

South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHAMBLISS, Editor and Proprietor. "CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii. 6. (DENNIS DYKOUS, Printer.)

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Minister's Department.

Call and Qualifications for the Christian Ministry.
BY REV. RALPH EMERSON, D. D.

What constitutes a Call to the Christian Ministry? And what are the proper qualifications for that work?

His constitution and habits should be such as to admit of the requisite study, and of public speaking. In judging of these, it is to be remembered that not every frail body nor every species of disease brings imbecility on the whole man. Some of the most efficient spirits in the church have put forth their energies through the organs of a sickly frame.—Such were Baxter, Doddridge, Edwards, Martyn, and Robert Hall. Nor is it every robust constitution that is fitted to endure the peculiar toils of study and of speaking. Experiment alone can fully decide in a large number of cases.

But while some of a feeble frame may be found to endure such labor, and by their mental energy and pious zeal to do much good, yet let no one be consecrated to the sacred work merely because he is incapacitated for common employments. This would be reversing the rule God gave for the Jewish priesthood.—The maimed, the blind, the deformed, were not to minister at his altar. And if such a rule is not now to be regarded as of divine obligation, yet surely a blemish ought not to be the leading reason for seeking the ministry. To enter God's special service because you cannot serve yourself in some more congenial way, is surely an insult to his majesty. Persons all blemishes may not only give pain to an audience every Sabbath, but also prove a serious bar to influence and usefulness; and this was doubtless one reason for excluding the deformed from the ancient priesthood.

Weak lungs or a feeble voice, may also be regarded, in decided cases, as proof that a youth is to glorify God in some other calling.

In the preceding remarks, I have endeavored to present the chief requisites in one who has a call in providence to enter on a course of preparation for the ministry. It is not to be supposed that all the qualifications that are desirable have been mentioned. The case of each individual must of course be decided, not in view of any single excellence, but by a comprehensive regard to his whole case, including his character, the age in which he lives, the country, indeed the whole circumstances in which he is placed. Nor can it be too deeply impressed on all minds, that the grand question is not whether one may do some good in the ministry, but where can he be employed to the best advantage?

Supposing now the question decided with a young man in favor of his entering on a course of preparation for the ministry, there remains yet a further consideration.

The amount of acquisitions in knowledge and mental discipline to be sought.

This point too, must be decided in view of the whole case. Were man's life now that of the antediluvians, it might be unwise in him to commence pastoral or missionary labors amid such a world of intellectual giants, and possessed of so much time, before the age of three score years and ten. He would then be comparatively a boy. But now, man's life is a vapor that appeareth for a little time and then vanisheth away. What he does he must do quickly, though it be done but imperfectly. And amid such urgency as the present, doubtless many are called to seek the ministry, who are already too far advanced in life to admit of their passing through the more regular course of training. For some, it will be best to resort to a theological seminary by a shorter course than that of a college; particularly, (if I may name a period in which not a few men of experience are agreed,) it will be well for such as have passed the age of twenty-four before commencing the study of Latin or Greek. And for others, especially those who have reached the age of about eight and twenty, a still shorter course, and perhaps of private instruction, may be conducive to their highest usefulness on the whole. The increased difficulty of acquiring new languages, and the haste that men usually feel for a profession at so late a period of life, are additional reasons for the shorter course, of greater or less force in the case of different individuals.

But while there may be exceptions, it is now deemed important, by competent judges, that generally a full and liberal course of study be pursued, including literature, science, and theology. Such a course in college and the theological seminary is increasingly demanded by the progress of society, the loud voice of public opinion, and especially of the ministers of most denominations, as already explicitly uttered.

"But," says the zealous youth, (glowing perhaps, with the best feeling,) "can I not be more speedily fitted to go forth and do at least some good?" Yes, doubtless, if your heart prove true to the work—and perhaps, inadvertently, some evil also, to balance the good. But have you yet

closely examined the real object of this intense eagerness? You feel, it may be "an indissoluble longing to be engaged in saving souls." But ought you not to ponder the nature and object of this ardent desire until you shall be able to describe it, or at least to conceive of it more definitely? There may be a youthful and heroic leaping forth of the soul, in its pantings for immediate action in so glorious a cause, which, at best, is of but a mixed and imperfect nature. We would neither blame nor check any thing youthful, merely because it is youthful; but neither should it pass without moral scrutiny, because it is to be expected in the young. Young men (it was once remarked by Dr. Dwight) misjudge, not from the want of ability to discriminate, but because they are too precipitate to examine. If time for reflection, then, will help you to anticipate the wisdom of years, be entreated, in a case so momentous, prayerfully to take that time.

Religious Miscellany.

The Bible A Classic.

A Baccalaureate Address, delivered at the Third Annual Commencement of Howard College, Marion, Ala., July 25th, 1850. By S. S. SHERMAN, A. M., President of the College.

[Continued from our last.]

How different the moral code of the Bible, and how different its effects on human conduct! Based on the immutable principles of right and wrong, it regards men as moral and accountable agents. It asks not what is expedient, or what is conformable to nature, but settles the great question of duty on the firm basis of eternal and unending rectitude. It is not one thing in theory and another in practice; it does not permit to-day what it forbids to-morrow, and it is equally adapted to all men in every clime. It is not a listless, inoperative system demanding only a speculative adoption, but it is "all governing, fruitful, life-giving, powerful,—stronger even than the energetic principle of evil within us." When savage nations have embraced it, cruelty and ferocity have been converted into meekness and docility. Before its progress the altars of paganism have crumbled, her temples have been deserted, and are now mouldering in irretrievable ruin; the bloody rites of human sacrifice and self-immolation have been abolished, and even in our own day, it is rescuing the infant from the Ganges, the wife from the funeral pile, and the world from the dominion of ignorance, vice, and crime. To its life-giving energy, we owe all the efforts that are now making to ameliorate the condition of the human race, all our benevolent and charitable institutions, our hospitals and asylums for the relief of the unfortunate and distressed, all our associations for intellectual improvement, for snatching the poisoned chalice from the inebriate's lips, and promoting among men the heaven-born principles of "Love, Purity, and Fidelity." No other system of morals has ever borne fruit like this, and no other will bear the rigid scrutiny of the Omniscient eye. We may as well light a taper to guide our steps amid the blazing effulgence of the mid-day sun, as attempt to teach morality to the youth of a Christian land independently of the Bible.

Such are some of the claims which the Bible presents to the attention of the student apart from its divine origin. I cannot, without trespassing too long upon your patience, speak of the pure system of religion it reveals, of the flood of light and glory it pours upon our pathway to the grave, and of the blissful immortality it opens to those who worship God and keep his commandments. We live in a Christian land; we call ourselves a Christian people, and we profess to receive its precepts and its doctrines as the oracles of the living God. We send this volume to distant nations, and proclaim it to the whole world as

"The only star
By which the bark of man can navigate
The sea of life and gain the coast of bliss
Securely?"

and shall we not for this reason also, thoroughly incorporate it into the whole scheme of education? The Hindoo is carefully instructed in the Vedas and the Shaster; the Koran is the whole circle of knowledge to the Mohammedan; the Hebrew youth is early indoctrinated in the law and the prophets, but how little importance is attached to the Bible as a part of Christian education, and how seldom it is found in the list of school books! In the common school it is sometimes used as a reading book; in some academies it is made the subject of a weekly lesson, and the New Testament in Greek, is nominally retained in some colleges, but an English leaf interpolated, enables the student to translate the verse that happens to fall to him, and this is about all he is required, or encouraged to do. And I venture to affirm, that if a candidate for admission to the Freshman class of any college in the land, were found half as deficient in Caesar, or Virgil, as a large proportion of our college graduates are in the Holy Scriptures, he would be instantly rejected. How many liberally educated men of the present day would hang their heads with shame, to be thought as ignorant of Horace or Homer as they frankly acknowledge themselves to be of the Bible, and can quote with far more ease and accuracy from Byron, or Shakspeare, or some other favorite bard, than from the Book of Life! Is this liberal education? It was not thought so formerly. Within the memory of many who now hear me, the Bible still fingered in the school-room, and was studied as attentively as any other book, and some can trace to the faithfulness of the instructions there received, much of their knowledge of biblical truth. Formerly every college in the country recognised the obligation to make its students acquainted with this volume.

And what is the custom in other countries at the present day? Some of the German states, particularly Prussia, have carried their systems of education to greater perfection than other nations. They have studied it as a science, both theoretically and practically, and hence the conclusions at which they have arrived are entitled to great weight, especially as the deductions of theory have long been in successful practice.

In the University at Cambridge, during the first fifty years of its existence, all the students were required to recite two Scripture lessons daily.—Quincy's Hist.

Colporteur Convention in Cleveland.

A correspondent of the New York Evangelist, states that lately there was a meeting of fifty colporteurs in Cleveland, seventeen of whom were Germans. All of the latter, except four, addressed the meeting through an interpreter. Messrs. Hallock and Cook, Secretaries of the American Tract Society, several general agents, and two superintendents of the colporteurs, attended the meeting, and also Rev. Mr. Kirk, as a delegate from the American Tract Society of this city. The object of the meeting was to unite counsels and prayers, and gather strength for renewing the contest with sin in the dark places of the land.

"The mornings and afternoons of five successive days were filled up by the convention with prayer, praise, and mutual endeavors to gain and impart light, as to the best method of advancing the work in which they were engaged; and each successive evening a public meeting was held which was attended by the pastors and members of the churches."

"The first two days were occupied by each member of the convention recounting the dealings of the Holy Spirit with his own soul, and the way which he had been graciously led; several of them also presenting a view of their fields of labor, the destitutions and obstacles encountered, and the encouragements faithfully to prosecute their work. The narratives of the German brethren were especially interesting. Several of them are converts from Popery, or other dark and formal churches; and there was a glow of love in their hearts, and a confiding trust in God, which stirred the heart of every one who heard them. One of the colporteurs traced his conversion to the faithful labors of another who was present, and he still to another, so that there was a father, son, and grandson, in Christ, among the seventeen assembled."

ANECDOTE.—The Rev. Dr. Beecher, in an article which he furnished for the Young Reaper, tells the following touching story:—

"A few years since, as the Rev. Joseph Davis, an excellent Baptist minister in London, was walking along one of the crowded streets of that city, his attention was arrested by the circumstance that a carriage with several horses, was about to pass over a little girl who was slowly crossing the road. He strongly felt the danger of the child, and forgetting his own, he ran, snatched her up in his arms, and hastened with her to the side path, when the thought struck him,—what would the parents of this dear child have felt, had she been killed! At this moment he looked in the face of the little girl, which had been concealed from his view by the bonnet; and imagine if you can, what his feelings were when he discovered it was his daughter! I saw him about half an hour after the occurrence, and I shall never forget his agitation, as he described to me the danger, or his expressions of thankfulness to the infinitely gracious Being, who thus delivered his beloved child from death."

THE FRUIT OF SIN.—What is the fruit of sin! Sometimes it brings honor and fame, as it did to the prophet Balaam; sometimes it bears a wedge of gold, as it did for Achan; at other times it produces purple and fine linnen, as it did to Dives. Do you say, then "I will sin?" Stop! It bears another fruit besides—DEATH. The honors of Balaam, the gold of Achan, the linnen of Dives were all poisoned with death. Sweet in the mouth and bitter and destructive when swallowed, is the characteristic of sin. Do not forget, reader, if you will sin, you must die the second death.

Give us of Your Oil, for Our Lamps are Gone Out.

Alas! how often have we been reminded of the above words, when called to stand by the bed-side of the dying. Many who have lived upon a false hope, perhaps that fatal error, "Ye shall not surely die" or it may be they have had the form of godliness merely, but when death stared them in the face, and they were about to enter the gloomy valley, their lamp went out!

Such were our meditations after visiting a sea-faring man, who we found in the agonies of death. A person came in great haste saying, "Do, sir, come and pray for a dying man." From the appearance of the messenger, we judged what was the character of the inmates of the place to which we had been invited, and which we found to be, as we entered, the dwelling place of her, "whose house is the way to hell, going down to death." As we drew near to the poor sufferer, he took our hand, grasping it eagerly, and by a look which can never be described, proved that he was aware of his awful situation. We inquired are you prepared to meet your God? He shook his head, and despairingly replied, "No!" The words of Christ were repeated in his hearing, he was asked if he would not confide in an earthly friend, if promises were made to him? He turned his sunken eyes upon those who were around his bed, and replied, "No, Sir." Poor man he had drank of the bitter cup of disappointment too often. While we were talking, one after another came into the room, who, though young in years, were old in crime, their bloated forms and distorted faces told plainly that they were serving a hard master. Still under such solemn circumstances, when an appeal was made to them, and they were reminded that they too must die, tears fell from many eyes. We bowed in prayer; the groans of the dying man, and the sobs of those poor degraded outcasts, tended to make that season more solemn and impressive. We arose from prayer, and exhorted all present to flee from the wrath to come, when our voice was hushed by the approach of the King of Terrors another moment and the soul was in eternity. Poor man! in his childhood and youth he was favored with the watch-care of a pious mother, but he hardened his heart against reproof, and was suddenly destroyed.

The next day we were present at the funeral; with those who were dressed in female attire were the companions in crime. The Bible was opened, from it we read an appropriate passage, and then made remarks, and then offered prayer. Many wept who were not accustomed to shed tears, and during prayer some bowed the knee who never were in the habit of calling upon God in prayer. But, alas! we fear they may continue to disregard the calls of God until "the door be shut." In a few days we were again summoned to that house; a female who was present had gone to the spirit world to answer for the deeds done in the body.

Reader, you may not believe as were those poor creatures, in open transgression; but you may be equally guilty in God's sight. Will you not arise from your slumbers and trim your lamp? for "Behold the bridegroom cometh."

G. H.

Gems from M'Cheyne.

Suffering.—There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness, all the sorrows of Christians do the same. Commend to me a bruised brother, a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.

Humility.—Remember, Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. O for the closet communion with God, till soul and body, head, face and heart shine with divine brilliancy; but, oh, for a holy ignorance of our shining!

Bereavements.—O God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not from his heart, nor grieveth the children of men.

Christ's Intercession.—I ought to study Christ as an intercessor. He prayed most for Peter, who was to be most tempted. I am on his breastplate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference—he is praying for me.

Wearing out for Christ.—The oil of the lamp in the temple burnt out in giving light; so should we.

Rev. V. D. McLean, D. D., has been appointed President of Lafayette College, and the Rev. George Burrows, Professor of Ancient Languages.

"The Christian's Calling."

1. It is a HOLY CALLING.—And therefore, "Be ye also holy in all manner of conversation." Pet. 1: 15. Methinks it should sound as harshly in our ears to hear of a wicked Christian as of a dark sun.

2. It is a HIGH CALLING.—Do you live high? Scorn baseness; blush to appear in your old rags—to be seen catering for your lusts as you used to do. Crown yourselves with the stars—clothe yourself with the sun—tread the moon under your feet. Let the Gospel be your diet. Keep open house to all comers, set your spiritual dainties before them; bid them feed heartily and welcome; and for discourse tell them what great things the Lord has done for your soul. Ps. 66: 16.

3. It is a HEAVENLY CALLING.—Let your "conversation be in heaven;" Phil. 3: 20; you have a good correspondent there. Maintain a constant trade and traffic thither—expect returns thence. "Lay up your treasure" there "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6: 20. Be always preparing for your passage thither.

It is an IMMUTABLE CALLING.—Do not droop and hang your heads for the charges and mutations which were in the world. "The foundation of God standeth sure," (though the foundation of the States be overturned, overturned, overturned;) "having this seal, the Lord knoweth them that are his." 2 Tim. 2: 19, and will cause all things to work together for their good."—White.

A word to Boys and Girls.

1. Never grin or laugh at trifles, it shows a weak mind and a vain heart.—"As the crackling of thorns under a pot, so is the laughter for the fool." Ec. 1: 76.

2. Never look over the shoulders of a person who is either reading or writing—it is manifestly impolite.

3. Never open or examine letters addressed to other persons, without their special request or permission.

4. Never read books, papers, or any communication, in a select or promiscuous company, without permission or the special request of your parents or some one in charge.

5. Never stare persons in the face like a dunce or an idiot.

6. Never assume an air of boldness, or officiousness, or put yourself forward in company, either at home or abroad. Few things are more offensive or disgusting! No trait of character in children and youth, is more lovely than modesty—an unobtrusive deportment, especially in females. It is opposed to forwardness, arrogance, presumption, audacity or impudence. Unaffected female modesty is the sweetest charm of female excellence, the richest gem in the diadem of their honor. O modesty, how lovely art thou!

7. Never select the best seats or the best articles of food at the table.

8. Never extend your hands or arms across the table. Are you in want of some article of food at a distance? Ask for it politely.

9. Never overload your plate with various articles of food, or more than is necessary for present use. This is not only impolite but wasteful.

10. Never attempt to converse with your mouth full.

11. Never talk down your throat, mumble your words, or speak indistinctly.

12. Never leave the table abruptly or before others. Are you compelled to retire? Ask leave to do so.

13. Be very cautious with whom you keep company. Never associate with the vicious—those who lie, steal, swear, break the Sabbath—or those who use lewd, vain, foolish, or vulgar expressions. "A companion of fools shall be destroyed." "He that walketh with wise men shall be wise."

14. Be prompt, punctual to a minute—write dispatch on your door post, "do what your hand findeth to do with your might."—Golden Rule.

THE TRULY GREAT.—It is not improbable, that the noblest human beings are to be found in the least favored conditions of society, among those, whose names are never uttered beyond the narrow circle in which they toil and suffer, who have but "two mites" to give, who have perhaps not even that, but who "desire to be fed with the crumbs which fall from the rich man's table;" for in this class may be found those, who have withstood the severest temptations, who have practised the most arduous duties, who have confided in God under the heaviest trials, who have been most wronged and have forgiven most; and these are the great, the exalted. It matters nothing, what the particular duties are to which the individual is called, how minute or obscure in their outward form. Greatness in God's sight lies, not in the extent of the sphere which is filled, or of the effect which is produced, but altogether in the power of virtue in the soul, in the energy with which God's will is chosen, with which trial is borne, and goodness loved, and pursued.—Rev. Dr. Chamming.

Missionary Department.

The Magazine and Macedonian for November contains some interesting notices of the progress of Foreign missions.

ARRACAN.—Rev. C. C. Moore states that there is room for much more labor than he has the power to accomplish.—He has urgent invitations to visit different places, some from priests and other leading men, with which he finds it impossible to comply.

Mr. Beecher, in a letter dated Sandway, July 13, gives the gratifying intelligence that the Tway Poh, one of the ordained Karen preachers, has returned from a tour in Birmah proper, in which he baptized 145 Karen converts. This number, with those recently baptized by Myatt Kyau and by Mr. Beecher, makes 334 added to those churches since the first of January.

MAULMAIN.—By a letter from Mr. Stevens, of July 9, we learn that Mr. Silson and Mrs. Judson are in better health.—The missionaries were generally well.—They had received no intelligence of the fate of Dr. Judson. Three adult males, one Burman, one Reguan, and one Eurasian, had applied for Baptism.

TAVOY.—Mr. Cross, under date of May 25, relates the incidents of a visit to Pyekhya and adjacent stations, with a view to see the results of those measures of the Karen churches, which have been heretofore described for sending out native evangelists, organizing Sabbath schools, &c. He found Sabbath schools and Bible Classes at Patsanoo and Pyekhya, and learned that the evangelists had met with a favorable hearing in many places. In the course of his tour he came to a small place where a new interest was getting up. One young man wished to express his hope in Christ, and five professed their determination to worship God. The people wished a teacher stationed there.

Mr. Brayton furnishes an account of a tour in December and January last on the Palaw river, where he found a spirit of inquiry pervading a few families, giving promise of more extensive results. Ten persons were examined and admitted to baptism. In several places he found an encouraging disposition to listen to the word.

FRANCE.—The first Baptist church in Lyons was organized with four members. A fifth has since been added, and two more were soon to be baptized, making seven since the middle of June. Dr. Devan writes that he regards himself as only on the threshold of a great work.

A new chapel, conveniently situated and neatly finished, was dedicated at Channy on the 11th of August. A large congregation filled the house and gathered about the door, and the services were conducted without disturbance. Mr. Willard states that Mr. Foulon and Mr. Lepoids have both several persons to baptize soon. All is encouraging at Bethancourt, and at Athels, Mr. Lefevre has so many hearers that they are forced to meet in the open air.

PRESBYTERIAN BOARD OF DOMESTIC MISSIONS.—The Anniversary of the Board connected with the Old School Church was held last week. The following interesting items we glean from the Annual Report. They present an example worthy of our emulation, and a cheerful indication that Protestant Christians are at this moment employing agencies and exerting influences for the evangelizing of the more destitute sections of our land, which Popery strives in vain to neutralize, or to equal in adaptedness and efficiency. Let all Christian Churches exhibit similar zeal and liberality, and soon there will be nothing to fear from Romanism or Infidelity.

Five hundred and seventy-eight missionaries have been employed during the year, in twenty-five States, and also in California, Oregon, and Minnesota. Four hundred and seventy of these report the addition of 4,044 members to their churches, viz: 2,119 upon examination, and 1,855 by certificate. (Nothing is said of the number of infant members received—a most praiseworthy omission.) Sixty new churches have been organized, and one hundred and forty new houses of worship erected. Connected with these mission churches and stations, are 800 Sabbath schools, in which are gathered 40,000 children. The amount of funds contributed to the purpose of the Board, \$79,049 10; expenditures, \$72,349 13.—Interesting addresses were made by Rev. Dr. Baker, of Texas, and Rev. Dr. Plumer, of Baltimore, Md.—Phil. Cor. N. Y. Rec.

JEWISH MISSIONS.—The Free church of Scotland have the following missions among the Jews; At Perth, in Hungary, three European Missionaries, three Hungarian teachers and four Bible agents.—who are converted Jews. In Austria, one missionary. In Constantinople, two missionaries and two teachers for German Jews; two missionaries to Spanish Jews; one teacher for Italian Jewesses. In Amsterdam, one missionary. Ought not the Baptists of the United States to have at least one missionary among the Jews?

THE BAPTIST.

MARION, ALA.

WEDNESDAY, DECEMBER 4, 1850.

IF Alexander Duncan, is our authorized Agent for Mississippi, Louisiana, and Texas.
Rev. J. W. D. Creath, General Agent for the Texas Baptist State Convention, will receive money on our account, and forward names of subscribers.
Rev. Wm. Farrar, Agent of the Domestic Mission Board, S. B. C., for Mississippi, will receive money on our account and forward names of subscribers.

ERRATUM.—After our paper of last week had well nigh passed the press, we had our attention directed to an important typographical error, which we wish now to correct. Referring to those who are in arrears for the first and present volume of our paper, we were made to say, "If they will remit us \$6.50, they shall have a receipt," &c. It should have been \$5.50. We wish to be accommodating to our patrons and to make a deduction of 50 cents from the charges of the present volume, by way of encouraging all to pay up, and also to afford them an opportunity of paying in advance on volume 34, by remitting an even sum of \$5.00. These amounts may, perhaps, seem large to be paid for a paper at one time; but let it be remembered they are the accumulated sums of three years. We should not be censured for our indulgence.

DELAY.—The crowded state of our columns, with matters of public interest, the present week, compels us to defer the publication of our list of agents for this State. It is not, however, a matter of much consequence. Our brethren generally, have good facilities for remitting us money, and they have heretofore shown themselves ready to do so. We hope they will, one and all, help us early this winter, as we have heavy liabilities to meet, and as we wish to make considerable improvements in our office at no distant day. By uniting two together, they can make remittances in five dollar bills. Those who are in arrears will confer a special favor on us by attending to the wants of our printers.

EXPLOSION.—Another painful "accident" occurred on the Alabama river on the 26th ult., in the explosion and burning of the Antoinette Douglass, at Tate's Shoals. From 25 to 30 persons missing, about as many others wounded, and 500 or 800 bags of cotton burnt. Among those killed were two citizens of this place, Messrs. John Cole and T. U. Lockett, who were brought home and buried on Sabbath, the 1st inst., with Masonic honors. The frequency of such occurrences leads us to suspect there is something wrong in the management of our Steamers. The A. Douglass was a new boat, and had made but a few trips on the river. We deeply sympathize with the sufferers in this calamity.

IDLE MINISTERS.—Out of 22 ministers in one Association in the West, their last Minutes state that but 7 have any ministerial charge. This Association calls on the Convention for aid to supply their destitution. Verily their 15 idle ministers are not such laborers as the Son of God taught us to pray the Lord of the harvest to send into his harvest.

CHANGE OF ADDRESS.—Rev. A. G. McCraw has removed to Selma, and desires his correspondents to address him at that place.

The Rev. I. T. Tichenor, late of Columbus, Miss., has accepted an invitation to the pastorate of the Baptist Church of Henderson, Ky., and requests his correspondents to address him at that place.

BO. T. is a young man of fine promise and of great amiability, and we sincerely desire for him a measure of success equal to his merits.

SOUTH WESTERN BAPTIST.—The following resolution, introduced by Judge Chilton, was unanimously adopted at the last Convention: *Resolved*, That among the several religious papers recommended by the committee on Periodicals, we deem the *South Western Baptist* as peculiarly entitled to the patronage and encouragement of the denomination and the public generally, and urge upon our brethren its support.

Death of Rev. Thomas Meredith.—His mournful duty, says the Biblical Recorder of the 16th ult., to announce to the readers of this paper the death of him who as its Editor has so long labored for their instruction and benefit. The Rev. Thomas Meredith departed this life on Wednesday, Nov. 13th, in the 50th year of his age. He had been for many years an invalid, his disease terminating in dropsy of the chest. He was born in Bucks county Pennsylvania, not far from the city of Philadelphia, on the 7th of July 1795.

He first came to the South in the year 1818, when he was employed by a Missionary society in Edenton, N. Carolina, to travel as a Home Missionary in various parts of the State. He was first settled as a pastor of a Baptist church which he constituted at Newbern in the year 1819. Here he resided, preaching the gospel for four years. While residing at Newbern he was married. In the year 1822 he went to Savannah, Georgia, where he remained several months. In 1826 he was called to the pastorate of the Baptist church at Edenton. Here he remained 9 years, preaching to the Edenton church and to the Bethel church, then worshipping at a house some 9 miles from that town. It was at Edenton that the Baptist Interpreter was published, the first Baptist paper printed in North Carolina. A firm conviction of the usefulness of religious periodicals, as aids in advancing the cause of Christ led Mr. Meredith to use strenuous exertions in establishing one of high character in the State in which he resided.

In 1835 he removed to Newbern taking charge of the Baptist church in that place. Here the first number of the Biblical Recorder was published. This paper was for several years the denominational organ of the Baptists of both North and South Carolina. In 1840 brother Meredith came to Raleigh where he resided until his death.

As a preacher and an editor brother Meredith has for many years labored zealously for the advancement of the Redeemer's kingdom. He needs not the praises of men—from his Master he will doubtless receive that welcome which alone can afford peace and joy in the day of judgment.

Let us follow him as he followed Christ. Let the same cause for which he toiled be the object of our efforts and of our prayers. Let us solve that when we have passed away it may be said of us—"They rest from their labors and their works do follow them."

Alabama Baptist State Convention.

Since our notice of the proceedings of this body some weeks ago, we have been put in receipt of a neatly printed copy of its Minutes by bro. M. D. J. Slade; and on looking over them we feel an almost irrepressible impulse to boast a little, that we have such a body of Baptists in Alabama, as their acts and doings here indicate. We notice that the Secretary estimates that 59 bodies were represented in this Convention, by 133 delegates—53 ministers;—Gain during the last year 3 Associations, 16 churches and other bodies, and 41 representatives.

Among the items of special interest, not before mentioned, we now record a noble act of generosity in the young ladies of the Judson Female Institute, which will be better appreciated on the reading of the following letter:

Rev. THOMAS CHILTON, President of the Ala. Baptist State Convention.
Sir,—Inclosed you will find the sum of eighty-two dollars 55-100, contributed from the pocket money of the young ladies of the Judson Female Institute Missionary Society, for the education of a Chinese heathen girl, under the direction of Mrs. Shuck, of the Shanghai Mission.

Respectfully,
ELIZABETH HOLLIDAY, Cor. Sec'y.
While on the subject of generous deeds, we have pleasure in referring to another also by our venerable brother Jenkins, of Talladega. We publish his letter as follows:

Dear Brethren of the Baptist State Convention: I feel an interest in the spread of the gospel of Jesus Christ among all nations. Perhaps we have somewhat neglected our colored population. Dear brethren, can you not, in your wisdom, arrange some plan by which the gospel may be preached more effectually and successfully among them? I feel willing to aid you, and pray God may speed such an effort. I enclose, and herewith send you one thousand dollars, four hundred of which, I wish to be applied to promote preaching to the black population of this State. I hope you will apply it to their special benefit. I also wish two hundred dollars to be applied to the benefit of young men preparing for the ministry, and the remaining four hundred dollars to be applied for the spread of the gospel among the most destitute. May God bless you and all your laudable efforts. Your aged servant,
WILLIAM JENKINS, Sr.

In the report of the Trustees of Howard College, we have still another example of disinterested benevolence in the following words:—"Among the most liberal benefactors and zealous friends of Howard College, may be mentioned, without making unjust distinctions, Bro. Shepherd Spencer, sr., of Sumter county. He has recently contributed \$1500, and is otherwise laboring assiduously to promote the interest of the College."

Thus it appears, the spirit of benevolence has laid hold on the hearts of all—the maiden in her cloister and the old man tottering on his staff to the grave; for the venerable brethren whose names we have mentioned are each, if our memory serves us, over four score years.

The various reports read before the Convention at this meeting have exceeding merit, and as our brethren through the country generally feel an interest in them, we shall publish most of them, as we can get opportunity.

The following is a succinct statement, by the Secretary of the contributions &c., made at this meeting—a bird's eye view of the proceedings of the body:

It will be observed from the preceding Minutes, that a larger delegation than heretofore assembled—that a great amount of very important business was transacted,—that the contributions sent up for various benevolent objects, were more than double those sent last year, amounting for Foreign Missions, to \$1,770.80,—Domestic Missions, \$1,305.93, including \$400 for a mission to our colored people,—Beneficence of Howard College, \$1,203.84,—Indian Missions, \$905.93,—Southern Baptist Publication Society, \$271.29, with other sums, making a total of \$5,705.35. In 1849, the total was \$2,468.60, and in 1848, \$2,712.37, in 1847 \$1,571.78, and in 1846 \$747.66.

In addition to the above, there was pledged in the manner before stated, during the session of the Convention, by its members, towards the endowment of the Presidency of Howard College \$14,050.00, they resolving to attempt at once to raise an endowment of \$100,000. For the Alabama Baptist Bible Society, there was also raised between four and five hundred dollars, besides the customary collections for Foreign and Domestic Missions, and besides \$100 offered by individuals for the best Prize Essay on Temperance. Two new spirited enterprises to establish Schools of a high order under the control, respectively, of two Associations were reported and cordially approved by the Convention.

It will thus appear that the cause of pious Benevolence is winning increased regard, and that all our institutions and objects are warmly sustained by the whole denomination throughout the State. There is every thing to encourage us to increased exertions and co-operation in each of our benevolent enterprises. If this shall be done, a brighter era of religious prosperity is before our denomination in this State than any we have yet seen.

* Note.—I am requested by Rev. G. B. Davis, Indian Agent, to state that he has received thus far during the year 1850, altogether, \$2,124.00 in this State.

T. F. C.

Revival Correspondence.

Rev. J. J. Sessions writes us from Germany, Monroe county, Nov. 7th 1850: Since the meeting of the Bethlehem Association I have attended several interesting meetings within the bounds of our new (Pine Barren) Association as follows: In Monroe co., at Concord and Pineville churches, and at a school house, in the Fork of Flat creek, where there has, heretofore, been great destitution; in Wilcox co., at Gravel creek church, under the pastoral charge of our esteemed brother Rev. J. C. Jones. There were baptized at Concord 25, at Pineville 9, at the school house 18, at Gravel creek 17—total 69.

The ministers who labored more or less in the above meetings were Revs. K. Hawthorn, L. W. Lindsey, G. Longmire, C. M. Hare, J. Talbert, J. C. Jones and the writer; and perhaps I may say without intending any offence to Mr. McFerrin, Mr. Ramsey, or any one else, that those baptized, 12 were from the Methodist Society.

Associational Record.

EDGEFIELD BAPTIST ASSOCIATION.—We are indebted to the courtesy of our esteemed brother, Rev. Dr. Johnson, for the proceedings of the Forty-third Anniversary of this body. It was held with the Fellowship church, Edgefield District, S. C. Sept. 7-9th, 1850:—W. B. Johnson, D. D. Moderator, and T. W. Lanham, Clerk. The Association embraces 40 churches, 18 ordained ministers, and 4997 members,—of whom 242 were baptized during the year. The state of religion in the churches generally, is reported to be better, so far as additions go, than for some time past. They say, however, "it is painful to add that, whilst there is an increase of baptisms, nearly double the number of last year, there is a falling off in the contributions for benevolent objects of nearly one third in the amount, and this, too, at a time when the means of giving has been multiplied." Such an increase of members without a corresponding increase of moral power in the body, might well excite anxious consideration.

CANAAN BAPTIST ASSOCIATION.—Thanks to the brother who has furnished us with the proceedings of the Seventeenth Annual Meeting of this Association. It was held with Mud Creek church, Jefferson County, Oct. 5-7th, 1850:—Rev. J. Moore Moderator; and Rev. A. J. Waldrop, Clerk. This body embraces 18 churches, 8 ordained and 2 licensed ministers, and 1161 members,—baptized the past year 171.

This Association labors under several embarrassments, especially such as result from a scarcity of ministerial aid and its contiguity to *antisian*; nevertheless, it is an amiable and working body. They had two missionaries in the field a portion of the last year, and their success has encouraged them to prosecute the same plan the present year.

Their minutes contain a pious and sensible Circular letter on the means necessary to an efficient ministry by Rev. J. Byars, a subject that at present lies near their hearts.

In this place it is proper to mention in commendatory terms, the benevolent zeal of bro. J. H. Baker, A. M., Principal of the Salem Hill School, located within the bounds of this Association, who proposes to instruct, gratuitously, six young men preparing for the ministry and to board one of them, on provision that he will settle within their bounds. This is a noble example, and we wish him good success in the effort. His school is advertised in our paper.

We notice with pleasure in the following in the report on Documents: "We also recommend to the members of our churches the South Western Baptist, as a paper that ought to be in every family."

BETHLEHEM BAPTIST ASSOCIATION.—Thanks to the brother whose kindness has placed us in receipt of the Minutes of the Thirty-fourth Annual Session of this large and intelligent body of Ala. Baptists, held with the Bethany Church, Monroe co., Sept. 21-24th, 1850.—Rev. A. Travis, Moderator, and Rev. H. Lee, Clerk. This Association, at the present session, numbered 54 churches; 26 Ministers; and 3787 members—baptized the past year 273.

Among the items of special interest we remark an addition of 2 new churches, and the withdrawal of 22 to form a new body (since organized under the name of the Pine Barren Association).

The report on the "state of religion" mentions that the churches are in peace, that several have enjoyed revivals the past year, and that there is a growing sense of obligation on the subject of Christian benevolence. The report on the colored people, recommends to the Executive Board, to look particularly to the religious instruction of that class of the population. The report on the Southern Baptist Publication Society, states that through the exertions of the General Agent, there are now three Colporteurs employed in distributing religious books in the State, and three others will be commissioned at an early day. The reports on Temperance, Sabbath Schools, Indian and Domestic missions show that these objects also received favorable consideration.

The Association had two missionaries employed during the year; one of whom stationed at Pensacola, Florida, preached 200 sermons, and baptized 30 persons; the other travelled 2415 miles, preached 143 sermons, delivered 15 lectures, baptized 14 persons, and in the constitution of one church, and made 355 family visits. They have resolved to keep one missionary in the field the next year, and more if necessary. Rev. Daniel Giddens is their missionary elect.

The next session of this body will be held with the Montgomery Hill church, Baldwin co., commencing on Saturday before the 4th Sabbath in Sept. 1851.—Rev. W. C. Morrow to preach the Introductory sermon, and Rev. H. Lee his alternate.

HARMONY BAPTIST ASSOCIATION.—We are under obligation to a friend for the Minutes of the first annual meeting of this body of Mississippi Baptists, together with the Minutes of the Convention for organizing it. The Convention assembled at Jerusalem church, Scott county, on Dec. 25th, 1849, for the purpose of organization; there were delegates from 11 churches present. Rev. N. L. Clark delivered a discourse appropriate to the occasion from 2 Tim. 2: 10, after which the body was called to order by the appointment of Rev. J. J. S. Miles, President, and brother T. K. Green, Secretary. The body having been fully organized, by the adoption of a Constitution, Abstract of Principles, and Rules of Decorum, brother Miles was duly elected Moderator, and brother Green, Clerk. They immediately set to work for God by the appointment of two missionaries to supply the destitution within their bounds, and adjourned.

The first annual meeting of the body was held with Providence church, Leake county, Sept. 21-23d, 1850.—Rev. W. Denson was elected Moderator, and brother T. K. Green, Clerk. At this session they received 4 additional churches, making their number 18, embracing 9 ordained and 6 licensed ministers, and 880 members.—

81 by baptism. The churches appear to be in a healthy and prosperous condition, especially those best supplied with the word of life. Their missionary labors kept up the current year.

The next session of the Association will be held with Mt. Sinai church, Neshoba county, on Saturday before the 4th Sabbath in Sept., 1851:—Rev. W. Denson to preach the introductory sermon, and Rev. J. Rushin his alternate; Rev. A. Goss to preach a *theological* sermon, and Rev. J. J. S. Miles his alternate.

LIBERTY BAPTIST ASSOCIATION.—We are indebted to our excellent brother, Rev. R. A. Hargis, the Moderator, for the Minutes of the fifth annual session of this body of Arkansas Baptists. It was held with Rehoboth church, Union county, Sept. 7-9th, 1850, and numbers 27 churches, 15 ordained and 10 licentiate ministers, and 974 members—baptized during the year 92. They received five, and dismissed four churches at this session. Their next annual meeting will be held with the Hopewell church, Union county, on Saturday before the 2nd Lord's day in Sept., 1851.—Rev. Geo. Everett to preach the Introductory sermon, and Rev. A. J. Rutherford his alternate.

RED RIVER BAPTIST ASSOCIATION, ARK.—Our thanks are due to the kindness of the Moderator, for the proceedings of the second annual session of this body. It was held with the Pleasant Hill church, Ouachita co., Arkansas, Aug. 24-27th, 1850.—Rev. J. C. Perkins, Moderator; and brother A. Howard, Clerk. There are in this Association 19 churches, 14 ordained and 8 licensed preachers; 725 members—baptized the past year 149. There are some excellent spirits in this body, who mourn over the desolations of Zion, and who would gladly see a reformation for good. The Circular Letter, by Elder E. Haynes, is an earnest appeal to the churches on the support of the ministry—a duty much neglected.

The next Annual session of this body will be held with Mine creek church, Hempstead co., on Saturday before the 3d Sabbath in Sept. 1851:—Rev. T. H. Compton to preach the Introductory sermon, and Rev. E. Haynes his alternate; Rev. S. Stevenson to preach the Missionary sermon, and Rev. J. C. Perkins his alternate.

West Florida Association.

Rev. Stephen Rowe writes the Christian Index, Nov. 1st, 1850: "I have just returned from the late Session of the West Florida Association, held with the church at Union Academy, Jackson county. The business was transacted with great harmony and good feeling. Four or five churches were not represented, and we learned that one had dissolved for want of Pastoral assistance. This body is yet in its infancy, and feeble as yet, though it is trying to do what it can. The spirit manifested among the brethren is truly Missionary and energetic, and from what has already been accomplished, we feel encouraged to hope that ere long, it will be able to exert a mighty influence in the cause of the great Redeemer in this land of flowers. Our elder brother Joshua Mercer, was again enabled to attend the body, and was elected Moderator, and brother Minchin Clerk. The next Session will be held with the Rehoboth Church, Orange Hill. Only thirty nine were returned baptized during the last Associational year. There is a vast destitution within the bounds of this Association which will probably take years of patient and persevering labor to supply unless the good Lord should send ministers to settle in the different regions of destitution."

THE BETHEL ASSOCIATION.—A correspondent in the Index gives the following account of the Bethel Association, of Ga.: This body, comprising the churches in the South-western counties of Georgia, held its recent session, including the 1st Sabbath in November, with the church at Palmyra, Lee county. The Introductory, on Sabbath Schools, was preached by bro. Crawford, Moderator, and Bro. E. Warren, Clerk. Four new churches were received, making the number now in Union, I believe, fifty-five. About five hundred and sixty were baptized during the Associational year, and the churches are generally in a prosperous condition. Many of them have enjoyed seasons of gracious revivals, whilst others are in a weak, infantile state. Something like \$600 were sent up for the various objects of the body. \$153 was collected on the Sabbath for Missionary purposes, and nearly \$70 on Monday, after the Education sermon.

REV. BASSEL MANLY, JR.—The Religious Herald says:

"On Lord's day, the 3d instant, Elder Basil Manly, jr., who has been for some time supplying the First Baptist church of Richmond, Va., was unanimously elected its pastor, and at the communion on Lord's day, the 10th, his letter of acceptance was read to the church. We rejoice that this church, destitute of a pastor, since the resignation of Dr. Jeter, has secured the services of one in whom all are united, and who is so well qualified to fill worthily the pastoral office in so large and important a body of Christians. We trust that the union thus formed may be a beneficial and happy one to both parties." [Brother Manly is the son of the distinguished President of the Alabama University, where also he graduated about five years since, with the first honors of the institution. He afterwards graduated in the Theological Department of Princeton College, N. J. He is a young man of deep piety, extensive learning, and of remarkable prudence and maturity of character. We deeply regret his loss from this State, but wish him a thousand blessings in his present important and responsible sphere of action. Ed. S. W. B.]

The Texas Wesleyan Banner.

We almost begin to suspect that Methodism is on the wane in Texas; and we are led to this conclusion, partly from the course pursued by the Texas Wesleyan Banner towards Baptist ministers of that State. To say nothing of a number of instances in which that paper has covertly misrepresented their principles and statements—suppressing all names; it has been but a few weeks since we had occasion to notice its wanton attack on the Rev. Mr. Burleson of Houston, whose expressions by the way it inadvertently corroborated while attempting to refute them, and to whose amiable christian and ministerial character it was compelled to bear testimony while it sought to disparage it. The signal failure of the Banner in that instance, one might have thought had been sufficient to have put it on a closer attention to its appropriate business, as a religious journal; but like a man of war it again buckles on the harness and makes a desperate onslaught on the Rev. J. W. D. Creath, the General Agent of the Texas Baptist State Convention—than who there is not probably a more estimable minister in the State.

We shall not attempt to defend brother Creath against such puerile and pointless vituperation as that which the Banner has served up for the spiritual edification of its readers. We envy not the religious character of that man who can relish such a mess of crude unprofitable trash; and we are sure that the piety of brother Creath could take no pleasure in seeing the columns of the S. W. Baptist devoted to a like unbecoming discussion of personalities, though in his own behalf. It is not the first time that Baptists have been traduced, and had their principles distorted and their motives maligned; and if the Banner will trace the origin of Wesleyan Methodism it will find, they have suffered such things among those to whom it sustains a near relation.

We cannot forbear to observe, however, that its present course could hardly have proceeded from any thing better than morified pride or disappointed ambition, and that it will find a more useful employment in correcting its tempers, and cultivating the sanctity of those who are perishing for the true head of life, while it is feeding them with gravels and destroying them with the poison of serpents.

Lamentable Destitution.

The Rev. Isaac C. Perkins writes us from Hempstead county, Ark., that within a circle around him of a hundred miles in diameter, there is not a Baptist minister of talents employed in preaching Christ to the people.

By reference to our Texas Correspondence it will be seen that there is a portion of that State embracing *ten counties*, in which there is but one Baptist minister residing. In another part of the State he has passed through a territory embracing five counties, in which he had heard of but one Baptist church. Surely where there is no vision the people perish."

Since writing the above, we are placed in receipt of the following letter, read before the Sabine Baptist Association of Louisiana, from Sardis church, in Newton county, Texas:

"Perhaps language can hardly convey to you an adequate idea of the extensive religious destitution prevailing in this section of our country. In six or seven adjoining counties around us, and which are fast settling up with a population growing in wealth and intelligence, there are at this time but three Baptist ministers; and these being poor men are necessarily compelled to prosecute secular employments, a part of their time, to procure a subsistence, and are consequently but partially engaged in distributing the bread of life to those who are perishing for lack of it. From various portions of the country, the Macedonian cry, 'Come over and help us,' is continually sounding in our ears; but what can we do? What shall we do? It is impossible for our few ministers to supply the wants of the people. Shall our people perish for lack of knowledge? O brethren, if it be possible, do send us relief."

Will not this sad picture reach the hearts of some of our preachers in the old States, who are doing but little in the work of Christ? There are in some of the churches of Alabama and Mississippi, several preachers; cannot some of these migrate to the west, to these moral wastes, and preach Jesus to those who have no hope? Will not some of our young men, just emerging from their College studies, begin to inquire whether it is not their duty to hearken to the calls thus made for help?

The Sabine Baptist Association.

We are indebted to our excellent brother, E. A. Campbell, of Negreet, La., for the following communication. He says: "The Sabine Baptist Association of this State, held its third anniversary with the Pleasant Hill Church of this (Sabine) Parish, on the 18th and 19th days of October. The meeting was protracted nine days, and resulted in the addition of eleven members to this church, and one to Zion Hill church. Seven were buried with Christ by baptism, and four received by letter. The feeling manifested by the congregation was, throughout, deep and impressive, affording conclusive evidence that much of the seed sown fell on good ground, and will yet bring forth fruit unto God.

This Association was organized in 1847, with but seven churches, embracing 120 members. It has now 9 churches and 170 members. The Baptist cause in this Parish, has indeed advanced slowly, but surely. Five years ago nearly all were anti-missionaries; now nearly all are missionaries. Five years since, there was but one missionary Baptist minister in Sabine Parish; now there are five—two having been raised up among us."

[Our brother proposes to furnish us a sketch of the rise and progress of the Baptist cause in his section of the State, which we shall be glad to receive. Will not other brethren do likewise, and save the date of their early commencements in different Parishes, and their early struggles from oblivion? It will be an easy matter to collect the materials for a history of the denomination in the State by that means, whereas, it may be impossible to do so in years to come.—Ep.]

The Rev. Mr. Squier of Geneva, N. Y., has during the last year, given the Beloit College \$100,000 to endow a professorship.

Mississippi Baptist State Convention.

Dear Bro. Chambliss:—The Mississippi Baptist State Convention rose a few days since. Fifty-seven bodies were represented. It convened on the 7th of November, in the city of Jackson, and organized:—Rev. S. S. Lattimore in the Chair. After the report of the Board, the election for officers of the ensuing year was held—the last Corresponding and Recording Secretaries on withdrawing their names as candidates, the vote resulted as follows:

Rev. S. S. LATTIMORE, Pres.
" J. B. STITELER, Cor. Sec.
" B. B. GIBBS, Rec. Sec.
M. W. PHILLIPS, Treasurer.

Our meeting occupied six days. It could not be otherwise than that some of the most exciting subjects should come under consideration; some warmth of feeling was apparent; but it was the warmth of zeal in search for truth. In all our deliberations there was great harmony and fraternal feeling displayed.

By previous appointment sermons were delivered on several of the important enterprises which now enlist the feelings of the churches. On Friday night Rev. A. Moffat, who is now under appointment as a Missionary to the Indians, gave us a sermon full of argument in behalf of the hitherto slighted Red Man of the woods. Much interest was apparent. I should have mentioned that on Thursday night Rev. L. B. Halloway preached a plain, pointed, discourse on the obligation resting on christians to give the blacks religious instruction. On Saturday night Rev. J. B. Stiteler, of this city, preached in behalf of Ministerial Education. The effect was good, and together with other influences given during our session in behalf of this cause, will tend greatly to advance it. And let us here say, that this cause, Ministerial Education, is rapidly gaining confidence in the minds of our brethren. The State Society held its meeting in conjunction with that of the Convention. We have now ten young men depending on us for assistance, of whose labor in the future we expect much—and we are persuaded that there are others (in our State) who are anxious to qualify themselves to go forth bearing the precious seeds of truth. There passed through the Convention, together with what was paid on subscription, and received by collection about \$800 for Ministerial Education.

But to return. On Lord's day morning, Rev. W. C. Crane addressed a crowded audience in behalf of Domestic, or State Missions, and was followed by a collection amounting to \$131.65. On the evening of the same day, Rev. S. S. Caldwell preached in behalf of Foreign Missions, an able and pathetic discourse—collections taken; and at night Rev. J. M. Frost of Kentucky, acting as agent in behalf of Georgetown and Lexington Institutions, in consequence of the ill health of our esteemed brother S. S. Lattimore who was expected to preach, addressed us from Acts 3: 19. His subject was "Conversion," its nature and practical effect.

The use of the Presbyterian and Methodist pulpits were courteously proffered to us on Sunday, and were accepted by Revs. E. C. Eager, C. S. McClell, J. M. Frost and John Micon. We were occupied principally with the discussion of the claims of the "American Bible Union" on Monday. The subject was finally laid on the table.

A report on certain propositions relative to the transfer (to the Baptist denomination) of all the property connected with the Mississippi College located at Clinton, was taken up, discussed, and finally adopted. The conditions are such that it cannot involve the Convention in pecuniary embarrassment. The Convention Board associated the following gentlemen, as a Board of Trustees, to be elected by the present Board as they individually resign—viz:

Rev. Benj. Whitfield, Dr. D. O. Williams,
" W. H. Taylor, Dr. George Banks,
" M. W. Phillips, R. Cordell,
" L. B. Thompson, W. J. Denson,
" J. B. Stiteler.

Our reports and resolutions you will find in our Minutes which will shortly be issued.

Appropriations were made to sustain our Missionary, Rev. P. B. Bowen on the Gulf Coast, to Jackson, Vicksburg, Yazoo City, Canton and Lexington, on condition that the churches apply for aid to our body, in all amounting to \$750.

Thus closed our fourteenth session on Tuesday the 12th. Our meeting has been pleasant—our hopes for the future are high—all that we need is the active co-operation of our brethren throughout the State. When all the Baptists of Mississippi shall rally around the standard of our State Mission, then will our destitute bodies be gladdened with gospel light and joy. Brethren of Mississippi! our prayers all unite in the long and importunate entreaties that God will bless our State!

Your brother in Gospel bonds,
B. B. GIBBS, Rec. Sec.,
of the Miss. B. S. Con.
Jackson, Nov. 19, 1850.

FAYETTE COUNTY, ALA., Nov. 20, 1850.

Dear Bro. Chambliss:—You will please publish the following article, at the request of the Concord Baptist church of this county.

To the Public.

WHEREAS, M. C. Knight, formerly a member and a minister of this church, has been excluded from us for conduct immoral in its nature and unbecoming the character even of a good citizen; and, Whereas, he has attached himself to the Cumberland Presbyterian Church, and refuses to give up his ministerial Credentials to this church, and in a very abusive letter bids her defiance; this is, therefore, to caution the friends of Zion against him, as unworthy of confidence as a minister of standing in the Baptist churches in this section of the country.

Resolved, That the above be forwarded to bro. A. W. Chambliss for publication in the South Western Baptist.

By order of the Church in Conference, Saturday, Nov. 6, 1850.
JOHN WALTERS, Mod'r.
A. F. BELL, Clerk.

Texas Correspondence.

Houston—Location, Commercial Facilities, Religious Denominations—Journey to Laurel Hill—Description of Churches—Great Revival at Laurel Hill, Fine Society—Stewart at the Trinity—Livingston—Greenville, active Church—Destruction—Wane of Methodism—Destructive Fire—Sabine Town, &c.

Many suppose that the country immediately around Houston is thickly settled by a farming community; but this is an entire mistake; for, as before stated, you soon enter a low unproductive prairie in going any direction. No rich lands of any consequence can be found short of about twenty five miles, and that towards the Brazos, in the vicinity of Oyster Creek. Nevertheless, it is a place of considerable importance, having once been the capital of the Old Republic of Texas, being situated at the head of navigation on Buffalo, at the mouth of White Oak Bayou, some sixty miles above Galveston. Tide water extends as high up as this point, and, although the stream is extremely narrow, its average depth cannot be less than ten feet. Cotton is brought here for sale or shipment from a distance, varying from fifty to two hundred miles, and articles of produce and merchandise taken back in return, causing a very heavy trade. The new Court House of Harris, which is located here, is now nearly completed; and other improvements are being made in various portions of the town. Houses of Worship have been erected by the Baptists, Methodists, Presbyterians and Episcopalians; and the Roman Catholics, as they seem determined, if possible, to take possession of every important point in the South West, have of course, put up here a fine Cathedral. Of all these denominations, however, the Episcopalians have the predominance, and the Baptists rank next in order; though the latter are fast increasing, and, we trust, under the labors of their zealous pastor, Rev. R. C. Burleson, they will continue to prosper and "grow in the knowledge of our Lord Jesus Christ."

After leaving Houston, I travelled eighty miles across a dreary and uninteresting country in appearance; being but sparsely populated, and that by a class of persons who employ their time, chiefly, in raising stock. In my route crossed the San Jacinto river, on which, though higher up, there is said to be much excellent land. There is not a church in the whole of this vast territory, and it is but very seldom that the inhabitants enjoy the privilege of hearing a Baptist sermon; though it is true, the Methodists have occupied the ground, going out and holding meetings, occasionally, in its different parts; but they are now losing their influence.

We now arrived at Laurel Hill, Polk county, where a flourishing Church has been planted, being at present under the pastoral charge of Rev. Geo. W. Baileys; his former one, Rev. J. W. D. Crenth, having resigned, in order to enter upon the duties of his office as General Agent of the Texas Baptist State Convention.

The revival which commenced here in the Spring continued for some months, and its effects upon the community are yet felt, so that we trust the efforts of their pastor will be abundantly blessed in pulling down the strong holds of Satan. Within a compass of a few miles a large number of families residing, and as Society is good, the lands productive, water excellent, and schools prosperous, it is rendered a desirable place of location. Remained in this neighborhood over Lord's day, and again proceeded on my journey.

Verifying the Trinity River at Stewart, a town of some trade, though not remarkably well in appearance, went through a piney woods country, right up to Livingston, which is built among the hills, with no recommendation of which I can advance, except being the county seat,—a place, however, a new place. A ride of some thirty miles brought us into the vicinity of Greenville, having passed over a country of which the soil is sandy and chief growth pines. Here we found a small but active church, Bethel, which is now without regular preaching; this being one of the churches supplied by bro. Crenth, previous to his appointment by the Convention. No Baptist minister nearer than Huntsville, about fifty miles distant; in truth, but one preacher of our Denomination residing in ten counties in this portion of the State; such is the destitution; are not more laborers needed in this part of the Lord's Vineyard? Surely they are. The field, too, is now ready for cultivation; for the Methodists, who have held complete sway for a number of years, are losing fast, I am told, and a good Baptist minister might effect much "in building up the cause of Christ."

Persons are anxious to hear our preachers; and if we organized churches in their midst, many would join who are only awaiting a favorable opportunity. For, you must know, the only regularly constituted Baptist church of which I could hear, in five counties, is one at Sardis, Newton county; supplied by the Rev. E. Vining, late from Florida. Will not brethren here the Macedonian cry for help? come, "thrust in your sickle and reap for the harvest is ripe."

Now taking a course Eastward I passed through the heart of this destitute field; crossed the Neche at Jordan's, being some forty miles on my way; I rode the Angelina a little above Zavala, then travelled fifty-five miles to Sabine Town—which point is just two hundred and twenty-five miles from Houston. Immediately after crossing the Angelina we entered a thick heavy smoke, so dense that we could with ease gaze at the blazing Sun without dazzling our eyes; this was caused by the woods being on fire, and as we noticed that most of the undergrowth was burnt up, as far west as the Brazos river, we should judge that stock will suffer a great deal, if many persons, indeed, do not lose all they have; for, I understand, the range is entirely ruined. This country is well watered; but, I should suppose, except along the banks of the water courses, little or no very fertile land can be obtained, as the main timber seemed to

be pine, as we approached Sabine Town. We saw, however, a number of saw mills, from which it would appear that the citizens are making profitable use of this material.

The last named place is built on a hill at the edge of the Sabine river, and was at one time a point of some note, being on the boundary line of the late Republic, and therefore received a large share of patronage. But of its appearance and prospects I can say nothing, as I went through in the night, and soon crossed the river into Louisiana. Of matters in the latter State, I will write in my next.

Farewell, till then, yours &c.
L. A. D.

Jackson, Miss., Nov. 9th 1850.

Resolutions.

The following were among the most important resolutions adopted at the late session of A. B. S. Convention.

Resolved, That the claims of the American Indian Mission Association are entitled to our highest regard and warmest Christian sympathy, and that we endeavor to sustain it by our prayers and contributions.

Resolved, That the Southern Baptist Publication Society claim the attention and hearty cooperation of this body.

Resolved, That the brethren of the Tuskegee and Liberty Associations deserve the esteem of the denomination for their spirited exertions to establish Associational Schools of a high order, and we earnestly wish them much success in their noble and pious undertakings.

Resolved, That we at once attempt to raise the sum of \$35,000 for a permanent endowment of the Presidency of this Institution, in the spirit and under the provisions above alluded to.

Resolved, That this convention deem it of great importance to appoint proper and efficient agents to raise the endowment of \$100,000 for Howard College, and that the Board of Trustees of the said college are requested to appoint three agents, with such compensation as the said board may designate.

Church Letters.

Dear Bro. Chambliss:—As I do not recollect to have seen in your valuable paper an article on "Church Letters," I have concluded to forward you a few lines on the subject, mainly for the purpose of drawing the attention of our brethren to it.

I premise that the word of God in the Old and New Testament is our only rule of "faith and practice" in church matters, and that by this rule all human conduct, creeds and opinions are to be measured. "If they speak not according to this word, there is no light in them."

What then have we in the sacred volume on this subject. In Acts 15: 27th, we learn that, when Apollus was disposed to pass into Achaia, the church at Ephesus wrote unto the brethren at the former place "exhorting the disciples to receive him." In like manner St. Paul recommended Onesimus to Philemon, and Phoebe—a pious sister of the church at Cenchreae—to the church at Rome, and urged them by due assistance to promote the objects of her mission.—(Rom. 16: 1, 2.) The Apostle in 2 Cor. 3: 1, says: "Do we begin again to commend ourselves? or need we as some others, Epistles of commendation to you, or letters of commendation from you?" In all of which it is clearly apparent, that the custom prevailed among the early churches to give and receive letters, on the removal of members from one place to another—whether permanently, or for a time only.

By whom and to whom were these letters addressed? and for what purpose were they given? Sometimes they were given by the ministry of the churches, as in the case of Phoebe and Onesimus; at others by the churches as in the case of Apollus. A similar example is furnished in 1 Cor. 15: 3, where also the object is referred to. "Whosoever ye shall approve by your letters, them will I send to bring your liberality to Jerusalem." In this case the letter was designed to express the confidence of the body in the general ability of the individuals, and at the same time their special appointment to the duties they performed, and their worthiness of the trust committed to their hands. Perhaps I ought further to remark in this place, that in the examples specified above, letters of commendation were generally addressed either to definite persons, or to definite churches. It was a letter to Philemon, or a letter to the church at Rome, or the church at Corinth; and not, may be, as is commonly the case with some of us, "to any church of the same faith and order."

I will not pretend to say, indeed, how far this custom of ours is criminal; but it is worthy of serious inquiry whether such open, indefinite epistles may not lie at the foundation of a custom that prevails to a lamentable extent with some persons. There are those who receive letters of commendation from brethren with whom they have heretofore sojourned, and which they neglect to present for months and years together. It has occurred to me, that had those letters been addressed to specific individuals or specific churches, they might hardly have been retained in the possession of the bearers so long, and the churches might hardly have been subjected to so great difficulty in disposing of the bearers of such letters as they often are. As an abstract rule of right and wrong, there is no doubt on my mind as to what is generally the course to be pursued in such cases; and if there are any exceptions to this they must arise from the fact of the bearers removing to such places as do not admit of directing their letters to churches or individuals of our denomination. There can be no danger attending a strict conformity to the precepts and examples of the sacred oracles; but where once it is allowed that we may substitute our judgment for those precepts and examples, there is nothing into what errors we may fall, or what disaster we may bring on the cause of the Redeemer. It is a sore evil that professors of religion often retain their church letters so long in possession and neglect to identify themselves with that cause which they have pro-

fessed to love above all others; nor do I see how that evil is to be corrected until we adopt a different plan in the address of their letters. To retain a letter addressed to an individual or a church were so gross a violation of the principles of manly honor as well as of Christian propriety, that it would be immediately esteemed a forfeiture of confidence and church relationship, and the bearer would voluntarily exclude himself by the act.

I throw out these hints, wishing that our brethren may consider them, and if they have any better plan for curing the evil referred to, let us hear from them: meanwhile I am

Yours affectionately,
Mississippi. ALPHA.

Political Jangling.

Nothing in this happy land is more simple, than heated controversy on the subject of politics. The effervescence of intellect which attends it, reminds one of the deep travail of the mountain, whose heir apparent to the throne of the universe, was a mouse. The analysis of Sciditz powders, would not demonstrate much physical nutrition. The sea is never so beautiful, as when it is calm. How beautiful is the clear, flowing river, when smooth. The melody of heaven is delightful and sweet. Even the thunders of the Cataract may be harmonious, and the roaring of the ocean billows may be a sanative to the mind of sublime contemplation. But the tumultuous, uproarious, political debate has neither in it the beautiful, the delightful, or the sublime. Such altercation is necessary, only, in the absence of Christian confidence.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof.

We have written that infidelity and angry political discussion, were a necessary consequence of sin. The sequence of faith in the government of the "King of Kings and Lord of Lords," is quite otherwise. He that believeth shall not make haste. He shall not be obstreperous or violent. He can and may discuss political principles, but he must be meek, instructing those that oppose themselves. Or, if he needs instruction, he must remember his pupilage, and listen to the wise.

The science of politics is a study for life. In monarchies, limited and absolute, the theory of government is abstract and brief. There, the few govern the mass of the people, according to the dictation of parliament, or the will of the king. Here, political science assumes a different edition, enlarged, amended, and improved.—To govern themselves, men are obliged to be well taught. Ignorance, superstition, and liberty, have never worshipped in the same temple.

The path to the temple of fame is through the temple of virtue. Virtue in political life is intelligence sanctified. To wear a frown and win a smile is monstrous. "Speaking the truth in love" is the method of reformation. The constitution of these States, is of vast comprehension. Its commentaries might be voluminous; its treatises numerous and critical. In its expositions the proudest statesman of this commonwealth have differed. If its provisions for the self government of many millions are so ample and so variously expounded, how cautious should we be in unfolding its contents; how unassuming in advocating its principles.

Besides, the two great parties that are ever struggling for ascendancy love their country.—Exceptions among them, there may, and ever will be. To belong to either party is no transgression. To betray a maddening zeal without a respectable knowledge, is like the driving of Jehu; furious. John the Baptist taught the Gentile soldiers to do violence to no man.—The Saviour and his Apostles obeyed the government as they had found it. They knew that the powers that were, were ordained of God. It is painful, notwithstanding the example of the Redeemer, that the pillars of this government have been badly menaced by his apparent followers. They have paid a tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. Indeed, some have spoken and acted as though the almighty had no superintendence of this nation. Impious agitation produces arrows, fire-brands, and death. "His commandments are not grievous, but joyous." Let the Christian reader recollect, that in obedience to the Divine Being there is no grief. On the contrary, when his spirit "clusteth to envy," God has not required this work at his hands. Such incense is an abomination. "If I regard iniquity in my heart, the Lord will not hear me." Be ye clean that bear the vessels of the Lord. Let your moderation be known unto all men.—The Lord is at hand.

It is a duty of Christians, to assemble at the polls and give their votes. It is not their duty to remain in a group of wicked men, to be partakers of their sins. It is not their duty to be clamorous and upbraiding; but to stand shoulder to shoulder, near the ark of our great national covenant, to guard it against the intrusions of the wicked; to watch its interests with assiduity; to direct its light to the regions of political darkness; enhancing the welfare of the human family, and preparing the despotic world for the enjoyment of "liberty and happiness." Let these things be observed, and the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. We presume to think that the Great God will, politically, and Religiously, convert the kingdoms of this world, chiefly, through the instrumentality and means of American Christians. If so, may the Lord Jesus come quietly. Amen.

FLORIDA.

Mobile Cotton Market ranges from 12 1/2 to 13.

Premium of One Hundred and Twenty Dollars.

ESSAY ON TEMPERANCE AND TEMPERANCE ORGANIZATIONS.

The undersigned, as a committee appointed for that purpose, hereby give notice that a Premium of one hundred and twenty dollars has been provided under the authority of the "Baptist State Convention of Alabama," as an award for the best practical Essay on Temperance, and Temperance Organizations.

Competition for the premium is opened to all; and "all the Essays submitted will be considered the property of the Convention." Those intending to compete will observe the following directions:

1. Append a fictitious signature to the Essay.
2. Let a sealed note accompany each Essay, containing within, the real name and address of the writer, endorsed with the fictitious signature he has used.
3. Let the outer envelope of the package have the word "Essay" written legibly on it, and the postage be pre-paid.
4. Essays designed for the inspection of the committee, must be in the hands of one of the undersigned, on or before the eighteenth day of July, 1851.

The sealed notes will not be opened, until the committee have made the award; a report of which will be presented at the next meeting of the Convention.

B. MANLY, Tuscaloosa.
S. S. SHERMAN, Marion.
M. P. JEWETT, Marion.

December 4, 1850.

Apparatus for Schools and Colleges.

Having no time to reply in detail to the numerous inquiries addressed to me, on this subject, I would respectfully refer all interested to the following sources of information:

- Philosophical Apparatus; N. B. Chamberlain, Boston; or, Benj. Pike, Jr., New York.
- Chamberlain's Pneumatic Instruments are equal to those of the best London or Paris makers.
- Astronomical and Electrical Apparatus; N. B. Chamberlain.
- Chemical Apparatus; Edward N. Kent, 116 John Street, New York. Mr. Kent keeps on hand a large supply of Chemicals and Reagents.

DESCRIPTIVE CATALOGUES, containing drawings and descriptions of all important articles, with prices annexed to every article, however small, may be had, by mail, of the gentlemen above. With these Catalogues in hand, every Professor or Teacher can fill his orders at his pleasure, subject only to the limitations imposed by the wants of his institution or the contents of his purse.

M. P. JEWETT.

Judson Female Institute, Nov. 25, 1850.

MARRIED.—Near Forkland, Green county, Ala. on the 20th ult. by Rev. M. B. Clement, Groom, W. RANDOLPH to CORNELIA ANN, daughter of Robert Fleming, Esq. all of Green county.

Mortuary.

DIED.—Of pulmonary consumption, on the 22d inst., Mrs. M. LOUISA BILLING-LEE, wife of Dr. C. Billing-lee, of this place. This pious lady, became a member of the Episcopal Methodist Church many years ago, in which connection until her death she successfully aimed to glorify her Lord.

Sustained by the glorious gospel of the blessed God, she was enabled to give an example of patient endurance under extreme suffering, during her protracted illness, which commended her profession to all who knew her. By an appropriate and loving deportment, she had rendered herself peculiarly dear to the bereaved family, and her acquaintances.

The closing scene was peaceful and happy; weeks before her departure she expressed her desire to die and be with Christ, and when the hour arrived, she expired relying entirely upon the merits of the Divine Redeemer, assured of eternal Salvation.

With her last adieu, she sent messages to her absent relatives, and exhorted all, most earnestly to meet her in the heavenly paradise.

"Let me die the death of the righteous and let my last end be like his." D.

Business Department.

Letters Received.

Rev. I. C. Perkins has many thanks for his favor. Hope he will write us often, and give us his aid. Regret to hear of the destitution around him.

Rev. W. C. Ellis has much obliged us by his excellent communication. Shall hope to hear from him frequently. Please send us a few new names from your region.

Rev. J. W. D. Crenth will accept many thanks for his aid. Hope he may succeed in the work of his hands. Write often.

Bro. E. A. Campbell will see that his letter is in hand. Thanks for the information. He had a letter sometime ago, and shall have another soon.—Meanwhile hope he will do as he promises, to send us several new subscribers.

Bro. L. Alexander Duncan is informed that his letter, &c. &c. are in hand and registered. He has a response in full.

Bro. A. P. Bush's letter is in receipt and papers forwarded. The money was duly paid, and the delay was occasioned by a mistake of the name, there being one like it on our books. Glad to hear of the prosperity of his church. Wish all felt as he does on the subject of an educated ministry.

Bro. H. Griffing has greatly obliged us by his favor, and will always oblige us by similar deeds. All entries are right.

Bro. W. M. Lindsey is always in time. Many thanks for his substantial regard to our interest.—We should never despair of success in any enterprise, if we had a sufficient number of such friends as he.

Bro. W. P. Van Duser meets our expectations of him. Thanks for money and a new name. All is right on our books.

Rev. I. T. Tichenor will find his request attended to.

RECEIPT LIST.

Receipts for the South Western Baptist.

NAME.	AMOUNT.	Vol.	No.
Richard Lock,	\$5 00	3	52
Mrs S Dozier,	2 50	3	38
Dr J A Dozier,	2 50	3	38
Gray Huckabee,	5 00	2	52
Dr H Howard,	2 50	3	47
Nathan Smith,	2 50	3	52
Nathan Lloyd,	3 00	2	36
Willis Nunnice,	5 00	3	52
A A Sneed,	2 50	3	41
Philip Burt,	5 00	3	52
A Holmes,	2 50	4	8
W W Waller,	2 50	3	36
W P Chilton,	5 00	2	52
Rev D P Bester,	2 50	3	52
W Thurston,	2 50	3	36
T N Campbell,	2 50	3	36
J W Nicholson,	2 50	3	36
Mrs E Marsh,	2 50	2	52
Rev J Tabert,	1 25	3	52
Mrs N Stephens,	2 50	3	15
T T Childs,	3 00	3	4
Rev J Askew,	2 50	3	52
Rev A Sale,	2 50	3	31
Mark Morgan,	2 50	3	31
Rev N Robertson, Jr.,	2 50	3	13
P Good,	2 50	3	13
R E Strotten,	2 50	3	13
M C Drake,	2 50	3	36
Mrs E Adams,	2 50	3	36
Rev D Giddens,	2 50	3	36
N S Travis,	2 50	3	36
Jos Carrington,	2 00	1	35
H M Griffin,	2 50	3	13
C E Brock,	3 00	2	52
Moses Brack,	2 50	3	13
A Berry,	5 00	2	52

LATE PUBLICATIONS.

Psalmist, 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 Societies 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. pages 240. Price 60 cents.

The Christian Professor, by John Angel James. 18mo. Price 75 cents.

The Soldier of the Cross, a practical exposition of Ephesians, 6th 10, 12, by Rev. John Leysburn. 18mo. Price \$1.

Responses from the Sacred Oracles, by Richard W. Dickinson, D. D. 18mo. Price \$1.

Memoirs of Mrs. Hawkes, by Catherine Cecilia. 18mo. Price \$1.

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

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

ALEXANDER ON PSALMS. 3 vols. Price \$3 25. CHURCHES' LECTURES ON PILGRIMS' PROGRESS. Paper \$1.

BUNYAN'S AWAKENING WORKS. Price 75c. GEORGE PARKS & CO., Agents S. B. P. S. Charleston, S. C. Nov. 25, 1850.

NEW WORKS.

FOOTPRINTS OF THE CREATOR, by Hugh Miller. With many illustrations. From the third London Edition.

"This is purely geological character, the 'Foot Prints' is not surpassed by any modern work of this class. In this volume Mr. Miller discusses the history of natural laws, as maintained by the author of the Vestiges of Creation, and has subjected it, in its geological aspect, to the most rigorous examination. He has stripped it, even of its semblance of truth, and reduced it to the nature and Arts of the Ancient Egyptians, and those functions which he was supposed to have resigned at his birth."—[N. British Review.] Price \$1 25.

THE HOME, or Family Cares and Family Joys, by Frederick A. Arden. Translated by Mary Howitt. Price \$1.

NINEVEH AND ITS REMAINS, with an account of a visit to the Chaldean Christians, of Kerdin, and the Yezids, or Devil Worshippers, and an inquiry into the Manners and Arts of the Ancient Assyrians. By Austin Henry Layard, Esq. D. C. L. 2 vols. 82. GEORGE PARKS & CO., Nov. 25, 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. 12mo. pages 260. Price 5c. Nov. 25, '50. GEO. PARKS & CO.

Notice.

THE Partnership heretofore existing between the subscribers, under the firm of GOLD, KENDALL & LINCOLN, is by mutual consent, this day dissolved. The business of the late firm will be settled by Charles D. Gould and Josiah A. Lincoln, who are authorized to use its signature in liquidation.

CHARLES D. GOULD,
CHARLES S. KENDALL,
JOSHUA A. LINCOLN.
Boston Oct. 31, 1850.

Works Just Published by

GOLD, & LINCOLN,

59 Washington Street, Boston.

THE FOOTPRINTS OF THE CREATOR; or, The Asterolepis of Stromness, with numerous illustrations. By Hugh Miller, author of "The Old Red Sandstone," &c. From the third London Edition. With Memoir of the author, by Lewis Agassiz. Twelve mo. cloth. \$1 25.

MOTHERS OF THE WISE AND GOOD.—By J. J. Bush, D. D., author of "Pulpit Cyclopedia." 16mo. cloth. 75 cents.

RELIGIOUS PROGRESS; discourses on the Development of the Christian Character. By William R. Williams, D. D. 12mo. cloth 55 cents.

LECTURES ON THE LORD'S PRAYER, by William R. Williams, D. D. 12mo. 55 cents.

THE MARRIAGE RING; or How to make Home Happy. From the writings of John Angel James. Beautifully Illustrated. 18mo. cloth, gilt. \$1 25.

THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Edited by J. E. Ryland, with notices of Mr. Foster, as a Preacher and a Companion. By J. J. Sheppard. A new edition, two volumes in one, 700 pages. 12mo. cloth. \$1 25.

THE PSALMIST. [Pulpit Edition.] A new collection of Hymns, for the use of Baptist Churches, by Baron Stow, and S. F. Smith, with and without Supplement. 12mo. large type, fine paper, in various bindings, sheep. \$1 25.

THE HEAVENLY FOOTMAN; or a description of the man who gets to heaven, together with direct as how to run so as to obtain. By J. B. BRYAN. 32mo. cloth gilt. 31 cts. Nov. 1, 1850.

ANTIOCH, 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 parsed 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. NATHAN,
Teachers.
Nov. 27, '50.

Commercial Record.

Mobile Prices Current.

[CORRECTED WEEKLY FROM THE ALABAMA PLANTER.]
The following quotations, carefully made up by respectable houses, will indicate the rates at which planters' orders, &c. can be filled.

Store Prices of Groceries, &c.

ARTICLES.	FROM	TO
BACON—Kry.	per yard.	14 1/2
Bacon—Hams.	per lb.	8
Sides.	per lb.	6 1/2
Shoulders.	per lb.	5 1/2
BUTTER—Goslin.	per lb.	25
Western.	per lb.	15
CHEESE—Northern.	per lb.	12 1/2
Western.	per lb.	10
COFFEE—Rio.	per lb.	12 1/2
Havana.	per lb.	10 1/2
Java.	per lb.	15
CANDLES—Sperm.	per lb.	43
Adamantine.	per lb.	32
Star.	per lb.	25
FLOUR—Ohio brands.	per bbl.	6 00
St. Louis.	per bbl.	6 00
"Extra.	per bbl.	6 50
FISH—Mackerel No. 1.	per bbl.	13 1/2
Mackerel No. 2.	per bbl.	9
GRAX—Corn.	per bushel.	90
Oats.	per bushel.	60
GREENWICH.	per bag.	9
GLASS BARS (new).	per 100 lbs.	1 66
HAY—Northern.	per cask.	2 00
LARD.	per lb.	9 1/2
LARD—Keas best Leaf.	per lb.	7 1/2
Bls "	per lb.	6
LEAD—Bar.	per gallon.	24
MOLASSES (new.)	per gallon.	35

