

South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.
A. W. CHAMBLISS, Editor and Proprietor.
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Minister's Department.

"Convictive Preachers."

President Davies, refers, in his journal to the "convictive preachers," of a former age. Convictive preachers are very desirable. However much instruction a preacher may communicate, if he does not convince his hearers of sin, if he does not reach their consciences, he will never be the means of their salvation.

The preacher who makes great intellectual efforts, who aims at wielding great intellectual power over his audience, will not be a convictive preacher. His thoughts may be profound and powerful, his process of ratiocination perfect, yet so long as he aims only at the intellect, he will not convince the heart.

The preacher who aims at the oratorical effect, who seeks to sway the audience by his eloquence, may elicit their highest admiration, may cause their tears to flow freely, but he will not convince them of sin.

The preacher who deals in harsh denunciations, and is borne on by zeal as furious as Jehu's, may alarm the fears of his hearers, but he will not convince them of sin.

In order to be a convictive preacher, one must make it his first great object, in dealing with souls, to convince them of sin, of righteousness, and of a judgment to come. He will by no means undervalue intellectual power, proofs and reasonings, and appeals will be used, but used as a means to an end. And all these will be powerless unless there is, on his own part, the deepest conviction of its reality, and the importance of the considerations which he urges upon others. His daily life will have much to do with his power as a convictive preacher. By that he can give proof of his perfect sincerity in urging convictive truths upon his hearers.

But if they are wolves in sheep's clothing, they probably will be offended, and perhaps charge the authorship upon their own pastor, and whisper in the ear of the deacons, that perhaps it would be for the good of the cause to have a change of ministerial talent in our church.

A HINT TO PASTORS.—It always appeared to me of immense importance that a pastor should endeavor to maintain a very intimate and affectionate intercourse with the children of his congregation. These constitute the most interesting, and in many respects, the most hopeful part of his charge. If, at an early period, he acquires their confidence and produces in their minds a conviction that he is their friend, their affectionate well-wisher, their willing and patient benefactor, with how much profit may he believe that in after-life they will listen to his instructions; how slow will they be to abandon him for a teacher of a different faith; with how much confidence may he anticipate that with many of them he shall sit down in the kingdom of his Saviour.

Religious Miscellany.

The Value of the Soul.

We may profitably consider some of the properties of the soul which render it of great value. Its faculties and powers may be increased in vigor and in strength beyond our present conception. At present we are shut up in a very narrow limit. The clearest mental vision is greatly beclouded, when compared with the angels of heaven. But we cannot suppose the intellectual height of the angels will be the highest point to which the mind may attain. There have been intellects developed in this world, by such men as Newton, that have astonished the world. They were like the bright stars that break out from amid the cloud, and whose brightness is increased by the surrounding darkness. Some of the purest, strongest, and finest sentences in any language, are to be found in the writings of the prophets. The sweet singer of Israel brought out strains that have never been equaled. Paul's eloquence was never surpassed. But contemplate these same individuals now in heaven! Freed from every thing which impeded their course while on earth, instructed by a God of infinite wisdom, they have been mounting upward and upward for ages. Can any man conceive even the height to which they have already attained? Can we conceive the sweet, thrilling and heavenly strains that David is now capable of producing from the harp of praise? Paul, the master-spirit, of his age, now capable of fathom-ing some of the deep mysteries of God, may almost vie with Gabriel in his efforts to glorify God. The objects for contemplation which are presented to the mind, both in heaven and in hell, are calculated to call forth every energy and faculty, of the soul and there by increase its strength. Objects which are grand, glorious, and sublime—objects which keep the mind on the stretch in being continually—and then with the fact that eternity is before us, what height may we not attain? In this view of the subject, is not the soul valuable?

Trials of Pastors.

The faithful pastor has many trials, but I wish to call the attention of your pious readers at this time to only one. (And I speak in relation to this matter what I do know. The pastor in looking over the subscription list for his support, often observes that the names of several of the brethren of his church are wanting.—Some of them are in circumstances to supply themselves with everything necessary for their comfort in this life, and also to expend much for the gratification of pride and fancy. On inquiring of the circulating committee the cause of the absence of their names, he is informed that those brethren preferred to withhold their names from the subscription paper, but said they intended doing something during the year. Thus the pastor labors on in hope, involving himself in debt, to meet his current expenses. The year passes, but those brethren have not found it convenient to forward anything for his relief. The committee is again inquired of. They reply, One brother said his wheat crop was cut off, he did not receive half as many bushels of wheat as he had anticipated. A second said, He had lost a horse. A third, The price of Goods had fallen on his hands; and all these losses must be charged to the pastor's account, therefore they can do nothing this year, but hope to be able to do something next year.

only do the heavens declare his glory, but even the single blade of grass shows the perfection of his workmanship. Solomon, in all his glory, could not compare with a single flower. But when we have passed through the departments of Jehovah's works, and come to gaze upon this last picture—the soul of man, we see that it bears the very image of its Creator.—It infinitely surpasses any and every other of his works. It is that alone which will outlive time. What must be the guilt of him who will suffer the very image of God to be destroyed?

Contemplate for a moment a corpse—a lifeless lump of clay. Remember its former greatness. It was the soul within him that made him what he was. Deprived of his soul, the body returned to dust. The brute never makes any improvement upon former generations. The first race were as perfect as they are now. Not so with man. He is constantly making advances, constantly increasing in intelligence and strength. He has tamed the winds, subdued the ocean, hewn down the forest, soared amid the stars, chained the lightnings, and subdued kingdoms. Was all this accomplished by brute force? We must attribute all this to the soul. What more sublime and grand than a thinking, reasoning soul?

Method of Instructing Children.

Parents misapprehend the proper mode of conveying what they most earnestly desire their children should know and receive. This may arise from mistaken views of the youthful capacities. There is a beautiful simplicity in the mind of a child, which requires patience and common sense in the mode of address. There is a freedom of inquiry peculiar to the intelligent child, which should be answered with much discretion. A little infant scholar of four, asked her sister, (who was only three years older), "How can God wipe away the tears from their eyes when he hasn't got any handkerchiefs?" "It doesn't mean so," says her sister, "it means that he will keep them from crying." Starting as such queries may sometimes be, it should always be borne in mind from whence they proceed, and that much may be allowed there, which at another age would be a direct impropriety. Even a smile in the midst of the most sacred things, which at forty might betray want of becoming seriousness, may frequently be expected in the child of four or five.

A course of frequent failures in instruction, is the use of language not adapted to the capacities and feelings of children.—A child, perhaps, rejects a general proposition, when a circumstance or anecdote, within its own compass or observation, involving the same truth, might be listened upon his attention. Parents at deep study often lose sight of this law of the mind, and forget that the manner of the Bible itself is founded upon this very law. It was designed not only for the learned and reflecting, but for the uneducated and the young, who are in this respect on the same footing. Where an important truth is to be impressed, we find a narrative, or a parable is given involving it, and the inference to the inquiring mind is irresistible, though the submission of the heart may not immediately follow.

Now follow this plan closely in early religious instruction. Think not to impress your children with eloquent and elaborate descriptions of holy truth or holy affections, but proceed by illustration and example. What would cause the adult Christian to glow with delight, may be lost upon your little auditor, of five, ten, or twelve, bent perhaps the whole time upon some scheme which better suits his active and impatient little mind and limbs. Suppose your object is a particular Providence. You have deeply felt the nearness of God in some of his dealings, and full of pious emotion, you seek to arrest your child with the current of your own reflections. But he is neither able nor willing to understand, perhaps will not attend, and you are disappointed. An injury is thus done to you and to him. Now try another mode.—Watch your opportunity and improve it. Go then to the Bible, lead your child gently along the journey of Abraham to Mount Moriah. The little listener will soon notice every incident. When you see this point him to the afflicted knife; and then, just as the son is about to die beneath the hand of the father, your child will hear the voice of God averting the blow. Tell him in the same way of Elijah, led by the ravens; or Joseph's extraordinary history. Carry him at another time to the plain assertion of Christ, that not a sparrow falls to the ground without our heavenly Father's—that the very hairs of our head are all numbered; and now he is prepared for the practical deduction, "fear not, ye are of more value than many sparrows."

The Immortality of the Soul.

The soul—what is it? It is an emanating ray from the Deity, to illumine these dark prison houses of clay—these frail tabernacles of dust; a ray divine of celestial birth, destined to exist through endless eternity. Why should any dare question the immortality of the soul when every thought and emotion within our bosom so plainly indicates its present and future existence? Why do mortals in every station of life, so instinctively cling to immortality, and tremble at the thought of ceasing to be?—The most degraded members of the human family—those whose intellectual and moral capacities are steeped in heathenism—and even the very outcasts of all society, dread annihilation, and form to themselves some vague idea of a future world—all instinctively shrink from the idea of nothing. Why are felt those yearnings of immortality, that fear and dread of annihilation, and that instinctive shrinking from the thoughts of nothingness, if it is not an evidence of a never dying spirit, destined for a higher and nobler existence? Who has not contemplated the vastness of the soul, its amazing height, its unsearchable depth, its unlimited length and breadth, and its capability of expanding through all eternity, till it takes in the whole of the material universe, as well as the great and wondrous plan of salvation!

It is a beautiful thought, and one fraught with untold rapture, to think of the soul as a free and unnumbered spirit, soaring away through all the never-ending round of worlds on worlds, and systems on systems, on systems, unlimited by space, and endless as the Deity; beholding her snowy pinions in the bright ethereal beauty of the heavenly scenery, and drinking in light and knowledge from all the celestial attributes of her Creator; and when millions on millions of years have passed away, she has but just commenced her glorious race. Why wonder that the Saviour so plausibly taught its worth in these sayings, "What will it profit a man, if he gain the whole world, and lose his own soul? or what will a man give in exchange for his soul?" Oh, what a mine of thought, that knows no bound! In contemplation of its being, it must be awed by its mighty magnitude, and most truly seek its inder and praise. How small, to be continued in these clayey casements, yet how mighty! Boundless as the Deity! Surely it cannot hide itself in the darkness of the tomb, and cease to be. Oh, no! that narrow prison cannot hold the soul in fetters. It will burst the bands of death, and soar away to God who gave it.

Oh, what a precious gem of priceless worth! In comparison of which the diamonds of Gilead, the gems of the east, and the united wealth of the Indies dwindle into utter insignificance; and worlds of often thousand times as much value, are but a drop in the ocean, or as a speck upon the universe. Truly, we should be filled with wonder and amazement in view of the untold worth of the soul, and strive to fit it for its destiny in the eternal world; yet how many live on, seemingly regardless of its preciousness, forgetful of the only true riches—the soul at peace with its Maker.

What is it but the principle of a never-dying nature, that has prompted searches into Nature's arcanes, and would lay bare the very foundations of the earth, and pry into her hidden storehouses for food to satisfy the cravings of a mind that is never satisfied; that have soared on the wings of fancy, and of science, to the far-off realms of ethereal space, to hold communion with the stars, and learn wisdom from the celestial attributes of an Almighty Creator.

It is the soul the never-dying soul, alone, that is able and capable of comprehending the works of an omnipotent Creator; though in the flesh she sees imperfectly, yet she clings to immortality with a tenacious grasp. How delightful to contemplate the glorious rest of the saints in heaven, when the chains of their earthly bondage shall be broken, and they, freed from the bondage of sin, shall taste unmingled those blissful joys that know no end; when "dressed in robes of fair renown" with glittering robes of glory, the saints made perfect in a Saviour's image, and a humble seat near my Heavenly Father's throne, and my joy will be complete.

SERMON ON THE MOUNT.—Christ says in substance: Let your religion be mine, for no other dispositions are becoming to men, or blessed of God. Unite patience under persecution, with activity in diffusing the light and influence of truth in the world. Be uncompromising in principle, yet conciliatory in temper; pure in heart, and simple in speech; yet generous and merciful to others, even to your enemies. Above all see that your aim is always single to serve and please God in all things, especially in acts of private religion. Avoid undue severity or laxity in your judgment of men, and in your conduct towards them. But as you value your salvation, cultivate the habits of prayer to God, equity to men, and strict

fidelity to the truth respecting the only way to Heaven, which I came to open to the world. Watch against false teachers, against false professors, and above all, against false hopes, which foolish and careless men cherish to their own utter overthrow.

Peter and John Ignorant and Unlearned.

I know this is a generally received opinion, even by many who are in favor of a well informed ministry; but I can by no means subscribe to the idea. And I think a few minutes' reflection will convince you, and then too, that you are all under a very great mistake. We have ample proof at hand that those men were neither ignorant nor unlearned, according to the ideas associated with these words; or according to their modern signification. Remember, it was Peter, and John who were called ignorant and unlearned; (see Acts iv. 13) now we have the writings of both those men in Greek. Compare their writings with those of the best Greek scholars and classic authors, such as Xenophon, Homer, and others, and you will find their style, language, &c., are pure and correct. This, then, ought to settle the point. Because, if you can write as correctly in all respects, as an acknowledged good scholar, this surely ought to prove, to the satisfaction of all, your good scholarship. But observe, that Peter and John labored under a vast disadvantage, viz: They were not Grecians, nor was the Greek their mother language; hence, we see, they were capable of writing, and that correctly too, in a language that was not their own. Surely this is more than sufficient to prove my point. Your mother language is English, but suppose you can take your pen and throw together the most excellent ideas in the Greek language, in a style as pure, as chaste, and as grammatical as the very best Greek scholar, do you think you ought to be called ignorant and unlearned? Surely not. Well, such was the case with Peter and John, and all the others so far as is known to us. Matthew was called from the receipt of custom; this office he was unfit for, unless he was a good scholar, and capable of writing and transacting business in various languages, as must be evident to you and any one else. But again—The disciples were three years in the best theological school and under the best teacher that ever was on earth, previous to their going fully into the work of the ministry. And, in addition to all this, God, by a miracle, enabled them, on the day of Pentecost, to preach the gospel in thirteen different languages. (See Acts ii. 7-13.) Now I wish to be clearly understood; I do not deny but that these men might have been styled ignorant and unlearned in a comparative sense, that is, when compared with Paul, Gamaliel, &c., but they were by no means ignorant and unlearned according to the ideas we attach to, or associate with those terms.

Influence of the Church of Rome.

"During the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom, whatever advance has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome with the country round Edinburgh, will be able to form some judgment as to the tendency of papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation; the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes, in Germany, from a Roman Catholic to a Protestant principality; in Switzerland, from a Roman Catholic to a Protestant canton; in Ireland, from a Roman Catholic to a Protestant county, finds that he has passed, from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails.—The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise."—Macaulay's History of England.

EARLY FRUGALITY.—In early childhood you lay the foundation of poverty or riches in the habits you give your children.—Teach them to save everything,—not to let their own use, for that would make them selfish,—but for some use. Teach them to save everything with their pnymate; but never allow them to destroy anything.

Bonaparte's Idea of Christ.

How beautifully Napoleon Bonaparte describes the divine power of Christ. He says, "Alexander, Caesar, Charlemagne and myself, founded empires; but upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour millions of men would die for him. He constructs his worship with his own hands; not with stones, but with men. You are amazed at the conquests of Alexander. But here is a conqueror who appropriates to his own advantage, who incorporates with himself not a nation, but the human race. Wonderful! the human soul, with all its faculties, becomes blended with the existence of Christ.

And how? by a prodigy surpassing all other prodigies, he seeks the love of men, the most difficult thing in the world to obtain; he seeks what a wise man would fain have from a few friends, a father from his children, a wife from her husband, a brother from a brother—in a word, the heart; this he seeks, this he absolutely requires, and he gains his object. Hence I infer his divinity. Alexander, Caesar, Hannibal, Louis IV., with all their genius, failed here. They conquered the world and had not a friend. Christ speaks, and at once generations become his by stricter, closer ties than those of blood, by the most sacred, most indissoluble of all unions. He lights up the flame of a love which consumes self-love, which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. Hence it is that they have struck upon a rock. In every attempt to effect this thing, namely, to make himself beloved, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is the reign of charity.

It was not a day or a battle which achieved the triumph of the Christian religion in the world. No, it was a long war, a contest for three centuries, begun by the Apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates of earth were on one side; on the other I see no army but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross."

RELIGIOUS CHARACTER OF MR. WIRT.

The Hon. William Wirt, in the latter years of his life, took great interest in the promotion of moral and religious institutions, in the missionary labors of churches, in the extension of Sabbath-schools, in the success of the Bible Society, and the cause of temperance. At the time of his death he was president of the Maryland Bible Society. These years of Mr. Wirt's life furnish the spectacle of a highly gifted, thoughtful, and accomplished mind stimulated by a fervent and sincere piety, and employed in the promotion of every good work suggested by enlightened benevolence or Christian duty. He devoted a portion of his time every day to the reading of the Scriptures; engaged in a comprehensive study of theology; cultivated habits of prayer and meditation which he promoted and encouraged in his family, and frequently employed his leisure in the composition of religious essays and records of private devotion.—His favorite theological authors were Hooker, Baxter, Watts, Faber, Flavel, Robert Hall, Doddridge and Jay. Of Baxter he says in a letter to his daughter, "I took up the 'Saints Rest' lately, and found it like an old sandal-wood box, as fresh and fragrant as if it had just been made, although it has been exhaling its odor for a hundred and eighty years."

STOCK IN HEAVEN.—A few years ago, a poor emigrant fell from a steamboat on the Ohio river and was drowned, leaving his wife and one or two small children, who were on board, in destitute and distressing circumstances. On coming into port, the case was spoken of among a number of "river men" on the wharf, when one of them with characteristic bluntness observed, "Come, boys, let's take a little stock in heaven," at the same time taking from his pocket a couple of dollars as his part of a contribution for the benefit of the poor widow. His example was followed by others, and a handsome present was the result of this rough, unprompted exhortation. May we not hope that, like the alms of Cornelius, this act came up as "a memorial before God?" It is a glorious truth, whether our generous friend of the steamboat understood it properly or not, that we are privileged to take stock in heaven. The poor widow who threw in two mites became a large stockholder, and her certificate is recorded both there and here. Come, then, let us all take a little stock.

THE POPE AND LEBEUM.—The Papal Nuncio has applied to the Belgian Government for authority to raise a legion for the Pope's service, but the application has been coolly received.

TERMS:

The terms of our paper will be as follows:—
 Single subscribers \$3 00.
 Any present subscriber forwarding an additional new name and \$5 00 in advance, shall have two copies for one year.

Any two new subscribers, paying \$5 00, in like manner, shall have two copies for one year.
 Those who have subscribed during the last year, and whose volume has not yet been received, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received in payment for a new volume.

Observe, that our terms are all and always in advance.

Observe also, that those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to be a small remuneration for their delay, while it pays them well for their trouble.
 All Ministers of the Gospel, Agents of Benevolent Societies, and Post Masters, generally, are requested to act as our Agents.

L. 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.

A Teacher Wanted.

Wanted a teacher immediately, at DeKalb, Kemper county, Miss., to take charge of the DeKalb Female Academy. None need apply, but those who can produce the best testimonials, and who are gentlemen with families.

JAMES F. BOHANNON,
 President of the Board of Trustees,
 Jan. 1, 1851. 4w.

INCREASE.—We have had a most gratifying increase of patronage within the last few weeks—at the rate of more than one thousand the current year. Besides the regular increase which almost every mail brings, we had the pleasure of entering about thirty new names in one day, a short time since, and on two or three other occasions, as many as a dozen at a day. This is substantial testimony of the extent to which our paper is approved, as a religious journal.

COMMENDATION.—It has been but seldom that we have indulged in making public the sentiments of our brethren touching our course as a religious journalist; and for this reason we create the privilege of appending the following expression of approval, from one of the oldest and most enlightened ministers of the denomination in the South-West. Forwarding us additional aid, he says:

"Although I have not as yet gotten you many new subscribers, I can assure you that the S. W. Baptist is a popular paper. It is considered to be ably edited, and as holding forth sound principles, kind in address, without truckling to error; and one of its most pleasing traits is, that it does not assume too belligerent an attitude."

This is the position we have desired to hold, and this is the course we expect, by the blessing of God, still to pursue—to defend the truth in love—firmly to maintain sound principles, but with due courtesy to all.

REV. O. WELCH.—Our readers will be glad to learn that the health of this estimable brother is so far restored, after a year of painful illness, as to admit of his resuming pastoral duties. May it still improve, and may his life be long spared to the glory of God in the churches.

REV. DR. CURTIS.—We had the pleasure of listening to an exceedingly fine discourse from this distinguished servant of Christ, on the 1st Sabbath of the present month, while on a visit to his son, Prof. Curtis, of this place. The Dr. we should suppose, is about 60 years of age. He enjoys fine health, and an exuberance of good spirits; which, added to varied learning, extensive observation, and remarkable originality and force of intellect, render him an unusually agreeable companion in private life, as well as a commanding and interesting preacher of the gospel. He left on Saturday last for his residence at the Limestone Springs, S. Carolina.

REV. R. C. BURLINSON.—This inestimable brother, Pastor of the Baptist church of Houston, Texas, has been separating with us for the last week or more, and by the amiability of his deportment and the excellence of his public discourses, has won golden opinions for himself among our citizens.

There is, perhaps, no minister of Texas more universally beloved than brother Burlinson, and, surely, we have not formed the acquaintance of a young minister in many a day who has engaged so much of our esteem. With a highly gifted and well cultivated mind, he is modest, humble, and deeply pious—hardly suspecting himself the object of so great regard; or, if beloved at all, anxious to be yet more worthy of the affections of the good. He left on Monday last, for North Alabama, whence, after a short visit to his father, he will return to the field of his labor, in Texas.

CHANGE OF ADDRESS.—Rev. T. D. Armstrong has removed to Raymond, Hinds county, Miss., and requests his correspondents to address him at that place.

Rev. B. B. Gibbs has located at Natchez, Mississippi, and requests his correspondents to address him at that place, in future.

Rev. Jas. M. Wall, requests his correspondents to address him at Auburn, Ala., instead of Society Hill.

Rev. Geo. H. Eaton, has removed from Eufrata, to Marietta, Cobb county, Geo., and requests his correspondents to address him at that place.

Rev. Wm. H. McIntosh, has accepted an invitation to the pastorate of the Baptist church, at Eufrata, Ala., at which place his correspondents will please address him.

SAILING OF MISSIONARIES FOR AFRICA.

The following persons sailed from New York, last week on Tuesday, in the brig Triton, for Sierra Leone; they go out in the Kew-Mendi and Tissera Mission. Rev. Messrs. J. C. Telf, and F. L. Arnold, with their wives, Miss Hannah More, Miss J. Alden, Mr. W. C. Brown, and Mr. Samuel Gray, a colored man.

Christian Union.

There is a principle in Ethics which teaches, that men are as much bound to provide for the payment of their debts, by curtailing their expenses, by industrious effort, and by a discreet management of their finances, as they are to pay those debts at all; and this principle applies to Christian Union. We know nothing, in practical, religious life, that savors more of presumption, than an earnest prayer that "all may be one," coupled with an inconsiderate regard to the means of union in heart and affection. It is not, of course, supposed that any Christian is called upon to sacrifice a vital principle of right in order to have union, any more than that men are to compromise principles of honesty and truth in order to pay their debts; but then, as in the latter case, every thing harmonious with truth, justice, and good morals should be considered binding in the matter of providing for the liquidation of honest debts, so in religion, every thing compatible with a maintenance of the faith as it is in Jesus, should be done in order to secure the fellowship of the saints. There should be a sedulous avoidance of uncharitable and acrimonious censures; the cultivation of a forbearing and forgiving spirit; the due allowance for differences of opinion, arising from education, society, and various mental organizations, and most of all, a careful regard to that golden maxim, "as ye would that others should do unto you, do ye even so to them."

Should angels, should the Son of God—look down from heaven, as doubtless he often does, and behold the slender ground on which Christians, perhaps of the same denomination, and agreeing in most things, sometimes permit themselves to become alienated and estranged in their intercourse for life, it would fill them with utter astonishment. A slight disagreement in politics, in the management of church affairs, or some other trifling matter, trifling in comparison with the interests involved—has been sufficient to rend in sunder what had seemed the strongest of all ties—the ties of Christian love! We once knew a public commendation of a distinguished minister of the gospel, to become the ground of such offence to a really estimable brother as to result in a final withdrawal of his intercourse from the offending party; and how many churches have we known rent literally to atoms by a difference in politics among those who were equally patriotic and true to their country, or by a difference on the subject of temperance, intemperance, or something of the sort, —as though these had been the first interests of the Christian, and as though it had been vastly more important to carry a point on these questions than to preserve the unity of the church in the bonds of peace. Surely, I am not to be the guardian of my brother's conscience; and surely, it must be a great oversight in me to expect others to do that for me which I was unwilling to do for them. The first duty of every Christian, it does seem to us, is to endeavor to live on terms of Christian love, and to allow nothing to infringe on this which can possibly be avoided. "Behold how good and how pleasant it is for brethren to dwell together in unity—there the Lord commandeth the blessing even life forever more."

We are led to the above reflections by the following eloquent remarks on the importance of "Union among members of the church," in a late discourse from the pen of Rev. T. G. Keen, Pastor of the St. Francis Street Baptist church, of Mobile. The preacher observes:

"In his ever memorable farewell address to his countrymen, Washington said, 'united we stand, divided we fall.' This is equally true in a church. A greater than Washington has said, 'A house divided against itself cannot stand.' 'Hyfe bite and devour one another,' says the Apostle Paul, 'take heed that ye be not consumed one of another.' Such has been the experience of churches in all ages. What an affecting exhibition of human weakness, has been given to the world in those unnecessary and violent controversies which have been conducted among the professed followers of Christ! When we see members of the same Church arrayed against each other—coldness and distrust, where there should exist the warmest affection and Christian confidence—it requires no extraordinary sagacity to foresee the end. It were just as impossible for such a Church to prosper, as for a republic when involved in anarchy and civil war. Religion is a unit, and God designs that those who profess it, should show forth that unity in their respective organizations."

This characteristic of religion, is strikingly set forth under the former economy. When the hosts of Israel, under the special guidance of Jehovah, were pressing on toward the land of Canaan, there was but one tabernacle—one pillar of cloud by day, and pillar of fire by night.—And when they had in triumph crossed the waters of Jordan, and were in full possession of the promised inheritance, there was but one Holy city—there was but one temple, in which was deposited the ark of God's precious covenants—there was but one altar—one shekinah—one holy, and one most holy place. All was one. And when Christ came to earth, it was to throw down "the middle wall of partition" that there might be "one fold and one shepherd." And the standard around which the Apostles rallied, and which they so successfully upreared in every land, bore out the inscription—"One Lord, one faith, one baptism." The early ministers understood well the lesson, that this oneness of interest among the members of the Church universal in general, and every individual Church in particular, was essential to the prosperity of Christ's cause. Hence on the first development of a dissension or controversy, the strongest measures were used to suppress it. The Epistles are burdened with exhortations to be united.

In the valley of Vision, it was not only necessary, that life should be infused into each part separately, but all must be brought together, with a view to a full and perfect organization of the whole; and then all that was wanting was a skillful leader to conduct them on to the conquest. So it is not only fit that the principle of spiritual life should be implanted in the heart of each one of us separately; but we must be so harmoniously arranged and organized, that under the guidance of the Great Captain of Salvation, we shall have nothing to do but to proceed to victory. When it was demanded of Agassius why Laodemon had no walls, it was quickly answered, "the concord of its citizens is its strength." How true is this of a Church of Christ. The concord of its members is its strength. While the church goes forth in the strength of the Lord Jehovah, her great reliance is upon the united action of her members.

"If it be possible then, my brethren, live peaceably with all men." "Let the peace of God rule in your hearts, to the which also ye are called in one body." "Let nothing be done through strife or vain glory, but in lowliness of mind, each esteeming others better than himself." No sacrifice is too great that can secure and promote the church's harmony. One Diotrephes may destroy the peace of a church. It is a melancholy fact that some men must be first or they will do nothing. They will rule or rage, and the misfortune is, they rage if they rule.—May God ever preserve the church from such good men!"

Elder Hugh Quinn's Resignation.

To the Palo Alto Baptist Church of Christ.
 DEAR BRETHREN AND SISTERS.—It having become evident to me that my precarious health will not justify me in taking longer upon myself the responsibilities connected with the pastoral charge of our church, and having the opportunity of obtaining the services of our worthy brother, Elder Micajah Bennett, whom I esteem faithful; I tender my resignation of the pastoral charge of our said church, with the tenderest feelings of a father's unfeigned love to his spiritual family of children of grace, and with many devout prayers for the prosperity of the church, and each individual member thereof. And may God's blessing rest upon you.

HUGH QUINN.

November 30, 1850.

The church appointed the following brethren, Ivy, Pearsall and Gibson, as a committee to respond to the above resignation of Elder Quinn. Whereupon, the committee report the following Preamble and Resolutions:

Whereas, in consideration of the advanced age and declining health of our beloved Pastor, Elder Hugh Quinn, and by his special request, we accept with regret, the tender of his resignation as Pastor of the Palo Alto Baptist church. And, whereas, while we bear testimony to his worth as a Christian minister, whose purity of character, gentlemanly manners and Christian benevolence, fully commend him to our high respect and esteem. Therefore,

Resolved, That the members of this church take this opportunity to express more fully their gratitude to Elder Quinn, for the kind instruction which they have received of him, by precept and example, during his very intimate relation to us, and we cheerfully testify to his ability and fidelity in the cause of our Redeemer.

C. M. IVY, Chairman.
 T. M. PEARSALL,
 W. W. GIBSON, } Committee.

Palo Alto, Nov. 1850.

67 The Tennessee Baptist will please copy.

Good News from Texas.

A REVIVAL OF THE RIGHT STAMP.

In the latter part of November, 1850, at a regularly appointed meeting at Post Oak Grove Baptist church, (Rev. J. W. D. Creath, Pastor,) near the town of Montgomery, an extraordinary degree of interest on the subject of religion was manifested. The meeting, after being continued with success for several days at that point, was transferred to the town of Montgomery, where such was the degree of interest manifested that it was continued some three weeks.—The result was the addition of many-four members to the Baptist church, besides the conversion of others who will unite with other denominations.

I call this a revival of the right stamp, because it commenced without any extraordinary means, under the preaching of the Pastor, who was assisted only by a licentiate, (Rev. J. V. Wright, an excellent young brother,) throughout the whole of the meeting.

A Union Sunday School was organized in that community four years since, which is supplied with a good library, and during the past year a large number of excellent Publications have been put into circulation there by a Colporteur of the American Tract Society. Such means usually prepare the way for general and lasting revivals of pure religion. Such revivals will last!

One of the ministers engaged in the above revival wrote to the Agent of the American Sunday School Union, that he must come up as soon as practicable and aid in giving a fresh impetus to the Sunday School, stating that many who have hitherto stood aloof, would now engage heartily as teachers. May such revivals be multiplied throughout the land.

S. E.

CONVERSION OF THE JEWS.—It is stated on the authority of Prof. Tholuck, that more Jews have been converted to Christianity, during the last twenty-five years, than during the preceding 17 centuries. Is there no mistake in this statement? We hope it is true. Some of the Jewish converts are filling places of high trust and influence both in church and State. Five of them are professors in the University of Halle. Ten are professors in Berlin alone.

Irving's Life of Goldsmith.

There is something of peculiar interest in the biography of a great writer, especially of a great poet. It is curious and pleasant to trace the influence of birth, education and association, upon the fine sensibilities and exquisite organization of his mind. The causes which suggested his works, his own estimation of them, the opinions of contemporaries and the effect their appearance produced, form an useful, as well as agreeable study. When we learn the apathy with which works of genius fell upon the public, while insignificant productions were shooting into prodigious popularity;—when we see those who have largely contributed to the enjoyment and renown of a nation, left to die of want and neglect, our astonishment is mingled with humiliation and contempt.

But, however interesting an honest biography may be to the reader, it is a critical thing for the reputation of him who forms its subject. Happy and rare is the man, who like Oliver Goldsmith, passes through the ordeal, not only with laurels unscathed, but greener, fresher, more luxuriant. Had the world of authors been at our disposal, we could not have assigned a more suitable biographer. Irving, besides feeling a hearty interest in his subject, possesses many things in common with the poet. Both write with that elegant simplicity of style, which must be the gift of nature, since, though art is ever laying down rules for it, it has never yet been learned. They have the same kindly indulgence towards human nature, the same exhaustless fund of genial humor, the same power of identifying themselves with their writings, and making us love the man, while we admire the author. Both invest all they touch with the magic of their own matchless pens. A keen insight into nature, and an ardent love for all that exhibits her in her most amiable features, alike distinguish them. Good sense, good feeling, beauty of thought, richness of imagery, and exuberant playfulness, chastened by exquisite tenderness, blend in a thousand enchanting lights and shades, with all they say. Both have drawn some of the most endearing and delightful pictures of home and domestic happiness. Yet Goldsmith died a bachelor, leaving to his biographer scarce a thread with which to weave a romance. And if Irving ever regarded the sex in any other light, than as a beautiful subject, sitting to him for a portrait, he has given no evidence to the public. Happily the parallel does not extend to their pecuniary situations. Irving's works are appreciated, his labors rewarded, and his country grateful for his services.

The work before us is executed with the usual ability of the author, and leaves nothing to be desired. It may be safely recommended, as a book that improves the understanding, as well as amuses the fancy, and by its cheerful views of life, and its amiable pictures of religion and morality, tends to make us happier and better men. The student who wishes to form a classic and elegant style, will be amply repaid for a close study of this admirable model. The well known ease and perspicuity of expression, the spirit and interest of the narration, the appropriateness of every incident, even every jest and pun that could amuse or illustrate, combine to form one of the most delightful books in the language. It is free from the coarseness and vulgarity, which, it is to be regretted, deform some of its author's productions. He has caught the purity which in a wonderful degree adorns his subject.

Goldsmith's poverty threw him among the poor, and his yearning for sympathy and society, drove him to the companionship of the low, and the vulgar; but his mind ever retained its innate purity, as did his heart, its virtue. However myr the paths his hard fate compelled him to tread, no stain ever sullied the robe of his graceful muse.

The biographer is not armed with the terrors of the critic. The work is evidently a labor of love. It overflows with the tenderness of a personal friend, the enthusiastic admiration of a grateful reader. Goldsmith's readers must ever be his friends. There is so much benevolence, simplicity and playfulness—so much of the man in the writer, that it is impossible to separate them. We love him for his many virtues; and for his foibles, for faults seem almost too harsh a term for ought in that artless nature, so well do they set off his virtues, so closely are they connected with them, that for them we love him better still. Cold, indeed, must his heart be, who can read without a tear of mingled pity and admiration, the record of the mortifications and disappointments, the poverty and neglect, which made life one long, intense struggle; and saddened, though they could not sour, the gentlest and gayest spirit the world has ever known.

Besides the incidents immediately connected with Goldsmith's eventful career, the work contains much interesting matter concerning the distinguished men of that day. For who can see one of that matchless group, without extending his view to all Johnson the centre, with his strange figure, his rough manner, and his kindly heart, his "why, sir," and his "what, sir," and "don't you see, sir, these are not the manners of a gentleman, sir;" Boswell with open mouth, and notebook at his elbow; Sir Joshua Reynolds, trumpet at his ear; Burke, just in the dawn of his fame; Garriok, the famous little king of the stage; the mild enthusiastic Laugon; the courtly Beauclerk; and, least noticed of the group, poor Goldsmith—feeling bitterly in his sensitive soul the injustice of this neglect, yet too proud to complain, and too modest to seek consolation from posterity! Ah! "poor Goldsmith," would that you could return now, and see thousands reading, and weeping over your own Vicar of Wakefield, while Johnson's ponderous tomes lie unopened on the shelves!

D. P. B.

Sunder County, Jan. 1851.

Messrs Shelton & Etheridge propose to publish a new paper at Selma, Ala. to be styled the "Southern Enterprise."

The Daughter of the late Rev. Andrew Fuller.

We have seldom been more deeply affected than on the perusal of the following intelligence, relating to the embarrassed circumstances of the daughter of the late, distinguished, Andrew Fuller, which we find in the last number of the N. Y. Recorder. The Rev. Mr. Cutting, who communicates the facts, says:

"It will be remembered by many of your readers that at the meeting of the American Baptist Missionary Union in Buffalo, I took occasion to lay before the brethren there assembled a well authenticated statement concerning the afflicted poverty of the daughter of Andrew Fuller and her family. The letter which had been placed in my hands, and from which I read, contained this language: 'Emma (the daughter of Mr. W.) is busily engaged in endeavoring to raise a fund for the support of the daughter of Andrew Fuller, whom she found a widow, in great destitution, with a son a cripple, one daughter in consumption, and another daughter trying to support them by keeping a sixpenny-school for children. The son is truckled about in a little cart from house to house, among the poor, to whom he reads the Bible. Emma is making every exertion to raise enough to purchase an annuity for them.'"

Though the information as to the case was limited, a collection was at once taken, the avails of which I immediately inclosed to the Rev. Octavius Winslow, of Leamington, England. In due time I received an acknowledgment, confirming the above statement, and expressing the hope that some future occasion would permit another expression of sympathy from American brethren. I cannot postpone till another assembly of my brethren the publication of so much of Mr. Winslow's letter as relates to this subject. It may awaken in the hearts of your readers, or of the readers of other papers, (of whose conductors I beg the insertion of this communication,) a desire to aid in the well-begun, but incomplete, work of relief which that letter mentions. American churches of every name, and especially Baptist churches, have derived too much advantage from the writings of Andrew Fuller, to listen unmoved to the story of his daughter's poverty. It would give me great pleasure to transmit any additional aid which might be placed in my hands.

SEWALL S. CUTTING.

LEAMINGTON, England,
 June 19th, 1850.

Rec. and Dear Brother:—I beg most gratefully to acknowledge the receipt of your letter of the 5th inst., inclosing a bill of exchange for £12 1s, the amount contributed at the recent meeting of the Missionary Union at a Buffalo, for the destitute family of the late Rev. Andrew Fuller. The money thus collected and forwarded, has been deposited in the Leamington Bank, and placed to the general fund. This spontaneous and generous expression of sympathy from America, has greatly cheered the heart and strengthened the hands of my sister (not my daughter) in the good work she has undertaken. She desires me to convey to you personally, and through you to the Christian friends who have thus so liberally responded to your kind appeal, her warmest thanks, and to say that you and they have made the widow's heart—that widow no less a person than the tried, indigent and only daughter of Andrew Fuller—to sing for joy.—I have, on several occasions, visited the family; and a more touching and interesting object of Christian sympathy and benevolence I do not know. It is composed of the mother, (a widow,) three daughters and a son. One daughter is an idiot—another sinking by slow degrees under pulmonary disease—the third keeps a small school—and the son a cripple from birth. With the exception of the first child, all the rest compose a household of faith. The spirit of the glorified father and grand father seems to dwell in his children. Poor and tried though they are, it would astonish you to hear of the instances of usefulness of which they have been instrumental, by the distribution of tracts and personal appeal. The cripple son who bears the honored name of his grandfather, is drawn from door to door, leaving his tracts and speaking a word for Jesus. I have not yet been able to see them (they reside at Coventry) since the receipt of your communication, but can well imagine the deep gratitude of their hearts; "for the administration of this service not only supply the want of the saints, but will be abundant also by many thanksgivings unto God." You will be pleased to hear that my sister has met with the most prompt and liberal response from British Baptists—the sum of \$700 having been raised thus far in England. It is proposed to raise sufficient for an annuity for the widow and children; the sum collected yet falls far short of the sum. I need not say that if a favorable opportunity should again occur, of bringing the case before the notice of those who may yet be ignorant of it, I am sure you will bear it in mind.

Believe me, Rev. and dear brother,
 Yours in much affection,
 OCTAVIUS WINSLOW.

Should any of the thousands of our readers, who have been peculiarly edified by the works of the sainted father—(and what Baptist has not been?) incline to contribute to the relief fund of his daughter, which it is proposed to raise, we will receive and forward their donations to brother Cutting. Would to God, the American Baptists might make common cause of this case, and never allow it to be said more, that the children of the righteous were seen begging bread.—[Ed. S. W. BAPTIST.]

A PROFOUND REMARK.—The theologies of

Scripture and of nature are the same. Both preach against injury to life; each proves that to strengthen and to purify the mind and the body is to immortalize the soul.

The South aiding itself--The Sunday School

preparing the way for the Gospel Ministry. TWO MORE MISSIONARIES FOR WESTERN TEXAS. Rev. J. H. Wombwell, of Virginia, of the Baptist church, has been commissioned as a missionary for the Valley of the Rio Grande, to be located at Brownsville.

Rev. Mr. Rodgers, of the Presbyterian, from South Carolina, has chosen the Valley of the Nueces as his field of labor, and taken up his residence at Corpus Christi.

At both of the above points a Union Sunday School was organized, in advance of the stated ministry, and that institution has been the means of attracting ministers sooner than they would otherwise have gone to the points indicated.

Who will aid the Society that takes care of the children in organizing similar institutions at other points in the Valleys of the Rio Grande and Nueces.

RAIKES.

Missionary Report.

Dear Bro. Chambliss:—Allow me through your columns to say, that I have now been traveling as Missionary for the Bethlehem Association twelve months. My field of labor is a very extensive one, embracing Walton and San Rose counties of West Florida, besides Conecuh, Covington, Coffee and Butler counties of this State; and every where I have found a prevalence of ignorance and sin, equalled only by the destitution of the word of life. O! that this destitution could be speedily supplied, that good books, especially the Bible, and the living ministry could be soon furnished to the multitudes perishing for lack of knowledge.

In the course of my labors, I have travelled 3400 miles, preached 180 sermons, delivered 20 lectures and exhortations, baptized 21 persons, and assisted in the ordination of one deacon and one minister—brother J. E. Rank.—Since the meeting of our Association I have travelled 1000 miles, and baptized 7 candidates, one of whom was 60 years of age.

Yours in Christ,

DANIEL GIDDINS.

Belleville, Ala., Dec. 27, 1850.

Brooklyn Male and Female Academy.

Brooklyn, Conecuh County, Ala.

REV. H. LEE, A. M., Principal Male Department.

Mrs. M. D. LEE, Female Department.

The next Session will commence on the Second Monday in January, 1851, and close on the First Friday in June following. A vacation of four months will then be allowed, so as to afford rest both to Teachers and Pupils; and the Second Session of next year will commence on the First Monday in October, and close on the First Friday in March, 1852.

The next Annual Examination will come off on the 12th and 13th of December next. For that occasion the following are, in connection with the Board,

THE COMMITTEE OF EXAMINERS.—George D. Fisher, M. D., Milton, Florida; Alexander Perryman, Esq., Sparta, Ala.; John D. Travis, Mobile; William M. Stidworth, Evergreen, Ala.; Maj. A. Jay, Evergreen, Ala.; Rev. W. C. Morrow, Belleville, Ala.

RATES OF TUITION.—First Division, per Session, \$9 00; Second, \$12 00; Third, \$15 00; Fourth, \$18 00; Drawing and Painting, extra, \$7 00.

REGULATIONS.—1. Tuition payable at the end of each Session.

2. Pupils commencing before the middle of the Session will be charged a full Session; commencing at or after the middle, half a Session.

3. No deduction made for lost time, except for sickness.

4. The standing of each Pupil, moral and literary, will be forwarded to Parents and Guardians, at the end of every month.

67 Board can be had with the Principal, and other respectable families, at eight dollars per month.

ASA JOHNSTON,
 M. BOWLWELL,
 R. H. TALLAFERRIO,
 GEO. W. YERN,
 C. W. SNODDEN,
 J. H. McCLEARY,
 J. G. ROBINSON, } Board of Trustees.

Brooklyn, October 24, 1850.

Request for Minutes of Alabama Associations.

FRIENDS OF THE CAUSE OF MISSIONS IN ALABAMA.

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

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

Ever, truly, &c.,

Dec. 19 1850.

ELI BALL.

ONE HUNDRED AND FIFTY THOUSAND TRACTS FOR RUSSIA.—The Russian Government has accepted an offer from the friends of the good cause in Petersburg, to supply the army through its officers with 100,000 tracts, and the navy and military hospital with 50,000 more. Of 79 different tracts approved by the censors, it has been arranged to print 2,000 each; and the American Tract Society have appropriated \$1,000 to this important purpose. It is the only way in which the gospel can be preached in the Russian language by Christians of this country.

GIFT TO PROFESSOR WEBSTER'S WIFE.—Boston December 27.—The wife of the late Prof. John W. Webster has been presented with a fine house in Ash street, which she will in future occupy with her daughters.

Domestic Missions.
Receipts from 18th Nov., 1850, to the 13th day of January, 1851.

| | |
|---|-----------|
| From Rev. J. S. Reynolds, agent for Virginia, | \$79 14 |
| Samuel H. Fowles, Treasurer of Ala. State Convention, | 23 00 |
| J. R. Pollin, Cubahechee church, Ala., | 10 00 |
| William P. Hill, agent South Carolina, | 600 00 |
| W. H. Turpin, Augusta, Georgia, | 100 00 |
| Wm. M. Farrar, agent Mississippi, | 202 66 |
| W. T. M. Outlaw, Jonesborough, Tennessee, | 10 00 |
| D. Slaver, agent Virginia, | 50 00 |
| | \$1074 80 |

Wm. Hornbuckle, Treas.
B. D. M. S. B. C.

Commendation.

The Yazoo City Whig, of the 27th ult., contains the following action of the Baptist church of that place, on the resignation of their pastor, Rev. W. C. Crane.

Whereas, Our dearly beloved Pastor, Rev. W. Carey Crane, has accepted the office of President of the Mississippi Female College, which compels him to resign the pastoral care of this church—and whereas, his preaching has been eminently acceptable to us; Therefore,

Resolved, That we receive with unqualified regret, his resignation as Pastor of this church, and that he will carry with him in his new vocation, our high esteem and prayers.

Resolved, That the Trustees of the Mississippi Female College are particularly fortunate, in securing his services as President of the Institution under their care."

Wm. Wright, Church Clerk.
December 23, 1850.

Summary.

Religious Items.

BISHOP OF WEST AFRICA.—The Maryland Colonization Journal says, "We are gratified to learn that the General Convention of the Episcopal Church of the United States, has elected the Rev. John Payne of Cape Palmas, a Missionary Bishop of West Africa. He has been a laborer in the African Mission fourteen years."

THE CATHEDRAL OF NOTRE DAME (Antwerp) is one of the finest gothic buildings on the Continent. The principal spire is over 460 feet high. There are over 600 stairs to climb before reaching the top. There are 99 bells in the tower, the largest of which weighs 16,000 pounds, and requires 16 men to ring it.

NORTHWESTERN UNIVERSITY.—The Methodist denomination in Chicago have determined to establish a University in that city, to be styled the Northwestern University. It is intended not only for Illinois, but for Wisconsin and Iowa, also; the conferences in each of these States having united in the undertaking.

A LESSON OF EXPERIENCE.—The Methodist Christian Advocate and Journal says: "We have always observed that where questions, of whatever nature, become mixed up with politics and the public mind gets into a ferment, it is impossible for ministers of the gospel to handle them with advantage; and that kind of interference, unless the call of duty is most obviously imperative, has but little influence but in its recoil upon the sacred office and the interests of religion."

INFIDENT FORGERY.—In the cathedral in use at Rome and in the vicinity, and which is drilled into the heads of the children, not only is the second commandment infamously omitted, because it forbids the worship of images, but the fourth commandment is perverted to read, "Remember to sanctify all the feasts of the church." These feasts are accompanied by horse-races and lotteries, authorized by the head of the church. Rome has no scruples in altering or mutilating, "adding to" or "taking from" the word of God, notwithstanding the threatening of the apocalypse.

THE CATHOLIC EXCITEMENT.—Mr. D'Isereli has published a manifesto, accusing the Whigs of countenancing in Ireland the policy on the part of Rome which they now find it convenient to denounce in England. One of the new Catholic Bishops in a pastoral charge goes farther than this, and states broadly that the new hierarchy was arranged with the express sanction of the Government, and Cardinal Wiseman, who has arrived in London, is also said to have declared that the whole scheme was submitted to and approved by the Cabinet some time ago. The no Popery cry never assumed it is said, any approach to its present vehemence.

At a recent session of Des Moines Presbytery, during some conversation relative to establishing a school for the ministry, the interesting fact was ascertained, that in one of their Churches, as a result of a revival enjoyed by them last spring, no less than twelve young men have it in view to study for the ministry.

ARRIVAL OF MISSIONARIES FROM AFRICA.—The bark R. Adams, arrived at New York, last week on Wednesday, from the West coast of Africa, bringing Mr. and Mrs. Preston, and Cooper, of the Gaboon Mission. These missionaries are under the patronage of the American Board of Missions.

Dr. Serron's Legacy.—This veteran missionary said, at the religious services that were held on the ship just before he sailed for Orissa, that he could comprise all he wished to say in five sentences. First, Let each one, first of all, secure an interest in Christ for himself; and secondly, Let every one do all in his power to bring as many others to Christ as he can.

More than twenty years ago I knew a little boy occasionally to wander away on a lone

hill, and under a tree read the Bible, and then kneel down and remain a long time in prayer. Then I said, some day that child will stand on the walls of Zion's watchman. He is now a successful missionary.—Ez.

NEW TESTAMENT IN SIAMESE.—Letters have been received at the Bible Society Rooms, says the New York Recorder, announcing that the second revised edition of the New Testament in Siamese is out of the press. A short time since, the Karen Testament was announced as ready. We see, thus, that the Society's field of labor is every day widening, and the demand which it has on our liberality is becoming every day stronger. As the heathen are awakened, as missionary stations are increased in number, the Bible must be distributed in greater numbers.

Secular Items.

BALAHAM'S SWORD.—A Frenchman who was exhibiting some sacred relics and other curiosities, produced among other things, a sword which he assured his visitors, was "De sword dat Balaham has when he would kill de ass." A spectator remarked that Balaham had no sword, but only wished for one. "Ver well, dis is de one he wished for!"

WONDERFUL INSTINCT.—Two of the carrier pigeons taken out by Sir John Ross in his Arctic expedition, with the understanding that they were to be sent home in the event of his finding Sir John Franklin, or his being frozen in, have arrived in Glasgow. This event is the more wonderful, as these birds travel by sight and not by scent.

EMIGRANTS.—From the first of November to the middle of December, 10,965 emigrants had arrived at New Orleans from foreign countries. During the week following 1007 more had landed at the same port.

THE CHEROKEE NATION.—A Delegation appointed by the National Council of the Cherokees, is now on its way to Washington, fully empowered to adjust the remaining unfinished business between the United States and the Cherokee people.

BANK NOTE INK.—The ink for printing bank notes in London is made from the calcined leaves and seeds of grapes, and forms one of the finest and darkest imprints that can be found.—So says an English review.

An old soldier, living at Harpers ferry, Va., being entitled to 160 acres of land under the new Bounty act, has selected his land from an unoccupied tract belonging to government, situated in the place of his residence. The property thus claimed is said to worth \$150,000 and the claim, in the opinion of every legal gentleman, can be maintained, since the Bounty Act allows the location upon any unoccupied bounty land.

THE MISSISSIPPI RIVER.—The Mississippi river is now navigable for steamboats for 2300 miles from its mouth. A steamer named the "Ramsey," has been launched on the Upper Mississippi, and on the 25th of May, 1850, left the Falls of St. Anthony on her first trip to Sauk Rapids, 100 miles distant, and returned the next day. The "Upper Mississippi" is now above the Falls of St. Anthony. Its reclamation from the bark canoe of the red man, by the appearance of the steamboat, marks an era in the history of the North-west.

DISCOVERY OF A MAMMOTH CAVE IN INDIANA.—The New Albany Ledger announces the discovery of a Mammoth Cave in Indiana, lying with that in Kentucky in its gigantic dimensions, about eleven miles S. W. of Coridon. The Cave which opens from an immense cavern before known, was recently explored by N. J. Coleman, Esq., and a party. It was entered by a small aperture, hardly large enough to admit a large man. After descending with difficulty some forty feet, they found themselves to their great astonishment in an immense apartment. They also found that this room opened into others, and these into still others, and that apparently there was no termination to the cave. They followed the main passage some four or five miles, according to their best calculations, when they were astonished by their lights that they must return. On their way back they visited some of the rooms which they had passed, in which were found large beds of epsom salts, in nearly a pure state. We are also informed that the cave contains fine specimens of saltpetre, plaster of paris, alabaster, &c., of which the party procured many fine specimens.

SNAGS IN THE MISSISSIPPI.—A writer in the Louisville Journal states, that in the Mississippi river, between Cairo and New Orleans, there are at least six thousand snags. The number of steamboats passing daily between the two places named, will average nearly twenty—each boat, with the freight, is valued at over \$40,000. The obstruction in the navigation referred to, daily imperils half a million of dollars worth of property, and the lives of a thousand persons.

The Trial of the Cuban invaders was opened in the United States Circuit Court at New Orleans, on Monday, 16th of December. The following persons appeared and answered to their names: Gen. Narciso Lopez, Col. Theodore O'Hara, Col. John Pickett, Maj. Thomas J. Hawkins, Col. W. Bell, Capt. A. J. Lewis, Col. Robert Wheeler, Gen. John Henderson, L. J. Sigur, Esq., and Gen. D. Augustin. Those who did not appear were A. Ganayes, Gen. Q. J. Man, John O'Sullivan, Major Banch, Peter Smith, and N. D. Haden.

Gen. Lopez and Messrs. Sigur and Austin entered a plea in abatement to the indictment, on the ground that the Grand Jury had been illegally drawn and empaneled. The residue pleaded not guilty.

MARRIED.—In Yalobusha county, Miss., by Rev. G. H. Martin, on Thursday evening, Dec. 19th, 1850, Mr. George W. Aldridge, to Miss Louisa G. Talbert.

Mortuary.

DIED.—At the residence of her father, near Orion, Pike county, Ala., on the 16th Dec. 1850, Miss L. E. Simpson, daughter of A. Simpson, Esq., aged 11 years 10 months, and 8 days, after an illness of ten days, which she bore with becoming fortitude.

Miss Simpson was a pupil of the Orion Institute, and possessed such a rare combination of amiable qualities as to have won the admiration and esteem of all her acquaintances. To know her was to love her. As a child, she was dutiful; as a sister, affectionate and kind; as a student diligent and conscientious in the observance of every requisition of her preceptors—in a word, seldom has human nature possessed a richer endowment in all those characteristics which contribute to adorn and beautify it. Her mental capacities were of a highly elevated order, and she employed them in assiduous efforts to please. Such, in truth, was her extraordinary promise of usefulness in future, that two of her friends assumed the responsibility of her education. But, alas! for the hopes of men. They may devise, but it is of God to execute.

"Sure, he will indulge the flowing tear,
The heaving sigh. Yet not one anxious murmuring
Thought, should with our mourning passions blend."

The funeral services of this occasion were solemn and impressive—such as can be better conceived than described. The students of the Institute marched in solemn, silent procession to the church, amid the deep sympathies of many weepers, and were directed to the contemplation of the uncertainty of human things, the dreadful certainty of death, judgment and eternity. Poor Leurauna, has gone; but, tho' dead, she yet speaketh. She has left a bright example—a pure and virtuous life for the imitation of her young companions.

May the afflictive Providence he abundantly sanctified to the good of all who knew her worth. A FRIEND.

DIED.—At the residence of her son, J. D. Bullock, in the city of New Orleans, on the 21st of July, 1850, Mrs. Susan Bullock, in the 65th year of her age.

Mrs. B. was a native of South Carolina, from whence she removed to Georgia in early life. In the year 1827 she made a public profession of religion, and connected herself with the Baptist church at Paron, Mingo county, Geo., and from thence until her mortal life was terminated by dropsy, she maintained her garment of christianity unspotted from the world. "Precious in the sight of the Lord is the death of his saints."

Christian Index requested to copy.

Mr. Robert Hicks Vaughan died of cholera Dec. 24th, aged 36 years. This afflictive event occurred while on his removal, with his family, from Warren Co. Miss. to a new location in Arkansas, ten days after his departure.

We have no disposition to eulogize the departed unduly. But there are those, through whom the grace of God has shone conspicuously, and whose conduct should be held in sweet remembrance. Our departed brother would seldom eulogize his fellow men, but would often laud that grace which held in subjection, the dolormities of our nature. In the case before us grace shone conspicuously. His christian life was short and lucid. As a citizen he stood high in the esteem of the community—he was intelligent and active. As a christian he was eminent. A clear consciousness of his lost condition by nature humbled him—of himself he could do nothing—his christian virtues, he ascribed to the grace of God. Depth of feeling distinguished his religious character; and because it was deep, it exerted a transforming influence. To serve God was his life—and hence his daily effort. A able student, he was a practical christian. Naturally sensitive, his feelings were called forth by a single reflection on the love of the Saviour. Often have we wept together as we have talked on this theme, and this was his chosen topic of conversation with his religious acquaintances. He was prompt in his duties to the church; his obligation was sacred. He was active. The spirit of the Saviour's injunction, "walk while it is day," seemed constantly to inspire him. The demands of this particular church, as well as those of the nearest large, were ever before him. He deeply sympathized with the benevolent efforts of the day. He joined the Flower Hill Baptist church nearly five years since; but though his christian career was short, it was active, and will long be held in high esteem by his brethren, and by his death they can but feel that truth and righteousness on earth, have lost a zealous advocate. His prompt action and deep sympathy are worthy of universal emulation by the private membership of the church, and will be held in lasting remembrance by him who felt their cheering influence, while ministering to his church the word of life. But how sweet the thought that he who used so often to speak of fallen nature is now beyond the reach of sin—now entered into his rest! We cannot omit another feature. Our brother rendered himself dear to his pastor by his tender interest for the cause at large, as well as by his example of domestic devotion. An affectionate husband, and a most tender parent, he endeavored to rule his house in the fear of God. Firm in the faith of God's care, he never left his family, even for a few hours only, without commending them to God's protection. And not unfrequently would he assemble them, especially to ask the Divine care. He did this a few months since; but during an absence at church for a few hours, a little son of his fell a victim to death. He bowed in mourning—God had done it, and though it seemed to rend his soul, he would not murmur. It was thus he grasped his pastors hand and asked him, to pray God that he might not complain.

But he has gone. Away from his brethren he before the mighty enemy, but even in the embrace of the monster he situated victory—he said, "I am going to Jesus." A wife and three children mourn their bereavement. They returned bringing his remains with them, and on Lords day morning, Dec. 29th, we met them, and addressed a few remarks, based on 2 Cor. 5: 2, to the friends assembled, and proceeded to the cemetery of his own church, and laid him beside his little son—Rapturous thought! The clayey tabernacle is dissolved, but the spirit of our brother has entered its Eternal mansion! "Mark the perfect man, and behold the upright; for the end of that man is peace."

B. B. GIBBS.

The Religious Herald, Richmond, Va., will please copy.

Business Department.

Letters Received.

Bro. G. W. Brown has furnished us a new subscriber, for which he will accept our thanks. Hope to hear from him in the same manner often.

Rev. G. G. McLendon has our hearty acknowledgment of his favor, with new names, and the where-withal. His communications generally contain substantial sympathy, and are, therefore, always pleasing.

Rev. O. Welch's New Year's Gift provides us something to go upon. Names are entered and papers forwarded. Hope he will remember that one good deed deserves another of the same sort.

Bro. H. Nettles has shown his appreciation of our labors by sending a new subscriber. That is the best way in the world to make even money—by adding the price of another paper to one's own. Thanks to our brother. The young man spoken of, has gone to Danapolis. His conduct was not good here.

Rev. H. Quinn will accept our thanks for the contents of his letter. It was grateful on several accounts. Hope to hear from him frequently.—Names entered, &c.

Rev. D. Giddins always sends us a little more help, when he writes. We, therefore, love to receive letters from him. He will find the names entered and papers forwarded.

Rev. M. R. Lyon will find the communication referred to our paper of December 18th, No. 42. Hope he will write frequently, and always send new names.

Bro. S. E. McDonald has our thanks for the value of his letter. See receipts elsewhere.

Bro. S. Harrison has obliged us by his aid.—Directions are observed. Hope to have still more of his influence in Miss. Receipt in another place.

Bro. T. J. Vaughn will observe that his remittance is in hand. Thanks to him.

Bro. H. H. Armstrong will find a receipt for his money in the proper place. Thanks for his aid.—Observe that our paper is \$2 50 in advance.

Sister E. P. Bondurant has particularly pleased us by her beautiful business-like letter, for the contents of which she has many thanks. Some of our best friends are among the ladies, and could we elicit their influence we should deem ourselves specially happy. Hope the paper may be equal to her favors.

Bro. Thomas Bullock has our sympathy in his misfortunes and bereavements. The paper will be continued, and he can pay for it convenience.

RECEIPT LIST.

Receipts for the South Western Baptist.

| NAME. | AMOUNT. | Vol. | No. |
|---------------------------|---------|------|-----|
| James R. Johnson, | \$2 50 | 3 | 45 |
| J. Milton Sallis, | 2 50 | 2 | 52 |
| S. Harrison, | 5 00 | 2 | 52 |
| Rev. B. Whitfield, | 2 10 | 3 | 52 |
| Rev. E. C. Eager, | 2 50 | 3 | 13 |
| W. W. Goodwin, | 4 50 | 3 | 45 |
| Mrs. E. Smith, | 2 50 | 3 | 45 |
| James M. Lory, | 2 50 | 3 | 45 |
| S. Jordan, | 2 50 | 3 | 45 |
| A. O'Daniel, | 2 50 | 3 | 45 |
| Joseph McAffe, | 2 50 | 3 | 45 |
| Edwin Smith, | 2 50 | 3 | 45 |
| John C. Brown, | 2 50 | 3 | 45 |
| Mrs. V. Welch, | 2 50 | 3 | 45 |
| James Malloy, | 2 50 | 3 | 45 |
| Gideon Mayo, | 2 50 | 3 | 45 |
| Mrs. M. W. Blackwell, | 2 50 | 3 | 45 |
| W. W. Gibson, | 2 50 | 3 | 45 |
| R. C. O'Wen, | 1 00 | 4 | 20 |
| G. W. Bown, | 2 50 | 3 | 13 |
| S. E. McDaid, | 2 50 | 3 | 13 |
| Wm. Rife, | 2 50 | 3 | 10 |
| W. Richard Egan, | 2 50 | 3 | 13 |
| Mrs. E. P. Badurant, | 2 50 | 3 | 13 |
| T. S. Vaughn, | 3 00 | 2 | 52 |
| H. Nettles, | 2 50 | 4 | 10 |
| W. Sloan, | 2 50 | 2 | 52 |
| Rev. H. Quinn, | 2 50 | 3 | 12 |
| Mrs. Elizabeth Armstrong, | 2 00 | 3 | 40 |
| Edwin Holy, | 5 00 | 3 | 32 |
| M. Haden, | 2 50 | 3 | 45 |
| Rev. W. H. McIntosh, | 5 00 | 3 | 52 |
| Rev. J. G. Shorter, | 5 00 | 3 | 52 |

Notice.

MR ALFRED H. YARRINGTON is no longer any Agent in any shape or form whatever. Marion, Ala. Dec. 15, 1850.

M. W. SHUMAKE.

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Jan. 1, 1851. 4116.

Notice.

THE Copartnership heretofore existing between the subscribers, under the firm of GOULD, LINCOLN & LANE, &c., by mutual consent, this day dissolved. The business of the late firm will be settled by CHARLES D. GOULD and JOSHUA LINCOLN, who are authorized to use its signature in liquidation.

CHARLES D. GOULD, CHARLES S. KENDALL, JOSHUA LINCOLN.

Boston Oct. 31, 1850.

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December 15, 1850 4247.

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MISS L. E. SMITH, English, Embroidery & Wax.
MISS L. D. SALISBURY, French, Drawing and Painting.
MISS D. L. MERRILL, English.
MISS M. A. GRISWOLD, English.
MISS H. L. HURD, Music.
MISS E. A. JEWETT, Music.
MISS D. W. TUPPER, Primary and Preparatory Departments.

Governesses.

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REFERENCES.

In Mississippi.—Col. Thos. G. Blewett, H. Talbot, Esq., Gen. T. N. Ward, Rev. Benj. Hodges, Rev. J. B. Stidley, A. M. West, Esq., Rev. Benj. Whitfield.

In ALABAMA.—Rev. J. Hartwell, D. D.

In LOUISIANA.—Silverster, Bennett, Esq., William S. Proctor, Esq., Capt. J. W. Mundy, Rev. Elias George.

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January 8, 1851.

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