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## SOUTH-WESTERN BAPTIST.

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## Religious Miscellany.

### We Love Him because He First Loved Us.

The fact that God first loved us is here assigned as one of the reasons why we do and should love Him. The mind naturally inquires, what kind of love in God was this which He first exercised towards us?

There evidently is the love of complacency, as divines call it. This implies the love of congenial character. None but a holy character can be agreeable or congenial to God. In looking forward to the characters we should possess after conversion, and after our spirits are made perfect in heaven, he evidently might exercise the love of complacency. But not in any other view.

There is also the love of benevolence, as divines call it. This implies all the tenderness of pity—of anxiety for the welfare of the wicked, and of desire that they might be converted and prepared for heaven, and so might eternally enjoy it. God evidently had this sort of love to us even when in our sins.

There is also the feeling that is called grace, which implies a readiness to bestow unmerited favors, because it is agreeable to the nature of the feelings. All the blessings we enjoy seem to result from such feelings in God, and it is evident God did first exercise such feelings towards us.

There is also the feeling that is called mercy. That has special reference to the wretchedness of the characters on whom unmerited favors are bestowed. Such feelings it is evident God must also have possessed towards us before we loved him.

We have here, then, the different kinds of love with which God first loved us. These different kinds of love are displayed and exhibited more or less. 1. In the covenant of redemption, in this the Holy Trinity made arrangements for the redemption, conversion and salvation of men. 2. In God's gift of his Son to die for us. 3. In the advent of the Son—in his patience, heavenly grace, persevering goodness, voluntary sufferings for us, prayers for enemies, gift of the gospel, facilities for the conversion of sinners, the church state, and its privileges for his people, and all the privileges for safely conducting them to heaven. 4. In the gift of the word and ministry. 5. In the agency of the Holy Spirit in the conversion and conversion of souls, and in keeping them in the way to heaven. 6. In the ordinances. 7. In the promises. 8. In the facilities and aids afforded in the perseverance of his people. 9. In finally bestowing heaven as an unmerited favor upon all those who by the previous dispensations of grace become fitted in heart to enjoy it.

All this love in God is prior to our love of him; and may be fairly contemplated as belonging in feeling, in purpose, and in the act to God before we loved him. All these things together go to constitute a noble, dignified, holy, independent, benevolent of character, which energetically looks after and delights in the holy and everlasting happiness of others.

The fact that God thus first loved us, and thus loved us from eternity, presents in him a character that we are under the most solemn obligations to love, with holy complacency, with ardent love, with a deep sense of obligation to him, and with an unwavering devotion of ourselves, and all we are and have to his service. His character, thus displayed, is worthy of our whole hearts, our warmest affections, and of all the services we can render to his cause, and worthy the supreme love of all intelligent beings. Not a sinner in all the world has an excuse for not loving him, and for not devoting his heart entirely to his service.—N. Y. Baptist Register.

**PRAY FOR THE COLPORTEUR.**—Few persons, who have not learned it by experience, have any adequate idea of the indispensableness of prayer to success in even the humblest department of Christian effort.

To be a faithful and successful Colporteur requires constant and earnest prayer. To lead a homeless life, to come in contact with all kinds of hearts and minds, to go every where when piety in the churches generally is low, and yet be always awake and always have the spiritual character of his mission distinctly before him, and be faithful to souls, to each soul he meets—it requires great grace, and can be done only by continuing "instant in prayer."

Many of these brethren in their reports request an interest in the prayers of the Committee and Society sending them forth, and of Christians generally. And no doubt, if they were often remembered in our prayers, they would be more in prayer themselves, and a richer blessing would attend their labors. What an influence for good would those now in the field exert, if they only went out themselves "praying always with all prayer," and if Christians generally were faithfully and fervently remembering them in their prayers.

Pray, then, for the Colporteur, especially, if when he visits your neighborhood, he does not appear so engaged and faithful as he ought, instead of finding fault openly, pray for him, and if possible pray with him. He needs and desires your prayers.—Western Watchman.

Throughout the whole economy of his Providence, God works by means.

## Christianity.

Christianity has the joy of liberty. It delivers the soul from the curse of the law and the bondage of corruption, and pours the joy of conscious freedom into the heart. Every man feels that there is joy in liberty. It is the joy of the prisoner released, and of the slave restored to freedom; of the dead brought back to life, and of the lost one saved. Such a joy expands and levates the soul, and constitutes the very strength of its inner spiritual life.—Neh. viii. 10.

Christianity has the joy of peace. In the intelligent peace of the soul with God, and in solid peace of conscience, through the atoning blood of the Cross, there is a joy which transcends all the more gladdening emotions of time, as heaven transcends the earth. What joy should equal that of the man whose sin is forgiven, to whom the Lord imputeth not iniquity, and to whom there is no condemnation, because he rests his hopes in Christ! In this is "the peace which passeth all understanding."

Here, too, is the joy of love. And how thrilling is the joy which this affection is fitted to inspire! When fixed and centered on the perfect and divine objects which the religion of Christ alone reveals, a joy is at once infused into the soul which no other love can yield. To love God because he first loved us, to commune with him as the object of supreme affection, and to enjoy his presence, is the highest delight of the regenerated soul. And there is the joy of gratitude. Thankfulness, when benefits are received and recognized, seems an instinct of the soul; and in its exercise there is a measure of gladness. Christianity evokes the highest gratitude. The uprising of Thanksgiving to that Being who is the Father of all our mercies; that Saviour who, in the depth of his infinite love, gave himself for our sins; and to that divine Spirit who condescends to dwell with men as the Comforter and the Spirit of truth, is attended with emotions of joy which the grateful soul alone can feel.

Christianity, also, and in fine, has the joy of hope. Who is a stranger to the "pleasures of hope?" Every one has felt that in it there is pure and sacred joy. Our divine religion summons us to "rejoice in hope." The hope which it implants is "an anchor of the soul both sure and steadfast." It goes beyond the present and rises amid the scenes of the invisible, and the realities of eternity; and such a hope must have a joy worthy of its purity and value. The Christian hopes, hopes on, is "saved by hope;" and his hope, when bright and full, is calculated to surround him with the very atmosphere of joy.—And, beside its own celestial gladness, his religion is in harmony with all proper sources of enjoyment to man. It bids him, yes, it enables him, to extract the honey from every flower which decks the moral wilderness through which he travels.—Spence.

## The Tempters Within.

The sinners that enter from within are the man's own thoughts and desires. There is quite an army of these in a young man's breast. Thoughts have wings. They pass and repass unobserved. They issue forth from their home in the heart, expatriate over every forbidden field and return like doves to their windows, through the air, leaving no track of their path. These thoughts become acquainted with sin. They are accustomed to visit the haunts of vice without detection. They revel unchecked in every unclean thing. They open up the way, and prepare a rodden path on which the man may follow. A gossamer thread is attached to an arrow, and shot through the air unseen, over an impassible chasm. Fixed on the other side, it is sufficient to draw over a cord; the cord draws over a rope; the rope draws over a bridge, by which a highway is opened for all comers. Thus is the guilt passed that lies between the godly character of a youth fresh from his father's family, and the daring heights of iniquity on which veteran libertines stand. The sober youth stands on the solid platform of religious and moral worth. No one can think it possible that he should go over to the other side. But from the brink on this side he darts over a thought which makes itself fast to something in these forbidden regions.—The form no one saw, as it sped through the air, but it has made a lodgment in that kingdom of darkness, and the deeds of wickedness will quickly follow when the way has been prepared.

"Out of the heart," said he who knows it (Matt. xv. 19), "proceed evil thoughts." Exactly that is what we expected; but what comes out next? "Murders, adulteries, fornications, thefts, false witness, blasphemies." That is a horrible gang. How quickly they come on! How closely they follow their leader! Murders and adulteries march forth unblushing; but they follow in the wake of evil thoughts. Oh, if the fountain were cleansed, the streams of life would be pure. So thought David, when, in agony of grief despairing of his own efforts, he cried, "Create in me a clean heart, O God!" This is the root of the evil, and no cure will be thorough or lasting that does not reach and remove it.

**UNIVERSALISM AMONG SAILORS.**—A Universalist was once appointed a chaplain in the navy, and reported for duty on board one of our ships fitting for sea. His creed very soon became known to the sailors, and was freely discussed in their messes.

"If we are all so good that we are going to heaven," said an old tar "what is the use of overhauling one's sins? It only gives a man a bloody sight of trouble for nothing."

"If we are all on the right track," said another, "and must bring up at the right port, what is the use in preaching and praying about it?"

"If we trust this doctrine, and it don't turn out to be true, there'll be Ned to pay," said a third.

These sentiments were shared in by the whole crew, and soon became known to the newly appointed chaplain, who was wise enough to resign his commission.—Rev. W. Cotton.

**HEAVENWARD AFFECTIONS.**—If you will go to the banks of a little stream, and watch the flies that come to bathe in it, you will notice that while they plunge their bodies in, they keep their wings high out of the water, and after swimming about a little while, they fly away with their wings unwet, through the sunny air. Now, that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our souls, our faith and our love, out of the world, that, with these unlogged, we may be ready to take our flight to heaven.

## "Search me O God."

The Psalmist prayed, *Search me, O God, and know my heart.* Did he comprehend the import of that prayer? Do we comprehend its import when in our most pious frames we repeat the petition? To come to the knowledge of oneself, to go down to the foundation of one's character and hopes, to fathom the depths of eternity, this is a more serious and earnest matter when God answers the prayer, than we imagine when we utter it. It is like descending the shaft of a mine; your first descent is by an easy flight of steps, and the novelty enlivens, and the coolness refreshes you; but at the bottom of these you come to a narrow archway, through which you must creep to the next descent, which is by a slender perpendicular ladder that trembles beneath your weight; you grow dizzy and wish yourself out again; the air grows more chill and damp, and you are wet and soiled with the drippings of the varicolored strata through which you pass,—again you crawl through a yet narrower passage, tearing your flesh at every motion, and now you are on the verge of a deep well into which you must be lowered by crank and bucket; you look down into the awful unbroken gloom, you cast in a pebble and listen nervously for the distant splash. You ask the guide, "are there ever explosions there?" His affirmative answer does not nerve your courage. You ask again, "Do rocks ever fall there?" Again the answer is in the affirmative, accompanied with the detail of a recent accident. "Does the rope ever break?" "Yes," he again, "your knees smite together as you launch into the abyss; the bottom reached, you here find countless avenues with mystery on mystery. Now your breath is stifled; now your frame is chilled; now your flesh is wounded; now your sight is gone; again and again you wish your self at the surface, yet cannot brave the perilous ascent. Who would have imagined that under the smooth, grassy mound, the fragrant clover, or the teeming orchard, such wonders and such dangers lay concealed!

It is even so with the heart of man. Yet must we at such times take the candle of God's word, or better still, the guidance of God's spirit, and fathom its utmost depth. Though it chill our blood and paralyze our nerves and sicken our brain, yet must we go down, down into the caverns of the heart. What find we there?

Self-examination is apt to be an occasional and very superficial work. We look into ourselves enough to see that there is evil there, and in the gross we make confession of sin and purpose repentance. But we shrink from the details. To tell the number of our sins is an unenviable task; we avert our eyes from them, we seek to cover them, we hope to outgrow them, and feel assured at least that death will emancipate us from them and make us pure. This is a wretched policy. "He that covereth his sins shall not prosper." We cannot get rid of sin by any such process. It cannot be concealed; it will not die out; it cannot be outlived; death will not cure it. Where sin is cherished in the soul, suffered to live on without repentance or correction, what is there in death to destroy it? Nay, the soul that comes to death with cherished sin must needs go to judgment without repentance and without pardon. Death works no such miraculous transformation. Let me not delude myself with such a thought. Search me, O God!

Sometimes God searches us by an array of providences that exposes us to ourselves; he holds up on every side a mirror, and whichever way we turn some phase of our own heart is reflected upon us. Sometimes he deals directly with the heart, and proves it gently, but to the quick; sometimes he tears it open with ongoing wound, and as it lies quivering in its black deformity, we must look on while conscience guided by his hand lays bare this evil motive, this self-interest, this idolatrous affection, this impure imagination, this envious desire, till as in the chambers of imagery that Ezekiel saw, we discover within us every abomination. Such a searching is like the attempt to cleanse a well whose waters have become turbid and foul. You draw out a few buckets, and give time for the pure water to flow in and settle; you then draw again, but to your surprise it is still turbid; you empty bucket after bucket till a deluge of silt is heaped around you; the pure water is flowing in, but so foul is the well that it is continually discolored; and again and again must you empty it before it will send up a limpid pool, and reflect the clear azure of the overhanging sky. Blessed be God if in the heart blackened by sin there is a well-spring of life, that after all this wearisome and loathsome emptying of self, with bubble up pure, and from its placid depths, mirror forth the light of his countenance.—Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.—N. Y. Independent

## A Pastor's Sorrow.

Richard William Hamilton, one of the most eloquent men of England, a man of piety and power, thus mourns over the people of his charge who would, for slight causes, stay away from the house of God.

"Nothing has so much enervated my ministry, nothing has so much sunk my heart, as your casual and irregular appearance in the house of God. What can be thought, how can it be explained that professed Christians, of long standing, can allow every novelty to divert, and every inconvenience to deter! The young and the thoughtless might be expected to be thus drawn away, but better habits of steadfastness may well be demanded of those who long since sealed their vows of union with the disciples of Christ. I implore you to cultivate orderly, punctual, unintermitting regard to the service of God! I know I have had your prayers; I entreat their continuance; they are more necessary and precious to me than ever."

If such a preacher as he, had reason to complain and grieve that his people would thus wander, how much more must those mourn who have not the same attractive powers with which he was endowed?

Slight causes often deter professing Christians from the house of God. A few clouds may make vacant seats. A shower that would not prevent a man from going a mile to his place of business, will frighten him from going a far less distance to church. A headache that would not keep a lady from going to a party, will confine

her to the house all day, if that day is the Lord's. Such consequences are disheartening. The good pastor mourns, though delicately, forbids him to say much about it. He thinks, "if I would preach more eloquently, they would come;" but he is mistaken. Cold Christians would soon tire of Paul or Apollos.

## The Predicted Revival.

Many years ago there lived a lady in M. C. of extraordinary piety. Her husband had been a Christian under peculiar circumstances, and his religious character through life was very decided. They had a son living in a neighboring town, whose kindness and probity had won for him the esteem of all. By his own efforts he had obtained a thorough knowledge of navigation, and at last went to sea, where his skill and attention to business soon made him captain of a vessel. Whilst in a foreign port, and participating in the celebration of our national independence by the firing of cannon, one of the guns burst, causing his death instantly. The news came so suddenly upon the mother, as to unsettle her reason for a time, or at least to induce a melancholy so deep as to amount to insanity. It was during this time that a very curious incident occurred.

This lady had some friends living in R., a neighboring parish, and one morning she insisted that her carriage should be brought up as she had "an errand to perform in R." All remonstrances and arguments availed nothing. To all that was said, she replied, "I have an errand in R. and must go." So she was brought to R., and meeting a dear friend, she said, "come and go with me to Mr. R.'s, (the minister) for I have come up to tell him some news." Her friend indulged what she construed into a mere whim of insanity. When they reached the minister's house she said to him, "I have come up to tell you all to be getting ready, for there is to be a great revival in R., and that very soon!" The church and congregation to all appearance, were as far removed as possible from such a refreshing as the good woman's "errand" seemed to predict, but the urging of this upon her, had no effect to dampen her zeal. She constantly affirmed that "there was soon to be a great revival in R., and moreover that J. and W. (mentioning two leading men in the community,) were to be converted." I am not so certain about the conversion of J. (mentioning a third influential man,) but let us have a season of prayer, that he too may be brought to Christ! The friends, the minister among them, at her request, all knelt down and she poured out an earnest prayer that J. might be converted in the great revival so soon to come!

She was the only one that had any expectations that "the great revival" would come, and throughout the whole affair she was regarded as deranged, and was indulged in every whim or caprice.

She had delivered her message, and now she must go home, but she seemed unusually melancholy, and would give no reason for it. It is a very singular fact that in about two weeks from that time, the highest revival the church in R. ever experienced, began, and continued for more than a year. The fruits of it were seen in the addition of one hundred and fifty persons to the church, a large number for a scattered country congregation.

It will be remembered that the lady had said that two leading men in the community, naming them, would be converted. Even in this her words were fulfilled. With reference to one of them, the following interesting fact is stated.—His wife, a pious woman, was greatly agitated with the desire that he might become a Christian, but apparently he had no feeling about the matter himself. Whilst a religious meeting was held one evening, he was amusing himself playing cards at the house of a friend in the neighborhood. Whilst thus engaged, a young woman who was at work in his friend's family, returned from the meeting, and he, in his usual laughing way, said to her as she was passing through the room, "Ben, to meeting have you, B.?" "Yes, sir, I have," was the reply. "Well, what was done up there, eh? come, let us know about it, won't you?"

For a moment the young woman hesitated, but the thought occurred, "I will tell him at any rate!" The result proved it to be a happy thought. "Mr. —, you want to know what was done up there. Your wife had prayed for your conversion!" she said and passed out of the room.

Had one struck that bugging, thoughtless man with a dagger, he could not have shown greater agitation. The wife's faith had been answered by this singularly happy answer, which now quivered in his heart. He sprang up from the table and left the house. That night the distressed man was putting up cries to God for mercy, and he found it.

As to the doubt of the good woman about the third person, I am not able to state whether he then professed to be converted or not, but very certain it is that the words of this lady supposed to be deranged, had a very singular fulfillment, when we consider that there were no signs of such an event, which the pastor or the church could perceive.

It is not a little curious also that the lady herself was recovered from her unhappy condition soon after, and on learning that the revival in R. was actually in progress, she remarked, "I returned home humbled, and I trust benefited. I went to R. with the impression that I was myself to be instrumental in bringing about the revival, but in this I was taught my mistake to my own great benefit."

I may remark here that the Judgment Day may show that the words of this lady had a very decided effect on the minds of the minister and those Christian friends who heard them, and in this indirectly tended to the result which she predicted.—N. Y. Observer.

## Morning of the Resurrection.

What a sight will the morning of the resurrection disclose! Time no longer! At the sound of God's trumpet all the dead start from their long, long bones of the grave, and come forth to the judgment! Many shall awake to everlasting life. The sea and earth shall yield up their innumerable dead. But some men will say, "How are the dead raised up, and with what body do they come?" And here Paul illustrates the subject, by the comparison of grain, which must die

before it can be quickened, and that the immortal body is no more like the mortal, than the blade and full stalk is like the corn which was sown. He continues his incomparable description of the scene: "God giveth it a body as it hath pleased him, and so to every seed his own body." As with the seed, so with the Christian at the resurrection: "It is sown in corruption, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." As much as to say, we can no more comprehend the change in the plant than that in man; but, "as we have borne the image of earthly, we shall also bear the image of the heavenly." To the grandeur of the scene in the resurrection, in which the dead are raised from the grave, and their bodies changed to such an incomprehensible degree, that corruption puts on incorruption, and mortality immortality, he makes this extraordinary addition that those who are then living shall be changed in a moment, in the twinkling of an eye, and their bodies of flesh and blood be made immortal bodies, the saying for the first time being brought to pass, Death is swallowed up in victory; and all the redeemed, clothed with their house from heaven, break forth in harmonious concert, O grave where is thy victory?

What a scene,—the resurrection morn! God gathering home his saints; Christ come to take his bride home to the mansion he has prepared for her! For whom are those glories prepared? For whom are those glorious spiritual bodies? For those who shall have part in the first resurrection.

## Religion and Happiness.

It is sometimes said, that the religion of the Bible rejoins gloom and moroseness, and that those who believe it are never happy. If these things are true, religion is for the infinitely exalted Being, the only source of happiness, and whose very nature is benevolence, can never enjoin upon us a faith or practice not conducive to our highest bliss; and secured be that system from the world, which proclaims injunctions inconsistent with the character of God. But it may be worth while to inquire, who are they that prefer the charge that the gospel of Christ tends to produce melancholy. Are they those who have diligently studied its nature, and who have long been familiarly acquainted with its properties? Have they cordially welcomed Religion, as an angel of mercy to their hearts, and thankfully accepted of her proffered blessings? Have they cheerfully walked in her ways, and obeyed all her requirements? Alas! not they have no knowledge of her, except from those who are decidedly prejudiced against her character.—They would never listen to her voice, nor place themselves, even for a day, under her government. They have heard only the testimony of her avowed enemies, and have joined them in bearing false witness against her. Now, as we would not accept the evidence of a blind man as to the beauty of scenery which he never witnessed, nor listen to the lectures of a deaf man on the doctrine of sounds, neither will we, on the most important of all subjects—which will concern our souls forever—be satisfied with the testimony of an enemy.

Let us here add one remark more. It is not false religion, but that of the gospel, which gives true happiness. That some of the truths of revelation may have been placed by some of their professors in a very unlovely light, is very probable, but religion is not to be charged with the faults of its enemies, nor even with the imprudencies of its real friends. It is the system which has God for its author, and revelation for its basis, that we contend for as being amiable in its nature, and beneficial in its effects. It never browns but at sin, nor reproves except when its doctrines have been rejected, or its precepts treated with neglect. To those who are unacquainted with her, she may appear to wear the aspect of severity; but they who approach, and exercise confidence in her, find that "in her right hand is length of days, and in her left hand riches and honor." SENEX.

## A Noble Resolve.

A counsellor of a great kingdom in Europe, charged with the superintendence of its public education, of Education for the People, thus expresses the inspiring guiding idea under which he worked. "I promised God," says he, "that I would look upon every Prussian peasant child as a being who could complain of me before God, if I did not provide for him the best education as a man and a Christian, which it was possible for me to provide." Noble purpose! and is it not one that it well becomes each one of us to form, who would glorify God by improving man's estate? He who goes forth to guide and lead the flock of Christ, should he not say, "I will hold myself accountable for all of sorrow and evil which I am not honestly and heartily endeavoring to remove; my duty is bounded only by my ability!"

Is religion a life throughout the land? Then let me count myself irresponsible only when, in person and through the voice and efforts of all whom I can inspire by my example, or move by my remonstrance, I have labored to the utmost, that God's ways may be honored, and his saving health known and accepted by all.

Is there crime in our highways, and even in our homes? Is there dark depravity and sensuality in our lanes and alleys? Let me never protest, in respect to it, my innocence before Heaven, until I have done all that in me lies, to educate and humanize the young, to reclaim the mature in age, and to shut off all the parent sources of this iniquity.

Are there social usages which still prove, as they always have proved, abounding sources of immorality and crime? Let me not hold myself acquiescent before God, unless I have done, by precept and example, all that I might have done, to protest against their continuance.

Is there idolatry of wealth and paganism—senseless servitude to the tyrannical fashions of the day? Let me not hold myself innocent, unless I have steadily and urgently recommended a nobler service; unless I have been myself a model of simplicity and frugality.

In one word, let me resolve like Dinter, that I will regard every human being, old and young, gentle and simple, who may be reached and benefited by my prayers and exertions, as one who can complain of me before God, if I have not done him good at every opportunity and by every means.—Bishop Potter.

## Privileges of the Sabbath.

The Sabbath is the day when you may sit down to the Bible without fear of disturbance. It is the day when, with our sinless progenitors, you may take the tour of paradise, and listen to the anthems of a newly created world.

It is the day when, alongside of Enoch, you may feed the flame of devotion, and try to divine the wonder and imbibing the ardor of a walk with God.

It is the day when, according to your various mood, you may mourn with Abraham at Machpelah, or meditate with Isaac in the fields of Mamre, or go down into Egypt to view Joseph in all his glory.

It is the day when you may bid Jacob's star twinkle anew, and Zachariah's fountain flow again.

It is the day when you may fill your ear with thoughts of melody from David's sounding lyre, or let your spirit ride aloft to Ezekiel's flying wheels.

It is the day when you may take a pleasant walk to Bethany or Emmaus, or a fourth disciple, ascend Tabor with Peter, and James, and John.

It is the day when, with Mary, you may clasp that cross which quivers no longer, and look up to those pale and painless lips, which need never repeat, "It is finished," and gaze on that countenance in death so divine, and beneath its thorny crown so blissful and so benign, till it says to you, "Be of good cheer, thy sins are forgiven."

It is the day when, in the upper chamber, you may listen to a sermon of Paul; or, a pilgrim to Parnassus along with the beloved disciple, see Jesus again.

And it is the day for prayer,—the Sabbath its self one closet, and your quiet chamber another—a closet within a closet, when you may surely shut out the world, and get very near to God. The day for looking back, for confession, for eyeing the Lamb that was slain.

The day for looking forward, for self-dedication, for holy resolutions, for obedience begun anew.

And it is the day for public worship, when the glad bells say, "Go ye up to the house of the Lord," and the willing worshipper answers, "Thy face, Lord, will I seek."

And it is the day for Christian converse; when, coming from the house of God in company, pious friends take counsel one with another; and when, under the quiet roof, they read, or go over the service, or commune together.

And it is the day for family instruction, when the hymns are said, and the chapters read, and the truth in Jesus expounded; and when the father affectionately strives to leave the lessons of heavenly wisdom undisturbed in child love.

It is the day for the Sabbath school, and the prayer meeting, and the visit of mercy.

It is the day when, so that you do not exhaust yourself or overtask others, you may give every moment to the one thing needful; the day which is best employed when the soul gets all, and heaven gets all, and God gets all.—Dr. James Hamilton.

## Earth's Gloom: God's Glory.

The following beautiful illustration of the world in its relations to Jehovah's government, was employed with great force in the pulpit, a few years since.

"Who can look over the world and behold its selfishness and sorrow—its violence and delusion—its pains and death, without wishing it to be changed, or wondering how such darkness, madness, and disorder, can add to the glory of God in the sight of angels and pure beings. We feel that they must mourn over a blemish on God's administration. We cannot tell how they regard us, still we can easily conceive that it does not injure but illustrate the glory of God.

"After a summer shower has passed away, and through the transparent atmosphere the green mountains seemed to lean against the calm blue sky, you have seen a solitary cloud slowly lift itself above the hill-tops, and float along the radiant West. Bathed in the rich sunset, glittering like a white robe, how beautiful, how resplendent! Like a morning glory, it looked as if some angel's hand had rolled it away from the golden gate of heaven. You have watched it till your spirit longed to fly away and rest itself in its bright foldings. But were you in its midst, it would be a heavy bank of mist, damp and chill. Like the morning vapor, it would cool the blood and ruffle the spirits, until you would pray for a straggling sunbeam to pierce the cloud and dispel the darkness. But seen in the distance and shone upon by the glowing sun, how glorious that passing cloud! So this world, with its agitations and changes—its blasphemies and songs—its revelries and violence—its light and darkness—its ecstasies and agonies—its life and death, so strangely blended, is indeed a gloomy dwelling place, whose cold air and frequent storms chill and weary us who walk in their embrace. Dimming our spiritual vision, these scenes shut out the celestial radiance beyond, and we long for a ray of heavenly light. But seen by the angels and shone upon by God's perfect government, and grand designs of love, it doubtless does appear as glorious to them as that evening cloud to us. The brightness of the throne is cast over us: the glory of the Infinite One changes this turbulent planet into a harmonious part of his vast plan."

And often when I have seen families and individuals suddenly overwhelmed by calamity, and sitting dumbly with grief, "under the shadow of a great affliction." I have thought of the summer cloud. The mourners are wrapped in the folds of the storm; but to him who has said, "all things shall work together for good to them that love God,"—and to guardian angels who encamp about the righteous, the cloud is luminous with coming blessedness. For a passing moment only is "the bright side toward God." We shall yet thank the Lord evermore for the eclipse of our earthly joys, which cannot fail to reveal the love and glory of the present Deity.

The purest metal is produced from the hottest furnace, and the brightest thunderbolt from the darkest storm.

If reputation robberies were as faithfully detailed and industriously published, as those depredations which are committed upon property, what a picture of human vice and turpitude would be presented to us every day!

Learn to subdue your passions, and live soberly.



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, OCTOBER 6, 1852.

J. B. STITELER, Corresponding Editor.

Notice.—We are requested to announce that the dedication of the new Baptist meeting house, now being erected at Forkland, Ala., will be deferred until the second Sabbath in November next.

## The Baptist Cause in New Orleans.

We commend to the perusal and serious consideration of all our Baptist brethren, the following article taken from the *Christian Index*, relative to the Baptist cause in New Orleans:

"Some of our exchange papers give us the sad intelligence, that the only Baptist church in New Orleans has been disbanded, and the Baptist cause extinct in that city. Has it really come to this, that the largest city in the Southern States, is to be deserted by the Baptist denomination? Our Conventions, Associations, and Missionary Boards, have become considerably aroused to the importance of having a Baptist ministry in every town and village. If a village of one thousand inhabitants is found destitute of a Baptist church, and without the means of sustaining a Baptist ministry among them, the liberality of the denomination is immediately called upon, a fund is raised, a minister is sent to that point, and sustained, in whole or in part, until the blessing of God there is raised up a church strong enough to take care of itself. The average consisting of four or five thousand inhabitants, calls for similar help; the demand is more imperative, a stronger effort is put forth, and a greater sacrifice is made. But here is a city containing over a hundred thousand souls, without a Baptist church! Nor is this immense population under the influence of other evangelical denominations. Protestant influence of all sorts, is less here in proportion than the other large cities of the Union. Catholicism and infidelity may be said to have almost undisputed sway. In its religious and moral complexion, New Orleans has been justly called the Paris of America. But New Orleans has claims upon us as a missionary field which Paris has not. Paris is under an intolerant government. France lends her aid to persecuting Rome. The Prince President has no love for religious and political liberty. New Orleans lies under the wing of the American Eagle. Fines and imprisonment do not await the Baptist minister who attempts to preach the gospel there. Besides, New Orleans is one of our own cities; it is one of our Southern cities. In common with the rest of our large towns, it is spreading its influence throughout our whole country. It is a reservoir of vice, all the rivers of the West and South-west constitute a system of arteries to carry the poison to every part of the country. There our Georgia planter rests on his way to Texas or Arkansas, and sees his bar-rooms, his theatres, his cathedrals open to receive him; but let him travel through its length and breadth to find a Baptist place of worship, alas! there is none! Can we in justice to the cause of truth—can we with due regard to the cause of Christ, allow this state of things to continue? Ought we not to pour in a stream of money to the Domestic Board at Marion, and instruct them to send a missionary to New Orleans? We want a strong man there, a man of talent, a man of piety, one who can come with error in all its subtle forms, one who is prepared for opposition, discouragement, and difficulties of every kind.

Here we are met with the objection, that much has already been spent in building up the Baptist cause in New Orleans. But must past mistakes prevent all future efforts? Is it a question of dollars and cents? Is the conversion of the inhabitants of that great city so hopeless, that we may leave them to go to destruction? There is no reason why the gospel of Christ should not be the power of God to save the souls of the people of New Orleans, as to those of Savannah or Charleston. God will bless his word there, if it is preached aright. Perhaps one cause of our past failure is, that we have been more solicitous to secure a Baptist meeting house than a Baptist church. We may spend a large amount of money, erect a fine building, and the house may be closed for the want of worshippers, or it may go into the hands of those who are not of our faith. Let us adopt a more spiritual policy, and God will bless our efforts. If a faithful minister is sent there, the spirit of God will go with him; the scattered Baptists will be brought together, sinners will be converted; the cause will flourish; a place of worship will be procured, and it will no more be said, that the Baptist denomination is extinct in New Orleans."

Q.—Would it not be well for the Board of Domestic Missions at Marion, to call public attention to this subject?"

COTTON PLANTERS CONVENTION.—Notice is hereby given that a Convention of Cotton Planters will be held in the city of Montgomery, Alabama, on the 3d Monday in November next, being the 15th day of the month.

It is requested that all the counties and districts, as well as all the Agricultural Associations in the southern States, appoint delegates to this convention, and by a general united concert of action endeavor to protect themselves from the ruinous fluctuations in the prices of this great staple.

By order the Central Committee appointed by the Cotton Planters Convention, held in Macon, (Ga.) in October, 1851.

J. GOLDTHWAITE, Ch'm'n.

September, 22, 1851.

Advice has been received from Buenos Ayres to the 8th of August, which state that the Constitutional Congress had assembled, and were about to organize, as all the provinces had given in their adhesion to a national organization; and that General Don Justo Jose Urquiza had recognized the independence of Paragana, Parana, and La Plata.

## The Recognition of Friends in Heaven.

Shall we know each other when we get to the world of bliss? How often we ask ourselves this question. It is natural that this should be to the Christian a matter of great interest, for such of his present joy may be traced to his relations to Christian friends—if so pleasant these relations here, what will they become in a world of holiness and glory! The inquiry addresses itself to our social nature and seizes at once upon the strongest laws of human being. Is it possible that the happiness of heaven is of such a nature as to exclude all memory of the "dear ones" of earth, not only united by the ties of blood but by the bond of Christian love? We think not. Or can it be supposed, that the joy of heaven is so immeasurably above even the holiest and most sacred of earthly joys, as to cause the saint to forget the past in the glory of the present? Assuredly the highest joys of earth are far below the very lowest of heavenly employments, (if we are allowed to institute such a comparison) but we fondly believe that one part of our bliss in heaven will arise from the transplanted, so to speak, of all earthly bliss that has been spiritualized and enriched by the sanctifying influence of God's spirit. We shall not, however, speculate any further upon the subject, but we will give a few reasons for our belief, that we shall know our departed friends in heaven.

First, the doctrine has always been a favorite idea among all nations and people. Those who have rejected the idea, are exceptions to the general rule, and they are very few. The ancients generally received it as an indisputable truth, and among us in modern times, it is made part of our sermons, and adds pathos to funeral services. Now, does not the prevalence of this sentiment, indicate one of the soul's wants, and intimate a just expectation from God's benevolence? May we not as Christians regard the intense longing of which we are conscious for a reunion with our departed relatives and friends, as an evidence that it will be so? So much for the voice of nature and reason—as forcible in this as in reference to the immortality of the soul.

But after all, this question depends upon considerations drawn from God's word. True, this truth is nowhere formally declared in the Bible, but it may be fairly inferred from several parts of Revelation. The Scriptures seem to take this for granted. In our Lord's conversation with the Sadducees, in the course of which they adduced the case of the wife of the seven brethren, it is evident that the Jews, with the exception of the Sadducees believed in the recognition of friends in the world of spirits. The Saviour seems to acknowledge by his silence this truth which would follow from the doctrine of the resurrection which he proceeded to prove. Does not the sweet singer of Israel rejoice in this view and draw consolation from it in affliction, when he declares "I shall go to him, but he shall not return to me." Where is the consolation to David, if he should not know his child in glory? "I shall go to him" is language that refers to a vital actual re-union in the world of perfect happiness.

Again, Isaiah represents the King of Babylon descending into the place of departed spirits, and being recognized by the mighty ones who had preceded him. Rising from their shadowy thrones, they welcome him to their dark abode, exclaiming, "Art thou also become as weak as we? Art thou become like one of us?" But shall the lost recognize each other in perdition and thus add to their misery, and the saints in glory not know their friends around them, when the recognition would add so much to their bliss? Lazarus and Abraham are represented as conversing with each other upon interior and inferior terms, which else takes for granted this truth, and we cannot believe that, in God's word, an opinion would be treated as true, when it was absolutely false. The Saviour expressly tells the Jews, that as they depart from heaven they will behold the patriarchs and prophets entering into felicity, while millions from the earth shall sit down with Abraham, Isaac and Jacob, in the celestial kingdom. This proves that some of the saints will be known under the names which belonged to them on earth, and if this be true of some, why not of all of them.

When Paul speaks of the vital union which is to exist among the "spirits of just men made perfect;" where he assured the Corinthians that he labored to "present every man perfect in Christ Jesus;" and the Thessalonians that they would be his joy, and hope, and crown of rejoicing in the presence of the Lord Jesus Christ at his coming, it seems to us that he expected to know them at the last day. But if he should know them at the commencement of their state of glory, what could hinder him from knowing them thus forever? In the fourth chapter of 1st Thessalonians Christians are taught not to sorrow as those who have no hope for those who have died, because God will bring back those who sleep in Jesus. This was written for the consolation of mourners. But how this consolation would be lessened, if they were not convinced of a blessed re-union in heaven. In the resurrection, the dead and living in Christ shall be caught together in the air, to meet the Lord, and to be forever with him. There the saints of all nations shall meet to part no more, and there will be revealed for eternity those sacred ties that bound them together on earth.

Consider also the facts mentioned in the Word of God. The spirit of Samuel was recognized after his death by Saul and his sons. Certain of the saints appeared unto those who knew them, after Christ's resurrection. Moses and Elijah were recognized by the Apostles, who were chosen to be the companions of our Lord, on the mount of Transfiguration. Now, if in these visitations, the departed were known by the living here, how will it be hereafter? Do not these facts have some weight in favor of the doctrine which we are advocating. Shall not the memories of the saints perpetuate the friendship of the present life allied to heaven, and shall not their knowledge of loved ones on earth, be refreshed by the revelations of the heavenly state. When the people of God are "gathered to their fathers," and gathered to their people, will not the scriptures thus quoted, be more truly fulfilled by the reunion of heaven, than by the supposition that they refer to a burial, since the people of God are buried wide asunder? If, as in the parable of the unjust steward, the charitable will be recognized and welcomed to heaven by those whom they have befriended, is it not true that the saints shall know there even as they are known?

But it is often objected to this view, that if we recognize our sainted friends in glory, we shall also be compelled to know that other friends are lost which knowledge would impair the happiness of heaven. But what becomes of the difficulty by this objection? It does not remove it; for if we do not know our friends in heaven, it is evident that we can have no evidence that any of them are saved—thus, unless we cease to have any interest in loved ones, eternity must be passed in a fearful state of uncertainty. If we do not know our friends at all in heaven, then we shall not know that any of them are saved. It is, however, sufficient to reply to the objection, that the Angels preserved their blessedness when some of their number fell from their high estate which fact they certainly knew, and so the saints redeemed, shall have such views of God's love and justice, such clear views of the odiousness of sin, and such transcendent manifestations of Christ's righteousness that they will have no sympathy with the guilty. The misery of the lost will not be permitted to detract from the blessedness of the saved. We close by remarking, that heaven is the home of the saints. They are all the children of God, and brethren together. They form the family of heaven. Here we affirm the recognition of friends in Heaven.

## Mississippi Correspondence.

Lynchburg Springs, Miss.—Biloxi Baptist Association—An Open Communion Baptist Church, &c., &c.

Dear Brother Chambliss:—Having concluded to spend a few weeks on the coast, for the benefit of my health, I reached Pass Christian on the 2d inst. At this point I had intended to remain for the purposes of my visit to the coast, but meeting there a party from Selma, in your State, bound for the Lynchburg Springs, where it was said we could enjoy, in a quiet, rural retreat, all the advantages of sea-bathing, sea-breezes, fish, oysters, &c., together with excellent mineral waters, I joined the party in chartering sailboats to convey us to the Springs. After a very pleasant sailing excursion, we reached the place of destination, about thirty miles from Pass Christian, on the eastern shore of Biloxi Bay, and about six miles from the town of Biloxi. The mineral and curative properties of these waters have until recently, been unknown. They are now attracting much attention, and winning for themselves a deserved notoriety, by uniting the influence of their healing streams with that of the balmy sea-breeze and of the gulf-bathing, for the promotion of the health of those who are so happy as to find this pleasant rural retreat. They have recently been analyzed by the occupant of the chair of Chemistry in the Louisiana University, Professor J. L. Smith. He found in a gallon of water from one of these springs, carbonic acid gas .4 632-1000 grains, sulphuretted hydrogen .481-1000 (nearly one-half) of a grain. These are the gaseous contents in one gallon. The solid contents, (besides "a trace" of organic matter, of chloride of potassium and of alumina, and "a very strong trace" of iodine,) are chloride of magnesium .4 99-1000 grains, protoxide of iron .4 712-1000 grains—specific gravity, 1.000 82. "The water is colorless," says Prof. Smith, "when taken kept for a length of time in bottles, provided the bottles be kept well corked; so soon as opened, the water begins to blacken from a deposit of sulphuretted iron. The odor of the water is that of sulphuretted hydrogen, which the water contains in considerable quantity." "The iron," continues the Professor "is doubtless in combination with both the sulphuretted and carbonic acid gases, the excess of carbonic acid holding both these combinations in solution."

The medical virtues of these waters consists chiefly, he thinks, in the sulphuretted hydrogen and oxide of iron, which they contain "in notable quantities." Another spring has since been tested, to ascertain the quantity of iron in a gallon of its water, and has been found to contain about three times as much as that analyzed by Prof. Smith. This last mentioned spring is the property of our good brother (formerly of your State) Rev. P. P. Bowen, who has been compelled from the absence of a hotel on this part of the coast, to throw open his hospitable doors to the visitors at the springs, receiving in return for his kindness and trouble a bare compensation, (75 cents per day, or \$15 per month.) His hotel is now in process of erection, to be ready for the next season, and land holders are ready to furnish building lots to those who may wish to erect summer residences at this point. I am gaining half a pound in weight daily, this week, and I continue to improve thus, for two weeks, I shall be but an honorary member of the valetudinarian club, if indeed, I be allowed to occupy any place in it.

But enough of this. I seated myself to give you a sketch of some other things. I had the pleasure of attending the third Anniversary of the Biloxi Baptist Association on the 4th and 5th inst. It was held with the church at Biloxi. Brother Bowen had been appointed to preach the introductory sermon, but he and I were detained together on the bay, and were consequently rather late arriving at the church. When we arrived, bro. Benj. Whitfield of Hinds Co. was opening the services. He preached the opening sermon from a part of the 10th verse of the 28th chapter of Matthew. After the sermon the former Moderator, Dr. D. Stanford, called the Association to order, the letters were read, and the body was organized by electing Elder P. P. Bowen Moderator, and bro. J. L. Powell Clerk. The body is very small, consisting of only four churches, one of which was not represented, owing to the fact that they have now no male membership among them. One other has had no pastor the past year, though I think they have had preaching. This association is in a very destitute part of the country. They have three preachers belonging to their churches, who are necessarily confined at home very much, to attend to making a support for their families.—Bro. Stanford is a practising physician, who preaches occasionally as he has opportunity. Bro. Long labors with his own hands for support, preaching when he can; and brother Brown, under whose labors most of the churches in this section have been raised up and the association organized, preaches regularly to two churches, Tide-Water and Biloxi. The body at its recent session, appointed a Missionary Board, who speak of trying to sustain bro. Long as missionary out from the coast. Bro. Hempstead, missionary of the Domestic Mission Board S. C. Co., and also of the Mississippi State Convention, is expected, I believe, to labor immediately on the coast, having regular appointments at Shieldsboro, Pass Christian, Mississippi City and Biloxi. A collection of about \$35 was taken after the missionary sermon on Lord's day, which was preached by a brother from Alabama, whose name, being rather a singular one, and not easily remembered by strangers, you must excuse me for not giving. Besides him, I was glad to see present brethren Badour and Denson, of Madison, and bro. Whitfield, of Hinds. Their presence seemed to encourage the little band, and give additional animation to their deliberations. Bro. Anderson, too, formerly of Natchez, now a resident, I think, on the coast, arrived in time to

preach for us at 3 o'clock on Lord's day evening. Delegates were appointed to the State Convention, and the Moderator was requested to open with the Domestic Mission Board at Marion, a correspondence. May the blessings of our gracious Master rest richly on this little body, and on the labors of the missionaries and preachers within their bounds!

I have been interested in the following narrative. Perhaps you may be. Some years since, brother T—, a minister of intelligence, great kindness of heart, a pious man, and a good preacher, moved down near Mississippi City; and though a regular Baptist in his previous church relations, he had become, I suppose, a convert to Robert Hall's communion notions, so he formed an open communion Baptist church, composed of some who did, and some who did not understand this peculiar feature of the organization, and who, had they understood it, would never have united with it. But as there was no other Baptist church near, they have continued with it. Owing to the inconsistency of this feature in bro. T—'s Baptist views, he has not succeeded in building up the church.—He is now about to move away, and says he expects hereafter to associate with the regular Baptist family, and advises his church to do the same. Is this not a sort of novelty in the South? But I will not longer intrude upon your patience.

Yours in Christian affection,  
JOHN GILPIN.  
Jackson county, Miss., Sept. 8, 1852.

## REVIVALS.

Brother Chambliss:—We have just closed a protracted meeting at the Canton church, after a continuance of 18 days, which has been truly an interesting season with us. During the meeting 23 individuals professed religion; twelve of whom united with the Baptist church by being baptized with Christ in baptism. One joined by letter and one restored, making in all fourteen added to the church. The others, who have not as yet joined, are of Pedo-baptist families, the most of whom have already signified their preference and intention to unite with the Baptist church, notwithstanding the strong interdiction of some of their friends and relatives. We were on this occasion favored with the faithful labors of brethren D. E. Burns, P. S. Gayle and B. F. Thomas, and we trust they have been God's humble instruments in the accomplishment of a great and glorious work in our town and its vicinity. As we advanced in the work the interest heightened. Our Pedo-baptist friends stood aloof until they saw that we were bound to have a revival, and then they voluntarily came in and lent us a warm and helping hand until we came to the water. When we came to administer the ordinance of baptism, I requested bro. Burns to make a few remarks explanatory of our views of baptism. He accordingly proceeded to read, in a very impressive manner, certain portions of scripture, accompanying them with some appropriate and forcible remarks. He cut the Pedo-baptist water quick, and with a few exceptions, they flew off in one dense, angry cloud, and made a direct effort to break down our meeting, but it was impossible. It still continued unabated in interest, and we were again assembled at the waters' side, and bro. Burns was again permitted to thunder forth his artillery upon their solid ranks—the Philistines fell, and everything seemed to react happily in our favor. I trust we have not only been revived in our spiritual graces as well as strengthened by accessions to our church, but we have achieved a victory in some other respects, the impressions of which will not be soon be obliterated.

Yours in the Gospel,  
J. M. KNIGHT.

Canton, Miss., Sept. 25, 1852.

Dear Bro. Chambliss:—I wish in this communication to record the goodness of the Lord to the little church at Vinton, Wilcox county.

Brother E. E. Kirwin and myself visited them again for the purpose of holding a meeting of a week's continuance, which meeting closed on Thursday last 23d inst.

Thirteen were added to the church, eight by experience and baptism, and five by letter, which with seven added at a previous meeting, makes the number of that church just twenty, within a few weeks. The reformation in the entire community is I presume, as great as ever occurred in a community of the same size in so short a time. They scarcely seem to know themselves. All God's people seemed to participate in the blessing, and the entire community appears renovated.

Two Sabbath schools have sprung up in connection with this work, and we trust that the foundations are thus laid for permanent prosperity.

There are prospects for an extensive work among the black people around that place. I saw not less than three hundred of them present for prayer at one time! It was truly a wonderful sight. Oh that they could be instructed! I baptized last Sabbath a black boy, who, I was told, had, that morning, walked fifteen miles to relate the dealings of God with his soul.

Mr. Kirwin and myself have promised Allen-ton all the spare time we can command during the remainder of the year—but I have no Sabbath to bestow in that way but the fifth.—Ministering brethren (orthodox) would be thankfully received, and would have attentive congregations. An able and efficient Baptist minister would be able to build up a strong church at that point.

I wish again to record my testimony in favor of the inquiry meeting. We held two per day during the entire meeting, with the best results. Yours very affectionately,  
C. F. STURGIS.

Carrollville, Sept. 27, 1852.

I baptized eight persons at County Line church yesterday, making sixty-nine baptized by me during the last few months. There are still numbers of anxious persons at each place.

Dear Bro. Chambliss:—I wish to speak of two goodness to the Hopewell church, (Rev. D. D. D. pastor), which has recently had a refreshing season from the presence of the Lord. Brother Sales, the pastor and myself, commenced a protracted meeting on the 18th inst., which lasted ten days. Brother Sales left us the second. We had brother Gilmore with us one day. It seemed that the Lord was with us from the commencement of the meeting and as it advanced it increased in interest, and the following are the blessed results—thirty-eight received by experience; two by letter; and two restored. There were thirty-six baptized; two stand over till next meeting. To God be all the praise. Yours in the bonds of Christian affection,  
J. REEVES.

September 29, 1852.  
N. B. On the last Sabbath of the meeting there were fifty-two mourners; and on the Monday following there were forty-two who seemed deeply anxious about the salvation of their souls. Let all Christians who may read this pray that God would reveal himself precious to them, and I will say, amen.  
J. R.

Dear Brother Chambliss:—We have just closed an interesting meeting with Friend his Church in this parish, which resulted in the hopeful conversion of thirty-five souls, thirty-three of whom I buried with Christ by baptism. One of these was a Methodist class leader, who I think will be a very efficient member with us. Our meeting increased in interest until the ninth day, (Sunday,) when we closed, to attend to other appointments, leaving some thirty persons at the anxious seats. We had as helps in our meeting, Elders B. F. Fancher, J. Wadell—Knight, Jesse Tubbs, and others, who preached the word with power, and whose ministry was attended with the demonstrations of the spirit, and there are now left but few in the vicinity of this church to advocate Satan's cause. Up to this time this has been the only revival meeting we have heard of in North Louisiana or South Arkansas. Our churches in this part of the country are generally in a lukewarm condition, owing entirely, I think, to a division in our ranks, occasioned by the exclusion of a disorderly minister, who has succeeded in leading off a small party with him. Two young ministers who were raised up under his ministry, are also of the factious party. We hope and pray that this, like all similar difficulties, may soon have an end, and God's church prosper in our western country. The Liberty Association has been annoyed with this matter for three years past, and the cause of Christ perfectly paralyzed. Yours in Christ,  
S. J. FULLER.

Chabonne Parish, La., Aug. 30, 1852.

## General Intelligence.

MOBILE, October 4.—The steaming Black Warrior, Capt. R. W. Shufeldt, arrived at Mobile on Sunday, from New York via Havana. She made the passage from the latter port in forty-eight hours.

In Havana on the 29th ult., Fairbanks, the printer of the revolutionary paper, the Voice of the People, was garroted, and on the 30th ult., his mother died from the shock she sustained at hearing of his fate.

The Count Do Pozo Dolce and his brother have been imprisoned in Mora Castle.

The bark Cordelia, from New York, was detained on the 23d ult., and two passengers taken from her and imprisoned.

The riot against the U. S. Mail steam ship Crescent City, is still in force, and she will not be allowed to enter the harbor if Mr. Smith be retained as Purser.

The greatest vigilance is exercised by the Cuban authorities, and when the Black Warrior left considerable excitement prevailed in Havana.

CRIME IN NEW YORK.—The Journal of Commerce of Saturday says that "already this week there have been eight cases of murder, homicide, or deadly assault, in this city, by the knife, the pistol, or brutal violence, and three of the sufferers are already dead! A gentleman was twice fired at in Broadway, yesterday morning, at four o'clock and the bone of his arm was badly shattered."

There are now six candidates for the presidency in the field, namely: Webster, Hale, (free-soil) Troup, (southern rights), Scott, Pierce and Goodall, who is named by the extreme "liberal party and Women's Rights Convention."

The yellow fever has made its appearance at Norfolk, Va.

PHILADELPHIA, Sept. 25.—Ole Bull, the celebrated Norwegian violinist, took the necessary oath in Independence Hall to day to become a citizen of the United States.

Advices have been received from the Fishing grounds which state that the mackerel fisheries will yield only one half of what they did last year. The British cruisers still continue to molest the American fishing boats.

In Western Texas the latest accounts thence say there is a fine prospect of a large crop. The papers state that the accounts of crops are very flattering from all parts of the country.—The Sugar crops on the Lower Brazos and Caney are said to be larger than ever before known.—Some of the planters say they will make three hogheads of sugar to the acre.

The Masonic Order of Pennsylvania have had under consideration for some time past the subject of improvements and other dispositions of the property at present owned by the Order in Philadelphia. A number of propositions were submitted in regard to the matter. It has been at last determined to erect upon the ground where the old hall now stands, on Chesnut street, above 7th a magnificent architectural pile as the grand Mecca of the order. The plan, style and other minutiae of the building have not been definitely decided on. The new edifices to extend out to the line of the houses on Chesnut street, the first story front to be devoted to stores. The precise time for commencing this gorgeous improvement has not yet been fixed.

The yellow fever appears to be declining in Charleston. The Board of Health of that city, on Sunday last reported four deaths from the disease for the two days previous.







## POETRY.

### The Aged Pastor.

He stands in the desk, that grave old man,  
With an eye still bright, though his cheek is wan,  
And his long white locks are back and roll'd,  
From a noble brow of a classic mould.  
And his form, though bent by the weight of years,  
Somewhat of its primeval beauty wears.

He opens the page of the Sacred Word—  
Not a whisper, nor low nor loud, is heard;  
Even Folly assumes a serious look,  
As he reads the words of the holy Book:  
And the thoughtless and gay grow silent there,  
As he opens his lips in fervent prayer.

He stands as the grave old prophet stood,  
Proclaiming the truth of the living God—  
Pouring reproof on the ears of men,  
Whose hearts are at ease in their folly and sin,  
With a challenge of guilt, still unforgiven,  
To the soul unfitted, unmeet for heaven.

O, who can but honor that good old man,  
As he nears his threescore years and ten—  
Who hath made it the work of his life to bless  
Our world in its woe and wretchedness;  
Still guiding the feet which were wont to stray,  
In the paths of sin, to the narrow way.

With a kindly heart, though the lapsing years,  
He hath shared our joys, he hath wept our tears.  
He hath bound the weak on the brow of the bride,  
He hath stood by the couch where loved ones died.  
Pointing the soul to a glorious heaven,  
As the ties which bound it to earth were given.

methinks ye'll weep another day,  
When the good old man shall have passed away,  
When the last of his ebbing sands are run,  
When his labors are o'er and his work is done;  
When he'll care for the flock and keep the fold,  
When his pulse is still and his heart is cold?

Ye'll miss him then, every look and tone,  
No familiar now, when forever gone,  
Will thrill the heart with an inward pain,  
And ye long and listen for him in vain;  
When a stranger form and a stranger face  
Shall stand in your honor'd pastor's place.

(Independent.)

## Miscellaneous.

### Quarrelsome Children.

There was a cottage not a great way  
from Mary and Alfred's home, and in that  
cottage lived two girls with their father  
and mother.

It was not a happy family; for the children  
often quarrelled, and called each other  
bad names, and too often they also  
fought with one another.

Sometimes when Mary and Alfred were  
at play in their garden, they could hear  
the loud cries of these children; and they,  
more than once, had seen them in the  
road, beating and throwing each other in  
the dirt. It made them sad to see and  
hear these things. They thought, and in  
deed they said to their father one day, "I  
our dear little brother John had lived, we  
would not have hurt him, and been cross  
to him."

Once these quarrelsome children were  
at play; and one of the girls struck her  
elder brother with her hand, and then ran  
away. The boy then picked up a stone  
which was in the road, and ran after his  
sister. He was in a very great passion;  
and as he ran, he cried out that he would  
kill her. This frightened the little girl  
very much; for she knew that her brother  
was stronger than she, and she knew that  
he would not care what harm he did while  
his passion lasted. So she ran away from  
him as fast as she could. But her brother  
ran still faster; and he would have caught  
her, too, if she had not run into the garden  
where Mary was with her father.—  
She ran to them, and said, "O do not let  
my wicked brother come near me; he will  
kill me."

The boy had run after his sister quite to  
the garden before he saw Mary's father;  
and then stopped and would have gone  
back if Mary's father had not said "Put  
down that stone, Henry, and come here."

Henry did as he was bid; he was afraid  
to run away, but he walked very slowly.  
At length he reached the place, and Mary's  
father took him by the hand and his little  
sister by the other, and went with them  
into a garden arbor, and there he talked  
with them. Mary and Alfred went too,  
and heard what their father said.

Mary and Alfred's father had always  
been very kind to the children in the  
cottage. He had often given them little  
books to read; sometimes he gave them  
money for going on errands, or for weeds  
in his garden; and when he met them,  
he used to speak pleasantly to them. This  
is why they were willing to go with him  
now.

He sat down in the arbor, and placed  
the little girl beside him, while her brother  
stood on the other side of his knee.

"What were you going to do with that  
large stone you had in your hand, Henry?"  
he said to the boy.

"Lucy hit me," he said, "she is always  
hitting me."

"Yes; but what were you going to do  
with the stone?"

"He said he would kill me," said Lucy.  
"I see how it is; you have been quarrel-  
ling again."

Then Henry and Lucy both of them  
began to lay the blame upon each other.  
Mary's father heard what they had to say,  
and then he talked to them.

He told them what a sad thing it is  
for brothers and sisters to disagree and  
fight each other. He put them in mind of  
Cain who was so wicked as to kill his  
brother Abel. And he also told of a little  
boy whom he once knew, who struck his  
younger brother in anger, and killed him.

Then he said to Henry: "Now suppose  
you had caught your sister while you  
were so angry with her, do you think you  
would really have struck her with that  
stone?"

Henry did not answer.

"I am afraid you would have done so,"  
said Mary's father, "and one blow with  
your angry arm with such a heavy thing  
in your hand, might at once indeed have  
killed her. Now, instead of being here  
safe, your sister might be lying on the  
road with blood streaming from her head,  
not able to speak or to move. Is this a  
sight you would like to see, Henry?"

The boy burst into tears; he did not  
like to think of what he might have done;  
and he said he was very sorry.

Then he spoke to Lucy. He told her  
how very wrong it is to do anything to  
provok another, and that he was sorry  
she should lift her little hand to strike a  
brother, even though she did not mean to  
hurt him much.

She also said that she was sorry, and  
began to cry.

Then he told them that they ought to  
confess their sin to God, and ask pardon  
of him, and to ask his help to keep them  
from being so naughty in future. He told  
them that if they were to live in peace  
with each other, they would be much  
more happy than they had ever been; and  
that the great God who sees all things,  
takes notice of children who live in love,  
and is pleased with them. But he is an-  
gry every day with the quarrelsome, and  
says that where he is they cannot come.

"Let us hear," he said, "what the Bible  
says to you. These are the words of God.  
'Little children, love one another.' 'He  
that loveth not his brother abideth in  
death.' 'Whoso hateth his brother, is a  
murderer.' 'My little children, let us  
not love in word, neither in tongue, but in  
deed and truth.'"

He then led Henry and Lucy out of the  
garden, and they went home together in  
peace.—Great Truths for Little Children.

### Romantic.

I recollect a pretty incident which may  
not be uninteresting to the reader. A  
wild young fellow married a lovely girl,  
and having long been addicted to habits  
of dissipation, even the sincere attach-  
ment which he entertained towards his  
wife could not entirely disentangle him  
from its snares. His occasional irregular  
hours would have given any but one of so  
pure and sweet a disposition every reason  
to suspect that she did not hold that place  
in his affections which was her right;—  
but this reflection scarcely ever intruded  
upon her spirits. The husband was far  
from being cruel, and really loved her,  
but his disposition was weak and his com-  
panions eloquent, and he seemed to grow  
worse rather than better in his habits.—  
It happened once that he was called out  
of town, and in his haste left behind him  
a letter, in which, to please an unpropit-  
ious friend, he had spoken of his wife in  
terms of carelessness if not derision, and  
dilated freely upon his general course of  
life. Imagine the anxiety and suspense  
of the startled profligate, when he found  
himself borne by a rapid steamboat on a  
journey which must of necessity be of  
several days duration, yet remembering  
distinctly that the fatal letter was exposed  
and unsealed upon his wife's table. He  
recollected, too, with a pang, that he had  
wantonly, in answer to her inquiries, boasted  
that it contained a profane secret which  
he would not have revealed for the world.  
He paced the deck with the agonizing  
agony of disappointment and shame, and  
pictured her opening the letter, and  
pale with horror and indignation; and  
perhaps fainting with anguish—staring  
the servants—flying to her father and  
renouncing him forever. As soon as pos-  
sible he returned, but with a sinking heart,  
he entered his dwelling, bracing himself  
up to meet the fury of an enraged and  
wretched woman. He opened the door  
softly. She was bending over the table  
busily writing. A placid smile sealed  
her mouth with perfect beauty, and  
spread over her glowing features the mild  
expression of peace and joy; and even as  
she wrote, the fragments of a sweet ballad  
fell from her lips, in low music that  
only flows from a heart entirely at rest.  
The husband stole noiselessly around, and  
read as the pen traced her gentle thoughts.  
"Your letter is lying by me. The very  
very letter containing the 'profane secret.'  
Now I could punish you for your  
carelessness; but my dearest Charles,  
how could I look you in the face on your  
return, after having basely violated your  
trust in my integrity, and merely sought  
to gratify a silly curiosity at the expense  
of honesty, delicacy and confidence. No  
the letter is unopened, and best you  
should feel uneasy, I enclose it to you,  
with the sincere love of your affectionate  
wife," &c.

"What an angel!" uttered the con-  
science-stricken husband.

She started up with a cry of pleasure,  
and as Charles met the light of her clear  
unshrinking eyes, he was humbled that  
he should have suspected her, and deeply  
struck with repentance at his own con-  
duct. He henceforth severed all ties that  
drew him abroad; and if the pure bring  
whose influence had allured him to the  
path of right, had perused all his subse-  
quent letters, she would have found no  
thing concerning herself save bursts of  
sincere admiration and the warmest  
love.—Cam Chronicle.

A Quaker, passing through a creek,  
stopped at a stall and inquired a price  
of citrons.

"I have none," said the honest country  
man, "that will suit you, they are decayed  
and their flavor is gone."

"Thank thee, friend; I will go to the  
next stand."

"Hast thou good fruit to-day?" asked  
the dealer.

"Yes sir, here are some of the best  
nuttings of my garden. They are  
rich and of their kind."

"Then thou canst recommend them?"

"O certainly sir."

"Very well; I will take two." He  
carried them home and they proved not  
only unsound, but miserably tasteless.

The next morning he again repaired  
to the same place. The man who sold  
him the fruit the preceding day, asked  
him if he would like some more.

"Nay, friend, thou hast deceived me  
once, and now although thou mayest tell  
the truth, still I cannot trust thee; but  
thy neighbor chose to deal unrightly with  
me, and from henceforth I shall be thy  
patron. Thou wouldst do well to remem-  
ber this, and learn by experience, that a  
falsehood is a base thing in the beginning,  
and a very unprofitable one in the end!"

FEEDING THE PIGEONS IN VENICE.—The  
following extract from Mr. Weed's last  
letter from Italy, describes a curious cus-  
tom. He says:

"At 2 o'clock, we returned to the Square  
where the novel and interesting cer-  
emony of 'Feeding the Pigeons.' Hund-  
reds of people had collected with the  
same object. The pigeons, in droves,  
were coming in different directions, and  
lighting about the windows and cornices  
of a marble palace, where they sat quite  
gravely till the first sound of the clock of  
San Marco striking the hour of two was  
heard, when the whole flock simultane-  
ously settled themselves down upon the  
pavement, under the window from which  
the seed was thrown, and from which  
they have been fed, at the same moment  
every day, from a period so remote that  
the memory of man runneth not to the  
contrary."

To-day we went again to the same  
place. The pigeons began to collect a  
quarter before two, evidently as intent  
upon their dinner as the same number of  
children, or children of a larger growth,  
would have been. Other bells sounded a  
few minutes before, but not a dove moved  
until the hammer was heard on the clock  
of San Marco, when instantly every wing  
spread, and the flock again settled to the  
pavement. While busily picking up their  
food, a dog gambolled round amongst  
them, and children walked into the ring  
without disturbing them at all.

Some say that the government provides  
the food for the doves. Others say that  
a lady, centuries ago, provided in her will  
for the feeding of the pigeons; but none  
know when or why the practice origina-  
ted.

VEGETABLE SERPENT.—According to some  
Italian journals, a new organized being  
has been discovered in the interior of  
Africa, which seems to form an immedi-  
ate link between vegetable and animal life.  
This singular production of nature has  
the shape of a spotted serpent. It drags  
itself along the ground; instead of a head,  
has a flower shaped like a bell, which  
contains a viscous liquid. Flies and other  
insects, attracted by the smell of the juice,  
enter into the flower, where they are  
caught by the adhesive matter. The  
flower then closes, and remains shut until  
the prisoners are bruised and transformed  
into a chyle. The indigestible portions,  
such as the head and wings, are thrown  
out by two aspirated openings. The vege-  
table serpent has a skin resembling leaves,  
a white and soft flesh, and instead of a  
bone skeleton, a cartilaginous frame filled  
with a yellow matter. The natives con-  
sider it delicious food.

L. H. DICKERSON'S  
Cabinet Ware House, Selma, Ala.

TAKE notice of this notice of the public that he  
has opened a large Cabinet Ware House in Selma,  
Ala. He will keep on hand a complete assort-  
ment of every variety of Furniture, including  
Dining-room and Parlor Furniture. He has also an  
extensive assortment of Carpeting Oil Cloths—all of  
which he will sell at reasonable prices. He proposes  
to sell on such terms as will make it to the interest of  
those who have been in the habit of purchasing articles  
in his line, in Mobile or New Orleans, to purchase of him.  
He will also on hand a supply of Pianos, of the most  
improved construction.

Also, Metal Bed Cases, air tight, of every size  
and description. Mr. Dickerson would invite the public  
to visit his Cabinet Ware Rooms, and examine for  
themselves. Corner of Washington and Selma Streets.  
Selma, March 22, 1852. 2-12m

From the New-York Chronicle.

BOOKS AND STATIONERY!

Wholesale and Retail.

THE undersigned would respectfully call the atten-  
tion of all who are interested in the above line of  
business to his establishment. His stock, he be-  
lieves, is the best in the Southern country, and his prices  
the lowest.

BOOKS.—Of every variety and description, and in  
every department of Literature, Science and the Arts.  
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every quality.

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style. Record Books, Dockets, Tax Books, and every  
other kind of Books used by Sheriffs, Clerks of Courts,  
&c., made to any pattern. A large stock of Record  
Books of all sizes constantly on hand of superior quality.

ACCOUNT BOOKS.—Ledgers, Journals, Cash  
Books, Day Books, &c., of my own manufacture, a  
very heavy assortment always on hand.

PAPER—Printing Paper of all sizes; Record Pa-  
per; French, English and American Letter paper,  
ruled or plain; Colored Papers; Wrapping Paper of  
every kind, &c.

WALL PAPER.—Toasters, Fine Boards, Borders,  
Scenery, paper, a large assortment constantly on hand.

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in the South is connected with my establishment—  
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and promptly executed.

BOOK BINDING.—Pamphlets, Music Books, Pe-  
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low rates.

Physicians and Students, are assured it is their  
interest to call and examine my stock and prices be-  
fore purchasing.

WM. S. FRICKLAND,  
28 Dauphin Street, Mobile, Ala.  
September 22, 1852.

WATCHES, JEWELRY, AND  
Silver Ware.

MY SON, WM. HENRY HUNTINGTON, having  
determined to remove from Marion, I desire to  
inform my friends and the public, generally,  
that I will continue to sell Watches, Jewelry, Silver  
Ware and other articles in my line of business, and  
having recently made arrangements to sell as an agent  
for a New York House, by whom I am to be supplied  
every few weeks.

I flatter myself, from my long experience in this busi-  
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able to sell on as good terms as can be bought else-  
where. I will sell on a short credit to those whose  
punctuality can be relied on, and for cash I will make  
a liberal deduction.

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OFFERS FOR SALE an extensive assortment of  
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Greek, French, Spanish, and English School Books,  
Children's Story Books and Toy Books; Miscellaneous  
Books, and Books for Libraries.

Country Merchants are invited to call and ex-  
amine my assortment and prices.  
February 11, 1852. 42-11

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NEW ORLEANS.

Oct. 1, 1851.

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Attorney and Counselor at Law,  
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BIRMINGHAM COUNTY, ALA.

RESPECTFULLY solicits a share of public  
confidence.  
Reference—Hampden 450-11

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Dec. 1, 1851 42-11

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Hardware, Cutlery, Glass, &c., Bar Iron, Nails, Ax-  
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Mill-rocks, Millstones, Blacksmiths', Carpenters' and  
Farmer's tools of every description. Merchants and  
Planters visiting our city, would do well to call before  
purchasing. Our stock is very complete, and we are  
determined to sell low. Orders are attended to prompt-  
ly, and great care taken in their execution.  
Aug. 23, 11

IVEY & LARY,  
Attorneys at Law,  
CLAYTON, ALA.

April 14, 1852.

Just Received,  
AND for sale, a new variety of Cotton Yarn, from  
the Tuscaloosa Manufactory. E. R. PARKER.  
Marion, June 2, 1852. 12-11

The South-Western Psalmist.

A COLLECTION of Hymns and Sacred Songs, for  
the use of Baptist Churches. By Rev. STONEY  
DYER.

In social and revival meetings the large pulpit hymn  
books have proved to be cumbersome, as well as deficient  
in a class of hymns suitable for these occasions of warm  
and familiar religious enjoyment. This volume has  
been originated to supply a long felt want. It is arra-  
nged in as brief and simple as possible, so as to give the  
least trouble in finding the desired number on the spur  
of the moment, as it often necessary in protracted  
meetings.

The order observed in Baptist churches, in the South  
and West, has been strictly copied in the arrangement  
of subjects, without any inversion: Baptism is not put  
out of the way in the latter pages, but in its proper  
position, immediately after the converts; and as the cus-  
tom is to sing, while each member of the church gives  
the candidate the right hand, a full collection for this  
and other occasions of manifesting Christian fellowship,  
is placed in immediate connection: this will be found a  
great improvement on all similar books.

In selecting the hymns, special care was exercised  
to use only such as were adapted both to the occasion  
and the class of religious emotions naturally brought in-  
to exercise. The collection, as far as possible, has  
been avoided to look to the pulpit for expositions  
of Christian doctrine, and to the hymn books as the ve-  
hicle for expressing religious feelings.

Many good hymns have been omitted in manuscript.  
These, as far as they could be obtained, and were found  
of sufficient literary excellence, have been incorporated  
with those of long standing popularity. A large num-  
ber of the poems are new, and of this collection, has  
found in many other, to be the result of many years'  
attention to the subject. To the whole, a few original  
hymns have been added, some of which, it is hoped,  
will not be found unworthy of acceptance by the  
denomination.

The best work of the kind extant.—Louis Jour.

For seasons of revivals, baptizing, and receiving  
members into church fellowship, this work will bear  
away the palm of excellence.—Western Recorder.

It will certainly come into general use wherever its  
merits become known.—Louisville Courier.

In making the selections, regard has been had rather  
to what is old and approved than to what is new—  
rather to devotional sentiments than poetic beauty—rather  
to the expression of religious feeling than didactic in-  
struction. Some original hymns add to the value of the  
collection. This collection will be found a very accept-  
able aid in social worship, and to seasons of reviv-  
al.—Western Watchman, St. Louis.

The compiler is well prepared, from his talents,  
tastes and associations, to prepare a work of this kind  
for the South-western section.—Journal and Messen-  
ger, Cincinnati.

Exhibits both good taste and judgment.—Religious  
Herald, Richmond, Va.

Resolved.—That the South-Western Psalmist is well  
adapted to the wants of our denomination.—Minutes of  
Long Run Association, Kentucky, 1851.

From Rev. J. L. WALKER, Senior Editor of the West-  
ern Recorder, Louisville, Ky.—We feel sure it is the  
book our churches want, and that they will be pleased  
with it.

From Rev. D. R. CAMPBELL, President of Georgetown  
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service to the cause of social worship.

From Rev. S. W. LYNN, D. D., President of the  
Western Baptist Theological Institution, Covington,  
Ky.—Well adapted for our prayer and conference  
meetings.

From Rev. WILLIAM VAUGHN, Bloomfield, Ky.—  
There is just enough, and not too much of it.

From Rev. J. B. JONES, D. D., Pastor of the Second  
Baptist Church, St. Louis, Mo.—Well adapted to social  
and revival meetings, and worthy of an extensive cir-  
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introduce it into our Lecture room.

From Rev. A. W. LEE, Pastor of the East Baptist  
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saying, that it is admirably adapted to the services of so-  
cial worship.

From Rev. R. B. C. HOWELL, D. D., President of the  
Southern Baptist Convention, and Pastor of the Second  
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Its small size gives it, in many respects, an advantage  
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From Rev. J. B. TAYLOR, Corresponding Secretary of  
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Convention—for social meetings, a small book, pre-  
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ing yours, must always have a preference over those  
of larger size.

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Baptist Church, Montgomery, Ala.—The arrangement I re-  
gard as the best that possibly could be made. The or-  
der is natural, and enables any one to find, without  
difficulty, hymns suited to any occasion. The selection  
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TO take charge of the Centerville Masonic Institute,  
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will be given. Applications received until the 20th of  
September. None need apply but such as can come  
well recommended.

FELIX SHROPSHUR,  
Secretary Board Trustees.  
Centerville, September 8, 1852.

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WILL fill all orders for Goods in his line on as  
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purchased either in Mobile or Selma—expense of transpor-  
tation added. Call and see for yourselves before  
sending your orders elsewhere. All goods warranted  
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March 10, 1852. 52-11

McRAE & COFFMAN,  
Commission Merchants,  
NEW ORLEANS 23-11

Aug. 7, 1850

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