

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

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

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

And what is education? "The lowest claim which any intelligent man now puts for his benefit," says the Hon. Horace Mann, "is that its domain extends over the threefold nature of man;—over his intellect, trained to it by the systematic observance of those benign laws which secure healthy, vigorous strength and prolong life;—over his intellect invigorating the mind, replenishing it with knowledge and cultivating all those tastes which are allied to virtue;—and over his moral and religious susceptibilities also, detaching selfishness, ennobling conscience and leading the affections outward in good will towards men, and upward in gratitude and reverence to God.* If this definition does not embrace too much, and I believe that all intelligent thinkers on the subject will admit that it even falls below the truth, then any system of education which fails to provide for the adequate development and discipline of the physical, intellectual, and moral powers of man is radically defective; and that only is entitled to our unqualified approval which contemplates the simultaneous and symmetric culture of all that makes the man. With truth has it been said, "the proper training of the rising generation is the highest moral duty of the risen." It is not, however, my design to enter upon the full discussion of this comprehensive theme, for it is as Governor says of his own divine art, *alliquid immensum infinitumque*. The particular topic to which I ask attention is

The claims of the Bible to be a *Classical* and it will be my object to show that the careful study of the Sacred Scriptures is eminently calculated to secure a union of the moral and intellectual elements in education.

In most Protestant countries the Bible is recognised as the basis of all sound education, and an effort to prove its adaptation to this end may seem, to an intelligent Christian audience, like an attempt to demonstrate an axiomatic truth. But amid the changes which modern progress has wrought in the science of education, school books have been produced in endless profusion, the horizon of liberal knowledge has greatly expanded its circumference, and objects claiming the attention of the student have been multiplied an hundred fold. In the general revolution which has ensued, the Bible has been practically proscribed. If it has formerly expelled from College halls, it has been silently removed, like a useless student, and, though it still lingers *intra penetralia Vestæ*, it is rarely to be found in the list of text-books. Is this exclusion wise is it just? Is it freely admitted

ted that the Bible was not intended to teach the truths of science, or the principles of art. It was never designed as a standard of useful and polite literature any more than the production of Xenophon and Livy, of Virgil and Homer were intended for teaching the youth all time the element of Greek and Latin. The Primary object of its instruction is, the being and attributes of God, the relation of man to his Maker and to fellow-man, and his duties as a rational and accountable creature. One may come a proficient in the physical sciences, in Astronomy, Natural Philosophy, and Chemistry; imitate the poets and the ancient languages, without having recourse to the Bible for seeking one gleam of light from the path of revelation. But when we consider education as a means, and not an end, we view it as the instrument by which the intellectual and moral faculties are unfolded and invigorated, which the mind is replenished with full knowledge, and those tastes which are allied to virtue cultivated: by which the affections are led outward in

From the Religious Herald.

NO. III.—BENEVOLENCE OF CHURCHES.

"We knew a pastor who settled a few years ago with a young church, too poor to support him without help from the Missionary convention of the State. He had seen a cordial willingness in the little church, however, to give what they could for the cause of missions; and this was in his estimation, a sort of bond for the growth of the church. It was his aim to foster this spirit, even if it cost him some sacrifices.—A neighboring pastor who knew all about the poverty of the infant church, said one day to his brother pastor, "Your church must keep back what they pay for missions and let it go toward your salary, for it is more than is paid by any other church in the Association." The advice was not deemed good at the time, and certainly nothing has occurred in the subsequent history of the two churches to make it look better. The little church has been growing in its liberality and in strength. They have added something every year to their pastor's salary, and have given more than one fourth of the same sum every year to the missionary cause. The other church, which was taught to keep all for the pastor has been diminishing his salary every year; and now, though worth three or four times as much money, it pays the pastor less than one half as much as does the church which sought a blessing for itself in blessing others."

The church which contributes, with liberality, to all the benevolent institutions of the age, will most cheerfully bear its own pecuniary burdens. There is a luxury in *giving*, from right principle.—When the gut is sanctified by the motive which prompts, when a love for society and for the Saviour of souls, induces contributions; when we put our donations into the treasury of Zion, because we feel our lives to be the stewards of the Lord, and pray for the prosperity of Jerusalem; for our brethren and companions' sakes; when we lay our offering of money upon the sacred altar, in imitation, and in devout acknowledgment of "the grace of our Lord Jesus Christ, who though he was rich, yet for our sakes he became poor, that we, through his poverty, might be rich" in the things of the world to come, oh, then, we experience a joy, infinitely more exquisite, enduring and precious than was ever felt by the men of this world, in juggling houses to houses, and laying field to field! Those who have once tasted the cup of this higher, will never willingly put it away from their lips. They will drink of it again. The heart once opened, the heart cannot be closed; and where there is ability to help, there will likewise be the disposition, when christians have learned the import of the truth, "That liberal devise of liberal things, and by liberal things shall he stand.

There is no more effectual expedient for awakening the spirit of liberality in a church, than by the faithful exhibition of the character and claims of the various evangelical enterprises which have received the sanction, and which require the support of the denomination. We perceive the importance of these enterprises, to trace their relation to the precepts of the New Testament, and the example of the primitive Christians; ponder their direct and powerful bearing upon the general prevalence of distinctive principles; to follow them onward to their final issue in the glory of the latter days to witness the glorious rivalry of all orthodox sects, the promotion of similar institutions; to weigh, in connexion with them, the obligation of our own personal responsibilities and private duties; all this cannot be vain. As a subject of sacred attractions, and so momentous an interest, opens upon us, the Christian here must respond to it; must discern and appreciate the reason why prophecy represents the Gentiles, when coming to the light of the Church, as "bringing the gold with them;" must feel, now, in comparison, the pomp and pleasures of wealth divide into dross and nothingness must choose for itself the blessedness of those who "sow beside all waters," who "honor the Lord with substance and with the first fruits of their increase."

The liberality of the church is mainly influenced by the spirit and the instructions of its pastor.* To a very extent, a pastor is responsible for the care of his flock to regard our benevolent societies with a "bountiful eye," and assist them with the hand "that seeketh not increase." It is his duty

* I was told not long since, by a deacon of the Virginia Baptist church "with a *working*" they could collect four times as much for a benevolent purpose, as at other times, and do more easily.

before them in this matter; to devise liberal things for them, and to prompt them to devise liberal things for themselves; to represent adequate contributions as "sacrifices with which God is well pleased," and as "fruit that shall abound to their account;" and, by argument, exhortation, warning and example, to make them "cheerful givers." I will not do any minister who may read this article, the dishonor to suppose that he can be restrained from the performance of this duty by an unreasonable and selfish fear lest what is given to our benevolent societies should be subtracted from his own salary. But do we not often permit a false modesty to keep us back from a just and pointed exhibition of the subject? Are we not, at times, tempted to pass lightly over it, from an apprehension that frequent reference to it may prejudice some of our hearers against us? I, not long since, heard our most faithful Virginia pastors say, that he always approached the sermons preparatory to the annual collections in his churches, with an embarrassment and reluctance, which did not desert him until he was fairly engaged in the delivery of them. These feelings ought to be subdued. When Paul wrote to the church at Corinth that church was torn into factions, and one of these factions had arrayed itself against him. Yet did not the Apostle sin to declare the right of the ministry to support, and to give order that a collection should be made for the relief of the poor at Jerusalem. Now, there are churches in this state, which, as yet, have done nothing for the Domestic Missions of the Southern Baptist Convention. I would ask the pastors of these churches,—Will you imitate the fidelity and boldness of Paul? Will you say to your people that the societies to which they have formerly contributed, are entitled to support, and that not a cent of the amount which has usually gone into the treasury, ought to be diverted from it; but that, in addition to these societies, our Southern Domestic Missions call for aid, and that to this call a prompt and liberal response should go up from our State? Are you willing to lead the way in this effort to augment the aggregate sum of annual contribution to benevolent purposes, by the Baptists of Virginia? Beethem it is yours to render the answer to these questions. That answer must soon be history and shed reproach of honor upon our name. There must be Prophecy and Power in that answer; for it will lay its hand upon heaven and hold it open or close them to thousands of our fellow country-men. What, then, shall that answer be? Let it come, in the name of God our Saviour, and under his tear, and from his love!

D. SHAVER

* A certified agent of the Domestic Board writes the minister in no unkind manner, "I do not know that much is to be expected from *pastors*." What is to be expected from them is there in the very word. How can they be expected to have duty and privilege to devote to the collection of funds, for every good work, and that of which no others can give as well as they, and without which every agency must suffer through a comparatively unprofitable exchange?

Saurin, replying to those who delat
conversion by reference to the thief
the cross, says

—Who was this thief? What was his crime? What induced him to commit it? What was the first instance of his depravity? What was that of his repentance? What means did grace employ for his conversion? So many questions so many doubts, are so many sufficient reasons for inferring nothing from conversion. Perhaps he had been engaged in this awful course but a short time. Perhaps seduced by an unhappy facility he was less guilty of theft than of sensuality and complacency. Perhaps only a accomplice of Barabbas in sedition, he had less design of disturbing society, than of checking the tyrannic and exorbitant power of the Romans. Perhaps surprised by weakness, or tempted by necessity he had received sentence for his first offence. Perhaps having languished long time in prison, he had repented his sin. We do not affirm these things they are merely conjectures; but all the objects are similar conjectures, which may be refuted with the same ease. And though the whole of these probabilities were refuted, how many criminal circumstances occur in your life which were not in his! We said that he received not the education which you have, the torrent of grace with which you flooded; he was unacquainted with thousand influences which act upon you.—the moment he saw Jesus, he loved him, and he believed on him! How that! With what faith? At what time? In a manner the most heroic in the world. A faith like his was never found in us. At the time when Jesus was fixed on the cross; when he was pierced with nails; when he was delivered to an infuriated populace; when they spit upon him; when he was mocked by the Gentiles; rejected by the Jews; betrayed by Judas; denied by Peter; forsaken by his disciples—when Jesus made himself ob-

From the Watchman & Reflector.
Is Holiness Benevolence?

We have not the Congregationalist before us, but if we remember right, one of its editors, in an article published a week or two since, considers the New School Theology an offshoot of Edwards' idea of virtue as "consisting in benevolence to being in general." But whatever be the character of the offshoot, and we are certainly more than favorable to it in some of its aspects, we cannot accord to the root from which it springs. We are inclined to think with Robert Hall, that "virtue on Edwards' principles is an impossibility;" and that is rather made up of a due exercise of the particular affections, which are as far removed from a passion for being in general as finite is from infinite.

Nor do we think Edward's work on "God's End in Creation," by any means so conclusive as his treatise on the Will. And his deduction of holiness in that work—as God's love to himself and out love to him, or as comprehending "all the moral excellence of intelligent beings;"—however true the statement may be, seems to us peculiarly indefinite and unsatisfactory. That botany includes in it all vegetable natures, is no further a deduction of that science than as marking off the department of nature to which it belongs. Holiness in intelligent beings is not a specific but a general quality, and arises out of the condition of all the other qualities or attributes of a moral agent. It is his state of harmony with himself, as to his moral faculties, so that no one of them exists in undue proportion; including also harmony with all facts extraneous to his own nature, enabling him to deduce from them just the impression they are adapted to give, and just the influence they are adapted to exert.

On the contrary, unholiness is that state of the internal faculties wherein they are out of due proportion among themselves, and not in harmony with outward facts and objects. The unholy are rightly affected towards nothing, putting light for darkness and darkness for light, good for evil and evil for good, so that every thing is out of proportion, and unharmonious.

The moral faculties have, in nature and in the fitness of things, a certain proportion among themselves which is necessary to their healthful exercise, and extraneous facts and objects are end adapted to produce a given impression to a given degree, and to lead to given results in our conduct. Each constitutive faculty has its use, each intellectual faculty its place, and each moral sentiment its due degree; and there is no holiness in giving them all the place which belongs to them. We need not kill any of them, as the ascetic suppose in order to be holy. The love of music, poetry, fame; the love of children, companions, food, money, country, and that pertains to our corporeal life; yet self-love as well as benevolence, indignation as wrong as well as affinity, right, the love of this world as well as the love of God, all and each has its limit within which it is consistent and conducive to the greatest good. Within this limit they are holy, beyond it unholily unhappy. When all the parts of the moral machine are in their place, moves beautifully and efficiently; but out of their place, they creak, and chafe, and go to ruin.

Hence, holiness is not love to being general, not love to God, nor submissiveness to God, nor any single virtue or affection, but the harmonious adjustment of the soul among themselves, and to all possible objects and interests. The holy being is holy in everything—in his final affections, in his brotherly ties, in his bodily exercises of sleeping, eating, drinking, and in whatever he does. Our Saviour was as holy in these as in his devotion to his divine Father. This is a quality which applies to the understanding, the sensibilities, the will, and the whole mind development. It is the harmony of the whole, and owing to its pervading character, it is singled out from all the other attributes by seraphim and cherubim in heaven, who cry, Holy, holy, holy. In the moral universe it is what the harmonious spheres are in the natural, extending from eternity to eternity, and filling the universal being with the melody of its song.

"And those who stood upon the gates of glory,
 And those who stood upon the battlements,
 And lofty towers upon the walls of Jerusalem,
 And those who were in the streets of the city,
 Exalted upon the arching stones bowing o'er,
 Exalted upon the ever-living hills,
 Thousands of thousands, thousands infinite,
 With voices of unnumbered voices answered,
 And God the Father, Son and Holy Ghost,
 The one God, ruled, ruled forever bliss,
 And every angel every face in heaven,
 Reflecting and reflected, beamed with love.
 The angels feel the inspiration and
 limity of the universal harmony. It
 parts to the heavenly harpers but
 with their harps, the sweetness and
 music of their undying song, and re-
 sponds radiant with bliss and glory.
 Not love, not truth, not justice, not p
 not wisdom, not self-existence, not

How to Fill a Church.

Few men are saved who stay away from the sanctuary. Few sanctuaries are full. Few Christians do what they might and ought to fill them. Sometimes the fault is with the preacher, but more commonly with the people. Some families are in their pews in the morning but rarely at a second service. Some work so hard during the week that they are indisposed to go. Some live remote from the sanctuary, and have no means of conveyance. Owing to distance, fatigue, and neglect, and scarcely a community can be found where one-half the population regularly make their way to the house of God on the Sabbath; and many do not furnish one-fourth of constant church goers. What is the remedy?

Effective arrangements for supplying families with good reading will induce a love for hearing the word; or, if men will stay at home, they will have some instruction. The steadiest attendants at Church are those who study the Bible and read good books at home. Filling the shelves with good books will help to fill the sanctuary; while starvation at home will not induce a relish for, or a resort to, the spiritual repast at the house of prayer.

Systematic visits should be made by the members of the Church among the families who neglect the ordinances of God's house, in cities and compact communities; and commodious seats should be reserved for strangers, and those who are not regular attendants. Or, where this is not done, pew occupants ought ever to be ready to relinquish a comfortable corner to allow some perishing sinner the opportunity of hearing the Gospel.

In farming districts, where there are more or less families or neighborhoods residing at a considerable distance from Church who seldom if ever go to the sanctuary for want of a vehicle, let the who own horses and wagons furnish accommodations for those who do not, and especially for the poor. A gentleman in purchasing and improving a little farm in the country, furnished a team with which the many neglecters of the Church in the neighborhood might be carried within the sound of the Gospel. Many others could do the same. Here is missionary work for pious or patriotic farmers. If they will fit up roughly made omnibuses, with plenty of seats, and let young and old occupy them every Sabbath, the door of the deed will be the happier for his disinterestedness; the churches may be filled; the hearts of ministers be gladdened; light penetrate darkened minds, and neglected neighborhoods; and the Gospel be honored by the illustration of its benevolent tendencies in practical relations.

On one occasion during our Saviour's ministry, the question was put to him, "Lord are there few that be saved?" Christ had been preaching the final salvation of all men; it was strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not reprove or correct the inquiry for having dishonored the goodness of God by supposing that it would be finally lost. He did not return to his past teachings to learn that it would be saved. Nor did Christ then advance the doctrine of universal salvation. Never had he a better opportunity. The question was directly to the point. "Are there few that be saved?" What did he answer? Did he say, "All men shall be saved?" Did he even say, "*Many*—a great majority of mankind—shall be saved?" Did he say, "A just and benevolent God will never punish any after his life!" His answer was, "Try to enter at the straight gate," agonize to enter heaven by an incessant warfare with— "*For many I say to you, will seek to enter in, and shall not be able!*"

Whoever may preach universal salvation, and upon whatever authority, obtain it is that Christ preached no s doctrine.--*Independent.*

THE HEART.—The title I have seen the world, and known of the history mankind, teaches me to look upon errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and present to myself the struggles and temptations it has passed through; the pulsations of joy; the feverish inquietude of hope and fear; the pressure of the desertion of friends; the scorn of a world that has little charity; the isolation of the soul's sanctuary, and the evening voices within, health gone, business gone, I would fain leave the soul of my fellow man with Him whose hand it came.—*Longfellow.*

Rev. v, ver. 9.—And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation.

An Indian, describing his conversion, says, "After some time, Brother Rauch came into my hut, and sat down by me. He spoke to me nearly as follows: 'I come to you in the name of the Lord of heaven and earth: he sends to let you know, that he will make you happy, and deliver you from the misery which you lie in at present.' To this end he became a man, gave his life a ransom for man, and shed his blood for him.' When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, What kind of man is this? Here he lies and sleeps, I might kill him, and throw him out into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words. They constantly recurred to my mind--Even when I was asleep, I dreamed of that blood which Christ shed for us—I found this to be something different from what I had ever heard, and interpret Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place amongst us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would have your words to gain entrance among the heathen."

Chap. x, ver. 6.—And swear by him that liveth
for ever and ever, that there should be time no lon-
ger.

A young man, in giving an account of his conversion, says, "One Sabbath, after attending divine service, and after the rest of the day spent in awful transgression, I returned home in the evening and joined the family, to whom my sister was reading a tract aloud. Contrary to my usual practice, I remained to hear it, and, with my sin fresh in remembrance, I listened with deep concern to its awful truths. It was entitled 'THE END OF TIME.' The passages which particularly struck me were these: 'The end of time! When shall the sinner's heart give up its last hope! None are completely miserable before death; indeed, the vilest men are often the most merry; but it will not be always so,—their joy will be turned into heaviness. Imagine the Judge upon the throne, calling you to answer these enquiries at his bar, 'How have you spent the many Sabbaths I have afforded?' Did you improve your time well?" Go in the name of Jesus and plead his righteousness—his blood—his death—his intercession. And say, God be merciful to me a sinner!" The young man read the tract, and prayed over it. The Lord was pleased to open the eyes of his understanding, and to begin a good work in him. He is now a candidate for the ministry, and a consistently pious character.

The celebrated Garrick, having been requested by Dr. Stonehouse to favor him with his opinion as to how a sermon ought to be delivered, the English Roscius sent him the following judicious an-

MY DEAR PUPIL.—You know how you would feel and speak in a parlor concerning a friend who was in eminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, or studying your emphasis, cadences, and gestures; you would be yourself and the interesting nature of the subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlor, be in the pulpit; and you will not fail to please, to affect, and to profit.

letter in the Western Christian Advocate, that at the late commencement of the Obelin Institute, President Mahan resigned his office in that institution, with a view to accept the Presidency of the National University near Cleveland. Among the reasons assigned for this step, is the following, as given in the Advocate :

It has long been known that the theological views of the President, on some points, were different from those of the Professor in Theology, Rev. Mr. Finney, and, probably, most of the faculty, the President holding views essentially Arminian, and Prof. Finney advocating Calvinistic sentiments, though greatly diluted, consisting only with Calvinism.

The same correspondent says :
 "Diplomas were awarded to eleven young ladies, one of whom was colored who had completed the ladies' course ; the degree of A. B. was conferred upon eleven gentlemen and one lady ; that of A. M., in course, upon nine gentlemen and one lady. Three gentlemen and ladies completed the theological course. One of the latter expects to devote herself to pulpit labors."

THE BAPTIST.

MARION, ALA.

WEDNESDAY, OCTOBER 30, 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 subscribed 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 Post Masters, generally, are requested to act as our Agents.

At the last monthly meeting of the Board of Domestic Missions, a very unusual number of baptisms were reported. Several new appointments of Missionaries were made.

AT HOME AGAIN.—We have been absent from our post almost entirely for the last five or six weeks, in attendance on Associational meetings. Our peregrinations have extended through some near a dozen counties of this State and Mississippi, in which many new and pleasant acquaintances were formed and many old ones revived and extended into the vicinage of permanent friendship. Every where and on all occasions, we met the smiling countenances and shared the hearty good will of our patrons and brethren, from all of which we at length return home greatly encouraged in our work, and greatly refreshed in our spirits, save the temporary fatigue incident to riding and incessant speaking. As a general result of our observation, the entire country through which we have travelled is regarded in a highly prosperous condition; perhaps as much so as at any former period, and as much so as could be reasonably desired. The people are every where enjoying fine health, crops are yielding a plentiful harvest for all lawful demands; while the cause of education and morals are making decided and steady advancement. The state of religion in the churches is healthful and promising. Churches are multiplying, and in their tone and spirit indicating the right zeal. All the interests of society are looking up, and inviting industrious laborers to enter and work for God and for souls. May the people of the Most High take courage and redouble their energies for the conquest of the world. "Nil desperandum"—"Fear not little flock, it is your Father's good pleasure to give you the kingdom."

NEW POST OFFICE.—A new Post Office has been established at Spring Post, Miss., 23 miles East of Panama, and Dr. A. J. Holcombe appointed Post Master.

We hope to have a good list of subscribers at that place.

REV. JAMES B. TAYLOR.—We have learned with great pleasure, that brother Taylor, Corresponding Secretary of the Foreign Board of Missions, at Richmond, is in improving health. He has been for months at the point of death, of Typhoid fever; and though yet far from restored, hopes are entertained of his final recovery. If it please God to spare his useful life, many hearts will rejoice.

Salem Association, Fasting and Prayer.

Whereas, in view of the alarming political agitation of our beloved country, and, whereas, we highly approve the suggestion of the "Western Baptist Association," Ga., recommending a day of fasting, humiliation and prayer, therefore

Resolved, That we heartily unite with our brethren of the "Western Association," in recommending the 8th day of November next as a day of fasting and prayer to Almighty God that He will avert the evils now threatening our happy nation.

Resolved, That on the day above named we recommend all churches in our union to meet at their respective places of worship and spend the day in fasting and prayer, as well as to make this a subject of special prayer continually.

The Choctaw Baptist Association of Mississippi, adopted a similar Preamble and Resolutions, recommending the observance of the same day, and in the same manner.—[Ed.]

FEMALE COLLEGE.—An editorial notice was prepared a few weeks since, of a Female College to be located at Tuskegee of this State, under the auspices of the Tuskegee Baptist Association, which we regret was misled by our printer, and the more as it contained all the particulars, gathered from the Macon Republican. Suffice it to say, at present, that our brethren and friends have gone to work in the matter in good earnest and with commendable zeal. At the first meeting held on the subject, a subscription amounting to \$5000, was raised for the erection of suitable buildings, and an Agent appointed (Rev. S. Henderson) to increase that sum to \$20,000—which we understand he has nearly or quite accomplished. Tuskegee is certainly one of the most favorable locations for such an interest to be found in this State. It is high, dry and healthy; about forty miles east of Montgomery, with which it may communicate by Rail Road every day. Its population is intelligent, refined and pious; while that of the surrounding country is not inferior to any other of the State similarly situated. We are glad that our brethren of the Eastern portion of the State have determined to locate a Female College at that point; for while it will never interfere with the interests of the Union—also a Baptist Female College—it will afford suitable means for the education of many young ladies who would, perhaps, never enjoy such advantages elsewhere. God speed to them.

The Cahawba Association.

The recent meeting of this body took place on Saturday before the 3d Sabbath in this month, with the Pisgah church, in this county. A large delegation was present. In the absence of the brethren appointed last year, Rev. J. H. DeVette preached the Introductory and Rev. R. Holman the Missionary Sermon. Rev. A. G. McCraw was elected Moderator, and brother W. S. Miree, Clerk. Besides the sums brought up from the churches, there were contributed on the spot for missions, upwards of \$50; towards the support of students for the ministry, \$55 in cash, and three months board, equal in all to about \$55; for the Am. and For. Bible Society, \$60, and for Indian Missions upwards of \$100—in all, nearly \$300. We never saw brethren contribute more liberally. The meeting was harmonious and pleasant.—Elder McCraw presided with great urbanity.—The Lord's Supper was, by request of the Pisgah church, administered in the afternoon of the Lord's day, by brethren Dennis and McCraw. Reports on the leading objects of interest and benevolence were submitted. The Committee on Education was larger than usual—its report adopted unanimously, was as follows:

REPORT OF THE COMMITTEE ON EDUCATION.

Intellectual education, without proportionate moral cultivation and religious instruction, is always attended with danger, and very often leads to destruction.

Those parents who are truly pious, will perceive that any system of education for the young that omits religion, is essentially defective and must prove a failure.

A youth may be highly educated and yet grow up to be a sensualist, or a swindler and break a parent's heart. Education founded on a religious basis, is the great want of the age. This can only be done by denominations, they being the only organized religious bodies at all adapted to the work. As Baptists, our great numbers make it eminently our duty to do this, and enable us to carry it into effect with the greatest certainty of success. As an Association, we have a solemn responsibility resting on us to keep this in view, both because our State Denominational Institutions are located within our own limits, and also because it is expressly provided, in regard to one of these, (the JESSE INSTITUTE,) that should the State Convention ever be dissolved, the solemn trust involved in the possession of the property of that Institution, shall devolve on this Association.

This is a self-supporting Institution. It requires no pecuniary aid, and asks only our prayers and patronage, that it may continue to be of the eminent service to the cause of education, of our denomination and of Christ, which it has thus far been, through the blessing of God, and the judicious religious instructions of the Principal. Five or six of the young ladies have within the last Associational year, become connected with one of the churches of the Association.

HOWARD COLLEGE has been equally blessed in this respect. Indeed, nine or ten of its members have, within a few months, professed to pass from death unto life, and at this time, far the larger number of the students in the advanced department, are professors of religion. Apart even from what it has done and is doing for the rising ministry, it has, under the very able management of President Sherman, accomplished more as a Denominational College of Education, than could possibly have been anticipated. And yet, if this Institution were supported by the united efforts and prayers of all the Baptists of the State, and should they earnestly cluster around it, it might easily be made of ten fold greater value to our denomination, and in fact to every Baptist parent.

We believe the time for this has now arrived; that by a judicious, concentrated, and earnest effort, the whole strength of the denomination can be completely enlisted and united in this enterprise. Efforts should at once be made to secure to the Holy work of religious education through the means of this Institution, the co-operation of the highest wisdom and ripest experience of the State, the affections of every section, and an endowment adequate to carry on this work in a becoming and liberal spirit. Perhaps there are individuals whom the Lord has blessed with wealth, who may feel it the noblest legacy they can leave their families, to endow Professorships in their own names, thus to distant ages and when all other property has changed hands and cannot be identified, securing to their families the richest of all inheritances, the remembrance of a noble deed, doing the world and the denomination good as long as time shall last. We believe that Churches and Associations should do what they can to further the work, and could the whole of what has been alluded to, be carried out, we are convinced that \$100,000 easily could and at once ought to be raised for an endowment; and when it can be ascertained, to our satisfaction, either through the Convention or otherwise, that the Churches and Associations generally are ready to engage in the work, we will be ready fairly to do our full proportion of this sum, and if it is thought best, we will ourselves put an agent in the field to raise whatever of it belongs to us.

Not must the important bearing of this subject on Ministerial Education be overlooked.—In this Institution, within the past year, twelve young brethren have been studying Divine truth, with a direct view to increase their usefulness in the Christian ministry. Some of these have been reading the Holy Scriptures in the Languages, in which they were originally inspired by God. Others systematically contemplating the great doctrines of revelation as set forth in the Confessions of Faith of this and other Associations. Others have been in various ways preparing more clearly and usefully to "preach the word."

Not that education can make ministers. Indeed, that idea is so far from being fostered by this Institution, that every young man before he can be admitted as a student preparing for the ministry, must not only satisfy the Board of the Convention of his call of God, but produce a recommendation from his church, approving of his purpose, believing him called to prepare for the work. This puts all the power where it ought to rest, in the hands of the churches, which are independent bodies.

But education can and does greatly add to the usefulness of Holy Ministers of Jesus Christ. Who would suppose that a minister could not preach better for being able to read his Bible? Why then should we doubt that education makes ministers more useful.

The labors of several of those now studying at Marion, during the intervals of study and on the Sabbath, both in preaching and exhortation, have been signally blessed in promoting revivals of religion. Churches have been constituted through their labors, divisions healed and numbers have professed conversion, affording thus the best reason to hope that they are called of God to this work. The education of these brethren is without charge. But the expense of their Board frequently devolves on the Convention. This can only be met by contributions from the Associations and churches, from year to year. A single case might be mentioned as an example where a minister, by no means wealthy, has formed such a hope of the future usefulness of one brother, that he himself pays half his board. We believe those expectations will not be disappointed, and close by offering the following resolution:

Resolved, That this Association do now suspend the usual business, for a few minutes, while an effort is made to raise a sufficient sum to pay the other half of the board of the brother above alluded to, for one year.

Revivals.

Rev. D. T. Deupre writes from Lexington, Holmes county, Miss., under date of Sept. 30th, that the Lord has graciously poured out his Spirit at County Line church, under the pastoral charge of Rev. Henry Pitman. The meeting continued from Saturday preceding the 4th Sunday in August until the 9th of September. Sixteen willing converts were baptized, leaving large numbers of anxious inquirers after the way of life.

Rev. J. M. Cox, writes under date of the 9th inst., from Phillips county, Ark.—Within the last month, I have visited the counties of St. Francis, Monroe, Jackson and Independence, where I have had the happiness to attend a number of interesting meetings, in which many souls were converted to God. At this time, in connection with brethren Watson and Ellege, I am conducting a meeting in this county, which promises gracious results. Already some 15 or 20 have professed conversion, of whom I have baptized 10.

Rev. A. L. Storall writes from Mount Hope, Ala., under date of the 11th inst. We have had a very successful meeting within the last month. About 55 persons professed conversion, of whom I have immersed 53, mostly young persons.—To God be all the praise.

THE INFLUENCE OF THE SUNDAY-SCHOOL FAVORABLE TO THE PROSPERITY OF THE DAILY SCHOOL.—We learn, says the Galveston News, from the agent of the American Sunday School Union, in Texas, that in many of the more destitute neighborhoods of the State in which during the past four years he has organized Sunday schools, week-day schools have been commenced and sustained, and that in other settlements where common schools maintained but a feeble and sickly existence, previous to the organization of the Sunday school, they have afterward assumed a new life and vigor.

We are pleased to hear that it is the practice of the agent to visit all the common schools in the region of the country through which he travels, and as occasion may offer to deliver addresses on all important subjects of general education.

This view of the subject invests the agencies of the Union with additional importance, and commends them to the warmest sympathies and cordial support of every true patriot.

"NO PERSON ABOUT THIS HOUSE CAN READ!"—A few years since a missionary of the American S. S. Union for Texas, says a correspondent of the Journal, called on a family which consisted of a father and mother and some half a dozen children, several of whom were nearly grown. The father and mother were absent. He proposed leaving a donation, some small publications for the benefit of the family, upon which one of the largest of the children exclaimed with apparent trepidation, "No body about this house can read!"

Soon afterward the missionary, having visited the families in the settlement, appointed a meeting to discuss the propriety of the organization of a Union Sunday-school, in which children and adults should be instructed on the Sabbath. The head of this family was among the attendants, and contributed liberally towards the purchase of the library—sent several of his children, and became a regular attendant there himself, and so was in a fair way of learning to read.

LIBERAL ASSOCIATION.—The Goshen Association of Virginia at their recent session, besides sustaining three domestic missionaries, resolved to support a missionary at Shanghai, and a native Chinese teacher, and already have funds in hand to pay their salaries one year in advance! At the same time, they elected brother A. B. Cabanis as the missionary to be sustained by them, under the direction of the Foreign Board, at Richmond.

Reports from our Domestic Missionaries.

REV. JAMES McDONALD, Jacksonville, Fla., Reports:—Some of our converts are under "Anti influence." Although they love me they are fearful of my baptizing them. I am glad to inform you that five persons are now rejoicing in hope, who are not baptized. I hope divine grace will overcome their fears. One colored person has put on Christ by baptism. Our congregations are good and orderly.

REV. J. H. WOMBWELL, Marianna, Fla., Reports:—I do not think I make a misstatement when reporting that our cause here is advancing. If the present system of things can be vigorously prosecuted by the brethren, and by preachers of the proper stamp, in a few years our churches will equal any others here in influence. I am unable to conjecture how long these churches will require aid to sustain their ministry; I fear, however, much longer than the general policy of the Board admits.

I shall be glad to see them assisted. I feel a deep interest in their success. The brethren continue to urge me to remain. I will yield to their pressing request if you grant permission. But if, after prayerful deliberation, you think I can better promote the cause by going to Brownsville, I can say, "I am ready, send me." I am ready to go and preach the gospel, study, labor, teach as may be deemed necessary to enable me to be an instrument in carrying forward the saving knowledge of God into Mexico, even until a congregation of new-born, baptized souls shall assemble to worship in the Cathedral and ancient halls of the Montezumas.

I do not think I am influenced by a romantic spirit. I can imagine some of the difficulties to be encountered, some of the labors to be performed and pains to be endured. With all these things in view I can say, none of them deter me.

During the quarter I have travelled 1332 miles, preached 42 sermons and baptized one colored and five white persons.

REV. J. R. BREAKER, Key West, Fla., Reports:—During two months past the weather has been excessively warm, causing intermittent fever, which has prevailed to an unusual extent in this community. My labors have been increased by frequent occasions to visit the sick and bereaved of my congregation. Our additions by baptism are three for the quarter.

REV. J. B. STITTELER, Jackson, Miss., Reports:—Baptized 11, of whom 8 were white persons; 2 colored persons have been received by letter and one restored, making 14 additions during the quarter. Total, whites in fellowship 37, colored 75.

From the present prospects I shall be compelled to resign my charge at this place on the close of the year. The brethren are making vigorous efforts to retain me.

REV. P. P. BOWEN, Biloxi, Miss., Reports:—The month of August was employed in holding protracted meetings. During the month of September I visited my other stations. I have baptized seven willing converts. Three new candidates are received; many more are anxiously enquiring what they shall do to be saved. Our cause is encouraging. Our churches have agreed to meet in Convention, on the third Saturday in October, for the purpose of organizing an Association. During the quarter I have aided in the organization of one church.

REV. H. J. CHANDLER, Hereford, Md., Reports:—I have, during this quarter, organized a Sabbath School at the Forrest church, six miles from this place. There we have a large and attentive congregation, a majority of whom are unconverted. It is hoped this School will be blessed to the awakening of many of them.

We have many who seem to be serious on the subject of their soul's salvation. May the Lord deepen those serious impressions and hasten the day of their return to the Saviour.

In the Hereford church we have raised for our State Missions \$35, and a small amount for Foreign Missions.

REV. L. R. P. JENNINGS, Pickens C. H., S. C., Reports:—During the quarter four Associations have held their annual sessions within the field of my labor—West Union, Twelve Mile River, Saluda and Tugaloo. All of which were occasions of interest. At the last mentioned an invitation was given to the anxious to come forward for prayers. I think there were one hundred who accepted the invitation. I felt it my duty to attend these meetings as they gave me the opportunity to extend my acquaintance, to preach the gospel to hundreds and to remove prejudices which have long existed against the Missionary cause. The month of July was mostly spent in Anderson District. I visited seventeen churches. Congregations generally good. I was kindly received by all, and earnestly solicited to repeat my visits and preach the gospel. I am now making efforts to erect a house of worship in this place. Several gentlemen have given liberal subscriptions. I expect to constitute a church here before long.

The church at Anderson C. H., under the care of brother Murray, has recently been visited by a precious outpouring of the Holy Spirit. Fifty precious souls have been added unto the Lord. Most of them are young persons. One young man has already turned his attention to the ministry. It is probable that others will follow his example.

REV. MARTIN HAGGARD, Columbia, La., Reports:—I have not yet received the books you have forwarded. I have organized two Sabbath Schools, but one is doing nothing for want of books. You will please send the amount of salary in Baptist books; you can make the selection. We have men, with families,

who are making efforts to prepare for the ministry. I have baptized five white persons, aided in the constitution of one church, and in the ordination of one deacon. Four pupils connected with our Sabbath School have professed conversion.

REV. WM. PHILLIPS, Betar, Ala., Reports:—This report closes my term of commission. As I shall leave a portion of the field occupied last year, I will give you some account of its condition and prospects. The Concord church now numbers forty members, and has secured the services of Rev. D. N. Andrews. The Bethlehem church, numbering 14 members, has also secured the supply of the same brother. Providence church is unable to procure a pastor unless I continue with them. They still need your fostering care and aid.

I have two other stations, at one of which I expect soon to organize a church. I have just closed a protracted meeting at Good Springs—ten professed conversion—six of whom were baptized.

The Big Bear Creek Association is accomplishing something for the cause of missions.—They have put one missionary into the field.—In the letter accompanying the petition for aid, the half was not told in relation to the destitution in this section. They have no preaching, correctly speaking: "Wait till God's good time," is the burden of the preaching the people enjoy.

I have baptized 12 persons and received 11 by letter the last quarter.

REV. JESSE WITT, Marshall, Texas, Reports: Our cause is making encouraging progress in this portion of the State. The Soda Lake Association was organized three years ago with four churches, embracing 95 members. Now it has 17 churches and 446 members. At its late meeting, six newly constituted churches were received and two others were reported, but not represented. Last year we attempted a sort of self-sustaining missionary enterprise. Our plan was, to appoint a brother to visit both the churches and destitute neighborhoods and ascertain what provisions could be made by the churches for this destitution. Results have been favorable. This brother has continued in the field the whole year, and another brother a portion of his time. This year we have sent out three missionaries on the same plan. These supplying the destitute and teaching the churches the duty of sustaining the ministry. I have aided in constituting two churches. My health is much improved. I preach with more ease than I have during the last eighteen months. I cherish good hope that the good Lord will prolong my life to labor in building up his blessed cause in Texas. My heart has been greatly encouraged and refreshed of late, by the progress of the cause in Eastern Texas.

REV. P. S. G. WATSON, Batesville, Ark. Reports:—During the quarter just closed, I have baptized 15 converts and received into the fellowship of the churches, 5 by letter; attended the organization of one missionary convention and one church. I have attended several interesting and refreshing meetings. Old waste places were built up, and the Lord's people greatly revived.

I have aided in the organization of a church on Taylor's Bay, 50 miles below Batesville, consisting of five members. Two joined by letter, three by baptism. There is prospect of the addition of others. This is a small church, but full of missionary zeal.

The organization of our missionary convention for Northern Arkansas, promises great good. Although the body is small, and the members poor, yet they are hearty in the work. Rev. K. McElmurray is appointed missionary to occupy above Batesville, and Rev. A. W. Elledge occupies South East of this place.—These brethren are well acquainted with the field they occupy and are well adapted to their field. If they can be sustained, much good will be accomplished by them.

I am now 140 miles from home, engaged in a meeting of deep interest. Last night, I do not think there was an unconverted person in the house who did not manifest a desire for an interest in the prayers of Christians. Such a work has never before been witnessed in this part of the State.

Although the Lord has been pleased to prosper my cause here, in connection with my labors, yet his hand has been very heavy upon me.—He has taken from me two lovely, and sprightly children, and brought me almost to the grave during the quarter just closed. My dear brother, for a while, these grievous afflictions seemed greater than I could bear. "If I am bereaved of my children, I am bereaved." But I will try to be reconciled, and say, "The will of the Lord be done."

REV. JAMES REMY, Union, Va., Reports:—There have been 18 Sabbaths since the date of my commission, and I have visited Union eight times. The congregation is large and consists of the citizens generally, without respect to party, and is one of the most intelligent and orderly in this part of the State. Connected with this congregation is a large and interesting Sabbath School. In it the Baptists and Presbyterians labor together. I usually go to Union on Saturday, visit the school at 8 o'clock, Sabbath morning, deliver a short address to teachers and pupils, act as general superintendent of the school, instruct a Bible class, at eleven o'clock, preach to the white congregation, at three, to the colored, and at night, again to the whites. In the congregation there are several serious persons, and some, I think, contemplate a union with the church shortly. Sometimes instead of the meeting for the colored people in the afternoon, I ride out to Elbow church, where I always meet a good congregation, who seldom hear preaching and much need instruction. At this place, there is a good Sabbath school taught, mostly by our members.

Revival in Bienville.

Dear Brother Chambliss:—Permit me to give you a short account of two meetings recently held in this parish, which, I hope, will not be amiss—as there are some that would be glad to hear of the troubling of the waters in this part of north Louisiana. The general meeting of the first district of the "Red River Bap. Association" met and held its meeting with the Saline Baptist church, commencing on Friday before the Second Lord's day in September. I had brethren Bean and Hall (both licentiate), to assist me in the meeting—which lasted eleven days—during which time much religious feeling pervaded the congregation. The church, though previous to this time, had been cold and lukewarm, was greatly revived and encouraged; sinners were made to cry for mercy; mourners to rejoice in the pardoning love of Christ and willing converts were led in the footsteps of their Saviour down into the water, and buried with Christ in baptism. There were fourteen accessions to the church, all by baptism. The church and neighborhood were much united in supporting the meeting, and made a liberal and willing sacrifice, which the Lord owned and blessed. Business of every kind was suspended for the time being. Much precious seed of truth was sown the fruits of which, I hope, will be gathered not many days hence. It is believed, at the next meeting here, that several others will unite with the church and be baptized. May the Lord prosper his word. At Castor church, two miles West from Saline, we commenced labors on Friday, before the fifth Sunday in September, which closed on yesterday after lasting seven days. In this meeting I labored alone.

There being so few ministers here, and none near me, (but one in the Parish, I believe, beside myself,) I could not possibly get any of my brethren to assist me, but by the help of the good Lord, we had a good meeting. Eleven accessions to the church, nine by baptism, and one by letter, and one by restoration. Others will yet unite with the church hereafter.

The church was greatly revived, brotherly love increased and animosities buried, never to be raised again, I hope.

"Bless the Lord, O, my soul." This is a very destitute country. A great many neighborhoods are entirely destitute. We have a good country and a rapidly increasing population by emigration. There is an opening for a minister or two in this section. May the Lord of the harvest send more laborers into this field. They are greatly needed.

I am respectfully yours in gospel bonds,
JAS. E. PAXTON.
Bienville Parish, La. October 4th, 1850.

Dear Bro. Chambliss:—In perusing your most excellent paper, my soul is often comforted with the good news of revivals, of religion in different parts of our country. Perhaps your readers would like to hear a word from us. The Cahawba Valley church, (the church where my membership now is,) in years past, had many difficulties to encounter, and seemed really to be on the retrograde march; but for the last four or five years, it has been in a prosperous condition. The Lord has blessed her abundantly, with revival after revival, far beyond our expectations.

A protracted meeting, of nine days has just closed; which resulted in the addition of 37 members, 31 by baptism, 4 by letter, 2 by recantation. I have been young, but now am old—but do not remember ever seeing a greater display of the power of God in the conviction and conversion of sinners. The beautiful picture drawn by the inspired prophet meets its antitype in this meeting. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatting together; and a little child shall lead them. And the cow and their young ones shall lie down together and the lion shall eat straw like the ox."

Some of the tallest sons of Belial have been brought to the feet of Jesus, clothed and in their right mind. One of the most interesting scenes that met my eyes, was the baptism of two very aged men, one four score and five years of age, the other three score and sixteen. To see them with their gray locks and tottering frame, both marching down into the water together was truly imposing. Our meeting was not marked with very much noise, yet saints rejoiced. In fact we had a little pentecostal shower. We had no minister with us, only those that belonged to this church, with the exception of brother Wm. L. Crochran, who came, and preached 3 sermons for us, to great acceptance. We believe that his labors were not in vain, in the Lord. May God abundantly reward that good brother for his kind visit, and labors of love among us. Although the ministers seemed to forget us, yet the Lord did not. Thanks be to his holy name. In the absence of ministerial aid we spent much of our time in singing and prayer, which, sometimes, was the best part of our meeting. Since my first connection with this church, I have taken much pains to train up our young brethren to pray in public. By this means, we have many brethren who pray in public.

Brother Chambliss, it would please you to hear our young converts pray, they simply ask the Lord for what we need and then stop. He that hears the young ravens when they cry, hears and answers prayer. I am almost ready to conclude that if our protracted meetings were conducted with more singing and prayer and less preaching they would result as much, or more to the glory of God and the good of souls.

We shall report to the Association this year fifty baptisms. Our once little and almost barren church, now numbers one hundred and fifty eight. There has been a great change for the better, for the last few years in our community as any we have ever witnessed. There are yet a few drunkards, but the most of them are getting old, and we think will die some day and get out of the way. May your excellent paper continue to visit our firesides.
Yours in Gospel bonds,
N. HAGGARD.

Texas Correspondence.

ROCKY MOUNT, LAMAR CO., TEXAS,
September 19, 1850.

Dear Bro. Chambliss:—Our hearts have been much rejoiced in this portion of the Lord's vineyard, by reason of the contention and conversion of souls, in our midst recently. We closed a protracted meeting at the Rocky Creek church, in this vicinity, on Sabbath last, which held twelve days. It was continued from the annual meeting of the "Colorado Association," which embraced the second Sabbath of this last, and was held at this place. The proceedings of the Association were characterized by harmony of feeling and concert of action. I am persuaded that each member of that body, returned home resolving to be more humble, devoted and zealous in the Redeemer's cause—thus proving "how good and how pleasant it is for brethren to dwell together in unity." It was apparent previous to the adjournment of the Association, that a good work was begun among us, and it seemed to increase as the meeting progressed. Many that seemed to be hardened in iniquity were melted and subdued under the overpowering influence of the Holy Spirit, and were enabled to rejoice with unspeakable and full of glory. Never have I seen it so gloriously manifested, that "the Gospel is the power of God unto salvation, and that a diversity of sentiments, opinions and customs, by the spirits influence may all be so cemented and united that the love of Jesus thrills every heart and turns each tongue to the praise of a three fold God. Among those of our brethren in the ministry who labored most among us were, brethren Chandler, Stringer, Baggerly and Merrill. They preached the word in faithfulness and seemed to glory in nothing else—"save in the cross of our Lord Jesus Christ." Our meeting closed in the midst of a large concourse of people. A general interest on the subject of the soul's immortal interests seemed to pervade the congregation. A large number came forward desiring an interest in the prayers of the church, and we rejoice to say several found the Saviour precious in the forgiveness of sins during the progress of the meeting. It was my happy privilege in the conclusion of the service on the Sabbath to lead nine converts down into the watery grave, and to bury them in humble imitation of the Saviour's example and in the likeness of his burial and resurrection. I think the fruits of this meeting will yet be realized many days and months in the future. Our destination in this portion of the Lord's vineyard is wide spread and appalling. Our ears are repeatedly saluted with the Macedonian cry, and scores are starving for some one to break to them the bread of life. A few churches have been planted—the leaven of truth is spreading, and they are beginning to come from the East, West, North and South, and to sit down in the Redeemer's kingdom.

May God's blessing crown your efforts in endeavoring to advance the Messiah's reign.

Your brother in Christ,
J. H. STUBBLEB.

HOUSTON, TEXAS, Oct. 10, 1850.

Dear Brother:—I have recently returned from a tour of four months on an Agency for the American Sunday School Union. My field of operation was from this place to Shreveport, La., though my principal object was to supply the Sunday School wants of those counties of our State that trade to Shreveport. For this purpose a supply of books had been shipped me from Philadelphia. During the short stay that I was enabled to make, East of Trinity river—about three months—I organized quite a number of schools, and supplied them by sale and donation, with some six hundred dollars worth of our Publications. The people were willing, to the extent of their means, to pay for all the books their schools needed. Although it was the scarsest season of the year for money, and there had been a short cotton crop the previous year, yet but few books, comparatively, were requested as donations. In several places the liberality of the people far surpassed my most sanguine anticipation. For instance, at the town of Marshall, (Harrison county,) where resides your excellent, pious and intelligent Missionary—Rev. Jesse Will—whom by the way, I am much indebted for his Christian courtesy and cordial co-operation—at that town the citizens cheerfully contributed about one hundred and fifty dollars in money paid down, to supply the Sunday Schools of the place with books. The Union Sunday School gave our complete Library, (consisting of between seven and seven hundred volumes,) of the American Sunday School Union Publications. Marshall is a new town of about twelve hundred population, and the citizens had pressed for money. What new town in Alabama, say in the South-West, of the same size would contribute as much for a similar purpose? How many Sunday Schools in Alabama have the complete Library of the American Sunday School Union?

I am much indebted to the ministers of the Gospel, as well as private Christians of all denominations, for their cordial co-operation with me in the promotion of the objects of my Agency. All seem convinced of the importance of Sunday School instruction, and a very large majority are in favor of the "Union's" plan of operation.

I found many pious and intelligent ministers of the various religious denominations in North-East Texas. The population is rapidly increasing, and an increase of ministers of the right stamp is much to be desired. The churches of your denomination appear anxious for more ministers.

Rev. J. W. D. Creath, Missionary Agent of the Texas Baptist Convention, is succeeding well in Texas. He is an excellent brother—be-

loved by all denominations and admirably adapted to his present work.

The Baptist church of this place has been supported for near three years with one of the most unflinching, pious and excellent men with whom it has been my pleasure to be acquainted. I allude to Rev. Rufus C. Burleson. Uniting to all the good qualities mentioned, decided piety, talent and great adaptation to usefulness as a Pastor, he is succeeding in building up a strong Baptist influence at this important point. The Methodist Protestant Episcopal and Presbyterian denominations are all well represented by their respective Clergy in this place, and are all accomplishing much good in this community.

I trust you have a large and increasing list of subscribers in Texas—for we claim to be part of the "South-West," for which, from your cognomen, your paper is particularly designed.

Yours fraternally,
J. B.

Foreign Missionary Intelligence.

The following items of intelligence from our missions are gathered from the Magazine and Macedonia for October.

ARMENIAN.—Mr. C. C. Moore, under date of May 25th, states that he had had the pleasure of baptizing a man of middle age, who seemed likely to adorn his profession, and that two men of talents and influence—the one a young man, and the other a priest, of considerable learning, who renounced Buddhism about a year ago—had been received, and would soon be baptized. Another leading priest had renounced his system, saying to his followers—"I am now old and must soon try the realities of eternity; I wish something more firm than I now have." Still another priest had addressed a letter to Mr. M., professing his belief in the truth of the Christian religion, and desiring a conference on the subject.

MALESIANS.—Letters from Malacca, of June 23d, state that Mr. Stilson, who had been prostrated by a severe paralytic shock, is slowly improving. Mr. Bennett, temporarily residing there during Mr. Ranney's absence, suffers from occasional attacks of ague and fever.

Mr. W. Moore writes, May 22d, that one of Mr. Binney's oldest pupils has made a seven weeks' tour in Siam. He found a large community living happily under a lenient government, who received him kindly and listened attentively to his preaching. He considered it a desirable missionary field. Unhappily, there are not laborers enough for the efficient prosecution of new enterprises.

SANDWAYS.—Letters dated May 20, inform us that Myat Kyau, one of the ordained Karen preachers, in a recent tour in Burmah Proper, baptized 165 converts. The particulars of this interesting accession to the churches have not reached us.

CHINA.—Mr. Goddard writes from Ningpo, March 30, that in consequence of a large influx of strangers from the province to attend the annual examination for the first literary degree, the attendance at the chapel is much increased. There are two applicants for baptism and several inquirers. Mr. G. has finished the revision of his translation of the Book of Genesis, which will shortly be published.

ASSAM.—Mrs. Brown, in a letter dated Sibsagar, May 1st, states that Nubli Levi, "the first fruit of this mission," is in a state of declining health. His death would be a sore loss to the mission. He has lately been writing a tract against Hinduism, which bids fair to prove an effective work for general distribution. Mr. B. writes May 14, that a new edition of the Karen Hymn Book has been published, and a revised edition of the New Testament is passing through the press.

Mr. Danforth, writing from Gwahatti June 21, states that two Roman Catholic priests are on their way from France, and a third is soon to follow. They design to extend their mission through Assam into Tibet and China.

TELUGOOS.—Mr. Jewett, in a letter dated Nellore, July 6, says—"It is the united voice of all missionaries in India, that Brahminism is going down; the power of caste is every day growing weaker, and the providence of God is calling upon Christians of every name to make a strong, persevering, and united movement for the salvation of India's teeming millions. Can not the servants of Jesus Christ endure the privations, the toil and heat of India, as well as the forty thousand Europeans, from the frozen north to the torrid south?"

FRANCE.—Mr. Doyon announces, August 30, that on the 24th the Baptist church of Lyons would be organized, and that a person would be baptized on the next Lord's day, making nine in Lyons. In two churches there are thus thirty-three members, all baptized within a few months.

PATRIA.—The churches in this kingdom, though troubled by those who oppose the truth, are greatly blessed. At Templan and in that vicinity, the people have manifested a great desire to hear the word. Mr. Konitz says May 13, that ten had been recently baptized, and that from fifteen places requests had been sent that he would hold meetings there. At Stolzenberg, a similar movement is felt. On the 16th of April thirteen persons were received by the church. A general meeting held there, June 13, was attended by a congregation of three or four hundred. Many offered themselves for baptism, of whom 14 were received that day. The Prussian Baptist Association met at Elbing the first week in June, and had a harmonious and interesting session.

From other parts of Germany we learn that there is an equal demand for labor; that the pastors, evangelists, and colporteurs are unable to meet all the opportunities that open before them for the dissemination of the truth.

Mobile Cotton market—124 1/4.

Domestic Missions.

Receipts from the 8th to the 23d October, 1850.

Rec'd of Geo. Kearse, (Old Town church, Ala.) \$5 00
" M. D. J. Stude, Tusculum, 25 00
" M. W. Drinkwater, Miss. by H. Talbert, 8 00
" Wm. Roach, Miss. by H. Talbert, 2 50
" W. M. Farrar, Ag't. Miss. by H. Talbert, 400 00
" Jno. N. Gradick, by R. Holman, 5 00
" W. M. Farrar, Ag't by Rev. A. W. Chambliss, 100 00
\$545 50

WM. HORNBUCKLE, Treasurer.
B. D. M. S. B. Convention.

STATISTICS OF THE PRESBYTERIES (O. S.) IN VIRGINIA.—The Religious Herald says:—From the Watchman and Observer, we copy the following statistics in reference to this branch of the Christian church.

The Synod of Virginia comprises 123 ministers, 155 churches, and 11,255 communicants. Of this number, 863 have been added to the church "on examination," within the year ending 1st of May, 1850. The largest addition was to the church at Union, Monroe county, 149. The church at Lexington had an addition of 42. This church has a larger membership, 394, than any other in the Synod. The churches and membership of the New School body in this State, fall far short of those in the Old School—numbering only from 2,200 to 2,300.

MISSIONARY RETURN.—Our Rev. brother Whilden, Missionary at Canton, China, has arrived in this country, with his motherless children, after two years absence in a foreign land. He will remain until Spring and return to Shanghai, having been transferred to that station. Meanwhile he will travel as Agent for the Foreign Board.

MISSIONARY APPOINTMENT.—At a meeting of the Board, on the 7th ult., Rev. A. B. CARANIS was appointed a missionary to Shanghai, China. Brother C. is a native of Nottoway county, Virginia, and graduated in the theological department of Madison University, at its late commencement.

Mortuary.

DIED.—At the residence of brother Wesley Marshall, in Pickens county, Alabama, on Monday, the 12th of August last, Brother Francis S. Gardner, aged 21 years, 6 months and 10 days. Brother Gardner united with the Baptist church, at Bridgeville, and put on Christ by baptism, on the 1st Sabbath in November 1842; and during the remainder of his short life, illustrated the purity of the doctrines of the cross by a course of consistent and unobtrusive piety. When, after being seized with his last brief, fatal sickness, a view of death came palpably before him, his apprehensions were gloomy and terrible; but he requested the prayers of religious friends, and, especially, of his mother, and another pious lady who sympathized in the afflictive scene; and he also strove with them before a throne of mercy, that he might see his true condition, and have strength and grace equal to the awful trial which awaited him. God heard and answered those prayers; the doubts of the dying Christian vanished, and his soul was filled with unspeakable joy. With the tenderest solicitude he entreated his younger brother, and friends to seek the pearl of great price. He exhorted his Christian brethren and sisters to greater faithfulness; and shortly before his death, he had his servants called in, and asked them, individually, to meet him in heaven. To one relative who expressed sorrow for his condition, he said, "Be not sorry, but glad;" and he declared he had no desire to live, but wished to depart and be with Christ—"Mother," said he, "why do you weep? We shall soon meet again, in that bright world where parting will be no more." He desired to see his pastor, who was then far away. He was buried at Bethany church, Pickens county, and in pursuance of his dying request, his funeral was preached at that place, before a large and attentive audience, on the 1st Sabbath of this month, from 2nd Tim. I. 10, "Who hath abolished death and hath brought life and immortality to light through the Gospel."

M. C. CURRY.

DIED.—At Entwaw, Greene county, October 19th, Mrs. Juliet B. Coleman, aged 38 years, wife of Mr. James C. Coleman, and sister of the Rev. D. H. Bostor.

DIED.—On Friday, the 11th inst. of Typhoid Fever, at the residence of her father, Rev. James Ashby, (son of E. Z. Ashby), a child, aged 26 years, 6 months and three days. Sister Tabitha was an elderly member of the Baptist church, for several years. She professed religion in the fall of 1837, and attached herself to the church called Union—baptized by the Rev. Samuel J. Larkin—where she lived an orderly member until her father removed to where he now lives; she then removed her membership to help constitute the church, called Sardis, where she lived in the means of grace until her death. Her death is deeply lamented by all who knew her. She died in the triumphs of a Christian faith; no doubt our loss is her eternal gain.

Medical Notice.

DRS. BILLINGSLEY & JOHN, have as their services to the citizens of Marion and vicinity. Applications during the day may be made at their office in the 2nd story of the building south of Lagodon's Brick Store or at the drug store of H. F. Golden, and at night at the residence of Dr. Billingsley.

Marion, Feb. 20th 1850.

HISTORY OF AMERICAN BAPTIST MISSIONS

By Prof. Gamwell. Prepared under the direction of the Am. Bap. Miss. Union. With seven Maps. Price 75 cts. GEO. PARKS & CO.

360. Price 75 cts. 41 Broad-st. Charleston. Sept. 25.

Business Department.

Letters Received.

Bro. J. M. Russell and J. Goggans, will perceive that their letter is in hand. Were we in their place, we should not publish the statement forwarded, until it was made necessary by allegation. It will be time to defend when attacked, to justify when charged.

Bro. A. J. Hoolme will find his request attended to. Will he oblige us with his aid?—Shall be pleased to hear from him often.

Rev. J. M. Cox has our thanks for his aid and information. Many more letters of the same sort will be grateful.

Bro. P. B. Chandler has greatly obliged us by the contents of his letter. Hope he will favor us with many more of the same sort. The bill is current.

Rev. A. L. Storall will accept our grateful acknowledgments for his letter. Hope to hear like good news from him frequently. See receipt soon.

RECEIPT LIST.

Receipts for the South Western Baptist.			
NAMES.	AMOUNT.	Vol.	No.
O E McKewen,	\$3 00	3	13
Thos Lock,	2 50	3	30
J W Dotson,	2 50	3	30
Win Shippey,	2 50	3	30
Rev Jesse Thomas,	2 50	3	30
Elliott Lowdermilk,	1 00	2	50
Stephen Stone,	2 50	3	30
R H Poe,	2 50	3	30
Barnum Saduth,	2 10	3	22
G W Hassel,	2 50	3	30
Rev R Dodson,	2 50	3	30
Thos Davis,	1 25	3	04
H B Rogers,	2 50	3	30
G H Baker,	2 50	3	30
Mrs M H Hester,	2 50	3	30
Newborn Browne,	2 50	3	30
Jas Ray,	1 25	3	4
Jas Camp,	1 00	2	50
Dr S Haley,	2 50	3	30
John Thomas,	2 50	3	30
Philip Shetleworth,	2 50	3	30
Obadiah Mayfield,	2 50	3	30
O F Nandy,	2 50	3	30
J H Posey,	2 50	3	30
John Martin,	2 50	3	30
A S Terry,	2 50	3	30
Miss Eliza Bell,	2 50	3	30
Berry Tatum,	2 50	3	17
Augustus Foscutt,	3 00	2	52
David Compton,	2 50	3	37
Wm Seconers,	2 50	3	24
H W B Price,	2 50	3	17
Jesse Pooney,	2 50	3	17
C A Barlow,	3 00	2	52
Rev J P Rawdon,	3 00	2	52

Commercial Record.

Mobile Prices Current.

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

Store Prices of Groceries, &c.

ARTICLES.	FROM.	TO.
BAGGING—Kye,	per yard,	14 1/2
Kope—Kye,	per lb,	12 1/2
Bacon—Hams,	per lb,	6 1/2
"Shoulders,	per lb,	5 1/2
BUTTER—Goshen,	per lb,	27 30
Western,	per lb,	15 18
CHEESE—Northern,	per lb,	12 15
Western,	per lb,	15 18
COFFEE—Rio,	per lb,	10 10 1/2
Havana,	per lb,	15 16
Java,	per lb,	43 45
CARDAMOM—Siam,	per lb,	32 35
Adamanine,	per lb,	25 28
Star,	per lb,	5 00 5 50
FEIGS—Ohio brands,	per bbl,	5 00 5 50
St. Louis, &c,	per bbl,	5 00 5 50
"Extra,	per bbl,	5 50 6 50
FRUIT—Mackerel No. 1,	per bbl,	13 10
Mackerel No. 2,	per bbl,	10 10
GRANES—Corn,	per bushel,	90 —
Oats,	per bushel,	50 —
Greenwheat,	per bushel,	11 11 1/2
GRANES—Barley (new),	per bushel,	1 75 —
Hay—Northern,	per ton,	2 00 —
Long,	per ton,	24 30
LARD—Kings Bros Lard,	per lb,	7 1/2
Bills	per lb,	6 1/2
LEAD—Bar,	per lb,	21 23
MOLASSES (white),	per gallon,	33 36
(brown),	per gallon,	12 15 13 00
POKE—Mess,	per bbl,	11 00 12 00
M. G.	per bbl,	10 00 10 50
PRIME,	per bbl,	4 50 4 75
POTATOES—Northern,	per bbl,	4 50 4 75
Western,	per bbl,	4 50 4 75
RICE,	per lb,	5 1/2
SUGAR—Bills,	per lb,	5 1/2
Hills,	per lb,	11 12 1/2
Loaf,	per lb,	1 25 —
SHIRAZ—J. & A. 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 planters' orders, &c, can be filled.

Store Prices of Groceries, &c.

ARTICLES.	FROM.	TO.
BAGGING—Kentucky,	per yd,	13 1/2
Bale Rope,	per lb,	12 1/2
Coffee—Kye,	per lb,	12 1/2
"Java,	per lb,	11 11 1/2
"Laguayra,	per lb,	43 —
Candies—Sperin, N. Bedford,	per lb,	41 —
"Nantucket,	per lb,	39 —
"Tallow,	per lb,	9 11
"Adamanine,	per lb,	54 —
FISH—Mackerel, No. 1,	per bbl,	13 00 13 50
No. 2,	per bbl,	8 50 8 75
No. 3,	per bbl,	5 50 5 75
Flour—Ohio & Superior,	per bbl,	4 40 5 50
"Illinois & Missouri,	per bbl,	4 25 4 50
"St. Louis City,	per bbl,	— —
Gunny Bags,	per ton,	16 50 17 50
Hay,	per ton,	24 30
Iron, Country bar,	per ton,	60 00 65 00
"English,	per ton,	60 00 65 00
Sweedes, assorted,	per ton,	5 64
"Nail Rods,	per lb,	3 1/2
Cast-iron—American,	per bbl,	1 50 1 75
Lard, Western,	per bbl,	1 60 1 75
"Thomaston,	per gal,	30 32
Molasses, in the City,	per gal,	29 30
"On Plantation,	per gal,	44 45
Nails, 12 d 2 d,	per bbl,	10 50 11 00
Provisions, Park, Mess,	per bbl,	9 50 10 00
"M. O.,	per lb,	33 34
"Hog round,	per lb,	6 7
"Bacon, Hams,	per lb,	4 1/2 5 1/2
"Sides,	per lb,	4 1/2 5 1/2
"Shoulders,	per lb,	4 1/2 5 1/2
"Lard, Goshen,	per lb,	24 26
"Cheese, American,	per lb,	6 1/2 7
Potatoes,	per bbl,	3 50 4 1/2
Rice, Carolina,	per lb,	4 1/2 5 1/2
Sugar, in the City,	per lb,	4 1/2 5 1/2
"On Plantations,	per lb,	4 1/2 5 1/2
"Havana Brown,	sack,	1 00
Salt, Liverpool fine,	per bu,	25 28
Turks Island, etc,	per bu,	12 14
Twine, Baling,	per lb,	12 14

JUDSON

Female Institute,

MARION, Ala.

[Number of Pupils the 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 Professors 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 Theory 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 Pestalozzian 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 ablest Professors and Teachers are engaged in this Department. There are twelve Pianos in the Institute, and every facility is had for practice. A rigidly 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 FOREIGN LANGUAGE is taught with Parisian correctness, ease and elegance of pronunciation.

THE DRAWING AND PAINTING Department is in charge of an experienced and highly accomplished Artist. DIPLOMAS.—Young ladies completing the Course of Study prescribed by the Laws receive Diplomas, under the seal of the corporation. However, a young lady may enter the Institute, at any time in the season, and pursue any study she may prefer.

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 shortly in the discharge of duty, should the voice of persuasion prove unheeded, and any young lady continue perverse and obstinate, in spite of kind and faithful admonition, her friends would be requested to withdraw her from the Institution. None are desired as members of this Seminary, except such as are happy in observing wise and wholesome regulations.

THE MANNERS and personal habits, and the MORALS of the young Ladies are formed under the eyes of the Governess and Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They never make deprecative 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 go to town but once a month, and then all purchases must be approved by the Governess.

They are allowed to spend no more than fifty cents, each week, from the Seminary fund, for dress and expenses. Jewelry, gold watches, chains, pencils, brushes, ear-rings, &c, must not be worn.

ALL LETTERS for the pupils should be directed to the care of the Principal, post paid.

Niche for the Poets.

From the Presbyterian.

The Bible.

LETTERS FOR THE BLANK LEAF OF A NEW FAMILY BIBLE.

BY GAIUS FENS.

To light the way to worlds on high,
And bring the great salvation nigh,
This Holy Book was given,
The life, the truth, the grace divine,
Through all its pages beam and shine,
To guide the soul to heaven.

Though earth is but a darkness way,
And life the conflict of a day,
Through storms and tempests driven,
Yet here's a chart and compass found,
And here's the Gospel's joyful sound,
Lending us to heaven.

Were earth the final lot of man,
And all his life this little span,
This Word had not been given;
He had no need of truth so bright,
Whose sun goes down in endless night,
Without one ray from heaven.

Man has a soul—his race begun,
Shall through eternal ages run,
And whilst 'tis onward driven,
Without this light, that soul shall know
Nor peace nor happiness below,
Nor joy nor bliss in heaven.

But who this heavenly treasure prize,
May read their title to the skies,
With all their sins forgiven;
And when their lamp no longer burns,
When their own dust to dust returns,
May find a home in heaven.

Miscellaneous.

From the New York Recorder.

Home.

"The young are of summer time is beautiful to me,
And glorious the many stars that glitter on the sea;
But words that breathe of tenderness, and hands to clasp my own,
Are better than the brightest flowers or stars that ever shone."

In these lines how sweetly does the poet breathe of the joys of a happy home. Lovely indeed are the "gentle words" and "loving smiles" of the fireside band. How delightful it is to view a well-ordered, affectionate household. How pleasant to see the endearments of brothers and sisters, to hear them address each other in kindly tones, love breathing in every act. I have such a family now in my mind's eye. The children were ten in number, of all ages, from the toddling child of three, to the tall manly youth, of accomplished girl. To them home was the centre of attraction. Though residing in the populous city, no pleasures foreign to the domestic circle drew them away. The brothers were accustomed to visit no vicious haunts. To them home was a continual round of pleasure. Each one contributed to complete the lovely circle. It was the delight of the brothers to show those delicate marks of attention to their sisters which are so becoming in young men. The sisters in turn delighted to please their brothers, and all united in the most tender devotion to their parents. The oldest child of the family was a young lady of twenty-four. Lovely and accomplished, she lacked not suitors, but her happiness seemed to be found alone beneath the paternal roof. She assisted her mother in superintending the regulations of her household, and so lightened her cares that I have often heard the mother remark, that she seemed but a guest in her own family. To this sister the brothers turned for sympathy and advice. She never assumed a dictatorial manner, but in a gentle, winning way, dissuaded them from wrong, or encouraged them in right. She directed the younger daughters in their various sports, assisted them in their studies, and by her own lovely example led them to be kind and affectionate to each other. The voice of contention was never heard within that dwelling, but all was peace and harmony. Oh! thought I, what an inviting spectacle is an affectionate family circle.

Parents, if you would preserve your children from the snares of the world, and keep them unspotted by vice, make home a pleasant place. Greet them with smiles and kindly words. Be gentle in your admonitions, and let no useless reproaches or fretfulness on your part drive them from you. Sisters, if you would hold the hearts of your brothers, and exert a good influence over them, treat them affectionately, and let those graces which become you, so well manifested in the society of your gentleman acquaintances, be shown in like manner in the treatment of your brothers. And ye brothers, be kind to your sisters, for "not many may know the depths of true sisterly love." In after years, when a sister's society may no longer be yours, the memory of her affection will be a sweet solace. Parents and children, members of one family, make your home a pleasant one, "be kind to each other," for

"It is not much the world can give, with all its subtle art,
And gold and gems are not the things to satisfy the heart.
But oh! if those who cluster round the altar and the church,
Have gentle words and loving smiles, how beautiful is earth."

JEANIE.

LESSON TO STUDENTS.—What you do know, know thoroughly. There are few instances in modern times of a rise equal to that of Sir Edward Sugden. After one of the Weymouth elections, I was shut up with him in a carriage for twenty-four hours. I ventured to ask him what was the secret of his success. His answer was "I resolved, when beginning to read law, to make everything I acquired perfectly my own, and never go to a second thing till I'd entirely accomplished the first. Many of my competitors read as much in a day as I do in a week, but at the end of twelve months my knowledge was as fresh as on the day it was acquired, while theirs had glided away from their recollection."

Intellectual effort in the first years of life is very injurious.

Control of the Temper.

Who is he that says, he cannot help being angry, or sullen, or peevish? I tell him he deceives himself. We constantly avoid being so, when our interest or decorum requires it, when we feel near those who we know are not bound to bear our whims, or who will resent them to our injury; but what strangers will not endure, we cast upon our friends. That temper can be corrected, the world proves by thousands of instances. There have been those who set out in life with being violent, peevish, discontented, irritable, and capricious, whom thought, reflection, effort, not to speak of piety, have rendered, as they became mature, meek peaceful, loving, generous, forbearing, tranquil, and consistent. It is a glorious achievement, and blessed is he who attains it. But taking the argument to lower ground, which I do unwillingly, you continually see men controlling their emotion when their interest commands it. Observe the man who wants assistance, who looks for patronage; how well, as he perceives coldness or hesitation, does he crush the vexation that rises in his throat, and stifle the indignation that burns for expression. How will the most proud and lofty descend from their high position, and lay aside their ordinary bearing, to earn a suffrage from the meanest kind! And surely those who hang around us in life, those who lean on us, or on whom we lean through our pilgrimage, to whom our accents and our deeds are words, to whom a word may shoot a pang worse than the stroke of death; surely, I say, if we can do so much for interest, we can do something for goodness and for gratitude. And in all civilized intercourse, how perfectly do we see it ourselves to be the recognized law of decorum, and if we have not universally good feelings, we have generally, at least, good manners. This may be hypocrisy, but it ought to be sincerity, and we trust it is.

If, then, we can make our faces to shine on strangers, why darken them on those who should be dear to us? Is it that we have so squandered our smiles abroad, that we have only none to carry home? Is it, that while out in the world, we have been so prodigal of good temper, that we have but our ill humors with which to cloud our fire-sides? Is it, that it requires often but a mere passing guest to enter, while we are speaking dangers to beings who are nearest to us in life, to change our tone, to give us perfect self-command, that we cannot do for love, what we do for appearance?—Giles's Discourses on Life.

The News-Paper Press.

The following is from a speech delivered by Rev. Jas. Aspinwall, on Education: "Not while speaking of the school-masters, in whose hands the printing-press is such a powerful agent of public instruction at the present time, must we forget newspapers. Whether we regard them as the guide or the echo of public opinion—and in one sort, they partake of both characters—we are lost in amazement and admiration at the quantity and quality of mind, and that of the highest order now to be found in the columns of the daily, weekly, and provincial press. From being a mere chronicle of passing events, a dry register of dates and facts, the newspaper has grown into one of the leading schoolmasters of the day. Its articles amuse us with their wit, and instruct us with their wisdom. They exhibit the brilliancy of the classical scholar, and the close reasoning of the logician. It is an encyclopedia in itself. It reviews all books and treats of all science. It is familiar with all geography, and at home with all history. It is (to use a term which the riddles which every political sphinx may set before it. It dives into cabinet secrets and anticipates the purpose of statesmen. It has the hundred eyes of the ever-wakeful Argus, the hundred hands and fifty heads of Briareus. And, as omnipresent, as omniscient, as ubiquitous, as versatile, it is here, there, every where, from India to the Pacific, from China to Peru, compassing the world with its correspondents, and with its express and electric telegraph, racing against time to communicate intelligence of mankind in every region of the earth. The ancient counted up seven wonders of the world. If they had possessed a newspaper press, they would have had an eighth, more marvellous, and of more worth than all the rest together."

President Edwards.

Once, says Edwards, as I rode out into the woods for health, in 1737, having alighted from my horse, in a retired place, as my manner commonly has been to walk for divine contemplation and prayer, I had a view, that to me was extraordinary, of the Son of God as mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour; which kept me, the greatest part of the time in a flood of tears, and weeping aloud, I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to be in the dust, and to be full of Christ alone; to love him with a holy and a pure love; to trust in him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects. God, in the communications of his Holy Spirit, has appeared in an infinite fountain of divine glory and sweetness; being full, sufficient to fill and satisfy the soul; pouring forth itself in sweet communications, like the son in its

glory, sweetly and pleasantly diffusing light and life.

For Little Readers.

Don't be eye-servants. Never slaver of slacken your hand because the eye of your parent or teacher is not upon you—but strive to be more studious, more orderly, more persevering, more dutiful and obedient. Remember the eye of God is upon you, the Searcher of all hearts, who will bring every secret thought, word and action into judgment. Some children are loose, idle, slack, play truant, act the hypocrite, slight their work, or neglect it entirely, unless they are watched, drilled and driven—driven into measures; shameful! Do such children honor or their parents? Are they happy? Is not God angry with them every day? Children, God says, "Obey your parents in all things," yes, "in all things," "for this is well pleasing in the sight of the Lord."

Never tease. When your parents or teachers say "nay," be still, say, "Amen all right, father knows best, I submit cheerfully, without a scowl or murmur. A spirit of teasing is a spirit of selfishness and rebellion. It is as much as to say, "Father, I'll have my way; I know best. Mother, I know better than you, let me do as I please."

Be neat. Jack Spruce was a neat boy. He had a brush for his clothes, and kept them clean and nice. He would not run out into the mud, and thus splash his legs and wet his feet, nor did he kick up the dust; and when he came in, would rub his feet on the mat, and hang up his hat upon his own hook. No one saw him with dirt on his hands, nor with a rough head of hair, so he was at all times fit to be seen. He did not tear his book or blot it, or ink his hands at school.—Golden Rule.

School Character.

Every school-boy has a character.—Let us go among a group of them, and all doubts will vanish. There are selfish Harry, lying Tom, slovenly Peter, glutinous Jim, shy Charley, cowardly Dick, and fighting Jack; as well as generous George, truthful Joseph, and honest Bob. Ask for evidence, that these descriptions are truly applied and we shall find the same rules of judging are adopted here that are adopted among grown men.—There is a commanding public sentiment in every playing ground, and the same right principles that secure for a grown man, and a great man, the respect and confidence of his fellow-citizens, will—other things being equal—secure for a boy the love and confidence of other boys. A long face may be put on—a frowning or hypocritical boy may play a game with an easy and credulous teacher, and for a while retain a false place in his estimation. But the veil is too thin. The true character comes out broadly in the playground or on the ice, and the boy that deserves to be loved is loved.

As it is among school-boys, so it is all the world over. An honest and virtuous man may sometimes be justly suspected, and the breath of the slanderer may taint for a moment an innocent reputation; but the right side comes up sooner or later, and truth triumphs.

Sowing a Name.—We have seen a young child express the greatest surprise and delight on discovering in a flower bed its name written in the green of the young plants, the seed of which had been sown in that form by a fond father or mother. But by-and-by, dear children, you will see your name or character, as it has been planted by yourself, springing up in the opinion of people entertaining concern for you, and it will be exactly as you have sown it. Be careful then how you sow. Do not spoil your own name by sowing foolishly or wrongly. Remember, every word and action is a seed put in, which will surely spring up and constitute your name in the world.

Advice to Husbands.—If you wish to be happy and have peace in your family, never reprove your wife in company—even if the reproof be ever so slight. If she is irritated, spend not an angry word. Indifference will sometimes produce unhappy consequences. Always feel an interest in what your wife undertakes; if she is perplexed or discouraged, assist her by your smiles and pleasant words. If the husband is careful how he conducts, and spends, and looks, a thousand happy hearties would cheer and brighten our existence, where now there is nothing but clouds of gloom, sorrow, and discontent. The husband, above all others, should study to please his wife and make home attractive.

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No. Students, 87—(1850.)

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Tuition—Elementary Classes \$17 the scholastic year, 13 weeks. More advanced, \$35. Ancient and Modern Languages & Mathematics, \$10. Contingencies, \$1. Board, including washing, \$1.50 to \$2.00 per week. The house is large and commodious, with five rooms for four places, and three stoves.

The location is as healthy as any in the State—nothing to allure or entice the student from his books or distract his mind.

It is intended to furnish the school with Chemical and Philosophical Apparatus and books as soon as the permanency of the school will justify.

There are two sessions in the year. The first, seven months; the second, three months.

No student received for less than one session of the term, and who do not intend to be studious and moral, and aliter is made, if a student does not advance, whether from idleness or want of capacity, will be sent home.

Young men can be prepared at this school for any class in the University of Alabama. Text books used, will be such as to accomplish that object. Books can be had at Tusculossa prices.

Young men who wish to prepare themselves for teaching common schools, will find this school inferior to none for that purpose, and they will be instructed and prepared especially for teaching.

Six young gentlemen, preparing for the ministry, will be instructed at this institution free of tuition fees, one of whom shall receive his board also, provided, after his education is completed he will locate within the bounds of the Alabama Association.

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Aug. 14, 1850. President, Board of Trustees.

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Sept. 26, 1850.

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use of the Baptist Churches, by Baron Stow and S. F. Smith. With a Supplement by Richard Fuller, Pastor of the Seventh Baptist Church, Baltimore, Md., and J. B. Jeter, Pastor of the First Baptist Church, Richmond, Va., assisted in the whole by W. R. Williams, N. Y.

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