

South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

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Religious Miscellany.

Another Solemn Question.

TO ONE WHO HAS A HOPE IN JESUS.

BY RICHARD FULLER, D. D., BALTIMORE, MD.

Ought you not to be consistent in making a profession of religion? I hope my dear friend, that you have answered my first question in the affirmative, and admit that you ought to range yourself distinctly on the Lord's side. But now, the next point is this: *What Church will you join?* In approaching you on this subject, let me assure you that I have no party or sectarian views. To show this, I entreat you to search the scriptures for yourself, as in the sight of God, and to join that church which, according to the convictions of your conscience, maintains the faith and precepts of the gospel. God will certainly require no more than that, (laying aside every prejudice, and with a willingness to make every sacrifice,) you examine the Bible, and obey what you find taught in that volume.

If, upon a candid and impartial searching of the Scriptures, you are convinced that the sprinkling of infants is Christian baptism, then consistency requires you not to join a Baptist church; or, if you are a member, to leave it. Consistency requires you to unite with some one of the churches which hold and practice infant sprinkling.

Let me, however, make another supposition: suppose you are satisfied that immersion is the baptism commanded by the Bible, and that it is an act of obedience to be rendered only by those who have believed with all the heart on the Lord Jesus Christ. In that case, I ask, can you consistently be a member of any but a Baptist church? Do not mistake this appeal. I am a Baptist on principle. I joined a Baptist church because my convictions would not allow me to act otherwise. I love all who love Jesus. I love you because you love Jesus; and it is because I love you that I affectionately propose this question to you. I ask you, is it not your duty to join a Baptist church? Is not this a duty you owe to yourself—to the truth—to your brethren who hold fast this ordinance of Christ—to those who have altered this ordinance—and lastly to Jesus, whose you are, and whom you profess to serve?

1. I have said that it is a duty you owe to yourself to join that church which maintains what you believe to be the truth; and surely you will at once admit this. Between the evangelical churches, the only difference of any real moment is *as to baptism*. Now if the Baptists are right, it follows that the other churches have changed an ordinance of God, and are using all their influence to bring men to adopt error. When any one joins one of these churches, what does he publicly declare? He declares that in his view the church he joins is right as to baptism, and the Baptists are wrong. But how can you declare this without doing violence to your conscience, and wronging your own soul? To throw your name, your membership, your influence, in favor of that which you regard as error, and against that which you believe to be truth—is not this sin? Must not this inflict deep and lasting injury on your spiritual nature, and involve you in great guilt?

Do not say that you have been immersed. You are still responsible to God for your influence. And will you—can you—exert that influence against those who, amidst great difficulty, are striving to uphold what you know to be the truth?

2. In the next place, you owe it to the truth to make your profession consistent with your convictions. If you do not, you betray the truth. And will you, my dear friend, can you do this? I need not tell you how important is every truth which has been revealed. But truth is silent. It has no voice. It depends on us to give it utterance. Nor has God committed to us any trust so sacred as religious truth. If, then, you see the truth, and join a church which preaches and practices error, what follows? It is plain that you willfully aid those who oppose the truth, and join them in misleading others. For, although you may say to your friends that you believe in baptism, yet most people know not your belief; they know only your conduct. And even with your friends, your conduct will have more influence than your words.

3. Take a third view of this matter. I beseech you. It refers to the Baptists.—They have to struggle, as you know, with much opposition. Of this opposition they do not complain; for if their brethren regard their views as erroneous, they ought to oppose them. You, however, know that they are striving for truth.—Now, can you know this, and yet not only withhold your support, but co-operate with those who contend against them? In weakness, under calumnies, amidst trials, and with all other denominations united against them, they are still looking to God, and (confident in the truth) are striving for this ordinance as Jesus instituted it, and honored it by his own example. Can you agree with them as to the ordinance, and yet refuse to come up to the help of the Lord?

4. Nor is it only to the Baptists that you owe this duty. You owe it to our *Peo. Baptist brethren themselves*. If you regard them as in error, it is your duty to testify against their error. We love them, and you love them. But is it love to act in such a manner as to confirm them in evil? It may not become you to tell them of their error, and thus offend them; but by acting consistently, will you not silently, and yet in the most effectual manner, seek to win them to the truth? If you act otherwise, and confirm them in error, will they not justly upbraid you at the judgment?

5. Lastly, Jesus! Oh think of him, and of the duty you owe to him! Baptism is not an ordinance of the Baptists.—It is Christ's ordinance. Were it not for the Baptist church, you see that this ordinance would be abolished. And, now, will you aid in maintaining or abolishing Christ's ordinance? Suppose all who regard this ordinance as you do, were to join other churches, who would ever advocate it? The preachers in other churches constantly attack it. The members of other churches oppose it and, as I said before, this appears their duty, believe as they do. But how plain is your duty! How solemn your obligation to give your aid to the Redeemer—to identify yourself with those who are engaged for his truth in this matter—and, thus, to prove your love to him, and your devotion to his cause.

Jesus looks to you. Shall he look in vain? Will you say that you love some church, or some society, or some prejudices too much to enlist for his truth?—Oh let it not be! Be true to truth—to yourself—to your Saviour! You may and will have to endure trials. But oh, his blessings will now more than compensate for all; and soon he will put a crown of gold upon your head, saying—before admiring saints and angels—"Well done, good and faithful servant; enter thou into the joy of thy Lord."

Desires of Wealth.

"Give us this day our daily bread."—This prayer regulates the amount of our wants and the measure of our desires.—They are limited to a competency. If God's will so decide our destiny, "having food and raiment," we should "learn therein to be content." We should be willing to live from day to day, fed by God, and from his table. Where our own duty is faithfully performed, we may not be anxious for to-morrow's bread; God would have us ever coming to him. We are not sure of to-morrow; we may not need his bounty then for "what is your life? it is even a vapour that appeareth for a little while, and then vanisheth away."—Time flies, the stream of life is ebbing away.—That distant, uncertain thing to-morrow, would have crowned the most ardent hopes, but for the grave. When it came, it brought only a cypress wreath. While we covet the good things of this world, the almond tree flourishes on our head, the shroud is weaving for us, and the dark and narrow house becomes our home. Whatever other Scriptures may justify prudent fore-thought for the things of this world, the petition which we are amplifying obviously gives no countenance to the spirit of hoarding up. If a Christian man were to make the experiment, he would find it a very difficult thing to *pray* for great wealth. The spirit of covetousness, and of prayer do not dwell together in the same bosom. We are instructed to ask only as we need; there is no danger in asking more. God may give more, but it is not safe to ask for more, lest he should say of us as he did of his restive and grasping people of other days: "I gave them their request, but sent leanness into their souls."

It is a beautiful remark of Lord Bacon, bad as he was, "Seek not proud wealth, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly." Wealth is desirable, not for its own sake, nor merely for the wants it supplies. In itself, it is an abstract, imaginary thing, and where it is possessed, not unfrequently creates more wants than it gratifies. It is desirable, mainly, to augment influence, and extend the facilities of doing good.—That accomplished statesman and jurist, the late William Wirt, a name that will be long illustrious and venerated in American history, on this topic makes the following touching observation. Excessive wealth is neither glory nor happiness. The cold and sordid wretch who thinks only of himself; who draws his head within his shell, and never puts it out, but for the purpose of lucre and ostentation: who looks upon his fellow creatures, not only without sympathy, but with arrogance and insolence, as if they were made to be his vassals, and he to be their lord; as if they were made for no other purpose than to pamper his avarice, or to contribute to his aggrandizement; such a man may be rich, but, trust me, he never can be happy, nor virtuous, nor great. There is in fortune a golden mean, which is the appropriate region of virtue and intelligence. Be content with that; and if the horn of plenty overflow, let its droppings fall up-

on your fellow-men; let them fall like the droppings of honey in the wilderness, to cheer the faint and weary pilgrim."

It is a sad thought, that wealth is essential to distinction. It is not so. The voice of conscience, the voice of reason, the voice of God announce it is not so. Wealth alone is not worth living for. Sigh not for wealth. Envy not the splendor and ease of the affluent. The most wealthy are often the most in want. "A man's life consisteth not in the abundance of the things which he possesseth." Where wealth is the most eagerly sought after, it is the least satisfying. No wise man will ever venture to pray that he might be rich. Let a man be thankful, if by exemplary diligence, he can procure a comfortable living; if with this he can be cheerful and happy, he has the earnest of more, and what is of much greater consequence, he has the pledge that more will not be his ruin. An eminent merchant of his metropolis, distinguished not less for his liberality than his integrity and success in business, and who was a most exemplary ruling elder in one of the churches, (the late Jonathan Little,) remarked to the writer of these pages, many years ago, Sir, God has been pleased to give me a large share of this world's goods; but I have never dared to ask for more than my daily bread."—*Mercy Seat.* by Dr. Spring.

Parables.

The word *parable* is used in the Old and New Testament in a variety of senses. It is employed for a weighty or authoritative sentence, to denote a simple comparison, or a proverb; but when used in the "discourses of Christ, its signification is generally restricted. Dr. Lowth observes, "It consists of a continued narration of a fictitious event, applied by way of simile to the illustration of some important event."

But for what reasons did Christ speak in parables? Our answer is, that this style suited the manners and the taste of the Oriental nations. It was a mode of exercising the understanding of the hearer, in order to discover the meaning, which was not only a satisfaction to those who discerned, but enforced personal proof without exciting anger. It was a mode peculiarly adapted to excite attention. Jerome says, "it is a common thing with the Syrians, and especially with the people of Palestine, with every discourse to join parables, that what the hearer cannot lay hold of by a single precept, may be laid hold of by similitude and example." Parables deeply impress upon the memory the truth taught. This is shown in our power of retaining moral precepts, in consequence of their association with the fables of Æsop, with which most persons are familiar.

But there were peculiar reasons why our Lord adopted this plan of instruction. In the first place, it was attended with signal success in compelling the enemies of Christ to justify their own condemnation. An example of its effect is recorded in Matt. xxi 40, 41. In the second place, was peculiarly suitable to the predictions of Christ concerning the destruction of Jerusalem. On a subject so displeasing to the nation, this mode was singularly happy. In the third place, this mode gave to all teachable persons an opportunity of seeking explanations, which not only resulted in full satisfaction, but led to further instruction. In the fourth place, it was adopted by Christ, in order that it might be the means of just punishment upon the obstinate and perverse. We learn this fact from Mark iv. 10-13: "When he was alone, they that were about him, with the Twelve, asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables; that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." They rejected his miracles; which were complete demonstrations of his divine mission.—They called him a gluttonous man and a winebibber. They said that he cast out devils by Beelzebub. They were determined not to receive him, nor to regard his instructions. He, therefore, spake in parables, that those who were obstinate and resolved not to be taught, might be punished with continued blindness of mind and hardness of heart; not that any disposed to learn, should be deprived of this privilege. Had they been humble, and willing to come to light, no mode was better adapted to promote spiritual knowledge—none more simple, easy and impressive. To the proud, unteachable, and obstinate, no mode was more difficult to comprehend and to apply, unless very pointedly directed against them, and then productive of anger and increased hostility. It thus became a self-wrought judgement; and it was the intention of Christ, in adopting this plan of teaching, that it should prove a judgement upon all that wickedly opposed the truth. Indeed, whether this design were announced or not, the result was one which could not but occur, in the very

nature of things. The teachings of the Bible, to this day, are bringing down self-wrought destruction upon the heads of those who scornfully reject, or wickedly oppose. The humble read, and are saved.

Go to the Weekly Prayer Meeting.

1. It will be a relief to your conscience. It will be redeeming the solemn pledge which you made before angels and men when you gave yourself to Christ and to his Church. Stay not with the worldly crowd when the prayer meeting bell calls you, for you cannot have a peaceful conscience while thus regarding the vows of God which are upon you. Go, join at once, the meeting of prayer.

2. It will bring great good to your own soul. Not only will your conscience be relieved, but you will be instructed and quickened in duty; you will be refreshed and gladdened in spirit, and will have new and more satisfying evidence of your adoption. No Christian, however cold, can sit an hour in a spiritual prayer meeting without being warmed, and prompted to new activity in the service of God.

3. If you are prompt and regular at the prayer meeting, it will greatly encourage your pastor. He needs all the encouragement that he can have. His labors are arduous, discouragements many, his night-watchings often. Let him never wonder why you are not present. Allow not his heart to sink within him at the thought that you have forgotten or forsaken the place of weekly prayer.—Encourage him by your constant presence, and you will be repaid an hundred fold, in the increased happiness and usefulness of your pastor.

4. Go to the prayer meeting; it will strengthen your brethren; it will lighten their burdens, animate their hearts, and make them feel strong in the day of trial. The few who have borne the heat and burden of the day, sometimes feel sad because no more "come up to the help of the Lord against the mighty." Yet they have resolved never to abandon the cause for they have enlisted for life. Go stand by their side, and share their burdens and toils, and you will also share their abundant rewards.

5. Your weekly presence at the prayer meeting will have a powerful influence upon the unconverted. When they see your firmness, and decision, and perseverance in Christian duty, united with a consistent life, they will take knowledge of you that you have been with Jesus; will be constrained to go themselves to a place that is so constantly attractive to you, and may through your instrumentality, be brought to a saving knowledge of Christ. Be punctual, then, at the prayer meeting, for the sake of those around you who are "without hope and without God in the world."

6. Above all, go to the prayer meeting, because it will please God. It will not only bring great good to yourself and benefit to others, but it will glorify God.—And this is the great object for which the Christian should live. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." In the spiritual prayer meeting God is greatly honored by the growth of Christians in grace and in knowledge, and by the marvellous displays of the Spirit's power in the conviction and conversion of men. Go, then, Christian brother, honor and glorify God by your presence and hearty co-operation in the meeting of social devotion. Go, through the storm, the cold and the heat—go, though but two or three are inclined to meet you there—go, though worldly cares press hard—go, meet the people of God for prayer, and you will meet your saviour also, and be richly blessed.—*Vt. Chron.*

Missionary Department.

China.

SHANGHAI MISSION.

Journal of Brother J. L. Shuck.

Pleasing Incident.

12th March—Large congregation at Kong shoo dong to-night. It is not often that one speaks out loudly during the time of preaching, either to make enquiries or objections; but those who seem interested frequently come up to the pulpit at the close of the discourse and have a talk. While using some closing appeals, however, and detailing the consequences of true faith in Christ, I observed, "Ah, but you will not believe;" whereupon one man called out with serious earnestness, "Yes, I believe." "But," said I, calling out loudly, "to believe with the lips is not sufficient." He instantly exclaimed, "Goo sin long sang sin." "I believe with the heart." It was to me a rather pleasing interruption, and working up his thoughts into my discourse, I proceeded to the end, all the people listening quietly and with attention.

Large Congregations of Natives.

14th, Thursday—Preached to a congregation of three or four hundred this afternoon, at the Sung way dong.—Laboring under a very severe cold, with some fever, I was compelled to contract the services. The people gave close at-

tention. About two hundred of them had never heard Christ preached before, and thought it something strange indeed, when told that the religion of Christ was from heaven, but the religion of idols came from perdition, and those who worshipped them would surely dwell there forever.

15th—Preached to-night at Kong shoo dong, a good congregation being in attendance. Our friends at home may sometimes wonder why we cannot report more converts. To secure converts, much, and continued, and patient preaching and teaching are requisite. This we are constantly trying to do, day and night, with humble reliance upon the Master's promised aid. We believe that fruits will be seen, if we can only labor on with persevering faith and untiring devotion. But do our brethren at home hold up our hands? How is the monthly concert attended? If our brethren at home will often, in behalf of our labors, offer up importunate, believing prayer, God will answer them; and results glorious and encouraging will be witnessed in connection with our preaching and teaching at Shanghai.

17th, Lord's day—Again enjoyed the privilege of preaching to congregations in the Sung way dong, varying from five hundred to seven hundred! Truly has the Lord favored us in giving us such a large and pleasant place in which to preach, and such unprecedentedly large congregations to listen to our discourses. Not being very well to-day, I did not go to the Kong shoo dong, but confined myself to two sermons at the Sung way dong, and evening service in my study. Bible Class met, but only had a prayer.

Proclaiming the New Emperor, Han Foong.

April 1st, 1850—Attended to-day at the temple of the god Kwan te, within the walls, to witness the ceremonies of proclaiming the new emperor of China, Han foong. In my last I mentioned that the title of the new emperor was *Sze hing*. This was the impression when I wrote, but it was a mistake, which do me the favor to correct. The official document a copy of which I now have in my possession, settles the title definitely as Han foong.

Large crowds had assembled at an early hour in the spacious courts of the temple, which is on the same street with, and only a short distance from our new chapel. About ten o'clock, cries announced the approach of the Mandarins. The imperial proclamation to be read was enveloped in a large yellow roll, and placed in a handsomely gilded sedan chair, which was borne by four bearers. All the Mandarines first entered the outer court of the temple, and descending from their sedans knelt in two rows, while the proclamation passed between them into the second court. Here it was taken from the chair by one of the Mandarins, who raising it high with both hands took it, and kneeling on the steps of a pavilion, gave it into the hands of another person, who deposited it in front of a gilded imperial shrine. The pavilion was decorated with yellow silk, yellow being the imperial color. The inscription upon the shrine I observed *man sui, man sui, man sui*.—Long live the Emperor, long live the Emperor! long, long, live the Emperor.

All the Mandarins now came to the wide threshold of the court, arrayed in the very costly garments and caps which they are required to wear when in audience with the emperor. When duly arranged, with their cushions before them a *Le sang*, Master of ceremonies, raised his hand, and called out in an elongated tone, *Kwei, keel*, when the Mandarins, all gravely fell up on both knees. He then exclaimed, *Kir sir*, bow the head, which the Mandarins did respectfully three times; when at the word *hing* they all arose upon their feet. They continued to follow the words of the master of ceremonies until they had knelt three times and bowed the head nine times. This done they continued on their knees while the same Mandarin again went and knelt on the steps, and having received the proclamation, proceeded to a platform upon which was a table, and read it aloud in the hearing of the multitude. When he had finished the reading, it was in the same way as before re-placed before the shrine, and the reader took his station among his fellow-officers. Again bowing, the master called them to arise, and then called out *tay pan*, retire.

There were twelve or fourteen Mandarins, and all clad in such robes the richness of which I have never before seen equalled. The multitude seemed perfectly listless and indifferent. I was myself deeply interested, for the ceremonies were rather imposing, and the proclaiming of a new emperor of three hundred and sixty millions of people, no ordinary event. Mighty indeed to this people may be the consequences. The Prime Minister is also dead, and Keying, of whom I wrote you, is now in oneness the head of the empire. May God rule in the judicial councils.

I have a copy of the officially announced will of the late emperor, a translation of which I am preparing to send you by this mail.

Two Reasons for Becoming a Missionary.

Two reasons for going forth, in obedience to the command of the Saviour to preach the gospel to those who are destitute of its saving truths, press with a uniform weight upon the conscience.

1. *The heathen need missionaries*, to preach to them the gospel. Nothing else will save them from their sins. It is in the gospel alone that they must find "the words of eternal life." This is made the power of God unto salvation. Without it, they must perish. They are now living without God: to live without God is to live without hope, and a life without hope must be followed by a death in despair.

But how shall they be made acquainted with this glorious and all-sufficient salvation, which Christ has provided by the shedding of his own blood? How shall they hear without a preacher? Who can tell what multitudes, since the glorious gospel of the blessed God was first proclaimed, have gone down to death without having once heard the joyful sound! and how many more, of the generations to come, will pass away without knowing Jesus and the power of his resurrection? Death has reigned over successive generations. The question asked of old may be repeated: "Is there no balm in Gilead? is there no physician there?" There is a balm,—the tidings of grace declared through Jesus Christ, and these tidings are placed in the hands of Christians. There is a physician,—One who is able to save to the uttermost all that come to God by him.—There is need that some should go, to bear this balm to the perishing, and to point them to the physician of souls. Are Christian ministers, to whom is committed the ministry of reconciliation, willing to meet the responsibility of leaving their fellow-men in darkness, to grope their way to eternity, while they have it in their power to carry to them the lamp of life? The perishing condition of the heathen is a weighty reason for becoming a missionary. But if his is not sufficient there is one that is conclusive.

2. *Christ has commanded the work to be done*. "Go ye into all the world, and preach the gospel to every creature." Sometimes ministers wonder whether it is their duty to preach the gospel in "the regions beyond." They hesitate for want of light. But what can they ask more plain than the command just quoted?—Suppose that, to-day, the Lord Jesus should stand before them as he stood before his disciples on the mount of ascension, and these persons who are in doubt should say, "Lord, what wilt thou have us to do?" Could the Master say any thing more explicit than what he has already said: "Go ye into all the world, and preach the gospel to every creature?" He might, indeed, call us by name, and say, in an audible voice, "Go thou!" but does he ever do so? Will he do so with any one? Did he do so with the apostles when he gave them the commission? Are we so unreasonable as to demand that Christ shall speak to us as he did not to the apostles?

Was the command addressed to his disciples then, and not to his disciples now? How can the young men now looking forward to the ministry show that it is not their duty to go? This is not the ordinary way of presenting this question. The common mode of procedure is to inquire if any good reason can be shown why it is their duty; and, unless some weighty and cogent reason is brought forward, it is taken for granted that their place is in a Christian land, which, comparatively speaking, is full of Bibles and ministers. The Saviour's parting words place the subject in a different light.—Surely the command has been addressed to the ambassadors for Christ, if there are those who are resolved to settle quietly down in comfort and ease, it remains for them to show why they are exceptions, and by what authority they are exempt from the duty of carrying out the commission.

It is proper to ask why those brethren who are now in the foreign field were under more obligation to carry the gospel to the destitute, than we who are in a Christian land. Did they have more light to guide them than we now possess? Or had they any command, in addition to those addressed to us in the Bible? Or did they live up to the light they possessed more fully than others of God's appointed ministers, and obey the command more willingly than others are disposed to do?

Why is there not more sensibility of conscience in regard to the heathen, among those having the ministry in view, and also among those now laboring in the vineyard? Why are there not men ready to step forward and fill the chasms which death is making in the forlorn hope-Immanuel's army? The faithful ones who have gone there, hazarding their lives for the Lord Jesus, have been unable to meet the pressing calls for light and life. They have labored and toiled away, sinking beneath the effects of over-exertion, and withering under the influence of an unemancipated climate, until they have prematurely ripened for the grave. Their hearts have ached because there are so many, like those in Paul's day, who

loved their own and not the things of the Lord Jesus Christ, and so few like the prophet, who said, "In the hour of the church's need and God's inquiry, Here am I,—send me."

Brethren of the Christian ministry! While so many are sinking to remediless ruin, while the voice of the Master bids you go, and while so many fields are whitening for the harvest, why should there be so much hesitation in coming up to the help of the Lord against the mighty?—*Macedonians*

THE BAPTIST.

MARION, ALA.

WEDNESDAY, SEPTEMBER 13, 1850.

TERMS.

The terms of our paper will henceforth stand as during the last year.

A single subscriber \$3 00.
Any present subscriber forwarding an additional new name and \$5 00 in advance shall have two copies for one year.

Any two new subscribers, paying \$5 00, in like manner, shall have two copies for one year.

Those who subscribe during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received in payment for a new volume.

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

Observe also, that those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to us a small remuneration for their delay, while it pays them well for their trouble.

All Ministers of the Gospel, Agents of Benevolent Societies, and Past Masters, generally, are requested to act as our Agents.

We are not responsible for the opinions or statements of any of our correspondents.

A PROTRACTED MEETING will be held at Elim church, Montgomery county, commencing Saturday before the fifth Sabbath in September. Ministering brethren particularly and affectionately invited to attend.

A PROTRACTED MEETING will be held in the Baptist Church at Selma, commencing on Friday night preceding the first Sabbath in October.

NEW TERM OF THE HOWARD COLLEGE.—We have been requested to state that the next Term of the Howard College, commences on Monday, Oct. 7. It is very desirable that those intending to enter should be on the spot. They thus secure a choice of rooms.

Those desiring of becoming members of the Theological Department, are requested to present themselves at that time, or as soon after as possible, as arrangements will then be made for the ensuing year; and the Board of the Convention be prepared to receive applications.

DOMESTIC MISSION BOARD AND CENTRAL ASSOCIATION.—We are happy to perceive a very interesting account of the last Session of the Ga. Central Association in the last No. of the Christian Index. This is one of the most zealous and efficient Associations in the State. They propose to employ two Missionaries within the bounds of the Association for the next year and raise \$700 00. "A resolution was adopted to make the Missionary operations of the Association auxiliary to the Domestic Mission Board at Marion, Ala."

MERCER UNIVERSITY.—The Fall term of Mercer University opened on Wednesday the 28th ult. Twenty-three new students have entered the classes under the instruction of the Faculty, making the present number in College greater than at any former period.

We are happy to perceive, that State Baptist Institutions are increasingly supported throughout the United States. We have no doubt that this will be the case with those belonging to the denomination in this State. Owing to the extremely low rate at which Scholarships are now received in the Howard College, where \$100 will enable each parent to give a child the advantage of a full College course, it is no longer to be begrudged of the Baptists, so much as to an enlightened self-interest that the appeal is made. At the same time it is only by all Baptists doing their duty and sending large numbers of students, that so cheap a system of instruction can be carried out.

Ordination.

At the call of the Baptist church at Sardis, Perry county, a Proslavery attended at the house of worship, on Saturday before the first Sabbath in September for the purpose of ordaining brother ALEXANDER COKER, when, after a due examination, touching his call to the ministry, his soundness in the faith, &c., he was solemnly set apart to the full discharge of the sacred duties of that office. The officiating Presbytery consisted of Elders J. E. Sumners, Calvin J. Crews and James Tubb.

JOHN F. GILBERT, Ch. Clk.

August 31, 1850.

INDIAN DEPREDACTIONS.—The Indian in the frontier counties of Texas, emboldened by success, are daily committing fresh outrages; destroying life, and plundering with impunity. The frontier papers are filled with accounts of Indian frays, fights and murders—some of awful description.

PASTORAL CHANGES.—REV. S. L. Helm having entered upon the duties of pastor to the Baptist church in Sharpshurg, Ky., requests his correspondents to address him at that place in future.

Rev. A. D. Sears has accepted a call to the pastorate of the Baptist church in Hopkinsville, Ky., and will in future receive his correspondence at that place.

It is said that Mr. Secretary Webster has proposed President Louis Napoleon as an arbitrator of the difficulty with Portugal.

The Importance of Baptism.

In the present day, the arguments between Baptists and Pseudo-Baptists turn chiefly upon the Importance of Baptism. It is every year more generally conceded that Baptists are right in admitting only professed believers to church membership,—right as to the mode of Baptism. But then it is urged that this is merely an external ordinance of no importance. Hence it is supposed that Baptists, "in sentiment," may with perfect consistency join Pseudo-Baptist churches, or even be sprinkled as well as immersed. To point out the error of this idea, let us consider the importance of Baptism as manifest.

1. FROM SCRIPTURE. Our Lord and Saviour Jesus Christ thought Baptism of so much importance, that he went "from Galilee to Jordan" to submit to this ordinance, urging as the reason, "thus it becometh us to fulfill all righteousness." In his last earthly moments, he thus mentions this rite,—"he that believeth and is baptized shall be saved, he that believeth not shall be damned." At baptismal seasons, he promises his special presence, "and lo! I am with you always, even unto the end of the world." How differently then Christ thought of this ordinance from those who having been only sprinkled in infancy, or on a profession of faith, treat the subject as one of "no importance."

The Apostles thought it of importance. The burden of Peter's preaching on the day of Pentecost is, "repent and be baptized, every one of you." Peter commanded Cornelius to be baptized. The Apostle Paul commands those who keep the ordinances as he delivered them unto them, thus implying a censure upon those who do not. While speaking of baptism, he says, in two different places, "we are buried with him by baptism into death." Now no person who is not immersed can be buried with Christ by baptism. He may be spiritually dead with Christ, but assuredly is not buried with him by baptism. We do not here allude to this so much to show that immersion is the proper mode of baptism, but that it is very important to keep the ordinances, as they were delivered unto us. For otherwise we cut ourselves from a union with the primitive church, in a thing that was given as the universal characteristic of the Christians of that day.

2. The importance of Baptism may further be shown by comparing it with the ordinances. The Sabbath is an institution that derives all its authority from the Word of God, without it we should be as much at liberty to work on it, as on any other day. Our only reason for not doing this is the ordinance of God. Suppose a person were to say, "I do not think the Sabbath of any importance," were to work on that day, or find his own pleasure, and seek to justify himself by saying that it was "only an ordinance," that he could worship God at other times just as well.

The Ministry is an ordinance of God, and what should we think of the man who should set himself up for a religious teacher, and yet refuse to be ordained? Should we consider him entitled to assume that station and administer the Sacraments? Should we be willing to consider such a one our pastor, and receive the Elements at his hands?

The Lord's Supper is an ordinance; and we all agree a very important one. We continually hear Christians of all denominations speaking of it with the greatest delight and affection; should you tell them they ought never more to partake of it, because it was "a mere ordinance," a thing of no importance, you would much hurt their feelings. Yet upon the same principle, you might go on and urge that there was no necessity for joining any church, for attending any public worship, but that if the heart was right, that was all, every thing else was non-essential. A number of persons in Boston who consider themselves Christians, have or had a few years ago adopted these notions. They meet with no body of Christians for worship, will not admit of any ministers, nor partake of the Lord's Supper, nor baptize. They work as much on the Sabbath as on any other day, maintaining that they can worship God when they please. Some of them appear to be moral persons, but what can we think of them? Yet they have a perfect right to turn round and say: "You consider baptism of no importance, so do we the Lord's Supper, the Ministry, the Sabbath. All rest on the same authority, if you give up one, you give up all. We should be shocked at the impious of such a demand, yet it would be a legitimate consequence of the position assumed by so many excellent people, that baptism is a thing of no importance. If it is not, then neither is the Lord's Supper, neither is the Sabbath."

District Meeting.

Dear Bro. Chambliss.—The meeting for the 5th district of the Salem Association, was held at Providence, Dale county, on the 4th Saturday and Sunday in August. The meeting was well represented by the sister churches, and was organized by calling Rev. R. E. Brown to act as Moderator.

Various subjects were discussed, but the most important one was, the propriety of forming a new Association out of the churches of Dale, Coffee and Henry counties. In view of this object, not wishing at all to be dictatorial, it was unanimously resolved, that this meeting recommend the formation of a new Association, and that the delegates to the next Salem Association be instructed to lay the same before that body. Rev. R. E. Brown, Wm. B. Lacy, J. T. S. Park, M. B. Ellis and—Dew were present at this meeting, and their efforts were blessed to some extent.

A good feeling existed among the brethren, and five members were added to the church, one by letter, and four by baptism. Elder R. E. Brown has preached the word with unremitting zeal, as usual during this year, and the result has been an accession to the Baptist church of some seventy or eighty members within the last month.

H. W. B. PRICE.

Daleville, Ala. Sept. 9, 1850.

A Flagrant Outrage—Christian Chronicle.

Some of our brethren are specially fond of patronizing Northern papers. O! they are so large, so finely executed, they contain such an amount of Foreign intelligence, and then they have such able editorials. Now we wish to furnish them a specimen of the theology and the logic of one of those mammoth sheets.

The Christian Chronicle, (Philadelphia,) for August 28th, says:

"The slaveholder who reduces a fellow being to bondage, or retains him in servitude for his own personal gain, is guilty of a flagrant outrage. He may treat his slaves with kindness; he may supply them amply with facilities for a moral and religious education, but this can neither excuse nor palliate the previous wrong of claiming human beings, his own brethren, as bondmen." "In such a contest," (a contest for their equal rights with others to emigrate with their property into any of the United States Territories,) "the South must meet the indignation of the civilized world, the scorn of humanity outraged and bleeding, and the retributions of an avenging God."

In the next sentence it adds:

"On the slavery question we are strongly conservative. We have no sympathy with modern abolitionists, either political or religious. We give full credit to the honesty and Christian integrity of our Southern brethren. We can comprehend the perplexities with which they are environed, and exercise a liberal charity for their apparent shortcomings."

Now is not here a beautiful string of harmonies to have come from the hand of an intelligent, sensible and pious Editor? and how very charitable and kind! His Southern brethren are guilty of a flagrant outrage; yet, he can exercise a liberal charity for their apparent shortcomings. They are habitually living in a downright wrong; yet, he can give them full credit for their honesty and Christian integrity. They must receive the indignation and scorn of the civilized world, and the vengeance of God; yet, he is strongly conservative towards the identical ground of that indignation and vengeance, towards that wrong, that outrage! Verily, if the Christian Chronicle is not, at least, consistent with itself, then light and darkness are not consistent one with the other.

But permit us to inquire of the astute and considerate Editor of the Chronicle, if slavery is such an enormous "moral evil," (as he elsewhere says) such "a flagrant outrage," on what principle of Christian ethics, he is so conservative towards it? Is there any authority in the word of God, on which a Christian may for a moment compromise a question of abstract right or wrong? Would his spirit of conservatism lead him to look with a charitable eye on adultery, manslaughter, theft, drunkenness, or polygamy? Would any circumstances of perplexity, by which an offender in such cases might be environed, suggest to him a liberal charity towards their apparent shortcomings? especially, as in the present instance, after due admonition and counsel? Unless our brother is careful to define his position more closely, we shall be apt to think ere long, that his admirers at the South will see through the guise of this tissue, and that his friends at the North will begin to doubt whether one who may be conservative towards a "moral evil" in one instance may not be so towards another, towards every other, and let him fall as a bird of neither latitude—as a mere time server.

Again we would ask the Chronicle; whether it means to assert that Abraham, and Job, and David, and Solomon, and the hosts of early saints, who are known to have been slaveholders, to have retained their fellow beings in bondage; for no other ostensible purpose than "their own gain"—whether these were all guilty of a flagrant outrage? and whether the Holy Spirit gave directions for the regulation of this outrage! Certainly the ownership of slaves was recognized in both the Old and New Testaments, and sundry directions were given both to masters and slaves, defining the duties of each in their respective stations. Even the decalogue, that "law which was given to man as man," (as President Wayland expresses it) recognizes the relation of master and slave, and places the latter—so far as rights and morals are concerned—on precisely the same footing as any thing else that a man may possess—(Ex. 20: 17.) But do the Scriptures contain any similar recognition of an abstract moral evil, as murders, fornication, falsehood or perjury? It allows slavery, but condemns needless severity, oppression and injustice. Does it likewise allow either the deed of murder, or the mode of performing the deed? Does it admit drunkenness, either in itself or in any of its attendants? Was there ever a divine rule produced to show how polygamy, fraud, or tyranny should be conducted? No. These are abstract moral evils, at which God may, indeed, have winked; but for the better regulation of which, he has never yet condescended to legislate. What is the inference?—that the only evil of slavery is to be found in its abuses—a branch of this discussion which we have not been called upon to defend, which no man desires us to defend. The Chronicle maintains, not that the maltreatment of slaves is a flagrant outrage; but that the ownership of slaves—the retaining of a fellow being in bondage, is an outrage. We reply, if that is true, then Abraham and Job, and David, and Philemon, and multitudes of apostolic saints were guilty of that offence; that the Holy Spirit has sanctioned it, by condemning its abuses, and allowing the thing itself; and now we leave the Chronicle to decide the contest with the great God, whom, if we understand the import of words, it has flagrantly outraged and blasphemed.

But we spare the Christian Chronicle. It is in a straight betwixt two—desiring to hold on to its Northern influence, and still to curry favor in the South. It is anxious not to offend its South Carolina correspondent, but yet its honest statements must not pass without stricture, lest its Northern patrons should fly off at a tangent. To please the former it must be "strongly conser-

vative on the question of slavery;" but to quell a tempest that forthwith rises in another quarter, it must add, "In such a contest, the South must meet the indignation of the civilized world, the scorn of humanity outraged and bleeding, and the retribution of an avenging God. Verily the Chronicle has a hard fate between two such strictures; and if its Philadelphia friend, and its Richmond correspondent are not both led in future to look more narrowly on its pages, we shall confess ourself mistaken in the men."

Reviews.

Rev. H. Lee writes from Brooklyn, Conecuh county, Sep. 31:—We have just closed a meeting of seven days continuance in this place, which resulted in an accession of 12 members to the church. Many seemed to be deeply penitent, who, I trust, will soon be rejoicing in hope. Some, I think, have already found peace in believing, who have not yet made an open profession of faith in the Redeemer. The principal laborers were Elders W. C. Morrow, Alex. Travis and myself—but the glory is the Lord's.

Rev. Matthew Bishop writes from Greenville, Butler county, Sept. 9th:—The Lord has displayed his wonder working power at several of the points at which I steadily labor. In connection with brethren Murphy, Cone and Howard, of your place, I held a meeting about two weeks since at Rocky Mount, which resulted in the baptism of 22 willing converts, and in the organization of a church of thirty five members. At another, held in Covington county, assisted by brother Howard, I baptized 23 converts. Here also I organized a church of 28 members. You will remember that this is missionary work, and we must not expect great things at first. These little churches, however, are of the right spirit, and they have gone nobly to work to erect themselves comfortable houses of worship.

Brother John F. Gilbert of Perry county, writes under date of the 9th inst: "A protracted meeting was held in the Sardis Church, of five days continuance—from the 31st ult. to the 4th inst. inclusive—conducted by brethren Coker, Sumners, Criel, and James Tubb, our pastor, which resulted in an addition of 12 members to the church—7 by baptism. A number of other persons seemed deeply penitent, and but for the death of one of our members, the son of our esteemed pastor, on which the meeting was closed, I have no doubt the number of accessions had been much greater. But we will rejoice in these tokens of mercy; and hope they are but the earnest of still better things to come."

Rev. Thomas Nelson writes from Fish River, Baldwin county, Sept. 4th: "You may recollect having seen some account, in the Alabama Baptist, about four years since, of the constitution of a Baptist church on Mobile Bay, near Point Clear. That body was composed principally of members of churches in the up country, who were unsettled, and by whose subsequent removal, the church was soon almost annihilated. I endeavored, however, to rally on our little remaining strength at this more eligible and suitable place, and the Lord has been gracious to us according to his promise. We have just closed one of the best meetings I ever witnessed. Scarcely had we gotten into our new house of worship ere the manifest indications of the Spirit's presence were admitted among us, until from Friday before the third Sabbath in August to last Sabbath—the first of September, we enjoyed one continued refreshing.—The result of our labors has been 40 additions to the church at this, while a few will connect themselves with the churches elsewhere. Thirty three of those received by us were on experience and baptism—and seven by letter."

"The Trojan Horse" of the Pedobaptists.

Bro. Chambliss:—We often hear Methodist and Presbyterians urging the Baptist churches to tear down their walls and admit the unbaptized world to the communion table. This forcibly reminds me of the familiar story of the Trojan Horse.

The Greeks, after a siege of ten years, despairing of the destruction of Troy by war or open violence—their fiercest assaults had been repulsed and availed nothing. As the last resort—as the only hope of success, they devised this artifice.—A wooden horse of vast size and great beauty was made and brought up to the gates of Troy. "This, said the artful Greek, is an holy offering to the Goddess Minerva." And the Trojans were urged, in the name of friendship, of love, and of devotion, to receive it within their walls and place it near the Temple of the Goddess of Wisdom. The unthinking multitude, deceived by this fair pretence of peace and religion, was eager for its reception. But the wise and farseeing warned them of concealed mischief and of hidden danger. They exclaimed, "the Greeks are to be feared, bearing gifts." Yet their counsels were unheeded and ignorance and false enthusiasm prevailed. As the gates were too narrow the walls of the city were torn down and the fatal horse was placed near the Temple of Minerva. Alas for Troy! For concealed within that offering of love and friendship are thirty armed Grecians. These rushing forth at midnight, slew the watchmen and admitted the enraged Greeks into the devoted city. The next rising sun beheld Troy in ruins. Her palaces were in flames—her ancient foundations were demolished.

What that wooden horse was to Troy—"open communion" is to the Baptist Church. This practice of mixed communion is presented by Pedobaptists in the name of friendship, of brotherly love and of devotion—and the Baptists are exhorted to tear down those ancient walls which are cemented by the tears and blood of our Fathers.

A few of the English Baptist Churches consented, in an evil hour, like the Trojans to

down their wall and admit "open communion." And what was the result? Their members were scattered—their doctrines were overturned and their very existence was periled. While those churches who rejected this practice have steadily increased in numbers and holiness.

I hesitate not to affirm that all intelligent Methodists and Presbyterians, who examine this subject, know that for a Baptist Church to admit open communion is to abandon its views of baptism and church organization. Hence they know that open communion—fair as it appears to the unthinking multitude—carries with it the downfall of the Baptist Church.

Brethren, this Trojan horse of the Pedobaptists stands before the gates of our Zion. He comes in the beautiful colors of friendship, of love and devotion, but the elements of our ruin are concealed within. And what must we do? Shall we tear down the walls of Zion and admit it? Or shall we bar the gates and watch them with sleepless vigilance.

Yours Affectionately,

COLUMBUS.

Valley of Sharon, Texas, Aug. 24, 1850.

Texas Correspondence.

Why so little is said of the Destitution of Western Texas—Churches West of the Colorado—Immigration of last winter—Brownsville, Corpus Christi and San Antonio—Rev. R. Ellis' labors and health—Call for aid.

Dear Bro. Chambliss:—I have noticed but little in the periodicals of the day relating particularly to the destitution of Western Texas. What is the reason of this I cannot tell, unless perhaps, it is because those of our brethren here, who love Jesus, have something else to do besides writing for the papers, and those abroad do not really understand our wants. I hope our ministering brethren are not deterred from immigrating to this country by the depredations of the Indians.

We have very few Baptist ministers devoted to their work West of the Colorado; and we have few visitors from abroad. Surely if our condition were fully known, some of the warm hearted brethren of the old States, who may now be doing almost nothing on account of the excess of laborers around them, might be induced at once to come hither, and to draw water out of the wells of salvation for the refreshment of this barren and thirsty wilderness. It is to persuade them thus that I write on the present occasion.

The Churches farthest West, commencing on the Coast and going North, are Goliad, supplied by Rev. John F. Hiltzger; Cuerno supplied by Rev. J. H. Stribling; G. azules, supplied by Rev. J. T. Powell; Luckhart, supplied by Rev. J. J. Wells; and Austin, supplied by Rev. G. G. Baggerly. This last mentioned church, at the capital of the State, had been without preaching for eighteen months, until they recently succeeded in procuring the services of brother Baggerly. The immigration of last winter added considerably to the strength of the Baptist cause at that place, and under the charge of brother B., we hope the church may greatly prosper.

In the proceedings of the last annual meeting of the Board of Domestic Missions, I notice that special mention was made of Brownsville, on the Rio Grande, as an important point for the establishment of a mission; and of course I have nothing to say against that; but I would affectionately remind the brethren that other places need their sympathies not less. Corpus Christi, San Antonio, and several other smaller towns, situated on our rivers or in our dense wilds, need Baptist preaching exceedingly. San Antonio, particularly, should receive early attention. At this place there are a sufficient number of Baptists to organize a church; but they are unable to support a pastor among them, nor indeed is there a minister residing nearer than two days' ride.

The Rev. R. Ellis did much good in this country while under the patronage of the Board; but his health has failed, so that he is now unable to preach, nor is it probable that he will preach soon again. Is there no one to take his place?

O that I knew what I might say, in order to awaken the sympathies of my brethren in the Old States, and lead them to resolve on supplying the great destitution of the West. Will brethren in the ministry, enquire of God, whether it may not be their duty, to come and break the bread of life to the perishing of this country? Will they not look at the extent of this country, and in view of the value of souls consider the injunction of their Lord and Master in Luke x: 2. They would be received with open arms by the few who are bearing the burden in the heat of the day.

Yours in Christ,

WESTERN TEXAS, Aug. 13, 1850.

LATER FROM TEXAS.—We have received the first five days proceedings of the Texas Legislature. The two Houses had appointed a joint committee of twenty-one, to whom was to be referred the subjects presented in the Governor's message, "with instructions to accompany their report with such bills and resolutions as may be deemed necessary or advisable."

Bills had been introduced authorizing the Governor to call for five thousand Volunteers, to be paid the same as troops of the United States, and, in addition, to receive for three months service 320 acres of land; for six months 640 acres, and for twelve months, 1,280 acres.

Two regiments of said volunteers, of one thousand men each are to be mustered forthwith into service, and the balance are "to hold themselves in readiness to march at a moment's warning." And should the exigencies require it, they are to be called into the field by the Governor at any time, and marched "to the scene of rebellion," and the Governor is authorized to command in person.—*Mont. Advertiser.*

Orville Institute.

The Trustees have the pleasure of again presenting the merits of this Institution to the patronage of the public. Its next Session will commence on Monday, the 23d day of September next.

This Institution is located in the village of Orville, Dallas county, ten miles from Cahaba, and six miles from White's Landing on the Alabama river. The location is a pleasant one, and there exists no cause whatever for dissipation or immorality of any kind. No place can be more highly recommended for its good health than Orville. A case of fever is extremely rare. But the patrons of the school, however, are informed that if there should be any sickness, excellent medical aid can at all times be had.

The buildings can compete with those of any similar Institution. There are two commodious Academies (Male and Female), at a considerable distance apart. Besides the Academic Department in the Female Academy, there is a large Steward's Department, for the accommodation of boarders. The Female Teachers will reside in this Department, where they will be prepared to supervise the conduct of the pupils at all times. The Steward's Department will be under the charge of Mr. and Mrs. William Bryant Shields, whose assiduous attention cannot fail to give entire satisfaction.

FACULTY.

JAMES R. MALONE, A. M., Principal.
Male Department.
WILLIAM L. MUSEERY, A. M., THOMAS J. PORTIS.

Female Department.
MISS AMANDA MALONE, MARGARET LOCK, Music Department.

MISS ALLEN.

It will be the duty of the Principal to attend to the advanced classes in the Female Department. The Trustees can, with confidence, recommend the Faculty to the public. Miss Allen is a graduate of Mrs. Willard's in Troy, N. Y., and is very highly recommended.

RATES OF TUITION FOR THE SESSION OF TEN MONTHS.—Primary Department \$20; Academic Department—First Class \$24; Second Class \$30; Third Class \$40; Music \$40; (No charge for use of Instrument;) Embroidery and Drawing \$15; Wax Work, (per lesson) \$1.

One half of the Tuition Fees will be due on the first of February; the balance at the end of the Session. Every student is required to pay from the time of entrance, and there will be no deduction in cases of absence, except in protracted sickness, or a special contract to the contrary.

BOARD.—Board can be had in the Institute, village and vicinity, including Washing, Fuel, &c., at \$8 00 per month.

APPARATUS.—The Institute is furnished with a Chemical and Philosophical Apparatus for the illustration of these sciences.

On the Fourth Friday Night in every month, there will be a Lecture on Literature and the Sciences.

At the close of each month, an examination will be held on the studies pursued during the month.

The Students can avail themselves of religious worship nearly every Sabbath.

The Scholastic year consists of Ten Months, commencing the Second day of September, and closing the last week in June, with a vacation during the Christmas holidays. Pupils will be received, however, for Five Months.

REV. W. W. THOMAS, Presd.

H. COBB, M. D., Sec'y.

STATE OF AFFAIRS IN TEXAS.—We published last evening in full the message of Gov. Bell, of Texas, to the Legislature, which has been called together with an especial view to take some decided measures for asserting the jurisdiction of the State over the four counties of El Paso, Presidio, Worth and Santa Fe, which constitute the Texan territory east of the Rio Grande claimed for New Mexico. The special message of President Fillmore had not reached Texas at the latest accounts we have from there. It was dated at Washington, August 6, and reached here in full on the 15th. Our dates from Galveston are to the 18th, and from Austin the 13th. But we do not see that any change could have been effected by the receipt of that document. The message of Gov. Bell expressly assumes that it is too late for argument or expostulation—that Texas has no other resource than to take immediate steps to enforce her own jurisdiction over all the inhabitants of the four counties, as in the case of an insurrection against lawful authority—and that on that point she may expect the assistance of the neighboring States of the South to repel any attempt of the General Government to obstruct her by force. In the exercise of State authority within her constitutional limits. The message of the President will only add force to the sort of reasoning which Gov. Bell uses. The telegraphic report of that document, as published in the Picayune, roused a great deal of feeling in Galveston and at Houston. We have no accounts of its having reached Austin.

The sentiments of Gov. Bell are undoubtedly the sentiments of the whole State. In all our exchanges we find no signs of any misgiving in any quarter as to the rights of Texas, and the absolute duty of immediately enforcing them. The political papers at Austin—Whig and Democrat—agree in that statement.—*New Orleans Delta, August 23.*

The Linden Free Press (Marango county) says that a shark's tooth was found there between twenty and twenty-five feet below the surface of the earth by a person who was digging a well. It was buried in a rock. They expected, some of them, that by going a little farther down they might find a whale. There is no doubt entertained, we believe, that all South Alabama was once the bed of the ocean—how long ago science cannot tell.

The very able productions on this momentous enterprise we shall not attempt to improve in this necessarily condensed communication. The immense importance of such an Institution for the Baptist Church, South, may well be admitted and ardently desired by every philosophical and intelligent friend of the Baptist cause, and especially under all the vexed and excited circumstances of the present political and religious crisis. We shall suppose that there can be but one voice by those who are capable, or feel the importance of "contending earnestly for the faith once delivered to the saints."

But this great measure must be accomplished by some uniform course of co-operation when accomplished at all. It then becomes a matter of the first importance that the co-operating friends of such an Institution should become warmly and devoutly united in a decisive and specific plan for its organization. This will be admitted as the *sine qua non* of successful and permanent advancement. There is no plan yet suggested for the accomplishment of the above measure on which its friends are thus cordially united. The proposed plan of building up such a Seminary by the extinction of those State Institutions already in existence is liable to many most serious objections. These institutions might conclude that they would be acting the part of the buck that praised his horns and dispised his legs, or that of the boy that killed his goose that he might have a pile of gold all at once, and moreover learn, too late, that while the grass grows the steed starves.

Again, the great liberality and extra efforts of those States required to demolish their Institutions for the above purpose, might act as a quietus on other portions of the country under equal obligations, to put their hands and shoulders to the work, and however liberal such a sacrifice might be regarded, it might not appear to those making it, equally liberal on the part of those asking and requiring it. Again, the State Institutions are even more important than one vast consolidation. They can accommodate and advance a larger number, and from the State pride that many lovers of their immediate locality cherish, there will result greater liberality to their own Institutions than even to a great one on the joint stock principal, and the admitted that a Southern Institution would afford greater facilities in developing all the talents of some of the most brilliant minds, yet our State Institutions may not only act as the gravel to remove the actual impediments of real usefulness in an immensely larger number, but moreover nurture many possessing profound and brilliant talents, which would never otherwise have been discovered, and who, by their own exertions, may rise to distinguished stations.

Again, our need of a large number of indefatigable veterans who are sound in the faith and capable of teaching the radical principles of the Gospel, and correcting, in their advance, the unsound and superstitious notions that are taught and abound in the multitude, is immeasurably greater than that of brilliant authors and shining lights, that cannot penetrate their ranks otherwise. But as we do not desire to argue at length the expediency of a dissolution of the State Institutions, we offer but another reason at the present for their uninterrupted progression. First, there must be sufficient interest cherished for a Southern Seminary to build it up independently of State Institutions, or it will prostrate after the first endowment is exhausted.

We are impressed that this independent plan would suit at present if cordially entered upon, and suitable agents placed in the field, and proper effort used for its accomplishment. While the undiminished and advanced condition of the local Institutions would not retard its progress, but act as stimuli and as so many tributaries in its advancement. We must, moreover, conclude that the real usefulness of our local Institutions is very much underrated, and the numbers they have advanced very much underestimated as to their real moral worth and extended usefulness. We are not at this time in possession of the statistics of the Theological Students South during the last twenty seven years, except those of our native State. From 1826 to 1833, when about forty were aided and advanced by the Furman Institution, many of whom have been considerably distinguished in different stations they have occupied. Some are now in Foreign Missionary fields proclaiming:

"In the desert let me labor,
On the mountains let me tell,
How he died, the blessed Jesus,
To redeem us from all hell."

Some presiding in important stations, and others extensively useful as Editors, Pastors and Evangelists; one with more impediments than any other, especially as to health and means, attended above seventy revival meetings, and saw more than two thousand join the Baptist church in three years (next after concluding four years in the Institute) in his native State. Then executed agencies, pastorships and missions in seven other South Western States. Travelled above 57,700 registered miles, and was pastor of 14 churches, some of them for years. Taught four Academies and three Schools seven years. Baptized near nine hundred. Preached about three thousand sermons. Aided in thirty-five Constitutions and seven Ordinations of Ministers (some of whom he baptized) and twenty-seven ordinations of Deacons. Aided in organizing two Associations and five Conventions. Was Moderator of the Liberty Association two years after its organization and presided two years in the first Ark. and La. Convention.

Aided in preventing divisions into effort and anti, and in reconciling parties in seven sections, and also attended several meetings in aid of order and correct principles, with other successful efforts not enumerated. Others advanced by the same parent, with superior advantages, especially as to health and means, have filled more elevated stations of extended usefulness. So

that without any design to exaggerate the real worth of the Furman Institution, we would cast in our humble might with many of her faithful sons and patrons, to cherish her as a mother, even in her most adverse seasons. Even the present proposed suspension of operations is regarded with emotions of profound regret, and even doubtful policy, and if the faithful friends of its permanent prosperity who are placed as watchmen over its destiny, shall discover that the fervent interest of its faithful friends shall become chilled and flag before the proposed \$70,000 endowment is secured, it would be well to re-commence operations even with former limited means, and in connection with a literary department to aid its advancement; the real worth of Institutions (as well as that of men) is not always measured by dollars and cents.

This much in favor of our State Institutions, not, however designed to retard the organization of a central Southern Seminary, and we are ready to pledge ourselves that the States that are cherishing local Institutions will not be last or least in coming up to the help of the Lord, especially our native State, about which we are most correctly advised, we are sure from her past history that she will lend a liberal helping hand when a judicious plan of operation shall be presented.

Yours in the Gospel,

S. D. WORTHINGTON.

Summary.

Political.

The Hon. Hugh N. Smith, the elected delegate from New Mexico, has left Washington for home, without pay or mileage.

Gov. Burnett has declined to call an extra session of the California Legislature.

The Oregon Legislature has finished its session. The report that Gov. Lane has resigned is said to be true.

The Senate have confirmed the new Cabinet nominations, so that the wheels of government are in full motion again.

It is said that a new "Omnibus" bill, prepared by the Speaker, is to be tried in the House of Representatives.

Nearly complete returns from Indiana, give the Democrats a large majority in both Houses of the Legislature, and in the Constitutional Convention.

There is an animated contest going on in Virginia for the choice of delegates to the State Convention to revise the Constitution.

The elections in New Mexico, under the State Constitution, took place on the 20th of June. Dr. Henry Connelly was elected Governor, Emanuel Alvarez, Lieutenant Governor, and Mr. S. Merced, Representative to Congress. A Legislature was also elected, which included wards, and appointed Major B. H. Whitman, and Major F. A. Cunningham, both Paymasters in the army, U. S. Senators. The parties in the Legislature are divided—one advocating a State, the other a Territorial government.

There is a large majority in the Missouri Legislature against the return of Senator Benton to Washington. It is said he will canvass the State for the place of Representative in Congress from this until the election in 1852.

The Iowa returns are nearly all in. Hemstead, opposition, is about 1700 votes ahead of Thompson, Whig, for Governor. Two Democrats are probably elected to Congress.

The Charleston Mercury calls for a convention of the Southern States, on account of the passage of the California bill in the Senate. The Governor of Georgia is required, by an act of the Legislature, to call a State convention in the event of the admission of California.

The Michigan Constitutional Convention has adjourned. It was in session less than three months. Homestead exemption—an elective judiciary—the citizenship of Indians—the submission of negro suffrage to the votes of the people—the establishment of eight circuits with a judge each—quarterly terms of the county courts—four supreme courts a year—are some of the new features. The Constitution was adopted by a vote of 59 to 11, and will be voted on by the people in November.

The vote of North Carolina sums up 44,208 for Reid, Democrat, and 41,263 for Manly, Whig.

The Abolitionists held a large convention at Cazenovia, N. Y., on the 21st ult. Frederick Douglass was appointed President. The members, white and colored, numbered about 2000. A committee, consisting of three white and two colored delegates, reported two addresses—one from the fugitives at the North to the slaves of the South, and the other to the Abolition party. A large sum of money was raised to defray the expenses of Mr. Chaplin's trial. In the address to the party, Mr. Chaplin is recommended as a candidate for the Presidency, to be nominated at the coming Oswego convention. One resolution presented, proclaimed the motto—"Chaplin, Freedom, and Civil War!" This Cazenovia movement is by the Gerrit Smith branch of the abolitionists.

GRASSHOPPERS.—The destruction of crops by grasshoppers is a general complaint from many sections of the country. They are represented to go in swarms through the fields, devouring the corn, oats, and tobacco crops. Along the lake country, in the vicinity of Cleveland, Ohio, the oats and grass fields are represented to be almost entirely stripped, and in many countries in Pennsylvania the buckwheat and pastures are nearly ruined by them. In some circumstances they are said to have attacked the apple orchards and devouring every thing but the tree and the fruit, often not even sparing the latter.

THE SUGAR STATE.—A correspondent of the Ohio Statesman, at Plaquemine, La., writes as follows, respecting the sugar crop of this State for the year 1849:

The entire crop is estimated at 247,323 hhd. The losses are set down at about 18,000 hhd. These losses are entirely attributed to overflows. The amount of molasses is something over 12,000,000 gallons, which is about 45 gallons to 1,000 pounds of sugar. The loss of molasses is about 800,000 gallons.

The heaviest planter in the State is Bonnet Barrow, (N. Rillieux do.) of West Feliciana, 1,225 hhd., and yet you will probably be surprised to learn that this whole Parish yields only 4,601 hhd.

The number of sugar plantations is about 1,700. A considerable number of these are filled by two or more families joining together, where the means of one is insufficient to carry on the business. The most productive Parish, St. Mary, does not contain more than 300 plantations. Calcasieu, the smallest, contains only 14 plantations. Much of the land in this State is not tillable on account of its liability to overflow, and also, its so called transpiration, water that oozes up through the pores of the earth.

The sugar will average 1,000 pounds to the hogshead, and very near if not quite four cents per pound to the planter, which will make \$40 per hogshead. A planter who raises 300 hogsheads, will therefore make \$12,000. The molasses produced from the same will not be less than 13,500 gallons, which at 20 cents per gallon, will yield \$2,700, which make \$14,800 for one tolerably good planter. This does not include the amount necessary on the plantation for home consumption. The outlay of the plantation will not exceed \$2,000 per annum, thus making a clear gain of \$12,700 per year.

Telegraphed to the Advertiser & Gazette. Important from Washington.—Passage of the Texas Boundary Bill—California Admitted into the Union.

MAISON, September 10, 1850. On Friday last, the Texas Boundary Bill, in conjunction with the New Mexican Territorial Bill, passed the House of Representatives in Congress. Ayes, 108; nays, 97.

On Saturday, the California and Utah Territorial Bills passed the House; the first by 156 ayes (noes not given), and the second by ayes 97 to 85. No Union Proviso.

The friends of these measures fired a salute of one hundred guns and illuminated Washington on Saturday night.

Telegraphed to the Atlas.

Arrival of the Hibernia—Advance in Cotton. BANTMOR, 4th Sep., P. M.

The Hibernia arrived at Halifax at 10 o'clock this morning. Since the sailing of the Atlantic City she has advanced one eighth of a penny, speculating reaction having taken place; sales of the day being from 10 to 12,000—of the week 37,000; 15,000 to speculators and 13,000 to exporters. Fair Upland Mobile quoted at 8½; Orleans 8½. Havre Market dull.

Alfairs look stormy in France. The President was turned out of a ball room at Briscourt. (Qu. Besancon?) The room had to be cleared at the point of the bayonet.

Holstein forces are marching in the direction of the Danish position.

TRAVEL.—The amount of travel (says the N. Y. Tribune of the 22d.) passing through this city at present, is almost incredible. All the great thoroughfares, East, West, North and South, are crowded daily by the streams of business and pleasure tourists, while every hotel in the city is thronged to a plethoric excess. In most of the large hotels there is hardly a room to be had, and scores of travellers are every day whirling from one to the other in the vain endeavor to find resting places for the soles of their feet. The arrivals at the Astor and Irving Houses are from 200 to 300 daily.

NEW WHEAT AT MARKET.—The Syracuse Star says that large quantities of wheat are received at that market, to the amount of fifteen to twenty thousand bushels a day by a single house, and that for years the crop has not been known to be so abundant or of excellent quality. The price has declined, and it is now selling at that place for \$1 a bushel. It is computed that the year's crop in Michigan will be double that of any past year.

LOCUSTS IN JERSEY.—The locusts have appeared in great swarms, in Monmouth co. They have eaten up whole fields and devoured entire forests. Some of them are provided with a sting, by which they discharge a poison that is soon fatal. Near Hightstown, a boy twelve years old, was stung by one of them and died before night. It is feared that they will attack the peach orchards, and the farmers are endeavoring to kill them.

A BOAT, A CLOAK, AN UMBRELLA AND A WALKING-STICK.—At a recent meeting of the Humane Society, Mr. Oliveira called the attention of the Society to a new boat, invented by Lieutenant Hackett, R. N. It was so constructed that it served the purpose of a boat when not inflated, or it might be carried in a small parcel weighing only seven pounds and a half, and could be inflated in three minutes and a half, and would support six or eight persons. In some recent experiments tried it had been found impossible to sink or overturn it, although filled with water and holding six persons. A paddle capable of being used as a walking stick, could be used in propelling it; or a small portable sail which would also serve the purpose of an umbrella.

WALKING A THOUSAND MILES IN A THOUSAND HOURS.—This extraordinary feat has been completed by Mr. Richard Manks, Sheffield. The thousand mile was performed in eight minutes and fifty-five seconds. Since the completion of the task, a surgeon has been regularly in attendance upon him, and the utmost care and

skill will have to be constantly exercised for some time longer, before the indefatigable pedestrian may be considered out of danger. Hitherto he has not been allowed to slumber more than three hours consecutively, and that he may not sleep too soundly he usually stretches himself upon a deal table. Frequently while slumbering, he suddenly leaps off his hard couch, and begins anxiously to feel about for his walking-stick, harassed by the thought that the time has arrived for him to walk another of the thousand miles. A silver cup has been presented to him, bearing the following inscription:—"Presented by the non-commissioned officers and privates of the 1st Royal Dragoons, to Richard Manks, as a proof of their assurance of his having performed 1,000 miles in 1,000 successive hours. Sheffield, 1850."

MARRIED.—In this town, on the 10th inst. by Rev. M. P. Jewett, Felix Tate, Esq. of Wilcox county, to Miss Narcissa Goree of Marion, eldest daughter of J. R. Goree, Esq.

Accompanying the above notice was a portion of the delicacies of the bridal supper, which the accomplished bride, in the midst of her joy, did not forget to reward the Printer. May her path through life be long and pleasant, not forgetting to look to the Author of all Good, to guide her in the way of wisdom.

Mortuary.

DIED.—On Wednesday, the 4th inst., of Typhoid and Intermittent fevers, at the residence of his father, Rev. James Tabb, Mr. John Tabb, aged twenty years eleven months and nineteen days.

Brother Tabb was an orderly member of the Baptist church for several years. His death is lamented by many brethren and friends; but we believe that our loss is his gain. He died a triumphant death. He told his father the morning before he died, not to stay by him, but to go and warn sinners to turn from the wrath to come and seek the Lord.

"The wicked is driven away in his wickedness, but the righteous hath hope in his death."

Mobile Prices Current.

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

ARTICLES.	FROM	TO
BAGGING—Ky.	per yard.	13 1/2
ROPE—Ky.	per lb.	8 3/4
BACON—Hams.	per lb.	8 1/2
Sides.	per lb.	5 1/2
Shoulders.	per lb.	4 1/2
BUTTER—Goshen.	per lb.	27 1/2
Western.	per lb.	15 1/2
CHEESE—Northern.	per lb.	12 1/2
Western.	per lb.	8 1/2
COFFEE—Rio.	per lb.	10 1/2
Havana.	per lb.	10 1/2
Java.	per lb.	14 1/2
CANDLES—Sperm.	per lb.	32 1/2
Admantine.	per lb.	25 1/2
FLOUR—Olivehead.	per bbl.	4 72 5/100
St. Louis, S. F.	per bbl.	5 00 5/25
"Extra.	per bbl.	5 75 6/100
FISH—Mackerel No. 1.	per bbl.	13 1/2
Mackerel No. 2.	per bbl.	9 1/2
GRAIN—Corn.	per bushel.	90 1/100
Oats.	per bushel.	6 00 1/2
GENUINE—Wool.	per kg.	35 1/2
GRASSY BALS (new)	per bag.	11 1/2
HAY—Northern.	per 100 lbs.	1 75 1/2
LIME.	per cask.	2 00 1/2
LARD—Kegs best Leaf.	per lb.	9 1/2
Bills.	per lb.	7 1/2
LEAD—Bar.	per lb.	6 1/2
MOLASSES (new.)	per gallon.	24 1/2
(reboiled)	per gallon.	35 1/2
PORK—Mess.	per bbl.	12 50 1/2
M. O.	per bbl.	10 00 1/2
PRIME.	per bbl.	10 00 1/2
POTATOES—Northern.	per bbl.	3 25 3/50
Western.	per bbl.	2 25 3/50
RICE.	per lb.	5 1/2
SUGAR—Bills.	per lb.	7 1/2
Hills.	per lb.	5 1/2
Leaf.	per lb.	11 1/2
SALT—Bleached.	per sack.	1 25 1/2
Brown.	per sack.	—

New Orleans Prices Current.

[CORRECTED WEEKLY FROM THE CRESCENT CITY.] The following quotations, carefully made up by respectable houses will indicate the rates at which planter's orders, can be filled.

ARTICLES.	FROM	TO
BAGGING, Kentucky.	per yd.	13 1/2
Bale Rope.	per lb.	8 3/4
Coffee, Rio.	per lb.	10 1/2
"Java.	per lb.	14 1/2
"Laguayra.	per lb.	10 1/2
Candles, Sperm, N. Bedford.	per lb.	32 1/2
"Nantucket.	"	11
"Tallow.	"	24
Adamantine.	"	24
Fish, Mackerel, No. 1.	per bbl.	13 1/2
"No. 2.	"	8 50 8 75
"No. 3.	"	5 50 5 75
Flour, Ohio, extra Superfine.	"	4 87 5 00
"Illinois & Missouri.	"	5 00 5 37 1/2
St. Louis City.	"	5 1/2
Gunny Bags.	per ton.	17 00 20 00
Hay.	per ton.	44
Iron Country bar.	per ton.	60 00 65 00
"English.	per ton.	90 00 100 00
"Sweets, assorted.	per lb.	5 1/2
Nail Rods.	per lb.	3 1/2
Castings, American.	per lb.	1 00 1 30
Lime, Western.	per bbl.	1 37 1/2
"Thomson.	per gal.	30 32
Molasses, in the City.	per gal.	20 24
"On Plantations.	per lb.	40 44
Nails, 4 1/2 d.	per bbl.	10 25 10 62 1/2
Provisions, Pork, Mess.	per bbl.	—
"M. O.	"	—
"Hog round.	per lb.	34 37
"Bacon Hams.	per lb.	44 48
"Sides.	per lb.	44 48
"Shoulders.	per lb.	44 48
"Lard.	per lb.	24 26
"Butter, Goshen.	per lb.	75 80
"Cheese, American.	per bbl.	3 50
Potatoes, Rio.	per lb.	44 48
Sugar, in the City.	per lb.	42 54
"On Plantations.	per lb.	42 54
"Havana Brown.	per lb.	54 58
Salt, Liverpool fine.	per sack.	1 00
Turks Island, etc.	per sack.	25 28
Twine, Baling.	per lb.	12 14

DRUGS! DRUGS!! DRUGS!!!

C. M. HIGH,

DEALER IN DRUGS, MEDICINES, AND CHEMICALS. PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FIRE SOAP, STEEL PENS, SUPERFINE WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES.

Physicians Prescriptions carefully put up. Physicians and Planters will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—which have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly re-supplied. Marion, April 20, 1850.

JUDSON Female Institute, MARION, Ala., [Number of Pupils at last Session, 142.]

This Institution is now enjoying its twelfth year of uninterrupted and almost unequalled prosperity, under the direction of the same distinguished Principal, PROFESSOR M. P. JEWETT. The Principal is assisted by eight or ten able Prof. and Teachers, a Governess, Matron and Nurse, &c.

The Course of Study embraces instruction in the common and higher English branches; the Ancient and Modern Languages; Vocal and Instrumental Music; Drawing in Pencil, Crayon and India Ink; Painting in Water Colors and in Oil; Embroidery, Wax-work, &c. &c.

Particular attention is given to Reading, Spelling, and Defining, throughout the whole course. The Art of Composition is taught methodically, on the Inductive System, and with great success. A half hour, every day, is devoted to PENMANSHIP, exclusively.

All the pupils are taught VOCAL MUSIC, without charge. The Eclectic method is pursued. APPARATUS.—This Institution is furnished with a valuable Apparatus for Instruction in Natural Philosophy, Chemistry, Astronomy, Geology, &c. It is also provided with a large collection of Maps, Atlases, and Charts.

LECTURES.—Besides the advantages of the daily use of the Apparatus in school, the classes in Natural Philosophy, Chemistry, and Physiology, have the privilege of attending the Lectures on these important branches, delivered in the Howard College.

THE LIBRARY.—Contains many valuable works in Ancient Classical and Modern English Literature, as also in History, Antiquities, Biography, &c.

MUSIC DEPARTMENT.—The able Professors and Teachers are engaged in this Department. There are six young ladies, and every facility is afforded for practice. A highly scientific and philosophical course of instruction is pursued, imparting a thorough knowledge of the rudiments of music, training the ear and the voice, conferring an easy and brilliant execution, securing correct time, and teaching the pupil to read music with facility.

THE GOVERNMENT.—Is vested in the Principal, aided by his Associates in the Faculty of Instruction. A prompt and cheerful obedience to the laws is always expected; and this is enforced by appeals to the reason and to the conscience of the pupil. This course sustained, by constant reference to the Word of God, has been uniformly successful in securing a permanent reformation, and in the minds of the young ladies, a true and lasting sense of duty, and a cheerful obedience to the laws is always expected; and this is enforced by appeals to the reason and to the conscience of the pupil.

THE BOARDERS never leave the grounds of the Institute, without the special permission of the Principal. They never make or receive visits.

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governess.

They are allowed to spend no more than fifty cents each month from their pocket money. Expensive jewelry, as gold watches, chains, pencils, bracelets, ear-rings, &c., must not be worn.

ALL LETTERS for the pupils should be directed to the care of the Principal, post paid. No instructions relative to their Correspondence will be carefully observed.

No young lady will be allowed to have money in her own hands; all sums intended for her benefit must be deposited with the SUPERVISOR.

No accounts will be opened in town; and no purchases will be made for the pupils, except under the special instructions from the Parent or Guardian. When apparel is required to be purchased, it is expected that the parent will forward it to the Institute.

No debts or obligations will be permitted, unless the amount to be expended in each particular case be forwarded in advance.

UNIFORM.—To promote habits of economy and simplicity, a Uniform Dress is prescribed. For winter, it is dark Green Alpaca, or any similar dark fabric; for summer, Pink Calico, and Muslin, for ordinary use, and White Muslin for Sabbath. Bonnet, a plain straw hat, with pink, white, or blue ribbon; in summer, side trimmings. Apron, Blue Checks or Gingham, and White Muslin. Each pupil will require two dark dresses, four pink and two white.

All the dresses must be made perfectly plain, without ornament, edgings, or any trimmings whatever. Every Pupil must be provided with the Uniform for Sabbath and holidays. At other times, any dress may be worn, provided it is not more expensive than the Uniform.

Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested, that pupils be furnished from home.

Every article of clothing must be marked with the owner's name. Every young lady should be provided with several pairs of thick walking shoes, and one pair of India Rubbers.

PERMANENT.—This Institution, like a College, is permanent in its character. Parents and Guardians, with the confident expectation that they can here successfully prosecute their studies, till they have completed their school education. Young Ladies need never be detained a single day, for fear of sickness. So remarkable is our location for its salubrity, that almost no sickness has occurred since the opening of the Institution, in 1839.

TERMS, &c.—BOARD, per month, including fuel, lights, washing, bed, bedding, &c. 11 1/2. Incidentals, (fuel and servant for school room, &c.) per term of five months. 1 00

Use of Library, per term of five months. 1 00. Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.

Tuition must be paid from the time of entrance to the close of the term—no deduction, except at the discretion of the Principal.

Each young lady must furnish her own towels. If feather beds are required, they will be supplied at a small charge.

No young lady will be permitted to receive her Dismissal until all her bills are settled.

N. B.—The entire expenses of a young lady, pursuing English studies only, (Instrumental Music and Ornament—branches not included), will be \$148 a year, for Board and Tuition.

Two hundred and twenty-eight dollars per annum, will cover all charges for Board, Tuition, Books, and Stationery, for a young lady pursuing the highest English branches, and Music on the common and on the African Piano.

Two hundred dollars per year, will meet all the expenses of a young lady, desiring to graduate with the honors of the Institute, and studying only English, with Latin or French.

This estimate, of course, does not cover Instruction Books in Music, nor sheet music, furnished. This item depends entirely on the talent and proficiency of the pupil.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of six months, commencing always about the first of October. On this plan, all scholars will be at home with their parents during the hot and unhealthy months of August and September, and during the winter months, the golden season for study, will be spent at school.

The next session will commence on Wednesday, the Second day of OCTOBER. It is of great importance to the pupils to be present at the opening of the session

