

THE BAPTIST.

MARION, ALA.

WEDNESDAY, JANUARY 1, 1851.

TERMS.

The terms of our paper will be as follows:—
A single subscriber \$3 00.
Any person subscribing for an additional year, and paying \$3 00 in advance, shall have two copies for one year.
Any two new subscribers, paying \$3 00, in like manner, shall have two copies for one year.
Those who subscribe during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$3 50 strictly in advance shall be received in payment for a new volume.
If Orders, that our terms are all and always in advance, and that those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to be a small remuneration for their delay, while it pays them well for their trouble.
All Ministers of the Gospel, Agents of Benevolent Societies, and Post Masters, generally, are requested to not our Agents.

THE WEATHER.—The old year goes out leaving a solemn impression on our nervous system. Monday the 30th ult., will be memorable in these parts for an unusual fall of snow and sleet, making it quite agreeable to remain within doors, and at no great distance from a well heated hearthstone. We have not experienced more disagreeable weather for foot men in a great while.

Request for Minutes of Alabama Associations.

FRIENDS OF THE CAUSE OF MISSIONS IN ALABAMA.
Beloved Brethren:—As I expect, if the Lord will, to spend a part of the ensuing year in your State for the promotion of the Mission cause, I shall need the Minutes of the several Associations in your State.

Will any of you, who see this notice, and who may have a Minute for 1850 to spare, send me the Minutes of the following Associations: Bethel, Bethlehem, Canaan, Central, Cherokee, Coosa, River, Liberty, East Liberty, South, Mulberry, Muscogee, North River, Tallahassee. Direct them to Rev. A. W. Chambliss, Marion, Ala. I will also, be obliged to any one to send me the Minutes of any of the Anti-Missionary Associations, that may be found.

Ever, truly, &c.,

REV. BALL.

Dec. 19, 1850.

HOMICIDE.—On the evening of the 23d ult., our quiet and peaceful town was made the theatre of an exceedingly melancholy occurrence, in the form of homicide by a lady. From the testimony in the case, it appears, that during the absence of her husband, and while entirely alone, an attempt was made by Reuben S. Moss, a citizen of this place to enter the private chamber of Mrs. Stillman, about 7 o'clock at night, with foul intentions; and that while in the effort to raise the window, he received the entire contents of a well loaded shot gun immediately over the right eye, of which he died instantly. Mrs. Stillman herself communicated the intelligence of the deed, submitted to judicial examination, and was acquitted.

CHANGE OF ADDRESS.—Rev. Isham R. Arnold has removed to New Lexington, Tuscaloosa county, Ala., and requests his correspondents to address him at that place.

Rev. W. Cary Crane has removed to Hernando, DeSoto county, Miss., and requests his correspondents to address him at that place. Bro. C. takes the Principality of the "Mississippi Female College,"—a position for which he is eminently qualified; and we wish him abundant success.

Rev. W. BLEWETT.—We regret to learn by a private letter from this dear brother, of Bainbridge, Ga., that he is in failing health. He says: "My health has been bad all the year. I expect to start in a short time to travel by sea and land, in search of better health, hoping that God may bless the means to my restoration;" and in this wish we most heartily join him.

APPOINTMENT.—Rev. I. C. Perkins has been appointed General Agent, for the Baptist State Convention of Arkansas, in that and the adjoining States—a good appointment, and we join the Convention in recommending him to the favorable regard of all christians.

A. A. Smith.
It will be remembered that, a few weeks since, we noticed the retirement of this gentleman from the partnership management of the Christian, Secretary—an abolition print, published at Hartford, Connecticut—with a view to a settlement in the milder climes of Florida or Texas; and that, on the ground of his previous connection with that paper, we represented him as "an abolitionist of the first water," and cautioned all to mark his steps well, until his position was clearly defined. Since the publication of that article, we have been put in receipt of a letter from Mr. N. Burr, the other member of the firm, assuring us, that we had done Mr. Smith injustice, that he never had any thing to do with the editorial management of the Secretary; that he was not an abolitionist; that he never wrote a line on that subject; and that he has always voted a Southern ticket.

Now, in view of these facts, which define his position—all that we asked—we take great pleasure in retracting whatever we may have said or implied to his prejudice; and hope, as he comes among us in search of the last crumb of life, it may be given him. We persuade ourselves that ours is as kind a heart towards the distressed as ever throbbed in a man's bosom; and as we now know that Mr. Smith was only a printer, and not an editor, we forgive him for ever having set a type against those whose hospitality he seeks to enjoy in his last moments, and hope that Southern generosity may be freely shown him. Mr. Burr says, "Mr. Smith is one of the most mild and inoffensive men in the world; he has not the heart to injure the meekest reptile; and bowed down to the earth as he is by disease—he for in an advanced stage of consumption—he goes to a milder climate to improve his health, and to pay the full value for every thing he receives." So much as good.

By the way, the difference which brother Burr attempts to draw between the course of his paper and abolition appears to be to be about this, which exists "in the middle and twined."

What a Smoke! Design of Baptism.

"**QUESTIONS.**—If baptism was instituted to represent the burial and resurrection of Christ, what ordinance represents the shedding forth of the Holy Ghost and its cleansing power? We answer, none.

Then it is not strange that two sacraments, the supper and baptism, should be instituted to represent one grand doctrine of the gospel, our redemption by power, be left unsymbolized? Again, let us admit two things for the sake of argument: First, that John's was the Christian baptism; and second, that it was instituted to represent the burial and resurrection of Christ: then—

Quere, How was it possible that the disciples of our Lord did not understand that Christ was to be raised from the dead in three days after his death? And yet the report of his resurrection on the third morning "seemed to them as idle tales, and they believed it not." Luke xiv, 11. How could they have misunderstood this matter, when from the days of John till the time of our Saviour's resurrection they had witnessed thousands and tens of thousands of baptisms—all representing the same event in the history of the Son of God? And yet when the women who saw the Saviour after he was raised reported the fact of his resurrection, they believed it not. The thing is impossible in our judgment.

We copy the above from the Nashville Christian Advocate, the purport of which is readily perceived by the reader—to invalidate immersion by reference to the design of that ordinance:—If we mistake not, however, it contains more of sound than substance—more of thunder than lightning. Stripped of its ambiguity, the argument of our brother is, in substance, about this:—The sacrament of the Lord's supper was intended to represent the death, burial and resurrection of Christ; and the ordinance of baptism to represent "the shedding forth of the Holy Ghost and its cleansing power;" therefore, baptism could not have been originally administered by immersion. But whether in this he is not equally at war with the Scriptures and with his own accredited biblical expositors, let the reader decide.

Now, we shall not deny that the sacrament of the supper was mainly intended to show forth the Lord's death till he come; but the admission of this will hardly involve a denial that baptism may also do the same thing—especially since the apostles who held and taught the one, in like manner held and taught the other. "Know ye that so many of us as have been baptized into Jesus Christ, have been baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection." "Buried with him in baptism, wherein also we are risen with him," &c. (Rom. 6: 3-5, Col. 2: 12).

To our mind, there are two things most clearly obvious in these expressions of the apostle: (1.) That whatever baptism is—whether pouring, sprinkling, or immersion—it is in its forms strongly analogous to a burial and a resurrection. Hence, "we are buried with him in baptism," "are planted in the likeness of his death," hence also we are risen with him, "that like as Christ was raised up from the dead." "We shall be in the likeness of his resurrection." (2.) Nothing short of immersion and emersion can be fully analogous to a burial and resurrection. There is no more similarity between a burial and sprinkling or pouring than there is between white and black. They are just as dissimilar and distinct as any two acts can be. Accordingly these passages are uniformly understood to refer to immersion, even by our Methodist expositors themselves.

Mr. Wesley commenting on Rom. 6: 4th, says:—"We are buried with him—alluding to the ancient manner of baptizing by immersion;" and in his Notes on Col. 2: 12th, he says—"the ancient manner of baptizing by immersion is manifestly alluded to here."

Dr. A. Clark on the first of these passages, says: "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water;" and the latter he says, "alludes to the immersion practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day and their emerging from the water was an emblem of the resurrection of the body."

Thus, not to detain the reader with quotations from a host of other authorities now lying before us, it is abundantly evident from the concessions of our Methodist friends themselves, that baptism fully represents the burial and resurrection of Christ, and that anciently baptism was administered by immersion. For the sake of truth and righteousness, we could wish they would stand by their own admissions. Why, in the name of consistency, we may ask, do our pedo-baptist brethren so universally allow that immersion was the ancient mode of baptism, and yet practice something else?

But brother McFerrin says, "If baptism was intended to represent the burial and resurrection of Christ, what ordinance represents the shedding forth of the Holy Ghost and his cleansing power? We answer none."

And what of that? Does he know that the Divine Father intended that there should be any ceremonial representation of the Holy Ghost—either its ordinary or extraordinary effusion? What was done for man is a very different thing from what is done in man; and while it may be proper to place before the eyes of men a symbolical memento of what divine goodness has done for them, it might seem wholly unnecessary thus to remind them of what is done in

them, Perhaps the confusion of ideas on this subject, in the minds of our pedo-baptist friends, originated in that singular facility with which they at once make baptism "the outward sign of an inward grace," and "a seal of the covenant" to them that have no grace—persons without authority in the sacred oracles; and could we persuade them to discard their home manufactured theology, and confine their thoughts to the phrases employed in the Bible, there would be less difficulty in their apprehending the truth in this case. In fact, we do not know that it was any part of the primary intention of baptism that it should represent the death and burial of Christ. In its forms, it may be, as it is, analogous to it; but that it was designed to symbolize, it is more than is written. That the Lord's supper was intended to show forth his death till he come, we know, because our Lord and his apostles have said so; but neither have said this of baptism. The former simply commanded it, and the latter compared it to his death, burial and resurrection—"we are buried with him in baptism," "planted in the likeness of his death," &c. But that it was any part of its original design that it should represent one thing or another, beyond our obedience to the command of Christ, we are not informed. Least of all can it be an outward sign of an inward grace, or a seal of the covenant; for then, can a man have grace but those who are baptized; and then, must all have inward grace who are baptized. In other words, if baptism was designed to represent "the shedding forth of the Holy Ghost and his cleansing power," it must often represent an untruth—in the case of those who are not cleansed by its operations.

Brother McFerrin finds serious difficulty in accounting for the ignorance of the disciples touching the resurrection of Christ, on the supposition that John's baptism was the christian baptism, and that this was administered by immersion. But this is nothing very remarkable. We could remind him of some things more unaccountable in our days—and among them we might instance the singular philosophy of our pedo-baptist friends touching this ordinance. At one time they tell us that immersion was the ancient mode of baptism; and then, that it was no mode at all. Now they write and preach against it, and then down into the water they go and practice it. With one breath they tell us that immersion has no place in the bible, and then that this or any thing else will do! But to the case in hand. What if baptism had been administered by immersion, that it had been intended to represent the burial and resurrection of Christ, and that the disciples were yet astonished at the occurrence of that event? All this might have taken place. If our brother will look again into his bible, he will perceive that the disciples were admonished of that event, in a far less ambiguous manner, and that repaidly, and after all were astonished at its occurrence. At one time Jesus was showed the stoniness of the Jewish temple, and replied "Destroy this temple, and in three days I will raise it up." The evangelist says he spoke of his body; but yet the disciples had no conception of the import of his language at the time. Again, on the occasion of his transfiguration, he declared unto them all that would transpire in respect to himself, and his resurrection among the rest: but they did not apprehend the import of his words. Now how was all this? If they did not understand his words, is it at all wonderful that they should have misunderstood the design of his ordinances? Surely he so spoke, but as yet "their eyes were holden" that they comprehended it not; and thus they might naturally have misunderstood the end of baptism.

But the fact is, our brother's argument is at fault with his own theory. The disciples were not less astonished at the out pouring of the Holy Ghost on the day of pentecost than they had been at the resurrection of Christ, and christians are often equally astonished at the displays of divine grace now. How is this? If baptism was administered by pouring, and was intended to represent the shedding forth of the Holy Ghost and his cleansing power, how did it so happen that the disciples were so astonished at the actual occurrence of the event? How does it happen that saints are so astonished at such occurrences to this day? We may say in our own words: "This thing is impossible in our judgment."

ANOTHER COLLEGE.—The Southern Christian Advocate, in mentioning the death of Rev. Benjamin Wofford of Spartanburg, S. C.—a man of immense estate—says, that in his last will and testament he devised the greater portion of his property for the establishment of a College in Spartanburg, to be under the direction of the South Carolina Conference of the Methodist church. The sum bequeathed is not mentioned; but the legacy is pronounced one of the most magnificent bequests ever made in South Carolina. Thus are the garnered fruits of a long and busy life nobly devoted to the cause of religion and science.

TERRIFIC TORNADO.—A despatch from St. Louis says that one of the most appalling and destructive tornadoes which has been experienced in the Mississippi valley for several years, occurred about 2 o'clock in the afternoon of Saturday, 30th Nov.

It swept over the town of Cape Girardeau, Mo., situated on the Mississippi river, just below St. Louis, and demolished some seventy or eighty buildings, many of them the finest and principal business houses in the place.

The Baptist and Catholic churches and the Catholic convent were destroyed.

ADDRESS TO THE QUEEN.—The Roman Catholics of England are preparing an address to the throne, written by Cardinal Wiseman assuring the Queen of unflinching loyalty and unshaken fidelity.

Acts of the Miss. Baptist State Convention.

This assembly convened at Jackson on Thursday, 7th of November, and adjourned on Tuesday 12th. No introductory sermon was preached, as the appointed preacher, Rev. T. G. Freeman, and alternate, Rev. H. B. Hayward, were both absent. A large number of delegates were present, and large congregations attended the religious services. Among the most prominent items of business transacted were,

1. The "Mississippi College," located at Clinton, Hinds county, and recently controlled by the New School Presbyterians, was received as a donation from the former Trustees. The property embracing the Main College Building, Lecture and Philosophical Room and Philosophical Apparatus, (itself worth over \$1000) are supposed to be worth \$11,000. The only condition of the donation is that the property is to revert to the citizens of Clinton if the Baptists fail to keep up the institution. The Trustees appointed by the Convention are, B. Whitfield, W. J. Demson, L. Thompson, M. W. Phillips, R. Cordill, D. O. Williams, George Banks, W. H. Taylor, J. B. Stieler.

2. An agreement was entered into between the Trustees of the "Western Baptist Theological Institute" and the "Executive Society of Mississippi" to receive 6 per cent of benefits in the Covington Institution, for all the monies heretofore paid towards the endowment of said institution, or hereafter to be paid on subscriptions made in the State.

3. The "Mississippi Female College," originated by the Baptist church at Hernando, DeSoto county, (of which, Rev. W. Carey Crane, of Yazoo City, has been chosen Principal), was taken under the patronage of the Convention, and an agreement entered into to appoint an annual Board of Visitors. The institution goes into operation in January, although its buildings will not be completed until next July.

4. Reports upon all the benevolent enterprises of the day were presented, embodying a large amount of information. A Committee was raised to consider the claims of the "American Bible Union," composed of Rev. W. C. Crane, Chairman, Rev. J. Micon, Rev. L. B. Holloway, Rev. E. C. Eager and Rev. S. S. Lattimore. The majority (embracing four members) presented a report in favor of the "Union." The Minority (Rev. S. S. Lattimore,) presented a report recommending a neutral position in the present attitude of the Bible organizations. A discussion ensued occupying nearly one day, in which brethren Lattimore and Crane led off and were followed by brethren Stieler, Blewitt, Micon, Thomas, W. B. Wall, J. T. Russell and D. L. Russell. The whole subject was ultimately laid upon the table for action next year.

5. Thirty delegates were appointed to represent the Convention in the Southern Baptist Biennial Convention, at Nashville Tennessee, next Spring.

6. Funds to the amount of \$2000 were paid into the Treasury, for all the various benevolent enterprises.

7. The State Education Society held its Anniversary during the intervals of the Session and transacted much important business. Five beneficiaries are under the care of this Society preparing for the gospel ministry. The officers, chosen for the ensuing year, are—Rev. E. O. Eager, President, Rev. S. S. Lattimore, Rev. W. C. Crane, Rev. D. L. Russell and Rev. B. Whitfield, Vice Presidents, Rev. J. B. Caldwell, Corresponding Secretary, Rev. J. B. Stieler, Recording Secretary, and Dr. M. W. Phillips, Treasurer.

8. The officers of the Convention chosen for the coming year are,

REV. S. S. LATTIMORE, President.
" B. WHITFIELD, 1st Vice President.
" W. CAREY CRANE, 2d " "
" M. J. THOMAS G. BLEWITT, 3d " "
" DR. W. L. B. HOLLOWAY, 4th " "
" REV. L. B. HOLLOWAY, 5th " "
" SAML. HALLIBURTON, 6th " "
" J. B. STIELER, Cor. Sec.
" B. GIBBS, Rec. Sec.
" DR. M. W. PHILLIPS, Treasurer.

9. The next Session will be held at Aberdeen, Monroe county, on Thursday before the 2d Sunday in November, 1851. The Sabbath services of this Session, at the Baptist church, were attended by dense crowds, embracing the dignitaries and prominent people of the State Capitol. Rev. W. Carey Crane, preached at 11 o'clock on "Domestic Missions." Theme—Home Missions, the ostensible basis of gospel progress and church extension. A collection was taken up, in cash \$134.50. Rev. S. S. Caldwell, preached on "Foreign Missions" in the afternoon, and a collection of over \$40 was taken up. Rev. M. M. Frost, of Kentucky, preached at night, to great acceptance.

EMBRARKMENT OF MISSIONARIES.—The Rev. Mr. Dunning and his wife embarked this morning for Smyrna, in the bark Union, Captain King. They are expecting to join the mission to the Armenians of Turkey, sustained by the American Board. They will commence a new station at Diarbekir.

Also sailed, in the barque Utah, Capt. Gowdy, for Smyrna, the Rev. Messrs. J. A. Frazier and Gailan Lansing, with their wives. They are sent out by the General Associate Reformed Synod of New York, to join the Rev. James Harner and Dr. J. G. Paulding, at Damascus.—Boston Traveller, 12th inst.

BEREAVEMENT OF A MISSIONARY.—An Episcopal Missionary has recently transmitted \$90 to the American Tract Society, in response to two appeals contained in the American Messenger for November. He states that by adopting and carrying out a systematic plan of benevolence, he has been enabled, during the twenty-one years of his mission, to contribute for benevolent purposes, more than seven thousand dollars.

American Bible Union.

Dear Bro. Chambliss:

During the session of the Mississippi Baptist Convention, a few weeks since, considerable discussion arose on the subject of two reports, submitted to that body, by the committee appointed to consider the claim of the "American Bible Union." This subject after considerable debate, was laid on the table. It is the wish of some that the report should appear before the public, and I herewith transmit them to your paper.

REPORT ON "AMERICAN BIBLE UNION."

The Committee on the "American Bible Union," have considered the character, and objects of the organization which has recently come into existence, upon what they believe to be the original platform of the "American and Foreign Bible Society;" and, although they have not the time to present a full array of all the facts upon the subject, beg leave to report the conclusions to which they have arrived; and a resolution for adoption.

1. That the resolution of the "Am. and For. Bible Society," that, "in its issue and circulation of the English Scriptures, it be restricted to the commonly received version without note or comment," contravene the principle set forth in the preamble of the Constitution of said Society—that it is "founded upon the principle, that the originals, in the Hebrew and Greek, are the only authentic standard of the Scriptures."

2. That the resolution of said society, "that it is not the province, and duty of the Am. and For. Bible Society to attempt on their own part, or to procure from others, a revision of the commonly received English version of the Sacred Scriptures," is contrary to the whole tenor and spirit of the great controversy had in 1837, and 1838, between the friends of the Society, and those of the "American Bible Union."

3. That the resolution of said Society, restricting "the distribution of the Scriptures in the English language, to the commonly received version, is in opposition to the spirit of another resolution which limits said restriction to a period, defined in a resolution, by the phrase "until otherwise directed by the Society."

4. That the principle, upon which the "Am. Bible Union" is based, is the original foundation of the "Am. and For. Bible Society;" and is in the following words, according to the second article of the Constitution—"Its object shall be to procure, and circulate, the most faithful version of the Sacred Scriptures, in all languages throughout the world."

5. That the "Am. Bible Union" has not yet, nor is it designed, to endorse, or circulate the version known as "Cone and Wyckoff's," but is simply committed to the great doctrine—that the Bible, faithfully translated into all languages, should be given to the world.

6. That the present attitude of the Am. and For. Bible Society is that of a half-way house between truth and error. Therefore,

Resolved, That while we shall cherish no hostility towards the "Am. and For. Bible Society," and will interpose no barrier to its progress, we conceive it to be a higher duty to support, by prayers and contributions, the "Am. Bible Union."

Respectfully submitted,

W. C. CRANE, Chairman.

The undersigned from the committee on the Am. Bible Union, submits the following as the minority report:

Whereas, the action of the "Am. and For. Bible Society," at its annual meeting in the city of New York, in May last, in reference to the translation of the Scriptures, and the consequent withdrawal of some of the leading members—(among them the venerable President, Dr. Cone and our own cherished Bro. Dr. McClay,)—and the formation of the "Am. Bible Union"—have produced effects, and raised issues that, it is sincerely believed, deeply involve the best interests of religion itself, and seriously threaten the peace of even our Southern Zion. And as this Convention may be expected to give forth some expression touching these matters. Therefore,

1. Resolved, That the agitation of this question, at this particular juncture in our political and religious movements, is singularly unfortunate and deeply to be deplored.

2. Resolved, That we deem it unwise, and improper, in the highest degree, to foster any organization that propose to disturb the present version of the Scripture in the English tongue.

3. Resolved, That we recommend to the Churches, Associations, and Societies, composing this Convention, to withhold their co-operation and funds, both from the "American and Foreign Bible Society," and the "American Bible Union."

Respectfully submitted,

S. S. LATTIMORE.

Jackson, Miss., Nov. 28th, 1850.

[The above came to hand since our last issue, which accounts for its delay.—Ed.]

MEMORISING SCRIPTURE.—Miss Janet Evans, of the Marshall (Texas) Sunday School, committed to memory and recited upwards of six hundred verses of the New Testament in the month of November—making an average of one hundred and fifty for each Sabbath in the month, or at the rate of seven thousand and eight hundred verses in the year. How many other little girls are there alike interested in memorizing the word of God? Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

THE MEMORY OF THE JUST IS BLESSED.—The people of Edinburgh have purchased the house of John Knox, which has been preserved as nearly as possible in its original state. It has been made public property, and a museum of relics of the Reformation is to be gathered in it.

Proceedings of the Committee.

It will be remembered that, a few weeks since, we announced a meeting of a joint committee of the "Chickasaw and Aberdeen Associations at Pontotoc, to take into consideration the establishment of a Female Seminary, at some eligible and central point in the bounds of these Associations. Since the last issue of our paper, we have been furnished with a copy of the American Sovereign, published at Pontotoc, containing the proceedings of that committee which we lay before our readers. We regret that they had not come to hand earlier, as it is now more than a month since they were published in that paper. We feel an interest in every thing, especially that which relates to education and religion among our patrons in Mississippi, as among our patrons in other States, and will take pleasure in heralding it abroad, on the first intimation. Our brethren of the Chickasaw and Aberdeen Associations have gone to work in the matter before them with spirit and zeal, and we wish them abundant success. They have the ability and the disposition to do good and we wish them God-speed.

CHEERY CREEK, PONTOTOC CO., MISS.,
Nov. 20th, 1850.

The Committees of the Chickasaw and Aberdeen Associations, appointed on the part of said Associations, to devise measures for establishing a Female Seminary of high order, met, and were organized, on motion of brother Mallory, seconded by brother Ball, by calling Elder James Davis to the Chair, and by appointing brother Benjamin Bugg Secretary.

Present, Elder Ball, and brother E. Smith, on the part of Chickasaw, and Elder James Davis and brethren T. Mallory and Benjamin Bugg, from Aberdeen.

After singing and prayer.

On motion of brother Ball, the ministers and brethren present were invited to take seats with us, and participate in the deliberations.

Elders Ware and Waldrope, accordingly came forward and took seats.

On motion of Elder Ball, the communication from Pontotoc was called for and ordered to be read.

On motion of the brother Secretary, a Committee was appointed to submit a plan for raising means necessary to carry out the object of the above Associations; said committee to consist of all the members of each committee.

A communication was received from Elder J. S. Morton, Moderator of the Chickasaw Association, authorizing brother William Thomas to supply the place of brother J. H. Berry.

On motion, brother Thomas was received and invited to a seat to co-operate with the body.

On motion of the brother Secretary, Resolved, That the location of the Seminary be postponed to a future meeting.

On motion, the committee adjourned to meet again to-morrow, at 9 o'clock.

THURSDAY, 9 o'clock, Nov. 21st.

The committee convened, and prayer was offered by Elder Roberts.

Elder Roberts, one of the committee on the part of the Chickasaw Association, appeared and took his seat.

The report of the committee was called for, and ordered to be read.

On motion of brother T. Mallory, the report was adopted, and the committee discharged.

Report as follows:

Your committee, to whom was referred the subject of devising measures for carrying out the object of the Chickasaw and Aberdeen Associations, to establish a Female Seminary, would recommend the adoption of the following resolutions:

Resolved, That the location be made at some eligible point, convenient, and as nearly central as practicable to said Associations.

Resolved, That an agent or agents be appointed, to take up subscriptions, for endowing said institution; and that the sum of sixty thousand dollars be thus raised; and the further sum of twenty thousand dollars be procured, for building purposes, the purchase of a Library, and a Chemical apparatus.

Resolved, That this body adjourn to meet again, on the Friday before the 5th Sunday in December next, at Pontotoc; at which time and place, they will receive propositions for locating; and they will forthwith, thereafter, proceed to make such location.

Resolved, That the ministers and brethren of the Associations, the friends of education, be, and they are hereby requested to attend the meeting of the committee at Pontotoc.

Resolved, That brother T. C. Greenwood, of Houston, be requested to attend the meeting at Pontotoc; and to deliver an address on Female Education.

Which are respectfully submitted,

MARTIN BALL, Ch. of Com.

Resolved, That the Clerk of this committee be authorized to furnish the editors of the Pontotoc papers with a copy of our proceedings, and request the said editors to publish the same; and also, that the clerk furnish the editors of the Tennessee Baptist, and the South Western Baptist, with copies, and that they likewise be requested to publish.

The Committee, on motion, adjourned, to meet at Pontotoc, on Friday before the 5th Sunday in December next.

JAMES DAVIS, Chair's.

BENJAMIN BUGG, Secretary.

We give money, and time, and labor, for many things of little value, but we never give the one or the other for the cheerful sunbeam or the grateful shower—the gray of the morning, the twilight of evening, the broad blaze of noonday, and the deep silence and darkness of the midnight hour. The poorest of the poor have these, and they have them for nothing.

Texas Correspondence.

Revival at Montgomery—Times in Texas—Religious papers—Shipment of Books—Rev. R. C. Barlow—Methodist Conference.

Dear Bro. Chambliss:—
It is my privilege to communicate to you intelligence of a glorious revival of religion in the town of Montgomery and vicinity, in this State. The revival had its origin at a regular monthly meeting of Rev. J. W. D. Creath at Post Oak church, some five miles from Montgomery. It commenced on Saturday, the 23d of November, and has been continued until the present time at Post Oak and Montgomery, alternately. It was in progress at the latest dates, with still encouraging prospects. I cannot state exactly the number of converts or additions to the church. This will, doubtless, be communicated to you in due time by the Pastor of the church. This revival is the more highly to be appreciated, as so little of human instrumentality seemed to have been employed. Bro. Creath has only enjoyed the ministerial aid of Bro. D. V. Wright, a Colporteur of the American Tract Society, though he has urgently called for assistance from all denominations. This revival takes place in the midst of a very intelligent community, the youth of which have been enjoying the advantages of scriptural instruction in a Union Sunday School for several years past. We trust many of the young converts will go forth as heralds of the cross, to preach the unsearchable riches of Christ to the destitute in various parts of Texas, as well as in the adjacent regions of Old and New Mexico.

Times continue quite prosperous in regard to secular matters in Texas. The crop has been good, and remunerating prices realized. A great number of emigrants constantly arriving from all parts of the world. Who will come to preach the gospel to these emigrants—to circulate among them the Bible and evangelical books and tracts—to gather their children into Sunday Schools—in short, to aid in evangelizing this State, which is the opening door for the introduction of Protestantism into Old and New Mexico? Our two religious newspapers both continue in existence, and have the largest circulation of any two papers published in the State.

I have put up, within a few days, boxes of the publications of the American Sunday School Union, for Schools at Nacogdoches, Falls of Brazos, Waco Village, Austin, San Antonio, Corpus Christi and Rio Grande. Those who are at all acquainted with our geographical position, can see from this the extensive nature of our operations, and the great extent of our field of labor. Who will aid the American Sunday School Union in supplying the youth of Texas with the excellent non-sectarian publications of that noble Association?

Proceedings of the Committee.

will be remembered that, a few weeks since, announced a meeting of a joint committee of Chickasaw and Aberdeen Associations at Pontotoc, to take into consideration the establishment of a Female Seminary, at some eligible and central point in the bounds of those Associations. Since the last issue of our paper, have been furnished with a copy of the American Sovereign, published at Pontotoc, containing the proceedings of that committee which we before our readers. We regret that they had come to hand earlier, as it is now more than month since they were published in that paper. We feel an interest in every thing, especially that which relates to education and religion among our patrons in Mississippi, as among our friends in other States, and will take pleasure in making it abroad, on the first intimation. Our efforts of the Chickasaw and Aberdeen Associations have gone to work in the matter before with spirit and zeal, and we wish them abundant success. They have the ability and disposition to do good and we wish them God-speed.

CHERRY CREEK, PONTOTOC Co., Miss.,
Nov. 20th, 1850.

The Committees of the Chickasaw and Aberdeen Associations, appointed on the part of said associations, to devise measures for establishing a Female Seminary of high order, met, and were organized, on motion of brother Mallory, seconded by brother Ball, by calling Elder James Davis to the Chair, and by appointing brother Benjamin Bugg Secretary.

Present, Elder Ball, and brother E. Smith, on behalf of Chickasaw, and Elder James Davis and brother T. Mallory and Benjamin Bugg from Aberdeen.

After singing and prayer.

On motion of brother Ball, the ministers and brethren present were invited to take seats with us, and participate in the deliberations.

Elders Ware and Waldrope, accordingly came forward and took seats.

On motion of Elder Ball, the communication from Pontotoc was read and ordered to be read.

On motion of the brother Secretary, a Committee was appointed to submit a plan for raising means necessary to carry out the object of the above Association; said committee to consist of all the members of each committee.

A communication was received from Elder J. S. Morton, Moderator of the Chickasaw Association, authorizing brother William Thomas to supply the place of brother J. H. Berry.

On motion, brother Thomas was received and invited to a seat to co-operate with the body.

On motion of the brother Secretary.

Resolved, That the location of the Seminary be postponed to a future meeting.

On motion, the committee adjourned to meet again to-morrow, at 9 o'clock.

THURSDAY, 9 o'clock, Nov. 21st.

The committee convened, and prayer was offered by Elder Roberts.

Elder Roberts, one of the committee on the part of the Chickasaw Association, appeared and took his seat.

The report of the committee was called for, and ordered to be read.

On motion of brother T. Mallory, the report was adopted, and the committee discharged.

Report as follows:

Your committee, to whom was referred the subject of devising measures for carrying out the object of the Chickasaw and Aberdeen Associations, to establish a Female Seminary, would recommend the adoption of the following resolutions:

Resolved, That the location be made at some eligible point, convenient, and as nearly central as practicable, to said Associations.

Resolved, That an agent or agents be appointed, to take up subscriptions, for endowing said institution; and that the sum of fifty thousand dollars be thus raised; and the further sum of twenty thousand dollars be procured, for building purposes, the purchase of a Library, and a Chemical apparatus.

Resolved, That this body adjourn to meet again, on the Friday before the 5th Sunday in December next, at Pontotoc; at which time and place, they will receive propositions for location; and they will forthwith, thereafter, proceed to make such location.

Resolved, That the ministers and brethren of the Associations, the friends of education, be, and they are hereby requested to attend the meeting of the committee at Pontotoc.

Resolved, That brother T. C. Greenwood, of Houston, be requested to attend the meeting at Pontotoc; and, to deliver an address on Female Education.

Which are respectfully submitted,

MARTIN BALL, Ch. of Com.

Resolved, That the Clerk of this committee be authorized to furnish the editors of the Pontotoc papers with a copy of our proceedings, and request the said editors to publish the same; and also, that the papers in Houston, Aberdeen, Fulton and Ripley, be requested to publish the same; and also, that the clerk furnish the editors of the Tennessee Baptist, and the South Western Baptist, with copies, and that they, likewise be requested to publish.

The Committee, on motion, adjourned, to meet at Pontotoc, on Friday before the 5th Sunday in December next.

JAMES DAVIS, Chair'n.

BENJAMIN BUGG, Secretary.

We give money, and time, and labor, for many things of little value, but we never give the one or the other for the cheerful sublimity of the grateful shower—the gray of the morning, the twilight of evening, the broad blaze of noonday, and the deep silence and darkness of the midnight hour. The poorest of the poor have these, and they have them for nothing.

Texas Correspondence.

Journal at Montgomery—Times in Texas—Religious papers—Shipment of Books—Rev. R. C. Burleson—Methodist Conference.

Dear Bro. Chambers:—

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Rev. R. C. Burleson leaves in a few days for Alabama, on a visit to his father. His pulpit will be supplied during his absence by a most amiable and excellent brother, Rev. Mr. Taliaferro, brother to the late Pastor of the Baptist church at Galveston.

The Texas Methodist Conference is now in session at Richmond—Bishop Andrews presiding.

Yours truly, J. B.

Houston, Dec. 12, 1850.

P. S. I am rejoiced at the news of the appointment of a Baptist Missionary to Brownsville, on the Rio Grande.

J. B.

Interesting from Texas.

A correspondent to the Galveston News says: "I have recently made a tour through a considerable part of the Brazos valley. To an old Texian who has long considered himself identified with the interests of the Lone Star State, it is peculiarly gratifying to witness the spirit of improvement which is abroad in the land, and especially in that part of the State adjacent to the Brazos river. The entire practicability of navigating that river has been successfully tested, and this has induced planters of large means to seek locations on its fertile valley. The public thoroughfares are crowded with emigrants who are coming to cast their lots among our citizens. The emigrants appear to be of a very valuable class, being possessed of the means of developing the resources of our soil. Their moral worth is indicated by the decided preference which they give to locations in the vicinity of churches, schools, &c. The quality of the land which they may purchase does not appear to be so much of a consideration as the character of the people who are to be their neighbors. A very large share of emigration is directed in the middle and upper counties of the Brazos valley. Great confidence is expressed that Steam boats will soon find their way to the falls of the Brazos. There is an increasing disposition among the planters of the upper Brazos to go into the culture of the sugar cane. Sugar farms of considerable extent are now in successful operation fifty miles above Washington. An intelligent sugar-maker from Louisiana, who has recently examined various parts of the State, with reference to its adaptation to the culture of the sugar cane, informed me that for profitable sugar farming in Texas, he would prefer a location as near the mountainous section of the State, as he could find suitable lands; for he believes that part of the State well adapted to the culture of the cane, and the remote location from navigation would enable the planter to realize high prices.

What is being cultivated with considerable success in many of the upper Brazos counties. Even as low down as Washington county, the planters are turning their attention to the cultivation of this grain. In all the counties above Washington, a sufficiency of wheat for home consumption will doubtless soon be grown. In many cases sugar and wheat will be grown on the same farm.

Much interest is expressed by the planters in the Brazos as to the contemplated canal connecting the river with Galveston Bay, and they have them for nothing.

Religion in Texas.—A Correspondent of the New York Tribune says:

Houston, Texas, is a highly favored place.—With a population of about 3,000 souls, it has four Protestant churches, with an aggregate of about 320 communicants; four Sunday schools, aggregate number of scholars 350; number of volumes in all the Sunday School Libraries, 2,000. There are circulated, weekly, of newspapers at least 1,000 copies, of which 400 copies are printed in the city, and 250 are devoted to morality and religion.

Each church is supplied with a highly respectable pastor, to whom their respective congregations contribute a liberal support. The church buildings are all paid for. A Bible class is sustained in connection with each congregation. It contains a Division of the Sons of Temperance, numbering near 200 members. It has no Theatre.

AMERICAN SUNDAY SCHOOL UNION.—Its operation in Texas.—We are pleased to notice the interest which is being evinced by our citizens throughout the State, in this truly benevolent and useful institution. It is circulating much valuable reading matter, not only to the rising generation, but for adults in various parts of our State. Through its schools it is furnishing the rudiments of knowledge to many of our youth who would otherwise grow up in ignorance. It is entirely non-sectarian in its character. It is wholly dependent upon the good will of the public, whose servant it is, for means to enable it to make donations to the destitute. It has been sustaining our agency, and making liberal donations in our State for the last four years, and we think it possesses strong claims on the liberality of our fellow citizens.—Galveston Journal.

SABATH SCHOOLS IN TEXAS.—The Sabbath school is admirably adapted to the circumstances and wants of all new countries, and is usually the forerunner of the establishment of churches and a preached gospel. This noble cause has already accomplished much for the West, and is now doing great things for the South and South-west. The past year has been one of much labour and success in this department in Texas. The Agent of the American Sunday-school Union has canvassed the State and been busily engaged in establishing schools, circulating books, and awakening an interest on this subject wherever he could find an opportunity, and with much success. We sincerely hope his labours may be continued and the way prepared for carrying into every settlement of that new State, not only the Sabbath-school, but the preached gospel and the institutions of religion.—New Orleans paper.

REFLEX INFLUENCE OF SUNDAY-SCHOOLS IN TEXAS.—New England aiding of the Rio Grande.—Early in 1847, a Union Sunday-school was organized at Gonzalez, Texas. Soon after its organization it was visited and supplied with publications by the Texas agent of the American Sunday-school Union, for which the school chose to pay in full. This school afterwards contributed six dollars or upwards, towards the missionary fund of the American Sunday-school Union.

The Sunday-school of the brick church, Montpelier, Vermont, hearing of the enterprising character of their fellow-laborers and Scholars at Gonzalez, made them a donation of the Sunday-school and Family Library, containing one hundred volumes, published by the American Sunday-school Union; price ten dollars. This the Gonzalez Sunday-school placed with the agent of the American Sunday-school Union, to be given to any Sunday-school that might see best. Having received a letter containing an interesting account of the progress of a Union Sunday-school at Rio Grande City, on the Rio Grande, and expressing their need of books, the agent aforesaid sent the library to that school, adding at the same time some elementary publications. Thus we see the reflex influence of Sunday-schools and missions.

The Gonzalez Sunday-school, and the Sunday-school connected with the brick church, Montpelier, (Vermont,) are both adherents in the good work of aiding their fellow-laborers on the Rio Grande.—Houston Morning Star.

THE MEXICAN SUNDAY-SCHOOL.—What a Sunday-school in Mexico! exclaims one of the Youth's Penny Gazette. No, my young friend, I know not that one such institution exists in all that extensive and populous Republic. But I fondly hope

"There is a good time coming, Not far away."

when we shall have the pleasure of informing you, that many such schools have been established, even in Mexico. But what means the caption of this article, "A Mexican Sunday-school." I will tell you. At Rome, (Texas,) a town on the United States side of the Rio Grande, a short distance above Camargo, (Mexico,) a Sunday-school, has recently been organized by the aid of a donation of books from the Texas agent of the American Sunday-school Union, and in that school are thirty-eight scholars, all but three of whom are natives of Mexico. Thirty-five Mexican children in one Sunday-school! And one of these learned the alphabet the first day he attended. Higher up the Rio Grande are other important towns on the Texas side of the river, at which the way is open for the organization of Sunday-schools. Will you aid the Union in supplying these schools with books!—Youth's Penny Gazette.

SUNDAY SCHOOLS ON THE RIO GRANDE.—CALL FOR MINISTERS.—WHO WILL GO?—There are now four Sunday-schools on the Rio Grande, viz: at Point Isabel, Brownsville, Rio Grande City, and Roma, all of which have been aided in their organization by some donation from the American Sunday-school Union. The Sunday-school at Brownsville has already attracted to its aid two ministers of the gospel—a Methodist and a Presbyterian—and it will be seen by the following extract from a letter recently recorded by the agent of the American Sunday-school Union for this State from a gentleman connected with the Sunday-school at Rio Grande City, that the people of that place are not satisfied with having the exercises of the Sunday-school constitute the only religious service on the Sabbath, and are calling for the gospel ministry to follow in the wake of the Sunday-school.

Dear Sir—The Union Sunday-School, organized through the aid of your donation of books, is still carried on and is well attended, from 20 to 30 scholars every Sabbath, about two-thirds Mexicans. I suppose that there is not less than 60 children in this place under 12 years of age, about one-sixth American. This is a very healthy place, in fact, more so than any place that I have ever lived in the South. As for books we require a general assortment of both English and Spanish, we having had only a small lot of books; and that we are unthankful for them, but that we want enough of a kind for each class—elementary books of both English and Spanish languages. As for a minister, I do not think that there is a better field or any place under the sun that stands more in need of one. * * *

Yours truly,

[Sunday-School Journal,

Distressing Railroad Accident.

COLUMBIA, Dec. 24, 10 p. m.

The cars that left here this morning on the Charlotte Road for Winoboro, with twenty passengers, had just entered on the tressel-work at Elkin's Mill, distant about ten miles, when something was discovered to be wrong. The Engine halted, when the two ends of the tressels of the tressel work gave way, and the train was precipitated about thirty feet into the Mill-pond. All the passengers were more or less injured. Mr. Nicholas Gibson, the Depot Agent at Winoboro, and an infant of Mr. and Mrs. Powell, died from the injuries received. A servant girl (Mr. Lyles was drowned. General Even had an arm dislocated, and received a cut in the forehead.

The break to the front wheel of the truck had become detached from some unknown cause, and lodged in front of the wheel on the iron rail, and this caused the cars to be thrown from the track, with the fatal result. The tressel-work received no injury, and two trains have since passed over it.

The above is the substance of a "Card," published by Mr. Palmer, the President of the Road.—Charlotte Mercury.

MOBILE AND OHIO RAIL ROAD.—We learn from a private letter, that Nuxcube county, Mississippi, is all alive on the subject of the Mobile and Ohio Rail Road, which it is hoped will pass through or near Starkville. That county has already appropriated \$300,000, to the enterprise, \$200,000 by private subscription, and \$100,000 by taxation.—Our informant says, that the county Police has proposed to take \$50,000 stock at once, and to increase it from time to time as they may be able.

With similar exertions in every county through which is contemplated to pass it, there can be no doubt of its speedy completion; and in a commercial point of view, it does seem to us, there can be few enterprises which it so greatly or so permanently benefit the country contiguous to the road.

RELIGIOUS CONDITION OF TEXAS.—One of the Houston, Texas papers, contains the following testimonial to the moral and intellectual progress, which is being made in many parts of that interesting and rapidly increasing State. In an article written after an extensive tour through this State the writer says:

"As to the moral and religious improvement of the State, we are sure that it was never surpassed by any new country. The Church says, the world, are beginning to feel the importance of having the regular means of grace. We want Ministers of good sense, great energy, and deep piety; only such can succeed, the opinion of others to the contrary notwithstanding. We believe that the religious prosperity of this country depends much on establishing Union Sunday Schools, and the dissemination of the publications of the American Sunday School Union. The rising generation must be trained—religiously educated."

For the Baptist.

To Mary in Heaven.

"We miss thee," ah! yes, here the dawn of the day
When met in our full study Hall;
We listen a moment, still dreaming we may
Hear the sound of thy gentle foot-fall.

We miss thee, again, from our circle of prayer,
When daily our offering we bring;
Thy sweet silver tones no longer are there,
When our hymns united we sing.

For thou hast gone loved one, to the spirit land,
With the latest in thy bright home above;
Around thee in Heaven an angelic band,
Leaving Christ's glory and love.

Thou hast left us the course of sore autumn is full,
Ere winter's most withering hours;
With all that in nature is most beautiful,
The last of the goodly flowers.

"We miss thee," how truly at each hour in the day,
When thou wast at our altar and pray;
But as thou hast gone, devoutly we'll pray,
To meet thee dear Mary in Heaven."

Julian Institute.

MARRIED—On the 5th ult. by the Rev. Willis Burges, Mr. ISAAC M. CROW, of Perry county, to Miss LOUISA D. PIERSON, of Tuscaloosa county, Ala.

On the 12th ult. by the Rev. James K. Clinton, Mr. ALONZO L. BROWN, of Yazoo county, to Miss JANE E. BURNEY, of Holmes county, Mississippi.

In Lawrence county, Miss., on the 18th ult. Rev. JOSEPH K. MURPHY, to Miss ANN M. DUNCAN.

In Sumner county, on the 18th ult. Mr. THOMAS KENNEDY, to Miss SARAH JANE PHILLIPS.

Mobile Prices Current.

[CORRECTED WEEKLY FROM THE AMERICAN PLANTER.]

The following quotations, carefully made up by respectable houses, will indicate the rates at which planters' orders, &c. can be filled.

We invite the public to call and examine our stock, it is entirely new and we intend selling at the lowest market prices.

J. B. WEAVER.
J. M. MULLEN.
ISAAC WILLIAMS.

December 19, 1850. 42-41

Boarding House.

BOARDING by Mrs. J. CAROLINE EXELL, on the corner of the intersection of Dauphin and St. Francis, No. 34, Mobile, Ala.
Nov. 6, 1850. 35-6w.

GROCERIES!! GROCERIES!!

BATTELLE & WOODHULL,
No. 32, Commerce Street.
MOBILE, ALA.

TENDER their thanks for the very liberal patronage bestowed upon them by their friends during the past season, and in full recognition of the same, pledging themselves to use every exertion to please.

We will have constantly on hand a complete and well selected stock of

Groceries,

BATTELLE & WOODHULL,
Sept. 25, 1850. 20-ly.

S. P. FERGUSON,

FORMERLY OF BENTON, LOWMEYER COUNTY, is engaged in the above house, and most respectfully solicits the patronage of his friends. All orders entrusted to him shall receive his special attention.

To his friends who have formerly ordered Groceries through Commission Merchants, he would say, order direct, thereby saving extra charges.

ANTHONY, Chambers Co. Ala.,
October 18, 1850.

THE subscribers take pleasure in certifying that Mr. Morris' Grammar class at Antioch, which had been studying but fifteen days, appeared to have a most superior knowledge of Grammar.

They corrected false Grammar with great readiness, and the sentences regarded by the prevailing systems, as idioms, anomalies, and intricacies were passed by the smallest in the class, with surprising fluency and accuracy. Many of the class had never studied Grammar before, and some were less than twelve years of age.

HENRY M. LUMKIN,
M. W. MATTHEWS,
Teachers.

Nov. 27, '50.

THE NEWBORN Female Seminary.

WILL re-open on Monday, the 21st inst., under the charge of A. WHEELER, A. M. and LADY, who, for several years past, have been successfully in instruction in Augusta Seminary, one of the largest and best conducted literary institutions in the State of New York. The public are requested that no effort will be spared to render this Seminary a school of the highest excellence and one in every respect worthy their confidence and patronage.

Per Session of five months. Tuition \$12.00, \$10.00 and \$8.00 per Session of five months. Music \$2.00 per Session.

Board can be obtained in private families at the usual country prices.

Mr. Wheeler would refer to the following strong and other testimonials of his character, ability and success in teaching:

From President Olin, D. D., LL. D., Aug. W. Smith, LL. D., John Johnson, LL. D., and H. E. Lane, A. M. Members of the Faculty of the Wesleyan University.

"We feel great pleasure in expressing our confidence in his (Mr. Wheeler's) qualifications for the position of instructor in the highest institutions of the country. He is, moreover, an excellent general scholar, and in our opinion possesses a high degree such intellectual and moral qualities as cannot fail to insure his usefulness and respectability as a teacher in any responsible station."

A. C. HARDIN,
T. R. BORDEN,
JNO. R. HENDEN,
W. T. HENDEN,
R. W. MOORE,
GEO. B. BROWN,
WM. E. RYAN,
T. T. WHITSETT,
Nov. 7, 1850.

Dr. Williams' New Work.

THIS new publication, titled "RELIGIOUS PROGRESS," discourses on the Development of Christian Character, has just been received at the Baptist Depository, 1500 page 200. Price 50c.

Nov. 26, '50. G. O. FARNS & CO.

Notice.

MR. ALFRED H. YARRINGTON is no longer my Agent in any shape or form whatever.
Marion, Ala. Dec. 16, 1850.

M. W. SHUMAKE.

T. H. HENDON. JAMES HOGUE. D. S. HOGUE.

BENSON & HOGUES,
Commission Merchants,
Corner of Canal and Magazine Streets,
NEW ORLEANS.

ORDERS for any description of Merchandise filled with dispatch, under the personal supervision of one of the firm.

Jan. 1, 1851. 44-1.

ISAAC N. DENNIS,
Attorney at Law,
MARION, PERRY COUNTY, ALA.

WILL practice in the Counties of Perry, Manargo, Bibb, Autauga and Dallas.

References.—Messrs. Watts, Judge & Jackson; Mont. comery; Hon. Geo. Stone, Haynesville; John W. Lawley, Esq., Selma; Wm. Butler, P. A. Spauldier, Esq., Col. Geo. W. Gayle, Col. James H. Campbell, Hon. Wm. M. Lawley, Calhoun; Col. C. S. Selles, Camden; L. D. Winemore, Mobile, Ala.

Jan. 1, 1851. 45-1.

DRUGS! DRUGS! DRUGS!!

C. M. HIGH,
DEALER IN DRUGS, MEDICINES, AND CHEMICALS, PATENT DRUGS, STROPS AND GLASS WARE, FERTILIZERS AND FINE SOAP, STYLL, PINE, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES.

Physicians' Prescriptions carefully put up.

Physicians and Planters will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—which have been selected with great care for this Market. All purchases are invited to examine my Stock, which is being constantly re-supplied.

Marion, April 28, 1850. 41

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Nov. 26, '50. G. O. FARNS & CO.

Notice.

THE Churches and Sects of the United States.—Containing a brief account of the Origin, History, Doctrines, Church Government, Mode of Worship, Usages and Statistics of each Religious Denomination, as far as known. By Rev. P. DOUGLASS GOSSETT. Price 50 cents.

"It will be found and prized as a convenient book of reference."—Christian Observer.

"The author has treated briefly, comprehensively, and accurately; and we know of no work so fairly and fully describing the history, doctrines, and present state of all the different denominations of the country as this."—N. Y. Evangelist.

MEMOIR OF MRS. HELEN M. MASON. Few women have been more devoted to the cause of the slave. Containing a portrait, and several steel engravings descriptive of the Human empire. This beautiful portrait of female piety, devotion and zeal, will be found an exceedingly interesting book for all who have an interest in the spread of the gospel among the heathen. 16mo. Price 60 cents.

THE EVENING OF LIFE; or, LAUREL AND CORINTH. By Rev. SAMUEL CURTIS. A book full of the sweetest and best thoughts, and admirably adapted as a gift-book to those with whom the shadows of Life have begun to lengthen.—Bound in plain and fancy styles. Price \$1.25.

LETTER WRITERS for the circulation of the above in all parts of the country. Also for the many other valuable works published by the subscriber. Application to be sent to the subscriber, who will be sent to those wishing them, stating terms, &c.

LEWIS COLBY, Publisher
Dec. 11 '50. 4-11

McRAE & COFFMAN,
Commission Merchants,
NEW ORLEANS.
231.

Aug. 7, 1850.

CO-OPERATION FORMED.

THE business of PUBLISHING and BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOSSETT & LINDSEY, at the Old Stand, No. 52 Water Street, CHARLES D. GOSSETT, JOSHUA LINDSEY.

Root in, Nov. 1, 1850.

LATE PUBLICATIONS.

Palmetto, 1mo. Large print, and on fine white paper. New edition just published. Bound in light sheep. Price \$1.25.

Companion for the Psalmist, Containing original music. Arranged for hymns in the Psalmist, of peculiar character and metre. Price \$1.50 per dozen.

The Churches and Sects of the U. States, Containing a brief account of the origin, history, doctrines, church government, mode of worship, usages and statistics of each religious denomination as far as known. 18mo. page 340. Price 60 cents.

The Christian Professor, by John Angel James. 48mo. Price 75 cents.

The Soldier of the Cross, a practical exposition of Ephesians, Ch. 10, 16, by Rev. John Leyburn. 18mo. Price \$1.

Responses from the Sacred Oracles, by Richard W. Dickinson, D. D. 10mo. Price \$1.

Memoirs of Mrs. Hawkes, by Catherine Cecil. 15mo. Price \$1.

Two Years in Upper India, by John C. Lewis. 18mo. Price 75 cents.

Christ Knocking at the Door, by John Flavel. 18mo. Price 60 cents.

ALEXANDER ON PSALMS, 3 vols. Price \$3.25.

CHEEVERS' LECTURES ON PILGRIMS' PROGRESS. Price \$1.

BUNYAN'S AWAKENING WORKS. Price 75c.

GEORGE PARKS & CO.
Agents S. B. P. S. Charleston, S. C.
Nov. 25, 1850.

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