

# Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."—EPHESIANS, 2:20.

MARION, (PERRY COUNTY, ALABAMA,) JUNE 20, 1846.

[NUMBER 18.]

## THE RUINED FAMILY.

BY J. H. GREEN.

From the Casket.

In the winter of 1836, I was a passenger on the steamboat Mediterranean, on her downward trip from Louisville, Kentucky, to New Orleans. The boat was crowded with passengers of every grade, and to the annoyance of the most respectable portion, were several who were equally notorious with myself, as gamblers. We were industrious, but not successful, until after we had passed Memphis, Tennessee. The boat landed at Memphis, and while there, each gambler took his station, in order to ascertain our prospects in the way of gaming, the remainder of our passage. I was seated upon the boiler-deck, and there, I saw a youth, accompanied by an aged servant with a portmanteau in his hand, making his way to the boat. The servant made a halt when he reached the gangway, and his young master took the portmanteau in his hand and stepped on board. He immediately called for the Clerk who was standing near me. I noticed him as he passed, and thought he might be a young man who would be fond of playing cards. I soon made the matter known to two other gamblers, and we gave him an invitation to take a game of Whist, which he accepted with but little ceremony, other than saying he was an ordinary player. Deeming his apologies sufficient, he seated himself at the table, and we soon decided, by playing the two first games, that he and his partner were to pay for the cards. A proposition was then made for a bet of one dollar per corner, to which he did not object. He lost—was asked to double his bet—did so—and lost again; and continued losing until what money he had with him, was exhausted. The game was then changed to that of Brag. The young man left the table, much excited, went to his stateroom—opened his portmanteau and drew out a large package of bank bills, which he opened and took therefrom and lost about twelve hundred dollars. He appeared maddened with excitement—the color would come and go from his cheek, and it was not a hard matter to judge that his very soul was burning within him. We had just made him a bet of four hundred dollars; and before he had time to "call," the clerk came to the table and asked if he was the gentleman who wished to get off. "I am, sir," he said; and with the same breath, told me to turn over my cards that he "called" me; the bell rang; he sprang from the table, caught his portmanteau in his hand, rushed to the guard, where he stopped, and cast his eye toward the village of Helena; his looks, much less his thoughts, pen cannot describe. He turned upon his heel, and told the clerk not to stop the boat, as he had concluded to go to the city. He stepped into the cabin, where we were awaiting his return, with eight hundred dollars undecided upon the table. I reminded him that we waited to hear him tell the "size" of his cards. "I had two aces and a bragger," said he—precisely the same which I held; but the "age" giving me the precedence, I was entitled by the rules of the game, to the money. He soon discovered, with grief, his loss, but played on, still continuing to lose. Several of the most respectable passengers tried to get him away from the table, but all their efforts were vain. The passion of gaming had taken possession of his heart, and held him spell-bound, to the hellish machinations of the gambler. We continued our play until his package containing five thousand dollars was all in the hands of three hardened gamblers. When we arrived at the city, it was night. I took a carriage and went to a private boarding house, not wishing to meet the unfortunate youth. Several days had passed, when taking a stroll down Canal street, and as I crossed Camp, I beheld the victim I was trying to shun. He discovered me at the same time, but without taking a second look, I hastened down the street, and stepped into an exchange office, hoping by that means to escape his search. I had scarcely reached the door of the office, before he stood facing me. Oh! what a change was there. The youth that a few days previous, had appeared before me in all his fine attire, and with a flush of health upon his countenance, now exhibited a pallid cheek, his clothing deranged, and filthy in appearance.

"Mr. Green," said he, his lips quivering, "I am glad to see you; I have been in search of you for two days. I have enquired for you in all the principal hotels of the city, but none could give me any information respecting you."

I looked at him, and though at that day a hardened gambler, yet his deplorable condition, made an impression upon me, never to be erased.

"Those men," continued he, "with whom we played, won my money, my watch, my diamond breast-pin, and stripped me of all; not leaving me sufficient money to buy a meal of victuals." I found that they had left me in a suffering condition, and immediately set out in pursuit of you. Two days and nights I have been seeking you. Oh! how glad I am, in finding you. I am very sick, sir; I am very hungry; I have walked the streets constantly. The young man who has my watch, said I might redeem it and my breast-pin, with one hundred and twenty-five dollars. I wish you to loan me sufficient money to redeem them. I will pay you, sir; indeed I will; my father is rich."

Here his voice faltered, and he paused. It was too much for even the most desperate gambler to withstand. "How much will answer your purpose?" said I.

"Two hundred and fifty dollars, sir. If you will loan it to me, I will pay it, every cent, in a short time."

The money he asked of me, was nothing, compared to his ghastly features. I loaned it to him, not so much to assist him, as to avoid the dreadful lashings of a guilty conscience, which appeared to rend my inmost soul, as long as my victim was present. I counted to him the money, which he grasped—thanked me—turned upon his heel, and ran down the street, as it were to accomplish some act, upon the issue of which his life depended.

I turned in another direction, and in a short time met one of the other gamblers, who helped fleece him. Upon enquiry, I learned that the third gambler had won the young man's watch and breast-pin, and had likewise promised to let him redeem them at one hundred and twenty-five dollars; but that as soon as he got the watch and pin, he left on a boat, for Natchez. I did not see nor hear from the unfortunate young man, until the year 1838. I was stopping at the Louisville Hotel, when a gentleman came into the reading-room where I was seated. I noticed something singular about his movements; his eye glanced wildly over the several gentlemen who were seated near the tables, perusing papers. I finally rested steadily upon me. He advanced a few feet, and looking me in the face, asked if my name was Green. I answered in the affirmative.

"Will you please step into the next room?" said he.

I accompanied him into the sitting-room, and seating ourselves, he dropped his face into his hands and began to weep. His strange actions brought forth volumes of conjectures. Why he acted thus I knew not. For a few moments he wept bitterly; then raising his head, he asked me to pardon him.

"Know," said he, "I am a frail man. I have some serious questions to put to you and I hope you will answer me candidly. Will you sir?" looking at the same time as though he feared I would not.

I assured him it would be a source of much pleasure to me, to gratify his desire.

"Did you ever travel on board of the steamboat Mediterranean?"

"I have."

"Did you travel on her down the Mississippi river, in the year 1836?"

"I did."

"Do you not remember, while at Memphis that a youth came on board; played cards, and lost five thousand dollars?"

"I do."

"Did you loan him two hundred and fifty dollars, after his arrival in the city?"

"I did."

"Have you seen or heard of him since?"

"I have not."

He paused a few moments, as though he was unable to breathe; then with a voice, loud and tremulous, he cried,

"Do not say no, for God's sake, do not; it is my eldest son I enquire for."

I told him the second time, whereupon he covered his face with his hands, and wept convulsively. While he was in that attitude, I took my departure. It was a horrid sight for a man to behold one of his fellow-beings in such an unhappy situation. I took the next packet for Cincinnati, to prevent, if possible, the presence of one among many whom I had been instrumental in making miserable beings in this world, with little hope in the world to come. My interview with that father I had so sorrowfully afflicted, grated harshly upon my hardened heart. I heard nothing of the unfortunate family, during the remainder of my gambling career.

In the spring of 1844, I was on my way to the east. The steamer was much crowded and gaming was the principal amusement of many. It was "merely amusement," as the gambler says, when undertaking some wily scheme. I was promenading the cabin, reflecting on the sinful effects of gaming upon the character of its votaries, when I discovered an elderly lady anxiously gazing at the multitude of passengers. Her intense anxiety attracted my attention, and as I saw it rather increased, than diminished, to satisfy my curiosity, I watched her movements more closely. I seated myself in the ladies' cabin. The old lady was seated near the door leaning to the part of the boat. I had been seated but a few moments, ere two young ladies drew up a side table and began to spread the cloth, talking at the same time about a game of whist. One, however, said she preferred back-gammon, which they finally concluded to play. The board was opened, as soon as the old lady discovered it, she turned her back upon them. I discovered that she had an aversion to gaming, which satisfied me that I might readily approach her.

"There is much gaming on this boat."

"Yes," she replied, "and I am truly sorry to see it."

"I believe they are only playing for amusement," said I.

"All the same in my view."

As she made the remark, the young ladies shut the back-gammon board, and each took up a book. I looked at the aged female who had thus rebuked their amusement, and discovered something in that frail form, and countenance furrowed by the rude blasts of misfortune, beyond the power of pen to describe. She

appeared to be near fifty-five years of age, with keen black eyes, shaded with heavy eye-brows and eye-lashes. Her figure was tall and slender, yet commanding; not a smile played upon her face. She appeared to be a woman of thought.

I pressed my acquaintance, remarking that I was glad to see her take such a stand against gaming.

"All mankind, sir," said she, "should discountenance a vice so deleterious in its effects. I know, sir, by sad experience, continued she, with quivering lips—"yes, and could I but tell the sufferings I have endured in one night to any reflecting parents, they would never—no! never permit the minds of their children to be led from the paths of rectitude by the fearful vice of gambling."

As she expressed the last sentiment, she rose from her chair and walked several times through the ladies' cabin. At length she seated herself, and I felt anxious for her to proceed, hoping she would reveal something which I could turn to good account. After a few moments she related the following horrid incident:

"I was born and bred in the State of Tennessee. My father was a clergyman—my mother a pious woman, and both were indulgent to their children. Though my father considered gambling one of the most destructive vices, yet he had nothing to say against 'playing for amusement,' and permitted his children to play in his own parlor. It was at one of those parties of amusement, my husband offered his hand, which I accepted, and at a card party we were met. We had a family of four children, two girls and two boys. My youngest daughter died in infancy, and as my other children grew up, their father and myself frequently amused them with games of cards, and often their little playmates joined them. When they were old enough for school, we sent them to Augusta College. Their absence from home, soon made it a lonesome place for their father, who had been accustomed so long to their childish amusements. His temperament required excitement, and having a capital sufficient, he concluded to speculate in lands; and accordingly visited Helena, Arkansas, where he remained a few weeks. He then came home with the expectation of returning in a short time. It was about vacation, and we were daily expecting the arrival of our sons. Their father was very anxious to be with them during their stay at home, and returned immediately to Helena, to arrange his business. In a few days after his departure, I received a letter instructing me to send him, by our oldest son, five thousand dollars. Soon after I received the letter, my sons came home, and I immediately forwarded, by my eldest son, the required sum. He left, and I have not seen him since. He embarked on the steamboat Mediterranean, where he was solicited to play cards. He played, first the parlor game called Whist—became excited by being beaten, and was induced to play another game, which I believe, they called Brag—a game he knew nothing about. He lost, and continued to lose, until the five thousand dollars were gone. I received a letter from his father about ten days after his departure, enquiring why I had not answered his letter, and stating that he had not heard from home since he left. Great God! what a shock it was! I immediately took my youngest boy, and left for Helena. When we arrived, I learned that my son had not been heard from. We remained a few days; the Mediterranean, returning on her way to Louisville, gave us the horrible intelligence that our son had been ruined, by a class of men, known as gamblers; and that a few days before she left, he had been on board of her without a dollar; that one of the gamblers had given him two hundred and fifty dollars to pay his expenses home, and that had been won from him in the same manner, by one of the same class, who led him to hope that he might repair his losses. His father without any delay took the first boat to New Orleans. I returned home, to wait in anxiety the return of my husband. Weeks and months passed, before I received any intelligence from husband or son. At last I received a letter from a friend of my husband, stating that he had not heard from our lost boy, and with the horrible intelligence, in despair, had resorted to the use of spirituous liquors. I was mad with grief, and left my home in pursuit of my husband. I arrived in New Orleans in the night. The next morning, I saw this friend, who gave me the heart-rending news that my husband had left, but he knew not whither he had gone. The next morning I started for home, but found on my arrival, that nothing had been heard from either my husband or son. After two years, my husband did come; but oh! how changed! His frame, worn—his cheek pale, very pale—his eye wild and fevered—his lips parched and steeped in inebriety—his hopes crushed—his very life only the motion of excitement and of passion—his very soul shattered, so that if the music of affection still lingered there, it quivered uncertain and discordant upon its strings. His property he had encumbered, and thus poverty was added to wretchedness. He remained but a short time at home, before he left again, in pursuit of his lost boy. He again, in pursuit of the three men who had obtained one of the three men who had obtained my son's money, and asked him for information concerning his boy; but received none of importance. He return-

ed home heart broken. My daughter, during his absence the last time, was taken sick and lost her reason; and we placed her in an Asylum, that her mind, if possible, might be restored. But she still remains in the same horrid state of derangement. My boy, too, has been imprisoned in mind, for four years. His father died in the year 1840, with the delirium tremens, since which time, my boy has sat for hours, writing him and his brother and sister letters, perfectly unconscious that they are doomed or dead. I am now residing in a house which once was my happy home; but alas! I am bereft of all earthly happiness. Nothing have I to cheer me. If at home, the constant murmuring of my lunatic son, is rushing through my ear; when abroad, the shrieks of my maniac girl, pierce my inmost soul; and when asleep, my slumbers are disturbed by dreadful dreams of my husband's and children's misfortunes, and of gambling scenes, in which I see them ruined.

Now, sir, have I not a right to dislike gaming, in every form?"

I told her she had—arose and went into my stateroom, with feelings indescribable; and however great might have been my curiosity to have heard that broken-hearted mother's tale of sorrow when she seated herself to give me the history, I would have given more money than I ever possessed, had I not learned from her lips that I was one of those three gamblers who had effected the ruin of her son, and thereby destroyed the peace and enjoyment of that once happy family. But I have not riches, nor power to restore them to reason and prosperity. The most that I can do, is to warn others of the abyss, and hope that all who may read this truthful narrative, will consider this destructive vice in its true light, and banish it from the land, by training their children to forever avoid it.

MAKING LIGHT OF CHRIST.—It is one of the wonders of the world, that when God hath so loved the world as to send his Son, and Christ hath made a satisfaction by his death, sufficient for them all, and offered the benefits of it so freely to them, even without money or price, that yet the most of the world should perish: yea, the most of those that are thus called by his word! Why, here is the reason; when Christ hath done all this, men make light of it. God hath shewed that he is not unwilling that men should be restored to God's favor and be saved; but men are actually unwilling themselves. God takes not pleasure in the death of sinners, but rather that they return and live. But men take such pleasure in sin, that they will die before they return. This, sad experience tells us, the most of the world is guilty of. It is a lamentable thing to see how most men do spend their care, their time, their pains, for known vanities, while God and glory are cast aside; that he who is all should seem to them as nothing; and that which is nothing should seem to them as good as all; that God should set mankind in such a race where heaven or hell is their certain end, and that they should sit down and loiter or run after the childish toys of the world, and so much forget the prize they should run for!—Baxter.

Books.—It is recorded of Plato, that notwithstanding he had a very small paternal inheritance, he bought three books at a price equal to \$1,200 of our money. Before the invention of printing, manuscripts in general bore such excessive prices, that few besides the opulent could acquire a library. St. Jerome almost ruined himself in order to purchase the works of Origen. Benedict Bishop, founder of an English monastery, made no fewer than five journeys to Rome to purchase books; for one of these, a volume of cosmography, King Alfred gave him an estate of as much land as eight ploughs could labor. Muratori relates that an abbot earnestly besought the Pope, in a letter of 825, to lend him a copy of Cicero's Oratory, and Quintilian's Institutes; for, says he, "a complete copy is not to be found in France." The Countess of Anjou paid for a copy of Homilies two hundred sheep, five quarters of wheat, and the same quantity of rye and millet. Even so late as 1471, when Louis XI of France borrowed the works of Rhabdus, an Arabian physician, from the faculty of medicine at Paris, he not only deposited a considerable quantity of plate as a pledge, but was obliged to procure a nobleman to join with him as surety in a deed, binding himself under a great forfeiture to restore it.

WISDOM.—As there is a foolish wisdom, so there is a wise ignorance, in not prying into God's ark, not inquiring into things not revealed. I would fain know all that I need, and all that I may leave God's secrets to himself. It is happy for me that God makes me of his court, though not of his council.—Bishop Hall.

Modern Universalists are, almost to a man, the advocates of the abolition of the "death penalty," for murder and other crimes of the highest grade. The arguments and the appeals made to human sympathy, legitimately tend to the suppression of every grade of punishment. The end of all punishment, the maintenance of justice and the public weal, is overlooked.—Western Lyman.

## N. YORK INSTITUTION FOR THE DEAF AND DUMB.

From the New York Observer.

The Twenty-Eighth Anniversary of this Institution was held at the Broadway Tabernacle on Thursday afternoon, May 14th. No part of anniversary week awakens a deeper interest than the spectacle presented by these children of misfortune in their annual gathering. Though they are, in fact, most deeply afflicted by their peculiar infirmity, we no longer regard them with those emotions of unmingled sadness which must ever be awakened by the sight of uneducated deaf mutes, for, by the advantages afforded by an education, their natural loss seems in a great degree supplied, and they are rescued from the sorer curse of moral and intellectual bondage. By the beautiful and expressive language of signs, in its present improved state, a communication is opened between teacher and pupil by which the mind and heart can be reached—knowledge on all important subjects imparted, the mental capacities enlarged, the moral susceptibilities improved, and the solitary wanderer restored to the companionship and other blessings of social life. The results of such philanthropic efforts excite our highest admiration, and this anniversary, immediately succeeding the meeting of the Bible Society, occupies its right place in the series, as it presents a most striking illustration of the blessed influence of the sacred volume. Where the Bible is unknown the deaf-mute is uncared for, his existence is a blank.

On this, as on former occasions, the house was densely crowded. Prayer was offered by the Rev. Dr. Adams of New York. Mr. H. P. Peet, the President of the Institution, gave a brief view of the present condition of the Institution which now contains 200 pupils, and arrangements are in progress to accommodate a larger number. The time was devoted mainly to written exercises by the pupils, which, as they were read to the audience, afforded evidently great satisfaction. The pupils are divided into eleven classes, each under the charge of a separate professor or deaf-mute teacher. There was time to present only four of the classes, which were examined by their instructors respectively. Had we space it would be interesting to quote at length specimens of their written compositions. They consisted of sentences illustrating some grammatical form or embodying words suggested by the audience, descriptions of simple objects, more extended compositions bringing out their knowledge of Geography, History, the Bible, etc., answers to questions, and written translations of an anecdote related by signs.

The class under the instruction of Prof. Cary being requested to write about the Bible, each one wrote as much as could conveniently be put upon one slate. The following is an exact copy of one of these compositions though not superior to the rest.

"This book is the most important of all the interesting books. It is a beautiful and interesting work and many people are true Christians knowing the works and character of God by the Bible. If the Bible did not prevail abroad over all the lands, we would be ignorant, but God was merciful and grants us his sweetest letters and most excellent instructions in the Bible. You often see parents advise their children and trained them to be good and pious by the instruction of the Bible which says, 'Train up a child in the way he should go; and when he is old, he will not depart from it,' and some people are kind to their enemies, 'If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink.' So we must be kind to our enemies. If you would read the Bible often you would be prosperous."

One of the audience inquired where the righteous go after death? The question being given the class by signs, they all instantaneously pointed and looked upward, and then turning to their slates wrote—"Into heaven."

The Rev. Dr. Adams proposed to Mr. Peet's class the following question—"Why did Christ come into the world?" One replied, and the others were equally or more appropriate, was as follows—"Christ came into the world to die for us. The Bible says that we cannot be saved by God without a Saviour. Therefore we must be saved by faith in the precious blood of Christ." This class gave, among other exercises, very apposite historical descriptions illustrative of "patriotism."

The various pantomime representations, which were interspersed with the written performances, elicited much applause. Christ stilling the tempest, and the Lord's prayer in the sign language at the close, were both deeply impressive. No one could have been present on this occasion without feeling that the loss of hearing and speech appeals most strongly to the commiseration of those in the full possession of their bodily faculties, and also that the existence of such institutions for the education of the Deaf and Dumb is cause for the profoundest joy and gratitude to a beneficent Providence.

PROFANES.—Most sinners seem to serve the devil for pay; but profane swearers are a sort of volunteers, who get nothing for their pains.

TERMS.—The ALABAMA BAPTIST will be published every Saturday, at \$3 per annum if paid in advance, \$3 50c. if payment is deferred six months—and \$4 if not paid till the end of the year.

Advertisements inserted at \$1 per square for the first insertion, and 50 cents per square for each subsequent insertion.

Agents and Subscribers may make remittances by mail at the risk of the publishers, by taking the postmaster's receipt.

All Letters on Office Business must be directed to JAMES H. DE VOTIE to secure attention.

All Communications must be post-paid.

## HAV'N'T THEY GOT ANY SCREWS?

From the Southern Christian Advocate.

I was called upon, not long ago, to perform the burial service for a woman who had died the day before, leaving a husband and six children. The family lived some eight miles distant, and I had never seen them till I met them at the grave. A few friends had assembled to perform the last office for their fellow mortal, but so few, that I thought it must have added a fresh ingredient of sorrow to the poor man's cup, already overflowing, to see how little regard was had for one whom he considered the best woman in the world. I was introduced to him as soon as I reached the spot, and immediately began to offer him such consolation as I could, from the only source whence it could be drawn at such an hour: our holy religion; and had reason to believe, not without success.

The coffin was quite a rude one, and had evidently been made where they had not suitable materials for that kind of work; for the lid, which had not as yet been finally secured, was provided with large nails, which remained to be driven down. Every stroke of the hammer seemed to fall with torturing anguish upon the poor man's heart; and, when he could bear it no longer, he plaintively asked, "Hav'nt they got any screws?" Now the screws would have been far better for two reasons:

1st. They would have spared the deeply wounded sensibilities of the afflicted husband.

2nd. They would much more effectually have secured the lid of the coffin.

I thought it a most cruel and thoughtless arrangement, if it could possibly have been avoided; but the circumstance taught me a lesson I shall not soon forget.

When I see a minister, to save himself the trouble of mild, affectionate and patient expostulation with the members of his church, in private, for derelictions in duty, pouring forth a stream of bitter invectives from the pulpit, or in some other public place, which can only tend to mortify the feelings—excite a spirit of determined opposition, and thus destroy his influence with the people, I am led to ask: "Hav'nt they got any screws?"

When I see parents suffer their children to act improperly without suitable restraint, only occasionally threatening to correct them, which the children very well know they do not intend to do, till at last, for some offence a little more provoking than usual, they break out in a fit of passion, a torrent of harsh abuse, and perhaps beat the child immoderately, which certainly, with such a spirit does the offender vastly more harm than good—when they could have effected all that was desired, by a decided, uniform and mild, family government, I ask myself: "Hav'nt they got any screws?"

When I see a schoolmaster neglecting to establish and maintain a strict, firm, unvarying, and at the same time mild course of discipline among his scholars, but permitting them to do much as they please, till some flagrant breach of good order and propriety enrages him, and he falls upon them with hard names and hard thumps, I am again disposed to inquire: "Hav'nt they got any screws?"

When I see men taunting with cruel reproaches and unkind epithets, one of their fellow men who may have fallen under a temptation which perhaps they themselves would not have resisted, and seeing him off from their society, thereby causing him to plunge still more deeply into crime, instead of kindly using every means to win him back to virtue—I exclaim: "What pity it is they haven't any screws!"

WHAT I WANT.—When I go to the house of God, I do not want entertainment. I want the doctrine which is according to godliness. I want to hear of the remedy against the harassings of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and trial, how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of the Lord Jesus, who his own self bare our sins, in his own body on the tree. Tell me of his intercession for the transgressors, as their advocate with the Father. Tell me of his Holy Spirit, whom they that believe on him receive, to be their preserver, sanctifier, comforter. Tell me of his chastenings, their necessity, and their use. Tell me of his presence, and sympathy, and love. Tell me of the virtues, as growing out of his cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of the life everlasting, and my bosom warms. This is the gospel—these are glad tidings to me as a sufferer, because glad to me as a sinner. They rectify my mistakes, allay my resentments, rebuke my discontent, support me under the weight of moral and natural evil. These attract the poor, steal upon the thoughtless, awe the irreverent, and throw over the service of the sanctuary a majesty, which some modes of address never fail to dissipate. Where they are habitually neglected, or lightly referred to, there is no gospel; and those preachers have infinite reason to tremble who are deserted by the sorrowful, and such as walk humbly with their God.



# ALABAMA BAPTIST

Saturday, June 20, 1846.

## THE SOUTHERN BAPTIST CONVENTION.

Archibald T. Hinton, Richmond, Virginia, Treasurer of Foreign Mission Board.  
Wm. H. Hunkeler, Marion, Perry County, Ala. Treasurer, Domestic Mission Board.  
M. T. Mendenhall, Charleston, S. C. Treasurer of Southern Baptist Convention.  
Rev. Russell Holman, Marion, Perry County, Ala. Corresponding Secretary Domestic Mission Board.  
Rev. James B. Taylor, Richmond, Virginia. Corresponding Secretary of the Southern Foreign Mission Board.

## AGENTS FOR ALABAMA BAPTIST.

Rev. James A. Collins and brother A. H. Yarns were appointed Traveling Agents. They are authorized to obtain new subscriptions and to collect all arrears.  
Rev. Russell Holman is also authorized to receive subscriptions and monies due the Alabama Baptist.  
Rev. Robert Adams is authorized to act as agent at North Port, Tuscaloosa county.  
Rev. John C. Fort is requested to continue to act as agent for the Alabama Baptist.  
Rev. Wm. Hood is an authorized agent of the Alabama Baptist.  
Brother Thomas T. May is also an authorized agent.

## THE CONVENTION.

We give Reports from the Richmond daily papers to Wednesday night, and brother De Votie's letter is dated Friday morning.

The narrative of the "Ruined Family," on our first page, is by GRAY, the Reformed Gambler, whose labors in Cincinnati and other cities have contributed much to enlighten the public on the enormities of gambling.

Rev. P. Stout has been appointed general Agent of Howard College. We are gratified to learn that he has accepted the appointment, and will enter upon his duties immediately.

Gen. Walter Smith of Mobile has been appointed by Gov. Martin, Brigadier General to take command of the Alabama troops destined for the Mexican war.

It is said Commodore Cochrane has orders to attack the Castle at Vera Cruz, and take it if he can. Military men pronounce it impossible to take it with any naval force the United States can command, at that point.

The Decision.—The General Assembly (Old School) of the Presbyterian church, rejected the invitation of the New School Assembly, to commune together! The refusal is regarded with astonishment and grief even by many Old School Presbyterians.

The Old School General Assembly, sitting at Philadelphia, refused to restore Rev. Mr. McQueen, suspended from the ministry for marrying his deceased wife's sister.

## THE OREGON QUESTION SETTLED.

The President has transmitted to the Senate a confidential Message, which is understood to contain the proposal of Great Britain for a settlement of the Oregon difficulties on the 49th parallel, with the whole of Vancouver's Island, and the free navigation of the Columbia river by the Hudson's Bay Company, until the expiration of their charter.—The free navigation of the Straits of Fuca, and of the Bay and Firth of Vancouver's Island are also allowed to us for the same period, and some other privileges not heretofore anticipated.

## GENERAL GAINES.

This officer has been ordered on to Washington. He is charged with transcending his authority in ordering into service troops which he had no instructions to call for. The power to call out troops is lodged by the Constitution in the hands of the President. Gen. G. will doubtless plead in his justification the exigency of the case. Just as he was about leaving New Orleans, the Legislature of Louisiana passed resolutions highly complimentary to the distinguished chief. The press of that city denounces the summons to Washington, as uncalled for and oppressive.

## FROM MEXICO.

It is supposed Santa Anna is at Vera Cruz, by this time.  
Don Juan lost his popularity, his exorbitant demands on the churches and the States having rendered him very unpopular.  
The Castle of San Juan de Ulloa is represented as in a high state of preparation for defence.  
News of the commencement of hostilities has been despatched by express, from Guadalajara to Commodore Sloat, at Mazatlan.

## THE LOCUSTS.

Countless millions of these insects have appeared in the region of Memphis, Tenn., making a noise in the forests like the continuous roll of ten thousand drums.  
These Locusts appear every 13 years, having been last seen in 1833, when the cholera was prevalent on the Mississippi. They were then said to have plainly marked on their wings the letter "C," the initial of the great scourge of nations. The locusts now appearing plainly show "W," the initial of dread war, on the extremity of their wings.  
The following statements by a correspondent of the New York Journal of Commerce, will be read with interest.

As far as I can learn the natural history of these mysterious insects, they come out of the earth every thirteen years, mount the trees, the tallest they can find, raise their stinging cry, which only two events has power to interrupt, a shower of rain or night-fall, and then their countless millions become a prey to death after a very few days. Before their decease they deposit eggs in the branches of the trees, which, being warmed by the summer's sun, become worms, fall to the earth and hide in its bosom for thirteen long years. What is their mode of life when thus inured, or through what changes they pass in a chrysalis state, until they come out of the earth the full-grown, strong-winged and loud-mouthed war-locust—none can tell. The facts are certain that none come out of the earth where there were no trees or forests thirteen years ago, and where those forests stood then, they are replaced by roads or gardens now, up they come in their bantered array. The holes which they bore for admission into day-light are about the size of a market ball, and I have sounded them with my cane more than a foot in depth. Who cycles the years for them and gives them note of time in their subterranean abode, none can tell but their Maker.  
No obstacles can impede their passage upwards, not even a brick paved yard—they having perforated bricks in this city.

The Magnetic Telegraph is now in operation between New York and Washington.

## THE CHRISTIAN REVIEW.

The May number has just reached us. The contents are as follows:

The Baptists and their Sentiments; Memoir of Jeremiah Everts; The Harmony of Education and Religion; Advantages of the Baptist Church Policy; Observations in the East; An Examination of the Review of the Minutes of the Southern Baptist Convention; Recent Foreign Publications; Literary Notices; Literary Intelligence.

The article on the Southern Baptist Convention will be read with deep interest, both at the North and at the South. To our mind, it is a complete refutation of the charges brought by the Reviewer against Southern Baptists, and a triumphant vindication of our course. The admission of this Examination to its pages will do much to allay the dissatisfaction justly felt on the appearance of the Review in a work established for the benefit of the entire denomination. The *amende honorable* having thus been made to the aggrieved party, it is left to the wisdom of the conductors of the Christian Review to decide whether they will hereafter admit controversial articles.

## SOUTHERN QUARTERLY REVIEW.

The April number reached us, a few days ago. "Better late, than never," said we, and we turned over its pages with eagerness, to take a glance at the gems we were sure to discover. In the hasty perusal we have given some portions of it, we have found high gratification. The article which will attract most attention, as peculiarly suited to the times, is "THE ARMY IS TEXAS." The author criticizes with great severity the course of the Government in relation to the Army of Occupation under General Taylor. His animadversions are rendered apparently just by a formidable array of facts which appear to be derived from authentic sources. The writer is understood to be an officer in the army. Whatever may have been the errors of the Government, the disasters predicted in the conclusion of the article have not occurred. The successes of our army, however, may be attributable rather to the prudence and bravery of General Taylor, than to the wisdom or energy of the War Department. On these points, we do not pretend to pronounce a judgment; it is not our province, or our wish. We touch the main features of the article in the Review only to induce our readers to examine into the matter for themselves.

The other articles of interest in the April number are, Present Condition of Palestine, Writings of Hugh S. Legare, Political Economy, The Annals of the English Bible.

This Review is eminently deserving of the support of the public. We trust the address to the Patrons, inserted in another place, will receive attention.

## SELF-APPLAUSE.

Many are the schemes poor human nature takes to obtain applause. Sometimes a man will seek it by directly praising his own actions, and by applauding his own works. This he will do in such a manner as almost invariably to draw out the term of approbation which is so grateful to his ear, and pleasing to his proud heart. He forgets that the old adage is, "self-praise is half scandal," and drinks down the extorted expressions with a gush that shows the desires of his elated soul.

Others endeavor to draw forth the expressions of approbation by under-rating their abilities and performances. These will deprecate themselves, as the poorest, the meanest, the worst of mankind; and at the same time would be exasperated excessively if they thought that any of their hearers believed the assertions to be true. Such persons hope that they shall be rebuffed with the assurance that they are much mistaken in the opinion they have formed of their capacities and efforts. As they are fishing for applause they will be greatly disappointed if they fail to receive it.

I am here reminded of the anecdote of two preachers who were to preach on the same day, one after the other. The first began, and as his custom was, prefaced his sermon with a long apology, stating among other things that "he was the meanest of all God's creation, and the poorest preacher that ever undertook to preach; however, he would do the best he could." He went on and delivered a long discourse, indicating much self-confidence and even boasting. When he finished, the other arose and said, "Well, my brethren, you have seen 'the meanest of all God's creation,' and heard 'the poorest preacher that ever undertook to preach,' and now, I tell you, old 'sinner' such better." Such an announcement was little gratifying to the pride of the apologizing preacher. Were such returns made to all those who should weary the patience of an audience in abusing themselves, with the hope that they may disappoint expectation and so acquire a need of praise, there is reason to believe that much of this fulsome, indirect flattery would be laid aside.

The habit of apologizing, in which some indulge, is not only useless, but absolutely injurious. For a man to assert that he has nothing to say, and then proceed for an hour, or an hour and a half, is perfectly ridiculous, if nothing worse. If a man believes he has nothing to say, then let him be still.—If he has something to say, let him proceed till he has done, and then let him stop. Others will decide whether it is worth saying or not. No man ought to preach unless he has a message. "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." The preacher should "preach the word." If, therefore, he has been to the grand treasure-house and obtained a portion to distribute to the hungry around him, let him not say in the outset that he has nothing.

We would advise every minister, when he rises to preach, to proceed according to the best of his abilities. To be sure, he must never rely on himself, but on the grace of God. Divine aid is always necessary, to enable the herald to publish aright the news of salvation. This is always known and should be earnestly sought. By the blessing of the Lord, it will be enjoyed, and the church will be refreshed and edified. In this case, "Wisdom is profitable to direct."

INTERESTING FROM WASHINGTON.—From an exchange paper we learn that "two members of Congress were a few nights ago confined in our county jail and manacled hand and foot. And what, think you, was the cause? *Maniapolis!*" Yes, sir! two States of this Union—Pennsylvania and Missouri, were thus represented in our county jail by delegates of their own selection, whom they had better kept at home in their own work-house. However this is but one specimen, and a choice one.

## CHRIST HUMAN AND DIVINE.

The following, taken from an exchange paper, is in perfect consonance with our views of the Son of God, and we present it as expressing our sentiments on this point. Christ, his nature, character, sufferings, exaltation, &c., is the burden of Inspiration, and should be the burden of our study and preaching.

"Christ lived, moreover, in obedience to the laws of the human mind. So far as his mental operations could be observed, they evidently followed the ordinary course of human thought and feeling. His mental development came with the growth of his body. Although in the temple at twelve years of age, he gave proof of extraordinary intellectual virtue, perhaps of superhuman knowledge, yet the tenor of his mental movements agreed with the laws of human thought. His discourses gave the ordinary signs of logical connection, which appear in the natural processes of well regulated human minds. His conceptions came in such succession as holds in human minds by the laws of association; and when he spoke as never man spoke, his peculiarity arose from the nature of his doctrine, and not from the method of his thought. His instructions were largely suggested by occasions. His trains of thought, like those of man, often took their own direction from objects of sense. When he heard of the massacre of certain Galileans, he called up the analogous case of eighteen on whom the tower of Siloam fell, and gave the instructions naturally suggested by those events. When he hears his disciples strive for places of honor, he gives general instructions on humility. When he sees a rich man who loves his possessions, he says to his disciples, take heed and beware of covetousness. He felt compassion for an unhappy youth when he saw him; for the erring multitude while looking around upon him. He wept for Jerusalem while he beheld the city. He went near to a fig-tree to see whether it bore fruit. He commended his mother and John to one another, when he saw them standing by the cross. He rejected the bitter draught when he had tasted its bitterness.

These simple, unobtrusive signs of humanity in our Saviour are to be coupled, in our conception of his person, with another class of facts which we have seen in no other case associated with the human nature, and which we, therefore, hold to be entirely diverse. Among these are the supernatural conception, and perhaps, the exhibition of superhuman understanding while yet a child. He knew the thoughts of men without their natural expression. He sent for the animal he wished to use, knowing where the messenger would find it, and that the owner would let it go. He sent to engage a particular room for his use, the proprietor of which 'shall meet you,' says he, 'bearing a pitcher of water.' He silenced the storm with a word. He healed the sick at his pleasure, cured the lame, gave sight to the blind, hearing to the deaf, and speech to the dumb; and with a word restored the raving demoniac. In his hands, the five barley cakes and two small fishes of a lad in the throng, became an abundant meal for more than five thousand people. Such facts as these are reported of him by the same authority which gives us the facts of his human nature; and we know not how to contradict one part of the report, and believe the other.

Shut up to the admission of both the classes of phenomena, we take the natural course of reason in assigning to the person of Christ, those principles which we conceive to be the natural and appropriate source of such facts. One class we have already designated as human, the other we have designated as divine. The human nature is the recognized fountain of the one, the divine nature, of the other; and since the same person is observed and believed by us to represent the two kinds of facts, the same person is conceived by us as possessing the two natures. And Jesus becomes to us God and man. He is the only being of his kind within our knowledge; the man Christ Jesus. We have no common name for him, because we have no class of persons like him to designate by a common name. We may call him Jesus, Christ, Son of Man, Son of God; whatever name he applies to himself, whatever name we choose as the sign of our conception of his person. We need no common name for that which does not belong to any class.

For the Alabama Baptist.

## ORDINATION OF DEACONS.

On the second Saturday in May, brethren John Wilkins and Uriah Allen were set apart by the Big Creek Church, Pickens county, to the office of Deacons. The Presbytery officiating consisted of Elders R. Wilkins, C. B. Sanders, C. Stewart and J. A. Parker. The following was the order of services: Sermon, by R. Wilkins; Examination, by the same; Prayer, by C. B. Sanders; Charge, by J. A. Parker; Right Hand, by C. Stewart, followed by all the members of the church present.

The occasion was solemn and affecting. On the day succeeding, the Sacrament of the Lord's Supper was celebrated with manifest tokens of Divine presence.

C. STEWART.

UNPARALLELED BRUTALITY.—A widow lady, residing in the east part of Cornish, N. H. whose husband died about 2 years since, leaving her in possession of a small farm, &c. a few months since married a second husband. This second husband it appears did not, in the lady's estimation, in all things quite equal the first husband. Of this she took occasion to remind him; remarking in no very pleasant tone that "things didn't go so well as they was on the farm." At this the husband started without a word, went to the barn, put his oxen into a cart, proceeded to the grave yard, and actually dug up the remains of the first husband—carried the coffin home, and set it down in the kitchen—declaring that "if it made so much difference as should be on the farm?"—Boston Post.

## FROM OUR RICHMOND CORRESPONDENT.

RICHMOND, (VA.) JUNE 6th, 1846.

My Dear Brother Jewett:

I left Montgomery on Tuesday last for this place. On the route we had a little more than the ordinary routine of remarks about distances, the kind of eating houses &c. the ordinary jolts of stages and rocking of the cars, and the ordinary sights of the portion of country through which we passed. Our companions in travel on the stage route were nearly all cotton brokers from Mobile and New Orleans, returning to their head-quarters in Virginia, New-England and Liverpool. You will readily imagine that from this class, we had some conversation on those peculiar topics in which they are interested. This was the case, and I profited not a little from the various discussions upon the questions raised in these conversations. The rectitude or morality of a number of commercial customs, was freely and warmly discussed. The morality of private expressions was the theme of a very interesting discussion. The particulars I cannot now give. The war question was, of course, not left without consideration. During our conversation on this topic, the desertion of the Catholic soldiers was introduced. I was glad to see that men of the world were disposed to notice that they were Catholics. One of the stage contractors stated that one of the Irishmen in his employment on the line, had remarked to him, "An' sure, an' ain't it pity the' that the Americans should go to war with that HOLY PEOPLE!"—(the Mexicans!) Much has been said about the patriotism of the Irish in our country. Here we have it exemplified. Let but a Catholic Priest walk out in front of the enemy's ranks, and every Irish Catholic soldier in our army drops his musket and deserts. And in cases where we are to fight with Catholic countries, our Irish are taught to keep out of the army and make a loud noise about "the Americans going to war with 'that holy people'." One of the gentlemen from New Orleans said that he had not known or heard of a single Irishman volunteering in New Orleans. Not one among the thousands in that city! When will Americans, and especially American Christians, be awake to their true interests on this subject.

One of the passengers was a member of a very respectable house in Liverpool, who has been buying cotton in Mobile during the winter. But, poor fellow! I fear he will never see his home again. He has become a victim of that dread monster Intemperance. He had been before we reached Charleston with a head in a state of most deplorable delirium we had to leave him in Charleston among entire strangers. He is probably ere this in eternity! He was a moderate drinker. Mark his end.

I reached Richmond this morning. The General Association is (as you know) in session. Brother Walker of Charlottesville preached the sermon before this body at 11 o'clock this morning. His text was Romans xv. 29. His subject—to which he did full justice—was "The Gospel adequate to all the wants of the soul." After the sermon the Reports of the Board and General Agent of the Association were read. Of their interest I cannot, for want of time, now speak. In the afternoon, some unimportant matters were discussed at great and unnecessary length. This evening, at 8 o'clock, brother Jordan of Petersburg preached the sermon before the Virginia Education Society. Those who know brother Jordan need not be told that he delivered an excellent discourse.

There are delegates here from several of the States. Brethren Hinton, Saunders, Johnson, Babcock, and many others "too tedious to mention." Great is the effort being made here by certain individuals to hold the South to the American and Foreign Bible Society. I send you herewith the circular that is thrown out here broadcast over the city. You will perceive, that to give the views more weight, they are taken from brother Walker's Review (published in a slave-holding state) and purporting to be an answer to "A Calm Appeal" by "A Southern Baptist." Gall and nonsense, wrapped up in presumption, you will perceive, by analyzing it, to be the ingredients of the pill. On Tuesday morning the matter will be discussed before the Virginia Bible Society. As far as the opinion of the Convention can be forestalled, it will be done.—More anon. In haste, your brother,

SOUTHLON.

RICHMOND, JUNE 10th, 1846.

Dear brother Jewett:—My last ended on Saturday night.—On Sabbath the churches Baptist, Presbyterian and Methodist, were all supplied by our preachers. They are too numerous to allow me to inform you who preached and where. In the forenoon and at night I heard brother Shaver of Lynchburg, who has recently come into our ranks from the Protestant Methodists. His talents are quite an accession to the cause of truth. He has preached some ten or dozen times, I believe, since he came to the city two weeks ago. In the afternoon of Sabbath, I heard brother Shuck and his Chinaman at the Grace-street (3d) church. It was crowded all most to suffocation, and great was the interest felt on the occasion. Brother Shuck preached from "Thy Kingdom Come." He spoke of the contrast between Heathen and Christian prayer. The spirituality of Christ's kingdom and need of the universal reign of this characteristic of Christ's kingdom. His Chinese attendant deeply interested the audience by his philosophic and flowery discourse.—He is undoubtedly a man of superior mind. I was completely overcome and could not refrain from tears as I first beheld him making his way through the crowded aisle to the pulpit. A crowd of overwhelming associations rushed upon my mind—the multitudes of his countrymen yet in darkness—he a brand plucked from endless fires, here among the antipodes of his countrymen!—his presence amid the throngs of heaven in a coming day!—and many others not now remembered, were the thoughts that, quicker than lightning, passed through my mind. And as the full notes of the choir swelled in sublime harmony to the words—

"Shall we whose souls are lighted,  
With wisdom from on high,  
Shall we to men benighted,  
The lamp of life deny?"

the effect upon my mind was wholly indescribable. The anniversary meetings on Monday and yesterday, progressed with interest and harmony.—There is nothing in their business that would be of special interest to you, except the discussion on separation from the American and Foreign Bible Society, yesterday morning. The committee previously appointed by the Society (Virginia Bible Society) reported in favor of separation. Brother Poindexter, a member of the (minority of the) committee, offered as a substitute for the Report, a resolution declaring that separation is not necessary, but referring the matter to the Southern Baptist Convention. Dr. Shuck offered as a substitute for

the substitute, a resolution directing the funds designed for foreign distribution to be paid to the Foreign Mission Board of the Southern Baptist Convention. After a very confused discussion on a point of order, brother Jeter moved an indefinite postponement of the whole subject. This motion, according to the parliamentary usage of the Virginia meetings, lays the whole subject open to a general discussion!! So at it they went, brother Jeter leading the way against separation. In his wake followed sundry "small fry," as well as some men of acknowledged ability. Brother Buck of Kentucky, and two others, spoke in favor of separation. The multitude of speakers went against separation.—Brother Hinton of New Orleans closed the discussion by an animated speech against any action at all by the Virginia Society. The question on indefinite postponement was then taken and decided in the affirmative. The vote stood about 56 for postponement, 93 against—(many not understanding which way they were voting! as I since learn.)—So the Society stands still connected with the American and Foreign Bible Society.

Dr. Howell, Dr. Fuller, and I believe Dr. Hartwell have arrived. There are some seven or eight delegates from Alabama here. The Convention meets at 11 o'clock this morning. Dr. Fuller will preach the Introductory to-night, in the 1st church. It is now near the hour for the meeting of the Convention and I must away. Your brother,

SOUTHLON.

RICHMOND, JUNE 11, 1846.

Dear brother Jewett: The anticipated 10th of June has at length arrived, and the delegates of the Southern churches, about one hundred and seventy-five are here in attendance. At 11 o'clock the Triennial Convention was called to order by the President, W. B. Johnson, D. D. of South Carolina.—The sittings will be held at the splendid meeting-house of the first Baptist church, (Rev. M. Jeter's). I have never seen a finer looking body of men. Dr. Fuller of South Carolina preached the Introductory last night, from the text "The desire of all nations shall come."—Haggai. The sermon was an eloquent and soul-stirring production. Brother Shuck and his Chinaman, and Simons of Burnham, are here—also, Drs. Babcock and Wyckoff, and who else you will see by the list of names which I send "as reported in the Richmond Daily Republican." Dr. Cone is prevented by domestic affliction. The Bible question will elicit any amount of debate and great excitement. I will send you the daily reports. Am as well as usual—affectionately,

J. H. DE VOTIE.

RICHMOND, JUNE 12, 1846.

Dear brother Jewett: The introduction of brother Shuck and his Chinaman to the Convention, and the exercises connected therewith, were truly interesting and affecting. Brother S. was so much affected that he was unable to say much; but the Chinaman spoke with much self-possession and interest of delivery. After the addresses, the hymn "Hail sweetest, dearest tie that binds,  
Our glowing hearts in one,"

was sung, and the members pressed forward to greet the missionary and his convert. It was a time of deep feeling, which will never be forgotten by many who participated in it. Every eye was filled with tears and hearts palpitated with gratitude to God, that the weeping missionary who went forth bearing precious seed, had returned bringing his sheaf with him.

The Committee of two from each State, upon the Bible question, will report to-day. The committee are unanimous for a different channel of operation than the American and Foreign Bible Society, and will recommend that the Bible distribution operations be committed to the Foreign and Domestic Mission Boards. All moneys for foreign fields to be received and disbursed by the foreign board, and for home distribution by the Domestic Board. An overwhelming majority are undoubtedly in favor of separation in some way, and my impression is that the report of the committee will be adopted.

I send you the Report of yesterday, and will keep you informed daily.

Last night, S. C. Clopton was ordained and set apart for the gospel ministry. The exercises were deeply interesting. In a few days this talented and interesting young brother, with his companion, leaves for China.

The sermon was preached by C. D. Mallory of Georgia, from Zechariah 4: 6, "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." Ordaining prayer by the pious J. B. Taylor. Brother Jeter gave a deeply solemn and very appropriate charge. The Bible was presented by brother Hartwell, in his usual affecting and affectionate manner. The right hand of fellowship by Rev. Robert Ryland. Benediction by the candidate.

It is time for the morning session, and I must close. Affectionately yours,

J. H. DE VOTIE.

## SOUTHERN BAPTIST CONVENTION

This body, composed of delegates from New York, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Louisiana, Kentucky, Mississippi, Tennessee, Texas, and from China, assembled in the Second Baptist Church, in this city, on yesterday at 11 o'clock. Rev. W. B. Johnson, of South Carolina, the President of the last Convention, took the Chair, and James C. Crane and Jesse H. Howell acted as Secretaries.

The proceedings were opened by the reading of a hymn by the President, which was sung, and a most fervent and truly appropriate prayer was offered up by the Rev. J. B. Jeter, invoking a blessing upon the work in hand, and upon all who have in charge the cause of the Divine Master. The Constitution of the Baptist Southern Convention was read, and the credentials of members received.

DELEGATES PRESENT.  
New York—Spencer H. Cone.  
Pennsylvania—George Kempton.  
Canton, China—J. S. Shuck, Sam'l. C. Clopton.  
Tennessee—R. B. Howell, C. C. Conner, H. S. Pettus, P. S. Gayle.  
Kentucky—W. C. Buck, A. D. Sears, H. M. Malm, J. S. Walker, J. H. Bagby.  
Louisiana—F. T. Hinton.  
Mississippi—G. Tucker, T. G. Blewett, William C. Crane.  
Georgia—B. M. Sanders, T. Stocks, C. D. Mallory, J. H. Hucks, James Thomas, Jr., A. Williams, J. R. Kendrick.  
South Carolina—W. B. Johnson, J. O. B. Dargin, P. C. Edwards, S. Furman, R. G. Edwards, R. Furman, J. M. Timmons,

J. Culpepper, J. S. Mims, L. Hickson, H. D. Duncan, A. J. Battle, L. Dupree, T. W. Rambaut, R. Fuller, J. A. Lawton, J. Nicholls, N. M. Crawford, M. T. Mendenhall, T. W. Haynes, D. Shepherd, J. Dwyer, E. G. Saxe.

North Carolina—T. Meredith, G. M. Thompson, J. J. Finch, N. J. Palmer, J. J. James, J. McDaniel.

Alabama—Jas. H. De Votie, A. T. M. Hand, H. Talbird, J. Hartwell, G. W. Gunn, B. Manly, Jr., R. Holman, A. A. Connella.

Maryland—A. R. Levering, J. A. McKean, O. W. Briggs, W. Crane, G. F. Adams.

Virginia—W. Doy, L. Salusbury, Miles Davis, T. Stringfellow, T. Hume, P. Warren, W. H. Jordan, F. H. Robertson, C. F. Fisher, B. Todd, Ryland, W. Southwood, A. Hall, W. H. Kirby, A. M. Poindexter, W. A. Baynham, W. P. Farish, J. Martin, J. Walker, B. Hancock, R. H. Bagby, J. B. Taylor, B. Grimsley, L. W. Allen, J. D. McGill, E. Kingsford, J. S. Bacon, E. L. Magoon, A. Sneed, C. T. Wortham, W. Myline, J. Bagby, R. A. Christian, A. S. Broadbudd, J. B. Jeter, J. C. Crane, E. Ball, A. Thomas, R. Reins, D. Witt, S. G. Mason, T. D. Herndon, C. S. Cooke, J. O. Turpin, S. S. Sumner, T. Binford, S. Smith, R. Jones, C. B. Gannet, C. Tyree, J. Clopton, J. M. Garnet, W. Todd, J. Pollard, J. Witt, P. Montague, M. T. Sumner, H. W. Dodge, J. L. Gwathmey, T. W. D. Creath, J. N. Brown, S. Harris, C. George, D. Mayer, J. R. Scott, R. N. Herndon, J. L. Pritchard, O. B. Brown, J. S. Tinsley, J. H. Steger, J. T. Anderson, T. B. Anderson.

American and Foreign Bible Society—Rev. R. Babcock, D. D., Rev. E. Kingsford, and W. H. Wyckoff, Esq.

American Baptist Publication—Rev. T. S. Malcolm, Rev. J. C. Harrison, Rev. W. Shadrach, Rev. W. E. Dennis, Rev. Geo. Kempton.

American Sunday School Union—Rev. R. Babcock, D. D., Rev. J. B. Taylor, and J. C. Crane.

Kentucky General Association—Rev. A. D. Sears.

The meeting then proceeded to organize by the appointment of its officers, as follows:

PRESIDENT—Rev. W. B. Johnson, D. D. of South Carolina.

VIC PRESIDENTS—Hon. Thos. Stocks, of Georgia; Rev. James B. Taylor, of Virginia; Rev. R. B. Howell, of Tennessee; and Rev. W. C. Buck, of Kentucky.

SECRETARIES—James C. Crane, of Richmond, and Jesse Hartwell, of Alabama. TREASURER—Dr. M. T. Mendenhall, of South Carolina.

At the afternoon session, Rev. Dr. Johnson returned thanks for the honor again conferred upon him in his election as President of the Convention. He invoked harmony and the prevalence of a true christian spirit—that all differences of opinion might be expressed with calmness and kindness, remembering the important relation and responsibility of each member of a body charged with important matters; and that all might feel the desire to see their labors lead to good results. Communications from various Associations were presented and read, and the bearers thereof invited to take seats and unite in the deliberations.

Mr. Mallory, of Georgia, submitted, with appropriate and feeling remarks, the following resolutions, which were unanimously adopted:

1st. Resolved, That it becomes us as a religious body, assembled to transact business intimately connected with the welfare of Zion, the destiny of immortal souls, and the glory of God, solemnly to acknowledge our utter helplessness, and the necessity of attending to all our deliberations under the influence of the divine sentiment, "not by might, nor by power, but by my spirit, saith the Lord."

2d. Resolved, That it becomes the duty of every member of this Convention, in view of the vastly important subjects which claim our consideration, and the momentous results, either injurious or salutary, which may be expected to flow from our present course of action, to cultivate an humble, serious and devotional frame of mind; to look constantly to God for the abundant and powerful influences of his blessed spirit, that we may be enabled to prosecute our deliberations with christian courtesy, gentleness and love, that nothing may be done through strife and vain glory; that the honor of the great head of the church may lie very near our hearts; and that we may be enabled to act in harmony, and in accordance with the Divine will.

3d. Resolved, That before the final vote upon questions of vital importance, (and at such other times as may be deemed suitable by the body) the business of the Convention shall be suspended, and prayer offered up to Almighty God for the special guidance of his spirit.

The President presented a letter from Rev. B. F. Farnsworth, of the University of Tennessee, presenting Memphis to the notice of the Convention as an important point to be used in the propagation of Religion and Education. Laid on the table.

Hon. Thomas Stocks, of Georgia, submitted a resolution, which, after suggestions from Rev. Messrs. Hinton and Howell, was modified and adopted in the following form:

Whereas, in the 5th article of the Constitution of the Southern Baptist Convention it is provided that "the Convention shall elect at each triennial meeting as many Boards of Managers, as in its judgment will be necessary for carrying out the benevolent objects it may determine to promote;"

Therefore, Resolved, That a committee of two delegates from each State, and the District of Columbia, be appointed to consider and report upon the expediency of organizing Boards of Managers for Bible and Publication operations.

Rev. O. B. Brown proposed the appointment of a committee on the subject of a



revisal of the Constitution of the body— which, after remarks by Messrs. Sanders, Buck, W. C. Crane, Haynes and Finch, was negatived.

On motion of Mr. Hume, it was Resolved, That the Rev. J. L. Shuck, of the Canton, China, Missionary Board, and Yong Seen Sang, a native preacher of the above Board, both now present, be introduced by the President to this body, to-morrow at 11 o'clock, A. M.; and that the President be requested to receive them with a fraternal address, and tender them the hand of recognition.

On motion of Mr. J. C. Crane. Resolved, That bro. Thomas Simons, Missionary to 'Burmah, being present with us, be cordially invited to a seat with us, and that the President be requested to extend to him the hand of fellowship and Christian affection.

Whereupon Mr. Simons was introduced by the President, and invited to participate in the deliberations of the Convention.

After the appointment of several committees, and prayer by Rev. Dr. Babcock, the Convention was adjourned with a benediction, to meet on Thursday morning, at 9 o'clock.

#### REPORT OF THE COMMITTEE TO CONSIDER THE EXPEDIENT OF ORGANIZING BOARDS OF MANAGERS FOR THE BIBLE AND PUBLICATION DEPARTMENT.

Whereas the American and Foreign Bible Society was organized in circumstances, and organized on principles, which should render it dear to every Baptist; and whereas, this Society has nobly sustained these principles in the midst of much opposition; Therefore,

Resolved, That this Convention would do nothing to weaken the force of these principles, to diminish the influence which has been so successfully exerted in their maintenance, or, to alienate the confidence that should be reposed in the integrity with which the Society will, by divine aid, labor to perpetuate them.

As it is indispensable, however, to preserve the cordial and efficient union of the whole constituency of this body, in all its benevolent operations, and to avoid all occasion of alienation in any part of it; and more especially, as it is the desire of a large portion of this constituency to have its Bible, as it has its Mission agencies, within its own precincts: therefore,

1. Resolved, That this Convention do now constitute its Mission Boards, as its agents for the distribution of the Bible. The Foreign Mission Board will, therefore, receive the funds for Foreign Missions; and the Domestic Mission Board the funds for Domestic Missions, and make such appropriation of them as shall in their judgment seem expedient.

2. That it be recommended to the Boards to cultivate the most friendly intercourse with the American and Foreign Bible Society, in the great work of the BIBLE TRANSLATED AND DISTRIBUTED IN ALL LANDS.

As the Convention, has no connection with any Publication Society, your committee submit the following resolution: Resolved, That this Convention does not deem it advisable to embarrass itself with any enterprise for the publication and sale of books.

From the Mississippi Baptist. FIRST CHURCH IN MOBILE—MISSISSIPPI BAPTIST, &c.

JONES COUNTY, May 13, 1846.

Dear brother Taylor—I have just returned from Mobile, at which place I had the pleasure of forming an acquaintance with brother J. J. Sessions, (pastor of the first Baptist church of that place,) late of Wilcox county, Ala. He is a very interesting man, and from every appearance destined under the blessing of God to be of great service to our cause in that city. A few years ago, and until recently, there was but one Baptist church in that city; but it pleased the Great Head of the church to sorely afflict them in removing two successive pastors from them, and a difference arising among themselves in calling the third, the church split asunder, and the party who went off formed what is now called the second Baptist church. Brother Grant served them as pastor until lately, they have called and obtained the services of an efficient pastor, Lindsay, I think is the name. The remaining part was sometime without a pastor, but now have obtained the services of our excellent brother Sessions. He has subscribed for "our paper," which I wish you to send to him at Mobile—and I hope he will extend its circulation in his place. I believe him to be the right kind of a man for every good work. In my opinion, he is now located in one of the most interesting fields in the South: I do feel deeply interested for his usefulness there, and therefore solicit on his behalf and for his people an interest in the prayers of all who love our Saviour, that his hands may be strengthened for the work, and that he may be a blessing to our cause, and to many precious souls in Mobile.

One word, Mr. Editor, in regard to "our paper," which is in my estimation a high encomium on the character of its worthy editor. It shows he manages his responsible functions in a judicious manner to make the paper useful. It is this: in conversation with a Methodist preacher a few days ago, he said: "The Mississippi Baptist is an excellent paper; every Christian in the land ought to read it." Brother Baptists look at this! See, here is a man not connected with its interest at all, speaking in the highest terms of applause of it! Will the Baptists of Mississippi sustain so good a paper, when they all are so closely connected with its interest?—Yes, I feel sure they will.

May the grace of our Lord Jesus Christ be with you and strengthen and prepare you for the arduous task assigned you, and open the hearts of all our people to bear you on the altar of their hearts at a throne of God's grace, is the sincere prayer of a FRIEND TO THE BAPTIST.

#### BISHOPS' OFFICE.

Messrs. Editors.—It has been remarked, that bishops were chosen from the most elderly, tried and experienced teachers in the various congregations in the apostolic age. A "novice" or one newly come to the faith, and a young man, were prohibited from exercising in the duties of that office. There is much wisdom in this arrangement. And why? Because, to be a good bishop and preside well, and keep good order in a Christian assembly, a man must first have learned to govern himself, before he is qualified to govern others. And it is hardly probable that one newly come to the faith is sufficiently acquainted with the devices of the devil, to avoid his snare and temptation himself, and of course he cannot warn others of his evil influences. At least it is unsafe to trust him with an office so responsible. The same reasoning will hold good in regard to a young man. He has to combat with youthful fervor, an impetuosity of feelings, termed by an apostle "youthful lusts," which an elder in Israel, qualified for the bishops office has measurably conquered. Forasmuch as a bishop is to be an example of self-government, as well as in piety and other traits of Christian character, it is dangerous to select a novice or a young man for that high station.—Can there be anything more unnatural, than to see a young convert, a novice, or a young man, however talented and pious, presiding as moderator over a church of aged and experienced members, teaching them ecclesiastical polity, self-government, and instructing them in all things pertaining to this life, and that which is to come! This, though uncommon once, is no uncommon occurrence now. The order of things is somewhat reversed, in these days of refinement.—And as a sort of atonement for this attack upon the old order of things, the young bishop is dubbed elder, than which nothing is more foreign from the new testament sense of that venerable term. I do not wish it understood, that I am not in favor of a young man's exercising his gifts and talents in teaching the Christian religion: far from it! For while I contend that he is not qualified for the bishops office, for good and sufficient reasons, it does not follow that he cannot make a good evangelist, and be useful in that calling; and neither does it follow that age and experience will not ultimately qualify him for an overseer.

It is the custom now-a-days, that when a bishop is removed by death, resignation or an annual election, that the members of the vacant diocese commence enquiring for one to go in and out before them, or a supply to break into them the bread of life. And to whom, and where do they look? Do they look by prayer and supplication to the chief Shepherd and Bishop of souls, to give them a Shepherd after his own heart? And again, do they look among themselves with the qualifications before them contained in 1 Tim. 3d chapter, to see if they have one within their own body who has the mental and moral characteristics to be found in that instrument? Nay, verily! It is to be feared, that that course is not often pursued: for results would be better, and more uniform. But the question is, can brother A—of C—, had, is his time filled up; what church does he attend? &c. Such questions do not respect acquaintance and qualifications as much as availability. Now as a general rule, a church that is hasty and informal in the choice of a bishop, will be hasty and informal in his dismissal. Whim and caprice will attend to one part of the rule as soon as the other. I protest, that some baptist churches have less formality and ceremony, in calling and dismissing bishops, than any order of Christians under heaven. Some make a frolic of it at the end of every year; and some every two or three years. Vote every now and then they must and will, even if they retain the same bishop. The relation which exists between the bishop and his charge, is too sacred to be trifled with in this way. What God has joined together, should not be severed without a just cause. God's providence should bring bishop and church together, and the same providence should separate them; and not whim and caprice. This practice of making, and unmaking of bishops, places them in a very awkward predicament: for a man is a bishop only while he has a care or charge; and over a while he has a flock. Deprive him of these requisites, and he is no bishop. A bishop this year has no assurance that he will be one next year. If he be faithful and reprove his flock, he is in great danger of being voted out at the end of the year upon the annual election scheme. And when voted out, he knows not what to call him unless he is ex-bishop; for we have ex-presidents, from whom I borrow the idea of the name. I call upon churches, to consider their own dignity as a chosen generation, and the dignity of their presiding officer, and the holy relation which should bind them together, and not turn the most serious of all things into a solemn farce!

"Monthly meetings" is a thing injurious to the bishops office; and equally injurious to the church in which it obtains. How monthly meetings come into existence cannot be well accounted for; but they exist, and that to a fearful extent. None pretend to urge scripture precept or example, or even any good reason for their existence and continuance. Now, any practice in churches without a "thus saith the Lord," or a precedent, is of very doubtful expediency. And the effect of it upon the bishops office is to keep up the "old horse mill" custom of a bishops going the rounds of three or four churches, presiding and teaching once a month; without visiting his flocks privately, or knowing anything of their spiritual wants and necessities. Whether this course is best for himself, and those among whom he officiates, I will leave to the intelligent judgment of the reader. But the

scarcity of bishops is pleaded in excuse: yes, and that very course of conduct will forever make them scarce. If one bishop supplies the place of four isn't that making a scarcity? But 'tis replied, there is no more in our midst. How do you know? have you ever searched? Or do you always wait until one is forced out by impressions which he as a conscientious man is not willing to resist, or forces himself out by the promptings of impetuosity, or something else equally objectionable? Think you that the Chief Shepherd is inattentive to your wants; and why not search him out yourselves according to the law given you on that subject in the word of God? Meet on the "first day of the week," as was the custom with the primitive Christians, with your bishops, and the Lord will bless you and supply all your wants.

With this number I close. May the Lord guide into all truth.

H. E. T.

#### TO THE LITERARY PUBLIC AND THE PATRONS OF THE SOUTHERN QUARTERLY REVIEW.

The present is the fifth year of the publication of this Review, it having existed for a longer period than any similar work ever published at the South, and longer than any of our monthly periodicals, except the Southern Literary Messenger. It has a circulation of two thousand subscribers, widely scattered over every section of the South and South-West, and, to some extent, in the Northern States. Established at a period of great commercial embarrassment, and continued down to the present time, through an interval of general depression in the monetary affairs of the country, it has been only a strong conviction of the importance and necessity of such a work at the South, pervading all and especially the higher classes of society, which has enabled us to sustain it with a good degree of vigor. The extensive encouragement afforded to the foreign periodicals, re-published at a cheap rate in this country, and to the lighter and cheaper literature of the day, has operated also somewhat against the success of a work, gotten up in a superior style of typographical execution, and published at a more expensive rate. Still, the Review is in a healthy condition, its patronage is steadily increasing, and it might be in a flourishing state, at this moment, if the debts due to the establishment, amounting to at least ten thousand dollars, could be collected even with a moderate degree of promptitude. In the leading cities of the South, collections are made by agents readily enough, but to small towns and villages situated at a distance from the place of publication, it is impracticable to send agents, except at a greater cost than the actual value of the subscriptions. The consequence is, that they are often uncollected; the subscribers, occupied with more weighty matters, neglect to remit, and the subscriptions accumulate from year to year. This is one of the principal reasons, why, owing to a want of those means for carrying on the work with spirit, which are withheld through mere inattention, but which, if properly received, would be ample for the purpose, the publication of the work is sometimes delayed, (as it is in the present quarter) beyond the time when it ought to appear. We have never, from motives of delicacy, alluded to such matters before. We have never, through the pages of this work, asked our subscribers to transmit their subscriptions. We now respectfully solicit all those patrons of the Review who reside at a distance, in the interior of the States, and not those on the ordinary route between this city and New Orleans, (from whom we intend to collect in person) to transmit their subscriptions, at their earliest convenience, through postmasters, in accordance with the provisions of the law, and at our risk. An acknowledgement of the receipt of the money will be made in an appendix to the Review, in which will hereafter appear an entry of all payments made during the year. We hope this course will be agreeable to our patrons, and we most respectfully and urgently solicit their attention to a matter so essential to the prosperity of the work.

We would now say to the literary public in general, and to that of the South in particular, that the experiment of this Review proves that the South is both a viable and well disposed to sustain such an enterprise. All that is necessary to its permanence and prosperity, is prompt payments and increased efforts, by its friends and supporters, to extend its circulation. Two thousand subscribers is an excellent beginning, but if liberal rewards are to be paid to writers for literary labor, a much larger circulation is indispensable. We ask public spirited gentlemen at the South every where to aid us, by such personal efforts as they can bestow, in obtaining a still wider, more encouraging, and permanent patronage.

WINDHAM, GREEN CO. N. Y. May 29.

Our usual peaceful town has lately been stained with the crime of murder, and that of the most horrid kind, being no less than the shooting of a father by his son. The deed was done in what is called the Norto Settlement, in the family of Mr. John Hitchcock. The family are given to drink a good deal, and day before yesterday, (Wednesday) they had one of their scrapes, and about 5 o'clock, as they were at tea, the son, who is a married man and lives in the same house, came out with his gun, and said "Powder shall settle this hash," & shot his father through the heart. He lived but a few moments. The son made no effort to escape. He has his examination to-morrow. This is the first murder perpetrated in Windham from the settlement of the town more than sixty years since. Here is another item of rum's doings to add to the long catalogue of crimes chronicled against the monster. Oh when will the sale of it be prohibited by law?

#### THE FOLLOWING ARTICLE IS FROM THE CINCINNATI CHRONICLE OF LATE DATE: MEXICO—ITS RESOURCES AND CHARACTER.

When we are at war with a nation, it is worth while to know something about it; and especially if that nation happens to be our next neighbor.

Mexico has generally been very much underrated: First, because the people of the United States, speaking a different language, and being a different race, have troubled themselves very little about the Mexicans; and secondly, because they have been so ill governed, and held so low an intellectual rank, that the people of the United States could not respect them. Notwithstanding this, however, Mexico is a very extensive country, with a large population, and much intrinsic strength.

Its natural position and resources may be thus stated:

Superficies, square miles, 1,000,000  
Population, 9,000,000

The extent of Mexico, then, is about equal to twenty-five States of the American Union, and its population equal to half that of the United States.

The natural resources of Mexico are immense, hardly surpassed by any country in the world. With a low coast, and alluvial bottoms, the interior of the country rises into vast plains, or steppes, at a height greater than that of the highest mountains of our States, and yet fertile, temperate, and although much of it within the Tropics, having a climate capable of yielding the vegetable productions of Burgundy, in France, or Devonshire, in England. One day's journey, says Humboldt, will take the traveller from the suffocating atmosphere of the coast to the region of eternal snow. Its greatest inconvenience and disadvantage is that of very shallow harbors; a disadvantage which also extends to the whole of Texas, and is a great barrier in the way of Commerce.

Mexico, like South America and Oregon, has vast chains of mountains. In fact, they are continuations of the great South American Andes, which continue through Central America, till they become the Sierra Nevada of Mexico and the Rocky Mountains of Oregon.

Two vast rivers, which, like the head waters of the Platte, and other tributaries of the Mississippi, rise in the peaks of the great mountain chain, receive and carry to the ocean most of the waters of Mexico. The one is the Rio Grande, or Del Norte, on the banks of which is now the seat of war. The other is the Rio Colorado, of California. The former discharges in the Gulf of Mexico. The other in the Gulf of California. The Rio Grande is about fifteen hundred miles in length, and on its upper part and east side is Santa Fe, with which a large trade is carried on with St. Louis by caravans. Between the Colorado and the Rio del Norte, in the upper part of Mexico, lies a vast, unsettled and uncultivated basin, of five hundred miles in diameter, of the nature and character of which we know very little. The greater part of the population of Mexico inhabit the Southern extremity; while nearly all its vast territories in the North is uninhabited and unknown. The part of the country which is inhabited and known, is rich in soil, rich in silver mines, and productive of all those materials which sustain and adorn civilized life.

The inhabitants of Mexico are about 9 millions. Of this population it may be safely affirmed that three-fifths are aboriginal Indians or of mixed Indians. A large portion of the remainder are of mixed races—of mixed Indians and whites; Indians and blacks; and blacks and whites. A small portion only of the people are of the pure European blood. This fact and the general want of education and industrial enterprise, are the great reasons why the Mexicans have made so little actual progress in civilization.

The richness of their Mines, however, has enabled them to accumulate much wealth among the large proprietors, and to build extensive cities, and maintain no inconsiderable commerce. The following are the principal cities of Mexico:

Cities.	Inhabitants.
Mexico	185,000
Puebla	79,000
Guanajuato	60,000
Guadalajara	45,000
Chihuahua	45,000
Oaxaco	40,000
San Louis Potosi	20,000
Zacatecas	20,000

The city of Mexico is represented as a place of great splendor, in buildings and show. It has hardly yet, however, escaped from what may be called semi-barbarism—a savage species of manners, which seems to have been infused into Spain by the Moorish invasion, and to have received a new tincture of the same barbarism by admixture with the Indian races.

The Sea-Ports are small; because, as we have said, the Mexican harbors are inferior. The following are the chief Sea-Ports:

Sea-Ports.	Inhabitants.
Vera Cruz	15,000
Campeachy	6,000
Acapulco	5,000
Tampico	3,000

A few years since, when the statistics of Mexico were collected by Mr. McGregor, the Financial and Military condition of Mexico was as follows:

Revenue	\$15,000,000
Debt	94,000,000
Army	22,000
Navy	none.

Deducting the interest of the Public Debt, the disposable ordinary revenue of Mexico is about ten millions. In her present state of anarchy, military sway, and civil dissensions, it is probable Mexico is taxed to a much greater extent than that.

From the character of her ports, and because she raised little surplus produce,

Mexico is not a large commercial State. In addition to this, the habits of the people seem to have in them something so lazy and unenterprising, that neither on land or ocean has there seemed much indication of bold adventure.

We are told that the Mexicans are brave—that they have a fine country, and some good officers. This may be so, but there is wanting everywhere that informing mind, which in the United States directs everything, and is continually advancing; which looks to the future, not the past, for the scenes of glory and achievement.

The third article of the Mexican Constitution, (adopted 4th of October, 1824,) which precedes the Declaration of Republicanism, is:

"The Religion of the Mexican Nation is, and shall be, in perpetuity the Apostolic Roman Catholic Religion. The nation protects this religion by wise and just laws, and forbids the exercise of any other Religion."

The Mexican Indian race are by nature indolent; and the Priests of a sect which has no competitors among the people, will make little effort to advance the intellectual character of that people.

A direct consequence of this ignorance and indolence is the division of the people into factions, led by Military Chiefs. This is the reason why we hear to-day of Santa Anna in the occident; and then of the risen star of Parades; then of Arista, of Almonte, of Ampudia, and of this, that and the other temporary Chief, under whose banner the divisions of the army, or the ignorant populace rally, with no other effect than to divide, distract and weaken their country. It is a sad scene for the friends of Liberty to see a Republican Government so distracted and mismanaged—writting and groaning in the contortions of Anarchy!

#### FROM THE NEW YORK RECORDER. CATHOLIC CHAPLAINS.

It has been stated that the President has recently appointed chaplains for the army of occupation, from the Roman Catholic priesthood. Though the design of this movement was probably to affect favorably the Mexicans—that is, to remove apprehensions of an attack on their churches—rather than to take care of the spiritual interests of our own forces, we can see no objection to it, so far as the Catholic portion of our army is concerned. Indeed concerning them, the thing is as it should be, but we think an equal regard should be had to the Protestant part of the army. Protestant chaplains might be attached to other regiments, and by an interchange of services, the religious views of all might be properly met. A great bluster was made not long since about an alleged compulsory attendance of Catholic soldiers on Protestant worship—a bluster for which, as we understand, there was no occasion, as no such compulsion was practised, but if it is wrong to compel the attendance of Catholic soldiers on Protestant worship, it is wrong to require Protestant soldiers to join in Catholic worship. And so if it is deemed proper to consult the wishes of Catholics by giving them privileges which are agreeable to their views, it is proper equally to consult the wishes of Protestants. The propriety of having chaplains does not seem to us to admit of debate. Christianity extends its provisions of mercy to men wherever found, and though it may and does solemnly protest against war, it finds in the hospitals of the camp, among the wounded and dying, an abundant call for its divine benefactions. The Catholic Herald thus explains the appointment of Catholic chaplains:

As many rumors are in circulation respecting the Catholic chaplains to be sent to the Army of Occupation, we think we would be doing a favor to our readers by stating briefly what we know on the subject from the best authority. A request was communicated to the Superior of the Society of Jesus in Maryland, through two Catholic Prelates, on the part of the United States Government, that he should appoint two clergymen to go as chaplains to the army in Texas. The request was laid before several Bishops then on a visit to Georgetown College, and the principal clergymen attached to that Institution. It was the unanimous opinion that it should be acceded to. Fathers McElroy and Rey were then proposed as proper persons to fill the office. All present approved of their nomination. On the same day the Superior accompanied by two Bishops, waited upon the Secretaries of War and State, and had a full understanding with them. The two gentlemen are expected to depart for the army next week.

Since writing the above, we have noticed that this request of the Government was addressed to "the Superior of the Society of Jesus." If men were desired, who could be spied as well as priests, who could favor the American cause or betray it, this was well enough, but if honest men in the Catholic Church were wanted—and certainly we do not suppose that our Government wanted any other—we think the application should have been addressed to some other order in that Church. We do not say that all Jesuits are bad men, but we do say that their education tends to make them so, and that if a Jesuit is worthy of confidence, it is because he maintains his virtue in spite of his training. Why has almost every Christian Government on earth at one time or another, suppressed the order, but because men so trained are dangerous to the public peace? Suppose it to be the private opinion of the General of the order, that the progress of our armies will be detrimental to Catholicism, does not the world know that every subordinate has bound himself by the strongest bonds to oppose that progress by all the means, secret or open, which he can command? We should be glad to know that these chaplains were not Jesuits.

A SCENE IN BROADWAY.—Passing down to our office yesterday morning, nearly opposite Niblo's, our attention was attracted by the egress from the front door of a neat but plain two story house, of an old gentleman, bent and decrepid, borne up on either side by a man whose vocation it probably was to perform this service. Age, decrepitude and care, were strongly depicted in every lineament of his face. His assistants seemed charged with keeping alive the flame which appeared flickering for the last time; and we thought as we looked at them, that each was fearful least a breath of air might, as they journeyed their venerable charge slowly along, extinguish the faint light which so delicately lingered in the socket. The old man thus supported was John Jacob Astor, whose whole life, eventful and enterprising, has been devoted to the accumulation of wealth. We moralized as we left the group, that it was a shame to place the happiness of life in gold and silver, for which bread and water is sufficient, and that no man would ever yet be so poor but he could procure enough to carry him to his journey's end. The best condition of fortune is that which is neither directly necessitous, nor far from it; with good health and evenness of mind.

#### EVENING.

Married in Hamilton, New York, on the 2d inst. by the Rev. N. Kendrick, D. D. Professor in the Madison University, the Rev. ADONIAH JUDSON, D. D. of Hamilton, Barnum, to Miss EMILY CHURCH, of Hamilton.

#### DISTRICT MEETING.

The second District Meeting will be held at Mount Eden, near Perry county, on Friday before the first Sabbath in September next. We most cordially invite our Ministering brethren and Laity to be with us at that time. Done by order of Conference on Saturday, 6th June, 1846.

J. A. HOLLY, Clerk.

#### MEDICAL NOTICE.

Dr. E. P. CURRY, would respectfully inform the citizens of Marion and its vicinity, that he has settled in Marion with the view of practicing Medicine, Surgery &c. He may be consulted at all times at one of the Marion Drug stores, unless professionally engaged. His charges shall in no case be higher than the prices charged by the physicians of the place.

#### Portrait of Doctor Judson.

LEWIS COLBY & CO. have in process of engraving a portrait of this pioneer among American missions. As his stay in this country is likely to be short, only a few comparatively will be able to see him. Those who are desirous that pleasure will be happy to see the above announcement, and all will desire to possess a likeness of such a man. L. C. & Co. wishing to suit the taste and ability of all interested in Dr. Judson, will publish both a Steel Engraving and a Lithographic Print. Both will be in the best style of art, of a suitable size for framing, and both will be copies of an excellent painting by Harding. The painting was procured by the Baptist Board of Foreign Missions, the publication is made under their direction, and to the cause of missions is secured a perpetual interest in the name. The Lithograph is now ready, 9 by 11 inches in size, and is accurate and beautiful. The Steel Engraving is in a fine engraving in the highest style and of the same size. It is the nearest approach that art can make to the original, and is most suitable to be framed for the parlor and preserved as a memento.

Prices: Lithograph on good paper 60 cts  
ditto, early impressions on fine board 1 50  
Steel Engraving on good paper 1 00  
ditto, India proof impressions 2 00  
As printed likenesses of Judson, of an inferior character have been published without Dr. Judson's consent, purchasers will be careful to see that they get those bearing the following imprint: "Published for the American Baptist Board of Foreign Missions, by Lewis Colby & Co., New York."

Also, to accompany above, A Statistical Sketch of Judson's Missionary Life, &c., 18mo. pamphlet, which will be furnished gratis to purchasers of the steel engraving.

Agents are wanted in every town, village and church, who should apply immediately to the publishers, (post paid).

LEWIS COLBY & CO.,  
132 Nassau-street, New-York.  
February 7, 1846.

FULLER AND WAYLAND ON SLAVERY.—Domestic Slavery considered as a Scriptural Institution; in a Correspondence between the Rev. Richard Fuller, D. D. of Beaufort, S. C., and the Rev. Francis Wayland, D. D. of Providence, R. I.

Let no one say, "I have read enough on this subject. It fills a place never before occupied—a calm, candid, and very able discussion of the subject in a Christian-like manner. No one should be without it, as it will long be a book of reference. This is the best specimen of evangelical writing on slavery, or any other subject, we have ever read. The kind and Christian spirit that pervades the entire work, is a beautiful commentary on the power of the Gospel. This discussion is complete, and whoever reads it need read nothing more, to enable him to form a correct view of the subject in question."—Luth. Observer.

It is handsomely executed, and put at a low price.—In pamphlet 374 pages, single—\$4 per dozen—and in cloth 50 cents—254 pages, single—\$4 per dozen.—  
LEWIS COLBY, 122 Nassau-st., N. York.  
January 24, 1846.

#### JUST PUBLISHED.

THE PROSPERITY OF A CHURCH, by Daniel Sharp, D. D. of Boston, and GOD'S PRESENCE IN HIS SANCTUARY, by W. R. Williams, D. D. of New York. Sermons before the Oliver Street Baptist Church, New York, on the Sabbath of their opening for public worship, on the new meeting house, September 24, 1845. 8vo. paper, 64 pages. Price 25 cents per copy, 48 cents per dozen. Published by LEWIS COLBY & CO. 122 Nassau-st. N. Y.

March 7, 1846. JUST PUBLISHED.—THE JESUIT OFFERING, Edited by Rev. John Darling, of New York. This work is intended chiefly as a tribute of Christian affection to the memory of three American missionary wives, whose remains lie in three widely distant spots, in different parts of the earth; Ann H. Judson, who long slept beneath the Hupa tree in Burmah; Harriet Newell, her early Boston friend, who lies in a lonely grave on the Isle of France; and Sarah R. Judson, whose sainted soul can be laid to rest on the rock of St. Helena—names, which are the common property of all denominations of Christians, dear alike to the whole family of Jesus of every name. The volume which is tastefully got up contains a full simile of the hand-writing of the Rev. Adoniah Judson, a beautiful steel engraved frontispiece, and is intended also to contain a most complete and valuable of the veteran missionary, after the labors and the sufferings of a third of a century, to his native land. The contents include fifteen Sketches of Missionary Life, embracing the most thrilling passages in the history of the Burman mission; each sketch followed by poetical effusions, original and selected adapted to the subject of the preceding sketch, fitted the pens of Mrs. Sigourney, Mrs. Hemans, Edmonstone, Mrs. Edmond, Dr. Judson, and others of our sweetest writers of devotional poetry. The work is intended as an offering, equally acceptable to the friends of Missions of every name. The portrait of Dr. Judson engraved on steel is nearly ready. Also to accompany the Port will be a brief statistical sketch of his missionary life, 18 pgs. Pamphlet.

LEWIS COLBY & CO., Publishers.  
122 Nassau-st. N. Y.  
April 25, 1846. A GOOD MINISTER OF JESUS CHRIST.—A sermon by W. R. Williams, D. D. 12mo. pamphlet, price 12 cts, postage 2 cts. Just published by LEWIS COLBY & CO., 122 Nassau-st. N. Y.  
April 25, 1846.



**A PARAGRAPH FOR PARENTS.**—Mothers if you would train up your children to be useful members of society, keep them from running about the streets. The school of vice is the streets. There the orphan learns the vulgar oath or the putrid obscenity. For one lesson at the fireside, he has a dozen in the kennel. Thus are scattered the seeds of falsehood, gambling, theft and violence. Mothers, as you love your own flesh and blood, make your children dwell on the hearth-stone. Love home yourselves; sink the roots deep among your domestic treasures; set an example in this as in all things, which your offspring may follow. It is a great error, that children may be left to run wild in every sort of street temptation for several years and that it will then be time enough to break them in. This horrid mistake makes half our spendthrifts, gamblers, thieves and drunkards. No man would raise a colt, or an ox, on such a principle; no man would suffer the weeds to grow in his garden for any length of time, saying he could eradicate them at any time. Look at this matter, parents! See, more especially, that your children are not out at night, loitering around some coffee-house or theatre. Mothers! make your children love home, and by all means encourage them to love you better than all other human beings.—Church Chronicle.

**THE GOLDEN CHAIN.**—A mother's love is a golden chain, by means of which God often wins the hearts of his children, and binds them to his throne. When in the fury and madness of "wild nature's vigor," they strive to tear away from that throne, this chain limits their wanderings. They may hate the cross—the love of Christ may not constrain them, but a mother's prayers, they can never forget, can never cease to feel. It may not, it cannot, finally save them, but while in life, it holds them often from final apostasy, and keeps them within the reach of mercy. Blessed influence of a pious mother! Who, that has felt it, does not also feel that the greatest blessing here, short of sealing grace, is the presence and recollection of a mother's prayers! Would that every mother of our land were holy, and that every child of such a mother could realize the blessing and improve it!

**A WHOLE FAMILY IN HEAVEN.**—How happy will you be to meet every member of your own family in heaven!—not one wanting. Father and mother, sons and daughters, brothers and sisters, servants and apprentices—all there: all who knelt together around the family altar—however separated by distance or time, yet meeting in heaven at last. Reader! Is there any prospect that this will be the case with you? O seek to have these doubts removed! Have you any hopes respecting it? O see that your hopes are well founded! Are you unconcerned about it? Ah! that is dreadful. Heaven is not to be trifled with. Hell is not to be trifled with. Souls are not to be trifled with. Remember, the day is coming, it is nigh at hand, when you will see and feel that these things deserve your chief attention.

**TAKING IT EASY.**—When a stranger treats me with want of respect, said a poor philosopher, "I comfort myself with the reflection that it is not myself; that he laughs, but my old and shabby coat and shabby hat, which to say the truth, have no particular claim to adoration. So if my hat and coat choose to fret about it, let them; but it is nothing to me." This philosopher, with all his poverty, was rich in wisdom.

**MINISTERS' AND DEACONS' MEETING.**—The next Ministers' and Deacons' Meeting of the Liberty Association (East Alabama), will be held at the Baptist Church in Auburn, Macon county, Alabama, commencing on Friday, before the fifth Sabbath in August next.

**CLARK ALDRIDGE, Sec'y.**  
May 18, 1846.

**THE ANNUAL EXAMINATION OF THE JUDSON FEMALE INSTITUTE.**  
WILL commence on Monday the 24th of July, and close on Thursday the 30th.  
There will be CONCERTS OF VOCAL AND INSTRUMENTAL MUSIC on Tuesday, Wednesday and Thursday nights. On the last night, will be attended the Exercises of the GRADUATING CLASS.

**M. P. JEWETT, Principal.**  
June 6, 1846.

**FOR SALE.**  
I WILL sell a part, or all, of my land lying fifteen miles northwest of Marion, Perry county, and ten miles east of Greensboro, containing five hundred and fifty acres, one hundred of which are under a good fence and in a high state of cultivation. On the premises is a convenient dwelling, new gin house and crew, and excellent spring and well water. It is in a healthy region. All or a part may be had on reasonable terms.

**BENJ. HODGES.**  
June 12, 1846.

**PROSPECTUS OF THE SOUTHERN BAPTIST REVIEW.**

It is proposed to publish in Pensfeld, Georgia, a Quarterly Review, containing articles of interest to the Southern States. Of the importance of such an enterprise, we presume there can be no doubt. Hitherto, we have been content to trust to the North for a large portion of our religious literature. With the exception of weekly newspapers, scarcely any publications have been issued by Southern Baptists, with a view of keeping pace with the intellectual advancement of the age. The direction of opinion upon subjects of great importance and of peculiar interest to us has been committed to other, and often hostile hands; and containing sentiments adverse to our institutions, and prejudicial to our Christian character. It is time that we should think and write for ourselves.

The Review will contain articles on important subjects; reviews and notices of literary and religious works, as well as other interesting and valuable matter. It will be published quarterly at \$3 a year, payable on the delivery of the first number.

To those who like the Index, the Periodical Library, or the denominational paper published in the State in which they reside, it will be put at \$2 50, the year. Four numbers will make an octavo volume of 600 pages.

The Review will be published by Rev. Jos. S. Baker, and edited by Rev. J. L. Reynolds, Professor of Biblical Literature, Mercer University.

The first number will appear in January, should the enterprise meet with the encouragement which is confidently expected.

**GREAT REDUCTION IN SADDLERY AND HARNESS, AT STOKES' NEW STAND.**  
Next door to the Post-office, Marion, Ala.  
He has on hand a large and durable assortment of Spanish, English and Side-Saddles, Carriages and Buggy Harness, Bridles, Martingales, Whips, Spurs, Collars and Saddle Bags, Collars, &c. made of the best Northern material and by superior workmen, which he offers for less than they can be had elsewhere. (Mobile market and the Public Square not excepted.)

The public are indebted to this establishment for the great reduction in the above articles, it therefore claims the patronage, or at least a call before purchasing elsewhere. He will use his best endeavors to please all. Old Saddles and Harness taken in part pay. He is now prepared to make work to order, and repairing done with neatness and dispatch. Call and examine.  
May 9, 1846. 12-ly

**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. 53-ly

**CARRIAGE MAKING.**  
THE subscriber will continue the above business at his 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 prepared to make any new work, such as Carriages, Harbours, Buggies and Wagons. He is also prepared to do any repairing in the above line—all 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.  
Marion, January 24th 1846. 50-ly

**BOOTS & SHOES.**  
ARCHIBALD STILT has removed to the store between Rosenbaum's late stand, and Col. Lea's Law Office—and has on hand an elegant assortment of the above articles, made to order—I will sell them low, very low, for cash. Ladies' and gentlemen call, see, and try yourselves.  
Also, first rate Northern and French Calf Skins, ready to be made into ladies' and gentlemen's Shoes and Boots, according to the latest fashion.  
MARION, Jan. 24th, 1846. 50-ly

**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 store formerly occupied by Thomas Chilton, Esq., and purposed 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:  
Teas, Black, Gunpowder and Imperial  
Coffee, Java, Rio and Havana  
Sugars, crushed, loaf and Brown  
Cakes, Fine Apple and Golden  
Almonds, Raisins, Currants, Figs, Citron, Cloves  
Almonds, Pepper, Ginger, Sweet Oil, Catapans, Candles  
Sops, brown, Castor and toilet  
Powder, Shot and Lead  
Also, a large assortment of Candles, and a variety of other articles too numerous for insertion.  
J. S. LOCKHART.  
Marion, January 31, 1846. 51-ly

**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 BOTANIC 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) 81 00  
" (night) : : 2 00  
" (night) : : 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 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, in 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 treated successfully by having the patient with me. Those who have Cancers may come, and if I do not cure them the charge shall not exceed ten dollars, the patient paying his own board.  
I can be found, when not professionally engaged, at my office over Wm. Huntington's shop, during the day, and at my residence during the night.  
CLARK ALDRIDGE, Sec'y.  
N. B.—I have an Electro-Magnetic Machine.  
Marion, February 21, 1846. 1-6m

**FOREIGN PERIODICALS.**  
REPUBLICATION OF  
The London Quarterly Review,  
The Edinburgh Review,  
The Foreign Quarterly Review,  
The Westminster Review, and  
Blackwood's Edinburgh Magazine.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, in a beautiful clear type, on fine white paper, and are faithful copies of the originals. Blackwood's Magazine being an exact copy of the Edinburgh edition.  
The wide-spread fame of these reprinted Periodicals renders it needless to say much in their praise. As literary organs, they stand far in advance of any works of a similar stamp now published, while the political complexion of each is marked by a dignity, candor and forbearance not often found in works of a party character.  
They embrace the views of the three great parties in England—Whig, Tory, and Radical. Blackwood's and the "London Quarterly" are Tory; the "Edinburgh Review," Whig; and the "Westminster" Radical. The "Foreign Quarterly" is purely literary, being devoted principally to criticisms on foreign Continental works.  
The prices of the Re-Prints are less than one-third of those of the original copies, and while they are equally well got up, they afford all that advantage to the American over the English reader.

**TERMS.**  
PAYMENT TO BE MADE IN ADVANCE.  
For any one of the four Reviews, \$3.00 per annum.  
For any two, do, 5.00 "  
For any three, do, 7.00 "  
For all four of the Reviews, 8.00 "  
For Blackwood's Magazine, 3.00 "  
For Blackwood and the four Reviews, 10.00 "

**CLIPPING.**  
Four copies of any of the above works will be sent to one address on payment of the regular subscription for three months, a copy being gratis.  
Remittances and communications should be made in all cases without expense to the publishers. The former may always be done through a Postmaster, by handing him the amount to be remitted, taking his receipt and forwarding the receipt by mail. Post-paid, or the money may be enclosed in a letter. Post-paid, directed to the publishers.  
N.B.—The postage on all these Periodicals is reduced by the late Post-Office law, to about one-third the former rates, making a very important saving in the expense to mail subscribers.  
In all the principal Cities and Towns throughout the United States to which there is a direct Railroad or Water communication from the City of New York, these Periodicals will be delivered free of postage.  
LEONARD, SCOTT & CO. Publishers.  
June 14. 6m 112 Fulton-street, N. Y.

**JESSE B. NAVE.**  
Factor and Commission Merchant.  
Respectfully tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking—and promises attention, accuracy, and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the summer at Marion, Perry County, Alabama, will be promptly attended to.  
January 24, 1846. 50-ly

**HATCHETT & RYAN.**  
Factors and Commission Merchants.  
Offer their services to their friends and the public generally, promising strict attention to order, and to any business entrusted to them.  
Rev. James H. DeVos, Rev. Thomas Chilton, E. Fagan, Esq., James M. Newman, Esq., Dr. C. Billingsley, Dr. S. V. Watkins, Dr. N. G. Friend, Greene county, Ala., Col. G. J. S. Walker, Dallas county, Ala., Charles D. Lewis, Lowndes county, Ala., James Douglas, Esq., Wetumpka, Ala., Aaron Ready, Esq., Gen. R. T. Brownrigg, Lowndes county, Miss.  
W. A. Armstrong. J. M. Armstrong.  
January 24, 1846. 50-ly

**W. A. ARMSTRONG & CO.**  
COMMISSION MERCHANTS.  
Commerce street, Mobile, Ala.  
January 24, 1846. 50-ly

**E. K. CARLISLE.**  
COMMISSION MERCHANT.  
Mobile, Ala.  
January 24, 1846. 50-6m

**MAULDIN & TERRELL.**  
COMMISSION MERCHANTS.  
No. 17 Commerce and Front streets, Mobile.  
January 24, 1846. 50-ly

**GORDON & CURRY.**  
COMMISSION MERCHANTS.  
38 Commerce street, Mobile, Ala.  
January 24, 1846. 50-ly

**SIMS, REDUS & HOWZE.**  
COMMISSION MERCHANTS.  
Mobile, Ala.  
January 24, 1846. 50-ly

**COSTER, ROBINSON & CO.**  
Wholesale and Retail Grocers.  
No. 12 and 14 Commerce street, Mobile, offer to their old friends and customers of Perry county, an abundant supply of carefully selected, choice FAMILY GROCERIES. And to their many friends, throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.  
FRY, BLISS & CO.  
N. B.—Messrs. Hendrix, Tutt & Toler, Marion, Ala. will forward orders for groceries and receipt bills.  
January 24, 1846. 50-ly

**FRY, BLISS & CO.**  
Wholesale Grocers.  
THE undersigned at their old stand, Nos. 12 and 14 Commerce street, Mobile, offer to their old friends and customers of Perry county, an abundant supply of carefully selected, choice FAMILY GROCERIES. And to their many friends, throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.  
FRY, BLISS & CO.  
N. B.—Messrs. Hendrix, Tutt & Toler, Marion, Ala. will forward orders for groceries and receipt bills.  
January 24, 1846. 50-ly

**FOSTER & BATTELLE.**  
No. 34 Commerce street, Mobile, Ala. will continue the WHOLESALE GROCERY Business as heretofore, at their former stand, and again pledge themselves to use their best efforts in the accommodation of those who may favor them with their patronage.  
ROBERT R. NANCE, (formerly of Selma), will continue with the above house, and respectfully solicits the patronage and influence of his friends and acquaintances.  
January 24, 1846. 50-6m

**THOMAS P. MILLER & CO.**  
IMPORTERS AND WHOLESALE GROCERS.  
Nos. 8 and 10 Commerce street, Mobile.  
HAVE constantly on hand a large and well selected stock of Groceries, comprising, in addition to the usual articles kept in their line, Nails, Madder, Copperas, Indigo, Epsom Salts, White Lead, Window Glass, Putty, Lamp and Lard Oil, Ink, Writing and Wrapping Paper, Matches, Axes, Axes, Salt, Peas, Beans, Brooms, Blacking, Borax, Cork, Camphor, Cloves, Cassia, Candy, Citron, Chocolate, &c. Merchants and Planters visiting the city will find it to their interest to give us a call.  
January 24, 1846. 50-ly

**MARION HOTEL.**  
This well known and extensive Hotel has lately undergone considerable repairs, 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 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 station.  
MOORE & UPSON.  
February 7, 1846. 52-ly

**BOARDING HOUSE.**  
BY MRS. LOUISA A. SCHROEDER.  
No. 36, St. Louis st., Mobile.  
MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, (formerly occupied by Mrs. Shepherd), where she will be happy to accommodate all who may be pleased to patronize her. The house is large and roomy, and convenient to the business part of the city. For further information, apply to Messrs. Foster & Battelle, No. 34 Commerce-street.  
January 24th 1846. 50.

**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. 8-ly

**FOR CASH.**  
Pamphlets, Cards, Handbills, &c., will be done cheap, neatly and expeditiously, at the Alabama Baptist printing office.  
January 31, 1846.

**DR. PHILIP G. EDMONDS.**  
Respectfully informs his friends that he has located at the late residence of Dr. P. Courtney, and tenders his services to the public in all the branches of his profession. He hopes by strict attention to merit and secure the patronage of the community.  
Sumter county, March 7, 1846. 3-ly

**HAT AND CAP WAREHOUSE.**  
At the sign of the Golden Hat,  
58 Water street, Mobile.  
On hand and receiving a large supply of Gent's, Beaver, Molekin, and Russia 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 Water st., Mobile. H. GRIPPING.  
P. S.—The subscriber can accommodate Boarders at low rates, at his House, 21 Government st. H. G.  
January 24th, 1846. 50-ly

**D. TILLOTSON.**  
No. 42 Dauphin Street, Mobile.  
Has just returned from the North, with a large and well-selected Stock of Boots, Shoes, Hats, Caps, LEATHER and FINDINGS, all of which will be sold Wholesale and Retail as low as they can be purchased in any Northern City. My stock of Boots and Shoes are manufactured expressly for Retailing, and are warranted to be as good as can be found in any Store in the United States. I would ask this before making their purchases. Planters and Merchants will look at my assortment.  
Also, a large and complete assortment of Hats and Caps, made of the best materials and in the latest styles. Oak and Hemlock Leather, and Calf Skins, Morocco and Lining Skins, Boot and Shoe Trees, Shoe Thread, Lute, Boot Cord and Web, Gallions, Knives, Shoe Nails, Pegs, Foot Cures, Rasps, Hammer, Finches, Awls, &c., &c. Also, a large assortment of Travelling Trunks, Valises, Wallets, Carpet Bags, &c. My manufactured Goods are made expressly to my order, and will be sold at the lowest New York prices for Cash.  
January 24th, 1846. 50-ly

**THOMAS S. FELLOWS.**  
SILVERSMITH & JEWELLER.  
No. 55 Dauphin street, Mobile.  
HAVING removed to Mobile he will be pleased to see his old customers when they visit the city.  
January 24, 1846. 50-ly

**L'HOMMEDIEU BROTHERS.**  
WATCHMAKERS AND JEWELLERS.  
No. 24 Dauphin street, Mobile.  
Having the latest received, in addition to their former assortment, a good and well selected stock of GOLD AND SILVER Duplex, Lever and Lappin Watches, Diamond Rings and Pins  
Rich Stone Cameo and Enamelled Bracelets and Pins Gold Pens with Gold and Silver Pencils Cases Gold and Silver Spectacles, Gold Trimmed Gold Fingering, Gold Guard and Fob Chains Silver Spoon, Knives, Forks, Cups, Ladles, &c. Fine plated Cutlery, Candlesticks and Waiters Japanese Ware, Silver Card Cases, &c. &c. Rifle and Shot Gun connected, Double Barrel Guns Revolving Pistols, Fine Table and Pocket Cutlery Work Boxes, Dressing Cases, Card Cases, Boquet Holders, Military Goods, Fancy Goods, &c. &c. Comprising a good assortment of goods usually kept in our line of business, which we offer to our friends and the public on favorable terms. Persons visiting the city are respectfully invited to call.  
N.B.—Watches and time pieces repaired, cleaned, and warranted. Jewelry cleaned and repaired in a workmanlike manner. Cases mounted. Engraving done with neatness and dispatch. Old gold and silver wanted.  
January 24, 1846. 50-ly

**NEW DRY GOODS.**  
THE subscriber is now opening an entire new stock, consisting of every variety of Woolen, Cotton and Silk Goods, suitable for family and plantation wear—which he will dispose of as low as any house in the Southern country. A call from merchants and purchasers generally, is respectfully solicited.  
JAMES G. LANDON, Water street, 1 door above St. Francis street, Mobile.  
January 24, 1846. 50-6m

**FASHIONABLE MILLINERY.**  
44 DAUPHIN STREET, MOBILE.  
MRS. HOLMES would inform her friends and customers, that she has on hand a large and fashionable assortment of MILLINERY Goods—consisting in part of Silk, Satin and Velvet Bonnets, of the Gipsy and Cottage shapes—Turban, Straw, Neapolitan and Cleyly Bonnets, of Gipsy and half Gipsy shapes—A large assortment of French Caps, Caps, Collars and Chemises—Thread Laces, Ribbons, &c.—all of which will be sold on the most reasonable terms.  
DRESS MAKING, in all its branches, and of the tastiest styles. All persons favoring Mrs. H. with their orders, may depend on having them executed in the best manner, and on the most reasonable terms.  
January 24th, 1846. 50-ly

**No Travelling on the Sabbath.**  
Mobile & Montgomery Weekly Packet,  
The Passenger Steam Boat  
WM. BRADSTREET.  
T. MEADER, MASTER.  
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 Selma 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 spacious cabins and state rooms. She is also provided with a superior fire engine and boiler.  
For freight or passage apply on board.  
January 24th, 1846. 50-4t

**SUMWALT & TEST.**  
Book-sellers, Stationers and Blank-book Manufacturers, No. 36 Dauphin street, Mobile.  
CONSTANTLY on hand a large assortment of Law, Medical, Theological, Miscellaneous and School Books. Blank Books, Paper, and Stationery of all kinds.  
January 24, 1846. 50-ly

**JOHN K. RANDALL.**  
Stationer and Blank-book Manufacturer,  
No. 44 Water-street, Mobile.  
OFFERS for sale, on account of the late firm of Messrs. Randall, Teachers, Parents, Planters and all others who may need either Blank or Stationery, are requested to call and examine the stock and prices.  
January 24, 1846. 50-ly

**FRANKLIN H. BROOKS, ESQ.**  
56 WATER ST. MOBILE.  
For the splendid Imperial Press on which our Paper is now worked off, and the beautiful Type which enables us to present to our readers the most elegant sheet, we are indebted to the gentleman named above. Mr. Brooks is a Bookkeeper and Stationer, and keeps an extensive assortment of Law, Medical, School, Religious, and Miscellaneous Books. Also, Paper, Quills and every article needed in Schools. His series of School Books is decidedly the best ever offered in Alabama. He furnishes us with Printing Paper of superior quality. ALL ARTICLES ARE SUPPLIED AT A SMALL ADVANCE ON N. Y. PRICES. The integrity, urbanity and liberality of Mr. Brooks, in his transactions with him, render it our duty to make this public expression of our high respect and esteem.  
THE PROPRIETORS OF THE ALA. BA.

**LAW BLANKS.**  
Of every description printed to order at the Alabama Baptist Office.  
January 24, 1846. 50

**LEWIS COLBY,**  
Wholesale and Retail Publisher, Bookseller and STATIONER, No. 123 Nassau street, New York.  
THE BIBLE MANUAL.—Comprising selections of Scripture, arranged for occasions of private and public worship, both special and ordinary. Together with Scripture expressions of prayer, abridged from Matthew Henry. With an appendix, consisting of a copious classification of Scripture texts, presenting a systematic view of the doctrines and duties of revelation. By W. W. Everts, Pastor of Lighthouse-street church, New York.  
It contains selections of Scripture, arranged for nearly all special occasions of religious worship, as the Ordination of Baptism, the Lord's Supper, Church meetings, Ordination and Dedication services, Bible, missionary and Sunday school meetings, thanksgiving and fast-days, &c. &c. It embraces also a large variety of selections for ordinary occasions of private and public worship, unfolding the leading doctrines and duties of revelation.  
I have examined, at much length, the manuscript of the "Scripture Selections," prepared by the Rev. W. W. Everts of this city. They seem well chosen and arranged, and promise to afford, especially to the Christian pastor, who suddenly summoned to furnish an order service, every efficient aid; whilst to the private Christian they must be of interest, as guiding his studies in the scriptures, and as illustrations of the harmony and fulness of God's word on the several topics discussed.  
I have examined the work of Mr. Everts, consisting of a classification and arrangement of the scriptures for various and occasional use, both public and private, and am persuaded that it will be found extremely useful, both for ministers and private Christians. It is not intended to stand in the place of the Bible, but to minister to its use and knowledge, and to render its treasures more readily available on particular occasions. It presents the word of God, with its infinite variety and richness, as our true and only literary.

**GEORGE C. CHEEVER.**  
Whatever promotes the use of the pure word of God in public worship, must commend itself to the understanding, and delight the heart of every Christian. The work prepared for this purpose by Rev. W. W. Everts, has the additional recommendation of being judicious in its plan, and carefully guarded in the execution; avoiding those distortions of Scripture to suit a favorite idea, which, while they might please the fancy, could never satisfy the unbiased judgment.  
The chapters upon the ordinance of the Lord's Supper alone, are worth the price of the book, furnishing a fulness and variety of scripture language, which will be surprising to many pastors, upon a subject on which scarcity is to be deprecated, and uniformly ought to be carefully avoided.  
The number, variety, and adaptation of the selections, reaching to almost every occasion of public worship, and embracing the leading doctrines and duties of revelation, render the volume a suitable companion to the Bible and Hymn Book, the right use of which cannot fail to be interesting and profitable.

**STEWART H. CONZ.**  
I regard the "Scripture Selections," prepared by my excellent friend and brother, the Rev. W. W. Everts, as a work of much practical utility in the discharge of pastoral duties. I have examined the plan and some of the proof sheets with considerable minuteness, and consider both the plan and the selections as eminently judicious; The need of such appropriate and copious selections of holy writ, is often felt by the minister of the gospel in the performance of the multifarious duties of the pastoral office. At funeral, I have long been in the habit of carrying into practice the plan so fully developed in the useful work. I have opened the Bible as though I were reading, and by the aid of a somewhat retentive memory, have repeated from different parts of the Bible, some twenty or thirty texts appropriate to the circumstances and the occasion. In future, I shall relieve my memory, and I have no doubt increase the interest of these and other occasions, by availing myself of the excellent compilation of Mr. Everts.

After examining your plan and a portion of your work I cheerfully express the belief that you will do good, by furnishing the church with the "Scripture Selections."  
Geo. Peck.  
I am happy to say that I see reason to believe that your volume will meet a want which has been felt by almost every minister, who has been in the habit of making the reading of the scriptures a part of his public exercise.  
R. W. CECHEMAN.  
Having considered the object and plan of the "Selections" of Scripture, arranged for various occasions of religious service, and satisfied of its desirableness and utility, I cordially concur in the above recommendation.  
THOMAS DE WITT.  
I am satisfied that it will answer most valuable purposes as a manual for conducting religious services.  
Geo. Peck.  
We heartily concur in the above recommendations:  
DAVID BELMONT, E. L. TAYLOR, HENRY TUCKER, JAMES L. HODGE, ELIZA DAVIS, E. LATHROP.  
Just published by LEWIS COLBY & CO.  
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**THE BAPTIST HYMN BOOK.**  
A NEW collection of Hymns, designed for the use of Baptist Churches in the United States.  
The Baptist Hymn Book stands unrivalled as a collection of Hymns, better suited to the wants of the Baptist Churches, than that of any collection extant.  
This Book has received more commendations by Associations, Churches, Pastors, and individuals, than any other collection of Hymns in the language, and is emphatically the standard book of the denomination in the West and South.  
NOTICE  
Of the Baptist Hymn Book, by the Shelbyville Baptist Church.  
After careful examination, and several months usage, we take pleasure in bearing testimony to the merits of the Baptist Hymn Book, compiled by the Rev. W. C. BUCK. The work evinces great labor and research, and an ardent desire to promote the glory of God and the comfort of his saints. The purity and variety of its hymns, the judicious arrangement and neat execution of the work, constitute it decidedly the best Hymn Book ever offered to the denomination in the West and South. As an evidence of our preference for the work, we have adopted it in our church, and recommend it to all Baptist churches as worthy of their patronage, both on account of its superior merits, and the moderate price at which it is offered.

**JOHN HANCOCK.**  
W. W. GARDNER, JOHN WILLIS, L. W. DUFFY.  
Done by order of the Church, at a meeting for business.  
Wm. Jarvis, Clerk.  
The Long Run Association had at its last meeting, passed the following resolutions:  
Resolved, That the Baptist Hymn Book, published by Elder W. C. Buck, is calculated, in a high degree, to promote Christian devotion, and is especially adapted to Christians in the Western and Southern States; and it is earnestly recommended to churches and individuals to adopt it, and bring it into general use.  
The Sulphur Fork Association passed the following at its last meeting:  
Resolved, That we cordially approve of the Baptist Hymn Book, edited by Elder W. C. Buck, of Louisville, Ky., and we recommend it to the churches, denomination, and to the world at large, as the most suitable work of the kind that has come under our notice;  
The Elk Horn Association, at its sixty-first annual meeting, passed the following:  
Resolved, That the Association recommend to the churches, the adoption of the Baptist Hymn Book, as the standard of the denomination.  
The Salem Association, at its annual meeting, held at Elizabethtown, Ky., Aug., 1845, passed the following:  
Resolved, That we recommend to the churches comprising this Association, the Baptist Hymn Book, published in Louisville, by the Rev. W. C. Buck.  
The Baptist Hymn Book is furnished to churches, merchants and others, at the following prices:  
Large size, stereotype edition, per doz. \$6 00  
Handsome bound 9 00  
Small size, stereotype edition, per doz. 5 50  
Pocket, handsomely bound 9 00  
Retail, large size, 75 cents each; small size 62 1-2 cents each.  
Address Baptist Banner office, Louisville, Kentucky.

**Bibles, Testaments, Sabbath School Books, &c., for sale at this office.**  
January 24, 1846. 50

**HOWARD COLLEGIATE THEOLOGICAL INSTITUTION.**  
FACULTY.  
REV. J. HANWELL, D.D., [Rev. H. LEWIS, S. S. SHERRMAN, M.A.,] [W. L. MOOREY.]  
It is the design of this Institution to furnish instruction in all the branches of an English and Classical Education. Lads are received into the Preparatory Department at any stage of advancement, where they are thoroughly instructed in the common English branches. The very general deficiency which exists in our system of elementary education, renders a school of this nature an invaluable auxiliary to one of a higher character. Without a correct knowledge of the studies which it embraces, the student is not prepared to enter upon a more advanced course of either English or Classical Education.  
For the benefit of those whose age, means or plans for life, may render a classical course impracticable, special attention is paid to the highest English branch. A full course of Mathematics is vigorously recommended. Lectures are also delivered on the Natural Sciences accompanied with experiments.  
DEPARTMENT.—The course of study in this department is as thorough, and complete as that pursued in any other institution. The text-books used are of the most approved character. There are, at the present time, two regular Collegiate Classes, and others will be formed as soon as the circumstances of the institution will permit.  
THEOLOGICAL DEPARTMENT.—The Theological students are directed in such course of English, Classical and Theological studies as the circumstances and requirements of each may demand. As the leading object of such students is to preach the Gospel, their studies will be directed in such a way as to give them a correct knowledge of truth, unbiassed as much as possible, by human authority, and ability to communicate the same with clearness, readiness and force.  
TERMS.—Examinations.—The Academic year commences on the first Monday in October, and consists of one session of ten months, which is divided into two terms of five months each. There is but one vacation, (except a week during Christmas holidays) which occurs during the months of August and September. In consequence of the arrangement, pupils can be with their friends during the unhealthy season. The examinations are two, one before the Christmas recess, the other at the expiration of the Spring term.  
BUILDINGS.—A large and commodious edifice is now in process of erection, which will contain Chapel, Laboratory, Recitation Rooms, Dormitories for Students, &c.  
The Institution is also in possession of a valuable Apparatus and a Library containing about 1000 volumes.  
EXPENSES.—The necessary expenses at this Institution are moderate. Exclusive of clothing they need not exceed \$300 per annum. But if a student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here as well as elsewhere; though it is believed that Marion presents fewer temptations to extravagance and prodigality than any other town in Ala.  
The following are the RATES OF TUITION, BOARD, &c.  
Languages and Higher English (per term) \$32 00  
Preparatory, from 12 00 to 16 00  
Incidentals, 1 00  
Board, (including room, washing, &c., &c.) at from \$12 00 to \$13 00 per month.  
In the THEOLOGICAL DEPARTMENT, TUITION IS GRATIS.  
E. D. KING, President.  
Jan. 24th, 1846.

**INSTRUCTION IN MUSIC IN THE JUDSON FEMALE INSTITUTE, Marion, Ala.**  
PARENTS AND GUARDIANS are respectfully invited to notice the very superior advantages offered in the SEMINARY, to young ladies who propose to become truly accomplished in Vocal and Instrumental Music.  
At the head of this Department is Mr. D. W. CHASE, a distinguished Professor of the art.  
As the arrangements for Music, in the Institute, now nearly approach the highest standard of excellence, it is but justice to the Public as well as to the Institution, that a brief statement of the plan of Instruction should be submitted.  
Prof. Chase has reduced the whole business of teaching in his department, to a rigidly scientific and philosophical system. In this system several prominent features are worthy of notice.  
I. All the members of the institution have a daily exercise in Vocal Music.  
II. The whole School is divided into CLASSES, which are taught on the plan of Pestalozzi. This plan secures a careful analysis of the various departments, and the combination of theory and practice.  
III. The Lectures, Illustrations and Practice on the Pestalozzian system, receiving strict attention, would insure a rapid advancement without additional study.  
IV. Much time is devoted to exercises adapted to train the ear and the voice, and to impart an easy and brilliant execution.  
V. In addition to regular private lessons, Piano pupils receive instruction in classes, and a thorough and familiar knowledge of the rudiments is communicated.  
VI. Young ladies pursuing the prescribed course of musical instruction, acquire the difficult art of READING MUSIC, doing this with as much facility as they could read a newspaper.  
VII. The pupils are instructed in Marching to Music and in Calisthenic Exercises, which are so arranged as to constitute a useful and pleasing auxiliary in making the most difficult attainment, exercise, concert, &c. These exercises also promote health and cheerfulness, and confer an ease, grace and polish of manners which the Dancing Master cannot give.  
VIII. A Class is formed of the most advanced pupils for the study of THORNTON'S BASIS, or the Science of Harmony. A knowledge of this is indispensable to correct performance on the Organ and Aeolian Piano. It also enables the student to compose and arrange music, and to detect errors in the productions of others.  
It may here be remarked, that this abstract, yet most important branch of Musical Science is usually taught only by eminent Professors of the art, ladies not generally pretending to such attainments as to be able to give instruction in it.  
It also deserves consideration, that not in this highest department of the science alone, but at every step of the pupil's course, the instruction imparted by competent Teachers is justly considered far more