

South Western Baptist.

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

A. W. CHAMBLISS, Editor, Publisher and Proprietor.]

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

VOLUME III.]

MARION, (PERRY COUNTY, ALABAMA,) DECEMBER 31, 1851.

NUMBER 43

Religious Miscellany.

God the Author of Prosperity.

BY JOSEPH BELCHER.

It is scarcely possible, my brethren, to conceive a scene more interesting than that of a great monarch, like the king of Israel, bowing, at the head of his people, before the Supreme Governor of the universe. Imagination here presents to our view the thousands of descendants of Abraham, engaged in the public worship of Jehovah: some important event occupies their attention as a nation; they earnestly desire the prosperity of their country; and, hence, their beloved sovereign, as the representative of the whole body prays, "Save now I beseech thee, O Lord, O Lord, I beseech thee, send now prosperity." It is ever important to remember that rational prosperity is the gift of heaven; and while statesmen devise means appear adapted to promote extensive happiness, the Christian who has been taught to feel a lively interest in the happiness of his fellow-men, and to desire the welfare of his native land, and looks to the Giver of all good for the blessing which alone can make the best selected means conducive to the desired end.

Nor is the prayer contained in our text exclusively appropriate to the Christian patriot. The principle on which the petition proceeds is applicable to us in our individual state, and to every connection we form in society. As he who possesses all good is its sovereign and sole dispenser, we must ask it at his hands. In vain does man seek real happiness apart from God. Neither wealth nor honor, nor pleasure, can contribute to our felicity without His blessing, who maketh rich, and addeth no sorrow. To Him, then, we entreat you, to look for whatever may contribute to your personal enjoyment, or that of your families: God requires you to recognize him as the disposer of your affairs, and the author of your peace; if you fail in this duty, and are negligent in asking for his mercies, he frowns upon you—you are unhappy—and ultimately die, to endure his eternal wrath.

If the petition which forms our text be suitable for our adoption in reference to the enjoyment of individual and domestic life, it is not less appropriate for the use of good men in the expression of their best desires on behalf of the Christian church. Thus to describe our wishes for the happiness of Zion, is no abuse of the text; for it requires no ingenuity to prove that the inspired Psalmist had his attention now directed to the period when Jehovah should bless the earth with the presence of his Son; who should establish a new kingdom, and favor the world with knowledge and enjoyment; which tend to convert its barren wastes into the garden of God.

Can any of you, my brethren, think of the advent of the Son of God—near the interesting and sublime doctrines he published—see him offering himself as a sacrifice for sin—and rising from the dead to establish a spiritual and eternal kingdom on the principles of the divine glory, designed to illustrate the nature of his doctrine, and promote the best interests of the human race, with-out most ardent prayer to heaven, that this kingdom may flourish and extend itself till every descendant of Adam be enrolled among its subjects, and share its blessings? From our hearts do we pity those unhappy men, who can contemplate the coming of Jesus into our world without shouting Hosanna to this Son of David; or who can witness the commencement of this kingdom, without the most ardent desire that he may go on "conquering, and to conquer," till the whole earth become subject to his moral government.

While we pray for the peace of Jerusalem as a whole, we must have an especial regard to our own district of the city. As he is the best patriot, who diffuses happiness in his own immediate locality, so we regard that Christian as the most loyal subject of the king of Zion, who while he entreats for the diffusion of the truth over the whole earth, especially seeks its interests within his own circle. When the wall of an ancient city was to be raised, every man built over against his own house.

LOSING A DAY.—Every day is a life, and our whole is but a day repeated; whence it is that old Jacob numbers his life by days, and Moses desires to be taught this point of holy arithmetic, to number not his years but his days. Those, therefore, that dare lose a day are dangerously prodigal; those that dare mis-spend it deserve to be chastised. We can best teach others by ourselves; let me tell your Lordship how I would pass my days, whether common or sacred, that you (or whosoever others overhearing me) may either approve my thriftiness, or correct my errors: to whom is the account of my hours more due, or more known. All days are His, who gave time a beginning and continuance; yet some he hath made ours, not to command, but to use.—Bishop Hall.

Stealing Preaching.

BY REV. DR. HUMPHREY.

If this is not a crime "to be punished by earthly judges," those who are guilty of it, ought well to consider, how they can answer for it before "the Judge of all." But who steals preaching? Not the poor members of a congregation, who have nothing to pay. "To the poor the gospel is preached without money and without price." There is, there certainly ought to be, no house of worship but that is open to the poor, as well as the rich. No church, of any denomination, could by vote, or any equivalent action, shut them out, and not be held up to public reproach. I know they are virtually shut out from some aristocratic city congregations, and I may, perhaps, have a few words to say about it another time.

Stealing preaching may seem a harsh epithet when applied to anybody. It is not one of my own coining, and I am sorry there should ever have been any foundation, in this Christian land, for such a charge. In common parlance, those are chargeable with stealing preaching, who ordinarily attend public worship with the denomination to which they profess to belong, and though quite able to contribute their just proportion for the support of the gospel, refuse to pay anything. Some such there are, I am sorry to say, and they are of two classes. A few, in such denomination take the ground, that the gospel ought to be preached without pecuniary charge to anybody. With them, preachers who receive salaries, at "hirelings," "dumb dogs that cannot bark" without being paid for it. This class, I believe, is smaller than it was thirty years ago, and is still of the disease. The other class admit that ministers have a just claim to a comfortable support, and refuse to contribute anything on various accounts.

One man withdraws his support, because in settling the minister, he was not consulted as he thinks he ought to have been, or because he preferred somebody else. Another, because the pastor to whom he was once attached, has somehow offended him. Another, because the new church was set a few rods from where the old one stood. Another, because the minister of his choice has been dismissed without any good reason. Get who they will, he is determined never to pay anything more, although if he withdraws himself, his family continue to attend, as before. Another, because somebody in the congregation has, as he alleges, cheated, or injured him in some other way—and so on.

They do not certificate to another sect. They continue to attend public worship, as if nothing had happened, or if not, as I said just now, their families do, but they pay nothing, or next to nothing, for the support of the minister. This, many of their neighbors, who are obliged to bear all the burden, will insist upon it, is *stealing preaching*, and hardly know how to rebuke them.

Now I confess, it seems to me, that whether the epithet is too harsh or not, it is *dishonest* (or if anybody likes the term better,) it is *sponging* money out of the society, to receive the benefit and refuse to pay anything for it. If a man change his religious opinions, and in a regular way join another sect, there is nothing to be said. "To his own master he standeth or falleth." But I cannot for the life of me see how it is honest, as between man and man, for one who is able to do his share, and still continue to "sit under the droppings of the sanctuary," to pay nothing.

This is more grievous and responsible when members of the church set such an example, as they sometimes do, to the great scandal of religion, as well as to their own spiritual detriment I cannot see how they can expect to enjoy communion with God and "grow in grace," while they refuse to do anything for the support of that gospel, in which all their hopes of heaven center. What if they have some reason to complain of the congregation, or of the church? It must be a very great injury to justify them in withholding their money for the support of the preacher, while they continue to sit under his ministrations.

Wise SAVINGS FROM AN OLD BOOK.—Sow not in the furrows of unrighteousness, and thou shalt not reap them seven-fold.

Be not faint-hearted when thou makest thy prayer, and neglect not to give alms.

Bind not one sin upon another.

There is not a more wicked thing than a covetous man; for such an one setteth his own soul to sale; because, while he liveth, he casteth away his own bowels.

According to thy ability, do good to thyself, and give the Lord his due offering.

A laboring man that is given to drunkenness shall not be rich.

Learning is to a wise man as an ornament of gold, and like a bracelet on his right arm.

As timber girt and bound together in a building cannot be loosened by shaking; so the heart that is established by advised counsel shall fear no time.

A grant of 75,000 pages was made as above requested.

A Sabbath in London.

Being a stranger in the Metropolis of England, and desirous to hear as many as possible of the ministers, of whose fame I had heard something in my own land, on Sabbath morning, I went to Exeter Hall, to hear the Rev. Dr. Cox, who visited this country with Dr. Hoby, some dozen years or more ago. He preached a very good discourse from Hebrews, 4: 12. This service in Exeter Hall is sustained, as I understand, by the philanthropic efforts of Christians of different denominations, with a view to accommodate the masses of strangers that are in London during the great exhibition. The services are conducted morning and evening in English, and in the afternoon in French, by prominent clergymen of various evangelical denominations. The seats are free, and are furnished with a suitable set of hymns, which have been selected from different authors, arranged expressly for that service.

The singing was performed entirely by the congregation; with only the aid of the organ. It was truly delightful to hear, apparently, almost the whole assembly, consisting probably of about 2,500, lift up their voices together in almost perfect harmony, although belonging to different denominations in London, and distant portions of the globe. I was told this spacious Hall, which is somewhat larger than the Tremont Temple, (being 41 feet longer and 12 feet narrower, with one gallery across the four or five rows of seats,) is usually filled to its utmost capacity with an attentive congregation. Nearly all the chapels of Dissenters are closed in the afternoon, and in the established churches but very few attend, too many of them, no doubt, are at home at that hour sitting their dinner tables, feasting their bodies, drinking in some other kind of spirit than that which is necessary to render the Word effectual in reclaiming lost sinners, and bringing them home to God.

In the evening I went to hear the Rev. Baptist W. Noel. He preached a most excellent and spiritual discourse from these words: "Ye are my friends if ye do whatsoever I command you." After some introductory remarks, he said, he that is not with Christ by an open profession is ranked with his enemies. All his enemies will finally come under his righteous condemnation, and when he passes sentence upon them both the righteous and the wicked will say, Amen to it. We may determine to which class we belong by trying ourselves by the test contained in the text—by determining whether we do his will or not. Being his disciple does not consist in taking an open profession, nor in a correct creed, or in any partial obedience. It consists in a thorough renovation of the heart, an entire transformation, so that a man begins to do, as well as to say. It will be seen in his life; he will begin to do something for God, to do all his will. We are not at liberty to select such of God's commandments as may be agreeable to obey, to keep a part and to omit a part. The obedience must extend to everything; it must be entire and absolute. Judas did many things in obedience to his Lord's commands; he espoused his cause, and followed him when it was unpopular to do so; when there were but few to own him as their Lord. Annas and Sapphira did many things, but failed to yield an entire obedience. Unconditional, eternal obedience is the duty of discipleship.—Christ's disciples are his property; he has bought them, and, therefore, has an absolute right over them.

Obedience must be rendered because he commands it. We may do many things in view of other considerations, but the true Christian will do them because Christ commanded it. When this change has been wrought in the heart, the obedience is not a slavish submission, it is a cheerful willing obedience, that flows from a grateful heart. Those who have this spirit will never justify themselves for even a trivial violation of the smallest command. Christians were urged to try themselves by this test whether they from the heart were doing the will of God. The impatient were also reminded that if they found themselves wanting, by this test, they must set about doing the will of Christ immediately, or they would be beyond the reach of gaining his friendship.

Mr. Noel, in appearance and style of address, I should not suppose is what would be called a popular preacher. In both these respects I was disappointed.—If I did not mistake—from the unfavorable seat I occupied, and the shades of the evening—I should say there is nothing particularly striking in his appearance. He is tall and thin, without any of the aspect of high living, which characterizes too many of the English ministers, especially in the full and flushed face, (too much so to suit a teetotaler.) This to me was a favorable indication. My seat was a very uncomfortable one, but there were such marks of Godly sincerity of language, such tenderness of expression in the preacher, that all else was forgotten, and the truths uttered alone engrossed my attention. He had no

notes, made few gestures, or even movements of the hands, but used a plain familiar, conversational style, that seemed to make all feel that he was talking to them. From what I could learn of his pulpit services generally, they were characterized by great simplicity of language, yet without any superfluous words, every word seeming to have meaning and aim; no effort seems to be made to do, or to say anything to excite the wonder or the admiration of his hearers, but simply to instruct and benefit them; "in simplicity and godly sincerity, commending himself to every man's conscience in the sight of God."—Watch, & Rejoice.

Religion in the United States.

De Tocqueville's work on Democracy in America, has enjoyed a very great popularity in France. The thirteenth edition has just been published. In reviewing it, M. Chevalier, who is himself well acquainted with the country, has the following paragraph:

"It is easy to show how much the success of the Democratic Republic in the United States is due to the religious feeling of the people. In Europe most of the disorder in society has its origin in the domestic circle, and not far from the nuptial couch. Frequently the European finds it difficult to surmount to the powers of the dwelling, and that he is there a prey to the uneasiness of the heart, or the instability of desires. In the United States the residence of the citizen is the image of order and of peace. North America, according to the unanimous opinion of all who have visited it, is the country where the conjugal tie is most respected, and where conjugal happiness is the most appreciated. This good state of morals in America has its origin in religious faith. Religion would probably be powerless to restrain man in presence of the temptations with which he is assailed by fortune; but it reigns supreme over the mind of woman, and it is woman who forms public morals. As long as Americans shall preserve the severity of their moral conduct, the will preserve the Democratic Republic. If their morals become relaxed, if they become vicious, it will be because religion has been deprived of its authority. Instead of a free nation, there will be a degraded mass, governed by the corrupt rich. Republican institutions may exist in name, but the will become a deception. It will be like the Roman Republic, which existed in name under the Caesars, but the reality of which had completely disappeared.—In the United States religion also governs the mind, restrains it in its aberrations, and thus becomes a guaranty of the duration of the Republic. Every body in the United States professes religious dogmas. The small number who are not sincere Christians affect to be so, lest they should be suspected of having no religion. Christianity, therefore, has an external adhesion which is unanimous. The result of this is that, in the moral world, everything is fixed, although the political world may appear to be entirely given up to discussion and rash experiments. The human mind in the United States has not before it an unlimited space; however bold it may be, it feels that there are insurmountable barriers before which it must stop. Hence it happens that, in all classes, there is a certain restraint, either voluntary or the result of force. In this manner, men of revolutionary tendencies are constantly compelled to confess, if they do not feel, a respect for Christian morality, and consequently for equity, which is the substance of Christianity.—If they could rise above their scruples, or if they had no scruples, they would still be restrained by those of their partisans. Thus, in the United States, there is no person who will dare to put forward the maxim that every thing may be permitted in the interest of the state and of society—a tyrannical maxim, which prevailed for our misfortune in the first French Republic, and which the second has, hitherto, notwithstanding its imperfections and its faults, imperatively rejected."

The Useful Fly.

The middle of the last century was a dark period of religion in England. Comparatively few of the professed ministers of Christ were faithful to their trust.—Among these few was the Rev. Dr. Haweis, rector of Aldwinkle, in Northamptonshire. Among the many converts of this useful minister was an old tavern keeper, who, having been a good customer to his own barrel, had carbuncled his nose to the sign of his calling. He was from nature and interest averse to the Methodists, a name by which all zealous Christians were then known; and could not see why all that part of the world were running to Aldwinkle church. Being fond of music, however, and hearing that the singing was very good, he contrived on a public occasion to avoid a drinking party, to travel six miles, and to squeeze himself into a pew somewhat too narrow for his portly person. Here he listened with delight to the singing, but stopped his ears during the prayers. Heated and fatigued, he closed his eyes, too, till a fly

stinging his nose, he took one of his hands from the side of his head to punish the intruder; just then, the preacher, in a voice which sounded like thunder, read his text, "He that hath ears to hear let him hear!" The impression was irresistible, his hands no longer covered his organs of hearing; a new sense seemed awakened within him; it was the beginning of days to him. Swearing and drunkenness were renounced, and prayer and praises succeeded. He walked with God and his people on earth for eighteen years, and died rejoicing in hope, and blessing the instrument of his conversion.

Dr. Chalmers on the Millennium.

The life of the Rev. Edward Bickersteth, as an evangelical minister of the Established Church of England, has just been published in England. The English correspondent of the New York Independent says of it:

"It is a portrait of a holy and laborious man, who grew almost as much as it is possible to grow within the Establishment. Mr. Bickersteth held Millenarian views. He believed that the second coming of Christ will precede the Millennium, and that the 'first resurrection' is not spiritual but literal, and that Christ will establish a kingdom and 'reign in righteousness' on the earth before the resurrection of the wicked and general judgment. These views Mr. Bickersteth brought under the notice of Dr. Chalmers, which elicited from him the following interesting letter, now first published.

"MY DEAR SIR:—I should have acknowledged much sooner the receipt of your kind note, and of the precious volume which accompanied it. I am now reading it with great interest and think I shall accord more fully with its views than with those of any author I have yet read, who has ventured on the field of unfulfilled prophecy. I lately finished the perusal of all Mede's and of all Cunningsham's prophetic works, and certainly have been much impressed by them. I sympathize, however, far more with your doubts than I do with his decision on the subject of a personal reign. But of this, on the general, I am well satisfied that the next coming (whether in person or not, I forbear to say) will be a coming not to the final judgment, but to precede and usher in the millennium. I utterly despair of the universal prevalence of Christianity, as the result of a pacific missionary process, under the guidance of human wisdom and principle. But without slackening in the least our obligation to help forward this great cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures.

Let me advert to the practical character and action of your work, as stamping an additional virtue upon it, being throughout a powerful address to the conscience, instead of a mere entertainment, which too many of our works on prophecy are to the curiosity of men.

I am, my dear sir, yours, most gratefully and respectfully,

THOMAS CHALMERS.

Feb. 17, 1836.

Expository Preaching.

It cannot be denied that many advantages are peculiar to the expository mode of preaching. This was certainly the most ancient, and it is probably the most effectual method of imparting religious instruction. Wherever a passage of Scripture is simply explained, and practically applied, it never fails to create a deep interest in those who hear. It encourages our people to search the Scriptures for themselves. It shows them how the Scriptures are to be read profitably. It gives a more enlarged view of divine truth. And, in addition to this, it brings out from time to time, in an easy and natural manner, many minute but important matters, both of faith and practice, which might long, under another mode of preaching, have been left untouched.—Rev. Charles Overton.

In these few sentences there is much important truth. Beyond controversy, by far the most instructive, and therefore the most edifying and important mode of public tuition, is that which is based on the Scriptures. It was the maxim of Leighton himself, the very prince of commentators, as his exposition of the Epistle of Peter demonstrates, that long texts and short sermons are best. Bishop Burnet was of the same opinion, and so was the immortal Martin Luther himself.—Such was the importance he attached to this exercise, that he expounded to his flock the Epistle of the Gallatians three several times. His voluminous writings are largely expository, and three-fourths of the mighty mass which bears the honored name of Calvin is of the same description. Our Puritan fathers, though somewhat too wire-drawn, occasionally, excelled in this exercise, and unquestionably it has conduced more than anything else to originate Scotch acquaintance with the Word of God, and Scotch attachment to it. To a large extent still the practice of

what is called "Lecturing" obtains in Scotland; multitudes of ministers expound every Lord's day morning, and would hold themselves guilty of a dereliction of duty if they did not. As it is often managed it is rather a dull process; but, notwithstanding, it is an instructive one, and it might be rendered lively, affectionate, and impressive. As managed by the late Dr. Thompson, of Edinburgh, it had much of the power of the topical sermon. Always important, this exercise becomes now more so than ever, from the Popish spirit which is getting in among us. The extent of Biblical knowledge among Christian families will always depend more or less on the cast of the teaching to which they are accustomed.—British Banner.

From Clement's Noble deeds of American Women
A Faithful Mother.

The following anecdote strikingly illustrates the strength of maternal love, the beauty of faith, and the efficiency of prayer. It was related by a blind preacher.

"When I was about eighteen years of age, there was a dancing party in Middleboro, Massachusetts, which I was solicited to attend, and act, as usual, in the capacity of musician. I was fond of such scenes of amusements then, and I readily assented to the request. I had a pious mother; and she earnestly remonstrated against my going. But at length, when all her expostulations and earnest entreaties failed in changing my purpose, she said, 'Well, my son, I shall not forbid your going, but remember, all the time you spend in that gay company, I shall spend in praying for you at home.' I went to the ball, but I was like the stricken deer carrying an arrow in his side. I began to play; but my convictions sank deeper and deeper, and I felt miserable indeed. I thought that I would have given worlds to have been rid of that mother's prayers. At one time I felt so wretched, and so overwhelmed with my feelings, that I ceased playing and dropped my musical instrument from my hand. There was another young person there, who refused to dance; and, as I learned, her refusal was owing to feelings similar to my own, and perhaps they arose from a similar cause. My mother's prayers were not lost; this was the last ball I ever attended except one, where I was invited to play again, but went and prayed and preached instead; till the place was converted into a Bochim, a place of weeping. The convictions of that night never wholly left me; I was humble at the feet of Christ, and several of my young companions in sin ere long were led to believe the Gospel also."

EXEMPLARY PIETY.

A lady, in the district of Beaufort, in South Carolina, at the age of seventy-six, anxious once more to enjoy the society of all her children and grand-children, invited them to spend the day with her. The interview was permitted and was very affecting. It was conducted just as we should suppose piety and the relation sustained by the parties would dictate. She acknowledged God in this, as well as in every other way. Her eldest son, who was a minister of the Gospel in the Baptist denomination, commenced the exercises of the day by reading the Scriptures and prayer. The whole family then joined in the song of praise to the Giver of every good and perfect gift. This service was concluded by a suitable exhortation from the same person.—Eighty-five of her regular descendants were present. Forty-four children and grand-children, arrived at maturity, sat at the same table at dinner. Of that number forty-three professed faith in Jesus Christ, of the four surviving sons of this excellent lady, two were preachers of the Gospel, and the other two deacons in the Baptist church.

"Two of her grandsons were also ministers of the same church. When the day was drawing to a close the matron called her numerous children around her, gave them each salutary advice and counsel, and bestowed on all her parting blessing. The day was closed by her youngest son with exercises similar to those with which it commenced."

"Mrs. — lived eight years after this event, leaving at her death, one hundred and fifteen living descendants, in which large number not one swearer nor drunkard is to be found."

HOW BOARDMAN, MISSIONARY AMONG THE KARENS, GOT HIS LESSONS.—When 12 years old, he was put upon the study of the Latin Grammar. This he despatched in less time than his instructor had ever known it done before. Having gone through it the first time, he fondly hoped to be put immediately to the use of the Lexicon. He was told however, that previously to this, he must go through the grammar once or twice more. He was disappointed, but took his seat, and after an hour or two was asked if he had got a lesson, and being called, he recited, verbatim, sixteen pages. He was then asked if he had got more. He answered, "yes," and on being asked how much, he replied, "I can recite the whole book, sir, if you wish."

THE BAPTIST

MARTIN, ALA.

WEDNESDAY, DECEMBER 31, 1851

CORRECTION.—Our attention has been called to a mistake in the accredited amount of contributions by the Liberty Association. It should have been \$281 39, instead of \$15 40. The error occurred as our brother S. suggested.

As our Composers have not had a vacation for the past three years, we gave them the Christmas holidays; in consequence of which there was no paper issued from our office last week.

REV. W. C. CRANE.—We learn that brother W. C. Crane has been called to the charge of the Baptist church at Hernando, Miss. His duties in this connection, together with those as President of the Mississippi Female College, must render his labors peculiarly onerous.

COLD WEATHER.—We had the coldest weather on Thursday morning, the 11th inst., that has been experienced in this section of country for many years. The thermometer stood only 12½ above Zero; thus exceeding the famous cold Saturday of 1835.

NOTICE.—This.—We have had frequent letters from those of our patrons received from the late South Western Baptist Chronicle, enquiring the condition of their affairs with that paper, and consequently with ours; and we have had many others containing funds with instruction, such as leaving to think there was a general misunderstanding in the minds of their writers, on the state of their accounts with that paper. For these reasons we take this occasion to observe once for all to those brethren, that according to a statement from the books, not over one in nine of the patrons were in advance with that concern when it closed, and therefore about eight-ninths of the whole number turned over to us, commenced their year's subscription on our books with the 13th number of our 2nd Vol., in May 1850. It is important to remember this, as those who have and those who have not paid any thing to our paper, will be enabled thereby to determine how much they ought to remit at present. Those who have paid nothing should in no case remit less than five dollars, as they are now nearly two years behind; and those who have paid one year should pay up for the second, which will soon be out.

TUSKEGEE FEMALE SCHOOL.—We would say, with reference to the inquiry of brother Henderson, that the advertisement of the Tuskegee Female School was omitted through a mistake, which shall not occur again.

BAYLOR UNIVERSITY.—Brother Huckins, the Agent of Baylor University, has been spending a few days in the prosecution of his duties in this place. He preached on Wednesday evening, and gave a very interesting statement relative to the claims of ministerial education in Texas. We are pleased to hear of the success of the Institution which our brethren are raising up in that new but important state. It must eventually give an impetus to the cause of truth in that region, which nothing else could do. The Baptists in Texas are taking the correct view of the subject; they are determined to raise up their own ministry, and no longer look in vain to other States for men to fill the responsible office of pastor; an example which it would be well for some of our older settled States to emulate. Brother Huckins proposes to spend some time in visiting the churches in Alabama, and we recommend him to the favor of our brethren, hoping that he will meet with a kind reception and an abundant success in the prosecution of his mission.

LETTER FROM BRO. W. C. CRANE.—We lay the following extract before our readers, from which may be seen what is being done in Mississippi towards the advancement of our educational interests. Brother Crane's reputation as a Teacher, not less than a Pulpit Orator, is a sufficient guarantee of the popularity and success of the Mississippi Female College.

Our Institution has been finished and furnished, and has afforded facilities in every department of a polished education this session, to all pupils. It is now offered by able teachers, who have been thoroughly educated, and have heretofore occupied prominent positions in the best Institutions of the Union. We have pupils from DeSoto, Panola, Lafayette, Coahoma and Warren counties, Miss.; Limestone county, Ala.; and Shelby county, Tenn. And we anticipate a large increase at the opening of the next session, commencing the first Wednesday in February.

Day of Fasting and Prayer.

BRO. CHAMBLISS.—As the Minutes of the Big River Association may not be out in season for the churches to know of the fast appointed, I think best to send to you the resolution passed by that body. I regret that it does not occur on the same day as that appointed by the Convention, and that both were not as late as April or May.

Resolved therefore unanimously, That we recommend to all the churches in this Association, to observe the 2nd Friday in January, 1852, as a day of fasting, humiliation and prayer for a more copious effusion of the Holy Spirit, and for an increase of laborers in the vineyard of the Lord.

WAKE FOREST COLLEGE.—We have received the catalogue of this institution for 1851-2. Elder J. B. White, President, and Professor of Mathematics and Natural Philosophy. There are two other Professors, and two Tutors. In the Collegiate Department, there are 76 students—in the Academical, 27, making a total of 103. The price of Tuition and board, is about the same as in our own institution.

The Correct Principle.

DEAR BRO. CHAMBLISS.—I notice in the 38th number of your paper, that some brother, after taking it more than a year, ordered it discontinued without paying for it; and as I have reason for supposing the said brother is a member of our church, at —, this is to request you to forward me the account, with the necessary documents to prove his delinquency, and I will immediately bring the case before the church.

Our regular church meeting occurs on the —, Saturday of each month. Hoping to hear from you early.

I am, dear brother, yours in the gospel.

The above was received at our office a few days since, and although not intended for publication, we have taken the liberty to spread it on our pages, in token of our respect for the principle it maintains. It looks to the question of commercial honesty in church members, and knows no difference between large sums and small ones, between debts due to one man and those due another.

Within the last month several of our religious printing offices have made disclosures as disgraceful as they are startling. The Biblical Recorder, having had an unusual increase to its nominal patronage, announces that during the year 1851, it has scarcely had sufficient receipts to cover the actual expenses of the paper—to say nothing, as we understand it, of the personal expense of those who publish it.—The Journal & Messenger, states, that within a few years past, it has suffered an actual loss of fifteen thousand dollars, through the delinquency of its patrons. The Tennessee Baptist announces that twenty-five hundred of its subscribers are in arrears from one to seven years!—and so goes on the complaint to the end of the chapter.

Now, let it be remembered, that these are religious papers, that their subscribers are professedly religious, truthful, honest men; that they have had the time, the labor and money of the publishers; that they promised to pay for all these and were credited and borne with in good faith; and that contrary to Scripture they have not paid their debts, have not kept their word, have defrauded their brethren of the very means of subsistence, and, in many instances, placed it out of the power of the sufferer to recover damages at law! What, then, should be done? Should the churches hold in their bosom a class of men known as defaulters, and wink complacently at the wrong? Where were the difference between running off, leaving my merchant or my blacksmith's bill unpaid, and practising the same on my printer? No; we are honestly of opinion that the rule should be established in all of our churches, that a delinquent subscriber to a religious paper, should not be held in fellowship, unless he were able to assign some excuse for not paying his debts to that interest, which would in like manner release him from obligation to his merchant, his blacksmith, or his tailor. In truth, it may be questioned whether this claim is not paramount to many others. Besides partaking of the character of fraud in common with all similar debts.

1. It is generally due to poor men. There is seldom a man of affluence connected with a religious paper; and in consequence, there is seldom one who can afford to lose the sum annexed to the several names on his books, small though they be. To withhold such sums, therefore, were to "grind the face of the poor," were to deprive them of all their living.

2. This claim is properly a debt of honor.—It is contracted on the faith of a religious promise, and without any of those legal guarantees usually demanded in the ordinary transactions of life. My brother asks my credit, and on the faith of his word simply, I have given it, without pretending to "take his note or require security." It is a debt of honor from first to last; and will a man abuse confidence and trample his honor in the dust for the pitiful sum of a few dollars?

3. It is a small debt; and this perhaps is the real reason why it is not paid. Were it a thousand dollars, it might receive prompter attention; but it is not as many cents. On this ground, however, it is the less excusable, because it is always the easier to be met. What reason can a man give for not paying a debt which he is abundantly able to pay any hour of the year? What apology shall he render for oppressing the poor, breaking his own promise, and prostituting his own honor under such circumstances? Why, verily, one is almost ready, when he thinks of it, to adopt the language of the Tennessee Baptist on this subject.—"Those who withhold from publishers that which they have honestly earned, with the sweat of their brow, ought to be frowned down by an upright and honorable community." We will say they should be dealt with by the church.

We write feelingly on this subject; not, indeed, so much on our own account, as on account of the cause of truth and religion. Albeit, we have suffered in this way sufficiently to make us ashamed of somebody, still we persuade ourselves that on the whole we have an honorable set of men to deal with. We have lately had fewer cases to complain of, such as referred to by our correspondent, than formerly, and for the sake of all that is honorable, we hope never to have another. But this is not the question; the question is whether one can be a strictly honest and just man who defers from year to year to pay his subscription to a religious paper; and whether it is not the duty of the churches to interest themselves in the conduct of their members in such cases. Our decided opinion is that these debts should be paid not less promptly than others, and that where they are not, the delinquents should be dealt with—the churches should see to it that their members are honest men.

Our correspondent will be happy to learn that the person referred to by him, was not a member of his church; nor, in fact, do we expect ever to have such a case to record from any church that has a pastor such as he. As true religion enters into all affairs of life, so a good pastor will surely, by precept and example, enforce all its practical duties on the various members of his church, and where this is done properly, the result will be obvious.

Duty.—No. III.

We have thus far considered the principle of Duty, first, in its bearings upon secular affairs in life; and second, in its reflex influence upon Christian Character. It now only remains to treat of its intimate relations to the world in connection with the spread of the Gospel.

It is only when contemplated as the great moving principle in all the various plans of benevolence—from the simplest act of the humble Christian, who thus seeks the glory of God in the fulfillment of his own obligations, to the most gigantic schemes of the Church, which have for their direct aim the amelioration of the condition of the whole human family—that Duty appears in its true characteristic sublimity. The Deity, when He planted this principle in the human heart, intended it to fill precisely the same sphere which it has ever occupied. In making it the sole condition of His own glory and honor upon earth, He gave to man a forcible illustration of its relative importance, among those means for the spread of the truth, recognized in the divine economy. And the Saviour also, when in his last charge to his beloved disciples, left the success of the Gospel and the salvation of man—for which he had sacrificed not only his royalty, but his life—wholly contingent upon a recognition of the claims of their Duty, as free moral agents, clearly taught, how much was involved in those claims practically. And the whole history of God's providence in connection with the progress of the Gospel, instead of lessening their original importance, has only served to give them a more prominent place among the agencies employed in the great plan of salvation. It cannot be denied, however, that in one sense, Christianity as received, and a correct appreciation of the claims of Duty, have not always been identical. In the primitive Church, when every personal sacrifice was necessary to an acknowledgement of the cause of Christ, the latter principle was the controlling motive of every heart. But subsequent to this period, when religion was no longer a by-word and a reproach, may more, when the very path to preferment and distinction lay directly through the door of the Church, a spirit pervaded her borders far different from that which was the true emblem of her pristine glory. Benevolence, once the vital element of Christianity, became a question of mere expediency; and Duty, the watchword of the early Christian, wholly a matter of convenience. A principle every where exhibited by the natural heart, viz: that which recognizes the law of Benevolence in an inverse ratio to the proximity of the object which calls it into exercise, has not unfrequently in the history of the church, gained an ascendancy over the hearts of Christians. But whenever this has occurred, experience has taught us that the church has invariably lost her vitality and seasons of darkness and religion declension ensued. We can thus perceive how a great religious prosperity may incidentally be a curse to a people. But, thank God, the present century has witnessed a gradual but radical change upon this subject. The church has awoke from her lethargy, as the walls of perishing millions have been wafted upon her ears. Enlarged views of Christian Duty have extended the boundary of her vision to other climes and called forth efforts for the evangelization of a world. Such is the missionary enterprise which has well been denominated the "glory of the age."

The great work of modern missions, in connection with the other operations for the spread of the Gospel, both at home and abroad, mark an era in the history of the church in more than one sense. They are not only the harbingers of her millennial glory, but they give a practical demonstration of a truth of vital importance in religious economy. It is that, the principle of Duty is ever the prominent element of an aggressive Christianity. We can well understand how God can bring good out of evil, and even make the wrath of man to praise Him. Nay, it is not difficult to persuade ourselves that objects good in themselves, are not unfrequently accomplished through the worst motives. Yet we are nowhere taught that God's blessing will rest upon efforts where the intention does not accord with the direct teaching of His word. Indeed, of all others, the sins of selfishness and hypocrisy receive the especial anathemas of the Holy Scriptures. But the affirmative is still more conclusive. While the very evidence of a genuine conversion is the fulfillment of our obligations to others, the Bible teems with precious promises to those who sacrifice self in their efforts to do good to others, and who recognize the claims of God upon their own lives. Here is the great secret of self-consecration, and the only hope of success in the spread of the gospel of Christ. To Christians especially committed the souls of the perishing, whose blood will be demanded at their hands if their Duty be neglected. God has entrusted to his church the great work of the world's evangelization; let her become lukewarm and forget her trust, and the curse pronounced of old through the Revelator, will assuredly be visited upon her.

An Institution of Learning.

At the recent session of the Central Baptist Association, held with Poplar Spring Church, Coosa county, the following resolutions were adopted:

Resolved, That J. Bankston, W. C. Barnes, W. T. Hatchett, L. Mabery, D. R. W. McVey, J. W. Suttle, J. A. Pylant, J. D. Williams, J. W. Jeter, A. H. Kendrick, R. Smoot, S. J. Thomas and Rigdon Edwards, be and are hereby appointed an Executive Committee for this Association for the ensuing year, to transact the business of this body, connected with Education, during its recess.

Resolved, That said Executive Committee be and they are hereby instructed to take such measures as in their judgment will be best, for the erection, in the bounds of this Association, of a school of high character, for the education of males; and that they be authorized to have the same incorporated and established on a firm footing at an early day.

Resolved, That said Executive Committee be authorized to act as a Board of Trustees, for said school, and report to this body at its next session.

Examination at Howard College.

The Semi-annual Examination of our noble Institution, the Howard, occurred last week; commencing on the 17th and continuing three days. We had the pleasure of attending the exercises, an abstract of which we are gratified in laying before our readers.

Wednesday was devoted exclusively to the Preparatory Department, under Mr. Melcher. The pupils in this Department numbering some forty-five or more of about the same age, presented as fine an appearance as any we have seen for some time. The examination was conducted in a very satisfactory manner and with few exceptions, all acquitted themselves well. We have frequently heard Mr. M. spoken of as being a fine teacher, but we were quite unprepared for such conclusive evidences of thorough drilling, as his pupils furnished on that occasion. The classes in Arithmetic and Grammar especially deserved credit; but the most interesting part, however, was the drawing of maps, which being wholly from memory, was executed with an accuracy and despatch quite surprising. The high estimation in which the services of Mr. M., are held by the Trustees and patrons should especially commend this school to the favor of the public.

Thursday and Friday were occupied with the Collegiate and Theological Departments. The classes were examined in the various branches which they had severally pursued during the term; those in the Languages and Mathematics, under Professors Holman and Goodhue, in Theology under Prof. Curtis, and in the Natural Sciences, under Pres. Sherman. And with the exception of some of the irregular classes, the whole passed off exceedingly well. The increasing popularity of the Howard Faculty, both as scholars and teachers, is a sufficient guarantee for rapid progress and thorough mental discipline in its students. We dislike to make any of those distinctions which a necessarily short notice sometimes requires; but we must say that we were particularly interested in the classes in Geology, for two reasons. The importance of the study and the knowledge of the subject exhibited by the whole class, without exception. No department of Science is creating so great, and at the same time, so general an interest at the present time, as that of Geology. Just in its incipient, or perhaps, transition state, its truths are now being developed and its laws determined. And, like the Science of Astronomy while in its early stages, its teachings are, to some in direct contradiction to the truths of the Bible. The Infidel here affects to find the proofs of his theories, and the Skeptic proclaims it the very basis of his opinions. On the other hand, not unfrequently, the sincere Believer discards the whole system, as being false deductions from the laws of Nature, while thus in seeming conflict with the Word of God. The more rational, however, sees in either extreme the offspring of ignorance alone. But as was the case with the Science of Astronomy, a thorough investigation of Geology will most indubitably prove its claims just, and also furnish us in its truths, the most important aids to a proper appreciation of the truths of Revelation.

It is a lamentable fact that too little attention is paid to the study of the Natural Sciences in our Colleges; and until the relative standard of these branches is raised and made to correspond to that of other pursuits, we may reasonably expect that the most absurd dogmas, like those which characterized the Scholastic age, will take their place side by side with the most valuable acquisitions of our scholars; and the foul presence of error ever be felt, even amid the ennobling truths which cluster around the paths of the higher departments of knowledge. Natural Science, in its relations to the other Sciences in the key rather than an unnecessary appendage, an "attache d'honneur" which it is too often made in our schools. And we were pleased to observe the prominence given to it at the Howard. It seems not to have been included in the course as an embellishment to the Catalogue, or merely to measure the mental superficialities of the student.—The class gave us not only the outlines of the Science, but the facts in detail. Simply the various formations of the Earth included but a small part of the exercises; but the different phases of relative Geology, if we may so express it, were exhibited with the greatest clearness.

We are aware that public examinations like these are not always the criteria of scholarship or talent; nay more, they too frequently furnish an opportunity for those interested, to make reports of them, intended only for the public eye, as favorable as possible. The very circumstances seem to afford an occasion for undue praise, amounting in fact, to adulation, and excusable on the ground, that it is necessary either as a stimulant for the student or as being the sole avenue to public favor and confidence. But such motives were useless, especially to those who listened to these exercises. We have been present upon similar occasions in some of our first Colleges, but we have never attended an Examination which evinced a more thorough knowledge of the subjects, or better discipline on the part of either teacher or taught. One feature was particularly gratifying. It was any thing but a mere monosyllabic exercise; each student gave, in his own language, the ideas of the respective authors, independent of aid from either text-book or teacher.

The public Declamation took place in the chapel on Thursday evening. The performances upon this occasion were of a high character, and would compare favorably with those of any of our first Institutions. Were it not for the fact that "comparisons are invidious"—an old maxim, but especially true here,—we should like to mention some of the speakers, individually.—There were not a few however, who evidently possessed all the elements of fine orators; and, indeed, it was not difficult at times to fancy in

the speaker before us, the future statesman, holding, as it were, in the magic spell of his eloquence the very destiny of our country.

We would respectfully suggest to the Board of Trustees, the propriety of making this annual exhibition a prize declamation. This course, if adopted, would add greater interest to the occasion, and in more respects than our limits at present will allow us to notice.

In conclusion, we are gratified thus to see our noble young College vindicating its claims to the favor of our denomination. The firm basis upon which it is placed, its able Faculty and increased number of students, especially commend it to the patronage of Alabama and the South-western States.

Christian Allegiance.

An oath of allegiance is sworn by a subject of the government, under whose protection and patronage the individual has come to reside. He swears on the Bible to support the Constitution and Laws of these United States, undeviatingly, continually, and finally, without any manner of alienation whatever.

What then is Christian allegiance? A mental, spiritual, physical sacrifice to God—an entire consecration to the Almighty of his soul, body, and estate in baptism. Has he made any reservation in the offering? None. Has he withheld his money? No. Was there any thing maimed, blind, lame, deformed or consumptive with the internal disease in the dedication? No, surely.

He related an experience which angels had not—an experience of the bleeding, suffering, dying love of the blessed and adorable Redeemer! He was baptized in the name of the Father who had created, the Son who had redeemed, and the Holy Ghost who had taught, and had given him joy unspeakable and full of glory.

Society on earth, saints and angels in heaven, God, the Son and the Spirit, saw and attested his profession; and sinners themselves wept when they heard his declaration!

The love of his 'spousals' was in his soul. The record of his vows is in heaven. He obligated himself, voluntarily and joyfully.

Behold the change! Family prayer is neglected; his wife is melancholy; his children are disobedient to their parents; his contracts are broken; he is seldom at conference; on Sabbath he is in church, but he is cold; a part of the Lord's day is consumed in secularizing; he withholds his silver from the wo-stricken and useful minister; the world is perishing, but he has a demi-god of gold at hand.

Is he a Christian? He may be. There may be 'one fruit in the upmost bough, a light that shineth in a dark place;' we do walk on hidden treasures; ships do sail on waters that conceal the richest gems. He may be a Christian. But he is in Babylon, in Patmos, in Pagan Rome, without persecution, without enjoyment. It were difficult to persecute such a man as that. He is not worthy of persecution. None will select an object unseen to shoot at him. All around that backslider, is dark; he, himself, is comparatively an opaque body.

Let him return to his first love, adopt family prayer, visit his closet, go heartily to church meetings, hear the gospel with prayer, read the Bible every day, visit the afflicted, open his coffers and bestow his money; let him trust in God and take, pay for, and read the South Western Baptist, and God will bless him, his family, his church, and his neighbors.

Return ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God!

J. McD.

Atlanta, Ga., Nov. 25, 1851.

FOURTH ANNUAL REPORT OF THE SOUTHERN BAPTIST PUBLICATION SOCIETY.—The last annual meeting was held at Charleston, S. C., June 25, 1851.

Elder A. M. Potndexter resigned the office of Corresponding Secretary last December.

The largest part of the contributions have come from Georgia and Alabama.

The new depository arrangements have worked finely. The sales of the past year have nearly trebled those of any previous year.

A second edition of each of the following publications has been issued: "The Way of Salvation," by Rev. R. B. C. Howell, D. D.—"Decisive Argument against Infant Baptism," by Rev. J. L. Dagg, D. D.—"Advantages of Sabbath Schools," by Rev. C. D. Mallary, D. D.

The new issues of the Board during the year are as follows:

"The Gospel the Instrument of Human Salvation," by Prof. J. S. Mims, 18 mo. pp. 84, copies 1500. "Predestination and the Saint's Perseverance," by Prof. P. H. Mell, 18 mo. pp. 94, copies 1500. Prize Essays on "Duties of Masters to Servants." Three essays, by Rev. H. N. McVey, Rev. C. F. Sturgis, and Rev. A. T. Holmes, 16 mo. pp. 152, copies 5000.—The "Baptist Psalmody," by Rev. Basil Manly, jr., 18 mo. and 32 mo. pp. 775, copies 5,500.

The following works had been accepted by the Publication Committee before the publication of this report:

"The Evils of Infant Baptism," by Rev. R. B. C. Howell, D. D. This work is written in the author's characteristic and popular style; and will command an attentive perusal from every serious and inquiring mind. Also, "Rhymes for Children," by Uncle Charles—an admirable work for the interesting class, whose welfare it contemplates. The author is the Rev. C. D. Mallary, D. D. Also, a "Catechism," by James Tupper, designed for Bible Classes, Sabbath Schools, and the instruction of colored people.

Total receipts for the year \$21,875 11.

RESIGNATION.—Rev. Wm. A. Taliaferro has resigned the charge of the church at Matagorda, Texas, on account of ill health. We learn by a private letter from brother T. that the church is anxious to secure another Pastor.

Travelling Correspondence.

Wahalak—Services on Sabbath—the Church.—Rev. W. D. Boyd. Scooter—accessions and prosperity. Bridge over Wahalak Creek. Brooklyn, the roads and weather. Shuqualak and Running Water. The Noxubee—Mashulaville—Strange occurrence. Elim—its real condition. Louisville—Our cause there, &c.

On Lord's day attended services in the Baptist church, at the point from which my last was written—Wahalak. It was the regular day for brother Boyd, who, although the weather was far from being pleasant, did not disappoint his congregation by remaining quietly at home. Of the recent revival at this place you have been duly notified—a glorious event indeed, for differences have been greatly reduced, and the ear of Zion seems destined again to more forward, uninterrupted in its progress. I was present, likewise, at one of the weekly prayer meetings, stately held from house to house, now conducted by the Rev. Mr. Raymond, Presbyterian minister. This is but a small town, situated near the edge of the prairies, which are rich and productive; it contains, however, some three churches—as folks say—Baptist, Old and New School Presbyterians. Rev. W. D. Boyd is pastor of the Baptist church, but has tendered his resignation. It is thought, nevertheless, that he may be induced to continue to supply the post once a month, at least; appointments have been heretofore kept every alternate Sabbath—the fifth excepted. An invitation has been extended to Rev. D. P. Bestor, also—his final answer has not yet been received. May the blessings of an All-Wise Providence rest upon and abide with this branch of His Zion.

Some seven miles to the Southward of this is Scooter church, which brother Boyd likewise supplies, giving them one fourth of his time.—Large accessions have lately been made here, as was duly reported, and prosperity seems to attend them in all things—peace and harmony prevail. Such news is always cheering, and we hope they may "continue to increase in the knowledge of our Lord and Savior" and be instrumental in "winning many souls to Christ."

Leaving Wahalak we take a northerly course towards Macon. The bridge over Wahalak creek had just been repaired—the heavy freshets of the Spring having almost swept it away—crossing had, therefore, been somewhat difficult on sundry occasions previous to the period of which I write. We were soon at the little village of Brooklyn, a distance of some three miles. Thus far our roads had been rather heavy, owing to the recent frequent falls of rain, but the weather now becoming more fair, our route on towards the county-seat was decidedly more pleasant. Creeks were much swollen, it is true, yet we had none of them to swim. In due time we reached the point of our destination.

At Shuqualak, or Shiloh, the church has the labors of our good brother, Rev. J. Q. Prescott, who devotes two Sundays in each month to their services. This body enjoys its usual prosperity, we believe, and still "continues for the first time delivered to the saints." That they may endeavor at all times to "let their light shine before men," that others may emulate their good example, is our sincere prayer. We are informed, also, that preaching is regularly maintained at Running Water.

Since our last visit, about three years ago Macon has somewhat improved; a number of new buildings have been erected and changes have been made in the disposition of matters about the public square. The Court House is of brick, one story in height, and has two fronts. Among their edifices, the Old Fellows Hall seems to rank highest—except, perhaps, some of the houses of worship of the different denominations. Of the latter, possibly, the Baptist when completed, will be equal if not inferior to any; for, being decidedly the strongest organization, they are the better able to compete with all. As has been duly chronicled, this body has been steadily on the increase, until now it has become one of our largest and most wealthy churches. Its pastor, Rev. S. S. Lattimore, supplies the preached word twice each month, and his exertions to do good have not been unsuccessful—many have been brought unto a knowledge of the Redeemer through his instrumentalities. We humbly hope that his efforts to build up the cause of Christ may be yet more fruitful, and the various branches of Zion under his charge be composed of "lively stones"—a people "zealous of good works."

Re-crossing the substantial bridge over the Noxubee river, we came on in the direction of Mashulaville. Having started late and finding portions of the road very bad, it was in the night we were in the neighborhood. With the aid of the bright light of the silvery moon, however, we were enabled to progress tolerably well. Long, after the supper hour, having ridden twelve miles we applied at the house of an old acquaintance for admittance. Strange to say, for the first time in our life, we were denied here, without knowing, we presume, that it was a friend. Still, we did not camp out, but searched for other and more hospitable quarters.

Elim was once a strong body, but has been much diminished in various ways, for a year or two past, so that it is at present in a weak condition—but few have been added to its numbers for a considerable period. Rev. W. B. Lloyd still supplies them one Lord's Day a month, and it is hoped his labors, if not immediately blessed, will be "like bread cast upon the waters." O that the work of the Lord might be revived here again, as in days gone by, and the joyful seasons of old once more renewed. Our road now lay through a rather poor country, diversified with hill and dale and different kinds of scenery. At least twenty miles were travelled, when we approached Louisville, county site of Winston Co., a small but improving town, containing a neat new brick Court House, and sundry stores. Here, likewise, our church has regular services twice per month; Rev. J. B. McLelland ministering one fourth of his

far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE. This embraces all the ENGLISH studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF SCHOLARSHIP.

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

MONTHLY REPORTS, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

THE MANNERS, personal and social HABITS, and the MORALS of the young Ladies, are formed under the eye of the Governess and Teachers, from whom the Pupils

are never separated.

MONTHLY LEXEES are held, conducted by Committees of the older Pupils, under the supervision of the Governors. These are attended by the members of the Board of Trustees and other invited married gentlemen with their ladies. They are designed to FORM THE MANNERS of the young Ladies, and make them practically familiar with the usages of polite society.

The Governors never leave the grounds of the Institution without the special permission of the Principals.

They attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.

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 Governors.

They are allowed to spend no more than fifty cents, each month, from their pocket-money,

ALL JEWELRY, of every description, is interdicted. Any young Lady, who wears pearls, diamonds, or any thing of the kind, is liable to instant expulsion.

LETTERS for the Pupils should be directed to the *care of the Principal, Post Paid.*

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

No accounts will be opened in town, *except under special licence* from the Principal, or Guardian. When apparel is requested to be purchased, it is expected that funds will be forwarded for that purpose.

No Dental operations will be permitted, unless the amount to be expended in each particular case be forwarded in *advance.*

To simplify the nature of economy and simplicity, a UNIFORM DRESS is prescribed.

For winter, it is a DARK GREEN WORSTED. Of this fabric, each young Lady should have *three Dresses, with three Sacks of the same*—one of the Sacks to be large and wadded.

For summer, each Pupil should have *two Pink Calicos; two Pink Gingham, and two common White Dresses; a Navy Blue, and a Navy Blue and white striped*

Every Dress should be accompanied by a *Sack of the same material*.

BONNETS.—*One of Strate*; in winter, trimmed with *Dark Green Lustrine ribbon, plain solid color*; in summer, trimmed with *Pink Lustrine, plain solid color*—may be lined with *Pink only*—no flowers or tabs.—Also, one Cape Bonnet, of *Brown Linen*.

APRONS. of *Brown Linen* and *Barred Muslin*—none of Silk permitted.

Mantillas prohibited.

All the Dresses must be made *perfectly plain*; without inserting, edgings, or any trimmings whatever.

ALL PRINGS, except those in Mourning Apparel, must be provided with the *Uniform*, and must wear it at all times.

Dresses brought by the *Pupils*, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.

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

Every article of Clothing must be marked with the owner's name.

Every young lady should be provided with several pairs of thick walking-shoes, and one pair of India

BOARDING IN THE INSTITUTE.—Only by boarding in the Institute, the highest advantages of the Institution be realized. The young ladies are always under the inspection of the Governess and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. The regularity of their lives; the alternation of sedentary habits with exercise, of hours of study with amusement, the kind and judicious supervision constantly maintained, secures the highest degree of mental vigor and bodily health. In case of indisposition, the young ladies receive the most assiduous and motherly attentions.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of TEN months, com-

| | |
|---|---------|
| <p>mencing always about the first of October.</p> <p>The next session will commence on WEDNESDAY, the FIRST day of OCTOBER. It is of <i>great importance</i> to the Pupils to be present at the <i>opening</i> of the session.</p> | |
| <p align="center">Rates of Tuition, &c.</p> <p align="center">PER TERM OF FIVE MONTHS.</p> | |
| Primary Department, 1st Division, | \$10 00 |
| " 2nd " | 12 00 |
| Preparatory Department, and all English studies through the whole course, | 15 00 |
| Music on the Piano and Guitar, (each,) | 25 00 |
| Use of Piano, | 5 00 |
| Use of Guitar, | 1 00 |
| Music on the Harp and use of Instrument, | 40 00 |
| Ornamental Needle-Work, | 15 00 |
| Drawing, alone, or with painting in water-colors, | 15 00 |
| Painting in oil, | 25 00 |
| Wax-Work, (per lesson,) | 1 00 |
| French, German and Italian, (either or all), | 15 00 |
| Latin, Greek, and Hebrew, (either or all), | 15 00 |
| Board per month, including fuel, lights, washing, bed, bedding, &c., | 11 50 |
| Incidentals, (fuel and servant for school room, &c.,) per term of five months, | 1 00 |

Use of Library, per term of five months, 50
Board and Tuition will be payable, *one-half in ad-
vance*, for each term of five months; the balance at
the end of the term.
Tuition must be paid from the time of entrance to
the close of the term—no deduction, except at the discre-
tion of the Board.
Each young Lady must furnish her own towels and
table napkins. If *feather beds* are required, they will
be supplied at a small charge.
No young Lady will be permitted to receive her Di-
ploma until all her bills are settled.
N. B.—The expenses for the Board and Tuition of

a young lady, pursuing English studies only. (Instrumental Music not included.) will be 148 00 a year.

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

The estimate, of course, does not cover Instruction Books in Music nor sheet Music furnished. The last item depends entirely on the talent and proficiency of the Pupil.

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

If, where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of the materials furnished is to be added to the charge for Tuition, and this cost sometimes exceeds the expense of the work performed by the pupil, and the amount of the work performed by the pupil.

Books, stationery, &c., must be furnished by the Principal, at reasonable charges, and every effort is made to secure care and economy in the use and preservation of articles thus supplied.

Payment can always be made by Acceptances on Mobile and New Orleans.

E. D. King.

Wm. N. Wyatt.
John Lockhart.
Larkin Y. Tarrant. } Trustees
James L. Gore.
Wm. Hornbuckle.
Sam'l Fowthles.

August 1st, 1851

FRY, BLISS & CO.,
Wholesale Grocers,
12 & 14 COMMERCE STREET, MOBILE.

A GAIN tender thanks to their many friends and public, in Alabama and Mississippi, and ask

to call attention to a large and well chosen stock of Family and Plantation supplies, with every other article usually kept in a Grocery Store:

ALSO—Glass, White lead, Oil, and a *superior Fire-Proof Paint*. Our prices shall be in strict justice to ourselves and purchasers.

November 5, 1851. 45—11

100