

# THE ALABAMA BAPTIST.

The Baptist

Edited by the Association of Brethren

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

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## TERMS.

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## A Series of Letters,

BY REV. EDWARD BAPTIST.

IN REPLY TO AN ESSAY ON BAPTISM,

BY JOHN B. RICE.

## LETTER VII.

To the Pamphleteer:

After giving us, on page the 13th, the definition of the church of God, from the Westminster Confession, precisely suited to your purpose, that "it consists of all those throughout the world that profess the true religion, together with their children," you ask, "when was the church organized. And you answer this question, page the 14th, "we first find the institution in the days of Abraham." Fifteen pages are devoted to prove that Abraham and his family, including infants, were incorporated into a church by the command of God, which command has never been revoked, therefore infants are still to be received. Your first object, then, is to prove that the Church of God now in existence was established in Abraham's family; "we find the term church," say you, "when first introduced" into the New Testament; "used without explanation in a way that shows it to have been quite familiar to the people of that time, Matt. xvi. 13, 'Thou art Peter, and on this rock I will build my church,' &c. Our familiarity with the term does not prove that we have witnessed the fact which that term represents. The terms *ministry*, *general resurrection*, *general judgment*, are all familiar to us in the present day; but have we witnessed the facts, or experienced the realities they represent? The terms *Messiah* and *Christ* were used with equal familiarity, which would prove his preexistence in human nature among the Jews. But let us examine the grammatical construction of this text: "On this rock I will build my church," (*Oikodomeo*) in the future tense; does this refer to a church already built in Abraham's family, near 2000 years before? You next quote Matt. xvii. 17, "If he neglect to hear them, tell it to the church; but if he neglect to hear the church let him be unto thee, as a heathen man and a publican;" what church? The Jewish society instituted in Abraham's family; then the Saviour directed his disciples, that if any difference should occur amongst them, to lay all their grievances before the Jewish Sanhedrin, that despised him and them, that hated them out of the Synagogue, and soon crucified their master. And even while this inquiry was commissioning Saul, and arming him with fire and sword to hunt them down as beasts of the forest, they must come up like lambs to the slaughter and spread their complaints before it; could this be the advice of the benevolent Saviour to his devoted followers? It seems manifest, you remark, "from this phraseology that the word church conveyed no new idea to the disciples of our Saviour; this appears too from the words of Stephen, Acts vi. 37, 'This is he that was in the church in the wilderness.' In fact, the Greek word rendered church, (*ekklesia*) corresponds with the Hebrew term, (*duel*) rendered congregation." In reply to this argument, I would suggest the following considerations: 1st. "The identity of organized societies is not proved by the similarity, or even the perfect coincidents of their names. The names assembly, convention, association, &c., are applied to bodies political and ecclesiastical; which differ from each other it is always unsafe to infer from the mere name of a society the principles of its organization. 2. There are two Hebrew words, *duel* and *ode*, which are used for the congregation of Israel, but *ekklesia* is by no means the uniform rendering of either, they both occur in Exodus xii. 6, (the very chapter in which the congregation first appears) where the LXX. render neither of them *ekklesia*, but the former is rendered by *plethos*, and the latter by *synagoge*. In Number xvi. 3, both are rendered *synagoga*. 3. Because the Hebrew term for congregation is sometimes rendered by the LXX. *plethos* or *synagoga*, it by no means follows that the New Testament writers, whenever they used those terms, meant by them the congregation of the Lord. As the *synagoga*, congregation of the Septuagint, so the *ekklesia*, church of the one, differed from the *ekklesia*, congregation of the other. 4. The Israelites are often spoken of collectively in the New Testament; but (with one exception which shall be noted) in no place whatever, are they designated by the term *ekklesia*; the house of Israel, the commonwealth of Israel, the seed of Abraham, &c. they were; but would we know that they were the church, the church

of God, we shall search the Sacred volume in vain for the information."

The exception alluded to above, is the passage last quoted by yourself, Acts vii. 38, "This is he that was in the church in the wilderness." On this passage Dr. Doddridge has the following note: "I follow Beza, Heinsius, and the Prussian translator, in rendering *ekklesia*, assembly, as our translators do. Acts xix. ult., because I am persuaded it refers not in general to their being incorporated into one church in the appropriate sense of that word, but their being assembled round the mountain on the solemn day when the law was given, Ex. xix. 17, et seq." "Dr. Doddridge's opinion is greatly confirmed by the manifest reference in these words of Stephen to Deut. xviii. The 27th verse is a quotation from the 15th of that chapter, and the 38th, the verse in question, refers to the same event which is alluded to in the 16th of that chapter, in which the very word *ekklesia*, is also found in the translation of the LXX., but in such a connexion as forbids its being taken in the appropriate sense. Who would think of rendering to *emera* *ekklesias*, which are the words of the LXX. Deut. xviii. 17, 'In the days of the church.' David and John, pages 36, 37.

We would further remark, that in Acts xix. 47, alluded to by Dr. Doddridge, the term *ekklesia* is applied by St. Luke to a wicked mob of idolaters and Pagans who cried for two hours, "great is Diana of the Ephesians." We, however, do not feel disposed to contend for names but for facts.—If you desire to appropriate the name church to the Jewish society, we have no objection, provided there be conveyed at the same time a correct idea of the nature or principles, the members, and the rules of that church, which in all important particulars was totally different from the church instituted by our Lord and his Apostles. I say in all important particulars the covenants upon which they were founded were different. The gospel church was built upon a new covenant and established upon better promises, read Hebrew viii. 6, to the end of the chapter, the initiating ordinances were different—the one circumcision, the other baptism. There were different kinds of members and rules, none except professing believers were members of the gospel church, Acts xii. 13, 38, 37. The Jewish church embraced all the carnal descendants of Abraham in the line of Isaac and Jacob, and all their servants, saints or sinners, Genesis xvii. 12, and their service or ritual consisted principally in carnal ordinances, Hebrew ix. 9, 10, although I admit there were some spiritual worshippers. It was a national church, embracing the whole Jewish nation without regard to character, but Christ says, my kingdom is not of this world; a line of distinction should be preserved between the church and the world, which was not the case in the Jewish nation, which was all church. Prebaptism has the same tendency to a universal church, it has produced it wherever it has reigned; and a universal church in the present moral state of society, must be a corrupt church. Here are different covenants, different initiatory signs, and different kinds of members; and if that be not sufficient to constitute different churches, I do not know what will. If the Jewish and Christian churches were the same, I would ask, to what church were those Jewish converts added on the day of Pentecost? Acts ii. 47; not the Jewish, they were members of that before, it must be the gospel church just established at Jerusalem. I would also ask, what church did Saul persecute, he called "the church of God?" 1 Cor. xvi. 9. Was it the Jewish church perpetuated under the gospel dispensation? No. He was a full member of that, and received his authority from her rulers and chief priests, but not to persecute themselves. My dear sir, think of these things, and may the Lord aid you and bless you.

Yours respectfully,  
WICKLIFFE.

From the Recorder.

## THE WELSH NECK ASSOCIATION.

Mr. Editor.—The Welsh Neck Association has just closed its fourteenth anniversary. The churches were generally represented; and the deliberations were interesting and important. Upwards of fourteen hundred dollars were sent up for various purposes. Several missionaries have been appointed to labour within our bounds—one of whom is also to act as colporteur. We have appointed six delegates to represent us in the Southern Baptist Convention, to meet at Richmond, in June next. Several important resolutions were passed, three of which I subjoin.

"Resolved, That we approve of the formation of the Southern Baptist Convention for Foreign and Domestic Missions, and we hereby pledge our hearty co-operation in the great enterprise which it was organized to advance.

"Resolved, That we deem it desirable to organize, at an early period, a Southern Baptist Bible and Publication Society.

"Resolved, That we regard the endowment of a third Professorship in the Furman Institution, as a matter of very great importance, and that four agents be now appointed to procure funds for this desirable object."

From the last resolution you will perceive that our brethren in this region are awake to the importance, not only of permanently establishing our Institution, but of establishing it on an exalted basis, and giving to it, at as early a period as possible, a full complement of Professors. Some of us expect to attend the meeting of the State

Convention, soon to assemble in Beaufort District, where this subject will be brought up, and fully discussed. Attempts are being made to draw the attention of Southern Baptists to Theological Institutions in other States. But our Institution has the highest claims to the patronage and support of the South. Its location, its past history, and present circumstances, its purely Theological character, the services which it has already rendered, and its daily brightening prospects, entitle it to that distinction. I sincerely hope that the Baptists of South Carolina will go in their strength to Richmond in June next, and will there offer such inducements to the brethren assembled, as will lead them to adopt our Seminary as the great Southern Theological Institution. In so doing, will not our brethren of the good "Old North State," give us their hearts and hands, their countenance and support? We confidently expect that they will.

The next meeting of our Association will be held with Black Creek Church, Darlington District.

We need scarcely say, perhaps, that we are obliged to bro. Furman for the foregoing sketch, relative to the proceedings of the Welsh Neck Association. This is, we believe, the most efficient Association in South Carolina, and its decisions will always have much influence in forming the public sentiment of that State. As it regards the Furman Institution, we believe that North Carolina has pretty much adopted it as *theirs*, and will no doubt be unanimous in favoring its claims to support as a general Theological Seminary for the Southern States. We could say considerable on this point, but at present lack the time and space.

## DEGRADING HABIT OF SWEARING.

It is not easy to perceive what honor or credit is connected with swearing! Does a man receive a promotion because he is a notable blusterer? Or does any man advance to dignity because he is expert in profane swearing? How low must be the character which such impertinence will not degrade. Inexcusable, therefore, must be the practice which has neither reason nor passion to support it. The drunkard has his cups, the lecher his mistress, the satirist his revenge, the ambitious man his preformers, the miser his gold; but the common swearer has nothing; he is a fool at large, sells his soul for naught, and drudges the service of the devil, gratis. Swearing is void of all plea. It is not the native offspring of the soul, nor interwoven with the texture of the body, nor in any way allied to our frame. For, as a great man, (Tillotson,) expresses it, "though some men pour out oaths as though they were natural, yet no man was ever born of a swearing constitution." But it is a custom, a low and paltry custom, picked up by paltry spirits, who have no sense of honor, no regard for decency; but are forced to substitute some rhapsody of nonsense, to supply the vacancy of good sense. Hence, the silliness of the practice can only be qualified by the silliness of those who adopt it.—Rev. Dr. Lamont.

From the Christian Index.

Mr. Editor.—In the article over "A Trustee," in your paper of the 10th ult., I have read the following extracts from an editorial in a late number of the Tennessee Baptist, on the Circular of the Board of Trustees of the Covington School. They are as follows:—

"It is a remarkable fact, that every regular Theological School, capable of giving to its pupils a thorough education, belonging to our denomination in the country, is in the hands of Anti-slavery men. We have left—the alternative, (as Georgetown College is not Theological,) either to originate, or to endow, a Seminary of our own, in some central position to do which, our present ability, is very questionable, or to cross the mountain and attach ourselves to Mercer University in Georgia, or to Howard College in Alabama, neither of which is, we suspect, at present prepared to give any thing like a regular course of instruction."

In addition to the statements of "A Trustee," concerning the competency of the Theological department of Mercer University to give to its pupils a regular course of instruction, I take leave to present, through the Index, to the consideration of the editor of the Baptist and its readers, the preparedness of the Furman Theological Institution of South Carolina, to give a regular course of instruction in Theology. By the information thus communicated, our western brethren will see, that we have on the east side of "the mountain" two kindred Institutions, at present prepared to give "something like a regular course of instruction" in Theology.

The Furman Institution is purely Theological, having no connexion with a College establishment. Its students, however, who have not enjoyed Collegiate advantages, are nevertheless taught such branches of learning, as will the better prepare them for a Theological course, though such branches are not strictly a part of the course. What the studies, that are comprehended in the Theological course, are, will be seen in the following list:

1. *Biblical Literature and Interpretation.* Hebrew Language; (Conant's) Gesenius and Chrestomathy and the reading of select portions of the Heb. scriptures; Bib. Antiquities, (Jahn and Horne to be read) Principles of Interpretation, (Ernesti with Campbell's preliminary Dissertations); Exegesis of the New Testament, (with special instruction on the character of the New

Testament Greek; in reference to Stewart's Grammar of the New Testament dialect); A course of lectures on Biblical Criticism; and occasional lectures on other subjects connected with the department.

Interpretations of portions of the original scriptures of the Old and New Testaments. Lowth's lectures on Hebrew Poetry. History of Hebrew Commonwealth. (Jahn.)

2. *Ecclesiastical History.* Instruction on the History of Christianity from the birth of Christ, to the present period, (Mosheim and Geiseler, reference to Eusebius) Dogmatic History, (Muencher's Elem. Dog. History.)

3. *Christian Theology.* Evidence of Revealed Religion, (Wilson, Paley, Butler), Systematic Theology.

4. *Sacred Rhetoric.* Porter's Lectures on Eloquence and Style, Exercises in Composition and Elocution.

Porter's Homilies, Lectures on Pastoral Duties, Composition and Criticism of Sermons.

This course of studies is being now actually carried out.

The Professors of this Institution are Rev. James C. Furman, and Rev. James S. Mims; the former is the Senior and the latter, the Junior Professor. To the advantage of Collegiate and Theological course of study, which he has diligently improved, the senior professor has added the important benefit of a successful Pastorate for many years, over one of the most intelligent and liberal churches of our denomination in the State. As a preacher of the gospel, his praise is in all the churches. As the Presiding officer of the Institution, his administration is effective and successful.—He possesses the happy talent of diffusing a spiritual influence among the students, and of securing their respect and love.

The junior professor has been for several years a faithful and successful instructor in the Institution. His merit, as a Classical Scholar, and particularly in the Hebrew Language, is of high order. His attainments in the other departments of science and Theology, fit him eminently for the birth, that he has filled with so much credit to himself and profit to the students.

These two professors labor together in perfect harmony, for the good of the Institution, and I am happy to say, they have the delightful reward of receiving from their pupils the esteem and regard, which they so richly deserve; and that the pupils appreciate, as they ought, the privileges they enjoy, and are making most commendable progress in their studies, and in the spirit of the gospel.

At the late meeting of the Charleston Baptist Association of this State, the pulpit was occupied on the first day by three of the servants of the Lord, two of whom had passed through their full course of study in the Institution, and the third is now a student. Their performances were highly creditable, and gave great satisfaction to a large and enlightened audience. It has been the privilege of the Furman Theological Institution, to aid in the preparation of about a hundred students of Theology, some of whom are missionaries in Foreign lands; whilst others are respectable and useful Bishops and Evangelists in churches in Northern cities, and in various towns, and other places in the Southern and Western States.

It is in contemplation to endow a third professorship, funds for which are now in a course of preparation. And I trust that they will be enlarged in the coming year to an extent, that may warrant an early appointment to the office.

It is with much pleasure, Mr. Editor, that I am able to state for our brethren's information on the west of "the mountain" the condition of our Institution, as our brethren of Georgia, have given of theirs, that they may know something of our ability to give a course of instruction in Theology to students of Divinity.

## A TRUSTEE.

of Fur. Theol. Institution.

With the Professors of the Furman Theological Institute, S. C., I have the happiness of an acquaintance. With the senior Professor, this acquaintance is long and intimate, and I heartily coincide with what is said in the above communication of "A Trustee." As the Furman Institute is "purely theological"—as it is the oldest of the kind in the southern country—as it has two professorships already endowed, and a third in a state of progress—and as it is central among the southern Atlantic States,—I think that wisdom dictates that those States, should rally around it, and make it both in endowments and advantages what the most eminent in the country are, for imparting theological instruction. Virginia, North Carolina, and South Carolina—even if Georgia should not think best to co-operate—can make it what it ought to be, an Institution for imparting religious knowledge, inferior to none in the United States. May the blessing of the Lord be upon it!

For the Alabama Baptist.

## FINAL PERSEVERANCE.

Should the Editor of the Baptist think the following reflections on the above subject, worthy of insertion, they may give them a place in their paper. The doctrine involved in what is usually termed the Final Perseverance of the Saints, is not, so far as I know, denied by any class of professed Christians. The ground, however, upon which it rests, is a matter of diversity of opinion. The subject is an important one, and demands a careful and important investigation. The whole universal Church of

God is interested, and deeply interested in it. I understand the term, *Final Perseverance*, to signify the end of the Christian race; or the entire and complete victory of the believer, over all his enemies, the world, the flesh, and the devil, and death itself.—If this definition be correct, it is matter of no little interest to perceive clearly the real ground upon which it is based. It cannot stand upon human worth, or human works, as it and they are alike fluctuating and uncertain. No where in the sacred Scriptures is the final perseverance of the saints, based upon such a feeble and sandy foundation. Final success depends upon that, that is unalterably fixed and sure. Passing over then, any attempt at laboured argumentation on the subject, let us hear the language of inspiration:—"I have loved thee with an everlasting love, and with loving kindness have I drawn thee." For this purpose, "was Christ sent into the world, that he might redeem us unto God, and purify unto himself a peculiar people, zealous of good works." For our salvation "was God in Christ reconciling the world unto himself, not imputing their trespasses unto them." Christ crucified, risen, and interceding, forms the stable basis of the Christian's hope. Upon this immovable foundation, may the believer stand with high expectations, and look forward with certainty to a glorious immortality. The intercession of Christ before the Throne of the Heavenly Father, forms an important item in this momentous matter. Like the great High Priest, he has entered the minor court, and, concealed within the veil from the public gaze, has sprinkled the mercy seat with his own blood. "Wherefore, he is able to save to the uttermost, all that come unto God by him, seeing he ever liveth to make intercession for them."

The way worn, tempted soul in Zion, when every other means fail, and when burdened with the guilt of his sins and imperfections, can look up by faith with ineffable delight, and universal confidence, to the Great Advocate before the Throne, and say, I will fear no evil. When none of the fallen race of Adam, has any justifying righteousness by the work of the law, and when it is declared that, by the deeds of the law, that no flesh can be justified in the sight of God, let it be remembered, that Christ is the end of the law for righteousness to every one that believeth: that "he was made to be sin for us, who knew no sin, we might be made the righteousness of God in him." Let the inhabitant of Zion shout for joy—Christ is made of God unto us, wisdom, righteousness, sanctification and redemption. In these arrayed amid the concussion of worlds, and general wreck of matter, shall the believer stand forth the saved of the Lord.

JACOB G. COLLINS.

For the Alabama Baptist.

[This writer presents, in a plain style, some original and striking views. They will hit somebody.—Eus.]

## SUPPORT OF THE GOSPEL.

Is not the conduct of the members of a majority of the Baptist churches, in this section of the country, strange, as respects the Support of the Gospel? They are neither willing to support it among themselves, nor to send it to others; while they are, notwithstanding, obliged to acknowledge, that "it is the power of God unto salvation to every one that believeth." They are also ready to quote scripture with emphasis, and say "How shall they believe on him of whom they have not heard, and how shall they hear without a preacher?" I will add and say, how can they expect the preacher to preach without remuneration? It is more than is expected in any other service—it is more than is reasonable, yet the members of the churches will think nothing of their injustice, in calling a minister to serve them, who has to ride perhaps 40 miles, each time, one Saturday and Sunday in each month during the year, without offering to pay him for his trouble and service. Is not this flagrant injustice, wronging both God and the minister? Yes, is it not something like taking their pittance of bread from the wife and tender infant (who are fed by the daily labor of the minister) by those churches which will not support him? Is it not reasonable to expect that the cries of such infants will ascend to heaven, and that such notorious crimes in churches will meet with their just rewards by the pivation of the regular ministrations of the word of life? Let us make a calculation of a minister's labor, and see if he does not deserve pay. To say nothing about his daily preparations to feed the "lambs and sheep of Christ," let us suppose him called to the charge of four churches,—which is not an uncommon thing. Let them be 20 miles from him. Now, for each of these churches he must preach 24 days, and ride 480 miles, at least, in a year—making 96 days' preaching, and 1920 miles riding. Add to the above calculation, the extra labor of some of our preachers in the present day. They preach from 6 to 11 times a week, and visit individual families. In doing this, they ride something like double the number of miles in the above calculation. Which of the members of these churches and congregations would work for three or six months, or upwards, for nothing, or travel from 2 to 3000 miles at their own expense, without any remuneration? Not one. How, then, can they have the hardihood to ask another to do what they would not do themselves? Is this following the golden rule—to do as they would be done by? They will answer, that he is obliged to preach the Gospel if he is called to

the ministry—was he the preacher, if he preaches as not the Gospel. In answer to this, I ask, does the Lord, in giving a dispensation of the Gospel to the minister, do away the obligation of the congregation and members to support him, when it is said emphatically that "they who preach the Gospel, shall live of the Gospel?" No; they take the advantage of his necessity. Their duty and obligations to pay the preacher are, none the less, because the Lord obliges him to preach. Again, I would observe, that in the few instances where the congregations do comply, in some degree, with their duty in paying their preachers, the money is too often misapplied in the mind of the donor. He too often thinks it an act of charity, instead of an act of justice; consequently, he levels the minister of the Gospel to the condition of a poor beggar, instead of an honorable creditor, receiving the just earnings of his labor. Therefore, when any thing is said about making up something for the minister, it is often asked, is he poor? Is he in depressed circumstances? does he need a little coin? In justice, they should not ask those questions. But, has he preached for us? Have we paid him for his services? By each of every congregation asking himself the latter questions, and discharging the debt he owes to the minister he hears preach steadily, the minister would receive the just reward of his labor, which he is as justly entitled to, as if he had ploughed for it. But a common apology for not paying him, is he is as well off as I am, and he has as much time to preach as I have to hear. This objection I will answer by asking a question. Suppose a rich blacksmith lives in your settlement; he has his farm cultivated, but he himself works in his shop for his neighbors, who are not worth half as much as he is; can the poor farmer have a lawful and just excuse for not paying his blacksmith, because he is rich? No; every honest man would say to the farmer, pay your blacksmith. Then, on the same principle, pay your preacher.

You will pay your school-masters, your singing masters, your blacksmiths, carpenters, &c., but your preacher may wear out his saddle, bridle, and horse—his clothes, hat, and shoes—the labor of his wife, sons, and daughters, and his own lungs; in a word, the congregation that has the time and labor of a minister, has the labor of himself, his wife, and children. If you do not get their cotton, corn, spinning, and weaving, the value of it is laid out on the husband and father, to enable him to go and preach and you have the value of their labor expended in teaching yourselves and families! Gospel truth, which is acknowledged by the Christian world to be of more value than much earthly prosperity.

The Lord has said, "the laborer is worthy of his hire;" also, "even so has the Lord ordained, that they which preach the Gospel, should live of the Gospel." Now, the Lord that "sendeth the rain on the just and the unjust" hath ordered all things for the purpose of his own glory; yet the very people who profess to take the word of God for the man of their counsel, refuse or neglect to contribute of their carnal things, to support the administration of the Lord's spiritual kingdom! Is it not astonishing?

(To be continued.)

For the Alabama Baptist.

## REPORT

On Foreign Missions.

Your committee on foreign missions beg leave to report as follows: They are happy to inform the convention that the efforts of the denomination, in this department of Christian benevolence, have been attended with the most encouraging success. The labors of its missionaries have been crowned with the blessings of Providence. At almost every station, the prospects are highly encouraging—many precious revivals have been enjoyed, and the cheering intelligence has come to us that 3910 immortal spirits have been hopefully converted to God. And although many of our devoted missionaries have fallen at their posts, and others seem reluctant to occupy their places, yet the number and efficiency of the native preachers have greatly increased, and we can truly say—the prospect of seeing the heathen given to Christ for his inheritance was never brighter than at present.

Your committee are rejoiced to perceive that the churches of the South and West are becoming more alive to the importance of the foreign mission enterprise, and more readily respond to its demands on their liberality. As the recent decisions of the Boston board render it impossible for the South to act in conjunction with the North, it becomes doubly important that this spirit of liberality be carefully fostered. It is to be hoped, therefore, that ministers of the Gospel and members of the churches will consider their increased individual responsibility.

The unseen hand of God has opened to us a wide and inviting field for missionary labor in China. Several of the missionaries who are laboring there, are southern men with southern feeling, and there are many indications of Providence which point us to China as the field of our labor. Your committee would, therefore, recommend to this body to make an earnest call upon the churches of Alabama, for the means of supporting at least one missionary in China.



The Indians, our western frontier have always been upon the mission, prayers, and benevolence of the denomination. It would be well for the convention to recommend the objects of the Indian mission association to the serious consideration of our churches. We are gratified to learn that the efforts of this association in behalf of the Indians have received the blessing of God. Many have been brought to the light of the Gospel, and are rejoicing in the hope of life. In concluding their report your committee would offer for the adoption of this body, the following resolutions:

Resolved, That the providence of God has clearly indicated it to be the duty of Southern Baptists to send the gospel to the Indians of America, and to the millions of China.

Resolved, That the pastors of our churches, and the brethren generally, be earnestly requested to use every effort in their power to enable this convention to take active measures to carry out the foregoing resolution.

Respectfully submitted.

H. TALBIRD.

The Minutes of the Mississippi Baptist State Convention have come to hand; by which we are informed concerning their active efforts for advancement of the Redeemer's kingdom. The Convention was held at Grenada, Yalobusha County, June 25, 1845. T. N. Waul was appointed President, and Wm. Jordan Dennis, Secretary.

Letters were presented and read from forty churches, three Missionary bodies, nine associations, two conventions and one general association.

The following Preamble and Resolutions were adopted:

## REPORT

### On our Relation with the North.

Your committee appointed to take into consideration the recent decisions of the Baptist board of foreign missions, located at Boston, and the American Baptist home mission society, at its recent meeting in Providence, affecting the rights of southern Baptists and slaveholders, and the proceedings of the southern Baptist convention at Augusta, besides all other documents relating to this subject, would respectfully report: That they have had the same under deliberate investigation and reflection, and have come to the following conclusion: 1st. That they, in common with the whole denomination in the south and south-west, have received the intelligence of these decisions, whereby slaveholders are made morally unequal with non-slaveholders, and on that account are rendered ineligible to appointments as missionaries or agents of the foreign and domestic mission boards, with deepest regret; that such decisions are in violation of the spirit of the constitutions which have bound us together as one man in benevolent operations, and in express contradiction of the resolutions passed at the triennial convention held in Philadelphia, April 1844, and at the meeting of the home mission society held at the same time and place, and in like manner contrary to the examples of our Saviour and his Apostles, and entirely subversive of the usage of the Baptist denomination from the earliest period of history, as well as prejudicial to the rights of Southern Christians. Your committee, while making this general expression of sentiment with reference to this painful subject, would disclaim for themselves and their brethren generally, the most remote idea that collision of sentiment upon benevolent operations, or separation of northern from southern Baptists in national organization for the extension of the Redeemer's kingdom, can affect the harmony of doctrine and sentiment, or the general ecclesiastical principles of the great Baptist family. They regard the present crisis as one which they would have strenuously avoided by every human effort, but they have come to the conclusion, from the facts which have been placed before their minds, and which have appeared in the public prints, that further connection with the national organization for foreign and domestic missions, is neither agreeable, proper, nor advantageous. They recommend, therefore, the adoption of the following resolutions:

Resolved, That this convention herewith disavows all connection with the triennial convention, and the American Baptist home mission society.

Resolved, That the convention will be willing to resume the connection with these bodies, when reparation has been made for our wrongs, and the south shall receive and enjoy all the rights now enjoyed by the most favored northern Baptists; but that until such time all funds contributed for these objects, be forwarded to the board of the southern Baptist convention, located at Richmond, Va., and Marion, Alabama.

Resolved, That Rev. J. Micou, B. B. Buchanan, Benj. Whitfield, and brethren W. L. Ball, J. H. McRae, and T. N. Waul, be appointed to represent this body at the southern Baptist convention, to be held on Wednesday after the 1st Lord's day, June 1846, at Richmond, Va.; and that these delegates be instructed to seek such alterations in the name of said convention, and in its constitution, as will permit all the Baptists at the north and south as are opposed to the new tests which have been recently adopted by the present national boards for missions, to unite in general efforts for the extension of the Redeemer's kingdom.

Respectfully submitted.

W. CAREY CHANE, Chairman.

Resolved, That the Secretary of this convention be instructed to furnish a copy of the above Preamble and Resolutions to the "Alabama Baptist."

### From the Western Chr. Advocate.

**Atmospheric Railroad.**—Our readers have heard much of the atmospheric railroads in Europe. There is one near London; one we think, near Dublin, and if we mistake not, one or two have been projected on the continent. As yet, no effective effort has been made to introduce this wonderful improvement into this country. We now learn that Mr. Perrot, one of the royal society of engineers of London, has arrived in this country, with a view of exhibiting his newly invented atmospheric engine, which has nearly revolutionized the whole railroad system. Mr. Perrot was in Philadelphia a short time, but did not tarry long enough to exhibit his wonderful invention. The following is an extract of a letter from him, dated New York, October 1, 1845:

"The plan upon which his apparatus is constructed, is a simple cylinder, with connecting

rods in the usual way, applied to the wheels. His plan is to liquify the atmosphere, and place it in the cylinder; then to introduce some chemical agent, by means of valves, into the cylinder, which will bring the atmosphere into its former form, and, of course, increase in volume. By this means he can obtain any amount of power. His model is of fifteen horse-power, and the whole machine does not occupy more space than two square feet. Several experiments have been made here with complete success, though not made public.

## THE ALABAMA BAPTIST

MARION.

Saturday Morning, Dec. 20, 1845.

### The Southern Baptist Convention.

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

### AGENTS.

Rev. JESSE A. COLLINS, and brother A. H. YARRINGTON, have been appointed Travelling Agents for the Alabama Baptist. They are authorized to obtain new subscriptions, and to collect all arrears.

We bespeak for them a kind reception by the brethren and friends whom they may visit.

Rev. RUSSELL HOLMAN, Cor. Sec. of the Board of Domestic Missions, is also authorized to receive subscriptions, and monies due the Baptist.

Reader, next week will be Christmas; no paper issued.

—We consider it inexpedient to agitate the subject respecting which "W." writes us.

### METEOROLOGICAL.

The following is the maximum, minimum and average of the Thermometer and Barometer for the month of November.

Thermometer.		Barometer.	
Time.	Sun Rise   2 P. M.   Sun Rise   2 P. M.		
Max.	68°   74°	29.99	29.98
Min.	29   35	29.49	29.42
Av.	50.73   59.86	29.76	29.74

Rain, 4.27 inches. S.

### STATE LEGISLATURE.

Nothing of interest has been done since our last.

Much time has been spent in talking about the Removal of the State House, without any result.

We notice the following as of some interest:

Messrs. Kittrell, Garrett of Perry, Judge, Clay, Cooper, Davis, Bibb and Hill of C. were appointed a committee to inquire into the expediency of prohibiting introduction of slaves into this State, except by actual emigrants.

### THE PERIODICAL LIBRARY.

This is a publication started by the well-known editor of the Christian Index, brother J. S. Baker. It is a quarterly of 336 pages, for only fifty cents!! It will contain a series of articles, original and selected, in defence of the rites, discipline and doctrines of the church of Christ. It will furnish Baptists with a complete denominational library, at a mere trifle of expense.

We cordially approve of this enterprise, and anticipate for it signal success. We have subscribed for 10 copies—and think we have already "got the worth of our money," in Dr. Daggs' admirable Essay in Defence of Strict Communion, which is the first of the series.

All Baptist Ministers may act as agents. Brethren send on your names and money, by mail to Penfield, Georgia.

### THE ECLECTIC MAGAZINE.

If you want a literary work, of the highest order of excellence—instructive and pleasing; solid, graceful, elegant, superb—take the Eclectic. Send your five dollars to J. H. Agnew, 194 Broadway, New York.

### NOTICES.

**The Mother's Journal.**—The December number, closing the tenth volume, will inspire its readers with a wish to continue their subscription to this valuable work. "The future issue will probably be more interesting than the past, and we advise 'MOTHERS' to avail themselves of the benefit to be derived from a regular perusal of the Journal.

**The Southern Cultivator.**—This is a most excellent Agricultural paper, issued monthly, by J. W. & W. S. Jones, Augusta, Ga., and edited by James Camak, Esq., Athens. It is particularly devoted to the interest of Southern Agriculture, and ought to be in the hands of every intelligent planter. The December number alone is richly worth the price of a whole year's subscription, which is only one dollar. In the index for the third volume, just closed, we notice 16 articles on cotton; 11 on corn; 10 on wheat; 7 on ploughs and ploughing; 7 on fruits and fruit trees; 5 on cattle; 6 on horses.

Any man who will get five subscribers, has a sixth copy gratis. Pay, always in advance.

**The Baptist Preacher.**—This repository of sound theology and practical instruction has just closed its fourth volume, sustaining its interest to the last. The contributors to its pages are among the most gifted and pious living Baptist ministers in the South. By taking this work, our readers can hear the

best preachers of our denomination in the Southern States. Who does not wish to hear them?

### HOWARD COLLEGE.

The new Board of Trustees elected for this institution, by the late Convention, consists of the following individuals:

Gen. E. D. KING, Pres't.  
WM. H. DUNN, Esq., Sec., Marion.  
WM. N. WYATT, Esq., Treas.  
Rev. J. H. DeVOTIE,  
" D. P. BESTON, Greensboro.  
Dr. L. B. LANE, Marengo co.  
ENOCH FAGAN, Esq., Marion.  
L. GORRE, Esq., "  
Hon. J. F. COCKE, "  
W. W. MASON, Esq., Wetumpka.  
Rev. A. G. McCRAW, Perry co.  
" A. TRAVIS, Conecuh.  
J. LOCKHART, Esq., Marion.  
Rev. H. H. TALBIRD, Montgomery.  
Hon. J. G. SHORTER, Eufala.

One third of this number goes out of office biennially, and their places are filled by the Convention. Thus the entire control of the Institution is placed in the hands of the denomination to which it owes its origin. This Board enters upon office at an important crisis; but we believe that it possesses talent and energy enough to carry forward vigorously, the great work so well begun. The walls of the new building are finished, and the carpenters are enclosing it as rapidly as possible. Several rooms will be ready for use in a few weeks. It will be a noble edifice when completed.

### THE AMERICAN BAPTIST MISSIONARY UNION.

We gave in a late no. a large space to the record of the meeting of the Triennial Convention, at its special session. The business, it will be seen, which was transacted, was very important. Some things which appear singular to us we shall briefly notice.

1. A dissolution of the Triennial Convention. We ask, were the delegates appointed and empowered to dissolve that Convention? We agree with many in the meeting that they had no such authority.

2. They made themselves who were present Life Members; and by the 3d article determine, "This Union shall be composed of Life Members. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars." This then is to be a perpetual body, and amenable to no tribunal on earth. Their places cannot be supplied by other persons, even should their course be deemed, in any manner objectionable. Any person, by paying one hundred dollars, may become a Life Member, and there is no method of removing his membership or influence.

3. The name assumed, is quite inappropriate, as many in the Convention justly argued. The Union does not embrace the American Baptists at large, but only those at the North. After having driven from among them one half of the denomination, they assume a name which includes the whole. As well might they have denominated it, *The World's Baptist Union*.

4. This Union is formed by those who cut off the Southern Baptists, and yet maintain, in their Constitution a perfect silence, as to their position on this question. As, however, they have spoken to condemn, that decision must be considered final. So that their silence, only confirms that condemnation. Had they designed to revoke in any degree, the decision of the Boston Board, it would have been expressed.

5. This Convention it seems is not only to dissolve the Triennial Convention, and form a new body, called the A. B. M. Union, but is to transfer all the Missions, with all the Missionaries, property, presses, books, and appurtenances, &c., and all the funds belonging to the General Baptist Triennial Convention, to this new Union. If this property is to be transferred, by what authority? Some members of the Convention doubted whether such transfer could be legally made. Yet we find that this special meeting, hastily got up, without any notice given to the constituents, instantly make the transfer. A short time ago they decided that they had no right to make a transfer of a single mission to the Southern Baptist Convention; but now they can transfer the whole, and that without consulting their missionaries at all.

6. The liberal supporters of the Convention in years past, even those who have given their hundreds and thousands are forever excluded from the Union, unless they procure their membership by another hundred dollars, and submit to that unheard of principle among the Baptists adopted by the Union.

7. Another peculiar feature was the frequent acknowledgment that the plan they had adopted was not the gospel plan. Mr. Hague, and Mr. Everts, and others, urged the primitive plan of engaging the churches in this missionary business. "Dr. Cone himself admitted that there were important advantages in the (gospel) plan too important and numerous, others thought, to be lost sight of. He, (Dr. C.) acknowledged that it looked like the primitive gospel plan. He, (Mr. Everts) believed it was the primitive plan." "The Committee, however, taking all things into account, had come to the conclusion that this was the best Constitution, which, under the circumstances, they could conceive of, and his, (Dr. C.) own feeling was, that if this proposed 'Union' failed of its object, nothing would be so easy as to fall back upon the churches." After much discussion, the motion to add a clause, embracing the primitive gospel plan, was lost, and the original article adopted.

We observed much in the feelings of the members which we admire. We do not design by the above to condemn our northern brethren. Only as a by-stander, we wonder at some strange things. We wish success to the cause, the blessed cause of missions.

H.

### ART, SCIENCE, &c.

**IVORY STATUETTE.**—A small statue of Christ, exquisitely wrought in ivory, is attracting great attention in New York. It is the work of an Italian monk, who, it appears, had never devoted himself to the art of sculpture, though it is manifest that he must have possessed some practice, as well as a very refined taste.

**EXPEDITIONS.**—The proprietors of the North American, one of the leading papers in Philadelphia, have made an arrangement with Professor Morse, to receive full reports of each day's proceedings in Congress, up to 8 o'clock in the evening, in season to appear in the North American of the following morning. How long before the proprietors of the New Orleans papers will be able to do the same thing?

**BELLS.**—Church bells are now made of steel, and are found to possess a clear, brilliant, and musical tone. One weighing 50 lbs, and which can be heard at the distance of two miles and more, costs only \$30. A chime of seven bells can be had for \$200.

A new mechanical principle is announced, which promises to be of great service in agriculture. It consists in the "transition of power from a fixed point going in arbitrary directions at the will of one man." This has been pronounced impossible by scientific engineers. The machine is called the Satellite, and is moved by steam power. It is intended for ploughing, sowing, reaping, making roads, canals, &c. In what art is not steam destined to effect revolutions. Agriculture has generally been considered incapable of being promoted by it.

**Sub-marine Currents.**—An instrument has lately been invented in France, by which the existence, direction, and velocity of sub-marine currents are ascertained. It is found by experiments made with it, that in the Straits of Gibraltar, there exist three currents, running parallel with each other. Near the coast, the direction is from east to west. The central current is always from west to east.

**Liberty of the Press.**—There are fifteen hundred and fifty-five newspapers and other periodicals in the United States—only eighteen hundred and ninety-one in all the world besides.

### FOREIGN.

The tidings from Great Britain are gloomy in the extreme. In England, there has been a tremendous revolution in the Rail way mania, by which shrewd knaves have made great fortunes, and multitudes of persons, with moderate incomes are reduced to beggary. The whole is said to have been one of the most gigantic schemes of swindling known in modern times.

Ireland—poor, miserable, oppressed, Ireland,—is threatened with the horrors of famine.—The potato crop, on which the poorer classes depend mainly for subsistence, is likely to fail entirely. Should present apprehensions be realized, nothing can save multitudes from absolute starvation. If we are to credit late accounts, "the failure is dreadful in the extreme, and the prospects before the great majority of the lower classes is truly horrifying." O'Connell, whose voice controls Ireland, and makes England tremble, demands that bread-stuff be admitted free of duty, and the distilleries prohibited from consuming any more grain. He farther demands a million and a half of pounds for the purchase of food, a tax of fifty per cent. on absentees, and ten per cent. on residents. In this demand, he is seconded by six millions of human beings, goaded on by the prospect of immediate starvation. Will Sir Robert Peel, will the English nation, with all its array of power, be able to resist it?

### REV. I. J. ROBERTS.

We have read with much interest the correspondence concerning this devoted missionary to China, and have come to the conclusion that he has been greatly wronged. We rejoice that he has decided to remain in China. Why he should be the object of continued persecution, by those who should be his friends, does not appear. That he has been left in a strange land, to need the necessities of life, by the Board, and yet no intimation given that such aid was withheld, is an unaccountable fact. If the Board determined to withdraw their support from him, it would have been but just to have given notice of it. If the Board has made the regular appropriations for his support, and the other members of the China mission have withheld it from him, and have given him no intimation thereof, they certainly are not fit to be maintained as missionaries of the Board. There must be something wrong somewhere. However, we are glad that Br. Roberts has decided to remain in China, and hope the Foreign Mission Board will be able to learn the facts, and receive him as the missionary of the Southern Convention.

The following letter from Mr. Gutzlaff will show the estimation in which Br. Roberts is held by one devoted to the cause of Missions, and who is intimately acquainted with his character and operations.

Hong Kong, 17th April.  
MY DEAREST LOW (Br. Roberts' Chinese name):  
Most sincerely and deeply do I sympathize with you, respecting your loss, though I rejoice also to know that old China stands in glory before the Lamb.

Respecting the dismissal from your society, I anticipated as much—so did you; it will be, in the end, profitable for the cause of God. So you must write a very sweet, christian letter, and tell them, that so long as your Saviour approves of you, as hitherto, you will work for China's weal to the latest breath, and there leave the matter. The thing is from the Lord—remember the Chinese Union.

Respecting pecuniary matters, both my wife as well as the Stanious, have interested them-

selves—with what success I do not know; but he of good cheer, and you shall never want. Please to answer the following distinctly:

1. What sum have you on hand for building a house and chapel at Canton, and how much you will still use, provided you can bona fide buy a spot?

2. What assistance do you derive from your Canton friends monthly?

3. Deducing your house rent, what will be your personal monthly expenses—what of that of your assistants?

Would you take, in brotherly love, two remarks? As we can preach in houses, one chapel will be at present sufficient, until you can open one in the city. Let no useless man burden the establishment unless he be actually employed in the work of God; this is a principle we carry out here with great strictness, and God has blessed it. Cho will of course receive Chun's six dollars.

Whatever the expenses are, still the work must be extended, as the Lord opens doors; there must be no standing still; let a vital principle pervade the whole, until the gospel resounds from one end of Canton to the other. As soon as you have succinctly replied to the above questions, you will receive the definite arrangements. Always remember that God never lets his servants wait.

The remainder of the New Testament, with a good number of the Life of the Saviour—of which I print 20 for a dollar—you will also receive. Ball has still a good stock of tracts, so that you can obtain there your store, on application.

I should feel obliged if you would definitely write what Pai and Bok are doing; and I sincerely hope that the former may become another Chun; he has a heart for attachment, and does also feel the love of the Saviour.

Our friends are not yet back from Weichoo—Hoo has gone to Siancho, and we have now a mission to Hainan, if it please the Lord, in contemplation.

Let the friends be of good cheer—for the means will never be wanting.

I do not trouble myself about my wife's letter; the six dollars will no doubt be forthcoming. The school is not lessening.

Yours, very affectionately,

CH. GUTZLAFF.

### HORRIBLE MURDER & SUICIDE.

From the River State Review, we derive the following particulars of an awful tragedy, which occurred in Dallas county, on Saturday, the 29th ult.

The unfortunate victim was Mrs. Emily Caroline McKee, wife of Thomas C. McKee. Mrs. McKee had applied to the Chancery Court for a divorce, and no decision had been had. In this state of things, Major B. Holmes had attempted to address her, but had been decidedly repulsed. Persisting in the attempt, Mrs. McKee positively forbade him ever to approach her on the subject, and studiously avoided his company.

At the time of the murder, Mrs. McKee was visiting her sister, Mrs. Col. Richardson. Holmes came there on the Thursday before, but Mrs. McKee would not see him except at her meals. On the fatal Saturday, he dined with the family, in fine spirits; then ordered his horse, put on his hat, and just as he was leaving, begged to see Mrs. McKee a moment. She reluctantly came into the parlor. A servant heard Maj. Holmes ask, "Will you marry me, if legally released from McKee?" She replied, decidedly, in the negative. He repeated the question. She again answered more earnestly, "Major Holmes, it is out of the question." Instantly, Mrs. McKee was heard to cry, "Lord have mercy!" and, at the same moment, three reports of a pistol followed. Holmes had shot Mrs. McKee with a revolving pistol, just above the corner of the left eye; and then had discharged it twice at his own head. Mrs. McKee lived about an hour. Holmes expired about 10 o'clock at night, after suffering indescribable agonies.

This is an extraordinary case, and the part of Holmes—illustrating the influence of a blind, infuriate passion. He was a widower about 40 years old, with three interesting daughters, and a man of property. He was what is called a respectable citizen. But this murder was most deliberately planned and executed. He left letters giving directions respecting his business, and proving that he had intended to destroy his victim, several days before, but was providentially prevented. Some charitably suppose he was insane. If so, his was a voluntary premeditated mania, increasing his guilt, and enhancing his responsibility before God and man.

"Dr. Boon, the Episcopal Bishop of China, stated to an eminent Baptist minister at the South, from whose lips we received the statement, that he regarded Mr. I. J. Roberts as the most efficient missionary in China, and that he was doing more good than any other person engaged in that work, in that empire." "He is now most usefully employed, and is the only one of the Baptist missionaries who can converse or preach in the Canton Dialect."

"We rejoice, therefore, that he has determined to remain in China, and entertain no fears that he will not be supported by his friends in the South; and we presume that the Southern Board will, on application, promptly receive him under their patronage."

The above quotations are clipped from the Religious Herald, and express our views with regard to Br. Roberts. We have read with feelings of deep emotion the correspondence of the Boston Board; and have wondered why they should desire a missionary, so active, and so useful, to leave the field and return home. We also felt our pity move towards him when we heard that he had received no appropriation for the last twelve months. It is earnestly desired that funds for his support may be soon sent, and that his necessities may be supplied.

The bones of the giant exhumed from 60 feet below the surface in Williamson Co., Tenn., have been sold for 50,000 dollars.

**The Canaan Baptist Association.**—Met at Salem church, Jefferson Co., Ala., Oct. 4th. Churches 16; baptized 119; ordained ministers 5; licentiates 4; total no. 837. Circular letter on the Parable of the ten Virgins.

The next meeting to be held with the Shoal Creek Church, Shelby Co., Saturday before 1st Lord's day in Oct., 1846.

## THE ALABAMA BAPTIST ASSOCIATION.

Held its annual meeting with the Cuthbert Church, Macon Co., Ala., Oct. 10-12. Churches 29; ordained ministers 16; baptized 364; total 4184. A desire to supply the destitute with the preaching of the Gospel. Their missionary was very active and successful last year. In nine months he travelled 2297 miles; delivered 228 sermons and public exhortations; assisted in constituting 3 churches; ordained 5 deacons; and baptized 76 persons.

We are glad to notice that this Association, some years ago, purchased a colored brother, that he might devote his time to the gospel ministry; now in his old age, they do not forget his wants. The following we see in the minutes: "The condition of our colored brethren, cannot appear to call for some action of this body. From old age, and feeble health he is unable longer to support himself. We, therefore, recommend to his Trustees to furnish him with all the necessities of life, and send up their accounts annually to this Association for liquidation."

The next meeting is to be held with the Providence church, Dallas Co., Friday before 2d Lord's day in Oct., 1846.

**THE CANAWHA BAPTIST ASSOCIATION.**—Held its last annual session at Bothwell Church, Greene Co., Oct. 21. Churches 29; Ordained ministers 16; Licentiates 3; Baptized 436; Total 3520. Net increase 354. We notice the following:

"Resolved, That this Association do most heartily approve, under all the circumstances, of the recent separation from the Northern Board of Foreign and Domestic Missions, and the organization of a Southern Board (Convention); and that it be recommended to the Churches of this Association, and to Southern Baptist generally, to sustain said Southern organization, and its contemplated objects."

"Adopted the following report on Domestic Missions: We recommend to the Association the appointment of a Missionary within our bounds, whose duty it shall be to seek out and supply destitute places; to travel among the churches as agent for the Board of Domestic Missions; and take up collections in aid of the operations of said Board, and in cases where the owners of slaves shall signify their assent, and make suitable arrangements, so far as may be in his power, to preach the gospel to the colored people."

In accordance with this report, Br. John Dennis was appointed missionary. Also "Resolved, That as a medium of communication of the Baptists in this State—THE ALABAMA BAPTIST be recommended to the brethren generally, and that they be urged most affectionately to sustain and patronize said paper."

We also see an Obituary of our venerable, and much beloved father Crow, who died in his 75th year. He had been forty years in the gospel ministry. Like "a shock of corn fully ripe," he was gathered to his fathers. "He came to this State in 1819, 21, was the undeviating friend, and advocate of missions. The next meeting to be held with the Pisgah Church, Perry county."

## THE TENNESSEE BAPTIST GENERAL ASSOCIATION.

Held its last annual meeting at Newhope Church, Bedford county, Oct. 26-28, 1845. From the Minutes we learn that they had a very interesting season. Among their acts were the following:

"Resolved, That the Corresponding Secretary be instructed to transmit to the Cor. Secretary of each of the State General Associations and Conventions, of the States and Territories of our country, a copy of these Minutes, and request a copy of theirs in return, for the use of this General Association; and that the same be ever after done annually."

"Resolved, That this General Association highly approve, under the circumstances, the organization of the Southern Baptist Convention; that we become auxiliary to the Home Missionary Department of that body."

"Resolved, That the Southern Home Mission Board be, and they are hereby solicited to aid the churches in Memphis, Tenn., and Huntsville, Ala., in procuring and sustaining competent pastors."

"Resolved, That all the Pastors in Middle Tennessee and North Alabama, be, and they are hereby requested, to communicate immediately with our Cor. Secretary, Prof. J. H. Eaton, Murfreesborough, and give him as full information as possible, in regard to the destitution within our bounds."

"Resolved, That we cherish the liveliest interest in the success of the Indian Mission Association, that we will co-operate with that Society, in its labors; and that Bro. Jas. A. Ballard be requested as our messenger to attend its next annual meeting."

"Resolved, That we feel a deep interest in the objects of the American and Foreign Bible Society, that we will continue to endeavor, by all laudable means, to co-operate with it in its labors; and further that we hereby request the Pastors of the several churches within our bounds, to present its claims to their respective churches, and take up subscriptions and collections to aid in its design."

A resolution was also passed, recommending *The Baptist*, a weekly paper published at Nashville, and we rejoice to see it well and ably conducted, and liberally sustained.

The General Association had three missionaries the whole year, and three, a part of it. Also three Associations are reported as having had missionaries in the field. From the following statement it will appear that these men were laborious and successful. In all 1919 days, travelled 15,874 miles, preached 1506 sermons delivered 462 exhortations, baptized 393, and reported 899 more conversion, and aided in constituting 7 churches. From the compensation, the Association gives its missionaries, it is evident they are not actuated by covetous desires, as they give to married men \$200, and to single men, \$150.

The Education Society of Tennessee, has sustained six beneficiaries. They are pursuing their studies at Murfreesborough, under



The Bap. For. Miss. Society adopted the following:

Resolved, That our auxiliary relations with the Baptist Triennial Convention of the United States be dissolved, and that in future we will co-operate with the Southern Bap. For. Miss. Society, (Board), and that we appoint R. B. C. Howell to represent us at its meeting next June.

The next annual meeting was appointed to be held with the church at Enon, Rutherford county, (about 20 miles from Nashville, to commence at ten o'clock, Saturday before the fourth Lord's day in October, 1846: R. B. C. Howell to preach the introductory sermon, in case of failure, M. Hillsman."

#### SOUTHERN BIBLE AND PUBLICATION BOARDS.

In a late Baptist appeared a communication from a respected brother, in which he endeavors to prove that it would be improper to form Southern Bible and Publication organizations. It appears to me that he greatly mistakes the question. He seems to think that if there be Southern Boards formed, that there must be alienation, and ill-feeling. I see no reason for this, any more than that there should be enmity between two Associations, merely because some churches thought best to form a new body. I see no more reason for ill-will in this case, than if there should be a Bible Society which should not be auxiliary, it must necessarily be hostile. There is no such charm in the name *union*, as to remove real dissensions, nor will distinct organizations under the ties of love. The apprehensions of our brother in this respect, are, therefore, without foundation.

Again, our brother seems to think that the object of Southern organizations would be to print and bind Bibles and other books. But the object will be to circulate them, without reference to their manufacture. If we can buy them already made, cheaper and better than we can make them at the South, we will buy them. Could we not purchase all the Bibles we should want of the American and Foreign Bible Society? I do not believe that that Society would enter into a course of speculation upon us; and make us pay 50, 20, or even 10 percent on their books, merely because we thought best to have a Southern Board, not auxiliary. So the objection of our brother on this head is, in my opinion, destitute of force. What I have said here of the Bible is applicable to the Publication Society.

These two being the principal arguments of brother Battle, I conceive that they are fairly removed. On the other hand there are strong reasons for Southern organizations. One is, there are great and serious objections in many of our good brethren against further co-operation, and they will not continue it any longer. Shall these feelings be disregarded?

Another is—it will greatly distract our efforts, and operations to have a part in the printing and binding of one convention, and several agents would harmonize, and more nearly concert, than if they were entirely different and distinct.

Again, if we have missionaries, we must have Bibles for them; but if we belong to the Northern Bible Society, we must receive such appropriations as they may be pleased to make. Besides, it will be much more satisfactory to donors on both sides to know that the funds are applied to their respective missionaries. For these and other reasons, we decide in favor of the organization of Southern Boards, for Bible and publication purposes, at the next triennial meeting.

For the Alabama Baptist.

MOORE'S CORNER, S. C. Dec. 3, 1845.

To the Editors of the Alabama Baptist.

The following was placed in my hands to be forwarded for publication, and was laid by me unintentionally on this table.

DANIEL SHEPPARD.

At a call of the Baptist Church at Mauchly in Orangeburg District, S. C. the following brethren formed a Society for the purpose of setting apart to the gospel ministry, by ordination Edward W. Norris in the following order:

Singing and Prayer by bro. J. C. Hoffman.

Sermon by bro H. Leary, from 2d Timothy, ch. 2.

The usual questions by bro. H. Leary.

Charge and right hand of fellowship by bro. D. Sheppard.

August 24, 1845.

For the Alabama Baptist.

REVIVAL IN SELMA.

We have just received from our excellent brother, Wm. Milton, of Selma, intelligence of a very interesting meeting, at that place, which has been in progress some fifteen or twenty days, and has already resulted in the hopeful conversion of quite a number of their citizens.

Brother Milton thus remarks: "A highly interesting meeting has now been protracted in Selma for fifteen days. The meeting was first commenced by our brethren of the Cumberland Presbyterian Church, and continued by them for twelve days. Our brethren of the Reformed Methodist Church then took hold of it, and have since prosecuted it with much vigor and success. Twelve or more conversions have taken place, and still the prospects of an extension of this glorious work are flattering, and most cheering to our hearts. The only ministers now in attendance are the Rev. Messrs. Graves and Chapman. I am of the opinion, that much good may yet be effected."

We are truly gratified to learn, that the churches in Selma are at last enjoying a season of refreshing from the presence of the Lord, and that many of the impenitent of that community have been rescued from death eternal, and are now rejoicing in that blessed Saviour, whom they had so long neglected, despised and rejected.

May the Spirit of the living God spread his reviving and renovating influence through every family, and every heart, until not only a *dozen*, but *multitudes* shall be redeemed, and fitted for eminent usefulness in the church militant, for a triumphant death, and for a glorious immortality beyond the grave.

S. I.

Marion, Dec. 8, 1845.

For the Alabama Baptist.

WHO WILL GIVE ANOTHER HUNDRED?

MONTREAL, Dec. 8, 1845.

To the Editors of the Alabama Baptist.

Dear Brethren—In your paper of the 20th November, I find a pledge of ten individuals to pay \$100 each, for Domestic Missions. To be paid when ninety other persons are found who will give each \$100. I fear that efforts of this kind, which appear to show great liberality, are sometimes made under the apprehension that they will never have anything to pay, and if this be the calculation of any of those ten who have pledged to pay a \$100. I also fear they will not be deceived, but I hope and trust they will. I will, however, make one of the ninety persons, provided the money is all paid down after the amount is made up, after due notice thereof given in the Alabama Baptist, or secured in some way that will answer the same purpose for domestic missions as if paid down. Any way, so that you can be sure there will be no failure.

I don't much expect to have the money to pay upon the conditions proposed, but it will be a good thing if I shall have it to pay, and the ten thousand dollars in one year will be such a noble sum for domestic missions. If those ten brethren who have pledged a \$100 each, made this pledge under the impression that the ninety pledges would not be obtained, I want them to be disappointed, and if they made the pledge under the impression that the amount stipulated would be raised, I hope they will not be disappointed. Perhaps it would be well if your would state in your paper more distinctly the manner and time of payment.

Yours in christian bonds,

EDMUND KING.

[The letter of brother King speaks for itself. Will not other brethren forward their names making similar offers? Some fifteen or twenty individuals have already pledged themselves to give each the required sum. Let others do like-wise. Brother Holman, the new Corresponding Secretary, is actively engaged in his duties, going from town to town and from house to house, with great success. But, let not brethren wait to be visited, at their houses. Send in your pledges to the editors of this paper, and we will see they are placed in brother Holman's hands. Our Northern brethren, gathered from ten or twelve States, at their Missionary Convention raised some \$15,000. It was a glorious act; we rejoice in it. But let the Baptist of Alabama show the world, that the brethren of a single State can raise an equal sum for Domestic Missions.—Eus.]

For the Alabama Baptist.

TUSCALOOSA CO., ALA.,

November, 1845.

Messrs. Editors:—In the Baptist of this inst., we see a brief extract of a private letter written by us, to Rev. J. H. Deane, in which it is stated that further particulars respecting a Protracted Meeting, lately held at Grant's Creek Church, will be forwarded soon. We now propose to fulfil this promise, by relating some of the circumstances connected with, and some of the results of said meeting.

It commenced on Saturday, October 4th; Elder Basil Manly, D. D. preached to a small, but attentive audience. On Sabbath he preached again, to a tolerably large, and very attentive congregation. The sermon was a very solemn one, from the text, "My Spirit shall not always strive with man." We trust there was much good seed sown in this sermon which will bring forth fruit to the honor and glory of our blessed master. On Monday, the 3d day of the meeting, Elder Reuben Dodson came; he assisted in preaching until the Thursday evening following. Dr. James Toole, and Elder J. A. Hodges assisted the Pastor all the time the meeting was in progress. Elder A. M. Hanks preached one sermon.

On Tuesday, the fourth day, one interesting little girl of twelve years of age, presented herself for the prayers of God's people, and before we left the house, she was enabled to rejoice in the forgiveness of her sins. During the remainder of the week there were a few occasionally on the anxious seats. But the rainy weather, together with many other unfavorable circumstances, seemed to depress the spirits of those who are usually the more active members of the church, and they were favorable to discontinuing the meeting. The pastor, however, with some of the old sisters, and a few of the male members, thought it best to persevere, at least until the second Sabbath. On Friday and Saturday, there was muster in the neighborhood, which took away most of the male members. The weather was also very bad, so that we concluded to hold meeting only on the nights of the two days. There was not very much interest in the meeting until the second Sabbath.

A short sermon was preached, after which an invitation for serious persons to take the anxious seats was given. Several came forward; seeing many more still weeping in the congregation, it was thought prudent to extend the invitation. When the back seats, where the non-professors were generally sitting, were almost literally emptied. Upwards of thirty whites, and about forty colored persons presented themselves for prayer. This day was awfully solemn; Jesus appeared in our midst with his convincing power. That night about as many again presented themselves for prayer; and we trust that several found the Saviour precious in the forgiveness of sins. The meeting continued with a great deal of interest, day and night, until Thursday night the 13th day of the same, when it was thought best to close the exercises, not for any abatement of interest, but because the preachers and members were generally worn out, from having being up so many nights in succession.

These are some of the circumstances; we now proceed to notice some of the results.

The church was generally very much quickened and revived. One backslider, a gray-haired Frenchman of about eighty-five years of age, was reclaimed. He seemed to enjoy the presence of the Saviour very much, and set new resolutions to devote the remnant of his days to the service of his Heavenly Master. Other backsliders have been restored in feelings and expect, to come to the church for restoration before long. One who has been turned out of another church of our faith, some eight or ten years since, was restored in his feelings, has since gone and made acknowledgment to his church, been restored, and taken a letter to join us. Eighteen have come forward, told the desires of the Lord with their souls, and followed the blessed Saviour into the liquid grave; twelve whites and six colored persons. Among this number are three who were raised by strict Presbyterian parents. Two of them between 55 and 60 years of age, the other about 40. They have all attended our church during many revivals in former years, but were never brought to acknowledgment of the truth as it is in Jesus, until this meeting. There is also a gentleman, who was raised by Methodist parents, and who, himself, had been for many years a member of that Society, who was made to see and feel his condition before God. He acknowledged he had been very much prejudiced against Baptist doctrines, and continued to be so, even while he was asking an interest in the prayers of Baptists, until he felt so bad he did not think about it. But as soon as he received a change of heart, he said he was a *thorough Baptist in principle*. One of those who were raised Presbyterians, took two weeks to read the New Testament before she joined. At the expiration of the two weeks, she remarked to the pastor, that she believed Jesus was immersed, and she desired to follow him. Many more have professed to find the Saviour precious in the forgiveness of their sins; some are of Methodist families, and others are examining the word of God to find the path of duty. We trust that God is still carrying on the good work in our midst. Many are still serious, and many of those who are enquiring "Lord what wilt thou have me to do?" we hope will unite with us. "The Lord has done great things for us, whereof we are glad." "What shall we render to the Lord for all his goodness shown?"

Your brother in gospel bonds,

JOHN C. FOSTER.

Mr. JUDSON IN NEW YORK STATE.

Mr. Judson in his tour through N. Y. was every where greeted with that warm and hearty reception, that might be expected from those who have so long aided in sustaining, who have prayed long and earnestly for his success, and whose hearts have often been cheered by the refreshing news which from time to time has been transmitted from the seat of his labors.

Several interesting accounts are given in the Baptist Register of his visits along the way.

At Skaneateles although the day was cold and stormy, the house was crowded with sympathizing friends at an early hour. The arrival and reception of Dr. Judson is thus described.

"When the carriages containing Dr. Judson, the parents of his deceased wife and the other mourners arrived, the interest of the multitude to see the face of the missionary, beamed in every eye. He came in leaning on the arm of Br. A. Smith, the pastor of the church. The solemn services commenced by singing an appropriate hymn, after which the writer read the 5th chapter of 2nd Cor., which was followed by an appropriate and fervent prayer by Br. I. Butterfield, of Elbridge. Again the choir sung—

"There is a house not made with hands,  
Eternal and on high," &c.

At this point, Father A. Bennett arose with that interest which he must have felt, to have induced him to travel in his own conveyance 25 miles so early in this stormy morning; and in a manner which melted at to tears, introduced Dr. Judson to the audience, with a brief allusion to his labors and sufferings among the heathen. He also introduced George Boardman, the son of sister J., and the three little motherless children. The effect of this introduction upon the audience can better be imagined than described. Br. A. Smith preached from Rev. 14:13, "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labors and their works do follow them."

Well did the speaker say that the character, and death of our lamented sister was a bright illustration of the truth of these words. Suffice it to say that the discourse was deeply interesting and listened to with breathless attention. At the close of the discourse, the son of the deceased, Geo. Boardman, read a most touching and beautiful tribute to his mother's memory, drawn up by Dr. Judson after his arrival at Skaneateles. He described the strength of her intellect, the value of her labors, and the closing scene of her life—the last greeting—the farewell kiss. When he saw her sinking, he begged her forgiveness for any unkind word that might have escaped him. She exclaimed—"Oh, my dear, you will kill me; I need rather to ask your forgiveness," and with the utterance of these words, she stretched out her cold, withered arms, and clasped him in their affectionate embrace. He referred to their little babe left far behind, and asked her, as he saw her calmness, if she had forgotten it; she instantly replied—"Can a mother forget?"—and here, her agony of maternal love choked her utterance.

In the afternoon Mr. Judson made some remarks in allusion to his past history, and the success of the mission. He remarked that—

"Thirty-three years ago he took passage with an associate missionary in a ship bound for India. No ministering brother and but a few Christian friends dare risk their reputation so much as to accompany them to the ship. No prayers were offered on

the occasion, no affectionate farewells. They went down to the ship alone, crept into the cabin and committed themselves to the deep. Now, how changed! No sooner than he is landed on these shores thousands throng around and greet him with affectionate welcome wherever he goes. When he first went to Burmah, he prayed that he might live to see a church of a hundred believers gathered from the darkness of heathenism. He thought he should be content with a result so great. In a few years he had baptized his hundred Burmans, and soon after had baptized his 114 Karens. Now, thousands have been baptized, having given evidence of faith in Christ, and thousands, he believed, had died in the faith of Jesus, and thousands more had believed and died in the triumph of faith who had never seen a missionary, having received a knowledge of God from the native Christians. He did not wish to speak boastingly—no; but with gratitude to God for what He had wrought. In view of the success of the past thirty-three years what may not be expected for the thirty-three years to come! He looked forward with great expectation to the accomplishment of still more glorious achievements. In behalf of all the missionaries, he thanked those who had contributed to sustain them in their toilsome work. He hoped the kindness with which he had been greeted in his native land, might fill him with a more lively sense of gratitude when he returns to his heathen charge.

Mr. J. being requested to give some account of his former trials and sufferings, declined for the reason that a reflection upon them would be too painful. He only stated that he was in prison one year and a half loaded with three pairs of irons, and that he regarded his trials and sufferings, as necessary to prepare him for the work before him.

At Utica, he was also received with enthusiasm. Thousands assembled to take him by the hand, and bid him welcome to the home from which he had so long been an alien. From the remarks made by him at this place, we take the following.

"Though I am warmly greeted by my Christian brethren, and see much to love and admire, yet I think more of the feeble churches recently organized, on the banks of the Salween, in the midst of the darkness of heathenism; and the greatest favor I ask of my brethren is to pray that I may be permitted speedily to return to them. But as much as I love, and desire to return as early as possible to these churches, my soul says,

"Jerusalem my glorious home,  
My heart still pants for thee."

For there I expect to meet my Saviour, my incarnate God; and I would turn away the minds of this congregation even from the missionary enterprise; to behold the face of Him who groined on the cross, and whose presence fills heaven with rapture. Should there be any here whose eyes have not been opened to behold the beauty of the Saviour, may they not close them in sleep until their peace is made with God."

The labors and trials of Br. Judson have endeared him to all hearts, and we congratulate our brethren at the east upon the enjoyment of the happy privilege of mingling their sympathies and congratulations with this beloved pioneer of our foreign missionary enterprise. We hope however they will not be high-minded, but fear. Br. Judson has become so infirm, and his voice has so far failed, that he can speak to a congregation only through the aid of an assistant. This fact alone is sufficient to show the frailty of the instrument God has employed in the great work of giving the gospel to Burmah. While then his love is in a thousand hearts, and his praises on a thousand tongues, let the remembrance of human frailty lead to a just estimation of the feebleness of human agency, in the work of the world's subjugation to Jesus Christ, and let God have all the glory.

**Horrors of Opium Eating.**—A writer in India who has been a constant witness of the terrible effects of opium eating, draws a most startling picture of the horrible sensations to which the victim of this practice subjects himself. In two years from the time he commences its use he must expect to die, and a death most terrible, which it makes one shudder to think of. After the habit becomes confirmed, the countenance presents an ashy paleness; the eyes assume a wild brightness, the memory fails; the fat tottery mental and moral courage sinks, and frightful marasmus or atrophy reduces the victim to a ghastly spectre—a living skeleton. There is no slavery of body or mind equal to that of the opium taker. Once habituated to its doses as a fictitious stimulant, every thing will be endured rather than the privation of it; and the unhappy victim endures all the consciousness of his own degraded state, while he is ready to sell all he has in the world to part with family and friends—rather than surrender the use of this fatal drug—this transient delight. The pleasurable sensation and imaginative ideas arising at first, soon pass away; they become fainter and fainter, and at last give place to horrid dreams; appalling pictures of death, spectres of fearful visage, haunt his mind; the light of heaven is converted into the gloom of hell; sleep flies forever; night succeeds day to be clothed in never-ending horrors—incessant sickness—vomiting and total derangement of the digestive organs ensue, and death at last relieves the victim of his sensual enjoyment.

If the globe were one mass of the purest gold—if the stars were so many jewels of the first order—if the moon were a diamond—and the sun a ruby—they were less than nothing, when compared with the infinite value of one soul.

Wan't Cowper an Odd Fellow!—Hear him; "Ch for a Lodge in some vast wilderness!"

A Hen-pecked Husband, says that instead of he and his wife being one, they are ten; for she is 1 and he is 9.

#### 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 careful execution of the work, constitute it doubtless the best Hymn Book ever offered to the denomination in the West and South. As an evidence of our preference for this 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.

Wm. JARVIS, Clerk.

JOHN HANBROUGH, W. W. GARDNER, JOHN WILLIS, L. W. DUFFY, Committee.

Done by order of the Church, at a meeting business.

W. W. GARDNER, Moderator.

Wm. JARVIS, Clerk.

The Long Run Association had, at its last meeting, passed the following resolutions:

Resolved, (unanimously,) that the Baptist Hymn Book, published by Elder W. C. Buck, is calculated, in a high degree, to promote christian devotion, and is specially adapted to churches in the Western and Southern States; and it is earnestly recommended to churches and individuals to adopt it, and bring it into general use.

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**DON'T SPIT IN THE MEETING HOUSE.**

A fair correspondent of the *Hannibal Journal* indulges some reflections upon spitting, which are rather in 'to tobacco chewers.

**TOBACCO.**  
The fire-breathing camps were clean  
Such were their institutions,  
And why should not a meeting house  
Be guarded from pollution.  
Religion is a cleanly thing,  
And decency befits it,  
Spitting is a nauseous thing,  
And every one admits it.

Yet this vile practice here prevails,  
It pains me to relate it,  
And rational reflecting men  
We hope will reprobate it.

The rules of moral decency  
Our mothers inculcated,  
Are here profaned and trampled on:  
Too bad to be related.

Pray lend a kind, propitious ear,  
And do not be offended,  
When we propose a remedy  
To have this evil mended.  
Let those who will indulge, at home,  
There use it unmolested.  
If those around it can submit,  
To be so much infected.

But when they come to worship God,  
Behave as is befitting,  
Oh! then refuse, for conscience sake:  
This is no place for spitting.

But for invertebrate cases, when  
They cannot be obedient;  
And for accommodation's sake  
We have a grand expedient,  
Let each procure a calabash,  
This from his neck suspended,  
Would answer well, and cleanliness  
Would be thereby befriended.

**MY MOTHER'S VOICE.**

My mother's voice! I hear it now  
I feel her hand upon my brow  
As when in heart-felt joy,  
She raised her evening hymn of praise,  
And called down blessings on the days  
Of her loved boy.

My mother's voice! I hear it now!  
Her hand is on my burning brow  
As in that early hour,  
When fever throbbled through all my veins,  
And that kind hand first soothed my pains,  
With healing power.

My mother's voice! It sounds as when  
She read to me of holy men—  
The Patriarchs of old—  
And gazing downward in my face,  
She seemed each infant thought to trace,  
My young eyes told.

It comes—when thoughts unhalloved throng,  
Woven in sweet deceptions song—  
And whispers round my heart  
As when, at eve, it rose on high;  
I hear and think that she is nigh,  
And they depart.

Though sound my heart all, all besides—  
The voice of friendship; love, had died—  
That voice would linger there,  
As when, soft pilloved on her breast,  
Its tones first lulled my infant rest,  
Or rose in prayer.

**From the Methodist Protestant.**

Charley, come here my son, I want to talk  
with you. Do you know who made you?

Yes sir, God.  
Do you know for what you were made?  
My teacher says, to act well my part in the  
world, and to fear God and keep his command-  
ments.

But, father, I never saw God! Where is He?  
God is everywhere.  
I don't know how that is; He's not in this  
room, is He?

Of course, if He is everywhere, He must be  
in this room.  
I don't see any person but you and mother!  
But there is something in this room that you  
can't see.

I don't know what it can be then, sir!  
Bring me the bellows, now blow at the can-  
dles; there, now we are all in the dark.  
Can you tell me what put the light out?  
Yes sir, the air from the bellows.

Well, that is true, but did you see the air?  
No sir.  
Then there is one thing in the room that  
you can't see.

Yes, I know it now, sir.  
So it is with God, understand now, that God  
is a Spirit; just as the air is all around you—  
and, just as you could live but a few minutes  
without it—so is God all around you, and "in  
Him you live and move and have your being";  
and, just as you cannot see the air, so you can-  
not see God; but never forget that whatever you  
do God sees it; whatever you say, God hears it;  
and for all that you do and say wrong, you  
must give an account to Him when you die.  
Try then to think before you act—think before  
you speak; and be very careful never to do or  
say anything to anybody that you would not  
like them to do or say to you.

Well, father, I will try and remember what  
you have told me.  
That's right; to-morrow I will give you an-  
other lesson.

**From the Christian Observer.**

**"YOU ARE THE MAN I WANT, SIR."**  
Mr. Editor:—A fact was told me on the  
grounds at "Woodbridge" concerning Gen. Am-  
herst and one of his guards, which may illustrate  
a great truth in religion.

When the army of that General was besieging  
"Old Fort" as it is called—then in possession of  
the French, the General, to try the fidelity of  
his guard, left his camp one night, and in his  
uniform passed along the line. He found  
that by telling them who he was, he could pass  
them, and that some would let him pass without  
a word from him—though their positive orders  
had been to let no one pass in the night, no mat-  
ter who he claimed to be.

At length he came upon one who ordered him  
to "stand." "I am your General," was the reply.  
"Star-d, and the guard, or you are a dead man."  
"Do you not know your General, sir?" "My or-  
ders are to know no man, and I know no Gen-  
eral," he answered. "To test him still fur-  
ther, the General ordered, as if to pass. But  
no sooner done, than the guard brought his glit-  
tering musket to his shoulder, and in a tone that  
could not be mistaken by the general, said, "An-  
other step, and I'll shoot you." The Gen-  
eral turned upon his heel, saying, "you'll hear  
from this in the morning."

Morning at length came; and the guard, not  
knowing what the result was to be; knowing on-

ly his orders, and the fidelity with which he had  
kept them, was summoned into the presence of  
Gen. Amherst. Fixing his piercing eye upon  
him, that officer proceeded with his intended  
though concealed test. "Did you keep guard at  
such a post, last night, at such an hour?" "I did  
sir." "Did Gen. Amherst attempt to pass you?"  
Some one claiming to be him, attempted it.  
"And do you not know your General?" "Not  
when I am on guard, Sir, was the daunted re-  
ply. "You are the man I want, sir," said the  
General, clapping him on the shoulder: "I have  
tried you, and I know you are faithful—hereaf-  
ter you are enrolled as one of my body guard."

Now, not to dwell upon the fact, that in an  
army, the office of a guard is as necessary as  
that of a general, my question is, who will not  
say, that in that office, there was scope given  
for as much valor, and as high an act of fidelity,  
as any circumstances the General was ever in  
himself afforded? And though we have not the  
name of that soldier, while the name of his of-  
ficer is in renown: if there is any virtue in war,  
will not every one say that the man on guard  
should be regarded as not less deserving of his  
country, than the General himself?

So in religion. Dr. Beecher once said, "God  
does not want all captains in his army." He  
wants men, who will be good soldiers and true.  
All cannot be missionaries or ministers; all can-  
not be men of wealth, nor of equally great in-  
fluence. But all can be faithful in their sphere  
—be that sphere the humblest in the militant  
host. And shall not the reward of men, at the  
last day, be, not according to their sphere of ac-  
tion, but their fidelity in that sphere? I believe  
that the man who, by an honest calling supports  
in his proposition a missionary abroad, or a  
minister at home, will be as much rewarded,  
as if, with the same heart he himself, had pre-  
ached the gospel, or gone on a mission. And the  
widow, or mother in Israel, who can give but  
her pennies and her prayers, will be as glorious  
at the resurrection, as if with the same heart,  
she had been a leader of the sacramental host.  
What Lord Bacon calls "David's military law,"  
will then be illustrated, that those which stayed  
with the carriage should have equal part with  
those that were in the action? J. W. R.

**Singular.**—While some workmen were  
digging near the granite bridge in this place,  
a few days since, they came to several map-  
le and oak logs on a gravelly bottom, twenty  
feet below the surface. In one of the  
logs was a hive of bees, a good deal decayed,  
but still in a tolerable state of preserva-  
tion; the wings, legs, etc., of the little labor-  
ers being perfectly distinguishable. Several  
oil nuts were also discovered, whole and  
sound. It is but a short time since large  
trees, a century old, whose trunks were im-  
bedded in the soil, were growing upon the  
spot. Probably this miniature Hercula-  
neum, while "teeming with life and indus-  
try," was buried in the earth long ago by a  
slide from the elevations in the neighbor-  
hood.—*Manchester (N. H.) American.*

**CHINESE PROVERBS.**—Whoever borrows to  
build, builds to sell.  
Love is all eyes, without one good one.  
We never laugh so long or loud as when we  
would hear our grief.

The true way of enriching ourselves is by  
cutting off our wants.  
It is better to fill our barns than our chests.  
What is a fool who has made his fortune?  
A pig which is embarrassed by his fat.

The potato is a native of America, and was  
first introduced into England from Virginia by  
Sir Walter Raleigh, in 1593. In 1614 potatoes  
were sold in England.

**MOBILE MARKET.**

FRIDAY EVENING, Dec. 12.

There has been but little activity in our mar-  
ket for the last two or three days. In groceries  
and provisions, the business has been confined  
almost exclusively to a limited city trade. The  
weather has been very unfavorable, and this  
circumstance has no doubt contributed in some  
degree to the general dullness.

**COTTON.**—The transactions for the last three  
days have only been to a moderate extent. The  
heavy operations in the early part of the week  
had nearly swept the market of all the desirable  
lots on sale, and though there has been a con-  
tinued good inquiry, the sales have been neces-  
sarily few—amounting to some 2500 or 3000  
bales—about 1000 of which changed hands to-  
day, at about the same rates we gave on Wed-  
nesday morning. We shall therefore continue  
the quotations of that day—with the remark,  
however, that the market is decidedly firm at  
these rates; and that some holders are asking  
higher prices.

**LIVERPOOL CLASSIFICATION.**  
Good and fine, nominal.  
Good fair, 82 a 84  
Fair, 71 a —  
Middling fair, 7 a 7 1/2  
Middling, 63 a —  
Ordinary, 6 a —

**Flour.**—This article has experienced a fur-  
ther decline since Wednesday, and may now be  
quoted at \$3.50 for Ohio, and at \$7 for St. Louis.  
This quotation should be qualified, however,  
with the remark that some holders are unwilling  
to sell at these rates, and prefer holding for bet-  
ter prices.

**Corn.** has come down, and we quote 64 a 70  
cents as the rates. Sales have been made at a  
less price, but we do not consider them a fair  
criterion of the market.

**Sugar.**—Fair 5 a 5 1/2 cents; prime 6 a 6 1/2;  
choice, new 7; choice, old 7 1/2 a 8 cents.  
Excursion has likewise become exceedingly  
dull. The amount offered is by no means  
large, but the demand is still less. We con-  
tinue our quotations of Wednesday last without  
any alteration.

**Bank of the State of Alabama and Branches.**  
1 a 1 1/2 discount.

**ADAMS' WHARF,**

Selma, Alabama.

THE subscriber begs leave to announce to

his friends and the public generally that he

has established a

**NEW WHARF,**

For receiving Goods, &c. at the end of Bow street

just below the Ferry Landing.

Having heretofore received a liberal share of

patronage, (for which he feels thankful,) he

hopes and expects a continuance of the same.

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

**JAMES ADAMS.**  
May 7, 1845. 161y.

**L. UPSON,**  
**ATTORNEY AT LAW**  
Selma, Ala.

**HOWARD COLLEGIATE & THEOLOGICAL INSTITUTION.**

**FACULTY.**

REV. J. HARTWELL, M. A.  
S. S. SHERMAN, M. A.  
REV. S. LINDSEY, M. A.  
W. L. MOSELEY.

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 in-  
structed in the common English branches. The  
very general deficiency which exists in our  
schools 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 im-  
practicable, special attention is paid to the high-  
er English branches—such as Natural Philosophy,  
Chemistry, Astronomy, &c. A full course of  
Mathematics is urgently recommended. Lec-  
tures are also delivered on the Natural Sciences  
accompanied with experiments.

**CLASSICAL 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 cir-  
cumstances 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 acquirements  
of each may demand. As the leading object of  
such students is to preach the Gospel, so 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,  
facility 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 vaca-  
tion (except a week during Christmas holidays)  
which embraces the months of August and  
September. In consequence of this arrange-  
ment, 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.

**BUILDING, &c.**  
A large and commodious edifice is now in  
process of erection, which will contain Chapel,  
Lecturer, Recitation Rooms, Dormitories for  
Students, &c. It is expected that the building  
will be ready for use early in January next.

The Institution is also in possession of a val-  
uable 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 dis-  
posed 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 Alabama.

The following are the  
**RATES OF TUITION, BOARD, &c.**  
Languages and Higher English (per  
term).

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 gra-  
tuitous.

**J. H. DE VOTIE,**  
Pres. Board.

**H. C. LINA,** Secretary.

Patrons and Wayland on Slavery.

**DOMESTIC Slavery** considered as a Scrip-  
tural Institution; in a Correspondence be-  
tween the Rev. Richard Fuller, D. D., of Beau-  
fort, 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 Christianlike manner. No one  
should be without it, as it will long be a book of  
reference.

This is the best specimen of controversial  
writing on slavery, or any other subject, we have  
ever read. The kind and Christian spirit that  
pervades the entire work, is a beautiful com-  
mentary on the power of the Gospel. This discus-  
sion is complete, and whoever reads it need  
read nothing more, to enable him to form a cor-  
rect view of the subject in question.

**Lutheran Observer.**  
It is handsomely executed, and put at a low  
price. In pamphlet 37 1/2 cents single. \$4  
per dozen; and in cloth 50 cents—254 pages,  
1840.

For sale by **LEWIS COLBY**, 122 Nassau-  
street New York.  
November, 1845. 401y

**BOARDING HOUSE**

BY MRS. LOUISA A. SCHUBERT.

No. 36, St. Louis St.

M. A.

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 accom-

modate all who may be pleased to patronize

her. The house is large and roomy, and con-

venient to the business part of the city. For

further information, apply to Messrs. Foster &

Battelle, No. 34 Commerce-street.

Nov. 1, 1845.

**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 use—which he will dis-  
pose of as low as any house in the Southern  
country. A call from merchants and purchasers  
generally, is respectfully solicited.

**JAMES G. LANDON,**  
Wider-street, one door above St. Francis-st.  
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A very fine Compass for Surveyors' use—

made in the North.

Apply to **SAM'L. A. MICHAEL,**  
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**100 Volumes only \$10.**

**JUVENILE SUNDAY-SCHOOL AND  
FAMILY LIBRARY** just published by the  
American Sunday-school Union, No. 146 Chest-  
nut street, Philadelphia, and sold at the very low  
price of ten cents per volume.

It consists of one hundred bound volumes,  
from 72 to 152 pages, and will be sold for ten  
dollars. It would be quite impracticable to sell  
the separate volumes which compose this lib-  
rary, at the prices they bear in this collection.  
But by having them printed on less expensive  
paper, and dispensing with some items of embel-  
lishment, we are enabled to put the collection as  
a whole at this price. "The Ten dollar Lib-  
rary" is substantially bound with muslin backs  
and marbled sides, each volume regularly num-  
bered, and ready to distribute, with twenty-five  
catalogues for the use of the school. We have  
the satisfaction to believe, that considering the  
size and number of the books, this is by far the  
cheapest collection in this form, which has ever  
been published in our country.

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THE TEN DOLLAR SUNDAY-SCHOOL  
AND FAMILY LIBRARY.**

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Plain:  
Hist. of the Orphan As-  
ylum.  
Little Henry and his  
Paring advice to Youth.  
Young Freeholder.  
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Memorial for S. S. Girls.  
Jane and her Teacher.  
Mary Grant.  
Teacher's Manual.  
Cousin Clara.  
Catherine Gray.  
E. Buchanan.  
Cotton Mather.  
Ali Ray.  
Fatal Ladder.  
C. Martys.  
Polymer.  
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F. S. Conversations.  
Anecdotes of Mission-  
aries Worthies.  
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Lady at the Farm House  
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Only Son.  
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The Five Apprentices.  
Address of C. Meeks, Agent, 152 Nassau street  
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Sept. 5, 1845.

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TIONERY BUSINESS, as can be found in the  
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Gentlemen desirous to import any particular Law  
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Gentlemen at a distance can rely upon as speedily  
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They are also Depositors of the Mobile Bible  
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Connected with their establishment is a most  
complete library, in which Bibles and Record  
Books for Clerks of Counties and Sheriffs of Coun-  
ties, Ledgers, Journals, Day and Cash Books, for  
merchants, estate accountants, together with all the  
variety of smaller Blank Books, are ruled to suit  
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Law and Mercantile Blanks printed to order—  
Constantly for sale, the usual Blanks, Mortgages,  
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Printers of Newspapers, Periodicals and Books,  
furnished with all the materials, connected with their  
establishment.

They invite all persons that purchase any ar-  
ticles connected with the Book and Stationery Bu-  
siness, to forward their orders, or if visiting the  
city, to examine their Stock and Prices, before  
purchasing elsewhere.  
Mobile, July 1, 1845.

**BOARDING IN THE JUDSON.**

**YOUNG** ladies entering this institution have

greatly the advantage of those who attend

school where they board in private families.

Here they have THREE HOURS, one in the morning

and two in the night, of extra tuition, under the

superintendence of the GOVERNESS. This lady also

devotes her whole time to the young ladies while

out of school hours attending to their health and

comfort, their manners and habits, their moral &

religious improvement, their clothing, expen-  
ses &c. Here is an amount of attention bestowed  
which will not, which cannot be given in any  
private family.

Board, including every thing, is only eleven  
dollars & fifty cents a month. But parents and  
Guardians would wisely give \$15. a month for  
these advantages, rather than pay \$10 where they  
are not to be found.

**M. P. JEWETT.**

**FOR SALE.**

THE subscriber has on hand and for sale, a

fine close Carriage, and a fine Buggy with

leather top, and two Spring Wagons, suitable

for persons moving to Texas, &c.

Two second hand Barouches, all very cheap for  
Cash or trade. He is also ready to make and  
repair any kind of Carriages, Buggies, or Wa-  
gons at the shortest notice, and in the best pos-  
sible style.  
**ENOCH FAGAN.**  
MARION, Sep. 6, 1845. 39. 1/2

**JUDSON Female Institute.**

**MARION, PERRY COUNTY, ALABAMA.**

Number of Pupils present last year, 172.

The Fourteenth Term, Seventh Year, of this  
Institution, under the same Principal, Mrs.  
MRS. P. JEWETT, will commence on Wednesday,  
the first day of October next, with the usual large  
and efficient corps of experienced and accomplish-  
ed Assistant Teachers.  
This Seminary embraces, first, a Primary De-  
partment for small children; secondly, the Regu-  
lar Course, including a Preparatory Department,  
and the Sub-Junior, Junior, Middle, and Senior  
Classes.

**REMARKS.**  
Particular attention is given to Reading, Spell-  
ing and Defining, throughout the whole course.  
The art of Composition is taught methodically,  
on the Inductive System, and with great success.  
A half hour, every day, is devoted to Penman-  
ship, exclusively.  
All pupils are taught Vocal Music without  
charge. The Pentalonian method is pursued  
with the most satisfactory results.  
It is not expected that all Pupils will pursue  
the course requisite to obtain a Diploma. Young la-  
dies may enter the Institute at any time, and pur-  
sue such studies as they may prefer. Those who  
are advanced as far as the Junior Class, and con-  
fine their attention to