. Publication Society done—that can they do—to excite among Southern Baptists a thirst for reading? They have published some valuable books, and so have commercial houses in London; but how many of our Southern Zion know any thing even of the nature of the Society, to say nothing of the books which they issue? But let the Southern Baptist Convention undertake this enterprise; let the interest of the people be excited in its behalf; let them become accustomed to contribute towards it; let them see works published by those with whom they are acquainted, and in whom they have confidence; let the books be brought to their doors by a well-devised system of distribution, and they have applied to them the strongest stimulants to purchase and to read. Books excite a taste for reading—a thirst for reading creates a demand for books—and a demand for books stimulates writers and publishers to furnish a supply. Besides, are not the sentiments and doctrines, which our books shall inculcate, of some importance? Shall we leave it to anti-slavery Baptists to write books on ethics for our children to read? And it is well known that all our Northern brethren claim to be anti-slavery in their sentiments. Many intelligent brethren at the South, too, think that our Northern brethren—particularly of New England hold such modified views of the doctrines of grace, that they are unfitted to supply us with a theological literature. The writer of this expresses no opinion on this point, but only asks his brethren to look into the matter for themselves. I confess there have been some things that have strongly tended to convince me that it is even so—as the softening down of the Calvinistic features in venerable hymns by the compilers of the Psalmist; the sanction and recommendation which works of doubtful theology have received from leading brethren at the North; and that such a work as Jenkins on the Atonement, should be held in high favor by brethren in the latitude of Newton.

7th. In the last place, for the welfare of the political union of these States, it is expedient to dissolve all religious connection with the North. A contrary opinion, I know, has been expressed; and the fear is entertained that the dissolution of our religious union will be but the precursor to the severance of our political union. But a little reflection will show that our ecclesiastical connection serves rather to weaken than to strengthen the political bonds. Northern abolition, in the bad spirit it engenders, and the sectional apomies it excites, is that from which this union has more to fear than all other causes combined; and it is potent for evil only in proportion as it has opportunity to rouse such animosities. And how have the abolitionists managed to raise excitations in our midst? The Constitution of the United States, and the Independence of the several States, have afforded them neither pretext nor opportunity to interfere with the subject of slavery in a direct manner; and all their political agitation we have disregarded as we would the ravings of any other madmen. But the religious union afforded them both the pretext and the opportunity of agitating on the subject. Under the plea that guilt would be incurred by them, if they suffered sin to rest upon their brethren, and that they would be partakers of the "appalling sin of slavery," if they continued to recognize us as christians in good standing, they roused the entire North to the highest pitch of excitement; and the systematic attempts to deprive us of our rights in the General Societies, and to affix a stigma upon us, tended to rouse our resentments against the North. Thus excitations and mutual animosities were engendered. But now the separation in the Missionary work has taken place, and what is the result? We have the authority of Elder J. M. Peck, who stated in the South Caroli-

na Convention, as I am informed, that abolition had declined 50 per cent. as a consequence. And who now, in the South, cares any thing for the sayings and doings of those very persons who, one year ago, were able to excite within us feelings of indignation? Sever all the cords which bind us to them in religious union; and though the entire Triennial Convention should resolve themselves into an abolition society, and heap upon us bitter denunciations as the English language can express, it would excite within us no other emotion than pity that good men should act so impotently. The christian bond is the strongest that exists so long as it is reciprocal, and in accordance with the spirit of the gospel; but when one party uses it as a means by which to harass and oppress the other, under the plea of seeking their reformation, it will readily be perceived that it is a curse rather than a blessing. Sever all the ecclesiastical cords which bind us to the Northern people, and they will have but little pretext to interfere with the subject, and no opportunity to reach us by their abolition agitation. Their arguments we can controvert, their gasconade we can laugh at, their impotent threats we can disregard, their personal attempts to interfere with our property we can punish as we would any other crimes; and all, too, without arraying the bad passions of one section against those of the other. Religious abolition—excuse me for using such a misnomer; I use it because I can find no comprehensive term to express my idea—Religious abolition is much more dangerous than political abolition. If christians of the South withdraw from all ecclesiastical connection with the North, this will lose its chief aliment, and must die a natural death. But even if it does not subside, and wave after wave of anti-slavery excitement should sweep over the unhappy North in never-ending succession, they have their appointed bounds where their turbid waters must be staid. We shall have no agency in exciting them, and shall neither be tossed on their angry surges nor be submerged beneath them. And if, perchance, the sound of them be brought to us by the passing breeze, we shall listen to it with a feeling akin to that with which, in our safe and quiet homes, we listen to the roar of the autumnal sea, as it spends itself upon our Southern coast. For the perpetuity of our political union, I advocate ecclesiastical separation from the North.

I know it is painful to separate from those whom we love; and our prominent brethren, who have been accustomed to represent us in the Triennial Convention, will find the trial, if it come, a very great one. But I ask such if it is not better to separate now, when it can be done peaceably and with good feelings, than to wait until we shall be driven to it after a series of insults and oppressions? Do the Boards of these Societies desire our adhesion? So did the Boston Board, when the Convention met at Baltimore, less than five years ago. But the tide of anti-slavery feeling rose so high around them, that they found they must either float upon its surface, or be submerged beneath it. Now, this Board was much better able to maintain the stand it took in '40, at Baltimore, than the Bible Board the stand which it desires to take now; for, besides the fact that the majority of the Northern people were then in favor of maintaining connection with the South, the Boston Board were unanimous themselves in the same desire. But who does not know that the Bible Board are divided? Who does not know that one of the prominent members of that Board placed in the hands of a notorious abolition editor, while in Philadelphia, a statement to the effect that he would sooner resign his connection with the Home Mission Board, than consent to the appointment of a slaveholder as a Missionary? Who does not know that another member pledged himself to the abolitionists, at the meeting of the General Board of Foreign Missions at Providence, that he would find out and publish to the world, if any slaveholder should receive an appointment from the Home Mission Society? Can we believe, then, that this Board, divided as it is, and with such external odds against it, can succeed any better than the Boston Board? Brethren, it is useless to deceive ourselves. Separate we must, sooner or later; and it is not better to do so now, when it can be done peaceably, and with mutual respect and good feeling? To separate from the Societies, is not to leave the communion to which those brethren belong, nor to withdraw from them our christian affection. "One Lord, one faith, one baptism," is the only bond of christian fellowship; and this depends, neither for its existence nor its strength, upon benevolent societies. Our fathers, South and North, loved each other, and fellowshiped each other, before the existence of these societies; and their children, this day, have more christian affection for each other, than when they were connected together in the Missionary work. Consistency, expediency—every motive that looks to their welfare and our welfare—urges us, it seems to me, to a separation from the North in all the works of christian benevolence.

I have said nothing in regard to our ability to organize, and carry into efficient operation plans for the advancement of these interests. I know our Northern friends, in the excess of their pity, have lamented the helpless condition in which we shall be left, when they shall separate from us; but I have too much respect for you, my brethren, to go into a serious argument to show your ability to succeed. The same sneer we met when we proposed to separate from them in the Missionary work; and I hope, by the blessing of God, we shall soon convince them that we can succeed much better without their assistance than with it.

In conclusion, brethren, I beg that you will look over, in these pages, whatever may seem to you amiss in style, or matter, or spirit; and let the considerations

presented have the weight to which they are entitled. And may the Lord direct us to a right decision of this question.

STORIES FROM THE ITALIAN.—(Translated for the Traveller.)—A woman abusing her husband one day, said to him among other outrageous expressions, "If I were to die, I verily believe you would marry the oldest daughter of the Devil, provided you could make a husband of it." "Perhaps I might," retorted the husband, "but you know the law forbids a man to marry his wife's sister."

A certain judge, meeting a minister mounted on a very fine horse, said to some gentlemen who were with him, "Do you see what a fine horse that priest has? I should like to crack a joke with him."—"Doctor," said he to the minister, "You do not follow the example of your great Master, who humbly contented himself with riding on an ass."—"Indeed," returned the minister, "that was my intention; but of late so many asses have been made judges, that a poor minister, though ever so willing, can hardly find one to ride on."

Three years ago there were 400 inmates in the poor-house in Worcester. Last year the inmates were reduced to eleven. In consideration of this great reduction in their pauper tax, the town voted \$500 to be paid annually to the Temperance Society, together with the use of a large hall, and oil and fuel to light and warm it.

EYEMENAL.
Married on Thursday evening the 9th inst. by Rev. Thomas Chilton, Dr. FERGUSON, of Geneva, N. Y., to Miss ANANDA F. SHIVERS, of Orange county, N. Y.

MORTUARY.
From the Bible Advocate.

Departed this life on the 34th day of February, Mrs. ELIZABETH CLAUDE, formerly of Mecklenburg county, widow of the late William W. Claude, who died in Henry county, N. C., about 13 years since, and who was also of Mecklenburg county, Virginia.

The deceased (mother-in-law of the Editor of the Bible Advocate) was in the 64th year of her age, and died after a long and frequently excruciating painful illness. For thirty years or upwards, she had been a member of the Baptist church, in which her walk had been orderly, and her zeal and devotion to the cause of the Lord fervent and unabating. Her enjoyment of religion was of a deep, silent character. Her bland manners and affable and pious conversation, her friendship and regard for all her acquaintances, her cheerful and cheerful view of divine truth had become greatly enlarged and corrected, which much enhanced her enjoyment and appreciation of the promises and hopes set forth in the gospel. She always manifested her willingness to meet death, and the greatest resignation to the will and providence of God. In fact she seemed to look forward to death with joyful anticipation, and to look forward to the joys of heaven.

A few days before her death, and when in hourly expectation of it, she requested her children to sing a song and rejoice when they discovered that she was dying—and just before she died when the friends present sang a song, she raised her hands and rejoiced. She retained her senses perfectly to the very last.

She has left several children to whom she was most tenderly attached, and a large circle of relations in the States of Tennessee, Kentucky, Virginia and Alabama, to mourn her loss. "Blessed are the dead that die in the Lord; for they rest from their labors, and their works do follow them."

ILLUSTRATED BOTANY.
EDITED BY J. B. NEWMAN, M. D.

CIRCUMSTANCES make the man, and very often, as in the present case, the book. For years there has been a steadily increasing interest felt for the vegetable kingdom. Lately, this taste has been partially gratified by the literary magazines, which owe their popularity in a great measure, to the beautiful flower prints that adorn them. One specimen a month, however, is not enough, nor is it required in such connection with the work, as the present one is intended to be a permanent supply. Preceded by a short introduction on Physiology, and a view of the Natural and Linnaean Systems, the work will be devoted to a separate consideration of each plant. Together with our own information, we shall draw on the standard works on Chemistry, Botany and Medicine, combining every useful item of knowledge, and without lessening its value, present it in a concise and pleasing form. Obtaining and engraving the same sources of the most accurate and elegant as possible, we have endeavored to secure as elegant a work as the kind of it does for the body. The plates of each, more especially the medicinal, will be confirmed, in a great number of instances, by personal experience. To this will be added its history, its meaning in the language of flowers; and poetry, either original or selected, from the pens of the children of song. The whole illustrated by splendid Colored Engravings, taken from nature, full size, and finished in the highest style of modern art. The work is designed to be a permanent possession of each, more especially the medicinal, will be confirmed, in a great number of instances, by personal experience. To this will be added its history, its meaning in the language of flowers; and poetry, either original or selected, from the pens of the children of song. The whole illustrated by splendid Colored Engravings, taken from nature, full size, and finished in the highest style of modern art. Four or six of these engravings will be given in each number. Those in the numbers already issued are of the most beautiful and splendid description. The Editor will draw on the standard works on Chemistry, Botany and Medicine, and thus combine in a brief form every useful item of knowledge respecting plants and flowers, their medicinal qualities &c. To this will be added their history and their meaning in the "language of flowers." To all lovers of the beautiful in nature and art, we commend this work as eminently worthy of patronage.—New York Tribune.

We give below, the free opinions of the Press—

ILLUSTRATED BOTANY.—This is a new candidate for popular favor, in the shape of a monthly periodical. The first two numbers are before us, and if they may be regarded as specimens of those which are to follow, the work will certainly prove highly attractive. It is to be devoted to a separate consideration of each plant in the vegetable kingdom, the whole illustrated by colored engravings, taken from nature, full size, and finished in the highest style of modern art. Four or six of these engravings will be given in each number. Those in the numbers already issued are of the most beautiful and splendid description. The Editor will draw on the standard works on Chemistry, Botany and Medicine, and thus combine in a brief form every useful item of knowledge respecting plants and flowers, their medicinal qualities &c. To this will be added their history and their meaning in the "language of flowers." To all lovers of the beautiful in nature and art, we commend this work as eminently worthy of patronage.—New York Tribune.

The printed specimens are really exquisitely done—and the great marvel with us, is how the work can be afforded at the low price of three dollars per annum, or two copies to an address for five dollars. Engravings can be cheaply multiplied, but paintings must be executed separately, and without the aid of labor-saving machinery. It will give us real pleasure to announce the successive numbers of this beautiful periodical, as we have been led to think the study of Botany not only an innocent recreation, but eminently promotive of piety.—Christian Advocate and Journal (Edited by T. E. Bond, M. D.).

We have received the first number of "The Illustrated Botany." This periodical is got up in a very neat form, and contains a large and judicious selection of what we believe to be a well-edited medical man, is prepared to make a work of this kind very interesting and useful to the general reader. The colored plates are unsurpassed in beauty and finish.—New York Medical and Surgical Reporter.

ILLUSTRATED BOTANY.—The design of this work is admirable. It is intended to comprise scientific descriptions of the most valuable native and exotic plants, with their history, medicinal properties, &c. &c.—Protect-ant Churchman (New York).

April 18, 1846.

POETRY.

THE DEAR MOTHER.—The Legislature has commended itself to the respect and gratitude of every philanthropic heart, by its prompt action to the prayer of the New York Institution for the Deaf and Dumb. It is but a few days since we announced the departure of Mr. Peet and Mr. P. M. Wetmore for Albany, accompanied by some of the pupils, and already we learn that their application has passed both Houses almost without a word of dissent or hesitation.

For the Alabama Baptist.

IMPROMPTU.

We are mute, we are mute, we are—
And yet our voices are heard,
No voice we used in loud appeals,
To plead our cause with him that feels.
To hear his gentle, kindly words,
With respect mild and manners meek.

Say not our spirit is weak,
Be not our voice ever low;
That heart is laid in mail,
That can resist our plea;
Our tongues are dumb, but yet we look
A word the poetist cannot brook.

Within these halls we stand,
Where eloquence hath rung,
Soft-striving, ringing on,
These galleries around;
Nor shall we fail, for lack of speech,
The hearts of all to touch and reach.

Had we the great voice,
O'er which the angels stand,
Are ye, too, dumb, ye say,
To bid, to bid, to bid,
To bid, to bid, to bid,
To bid, to bid, to bid.

MARCUS.

From the Indian Advocate.

SOLILOQUY OF A SOLITARY MISSIONARY.

Now far from where my kindred meet,
And hand and tongue sweet,
In-praising God in music sweet,
Which once I heard with joy,
I feel, but cannot hear their song,
Nor with them bow the knee.

While they the house of worship throng,
Do any think of me?
These cheerful friends reciprocate
The tokens of their love,
Tell how their spirits sink of late,
Or how they soar above.

Soothe them the sorrows of the heart,
Each other's griefs remove,
They meet, and talk, and pray and part,
But do they think of me?

The forest in its native dress,
Surrounds my humble cot,
Where, in this wide-spread wilderness,
The Lord has set my lot.
Wild beasts add discomfort to night,
By day few friends I see.

My heart to gladden by the sight,
Or say they think of me.
If scorched with fever-racked with pain,
Through agonies I pass,
O! who will hear when I complain?
What voice will whisper peace?

Without a partner of my woes,
Then, Lord, I'll look to thee,
Numb but thyself my burden know,
With thee remember me.

Why did I to these wilds repair—
Leave friends and kindred dear?
That these poor Indians sitting there,
Of Jesus Christ might hear?
And shall I think my trials great,
Wild man, when borne for thee?

Since Jesus in his bloody sweat,
So kindly thought of me?
No, rather let the flesh with shame,
That I have done no more
For you, my dear Saviour's name,
Than that you might him adore.

While Jesus shall preserve my breath,
I'll try to tell to thee,
How in the agonies of death,
He thought of you and me.

And if secured from unbelief,
I never shall complain.
Thy promises shall be my life,
My God, from grief and pain.
Enough! Here let me live and die,
Though I no friend should see.

And then with thee, my Lord, on high,
Restore my friends to me.

THE FAIR.

A SALE of useful and fancy articles will commence in the building of Howard College on the evening of Thursday, the seventh of May. The proceeds of the sale will be devoted to the purchase of a Chemical Apparatus for the use of the Institution.

April 11, 1846.

NOTICE.

F. H. BROOKS, Esq., 56 Water Street, Mobile, is authorized to receive money on my account, and to give receipts for the same.

M. P. JEWETT.

April 11, 1846.

MEDICAL NOTICE.

AFTER an absence of nearly four months, I have again returned, and offer to a generous public my services in the PRACTICE OF MEDICINE, on the

BOTTING SYSTEM.

I am thankful for past patronage, and hope, by close attention, to merit future calls in the various branches of the practice.

My charges are the same that they have always been.

Visit in Town, (during day) \$1 00
(night) : : 2 00
Mileage, (during day) : : 0 50
(night) : : 1 00
Emetic : : 1 00
Full course of medicine : : 3 00
Obstetrical cases : : 10 00
Consultation : : 5 00
Detention all night, from 5 to 8 o'clock : : 5 00

To those at a distance I would say, my success in the treatment of the diseases of females is well known in this community.

Medicine can be put up and sent to almost any distance, suitable to any case, provided I have the symptoms. If they are too much complicated, I would greatly prefer having the patient come to this place.

Chronic Diseases are treated successfully by having the patient with me. Those who have Cancer may come, and if I do not cure them the Cancer shall not exceed ten dollars; the individual paying his own board.

I can be found, if not professionally engaged, at my office over Wm. Hargrave's shop, during the day, and at my residence during the night.

O. L. SHIVERS.

March, February 24, 1846.

CARRIAGE MAKING.

THE subscriber will continue the above business at the old stand, near the public square, where he may at all times be found ready and willing to accommodate his customers, at prices to suit the times. He is preparing to make any new work, such as CARRIAGES, BAROUCHES, BUCKETS and WAGGONS. He is also prepared to do any Re-painting in the above line, and will work done in the best style, as he is prepared with the best timber the country can produce, and the best trimmings that can be bought in New York.

E. FAGAN.

GROCERIES CHEAP FOR CASH.

THE undersigned would respectfully inform the citizens of Marion and the adjacent country, that he has opened a choice

FAMILY GROCERY.

in the room formerly occupied by Thomas Chilton, Esq., and purposes to sell every article in his business as cheap as they can be had from Mobile. From a long experience in the above trade and a knowledge of the business generally, he flatters himself that he can give general satisfaction. He is now receiving and will constantly keep on hand, the following articles: Coffee, Black, Gunpowder and Imperial; Tea, Java, Rio and Havana; Sugar, crushed, loaf and brown; Cheese, Pine-apple and Goshen; Almonds, Raisins, Currants, Figs, Citron, Cloves; Apples, Peppers, Ginger, Sweet Oil, Catnaps, Candles; Soap, brown, Castile and toilet; Powder, Shot and bar Lead.

Also, a large assortment of Candles, and a variety of other articles too numerous for insertion.

J. S. LOCKHART.

Marion, January 31, 1846.

CABINET WAREHOUSE.

THE undersigned being thankful for the liberal patronage extended to the late firm of John M. Stone & Co., would give notice that he has bought out the interest of William Hornbuckle, Esq., in the CABINET BUSINESS, and is now carrying on at the old stand, where he can always be found, ready to meet his friends and customers, on liberal terms, with all articles usually kept in Cabinet Warehouses, and as they are of his own manufacture, he can warrant every article that leaves his shop.

JOHN M. STONE.

February 14, 1846.

MARION HOTEL.

This well known and extensive Hotel has lately undergone considerable repairing, the buildings have been enlarged and new rooms and furniture added, such as will now render accommodations for rooms and sleeping apartments equal, if not superior, to any hotel in the country. The proprietors have provided attentive and trustworthy servants. The Table will at all times be furnished with the best the market will afford. The proprietors also intend that no exertion on their part shall be wanting to give satisfaction to those who may favor them with a call, as to induce them afterwards to continue their custom—and charges for entertainment will always be moderate.

The Stables attached are of superior quality, the buildings are good, the situation dry and airy. The hostler is experienced and attentive, and it is believed his knowledge and attention to horses are unsurpassed by any one of his situation. A sufficiency of the best provender will always be provided by the proprietors, and horses will be kept by the day, week or month, at liberal prices.

MOORE & UPSON.

February 7, 1846.

MERCHANTS' HOTEL.

BY JAMES DIVVER.

At the Sign of the Buck, corner of King and Society streets, Charleston, South Carolina.

THIS central and well known establishment, conducted now on TRUE TEMPERANCE principles, offers every desirable comfort and convenience to boarders and the travelling community, who prefer peace and good order to bustle and confusion.

RATES.—Transient Boarders, \$1.00 per day. Permanent, 60 cents per week.

The Alabama Baptist, the Biblical Recorder, N. C. and the Religious Herald, Va. will insert two months, and forward their accounts.—Christian Index.

January 30, 1846.

Ninth Anniversary of the American and FOREIGN BIBLE SOCIETY.

THE Annual meeting of the American and Foreign Bible Society will be held at the meeting-house of the First Baptist Church, in this city, on Friday morning, the 10th of May next. The Society will meet in the lower room of the edifice at 9 o'clock for the transaction of business. At 10 o'clock, the meeting will commence in the upper room, when the Annual Report will be read, and several addresses delivered.

On Thursday evening, preceding, at 7 o'clock, the anniversary services will be preached in the same house by Rev. Richard Fuller, of Beaufort, S. C. or Rev. Barrow Stow, of Boston, his alternate.

IRA M. ALLEN, Gen'l Ag't.

No Travelling on the Sabbath.

Mobile & Montgomery Weekly Packet.

The Passenger Steam Boat.

WM. BRADSTREET.

Will ply weekly between Mobile and Montgomery, touching at all the principal landings between the two ports. Leaving Mobile every Monday evening at 5 o'clock, will arrive at Montgomery every Wednesday morning, leaving Montgomery every Wednesday evening at 5 o'clock, will arrive at Mobile every Thursday morning, leaving Selma at 10 o'clock, will arrive at Mobile every Saturday morning. This arrangement will enable her to dispense with Sunday running, as the Sabbath will be spent in Mobile, and give passengers an opportunity of attending Divine service.

The accommodations are of superior order, with a spacious cabin and state rooms. She is also provided with a powerful engine and boiler.

For freight or passage apply on board.

January 24th, 1846.

HAT AND CAP WAREHOUSE.

At the sign of the Golden Hat.

35 Water Street, Mobile.

On hand and receiving a large supply of Gent's, Beavers, Molehairs, and Russ' Hats, &c., &c., with a variety of Gent's and Youth's Caps, also on hand, a few Ladies' Silk Velvet Riding Caps, with every variety of Infant's Silk Velvet—to which the attention of purchasers is solicited.

BOOTS AND SHOES.—We have Ladies' and Gentlemen's of great variety; all of which will be sold low, at 55 cents per pair. Also, on hand, a few Ladies' Silk Velvet Riding Caps, with every variety of Infant's Silk Velvet—to which the attention of purchasers is solicited.

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JESSE B. NAVE,

Factor and Commission Merchant, Mobile, Ala.

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 promptness 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.

January 24, 1846.

W. T. Hatchett. D. T. Ryan. A. Hatchett.

HATCHETT & RYAN,

Factors and Commission Merchants, Mobile, Ala.

Offer their services to their friends and the public generally, promising strict attention to order, and to any business entrusted to them.

REFERENCES:

Rev. James H. DeVotie, Rev. Thomas Chilton, Rev. F. Fagan, Esq., James M. Newman, Esq., Dr. S. C. Billingsley, Dr. S. V. Watkins, Col. G. F. Friend, Greene county, Ala., Col. G. J. Walker, Dallas county, Ala., Charles Lewis, Esq., Elder D. Peables, Lowndes county, Ala., James Douglas, Esq., Wetumpka, Ala., Aaron Leakey, Esq., Gen. R. T. Browning, Lowndes county, Miss.

January 24, 1846.

W. A. Armstrong. J. M. Armstrong.

W. A. ARMSTRONG & CO.

COMMISSION MERCHANTS, Commerce Street, Mobile, Ala.

January 24, 1846.

E. K. CARLISLE,

COMMISSION MERCHANT, Mobile, Ala.

January 24, 1846.

MAULDIN & TERRELL,

COMMISSION MERCHANTS, No. 17 Commerce and Front streets, Mobile.

January 24, 1846.

GORDON & CURRY,

COMMISSION MERCHANTS, 38 Commerce street, Mobile, Ala.

January 24, 1846.

REFERENCES:

Basil Manly, Tuscaloosa, Jan. Ezzell, Lowndes, Miss. J. M. Newman, Montgomery, Wm. Johnson, Selma, Calhoun Johnson, Conecuh.

January 24, 1846.

SIMS, REDUS & HOWZE,

COMMISSION MERCHANTS, Mobile, Ala.

January 24, 1846.

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.

REFERENCES:

B. F. SIMS, Clinton, Ala. A. F. REDUS, Aberdeen, Miss. JOHN HOWZE, Perry Co., Ala.

January 24, 1846.

COSTER