

South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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Religious Miscellany.

From the Christian Chronicle.

It is Very Inconsistent.

What is? The choice of irreligious companions by one professing Christianity.

When the Christian has said to the church, by his induction vows, "thy God shall be my God," he has at the same time declared, "Thy people shall be my people." His spiritual interests are identified with those of the church he has joined. "Created anew in Christ Jesus," his fitting associates are those who have been made by the grace of God "new creatures."

Living in the world, more or less intercourse with the worldly, may be necessary. The business and social relations of life may bring him into daily contact with the ungodly. Christian benevolence even requires that he should risk them, in order that he may win them to Christ.

But neither the necessities of traffic, the ties of kindred, nor the alleged promptings of piety, can warrant or excuse the Christian for collecting his associates from the ranks of the worldly. Higher and lovelier affinities should guide his choice of intimate companions. His own spiritual interests, and the necessity of co-operation for purposes of good among the disciples of Jesus, should lead him habitually into the society of Christians.

When I see, therefore, a professor of religion seeking for enjoyment amid the scenes and society of the ungodly; whose spirit and tastes are satisfied among those who consider faithful religious conversation an intrusive impertinence; who can sit in complacent intercourse where trifles, toys and laughter, and words light as the wind, eat up the time; when I see such a one for the sake of such society, shunning the spiritually minded, forsaking the profitable conferences where Christians gather around the mercy seat, withholding his influence and countenance from the benevolent measures proposed by his brethren for the good of mankind,—my soul is pained by the exhibition of gross mischievous inconsistency.

Very inconsistent too in Christians is the exhibition of an angry temper.

I have seen not a few, claiming to be disciples of that Jesus, whose most lovely and characteristic attributes were "meekness and gentleness," exhibit most unholily passion under very slight and even unintended provocation. "Sudden and quick in quarrel," their eyes have flashed at a slight, and their corrugated brows frowned defiance and rage, at a hasty word. I have heard a torrent of abusive epithets from lips that had pressed the sacramental chalice. I have seen the hand that had been spread in prayer clenched in anger. "Infirmary of temper" is the euphonious phrase by which such ebullitions are excused.

What right has a Christian to such a temper? He is dishonoring Christianity by his moroseness at home, his turbulence in the world, and his querulousness in the church. If his religion cannot control his own heart and tongue what influence can it have for good any where? Piety exerts but little power over a man's soul, if it does not subdue and control his temper. A most miserable and hurtful inconsistency in a Christian is a violent temper.

A most wretched inconsistency in Christians is evil speaking.

"Speak not evil one of another, brethren." What not when it is deserved?—No!—Not unless duty for purposes of discipline or reclamation require it. I have heard some whose favorite topic of conversation at the tea table, and before the social hearth, in the street and even in the church aisle was the imperfections, or faults, or peculiarities of others. They have no eye for excellencies, but little praise for virtues. But they can discern a failing at a glance, and their garrulous and satirical eloquence can only be excited by infirmities or faults. They have a scent for moral sores keen as that of a buzzard for carion, and pounce upon them with a relish as disgusting. Does such conversation indicate a heart overflowing with the love of the gospel? Is it an illustration of the "law of kindness" which should ever dwell on the lips of Christianity? Does this language of detraction benefit its utterer or its subject? Does it commend the religion of Jesus to the world, or promote the sanctification or usefulness of the church? It accomplishes no good, creates immeasurable evil and is one of the most distressing and injurious inconsistencies of the age.

Covetousness in a Christian is a mean inconsistency.

For one who has "freely received" of God's bounty, into whose lap has been abundantly poured the stores of providential beneficence, and who has in his baptismal vows accepted the office of a "steward" of God, to hoard for his own use those entrusted bounties, to shut up the bowels of compassion from the need of a suffering brother, to close the eye and ear perversely, to the calls of a perishing world for the gospel of Christ, to

"live for himself" instead of living for God and humanity, is a most monstrous inconsistency.

Many professors of religion are helping the world to establish the sentiment, that gold is the great good. Christians jostle the ungodly at the altar of Mammon and bend as meanly, and pray as fervently in their mercenary worship to this god of the world. How many religious professors, if the demand of Jesus were personally addressed to them, "Go and sell all that thou hast and give to the poor," would, like the young ruler, "go away sorrowful" and rather give up Christ and the hope of Heaven than yield their covetous grasp of their possessions.

Still disguise it, conceal it, as men may, "covetousness is idolatry" and "no idolator shall inherit the kingdom of God."

These are a few—sad to say but a few—of the inconsistencies of professing Christians. These are some of the things that grieve the Holy Spirit, weaken the power of the church, and bring reproach upon the religion of Jesus Christ.—The world knows them and knowing often utters the taunt, "What do ye more than others?" The propriety of calling them inconsistencies is seen at once when we test their spirit with that which is required by the written code of Christianity—the gospel of Jesus. Men have no right to malign the gospel, because of the faults of church members, for the ungodly can easily perceive that that gospel condemns them and commands the cherishing of the very opposite graces. But the world in its depravity will look for religion in the lives of its professors. They will pretend to judge what Christianity is, by the conduct and spirit of those who wear its livery. For this reason the inconsistencies of professors occasion incalculable evil—more than all the assaults of its most infuriate foes can effect.

J. L. B.

I Have Done Giving.

A gentleman of high respectability, and a member of the church, made this remark the other day, when informed that an application was about to be made to him in behalf of some charitable object, "I have done giving," said he. When I heard of his remark it awakened in my mind a train of reflection, which I have thought it might not be amiss to communicate.

"Done giving!" Has he indeed?—Why? Has he given all? Has he nothing left to give? Has this disciple done what his Master did? Was he rich, and has he become poor for the sake of others, that they, through his poverty, might be rich? O no! he is rich still. He has the greatest abundance—more than enough to support him in elegance, and to enable him to leave an ample inheritance to his children. What if he has a great deal? He has not only not impoverished himself, but is probably richer now, through the favor of Providence, than he would have been had he never given any thing. Now if, by honoring the Lord with his substance, his barns, instead of being emptied, have been filled with plenty, he had better continue this mode of honoring him. He should rather increase than arrest his liberality.

"Done giving!" Why? Is there no more need of giving? Is every want abundantly supplied? Is the whole population of our country furnished with the means of grace? Is the world evangelized? Have missionaries visited every shore? Is the Bible translated into every language and distributed in every land, a copy in every family, and every member of every family taught to read it?—Are the accommodations for widows and orphans as ample as they should be? Is there a house of refuge for every class of the human family that needs one? Or have the poor ceased from the land? O no! There are no such good reasons as these for ceasing to give. Why then has he done giving? Is it because others do not give as they ought? But what is that to him? Will he make the practice of others his rule of conduct, rather than the precept of Jesus Christ? If others do not give, so much the more should he.—Will he add another name to the list of niggards?

Does he feel worse for having given away so much? Has it made him unhappy? Is his experience different from that of the Lord Jesus, who said, "It is more blessed to give than to receive?" Has he, who thinks he will give no more, been led to that conclusion by having found that what has been given hitherto has done no good? And is it so, that no good has been done by all the Bibles published, and all the Tracts distributed, and all the missionaries sent abroad into our own land and into the world; and all the schools established, and all the asylums opened, and all the poverty relieved? Has no good been done? Good, great good has been given; but still more will be done by what shall be given hereafter.—Bibles can now be printed at a cheaper rate than heretofore, and the conductors of our charitable operations have learned, by experience, that economy which can be learned in no other way. And

yet at this time, when a dollar goes so far in doing good, here is a man who says, "I have done giving!" If I had his ear for a moment, I would ask him if he has done receiving—if God has done giving to him. I would ask him, moreover, if he has done spending, or done hoarding, or done wasting. Now, if he has not, he surely should not stop giving. When he ceases to waste, to hoard, and to spend, except for the merest necessities, then he may stop giving, but never till then.

"Done giving!" that is, done lending to the Lord! Done sowing and watering! Done offering the sacrifices with which God is well pleased! Done making the widow's heart leap for joy, and bring on himself the blessing of them that were ready to perish! Well, I am sorry—sorry for the sake of the poor, and the sick, and the orphan, and the ignorant, and the heathen. But no less sorry am I for the man's sake. Poor man! poor with all his affluence, for there is really no one more poor than he, who, with the ability to give, has not the inclination. He has it in his power to give, but not in his heart. He is enriched with abundance, but not with liberality.

"Done giving!" well then, if he will not give his money, he must keep it. And yet how short the time he can keep it!—Had he not better freely give away some of it, than to wait for it all to be torn from him? The thought that he has given, will be at least as agreeable a meditation in his dying moments, as the reflection that he spent, or that he laid up.

The Preaching of Christ.

"From that time Jesus began to preach, and to say repent: for the kingdom of heaven is at hand." Repentance is one of the main topics of Christ's preaching and exhortation. He addressed men on this subject on account, as it would seem, of its greater importance to many others that might have been selected. He began his ministry by representing to his hearers their duty towards God in the single matter of forsaking their sins. How can they enjoy the benefit of his sufferings and sacrifice, without forsaking and deeply deploring their iniquities? How preposterous the conjecture that suffering must be alone the work of the Redeemer and that the redeemed, though they cannot atone for sin, may continue to transgress without one particle of suffering in self-denial for Christ, and sympathy with him. What redemption were this, what justice in it, what mercy, what grace, what prevention at all of evil, what effect at all on the kingdom of darkness, what conceivable good to the glorious kingdom of light? If in Christ there is salvation, then let it be proclaimed in deep repentance, the first intimation of, and the proximate antecedent to, a holy life. Christ had much to say about the great change—the sinner that repenteth, the hungering and thirsting after life. He began his public career as a preacher, by an earnest address on the duty of Repentance. He called sinners to repent and to believe. He did not begin with tame, common-place matters. Neither did he merely philosophize and reason out objections to the end of every chapter in human perverseness. But he took up the momentous, the imperative duty of repentance, and made it the grand entering wedge of his ministry. So John preached before him, and it is a singular and a delightful coincidence, proving that John was indeed the spiritual forerunner of Christ, and the voice of God in the desert, that both John and Christ preached substantially the same truths to men. What an honor to John that Christ, his Lord, preached as he preached! What an honor to every minister of the New Testament to preach as Christ preached, to hold up the doctrine of repentance from sin, the duty of repentance towards God, the joy of repentance in and through a Savior, the eternally blessed consequence of repentance.

The reason of repentance which Christ appended to his subject, viz., the approach of the kingdom of heaven, i.e. of the gospel grace and means of salvation through the sacrifice of the cross, is not lost because the kingdom of heaven, in respect to gospel privileges, may be said already to have come. The reason of repentance is the greater, if that alone stands between the soul and happiness, between the soul and God. Repentance can never cease to be a solemn duty to every probationer for eternity, to every one who enjoys the preaching of that Christ, who, when himself on earth, bore for all other duties earnestly enjoined the one of which we have now spoken. In this single fact of gospel history, we learn that sinners can repent, for the Son of God would not have commenced his public ministrations, by calling on them to do that which they were totally unable to perform.—N. Y. Evangelist.

HOSPITALITY.—"Using Hospitality" is regarded in the sacred scriptures not simply as an essential ingredient in the outward "fulfilling of the law;" but also as one of the graces which should adorn Christian character. What an encomium,—"A lover of hospitality."

The Apostle James and John.

ROBERT TURNBULL.

It is not surprising that the apostle James, and especially his brother John, notwithstanding their great simplicity and tenderness of character should be described as "sons of thunder." Were they not, after all, men of iron mould, of lofty intellect and sovereign will, who for Christ and his cause perilled their lives in the high places of the field, and who, when they contended for the truth, preached the gospel to the hearts of men, spoke with a fervor and a power which was best likened to the light flashing from a darkened hemisphere, or the thunder leaping and reverberating among the mountains? Indeed the strongest natures are always the calmest, like the electric spark, which is rather seen than heard, when it rends the rock or prostrates the forest; or like the comet, which rushes amid the constellations with less of noise than the fall of a leaf in the silent woods. Gentle as he was, the apostle John possessed a strength of intellect and an energy of passion which, sustained by the grace of God, braved the anger of kings, held him up in the solitudes of Patmos, amid the visions of death and hell, and winged his words with apocalyptic fire. "To him it was given," says Robert Hall, "not only to record the life of our Saviour, in common with the other evangelists, but to transmit to future ages the principal events and vicissitudes which shall befall the church to the end of time, in a series of visions which revived the spirit and manner, and more than equalled the sublimity of the ancient prophets. Endowed with a genius equally simple and sublime, he mingled, with ease, among the worshippers before the throne, communes with beings of the highest order, and surveys the splendors of the celestial temple with an eye that never bleached."—That lofty repose, that serene gentleness of spirit which distinguished him as "the beloved disciple," and which made him so dear to the church at Ephesus, in which he spent his latter years, was but the finished result of that native energy which formed the principal element of his character. This it was which fitted him at once to lean upon the bosom of Jesus, and mingle in the visions of eternity—to become the guardian of the Virgin mother, and reveal the destinies of the church to the end of time.

The Palms.

Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the church of Christ. In all the eras and ages of that church, from the hymn which first whispered in an upper chamber, until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotees, and ennobled its rituals. And thus it has been, not alone in the august cathedral, or the rustic chapel. Chorused by the winds of heaven, they have swelled through God's own temple of the sky and stars; they have rolled over the broad desert of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the forlorn Waldenses; through the steep and caves of Scottish highlands, in the rude chantings of the Scottish Covenanters; through the woods and wilds of primitive America, in the heroic hallelujahs of the early pilgrims.

Nor is it in the congregation alone, that David has given to the religious heart a voice. He has given an utterance also for its privacy, for the lowly invalid, soothing the dreariness of pain, softening the monotony of heavy times, supplying the prayer or the promise, with which to break the midnight or the sleepless hour; for the unhappy, to give them words of sadness, by which to relieve their disquieted and their east-down souls; by which to murmur, between themselves and the holy sorrow that heaven alone should hear; for the penitent, when the arrows of conviction rankle in his breast, when the light of grace would seem departed, and the ear of mercy closed—then David gives the cry of his own impassioned deprecation, in supplication and confession. And when contrition has found repose, and the tempest of lamentation been stilled by the assurance of peace, he gives the hymn of his exultant and his grateful praise.—Gilz.

ROMISH HERESIES.—Charges have been brought against the Rev. O. S. Prescott, an Episcopal Minister, of Boston, for holding and teaching Romish errors.—The heresies specified are—that the Virgin Mary is an object of worship; that the doctrine of transubstantiation; that of auricular confession; Priestly absolution; adopting customs and practices repugnant to the teachings of the Church;—these with various other false doctrines, &c. On these a regular trial has been instituted.

"I have Neglected my Soul."

A minister of the gospel, in the neighborhood of London, was sent for one tempestuous winter evening to visit a poor woman who was supposed to be very near death. The man of God, anxious to be the means of unparting comfort at such an awful time, heeded not the cold or the storm, but went forward on his errand of mercy; and having with some difficulty found out the woman's abode, he entered her miserable dwelling; the rain beat through the broken roof and unglazed window; no fire was in the grate, scarcely any furniture in the room, and on a bed of straw, and covered only with rags, and panting for breath, lay the object of his visit. "My friend," said the good man, "you seem in miserable poverty; in your weakened and diseased condition you must suffer much for the want of the common necessities of life." "Oh, Sir," said the poor creature, raising herself up, and fixing on him her dying eyes, "my miserable abode, these rags, my poverty, my want of every comfort, are all nothing. I count them all as nothing, because I feel the wants of my soul. Oh, Sir, my soul! I have neglected my soul! My life is nearly gone; nothing in this world, if I could have all that its riches and honors could procure, would be of any use to me; the only thing which appears of any value now is my never-dying soul. Oh, that my time might but come over again. I would attend to the wants of my soul." But her time had not to come over again; and she died. Reader, shall the day come when you will have to say, "My soul, my soul, I have neglected my soul."

Spiritual Consolation.

I would observe that I have, through the blessing of God, been perfectly well through the whole of this day, both as to health, strength and spirits; and gone through my Church duties with the utmost ease, freedom and pleasure; yet I have experienced nothing of that spiritual comfort and joy which I sometimes do. A demonstration this, that they are prodigiously wide of the mark, who think that what believers know to be the joys of the Holy Ghost, are, in fact, no other than certain pleasing sensations, arising from a brisk circulation of the blood, and a lively flow of the animal spirits. In this light, they consolations of God are considered by those who never experienced them. But if what the regenerate declare to be the sweetness of divine fellowship, is, in reality, no more than what the cold formalist imagines, it would follow, that every person, when in full health and spirits, actually enjoys that inward complacency and sweetness. But this is very far from being the case. I myself am a witness, that spiritual comforts are sometimes highest when bodily health, strength and spirits are at the lowest; and when bodily health, strength and spirits, are at the highest, spiritual comforts are sometimes at the lowest; nay, clean gone and totally absent. Whence I conclude, that the sensible effusion of divine love in the soul is superior to, independent of, and distinct from, bodily health, strength and spirits. These may be where that is not, and the reverse.—*Toplady's Diary.*

To a Young Clergyman.

"In the whole course of your ministry let your mind be directed toward that department of labor to which it must always be mainly applied. Aim early, aim constantly to furnish yourself to become a preacher. Every thing you do or leave undone, should have an influence on your usefulness as a preacher. Instruction from the pulpit is to be your great business. It is a part of a minister's duty which holds the first place, and which may never be yielded to any other. No other contributes so much to his usefulness. Other duties he has. He must visit the sick and the dying. He must bind up the broken-hearted in the house of mourning; he must lift the consolatory and warning voice in the land of silence and amid the memorials of the dead. He must be watchful, too, how he neglects to cultivate those social affections, whose cheerful and benignant influence the piety of the Gospel elevates and purifies, and which wind their way into the kindest sympathies of those he serves.—But after all, he must remember that his great business is to prepare for the public service of the house of God. In no other ought he to be, and for no other does he need to be, so well furnished. Nothing may interfere with his duty of preparing for the Sabbath. Next to actual immortality and the want of personal religion, there is no such defect in a minister's character as deficiency in his public instruction. I look upon the minister who neglects the wants of a single family or a single individual, as criminally unfaithful to his high and holy trust. Judge ye whether it is more profitable to discourse instructively, appropriately, tenderly, with the assembled tribes of God's Israel? I would not have you depreciate pastoral visitation. God forbid! But I would have you appreciate the paramount duty of the sanctuary. A minister should never leave the place of study and prayer except for the performance of duties

which do not interfere with his preparation for the pulpit. I have known men who devoted five days in the week to pastoral visitation, and satisfied their consciences with a single day's preparation for the Sabbath. And I have heard their congregation exclaim, *My leanness! My leanness! Wo unto me!* And I have seen their once verdant prolific field of labor becoming like the heath in the desert."—*Dr. Spring.*

The Morality of Endorsing.

For myself, I most seriously question the morality of the endorsing system.—There are Scripture warnings against it. Prov. xi, 15, and vi, 1—5. Why? For moral reasons doubtless; and not merely prudential ones in a worldly respect.—And if it were from prudential reasons only, I have no right to ask my neighbor to do what prudence forbids his doing, and from which the Bible dissuades him. I believe the system to be iniquitous in principle, and corrupting in its tendencies. Look at it! If a monied institution, or an individual lends money, he does it for a valuable consideration, namely the interest. Let the lender then take the risk, along with the compensation, and not throw it upon a third party, who has no share in the profits of the transaction nor any power to direct its management. One or two things: the borrower is either responsible and honest, or the contrary. If the one, his signature is sufficient for the lender; if the other, let the lender see to it. It is his concern, and not some other man's. Make the supposition that there is an express or implicit understanding between the lender and the borrower, as there often is, that the latter is irresponsible, and that the endorser will have to pay the debt: no one will question the palpable unrighteousness of this. It is nothing else than a conspiracy to defraud. Is there not then unrighteousness in every case, in proportion to the degree of reliance placed by both, or either of the parties, on the endorser? A partial and understood reliance upon the surety, is of the same moral nature as an entire and understood reliance. The difference is only in degree. In the one case, the third party is a *probable* victim; in the other, a *certain* one.

And then the system, by affording undue facilities for credit encourages all sorts of injudicious business undertakings and adventurous speculations, which it does to the demoralizing of society. The system, moreover, tempts the cupidity of banks and capitalists. Many a loan is made with the known moral certainty, or is so managed by extensions of credit, or renewals, that it becomes a certainty that he that is surety "shall smart for it."

The author of the above strictures gives several impressive illustrations of the enormous wickedness of the system he is opposing. One of them is to this effect. The father of the writer had endorsed extensively for two brothers who lived near. The men kept up appearances, out-faced suspicions, deceived every body. Some of the most cautious of men, near neighbors, and best acquainted with them, were taken in by them to their ruin. But by and by they came down with a crash—bringing ruin and dismay upon many wretched than they: taking care just before their failure to obtain at one of the banks a loan of six thousand dollars. They asked for ten thousand. Of that loan they never gave any account to their endorsers, except the significant remark, that "their families must live." It was legal; was it *righteous*? Was it righteous in that bank that loaned that last six thousand dollars, knowing, as the president confessed to me, that the men were essentially and desperately insolvent at that very moment, and that the endorsers would have to pay? But the endorsers were good, and that was all he cared for. He enforced the payment of that sum, with as little mercy or compunction as if he had misused it from his vaults, and overtaken it with hue and cry, in the hands of the man of false keys and dark lantern.—*Exchange Paper.*

ENCOURAGEMENT TO INFANT PRAYER.—It is a delightful view which the Psalmist gives us of God, that "He will hear the prayer of the destitute, and will not despise their prayer." Ps. cii, 17. God is never so busy that he cannot, nor so angry that he will not, hear the cry of his children! "His ears are ever open upon their prayers," as the apostle Peter says. And so the prophet Isaiah, "Thou shalt call, and the Lord shall answer thee." As if he should say, "Do thou do thy part, and the Lord shall do his." Nay such is the goodness of God and the freeness of his goodness, that he delights in our asking, as well as in his own granting; therein being far more affable and kind than the best and freest giver among men, who are oftentimes willing enough to give, when they are loth to be asked; and who like him best and pity him most that asks the least. It is, however, not so with God; but quite the contrary.

As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth for ever.

THE BAPTIST.

MAISON, ALA.

WEDNESDAY, JANUARY 8, 1851.

TERMS:

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

Mr. Alexander Duncan, is our authorized Agent for Mississippi, Louisiana, and Texas.

Mr. Rev. J. W. D. Creath, General Agent for the Texas Baptist State Convention, will receive money on our account, and forward names of subscribers.

Mr. Rev. Wm. Farrar, Agent of the Domestic Mission Board, S. B. Co., for Mississippi, will receive money on our account and forward names of subscribers.

Request for Minutes of Alabama Associations.

FRIENDS OF THE CAUSE OF MISSIONS IN ALABAMA.

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

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

Ever, truly, &c.,

ELI BALL.

Dec. 19 1850.

THE JUDSON INSTITUTE.—We would invite a special attention to the advertisement of this Institution, the present week. We are glad to learn from Rev. M. P. Jewett, the Principal, that its prosperity continues; that old patrons remain pleased, and new ones are multiplying. At no time, we think, has the Judson ever been under the charge of an able corps of teachers than at present—especially in the ornamental branches. The health of the young ladies continues good.

PASTORAL SETTLEMENT.—Rev. J. C. Keeney writes us, that Brother Malkin, of Summerville, Tenn., has accepted a call from the Baptist church at Aberdeen, Miss., and is expected there in a few weeks to enter on his duties. Bro. M. is a graduate of the Nashville University, a good scholar and an experienced minister.

ABERDEEN FEMALE COLLEGE.—This Institution, we learn, is in a flourishing condition, having at present 150 pupils. Rev. J. C. Keeney, known as an accomplished and experienced teacher, is one of the Faculty of instruction.

Snow.—We had a magnificent snow in this place on Thursday the 2d inst. Unfortunately, there was considerable water on the ground at the time, otherwise it is supposed the snow would have lain to the depth of twelve inches. As it was, it measured about six inches on our side walks.

CHANGE OF ADDRESS.—Rev. Justin A. Kimball has located at Columbus, Texas, and requests his correspondents to address him at that place.

Rev. J. H. Wombwell, appointed Missionary to Brownsville, Texas, requests his correspondents to address him at that place.

Rev. Elijah Montague Curtis has located at San Antonio, Texas, and requests his correspondents to address him at that place.

(Bro. C.'s communication, too late for this, will appear next week.)

REVIVALS.—Rev. Alonzo Webb, writes us from Ashville, St. Clair county, that within the last two months he has baptized 103 persons, and organized 2 churches in Morgan and Marshall counties, of this State.

By the way, who is Rev. Alonzo Webb, and how does it happen that he alone is concerned in these revivals and in the organization of these churches? He informs us that he has no permanent home, and so it would seem from his letters—several of which we have at different times received—sometimes from one State and sometimes from another. He appears to regard himself under the inspiration of the Muses, and rarely ever writes us without enclosing some half a dozen or a dozen poems, whose merits at least satisfy their author. So it is at present. We are taxed with the postage of at least ten of these poetic effusions, on Baptism, Masonry, Oddfellowship, Sons of Temperance, &c. &c., with an assurance that he has all five hundred more of the same sort. He seems to be on terms of friendship with every body, and almost everything; and if some of our acquaintances will give us a little information touching his views and plans of operation, they will confer a favor on us and the public generally.

MISSISSIPPI FEMALE COLLEGE.—This Institution goes into operation, at Hernando, DeSoto county, on the 22d inst. The Yazoo Democrat, says, it promises to commence under the most favorable auspices. The location, Hernando, is accessible at all seasons, healthy, and in the midst of a moral and wealthy population.

The President, Rev. W. Carey Crane, is a thorough classical scholar, a fine orator, and an experienced teacher, and well known throughout the State. Besides these advantages, it is under the wing of the Baptist State Convention, which will ensure it to be permanent. The course of study is unusually extensive, and the charges moderate. We hope to see it meet with a liberal patronage from the public generally.

Who shall Decide when Doctors Disagree.

We understand the Rev. Dr. Sparrow, of the Presbyterian church of this place, has greatly edited his brethren of late, by a series of discourses on the subject of Baptism—in the last of which he labored to show the benefits of infant baptism. First of all, the Dr., of course, presumes it is Scriptural: for that cannot be shown to be beneficial, in a religious sense, which is unscriptural. But if he has proved infant baptism to be a duty, from either the examples or precepts of the Bible, he has made such discoveries there as none of his brethren have done before him.

Prof. Stewart of Andover, says:—“Commands, or plain and certain examples, in the New Testament, relative to it, I do not find.”

Dr. Miller, “the Patriarch of the Presbyterian church,” says, “The fact is, that during the whole three score years after the ascension of Christ, which the New Testament history embraces, we have no hint of the baptism of any infant born of Christian parents.”

John Calvin in the 4th Book of his Institutes, says, “It is no where expressly mentioned by the Evangelists, that any one child was by the apostles baptized.”

Martin Luther, the moving spirit of the Reformation, says, “It cannot be proved by the Sacred Scriptures that infant baptism was instituted by Christ, or begun with the first Christians after the apostles.”

To these we might add a host of other Pedo-baptist authorities; but these are sufficient for our purpose; and we repeat the question, Who shall decide when Doctors disagree?

As to any “benefits resulting from infant baptism”—an act wholly unknown to the Scriptures,—that’s “all in my eye.” Are the children of pedo-baptists better than those of the anti-pedo-baptists? This is a plain matter of fact way of deciding this question, and such an one as Dr. Sparrow himself will hardly answer in the affirmative. What advantage then hath the pedo-baptist, or what advantage is there in pedo-baptism? The truth is, this custom is fraught with manifold evil.

1. It reverses the order of God’s word, which requires men to believe and then be baptized.

2. It nullifies the divine law respecting citizenship in the kingdom of heaven, by making church members of those who have not repented and become new creatures.

3. It removes all distinctions between the church and the world, by receiving into the former those who are literally of the latter.

4. It leads its subjects to make a false estimate of their religious character, and to suppose themselves disciples of Christ when they are not so.

5. It deprives its subjects of the power of choosing for themselves, and of voluntarily obeying God in the ordinances of his house from personal convictions of duty.

6. It burdens the church with unscriptural practices and traditions, and thus paralyzes its influence for good.

7. It enfeebles the power of the church in her opposition to Anti-Christ, by holding errors in common with it. The Rev. Dr. Murray—(“Kirwan,” of memorable might in the Catholic controversy)—felt the force of this when he broke his lance with the Rev. Dr. Cote, of the Grande Ligne Mission. Kirwan seemed powerful against the Catholics, but he fell under his own arms before Dr. Cote, when the latter pressed him in the baptismal controversy with the identical arguments he had employed against Bishop Hughes. How could it be otherwise? If in discussions on catholicism we may not refer to tradition as authority, how may we do so in discussions on baptism? But into this dilemma are the advocates of infant sprinkling driven of necessity. They have nothing but tradition to support it; and tradition will likewise require them to baptize their bells, their donkeys, and their churches. There is as much scripture for the one as the other; the authority is as good in the latter case as the former.

Temperance.

The following resolutions on the use of intoxicating liquors as a beverage, the licensing of houses for the retailing of liquors, and the visiting of such houses by professors of religion, were adopted by the Aberdeen Association, at its late meeting in October last:

Resolved, 1st, That the use of Intoxicating Liquors as a beverage, by members of the Church, is productive of no benefit to them; and no good to the cause of Christ can result from it.

Resolved, 2d, That the establishing and licensing of houses for the sale of Intoxicating Liquors is opposed to good public policy, destructive of public morals and contrary to the best interest of the Church.

Resolved, 3d, That in view of the facts stated in the second resolution, it is the decided opinion of this Association, that the practice of many of our brethren of visiting such retail establishments and drinking therein, is, to say the very least of it, of very questionable propriety; at any rate, any brother when so engaged is evidently not engaged in the cultivation of public morals or the advancement of religion and true evangelical piety.

Resolved, 4th, That in view of these facts, we recommend to the brethren of our Denomination, the dis-use of spirituous liquors as a beverage, and the discountenance of its use in others, as the means of arresting and eradicating the disgraceful and soul-destroying vice of intemperance.

CALIFORNIA.—Extract of a letter from California published in the Bangor Whig:—

“I know of but one or two companies that have done well this year. One of these—and what is singular, it is the only company which remains united as it came out from the States—is that of Col. Bodish—the ‘Kennebec Company’—with which is connected, I believe, Mr. Taylor, a son of one of our oldest citizens. Col. B. and company have been, since spring, at the head of the Yuba, and they have done well.”

Associational Record.

ARKANSAS BAPTIST STATE CONVENTION.—We have been kindly furnished with the proceedings of the Third annual meeting of this body, held with the Mount Bethel church, Clark county, Oct. 4-7th 1850. Rev. Wm. H. Bayliss, President, and Rev. Samuel Stephenson, Secretary. Their acts and doings indicate a growing interest among the Baptists of that State in all the objects of benevolence.

Among the reports and resolutions adopted by the body, we notice, (1) that three delegates—Rev. Wm. H. Bayliss, Rev. I. C. Perkins, and Rev. Dr. Hartwell—were appointed to the Southern Baptist Convention, to be held in Nashville in May next; (2) that there is great destitution of the word of life in many portions of the State; (3) that the labors bestowed on the religious instruction of the colored people have been attended with good results, and that the churches are recommended to use still greater exertion to evangelize this class of the population; (4) that the formation of Sabbath Schools and Bible societies, and the distribution of religious books in the churches is earnestly recommended; (5) that they have appointed Rev. I. C. Perkins general agent, to promote the objects of the Convention throughout the State the ensuing year; (6) that brother Stephenson, the Colporteur and agent for the Convention the last year, sold books to the amount of \$562.39, and collected in cash and subscription the sum of \$1,736.10—making the present assets of the body near \$3000.00.

Their next annual session will be held at Princeton, Dallas county, on Friday before the first Sabbath in October 1851—Rev. Wm. H. Wyatt, to preach the Introductory, and Rev. E. Haynes, the Missionary Sermon.

ABERDEEN BAPTIST ASSOCIATION.—This body held its Seventh annual meeting with the Enon church, Monroe county, Miss., Oct. 6-9th 1850—Rev. S. S. Lattimore, Moderator, and bro. James E. Harrison, Clerk—to whose politeness we are indebted for a copy of their Minutes. The Association numbers 25 churches, and 2632 members—458 baptized the past year. The number of ministers, ordained or licensed, is not designated, nor their post offices—a misfortune.

Among the special items in the proceedings of this body, we observe, (1) That four new churches were received at this session; (2) That \$118.07 cash were raised in the body for the support of a native Missionary among the Indians, and \$147.50 subscribed, for the same purpose, to be paid in 1851; (3) That a tender of the Baptist Book Depository at Aberdeen was made to the body and received, and was ordered to be known in future as the “Baptist Book Depository of the Aberdeen Association”; (4) That for the purpose of edifying the churches in the distinctive doctrines of the denomination, the ministry are requested to preach at least one sermon a year to their several churches on the doctrine of Election, Predestination, Final Perseverance of the Saints and Baptism; (5) That the several District meetings are recommended to hold annual Camp-Meetings at some central points, at which the churches of the Association may generally meet with them; (6) That the churches adopt some systematic plan of benevolence, and that each member contribute as the Lord hath prospered him; (7) That a committee of seven members were appointed to act in concert with an equal number from the Chickasaw Association in locating a Female Seminary within their bounds.

The State of religion in this Association is good. Most of the churches had extensive revivals the past year. They had one Missionary in the field seven months, brother Thomas Martin, who preached 222 sermons, baptized 149 souls, constituted 3 churches, ordained 3 deacons, and rode about 1400 miles.

The next session of this body will be held in Aberdeen, commencing on Saturday before the first Sabbath in Oct. 1851.

COLUMBUS BAPTIST ASSOCIATION.—The Thirtieth anniversary of this body was held with the Starkville church, Oktibbeha county, Miss., Oct. 8-11th, 1850—brother Thomas G. Blew, et al. Moderator, and Rev. P. Crawford, Clerk.—This Association numbers 17 churches, 9 ordained and 4 licensed preachers and 1820 members—baptized the past year 136. They had one Missionary, brother M. Bennet, in the field during the year, who reports that he found great destitution in the Northern portion of their territory. He travelled about 1500 miles, preached 150 sermons, and “about twice as many exhortations,” baptized about 30 persons, aided in the constitution of one church, and in the ordination of 2 deacons and 1 minister. We find the following resolutions adopted by the body:

Resolved, That this Association do think it derogatory to the Christian character to participate in the amusement of dancing; and they think it no part of the education of the child of a follower of Christ.

Resolved, That this Association earnestly request that each church, comprising this body, will send up one, or more, delegates to represent them in our State Convention, annually.

Resolved, That it be earnestly recommended to every church in our Association, to adopt immediately, a systematic plan of annual contributions to benevolent objects, and that vigorous efforts be made to secure the regular co-operation of every member, without exception.

Resolved, That the churches of this Association are hereby requested, so to arrange their preaching at the Union meetings, as to have a missionary sermon preached, and a public collection taken up, to be applied to Domestic Missions within the bounds of this Association.

Resolved, That each church in this Association be requested to report, annually, in her letter to this body, all contributions for benevolent

purposes, which she may have made during the past year, through what channel soever.

Resolved, That it be, and hereby is, earnestly recommended to all our churches, to make immediate and vigorous efforts, to secure and sustain the preaching of the Gospel, at least one half, or three-fourths of the time.

Resolved, That (according to the rules of decorum eight and nine) this Association do most heartily disapprove the course of such brethren as take the liberty of leaving without leave of absence, and would earnestly suggest to the several churches the propriety of sending to this Association such delegates as have the cause of Christ sufficiently at heart to spend a few days in the service of the church.

Resolved, That the churches be recommended to take up the Minutes of this Association, on the first Conference day, or as early as possible after their reception, as a business of reference for the day, and continue to do so at subsequent Conferences, until the sense of the churches is fully ascertained with respect to the many suggestions contained therein.

From the report on education we copy the following valuable hints, on licensing and ordaining ministers, which though they may not apply to every case, it would be well to observe in the main. There is often that which appears a culpable haste in investing young men with the sacred functions of the ministry in advance of suitable qualifications. Now, says the report, “Every church may license a brother to preach, but the whole denomination is effected by his ordination; and therefore, we recommend more care in examining candidates, and in order to do this the Presbytery of examination should have definite rules to be guided by in so delicate yet responsible a task; and such Presbytery should consist of five experienced ministers.”

We would furthermore suggest, that the churches be advised not to recommend a candidate for ordination until he has been tried for at least twelve months, and has proved himself worthy of such recommendation by arduous efforts to qualify himself for a master builder in the house of the Lord. But while thus recommending rigid rules for the minister and great caution in his reception, we would, in view of the great destitution in our midst, and the greater on the frontiers of the country, loudly call on Christians everywhere to pray the Lord of the harvest to send forth laborers into the destitute fields. So important is this subject that we think the Association would do well to appoint a day of fasting and prayer for all the churches in our bounds for this special object, say (Friday before the fourth Monday in May next), and a collection be taken up for educational purposes on Sabbath following.

The next annual meeting of this Association will be held in Columbus, on Saturday before the 2d Sabbath in September, 1851.

LOUISVILLE (FRIENDSHIP) ASSOCIATION.—The Twelfth Annual Session of this body was held with the Antioch church, Winston county, Miss., Oct. 12-15th, 1850—Rev. H. W. Portwood, Moderator, and Rev. James B. McLeland, Clerk,—to whose politeness we are indebted for a copy of their Minutes. There were four churches received into the body at this session, making their aggregate number 39 churches, 19 ordained and 2 licensed ministers, and 1654 members—of whom 191 were baptized during the year. The report on the state of the churches shows them, generally, to be in a healthy and prosperous condition. They had two missionaries in the field—brothers Crenshaw and Portwood—who report an aggregate of service, from the 1st of May to the meeting of the Association, travelled 3416 miles, delivered 338 sermons and public lectures, baptized 64 persons, administered the Lord’s Supper 8 times and ordained one deacon.—Bro. Crenshaw is their missionary the present year.

The following are among the principal resolutions adopted at this meeting:

Resolved, That this Association be hereafter known and designated as the Louisville Association.

Resolved, That the Boards of Foreign and Domestic Missions of the Southern Baptist Convention, our own Baptist State Convention, the Indian Mission Association, and the Bible cause, are objects deserving our sympathies, prayers and contributions.

Resolved, That each member of the churches agree to pay into the hands of the treasurer of their church annually, ten cents, or more, for each of the objects mentioned in the above resolution; and those of us who are heads of families agree to pay a like amount for each of the members of our respective families who may be members of the church.

Resolved, That each church of this body be requested to meet at their respective places of worship, at 9 o’clock A. M., on the Sabbath of their monthly meetings, and spend one hour in prayer to God, for his presence to continue with us and revive his work and extend the conquests of his kingdom within our bounds.

The next meeting of this body will be held with the Enon church, Winston county, on Saturday before the second Sabbath in Oct. 1851.

NORTH RIVER ASSOCIATION.—The Sixteenth Annual meeting of this Association was held with the Salem Church, Tuscaloosa county, Ala., Oct. 11-14th, 1850—Rev. D. W. Andrews, Moderator, and Rev. T. M. Gabbett, Clerk—to whose kind attention we are indebted for their Minutes. This body embraces 23 churches, (one received at this session) and 891 members—baptized during the year 89. They have 4 licensed ministers—the number of ordained preachers not designated. We notice among its acts a resolution to co-operate with the Alabama Baptist State Convention in the cause of benevolence, and the appointment of a Missionary within their own bounds for the current year.—Bro. D. W. Andrews is their missionary.

Their next meeting will be held with New Prospect church, Monroe county, Miss., on Fri-

day before the second Sabbath in Oct. 1851.

ALACHUA BAPTIST ASSOCIATION.—The kindness of a friend has put us in receipt of the Minutes of the Fourth Annual Session of this body, held with the Prospect church, Alachua county, Florida, Nov. 8-11th, 1850—Rev. James McDonald, Moderator, and Brother T. J. Prevatt, Clerk. Four new churches were received into the body at this session, making their statistics, 19 churches, 7 ordained ministers, and 835 members. This Association had two missionaries a part of the last year, who report an aggregate of 6 months service, preached 124 sermons, baptized 70 persons, and restored about 20 others, and constituted 2 churches. They have appointed one missionary, Rev. Isaac Newton, for the current year. We notice among their other acts, a resolution guarding the churches and the public generally against the “seductions” of Moses Dées, whom they have reason to “believe is a bad and dangerous man.”

The next Annual meeting of the Alachua Association will be held with the Bethlehem church, Benton county, Florida, on Friday before the second Sabbath in November 1851.

WELSH NECK BAPTIST ASSOCIATION.—The Nineteenth anniversary of this body was held at Bennettsville, S. Carolina, Nov. 9-12th 1850. Rev. J. Culpepper, Moderator, and brethren T. P. Lide and J. D. Wilson, Clerks—to the former of whom we are indebted for a copy of their proceedings. This Association numbers 40 churches, 18 ordained and 3 licensed ministers, and 3946 members—of whom 408 were baptized the past year.

We notice among other things in the minutes before us, (1) That while many of the churches enjoyed seasons of revivals the past year, the Welsh Neck church laments the death of a venerable sister McDonald, and the Black Creek church, the death of sisters Martha Muse, and Margaret Fort, and their “venerable and beloved deacon David Williams;”—(2) That the contributions sent up to the body and made during its session amounted to \$7,888 50, of which \$5000 was to endow Furman University, and \$807.80 for Indian Missions; (3) That they had one missionary in the field, who reports 115 days service, baptized 33 persons, and sold \$245 worth of religious books, and that they have appointed two missionaries for the next year; (4) That they support two beneficiaries in Furman University; (5) That they have appointed eight delegates to the Southern Baptist Convention, to meet in Nashville, and appropriated \$200 to defray their travelling expenses.—Their Minutes contain a well written Circular Letter, by Rev. W. Q. Beatie, on “The Evils of Christians Conforming to the World,” by which they incur the displeasure of God, lose the comfortable presence of Christ, the sweet influences of the Holy Spirit, and hinder the progress of the Redeemer’s kingdom on earth.

The next annual meeting of this body will be held at Darlington C. H., on Saturday before the second Sabbath in Nov. 1851.

BAPTIST PSALMODY, by Basil Manly, D. D. and B. Manly, Jr.: Southern Baptist Publication Society, Charleston S. C., p. p. 772.

We are at last in receipt of a copy of this long looked for Hymn Book, and a handsome book it is. True we are abundantly stocked with hymn books, and some of them of fine merit; nevertheless, we welcome this to a place among the rest, and predict for it an extensive circulation in our Southern churches.

The Baptist Psalmody is about the size of the Psalmist, and is published much in the same style. It contains 1296 hymns and spiritual songs, selected from the best lyric poets, and arranged with admirable skill. We have looked through the work with considerable care, and while we find most of our good old familiar hymns restored to their proper places—a thing neglected in some compilations of the sort within the last few years—we are glad to see a number of new ones, of no less merit, introduced, so far as we know, for the first time to a position of such notoriety. Among these latter may be instanced several from the pen of Rev. A. M. Poindexter, and several from the pen of brother Manly, Jr. Brother Poindexter’s hymns have great poetic beauty as a general thing, and well deserve a place by the side of Doddridge, Cowper and Watts; while those of brother Manly, in point of unction and pious fervor, are not inferior to the productions of Charles Wesley, to whose style they bear a strong resemblance.—The whole book, as it lies before us, must commend itself to the cordial esteem of Baptists generally, on account of the soundness of its doctrinal views, the excellence and simplicity of its arrangement, the deep-toned fervor of its pious breathings, as well as for its poetic merits. It is just what we expected from the hands of its compilers—a hymn book for the Baptist churches of the South.

We regret that we have no information of the price of the Baptist Psalmody, but doubt not it will be furnished by the Colporteurs, and agents of the S. B. Pub. Society, as low as other books of the kind; and we hope that the churches will all, at once, take hold of it and reduce our customs in the matter of singing to uniformity. The work is stereotyped, so that any quantity can be furnished at the shortest notice. It is neatly bound, and those who want the best hymn book they ever had will do well to obtain this as early as possible.

PIONEER MISSIONARY SOCIETY.—The Moravian Church Miscellany for October, published at Bethlehem, Penn., records the proceedings of the seventy-third anniversary of the society for the propagation of the gospel among the heathen. Pioneers in the work, these excellent Christian people have done more in proportion to their number, than any other church.—*Chris. Times.*

Missionary Intelligence.

By the Steamer America, which reached the port at Boston on the 13th ult., the Macedonian has Missionary intelligence from Asia, as late as Oct. 1st, which we copy for the gratification of our readers:

SIAM.—Mr. Dean writes on board H. B. M. steamer Sphinx, in the Gulf of Siam, Oct. 1st, that he left Bangkok three days previous and was on his return to China via Singapore. The members of the mission at Bangkok were engaged as usual. Mr. Jones needed a temporary change of climate and was awaiting the arrival of some one to take charge of the Chinese church, then under the supervision of Kiok Cheng, an intelligent native preacher, and Mrs. Jones. There were some hopeful Chinese candidates for baptism. The state of political affairs was unsettled; both the English and American embassies having failed, the Siamese authorities seemed inclined to adopt a more exclusive policy toward foreigners than for some years past.

ASSAM.—Mr. Stoddard writes from Nowgong, Sept. 18th, that he was troubled with bronchitis to such a degree that he was obliged to suspend public speaking and teaching—leaving the school under charge of Mr. Dauble. The school numbered 52 pupils—three being absent at the time—38 boys and 11 girls. Mr. Dauble writes, same date, acknowledging with gratitude his appointment by the committee, and professing his earnest desire to proclaim the gospel in that region.

MAULMAIN.—Mrs. Judson, in a letter dated Sept. 22, says with reference to the question of her return to this country:—“It was the wish of my late husband that I should return to America, collect his scattered family, and assume the guardianship of his children; but I conceive that, without disregarding his wishes, I might remain here a few years longer,—that is, if it should be the will of God to preserve my health to such a degree that I should be useful. The thought of leaving this mission is very painful to me; I can use the Burmese language some; the native Christian women entreat me to stay,—and the missionaries approve and encourage, though they do not like to advise. If I have health I can do good, in my small way, while a more competent person would be obliged to spend a long time in learning the language. However, as I said before, God will decide. My health is improving very slowly.”

ARRACAN.—Mr. Campbell, in a letter dated Kyaoh, Sept. 20, says:—“I have just been interrupted by the coming in of our ‘learned assistant’ who has just returned from a preaching visit, of a few weeks, to Kyaoh Phyo. He says he is tired out, but yet is full of hope, and tells his story with a joyful countenance. Formerly, when he went there, they refused to listen, and vexed him very much, but now they give him food, clothes and lodging, and crowded around him to hear the gospel, till he had no time to eat or sleep. They said, ‘Let the missionary come,’ ‘Let the missionary come!’ We had only yesterday heard definitely of our destination to Kyaoh Phyo, and you can imagine whether this was not gratifying intelligence.—We can but thank God that he has thus given the desire to hear; and we pray, and ask your prayers, that we may be able to tell the blessed mystery of Christ ‘in the power and demonstration of the Spirit.’”

MERGUL.—Mr. Brayton, in a communication dated Mergul, Aug. 1, states that the schools had been much interrupted by the prevalence of measles; but though the number under instruction was lessened, yet their work was of an interesting and solemn character,—having two families of professed inquirers; also a family of Salongs from the western coast of Siam. He regards the Salongs as a deeply interesting people and proposes to visit them.

GREECE.—From a letter of Mr. Buel, dated Piræus, we learn that though the object of suspicious hostility, his meetings were unopposed. A young man, who had attended his preaching for a year and a half past, gave credible evidence of piety. Mr. B. says: “We have at length a church of native Greeks in the Piræus, where two or three meet together in Christ’s name.” If he is with us, there is nothing to fear.”

Collections in Mississippi by Rev. W. M. Farrar, Agent, for Domestic Missions.

Mrs. T. G. Blewit	\$5 00	Hampton Williams	5 00
Richd Beasley,	5 00	CS Atterberry,	5 00
Saml Coleman,	2 00	James A Moore,	2 00
Saml Holloway,	2 00	Rev W Manning,	10 00
John N. Mullin,	6 25	N Barnett,	2 50
L. Keese,	11 00	Est M E Johnson,	20 00
Alson Catige,	3 00	L Carpenter,	2 50
Mrs D G Golden,	25 00	T K Thompson,	12 50
Rev J S Miles,	5 00	Neely Drake,	1 50
Rev Alanson Goss,	5 00	Thomas Riddle,	1 65
James Richards,	3 00	Dan Dupree,	25 00
William C. Ellis,	5 00	Isaiah Franklin,	12 50
Richard Cordill,	100 00	J M Cunningham,	5 00
James Joice,	2 50	J A Dillard,	5 00
Rev Saml Thigpen,	2 00	R S Harnsburg,	13 75
W H Sparks,	5 00	D A Outlaw,	25 00
W E Bolls,	10 00	John Magee,	10 00
William Thomas,	5 00	Jos. J. Magee,	5 00
William Stigler,	5 00	Phomas C. Magee,	5 00
Mrs S H Binsleys,	5 00	Mrs S T Spencer,	5 00
S R Whitten,	1 00	Wm M Farrar,	10 00
Rev W B Lloyd,	2 50	Total,	456 21
David Buck,	5 00		

Calling out of Ministerial Gifts.

The following suggestions, on eliciting and calling out ministerial gifts, and contained in a report on this subject read before the Aberdeen Association, Miss. at the late meeting of that body, appear to us so worthy of general adoption, that we take pleasure in transferring them to our columns. The Report recommends:

1st. That the Pastors of the several churches preach a sermon, on the Lord's day on this subject at the regular monthly meeting in May next, in all the Churches of the Association; after which that inquiry be made of all the male members, asking and requesting a free conversion with all that may be impressed, and the nature and extent of their impressions touching this question.

2d. Further, we commend the subject of constant and fervent prayer that the Lord of the harvest would send laborers into his vineyard.

3d. That the Pastors, Deacons and older members of our churches are requested to take special pains to advise, encourage and counsel with those young gifts in the churches; that they endeavor to make suitable occasions for the frequent exercise of those gifts in prayer meetings, Sabbath schools, Bible classes, exhortation and lecturing on portions of scripture, in their respective churches and neighborhoods.

4th. And we would further recommend, as a duty of those gifts, to attend the regular meetings of the neighboring churches, also, the union meetings where they may have an opportunity of forming an acquaintance with their ministerial brethren, and would it not be well at our meetings of the above character to have a sermon preached for the special good and mutual edification of each other?

5th. We also highly recommend to our young brethren to go to school, and as they may have an opportunity to read good books and more especially the Bible, the book of books, which is able to make them under God able Ministers of the Word.

6th. We do most affectionately urge upon the churches the importance of licensing such brethren to exhort and preach, as are proper subjects of denominational benevolence; and we advise such brethren afterwards to persevere in securing a liberal education, by placing themselves under the care of our ablest ministers that they may be fully prepared to preach and defend the gospel of Christ.

7th. We do further highly approve of the liberality of our brethren in Tennessee, Georgia and Alabama, in getting up and establishing Colleges for the education of young men in the Ministry and commend our young gifts to avail themselves of this liberality, we also commend what is doing in our own State by the Mississippi Baptist State Convention.

Do You Pay for a Religious Newspaper?

I was going to ask the question in another form. "Do you read a religious newspaper?" But then I reflected that many read a religious newspaper who do not themselves subscribe for one, only being in the habit of borrowing from their neighbors, and after sending and respectfully soliciting the loan of the paper before the family have read it, not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" But I struck me all at once, that some subscribe for a paper, that do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give any thing for value received, want to know about revivals, missions, &c. &c. There are persons who would starve editors, publishers, printers and paper-makers—the whole concern—into a premature grave!—who say, "send me your paper," implying of course that they will send the money in return, yet never read it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read every thing about goodness and vital piety! So I concluded to head the article, "Do you pay for a religious newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper.—If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this paper, directing his attention particularly to this article. Who is he? A professor of religion? I cannot be. A professor of religion and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily as taught by his master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making!—There is one of those to whom Christ said, "Go, and teach all nations;" he bears a part of the responsibility of the world's conversion, and yet does nothing himself, he does not know what others are doing in promoting the great enterprise! Ask him about mission stations and operations, and he can tell you nothing. He does not read about them. I am glad this professor of religion does not love "the Jews of Zion more than all the dwellings of Jacob." Ah, he forgets them, O Jerusalem! But I must not fail to ask if this person takes a religious newspaper. O, certainly he does. He must know what is going on in the world; and how he is to know it? It is pretty clear then that

he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world, but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world? how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you was the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—*Nervous Thoughts.*

BURNT CORN, MONROE COUNTY, ALA., January 1, 1851.

Bro. Chambliss—I ask just room enough in your paper to acknowledge the following collections made during a recent tour in this and Conecuh county:

Dr. R. H. Taliaferro, Brooklin, Conecuh county, for Bible dis.,	\$2 50
Caleb Johnston, " "	4 00
Mrs. Johnston, " "	1 00
Maj. A. Jay, Sparta, " "	3 00
A. D. Carey, subscribed, " "	3 00
Willis Darby, " "	2 00
O. F. Nunalee, " "	2 00
S. V. Perryman, Evergreen, " "	5 00
Public collection, " "	11 50
do do Bellville, " "	8 80
Miss M. A. Arthur, Monroe, " "	50
Philadelphia church, " "	5 00
Mrs. Dr. Watkin, Burnt Corn, " "	1 00
James E. Lett, " "	1 00
R. R. Moseley, " "	1 00
In cash \$48.30; in subscription \$3.	
Total,	\$51 30

J. H. WOMBWELL.

Summary.

Religious Items.

ORDINATION OF A NATIVE PREACHER.—Brother Chilly McIntosh, better known as Gen. McIntosh, head war chief of the Creek Nation, has been regularly ordained to the work of the gospel ministry, and is now in the employ of the Board as one of their native preachers.

Brother McIntosh is a man of good address and education, well read in general history and literature, and has been for a long time a devoted reader of the Bible. His age and intimate knowledge of the manners, customs, and laws of his Nation, fit him pre-eminently for usefulness, and we look forward, with ardent expectation, to the results of his valuable co-operation in advancing the social and spiritual interests of his people.—*Ind. Adv.*

BAPTISTS OF TENNESSEE.—The General Association, at its late meeting, voted to support two missionaries in China, and recommended to the next Southern Baptist Biennial Convention, the organization of a Southern Home and Foreign Bible Society at its next session.

ROCHESTER SABBATH SCHOOLS.—Some 25 years ago the Sabbath-school teachers of different denominations, in Rochester, formed a "Union," and have sustained a Monthly Concert ever since.

To this "Union" much of their success, and of the friendly intercourse between different denominations, may be attributed. At this time more than twenty schools belong to the Union, numbering of teachers and scholars about 4,000. They are from all the evangelical denominations in the city, embracing Presbyterians, Episcopalians, Baptists, Free Will Baptists, Methodists, Congregationalists, Lutherans and Free Catholics.

A few missionaries have been lately sent to the interior of Borneo, up the country beyond Cutch, on an exploring expedition. They report the natives as being far advanced in the arts of civilization, and anxious to establish intercourse with England.

THE SOUTHERN BAPTIST MISSIONARY CONVENTION AND THE BIBLE UNION.—We understand that the Board of this Convention, at a late meeting, unanimously declined the appropriation of one thousand dollars, made to them by the American Bible Union for the circulation of the Bible in China—on what grounds we do not know.—*N. Y. Recorder.*

SAILING OF MISSIONARIES.—Rev. I. Cutler Tefft and Rev. Franklin L. Arnold, with their wives, Miss Hannah Moore, Miss Johanna Alden, Mr. Samuel Gray, (a colored man) and Mr. William C. Brown, missionaries and teachers, destined for the Kaw-Mendi and Tissa Missions in the interior of West Africa, under the care of the American Missionary Association, sailed from Boston on Tuesday, 10th inst., for Sierra Leone, in brig Triton, Captain Long.

NEW ZEALAND.—Already has the gospel obtained such root in this land of cannibals, that a monthly evangelical periodical is established, a Bible and Tract depository is sustained, and many of the best books on practical divinity are circulated. The spirit of philanthropy triumphs.

SINGULAR.—It is said that Gutzlaff, the celebrated Chinese missionary, has discovered that the Magyars of Hungary speak the same language with the people of an interior province of China.

The average weekly mortality in London is about 1080.

Secular Items.

TELEGRAPH UNDER WATER.—There are three lines of submarine telegraph wire in working operation under the Hudson River, four under the Delaware, and eight under the Harlem river, all coated with gutta-percha. And one, we learn from the Chicago Journal, on O'Reilly's line, under the river at Chicago.

INFAMOUS.—The French government have authorized a lottery to raise seven millions of francs to be employed in the gratuitous transportation to California of five thousand of the most turbulent spirits of Paris.

WINE.—Gasconade Co. Mo. has produced this year 30,000 to 40,000 gallons of wine. Gasconade county is the principal grape-growing county in the State.

Dr. Pharr, said a young student once to the old high priest, "let's write a book." "Very well," replied the doctor, "put in all that I know, and all that you don't know, and we will make a big one."

LONDON AS A PORT.—It is a fact, not a little interesting to Englishmen, and combined with our insular station in that highway of nations, the Atlantic, not a little explanatory of our commercial eminence, that London occupies nearly the centre of the terrestrial hemisphere.—*Sir John Herschel.*

MOUTH OF THE SHARK.—In very large sharks the teeth have been found nearly two inches in breadth. They are placed in rows sometimes to the number of six, one within another, lying nearly flat when not in use, but erected in a moment to seize prey, and, as the power of the jaws is enormous, they form one of the most terrific and formidable apparatus existing for the supply of carnivorous appetite.

HUMAN GLORY.—The remains of Daniel O'Connell are held in pledge by the proprietors of the burial-ground where they are at present, they having never been reimbursed for the expenses of removing them from Genoa, where he died.

THE WORLD'S FAIR.—A case of Indian corn has been prepared for the World's Fair, and is now in the Agricultural rooms in Albany. Select specimens of this article would no doubt interest the people of England, as it cannot be raised there, and perhaps no production raised on farms in this country, would interest them more. Notice is given, that all articles designed to be forwarded to this Fair, must be at the Navy Yard in Brooklyn, by the 10th of January, or they will fail of a place in the public vessel. This seems to be making an early preparation indeed, as the exhibition will not open before the 1st of June next.

FROM NEW YORK TO EGYPT IN NINETEEN DAYS.—A letter from Wm. Windrop, Esq. U. States Consul at Malta, furnishes an instance of the wonderful facility with which communication can be transmitted from one part of the world to another in these latter days. A message from New York, designed for a correspondent in Egypt, was received in London by the Atlantic steamer, and forthwith despatched by telegraph to Trieste, and thence by steam to Alexandria—the entire distance from New York having been traversed in nineteen days!

AT MILLWOOD, Greene county, Ala., there is a mill owned by Dr. Withers, called the Artesian Mill. The water which moves it is derived entirely from six artesian wells, which range in depth from three hundred to six hundred feet. They furnish one thousand gallons of water per minute. As the water is no where visible under the mill, it has, when in motion, the appearance of a self-acting piece of machinery.

THE BABES IN THE SNOW.—A correspondent of the Boston Transcript narrates a singular incident which happened in the village of Piedmont, N. H. last week. Two little children, one five and the other three years of age, strayed from home. Not returning at dark, a general search throughout the night was made by the people of the village. In the morning the children were discovered in an open field, lying upon the frozen ground, and locked in each other's arms—one sleeping soundly, and the other awake. Although the night was a severe one, the little ones have shown, as yet, no ill effects from the exposure.

Mortality.

DIED.—At Suggsville, Clark county, Ala., on the 17th Dec., 1850, in the 51st year of her age, Mrs. FRANCIS G. STARK, wife of Mr. Turner Stark, and for more than thirty years an exemplary member of the Baptist church.

The strength of her spirit was superior to the feebleness of the flesh; she was willing to live and suffer still more for the sake of her family, in which she was a most affectionate and beloved wife and mother.

All her acquaintances regarded her as a kind mother and affectionate sister; and have suffered an incalculable loss in her infinite gain.

D. Georgia and South Carolina papers will please copy.

Business Department.

Letters Received.

Dr. R. H. Brumby has many thanks for his favor, containing money and adding a new name to our list. Hope to have many more such from him. The news of his family is exceedingly gratifying to an old friend and brother.

Bro. G. W. Minns will accept our grateful acknowledgements of his his aid in the wider circulation of our paper in his region. Names entered and money received. His promise will be gladly realized.

Bro. Ja's Allen has much obliged us by his interest in our cause. He forwards new subscribers with the cash. Shall we have a few more of the same sort.

Bro. D. L. Brown, a new patron, has volunteered in our behalf. Thanks for his aid, and shall be glad to record the other names he speaks of.

Rev. T. J. Freeman has greatly obliged us by his letter. Money received and papers all forwarded per direction. His commendation of our labors, though in the midst of vast numbers similar, is none the less gratifying for that reason. Hope always to merit the esteem of good men.

Rev. Willis Burns has again made us debtor for special aid, for which he will accept many thanks. Names are recorded and papers sent.

The P. M. at Newbern will understand that his letter is in hand, and money receipted. Directions observed.

The P. M. at Evergreen has placed us under obligation to him for a new subscriber. He will find a receipt elsewhere—paper forwarded.

Bro. F. O. Campbell will observe that his letter with its contents are in receipt. He sympathizes in a substantial way. Wish every baptist would follow his example—then should we have a strong support. See credits in another place.

J. E. Shropshire, Esq., will perceive that we are in receipt of his letter, &c. All right—wish he may send us many more such.

Rev. J. C. Keeney will accept our special thanks for a handsome list of new names. See receipt elsewhere. Hope to hear from him often.

Rev. H. Creighton has obliged us with a new name. Thanks to our dear brother, shall be glad to hear from him frequently.

Rev. J. H. Wombwell has our gratitude for his favor. Wish our dear brother much success in his important field of labor. Shall be glad to have frequent correspondence with him.

Rev. W. B. Jones' letter is in hand, and shall have a reply just so soon as we have time to look over our papers. Doubt if we ever received such a document as he refers to. Meanwhile, it will be all right to do as he says, and thank him in the bargain.

Rev. E. M. Curtis has obliged us by his letter, and shall be happy to realize the good things he has promised.

The many flattering commendations of our course and of our paper in general, received every week from our good brethren, is exceedingly grateful, and our thanks are hereby tendered for all such. We shall try to merit them still.

RECEIPT LIST.

Names.	Amount.	Vol.	No.
Rev H Creighton,	\$2 50	3	34
Neal Kennedy,	2 50	3	44
Dan'l Brinsland,	7 50	3	52
Rev J C Keeney,	3 52	3	52
W M Johnson,	2 50	3	44
Dr W H Haughton,	2 50	3	44
J M Cannon,	2 50	3	44
R Middleton,	2 50	3	44
J G Randle,	2 50	3	44
R W Morris,	2 50	3	08
Rev J H Wombwell,	5 00	4	18
Mrs S A Irvin,	3 00	3	42
Z Robertson,	1 25	3	17
Rev A G Hammack,*	7 50	3	52
Geo Ward,	2 50	3	43
J B Hale,	2 50	3	43
T Green,	2 50	3	27
Mrs Biley Perkins,	2 50	3	07
J L Hearn,	1 00	2	52
R L Hardy,	20	2	42
J M Tubb,	3 50	2	13
G H Kearse,	2 50	4	09
A H Cheevers,	2 50	3	44
G W Pollard,	2 50	3	32
M L Mosely,	3 00	3	52
Alonzo L Brown,	2 50	3	44
Dr R H Brumby,	2 50	3	22
Rev J T Freeman,	2 50	3	13
A C Hogan,	2 50	3	44
F O Campbell,	2 50	3	13
Guy Campbell,	2 50	3	13
Bruce Campbell,	2 50	3	13
Miss Elizabeth Newman,	2 50	3	13
J J Galtrey,	3 00	3	52
Mrs S W Goldsby,	3 00	3	52
Rev B Hodges,	2 50	2	52
T Craig,	2 50	3	52

* \$2 50 appropriated to the old Ala. Baptist.

Notice.

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

M. W. SHUMAKE.

T. M. BENSON. JAMES ROGUE. D. E. ROGUE.

BENSON & HOGUES, Commission Merchants,

Corner of Canal and Magazine Streets, NEW ORLEANS.

ORDERS for any description of Merchandise filled with despatch, under the personal supervision of one of the Firm.

Jan. 1, 1851. 441f.

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MARION, PERRY COUNTY, ALA.

WILL practice in the Counties of Perry, Marengo, Bibb, Autauga and Dallas.

REFERENCES.—Messrs. Watts, Judge & Jackson, Montgomery; Hon. Geo. Stone, Hayneville; John W. Lawley, Esq., Selma; Wm. Butler, F. A. Saunders, Esq., Col. Geo. W. Gayle, Col. James H. Campbell, Hon. Wm. M. Lapsley, Cahawba; Col. C. C. Sellers, Camden; L. D. Winnendon, Mobile, Ala.

Jan. 1, 1851. 441f.

NEW STORE.

WEAVER, MULLIN & CO.

No. 25 St. Francis Street,

MOBILE.

Dealers in Staple and Fancy Dry Goods.

A GENERAL ASSORTMENT, consisting in part of Cloths, Casimeres, Satinets, Ky. Jeans, Tweeds, Pratts, Gingham, Irish Linens, Table and Bedding, Diapers, Bleached Sheetings and Shirtings, Bed Blankets, Jackonet, Swiss, Black and India Muslins. A variety of the latest styles of fancy Dress Goods. Embroidered, Figured, Chend and Changeable Silk, very rich; French and English Merinoes; Orleans and Hungarian Cloths; Black and Colored Alpaca Sues, Cashmeres, Black and Colored Muslins. Handkerchiefs, Muslin and Laced Capes and Collars, Embroidered Undershirts, Kid and Fustic Silk Gloves, Thread Edging and Laces, Bonnet and Belt Ribbons; Shawls, Marano, Cashmere and Muslin DeLanes Shawls, Cape Shawls, and Scarfs Plain and Embroidered. A good assortment of plantation goods, Negro Blankets, Kereys, Plaid and Plain Lenoxes, heavy Cotton Stripes, Onaburgs of several styles, Brown Domestic and Drillings, Wool Brogans, heavy Boots, Kid Brogans, Glazed and Rust Hats, &c. &c. We invite the public to call and examine our stock. It is entirely new, and we intend selling at the lowest market prices.

W. B. WEAVER.

J. N. MULLIN.

ISAAC WILLIAMS.

December 18, 1850 441f.

JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala.

Faculty.

PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.

Dr. F. AUGUSTUS WURM, A. M. Professor of Music.

Miss L. E. SMITH, English, Embroidery & Wax.

Miss L. D. SALISBURY, French, Drawing and Painting.

Miss M. L. MERRILL, English.

Miss M. A. GRISWOLD, English.

Miss H. L. HURD, Music.

Miss E. A. JEWETT, Music.

Miss D. W. TUPPER, Primary and Preparatory Departments.

Governesses.

MISS M. A. GRISWOLD.

Matron and Nurse,

MRS. H. C. EASTMAN.

Steward's Department.

WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered on its THIRTEENTH year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. At the present moment, it has One Hundred and Forty Pupils, from the States of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no period, has it been favored with an abler Faculty.

Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempen, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Languages in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, assure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.

Young ladies wishing to learn the Harp, or to secure brilliancy of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Wurm.

The Lady Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department.

The TEACHERS in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Judson, or in other Southern Institutions. The GOVERNESS is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

The MATRON AND NURSE has had experience in the same position, in a celebrated institution in Maryland. Her kindness of heart will secure to the young ladies, in sickness or health, the tender care of an affectionate mother.

The STEWARD AND LADY are well known as deservedly occupying a high position in this community. They have always furnished a pleasant Home to the Pupils of the Judson.

THE COURSE OF STUDY is elevated and extensive. DIPLOMAS are conferred on those who complete the Regular Course. Young ladies, however, may pursue any branches they prefer.

The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.

IN DISCIPLINE, the law of Kindness prevails, and with complete success. Habits of order, system, punctuality and economy are assiduously inculcated. Pupils are allowed to spend only fifty cents a month, for Pocket money. Expensive Jewelry is forbidden. Simplicity and uniformity of Dress is prescribed.

MONTHLY REPORTS of Scholarship and Deportment are forwarded to Parents.

EXPENSES.—Two hundred and twenty-eight dollars per annum, cover all charges for Board, Tuition, Books and Stationery, for the highest English branches, and Music on the Piano. Tuition on the Harp is Eighty Dollars a year.

Two hundred dollars, per annum, meet all the expenses of a Pupil, desiring to Graduate, and studying only English with Latin or French, instrumental music being excluded.

Board and Tuition are payable, one half in advance.

There is but one Session of Ten months, each year, always commencing about the first of October. Pupils, however, can enter at any time, paying only from the date of entrance.

REFERENCES.

IN MISSISSIPPI.—Col. Thos. G. Blewett, H. Talbert, Esq., Gen. T. N. Wall, Rev. Benj. Hodges, Rev. J. B. Stutler, A. M. West, Esq., Rev. Benj. Whitfield.

IN ALABAMA.—Rev. J. Hartwell, D. D. IN LOUISIANA.—Silvester Bennett, Esq., William S. Prothro, Esq., Capt. J. W. Mundy, Rev. Elias George.

IN TEXAS.—V. R. C. Burleson, Jas. R. Jenkins, Esq., Rev. James Hinkins.

N. B. Payments can always be made by Acceptances on New Orleans.

