

The Alabama Baptist.

Edited by an Association of Brethren.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians ii, 20.

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SHORT SERMON.

How many leaves have ye? Go and see.

MARK vii, 38.

There is a richness of instruction in all the incidents of our Saviour's life, which we fear, do not often take the trouble to arrive at. We look at his miracles for instance, as evidences of his divine power and unvaried compassion. But we rarely proceed further and inquire what is the moral lesson which the Holy Ghost intended to teach from the record of these remarkable facts? Thus, in the history of the Syrochanaean woman, how perennial a fountain of encouragement to importunate prayer is opened to every humble believer? And, thus, in the miracle from which the text is taken, I think there may be found several lessons which may guide the conscience and encourage the hope of every true-hearted disciple.

Turn we for a moment to the scene before us. An immense multitude, five thousand men, besides women and children, have followed the blessed Saviour from all the towns and villages in the neighborhood. They have listened to his instructions throughout the day-long day. "Doxers of them come down from far." The burning sun of Syria pours down upon them its scorching influence. The stronger are exhausted, the weaker are fainting with heat, fatigue and thirst. The dictate of humanity is uttered by the Redeemer in the words, "Give ye them to eat." The disciples find that the thing is impossible. Our Lord commands them to look at their store. The report is discouraging. Their provisions were barely enough for themselves. They had only five loaves and two small fishes? This was, however, no reason for delaying the work of benevolence. The multitude sit down. Our Lord blesses the bread and the distribution commences. All eat and are filled. But Christianity teaches economy as well as benevolence. "Gather up the fragments that nothing be lost." They do so, and twelve baskets are loaded with the remainder, after every one has been satisfied.

Let us now seek for the moral lesson which this narrative is intended to convey. To me it seems to teach in the first place.

I. The *smallness of our means forms no reason why we should not engage in the work of benevolence.* Who can conceive of more limited means than those of the disciples? Five loaves and two fishes among many thousands. Yet our Lord commands the multitude to sit down. He begins with this; and he taught us by the event, how a little in the service of God may be greatly increased.

Poor disciples! your Lord commands you to be benevolent. You say it is impossible, that you have no more than you need for yourself. So thought the disciples. I ask you how many leaves have ye? Are you so poor that you cannot give one to Christ? Deliberately examine your little store. Have you not two mites, which make a farthing? If you have no more, Christ will accept of that. She who gave this sum was the noblest benefactor whom the Lord looked upon, among all the many donors to the treasury. Has Christ really excluded you from the privilege of the poor widow; or are you excluding yourself?

To the rich I need only say, how many leaves have ye? Your tables are loaded with luxuries. Your wants, nay, your caprices are gratified. If the poor are called upon by Christ to be charitable in their penury, what shall excuse you if you minister not to Him of your abundance? Go to, now, ye rich men.

You are a minister of Christ. Your salary is small, and you are obliged to practice economy. You are laboring for God in your calling, and for these reasons suppose that you are excused from the work of charity. My brother, how many leaves have you? Go and see. Look over your means. Lay them all before Christ, and in the presence of the Saviour decide whether you have nothing that you can give to Him. Is your calling religious? It certainly ought to be. But is it religious unless you set an example of religion. You might as well not repent or pray because your calling is religious, as fail to set an example of religion in the matter of charity. With what confidence can you urge benevolence upon your people unless they behold you practising what you preach? I fear that this is one cause why you take so little interest in the cause of missions. But you are afraid if your people do any thing for missions they will not pay you your salary. So then, they are covetous, and you mean to improve them by following their example. If you act on this principle, do not suppose if you are in the end, saved

ed away. Begin yourself by bringing the tithes into the Lord's storehouse.

You are a poor church. You can hardly support yourselves and maintain the gospel. But let me ask you, how many leaves have ye? Go and see. You are all living very comfortably. Your tables never have known want. Your houses are well furnished. Has a perishing world no claim? You feel poor, I fear, because you have withheld from God what was his own, and he has sent leanness into your souls.

You are poor, but if your pride required that your house should be enlarged, you could enlarge it. If your pride required you to beautify your meeting-house, you could do it. I am a member of a church, within the present century, for which it was pleaded as an excuse for not doing more in charity, that they had spent ten thousand dollars in magnificently repairing and beautifying their meeting-house. There must, in this case, have been leaves enough somewhere.

Are you really poor and weak? Do you wish to be made stronger? Show the world that you love your fellow-men. Testify your love to Christ, not by words but by actions, and the Lord will pour you out a blessing that you shall not have room enough to receive it.

This leads me to remark in the second place.

II. *The way to have more, is to obey God in the use of what we have.* If we wish to do much good, we must begin to do good in any way, be it ever so small, that God places in our power.

Thus the disciples found it. Their means were small. They began with five loaves and two fishes. The supply continued. They kept on giving, and the supply increased. The multitude was filled. They gather up the fragments that remain; their five loaves and two fishes have become twelve baskets full.

Thus was it with our brethren in England fifty years since. They began with 213 lbs. 2½, to send the gospel to the heathen. Their missions have been established all over the East. They have translated the bible into the languages of hundreds of millions. They have almost evangelized the West Indies; and during the last year, aside from their usual collections, they have gathered up, as sub-fragments, 32,500 pounds, about 145,000 dollars; and of this sum, have sent to our aid more than 2000 dollars, as an offering of fraternal kindness.

III. Let us, however, observe the spirit in which all this must be done. Jesus looked up to heaven and blessed as he broke the bread. We must go forward in the work of benevolence in the spirit of charity and of faith. If we attempt to do good from motives of ostentation, or from a hope of being repaid, we shall be inevitably disappointed.

Our Lord acted by miraculous power, but this power was exercised through the means of holy love.

He had compassion on the multitude. While we, therefore, call you to follow his example in action, we must as strongly exhort you to follow it in principle, and motive, and temper. Religious charity is not merely giving; it is giving with a heart full of love to the souls of perishing men. It is only this charity that God will bless. This only will He water with the dew of his blessing. Remember, then, that without this, your offering is destitute of every element that is acceptable to Him.

It must be done in faith. By this, I mean an unwavering confidence in the veracity, the power, and the love of God. This it is that makes prayers and aims all-prevalent with God. This "moves the hand that moves the world." Enlarge your heart until it encompasses the world. Think of the miseries of hell and the blessedness of heaven. Think of the love of Christ, by whom a way of salvation is opened for all. Remember that Christ has laid upon you the labor of preaching or sending the gospel to every creature, and has promised, "Lo I am with you always." Remember that God has promised to do this work when you in confidence in him attempt it. Enter then into covenant with him. Commence the work of evangelizing the world; yes, you, the feeblest saint on earth. Pour out your whole soul to him in behalf of the world. Lay yourself, your talents and property, at his feet. Begin to distribute to the whole multitude of perishing souls, and when you stand on the sea of glass mingled with fire, you will thank me for giving you this advice.—*Baptist Record.*

From the Charleston Mercury.

THE CHRISTIAN SABBATH.

MR. EDITOR:—May I ask a corner of your paper for what I trust many of your readers take interest in—an account of the public meeting of the Society for the due observance of the Lord's Day, which was held at the Circular Church on the evening Sunday last.

The attendance was quite large and respectable, and after the devotional exercises, which were conducted by the Rev. Dr. Manly, formerly of this city, and now of Alabama—a written statement of the condition of the Society was read by Rev. Mr. Barnwell, and addresses delivered by the Rev. Mr. Wrightman, and Rev. Drs. Curtis and Manly. The statement read, evinced that the Society had been neither idle nor unavailing in their efforts, and the measures they had in view—altogether of a moral and persuasive character, seem to indicate no disposition to relax their energies.

An imperfect sketch of the remarks made by the speakers, will, it is trusted, be not without interest.

The Rev. Mr. Wrightman forcibly urged and happily illustrated the benefits of the Sabbath to the laboring classes of society—the poor. He pointed out, with many striking remarks, and in an impressive manner, these various and signal benefits in a Physical, Intellectual Moral and Spiritual point of view, and sustained his views, by references to unquestionable facts, in the past and present condition of nations. He exhibited in striking contrast, the difference between the state of a laborer who had never received the Gospel into his heart and who enjoyed no Sabbath, and that of one who had been illuminated from on high and converted and was living in the enjoyment of religious privileges. He closed with an earnest appeal to every one present in behalf of their servants being permitted to enjoy the Sabbath; with a homely and affectionate plainness he asked if the self-denial of a cold dinner on Sunday, instead of a hot one, could be put into comparison, with the happiness of giving our servants the opportunity of attending the house of God. May we not trust that while thought must have been awakened in every reflecting mind present, by many of the valuable remarks of the speaker, action will be the immediate result of his appeal to our homes, and that the next Lord's day, will find many a servant released from the preparation of the "meat which perisheth," to be enjoying in the sanctuary of the Lord, that "feast of fat things," that "bread from Heaven" which the Gospel so freely offers to the poor as well as the rich.

Mr. Wrightman was followed by the Rev. Dr. Curtis, who began by remarking, that that subject to be discussed by him, was just the counterpart of that which had just been presented. The blessings of the Sabbath to the poor had been considered; he was to show in contrast, though not in contradiction, its blessings to the rich, and the would-be-rich! The whole subject of the Sabbath he regarded as an inexhaustible mine, and he wished to show such as desired wealth, what pure gold was to be dug up richly from its veins. We should have rejoiced if all the large class to whom he faithfully endeavored to render the Sabbath attractive—viz: the whole would-be-rich, or as he specified, rising merchants; promising mechanics; ambitious professional men—all of whom, more or less, look forward to wealth as an object—could have been present to enjoy, as we think they would have done, even tho' not attended by his remarks.

He considered the Sabbath a blessing to the rich and would-be-rich. 1st. Because it dared to teach them Humility—riches fostered pride—God enjoined humility, and taught in his Holy Word "let the rich rejoice that he is made low." Now the Sabbath taught humility to all, reminded all of creation and a common Creator—of redemption and a common Redeemer—on the Sabbath, the rich and the poor meet together, the Lord is the Maker of them all. 2nd. He again, regarded the Sabbath as a blessing to this class, because it reminded them of the rights of God. In the fierce and frequent conflicts of human rights, those of God were apt to be overlooked. In the many devices for so distributing power, as to protect property, persons and privileges, the rich were accustomed to take a prominent part. Now the Sabbath reminded them that God, who was the source of all power, had rights to be maintained. His right to the worship of His creatures. His right to appoint a season for worship—His right to define sin, to judge of men, to punish them, and to govern the universe. These Divine rights were brought to the minds of the lowliest and wealthiest upon earth, by the enjoyment of the Sabbath. 3d. He regarded it as another benefit of the Sabbath to the rich, that it reminded them of the rights of their souls. He referred to the passage of Scripture, which speaks of persons "wronging their own souls," and inferred that the soul had rights—a right to be cared for—to be fed with spiritual food—to be clothed with righteousness—to breathe an atmosphere of purity—to be preferred to the body—to be treated as immortal. The rich and would-be-rich, he feared were too prone to wrong their own souls. The word of God solemnly sets forth the awful danger of riches. Now the Sabbath brings into prominent view the soul as the object of paramount interest. 4th. But the Sabbath also benefited the wealthy, by reminding them of the vanity of their state. It served as a memento mori. It pointed them to the dust and the ashes and the worm, and forced upon them the thought, that the world and all its grandeur must soon pass away. After glancing at the benefit of the Sabbath to the rich, in reminding them of the only way of salvation, justification by the righteousness of Christ, through faith, they being deemed generally inclined to self-righteousness, and a reliance upon external matters—which the Gospel preached on the Sabbath tended utterly to overthrow.

Dr. Curtis viewed, in a train of remarks, in which our limits forbid our following him, the benefits of the Sabbath to the rich in reminding them of a resurrection state. The symbols of this state used in scripture, were taken from a condition of earthly wealth and grandeur. Heaven was spoken of as a splendid "city," pearls, precious stones, gardens, robes, crowns—these were the figures made use of by the Holy Ghost, in describing Heaven—all drawn from a state of earthly abundance and rank. The rich, then, and the great, should look forward with

delight to those resurrection joys, which were thus shadowed forth by their present circumstances, and from the Pisgah to their earthly elevation! catch rapturous glimpses of the celestial glory to come. In contrasting the "natural body" with the "spiritual body," the speaker threw out some strong and impressive thoughts—and an allusion to the harmonious blending of the colors of the rainbow, as illustrative of the union of the many glorious truths of the Gospel of the Son of God.

Dr. Curtis was followed by Dr. Manly, who prefaced his remarks by saying, that he had not expected to speak, and could therefore promise little; but in the kind and unaffected manner of an old and tried friend, uttered many important truths, accompanied with wise counsel and earnest exhortation, and culminated by several facts of striking. Among others, he mentioned the case of a Lawyer, who was so steadfast in the observance of the Lord's day, that he seldom was able to be present at the Court House in his Circuit on the first day of court, but instead of his clients suffering in consequence of this, it had become a sort of rule of court, respected by all, both the Bench and the Bar, that this conscientious man's cases should not come up before Tuesday. Might not this example be profitably pursued by some of our Lawyers? Nay, might not our Legislature take such measures as would exempt the officers of the courts from the necessity of travelling on Sunday, by requiring their sessions to begin on Tuesday, instead of Monday? At least, might they not so alter their sabbath-days from Monday and Tuesday, to Tuesday and Wednesday, as not to furnish pretext to create a necessity on the part of the Sheriffs and their Deputies, desecrating the Sabbath, in order to be present at the sales.

Let us hope that much moral as well as social good will grow out of these united efforts to promote a due observance of the Lord's day—and whether members of the society or not, let us bid it God speed!

A FRIEND OF THE SABBATH.

THE PIOUS PRINCESS.

Many readers will remember the invasion of Russia by the French army in the winter of 1812—the conflagration of Moscow—and the consequent overthrow of Napoleon's gigantic projects, by the almost entire destruction of the legions so long accustomed to conquest and victory. Amongst the inhabitants of Moscow, who having, on the approach of the enemy, evacuated the city, returned to the now smoking and smouldering ruins of that ancient capital, was the subject of the present sketch. She was then young and handsome, and by her marriage with Prince M. associated with the highest personages of the empire. She had become, by the cultivation of superior talent, and the improvement of favorable opportunities, versed in general literature, and was able to read, write, and converse in the English language, with considerable facility and elegance. Two little girls, the pledges of conjugal affection, accompanied the Princess in her temporary exile from the devoted city, and on her return soothed and soled her amidst the sorrows and sufferings which, in common with less noble citizens, she was called at that great national crisis to endure. At that period, the providence of God conducted to Moscow, on his way to Britain, the Rev. Mr. P., who on being introduced to the Princess, was received by her with great Christian hospitality, and requested to take up his permanent residence beneath her roof, and act as tutor to the young Princesses. He embraced the overture, and employed the influence he thus unexpectedly obtained, for the purpose of promoting the spiritual interests of Russia's unenlightened population. Through the intervention of the Princess M. a rescript was obtained from the Emperor Alexander for the formation of the Russian Bible Society, the foundation of which was laid amidst the ashes of the ancient capital. Thirteen years after, the Society became defunct, in consequence of priestly jealousy; but who can calculate the amount of good accomplished by the operations of that noble institution? It was the spring-bud of Scythia, and the seed of divine truth was scattered in abundance. Many years have since elapsed, much fruit has already been gathered, but the harvest is yet to come. Come it will: Russia, like Germany, will be reformed from within. Many Lutherans are now persisting in her colleges and monasteries the words of everlasting life—the spirit of liberty is slowly and silently, but surely, spreading amongst the people, and ere long the steeps and forests of the North will be vocal with "the joyful sound."

The reader is now requested to recal another historical event—the visit of the allied sovereigns to England, after the supposed overthrow of her common foe, Napoleon. Alexander was amongst them. They visited Portsmouth—and in the dockyard of Portsea, a circumstance occurred, trivial in itself, but pregnant with consequences, which eternity alone will fully develop. The Emperor, whilst standing on the balcony of the tower which overlooks the dockyard, and commands an extensive prospect of the surrounding country, was accosted with great courtesy by a gentleman in black, who offered him the use of his telescope, and gave him all the information he desired as to surrounding objects. This gentleman was the Rev. Leigh Richmond, the author of the "Dairyman's Daughter," a tract now known in all quarters of the globe. On returning home, the good man, revolving the events of the day, resolved on testifying his respect for

the Emperor, by sending him a copy of his tract, and accompanying it by a reference in writing, to the unexpected meeting on the dockyard tower. It was sent accordingly, and on the Emperor's return to Russia, acknowledged by the present from his Majesty of a handsome diamond ring. The tract was given to the Princess M.—by her translated into the Russian language, and a large edition of it published, at his Majesty's expense, for circulation through the empire. This led to a correspondence between the Princess and the author, and this again to her translation and composition of many other tracts, multitudes of which have been and are still scattered in all directions in that land. This was to the Princess a labor of love. She found her chief delight in the practical consecration of all her time and talents to the glory of her Saviour—and in her own conduct as a Christian in all the relations of life, she exemplified the meekness, humility, unaffected gentleness, unrelaxing benevolence, and enlightened and well-tempered zeal, so rarely found as the ornament of a palace. In the year 1820, she was occupying apartments in the Tauridan Palace at St. Petersburg. There the writer became acquainted with this admirable lady, who, by the unwearied labor of her pen, has done so much for her country. There was much of grandeur in her abode, for it was an Imperial Palace, but in her dress, her demeanor, the tone and tenor of her conversation, there was nothing "unbecoming the Gospel," and much, very much, that adorned the doctrine of God her Saviour. She still survives, and is descending the hill of life as gracefully as she once stood upon its summit. Her daughters, too, it is believed, have imbibed her spirit, and are treading in her steps. Thus, even in Russia, benighted Russia, there are some shining lights which relieve the dense gloom of superstition, and pre-empt an approaching day of moral renovation. Let those Christian females whose position is so much more favorable for the exhibition of Christian character, and the exercise of Christian charity, emulate the enlightened and holy zeal of this distinguished individual, and rebuke in its deceptive workings the spirit of selfishness and sloth, by remembering the sanctified benevolence of the pious Princess.—*Montreal Harbinger.*

From the Troy Budget.

INDIAN SCENES, &c.

We take pleasure in publishing the subjoined extract from a letter written by Mr. Sumner Dickerson, of this city to a friend of his residing here. Although not intended for the public eye, the descriptions by Mr. D. of Indian character, and the "sights he has seen," are both interesting and instructive, and will, we doubt not, be read with avidity.

Bayou Menard, Cherokee Nation, August 4th, 1843.

After the adjournment of the Council we were requested by Mr. Lewis Ross (a brother of the principal Chief of the nation,) to visit his house and take some Daguerrotype miniatures for him. Accordingly we repaired to his house, remained four days, and took ten miniatures. Mr. R. has but very little of the Indian blood in his veins. He has a white lady for a wife, (a Virginian,) a very intelligent and accomplished woman. They have four daughters and one son. One of his daughters is married to a white man by the name of Merrill, who is a merchant in this country. One daughter, about 18 years of age, has just finished her education, and is now at home. She is a beautiful and accomplished young lady. She favored us with some charming music upon the piano forte accompanied by her round, rich, and melodious voice. And I assure you it called to mind many pleasing recollections. The son of Mr. R. graduated last month at Princeton College, N. J., and I think is on the eve of studying a profession. His other two daughters are at school with Mrs. Phelps, (a sister of Mrs. Emma Willard,) at Eliot's Mills. Mr. R. is a very hospitable and worthy man. His house is beautifully situated, and furnished in modern style, and every thing in and around it, looks neat and comfortable. He has about 100 negroes on his plantation, all of whom appear happy and perfectly contented.

After our return from Mr. Ross's, we packed up our paints, sketch-books and canvases, and mounted our horses for another tramp into the Creek Nation, on the north fork of the Canadian River, fifty miles distant. We left this place in the afternoon in order to cross the Arkansas before dark. The whole distance is through an open prairie, and at this season of the year, it is an utter impossibility to travel it in the day time, on account of the great number of the green or prairie flies, that infest the prairies. You can form no idea what an annoyance they are. They bite through the horses' hide, and draw blood as quick as you could draw it with a lance. If any number of them alight upon a horse at one time, the horse will rear, plunge, lie down and roll, then up again and run at full speed, and finally worry himself to death. In fact they would kill a horse in riding here a distance of five miles. We left the Arkansas river about 9 o'clock in the evening, in company with a young man by the name of Jennings, who is a clerk in a store at the Garrison. We traveled a distance of 20 miles, and stopped to feed our horses at an Indian's house, and get a bite of something ourselves. We concluded to stop an hour or two and then have a cup of coffee and some corn bread, and proceed. Consequently we

took our blankets and stretched ourselves upon some boards about as rough as fence rails, where we remained about half an hour when we were awoken by a heavy fall of rain. We gathered our blankets and put for an old shed, where we finished our nap unmolested. We slept two hours or more, and then remounting, proceeded to our place of destination, where we arrived about 10 o'clock, A. M. Mr. Alexander, the merchant, and clerk for the Upper Creeks, very politely invited us to make his house our home as long as we should remain, which invitation we availed ourselves of. But I have taken up too much of this sheet in giving you a notorious description of travelling, &c. I will now proceed to give you a description of the *Busk*, or *Green Corn Dance*, which we witnessed in the Creek Nation.

The *Busk* did not commence until four days after our arrival, and during this time, we were very busily engaged in painting the Indians a flag for the occasion. The flag was of bleached muslin, 12 feet long, and six wide. On one side was painted the American Eagle, with the motto, "E Pluribus Unum," and the thirteen stars; on the other, the crossed pipe, hatchet, and clasped hands, with the motto of "Peace and Friendship." The news of our arrival, and that we were painting a flag for them, spread like wild-fire, and we had no lack of visitors, I assure you. On the evening previous to the *Busk*, we went to the square, as it is called, and encamped. The square is about 35 feet square, on each side is a small house with open front, facing the interior, and an entrance from each end of the house. Seats were arranged in each house, made of matting of cane, wove together with bark. In the centre of the square they have a fire, which is not suffered to go out during the year. At the time of the *Busk* every family in the town is obliged to put out their fire at home and go to the *Busking* ground and encamp. At one corner of the square they expressed a desire to have their flag put, at which place on the morning of the day of the *Busk*, we raised it upon a pole, about 210 feet high. The Indians were pleased with it. After breakfast we again repaired to the ground to see what was going on. As we neared the ground, my companion commenced laughing at me, and pointed to the flag, saying I had tied it on upside down, but I declared I had put it up right. They said I must be mistaken, and the flag would show for itself. Upon our arrival at the ground I found that the Indians had in our absence, taken the pole down and inverted the flag. The wind was in such a direction that the side with the pipe and tomahawk showed from the inside of the square, and they had turned it in, in order to have the Eagle show from the inside! As it was the prettiest picture they wished to show, it to good advantage, and made no calculation for the wind ever to change. In this way the American eagle waved upside down, "over the land of the free and the home of the brave."

Their *Busk* is a religious ceremony, to return thanks to the Great Spirit for their abundant crops of Corn, and might be called their sacrament, as it is observed with the utmost strictness and self-denial. The first day of the ceremony was commenced by the women dancing. They gave us the highest seat in the synagogue, we could see every thing that was going on. The little Kings, or Chief of the town, with three others, took their seats upon the cane-mats at one corner of the square, and in a few moments after they were seated, four gourd were brought to them on a server made of cane, which was painted white with a kind of clay, and contained small round seeds. Each man took one, and they then commenced singing and keeping time with the gourds, the women at the same time coming into the square in Indian file, marched up in front and faced the singers. After they had come in to the number of one hundred and fifty, the singing ceased, and the speaker gave them "a talk," the substance of which I am sorry to say I am unable to give you, as we had no interpreter by us at the time. At the conclusion of the speech the singing again commenced, and the *Busk* about a foot square, each holding a stick about a foot long, pointed red and ornamented with Eagle's feathers, commenced beating time. The King gave a signal by the shake of the gourd, and they all immediately faced about, and commenced beating time with their feet. About fifty of them wore terrapin shells upon their legs, which are made in the following manner: The shell of the terrapin, extract all the meat, and then fill it with small pebble stones. Ten or twelve of these are fastened in semi-circular form upon a piece of Buffalo skin, and tied upon the leg just above the knee. They generally wear one on each leg, and in dancing they all keep perfect time, and it is impossible to conceive what a rattling noise they make. Another double shake of the gourd, and they all commenced dancing around the fire in the centre of the square. In this way they continued dancing incessantly for two hours, the sun shining full upon them, and the thermometer ranging from 80 to 100 in the shade! Their dresses defy description. Out of the whole number I could not designate two of the same figure. They were principally of calico and cotton of their own manufacture. They were made in a style peculiar to the Creeks and Seminoles. The border is made to hang loose, and detached from the skirt. The skirt is tied around the waist, and is worked to the depth of twelve or fifteen inches from the bottom with different colors, in various devices. On these occasions they always put on the best they have. I

was one woman near our camp put on five dresses. They wore a great many ornaments, such as beads, ear-rings, hair-combs, etc. I saw one woman with ten pair of silver ear-rings in her ears, four pounds of large blue and white beads around her neck, silver arm-bands upon her arms, and about ten yards of different colored ribbons flowing from the top of her head. While the women were dancing, the men were all seated in the houses forming the square, feasting upon boiled meat, potatoes, honey and water-melons. They asked us if we had eaten any green corn this season; we replied that we had. They then told us if we had not eaten corn we could have eaten with them, but as we had eaten of it we could not, for it would spoil their physic, and offend the Great Spirit. Thus passed the first day of the Bask, and thus I have nearly expended one sheet of foolscap in giving you a faint idea of it. In my next letter, I shall continue the description.

Missionary Department.

From the Missionary Herald.

LETTER FROM DOCT. ANDREWS.

February 6th, 1843.

VOLCANO OF MAUNA LOA.

The Herald, for July, 1841, it will be remembered, contained a description, written by Mr. Coan, of an eruption of the volcano of Kilauea. In some of its aspects, this was the most extraordinary phenomenon of the kind which has ever been observed. An unusual appearance in the vicinity of the mountain, on the 30th of May, 1840; on the following day, every doubt as to its cause was dispelled. On the first of June, the lava began to flow, and two days afterward, it reached the sea, having traversed an interval of about forty miles, with a current varying from one to five miles in width, and having a depth ranging from ten to two hundred feet. For three entire weeks, this river of liquid fire continued to disgorge itself into the ocean, leaping from a precipice forty or fifty feet high, and filling the air with loud detonations, fearful hissings, and a thousand unearthly and indescribable noises.

For a more particular account of this remarkable phenomenon, the reader is referred to the graphic description of Mr. Coan. Allusion is made to it at this time, because of its relation to the occurrence mentioned in the letter of Dr. Andrews. Mauna Loa is a high mountain, situated ten or fifteen miles to the southwest of Kilauea. Its altitude is about 16,000 feet; its summit, consequently, is covered with perpetual snow.

A volcanic eruption has recently taken place from Mauna Loa. Smoke was first seen near the summit of the mountain, on Monday, January 9th; during the succeeding night, a brilliant light was emitted from the same spot. The great distance of the mountain from Hilo—about thirty miles—prevented our seeing any thing more than the intense glare, sent forth by the boiling mass, which, apparently, was pouring forth, and rolling down the side. The spot where the eruption took place was so situated upon the ridge of the mountain, that we had but an imperfect view of it, and the stream pursued such a course that it was soon lost on the farther side of the ridge. During the day, vast volumes of smoke were constantly pouring forth, concealing every thing beneath. At times the smoke rose in a nearly perpendicular column, not less, as I judged, than one or two thousand feet high.

Before the close of the week, the light disappeared from the upper part of the mountain, and broke out anew near its base, in the valley between it and Mauna Kea, and on the opposite side from Kilauea, the old volcano. Here an intense action was evidently going on; but it was beyond the spur of the mountain, so that we only saw, during the day, columns of smoke which appeared to be ejected from a line of openings with great force, and which, during the night, became so many pillars of fire. From them the light extended towards Mauna Kea, far some distance, indicating, perhaps, a stream of lava flowing in that direction.

After a few days the scene of action changed again. The brilliant glow of light, mentioned above, died away, and the principal eruption appeared to be nearer the centre of the valley, toward Mauna Kea, where it still continues. The spot is so low that only the light reflected from the clouds is visible. The spectacle as seen even at this distance, is often magnificent; the clouds, lighted up by the lurid glare of fires beneath, present an appearance like that sometimes witnessed on our western coast, when the sea is covered with a deep red. On one or two evenings, the brilliancy has been so great as to cast a shadow at Hilo.

The smoke still continues to issue in vast quantities from the original opening, near the summit of the mountain; at times it stretches away in a cloud, many miles in extent. At present, little or no smoke issues from the spot where the light appears; at any rate none is discoverable in clear day.

None of the missionaries have been able to visit the scene of this eruption. Mr. Wilcox, teacher at Hilo, made the attempt; but owing to unfavorable circumstances, he did not succeed. From the nearest point to the crater which he was able to reach—distant from it, however, several miles—the roaring of the volcano was terrific.

The fact stated in the subjoined extract is worthy of particular attention. This is not the place to consider its bearing upon certain geological theories. The opinion of Dr. Andrews concerning the great reservoir of fire, which may have supposed to exist under Hawaii, is given in his own language:

The old crater of Kilauea, which he passed on his way, presented no unusual appearance. The fact that this volcano is unaffected by the recent eruption, affords, I think, conclusive evidence that there is no great central reservoir of fire beneath this island.

If any connection existed between the source of the late eruption and the fires of the old crater, the force which raised the lava to the height of at least six or eight thousand feet above the latter, would, unquestionably, have caused an outbreak there also that would have filled it to overflowing.

From the Missionary Herald.

NESTORIANS.

Letter from Mr. Perkins, June 15th, 1843. ARRIVAL AT OROOMIAH—RECEPTION—PROSPECTS.

The last number of the Herald contained a letter from Mr. Perkins, dated Erzerroom, May 25th. The present letter it will be seen, was written from Orooomiah, the day after his arrival, with the reinforcement which accompanied him, at his former field of labor.

It is with feelings of no ordinary satisfaction that I am permitted to address you again from our missionary field. We left Erzerroom on the 29th ultimo, and reached Orooomiah yesterday, (June 14,) making a journey from the former place of seventeen days, including two Sabbaths, on which, of course we did not travel. The road was quiet through the wild regions on our route; the weather was unusually cool for the season; our large party have enjoyed fine health on the way; and our journey has been very comfortable, not to say delightful.

On the 13th we were met by some of our brethren and many of our native helpers and friends—bishops, priests, deacons, and people—at Gabolan, about forty miles from the city, who came with open hearts thus far to welcome us. Mar Yahannan had preceded us from Khoy, and arrived at this, his native village, two days before, and the Nestorians were assembling from all parts of the province, and many Mohammedans from neighboring villages, to hear his account of the new world. The bishop is disposed to report most favorably of our country, and he appears as eager, as he is competent, to do his people good, as the result of his visit to America. He is still at his native village.

As we proceeded toward the city, on the 14th, it was deeply impressive to observe the scores who came out to welcome our return—many, twelve or fifteen miles—some of the boys of the seminary had travelled that distance on foot in the dust and hot sun. The young Mohammedan whom we have mentioned in our journals as one of our pupils, appeared among the rest with his train of servants. And on our arrival, five or six hundred Nestorians were assembled around our gate to greet us and welcome us to our Persian home. We had the happiness to find all our missionary brethren and sisters in their usual health.

The progress made in our missionary work, during my absence, has been very perceptible and highly encouraging. Our schools have been increased from twenty to forty. I have just listened to an impressive sermon—a weekly exercise in the seminary, on Thursday afternoon—from Mr. Holladay to about fifty school teachers, who are now convened at the mission station, for a few weeks, to receive special instruction from Mr. Stocking. Other natives were present, making a congregation of about one hundred. You can more easily conceive than I describe my feelings on entering our seminary again, and beholding such a concourse of the Nestorian clergy, listening to a plain, practical sermon from one of the brethren.

As our work advances, there must, from the nature of the case, be extension in every department of our labors, and a corresponding increase in the outlay of funds. It is impossible for a mission, so prosperous as ours, to stand still. We must go forward or lose ground; and this the papists stand ready and eager to take advantage of, the moment we relax. The churches may confidently expect, in due time, to reap a rich and glorious harvest, if they faint not.

I have called to-day on our prince, M. K. Meerza, and our old governor, and introduced Mr. Stoddard. Both gave us a hearty welcome, and greeted me with the cordiality of an old friend.

Amid this general prosperity of the mission, Mr. Perkins is not unmindful of its dependence upon the influences of the Spirit. "I trust the churches," he says, "will not cease to pray for this inestimable blessing."

We copy with sincere regret the following announcement from the Washington Globe of yesterday evening. The friends of Science every where will receive with unfeigned sorrow the intelligence of the death of one of her most devoted sons. To Mr. Nicolle, justly beloved the house of having witnessed the true sources of the great Mississippi river.—*Balt. Am.*

DIED this morning, 11th of September, at a quarter past 6 o'clock, after a lingering illness, Mr. J. N. Nicolle, the eminent mathematician and astronomer.

Mr. Nicolle was a native of Savoy and a citizen of France, but past the last ten years of his life in this country, engaged in important researches, chiefly under the auspices and in the employment of the Government of the United States.

A more extended notice of this distinguished man, and one more commensurate with his fame, will doubtless appear hereafter. At present, we can do no more than give hasty expressions to our admiration, our friendship, and our sorrow. When his light is extinguished, who measured the distance from star to star, who traced the secular path of the comet, and surveyed the majestic works of God, so profusely scattered through the infinite heavens, who does not feel, in the eloquent words of the poet, so applicable to an eclipse—

"A glorious sympathy with the suns that set."

According to the Christian Spectator, the contributions to forty-nine religious and charitable institutions in England, amounted last year to the prodigious sum of £820,000.

Revivals.

From the Religious Herald.
LOCUST GROVE, Culpepper,
September 4, 1843.

Brother Sands:

A series of very interesting meetings has been held in our region of country, of which, with one exception, no notice, I believe, has been taken in the Herald.

The first was a meeting, about the first of June, at Culpepper Court House. At this meeting, between thirty and forty were received for baptism. At the close of this meeting, two others commenced—one about six miles north-west, the other about ten miles south-west. At each of these meetings, something like twenty persons were received for baptism.

The first Lord's day in August, at Stevensburg, seven miles south-east of the Court House, a meeting commenced, at which about fifty were received for baptism. A few days before the Stevensburg meeting, there was a meeting at White Chapel, some twelve miles south-east of Stevensburg, at which twenty-eight were received for baptism. And at two other meetings, one a little before, and the other a little after, at the same place, something like the same number was received for baptism. At a meeting at Flat Run, in Orange county, about 4 miles from White Chapel, 50 were received for baptism. At a meeting, during the month of August, a few miles from Flat Run, about 40 were received for baptism. At the Wilderness, in Orange; at Mt. Hermon, Spotsylvania; at Antioch, in Orange; at Providence and Cedar Run, Culpepper; and at other places—from 10 to 30 have been received, at meetings which have been held with the churches. At the camp meeting near Jefferson, some 30 or 40 professed faith in Christ. Meetings of deep interest are now in progress, and many others are approaching, to which the churches are looking with prayerful anxiety. Persons of all ranks have been brought into the churches. God has signally honored the gospel by making it efficient in the hands of humble instruments. The Lord has done, and is doing great things for us. Two or three, laboring together, have appeared to do better than a larger number. The ministers generally, in the circle of these meetings, have borne a part in this glorious work. Beyond all doubt, it is the work of God. Let his people rejoice.

Affectionately yours,

T. STRINGFELLOW.

N. B. Our colored population has not shared in this work. But for the preceding twelve months, they shared in the same region very largely in the divine favor.

T. S.

From the same.

YORK, Co., Sept. 7, 1843.

Dear Bro. Sands:

While I continue to labor for the glory of God, and the interest of souls, I must record the triumphs of grace, and make mention of the blessed effects of preaching "in the name of Jesus Christ, for the remission of sins."

You have been informed of the result of a meeting with the Garrison Church last week. Though I was nearly exhausted, yet I commenced a meeting with the Warwick Church at "Denbeigh" last Saturday, which lasted until Tuesday. During the meeting there were 13 interesting cases of conversion, and many deeply anxious. I had the most exquisite pleasure this morning in meeting a large assemblage of persons on a beautiful shore, in full view of the James river, and there baptized 9 into a profession of faith in Christ; others will follow on shortly in their foot steps. These meetings, which I have had the privilege of conducting lately, have been remarkable in strengthening the faith of Christians, and uniting them together more firmly. I have never seen old Christians more happy in religion than they now seem to be, in my field of labor. The Warwick church has been long destitute of regular preaching, and though I only preach for them monthly this year, I see strong indications to encourage the belief that the Lord has "much people" in that place. And now the Lord in his providence has directed Brother Wilbur from Maryland to settle in that country, who will preach for them regularly. He has engaged to be over in October, and commence his labors. I hope the Lord will sanctify this dispensation for the good of souls and his glory, and bless his labors, and cause his pleasure to prosper in his hands.

E. S. AMORY.

From the same.

PRINCE EDWARD COUNTY,
September 11, 1843.

Dear Bro. Sands:

I now take up my pen to inform you of the dealings of God towards the church of which I am the unworthy pastor. The church, some months ago, began to complain of their coldness and barrenness, and that they should be doing more to advance the cause of Christ in our neighborhood. I endeavored to encourage the church, and show them what to do, and told them that I saw signs of better times; for the congregation were unusually attentive, and had been for some months. We concluded to have a protracted meeting, and that it was necessary for every member to be prepared for the performance of duty, whether we got help or not. The time came—the church met—but none of our brethren, who had promised to come to our help, met with us. I told the brethren I intended to do my part, the Lord helping me. I preached to the church the first day; the second being Sabbath, I had to preach twice. I first urged an immediate decision and action, and in the evening I showed the power and willingness of Jesus Christ to save all that would believe on him. The spirit of God was present to bless. The church seemed to be alive, and determined to do her part—and I believe they redeemed their vow.

On the third day, brother Samuel Davidson came to our help, according to promise. He labored faithfully and not in vain. He continued to the close of our meeting, which lasted nine days. The result of our labors cannot be told in time. There were seventeen hopeful conversions, and a goodly number determined to serve the Lord the remainder of their days. We are looking forward for glorious results from this meeting. On the 7th day of our meeting, brethren A. A. Baldwin and Porter came. They both preached for us. They labored hard and preached fine sermons. We were glad to see them coming to our help. But I have formed an opinion that it is wrong to invite any brother to preach at such times, until he has caught the spirit of the meeting. I do not mean this to apply to the brethren that came to help us, but that the brethren generally should think upon the subject. I could give many reasons in support of my opinion, but I view it to be useless at this time. If any brother thinks I am wrong, I will give my reasons in support of my opinion. But, to come back to the point: As I am writing for the encouragement of the churches and distant friends, permit me to say, that my youngest daughter, two nieces, and two nephews, are among the converts. I feel thankful—and O! that I could feel more thankful, for I have reason for thankfulness. I have eight children, and all professors but one little son—three sons-in-law, all members of the Baptist church, with their wives, and seem to stand firm. Who will say that I ought not to be thankful? O, help me praise the Lord! Pray for me, brethren, that I may not only have a family in heaven, but a congregation.

I am yours, in the bonds of love,
THOS. A. LEGRAND.*

*Brother Legrand has omitted to name the church; we presume it is Liberty.

From the same.

OAK HILL, Sept. 12, 1843.

Dear Bro. Sands:

Feeling fully persuaded it is always interesting to every child of grace to hear of the advancement of the Redeemer's kingdom, especially when we reflect on the communion that exists between saints on earth and angels in heaven—for while we are rejoicing here below at the conversion of our friends and relations, we are informed that there is rejoicing also by the angels in heaven—I therefore take up my pen to inform you that the Lord has done for us recently at Deep Run, Henrico county, Va. The church commenced a protracted meeting the 12th day of August, 1843, which continued nine days in succession. Previous to the meeting, by the arrangement of our pastor, Elder Reuben Ford, the church spent a portion of one evening in each week at the meeting house, in prayer to Almighty God, for a blessing at our anticipated meeting; and truly we can say, a blessing was granted us, the result of which is, we have received into the fellowship of the church and baptized thirty persons, mostly white; one of the number, a young lady, had been a member of the Methodist church, and had been immersed, but becoming dissatisfied in that church, she joined us. So you see, truth is powerful, and must prevail. Others were converted, who will occupy other rooms in the building of God, as they live too inconvenient to occupy the same room that we do at old Deep Run. Amongst the number we received into our church, there are some who bid fair to make eminently useful members. It was quite affecting during the progress of the meeting, to see a youth who had professed conversion, squeeze along by the ladies to his mother, with tears in his eyes, beseeching her to take the mourners' seat, which he had lately occupied. The laborers in the meeting were our pastor, with the assistance of lay members of our own and sister churches, for the first two days, after which Elders J. B. Jeter, Bernard Phillips, and James B. Taylor, were each with us a part of the time during the remainder of the meeting.

The effects of the good seed that was sown, and the amount of good that was done, cannot be fully made known until the hearts of all shall be revealed.

Your brother in Christ,

RICHARD DABNEY.

N. B. I would say, that in the space of 6 months, we have added to the church at Deep Run, 63 by baptism.

R. D.

FATHER MATHEW.

This reverend gentleman is in the prime of life—apparently about forty-seven. His height is perhaps five feet six. He is muscular and stout, but not clumsily so, and appears equal to the endurance of much fatigue. Throughout the day he remains bare-headed—even during the scorching sun of Wednesday we did not observe him once covered. His face is pleasing—rather handsome than otherwise; his features bold, and his eye black, keen and quick. The forehead is low, but of fair breadth, and the head is covered with thick and curling hair, of the exact shade known by the term of iron-grey. The face is bronzed by exposure to the weather, and around the corners of the mouth the skin is drawn up into a thousand puckers—a circumstance which contributes to the general intelligence of his look. The mouth is good-humored, rather jocular than bland. His dress is a long, black frock-coat, buttoned nearly to his chin, and revealing the stoutness of his frame; a snowy neckcloth, and a pair of serviceable jackboots, useful for tramping, riding, or any other purpose. His general appearance certainly does not accord with the idea of a Romish missionary or saint; but he is the very beau ideal of another class in the Romish church—of that class which, by their shrewdness, their humor, their office and their indefatigable activity in attending upon their congregations, no matter what may be the obstacles of robe or weather, have acquired supreme authority over the Irish peasantry. It is easy to imagine Father Mathew braving the rudest night of January, to visit the sick or dying, and administering with earnestness the last offices of his church; and equally easy to conceive him,

whip in hand, bringing up the reluctant voters to the poll, accompanying each lash with a joke; or hunting upon refractory parishioners, and enforcing his authority by the strength of arm. He is the best specimen that can be drawn of the P. P.'s that collect Mr. O'Connell's "monster meetings," marching to the place of the assembly at the head of the "boys," and surrounding the Agitator on the hustings. It will at once be perceived that such a man can have nothing of affectation in his manner. He makes no pretension to mock humility of pharisaical pride, but proceeds with his labors like a man who views a part of his daily work. If a woman is pretty, he tosses her under the chin, and has a smile as sunny as her own, in answer to her thanks to "yer reverence." The children lie pat on the head or raps on the cheek with his knuckles. The men he addresses according to their station and appearance. A temperate man he no doubt is; yet to suppose that he lives on cresses and spring water, requires as great a stretch of the imagination as Richard was required to exercise when he gazed on the jolly cheeks of Friar Tuck, and was told that he lived on nothing but hard peas.—*London paper.*

ALABAMA BAPTIST.

MAKON, ALA.

Saturday Morning, October 7, 1843.

Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

Special Agents for the Baptist.

Rev. J. H. DE VOTIE.
Rev. S. HENDERSON.
Mr. A. H. YARRINGTON.
W. C. MORROW.
Rev. B. HODGES.
Rev. LEMUEL CALLOWAY.

All Baptist Ministers are requested to procure subscribers.

PROTRACTED MEETING—POSTPONEMENT.

The protracted meeting with the church in this place is postponed to Friday before the fourth Sabbath in October.

OPENING OF OUR SCHOOLS.

The Howard College and the Judson Institute have both opened with a larger number of pupils, than have ever been present at the commencement of any former session. If Baptists were half so desirous to support their institutions as other denominations are to maintain theirs, both of these Seminaries would overflow with numbers. But in too many cases, our brethren, wealthy brethren too, for the sake of saving a few dollars, will send their children to a school confessedly inferior, and conducted by another denomination. They thus weaken the denomination, and also dole out to their children a scanty, broken, shapeless mass of dribbles of notions about matters and things in general, which they fancy may be palmed off upon the world as an education! The obtaining of a truly thorough and accomplished education is a work of years, and requires the steady, uninterrupted, persevering efforts of parents, teachers, and pupils. These efforts can be had nowhere but in institutions well-established and endowed. To seek for great results elsewhere is a waste of time, money, and intellect. We say to all our brethren, place your sons and your daughters in Seminaries which are permanently established, where the principles of government and instruction command your approbation, and where the greatest facilities for imparting knowledge are enjoyed. And since, by general consent, the "Baptist Institutions of Alabama" may challenge a comparison with any others, we say to every Baptist, patronize your own Seminaries—be not ashamed of your principles, and betray not your trust.

HEALTH OF ALABAMA.—The country generally has never been more healthy than during the past season. In Mobile, as in New Orleans, the yellow fever prevails to an alarming extent, and is this year peculiarly fatal. The vicinity of Claiborne has been visited with a great mortality, and so also has Hayneville, in Lowndes county. These sections, with a portion of lower Marengo, are the only parts of the State, so far as we can learn, where the malignant fevers of the climate have prevailed. For our own part, after much experience and observation, we are inclined to the opinion, that Alabama is as healthy as any State in the Union. And from facts which have recently come under our notice, we conclude, that the number of deaths in any given year among ten thousand whites, in this State, is less than the number among ten thousand persons in the northern parts of the United States.

OLD FATHER MILLER recently lectured in Claremont, New Hampshire. He is represented as still strong in the faith, that the world will soon come to an end, and is altogether out of patience with professing Christians who still turn a deaf ear to his warnings. He is fearful, that the door of mercy is closed against the unbelievers, having had but four conversions during the last four months. Instead of increasing in humility, as the day for the appearance of his Master draws near, Mr. M. grows more dogmatical. He ought more than ever to cultivate a spirit of meekness, charity, and benevolence.

Elder JACOB KNAPP is now engaged in a series of meetings in Norwich, Connecticut.

HASTY SKETCHES OF TRAVEL.

In my last, I spoke of Niagara Falls as surrounded by many places and objects of interest.

THE DEVIL'S HOLE.

Is a spot very appropriately named, one mile below the Whirlpool. It is a yawning chasm in the rocky bank of the river, with precipitous sides, and of fearful depth. Your brain whirls as you gaze down into the dark abyss, and instant death would be your doom if you were to fall over the awful verge. In the old French War, in the year 1766, a detachment of British troops were surprised by an ambuscade of Indians in the pay of the French, and driven over the precipice into the gulf below. The English party were transporting provisions from Fort Niagara to Fort Schlosser, two and a half miles above the Falls. While passing the Devil's Hole, the Indians rushed upon them and tomahawked the drivers on their seats, shot down a number of the soldiers on the spot, and drove the survivors off the bank as above stated. Horses, waggon, baggage, soldiers, all were forced over that dreadful verge, in order to escape the keen edge of the scalping knife. Tremendous alternative! The stream, now quietly pursuing its way through the small ravine into the Hole, was turned into blood, and has since been called Bloody Run. Only one individual made his escape from that fearful leap. This was a soldier of the name of Stedman. He effected his escape by cutting the bridle of his horse, which was held by an Indian, and rushing through the broken ranks of the savage foe. The enemy regarded him as an object of especial favor on the part of the Great Spirit. A brother of Stedman was among the number driven over the precipice, and was miraculously preserved by his belt catching in the top of a cedar. After the victorious issue had dispersed, he made his escape to Fort Niagara, ten miles below, and communicated the intelligence of the massacre of his comrades. Tradition says, the Indians granted to Stedman all the land encircled in his flight, as a bounty for his miraculous escape. The Stedman family held the land until their death; and the heirs subsequently claimed it, but as no legal title to the country could be shown, the land became the property of the State of New York, and has now passed to the Stedman family.

THE HERMIT OF THE FALLS.

On the afternoon of the eighteenth of June, 1839, a stranger presented himself in the village of Niagara Falls, whose garb and demeanor distinguished him among the crowd of gay and fashionable visitors who thronged the streets. Not that he entered the town with a gorgeous equipage and a splendid retinue of liveried footmen, outriders, and attendants, like some English nobleman, or some foreign prince. Visitors of rank with a magnificent cortege, would attract but little attention. The subject of this sketch, however, commanded the homage of almost intense curiosity. He was young, having scarcely eight and twenty summers, of a pale, student-like complexion, with a pensive expression of countenance. As he passed as foot through the crowded street, on his way to a small inn, at the lower end of town, observers saw him dressed in a long, flowing gown, and having under his arm a roll of blankets, a port-folio, a flute, and a large book. These articles constituted all his baggage. He engaged a room at the inn for a week, with an express stipulation, that the room should be exclusively his own. He also stipulated, that only certain parts of his food were to be prepared by the family. After spending some time, the same evening, in his room, apparently occupied in arranging his scanty furniture, he repaired to the village library, gave an assumed name, and took out books. In a day or two he purchased a violin, and shortly after visited the library again, when he condescended, to express his admiration of the Falls and the surrounding scenery, and announced his intention to remain there a month. In a few days, he requested permission of Gen. Porter, proprietor of Iris (Goat) Island, to build a hut on Moss Island, one of the Three Sisters, where he might live alone, entirely secluded from human society. This request, being refused, he took up his residence in a small room in a rude log hut, situated near the head of Iris Island. In this romantic retreat, entirely shut out from the approaches of his fellow men, he lived a hermit, for two years. Here, he seemed perfectly happy, provided he was left alone. He shunned the very sight of man; his highest bliss was to be left alone. At all seasons of the year, amid the fiercest blasts of a northern winter, as well as under the genial skies of the soft summer, and at the dead hour of midnight as at noonday, the HERMIT might be seen "treading the sentry's lonely round." In the deep gloom of night, his shadowy form might be seen swiftly passing and re-passing over Terrapin bridge, like the Spirit of the Cataract. At that time, from this bridge extended a piece of timber eight inches square, over the verge, to a distance of 8 or 9 feet. On the extreme end of this projecting timber might be seen the Recluse, carelessly sitting, at all hours of the night, and sometimes hanging by his hands and feet under the timber, for ten minutes at a time, waving his body to and fro over the awful cataract beneath.

After passing two winters on this island undisturbed, a family moving into the house he occupied, the Hermit built him a hut on the main shore near Point View. Here he resided about one year, until his death.

THE ALABAMA BAPTIST.

drowning, while bathing, at two o'clock, P. M., on the tenth day of June, 1831. Ten days afterwards his body was found at Fort Niagara, fourteen miles below the Falls. It was recognized, brought back, and decently interred in the burial ground of the village. After his decease, a number of citizens repaired to his cabin. The door was guarded by his faithful dog; his cat lay sleeping on his couch; his books and musical instruments were scattered in confusion around the hut, but not a scrap of writing could be found to betray his secrets—not even to reveal his name.

It is said, that the Hermit employed much of his time in Latin Composition, and that he destroyed his productions as soon as they were written, but this must be mere conjecture. It is now known, that his name was Francis Abbot, of Plymouth, England, and that his father was a member of the Society of Friends. He received remittances from England adequate to his wants. What were the causes which led him thus to go into a voluntary exile from the companionship of his species, it is impossible for us to decide. But he buried in the earth the talents which God gave him, and his fate was a natural, and a just consequence of his sin.

Rev. Spencer H. Cone, in a late letter to Dr. Brownlee, originating in a discussion respecting Dr. B.'s pseudo-baptist writings, utters the following sentiment: "I must record my firm belief, not only that infant baptism is utterly destitute of scriptural authority, but that it is one of the mightiest existing stumbling blocks in the way of Christian Union and Missionary Success."

JEROME S. ANDERSON, late pastor of the Baptist church, in Stouington, Ct., has been excluded from the church and deposed from the ministry, for immoral conduct.

TO OUR LEGAL READERS.—The anecdote of a lawyer, introduced into the speech of Dr. Manly, noticed on our first page, deserves the serious attention of gentlemen of this bar.

DEUELING.—The citizens of New Orleans have become so thoroughly roused to the enormity of the deliberate murders, of late so frequent among them under the name of dueling, that they are adopting effectual measures to put a stop to this barbarous practice.

BAPTIST THEOLOGICAL SEMINARY IN MISSOURI.—Dr. William Jewell, of St. Louis, has given ten thousand dollars towards the establishment of this institution.

BOYS BEWARE!—The Supreme Court of Pennsylvania have declared it an offence at common law, to assist a female, under age, to escape from the control of her father or guardian, and marry against his will.

PROFANE LANGUAGE.—A gentleman from Albany writes from England, saying, "Profane swearing has gone out of fashion. Oaths, and imprecations, so common in America, are not heard here, even among the water-men, cab-men, coal-heavers, or scavengers."

As we love to import our fashions from London, it is respectfully suggested, that the fashion of not swearing be forthwith introduced for the benefit of all stage drivers, captains, clerks, mates, pilots, engineers, and crews of steamboats; bar-keepers in our taverns; frequenters of doggeries, dandies, loafers, and similar vermin in our cities, &c., &c.

A DAY OF REJOICING IN MARION.—For some months past, a doggerly has been kept open in our town where "liquid fire and distilled damnation" were constantly and liberally dealt out to the miserable victims of intemperance. Few indeed of the citizens of our village were seen there, but on sale days and during court week, among the great number of strangers, many would resort to this place of abominations; till the most disgusting, sickening scenes of intoxication were presented about the door. But during the present week, the Messrs. LANGDON have bought out the entire "stock in trade," rum barrels, whiskey tubs, quart measures, toddy sticks, &c., and have closed the doors of this soul-destroying establishment. The public spirit of these purchasers, seconded by the petition referred to in another place, will rid this community, forever, it is hoped, of such a curse as a retail dram-shop.

NO WANT OF ABILITY.

It is not want of ability that embarrasses our benevolent operations. This is conclusively demonstrated by the following statements of a pastor:

"I am the pastor of a little parish in New England containing less than fifty families, whose valuation on the tax list is \$25,000, and who with difficulty raise \$420 for the support of the gospel among themselves.—Their contributions since 1830, for benevolent objects have been as follows:

1830 to 1833, 3 years	\$8 00
1834	19 00
1835	16 00
1836	26 19
1837	31 00
1838	50 00
1839	33 74
1840	36 75
1841	51 17
1842	50 00

I know not, that, in all this time, there has been any increase in their names; but the church has received considerable accessions. Last fall, I set my heart on having a general subscription, for the leading benevolent objects, which should carry the matter to every one's door. I proposed my plan to the church, but the best and most willing members were very reluctant to enter into it. The parish were in debt; arrears in subscriptions for the support of the gospel were unpaid; and be-

sides those things, there had not been such a scarcity of money for many years; but at length they consented to try the experiment. The parish was divided, a collector appointed to each, and furnished with a book containing the name of every man, woman and child, with the names in his district of the several leading societies in parallel columns; to be paid each in different months. The result was a subscription for Foreign Missions, of \$93 82; Home Missions, \$38 04; Education Society, \$26 22; Tract Society, \$21 18; Bible Society, \$23 88. Total, \$203 14. A large proportion of this amount is in very small sums; but a number of families have given liberally. The whole is an average of one dollar to every man, woman, and child in the congregation; averaging to the contributors, \$1 42; to resident members of the church, \$1 82; to each family, \$4 72. Thirteen gave over \$5; six over \$8; three over \$10; and one over \$30.

The result of this effort has surprised myself, and every one among us. It teaches, I think, several important lessons. First, it shows that it is not want of ability that embarrasses our benevolent operations.

The above facts furnish proof positive that if our benevolent operations are not sustained, it is not for want of ability. Let them be tentatively re-perused, and carefully—solemnly considered. Our operations have been, and still are, seriously embarrassed for want of funds. There was a time in the history of the Burman Mission when the treasury was filled but men were wanting. Now, the labors of many, perhaps any number of self-denying men are lost to the heathen for want of funds. Appeal after appeal, the most earnest and pressing, has been borne across the great waters for help. The sound has reached our ears, but it was unheeded. Our missionaries are but poorly sustained, and the thought has been seriously entertained of withdrawing some of them from the field of their labors. The Bible is limited in its circulation. The labor and expense of translation is lost, in some cases, for want of the additional means to print.

Now, if the work already in hand cannot be carried forward, it is evident that no new fields can be occupied, and it is equally evident, humanly speaking, that the world cannot be converted.

If an abundant supply of money be not furnished, the cause must undoubtedly be traced either to the faults or misfortunes of the church. The above facts prove that a shield constructed out of the plea of inability, will not defend them. There is no want of ability—the plea of misfortunes cannot be urged. Is the fault then to be found in an unwillingness to contribute? Possibly not—barely possible. Well then, the fault must consist in the want of opportunity, or a plan for effort. Is this all? Why, then it can be very easily remedied.

Suppose all the churches in Alabama adopt the plan suggested above: form societies—appoint committees—district the towns and neighborhoods—make out a list of all the names of the members, and call upon each for whatever amount he will consent to pay. Suppose, as the result of this effort, an amount equal to twenty-five cents for each of the 35,000 Baptists of the State were collected; there would be \$8,750 to distribute at once among the various societies. Suppose farther, that all the Baptists in the United States were to adopt the plan. Suppose all the Christian world were to do the same! Why, judging from the past, the tide of gospel truth would roll on with a might and power and rapidity, which would astonish the world!

Systematic effort has been made in some cases—always with success. Who else will be made wise by the experience of others?

A GOOD MOVE.—A petition to the Intendant and Council of Marion to prohibit the retail of ardent spirits in the immediate vicinity of the public square, has been circulated within the last few days, and received the signatures of a very large majority of our citizens. It is understood that the Council are prepared to act in accordance with the wishes of the people, and it only requires an expression of public opinion to rid a portion, at least, of our village, from the annoyance and disgrace of their tippling shops. It is perfectly proper that those who drink shall suffer the inconveniences, as well as enjoy the advantages, of retirement.

THE FREEDWILL BAPTISTS have been blessed with a large increase in number during the past year. They are also paying more attention to education in general, and the ministry in particular; and accomplishing much in the cause of Missions. The present efficiency and prosperity of the denomination, as compared with their early history, is to be attributed, in a great measure, we think, to the establishment of the "Morning Star," a spirited and well conducted periodical, devoted to their interests. They number at present, 1,165 churches, 771 ordained ministers, 250 licentiates, and 61,362 communicants. May they prosper yet more abundantly.

THE SWISS MISSION IN CANADA is in a prosperous condition. They possess a handsome property, and have erected commodious buildings for their school and other operations.—Twenty of the students are preparing for ministers, colporteurs, school teachers, &c.

Among the conversions during last two years, are Dr. Cate, a notorious leader in the rebellions of '37 and '38—Mr. Gotthel, a Jew, and Rev. Mr. Normandeau, a Romish Priest.

Temperance.

Dr. Sewall's Stomach Plates.—The New York State Temperance Convention passed a resolution to supply each school district with copies of Dr. Sewall's celebrated colossal stomach plates, representing the various conditions of the stomach in inebriates.

It has been proved, by parliamentary evidence, that nearly three millions sterling are yearly lost to the British nation by shipwrecks and accidents at sea; and by far the greater number of such casualties are the immediate results of intemperance, and of causes intimately connected with it. From Nov. 11th, 1838, to March 16th, 1839, a little over four months.

160 vessels were wrecked and the crews all perished,
42 stranded,
22 foundered,
92 abandoned,
68 sunk,
28 condemned,
227 wrecked,
76 never heard from.

716
Total, seven hundred and sixteen, with the loss of twenty-six hundred lives—chiefly strong drink. Had Dr. Sewall's plates been on board each of these vessels, it is not reasonable to suppose that some of them might have been saved, and many lives preserved?

Reduced consumption of Intoxicating Liquors in the city of Baltimore.—Importations from July 1st, 1842, to July 1st, 1843, for home consumption:

Irish and Scotch whiskey,	722 galls.
Cordials,	11 do.
Rhenish wines,	512 do.
Light wines, chiefly claret,	841 do.
Madeira, not exported,	414 do.
Holland gin,	2,263 do.
English ale, beer and porter,	none
Brandies,	none
Rum,	none

5,150 gallons of all kinds, (above 60 hds.) During the same year, the entire fees of the public gauger for the inspecting of intoxicating liquors, amounted only to \$19.69, whereas his predecessors for a long period of years in no instance averaged less than \$100 per month. Such a result must be highly gratifying, not only to the early laborers in the cause of temperance in Baltimore, but to the noble army of Washingtonians.

With a view of promoting the abolition of intemperance throughout the world, a general convention is to be held in London, in June, 1844.

The Duke of Wellington, in the House of Lords, in remarking upon the loss of revenue on spirits, stated: "A considerable portion of this reduction had, no doubt been owing to the Temperance Society which had been established throughout Ireland [hear, hear]—fortunately established, he would say, [loud cheers]—and thought it highly desirable that the temperance system should be encouraged as much as possible."

The Right Hon. Viscount Duncannon, and John Bright, Esq., prevented their agents and friends from giving intoxicating drinks to the inhabitants of Durham, before, during, and after the late contested election, whereby much quarrelling, destruction of property and domestic misery have been avoided. A public vote of thanks has been awarded to the two candidates for breaking through a long standing, but pernicious custom.

In consequence of the fact being fully ascertained, and generally believed, that most of the liquors sold in Great Britain under the name of wine, are a gross and vile fabrication, made up from distilled liquors and drugs, various denominations of Christians are making great efforts to procure the fruit of the vine for the communion as free from adulteration and alcoholic poison as possible.

A trial has recently taken place in Birmingham, which caused great commotion among the wine drinkers. A gentleman having purchased a cask of port wine of a large wine dealer, suspected fraud, and used to pay the consequence was a prosecution.—The defendant called in the servants of the prosecutor—when it appeared in evidence that the dealer had for years been extensively engaged in the manufacture of spurious wine, and had agents travelling the country, selling it as pure imported; while in fact it did not contain a drop of the juice of the grape, but was entirely made up from distilled liquors and poisonous drugs.

A survivor of the Afghan disaster has returned to camp, covered with hair and almost naked, the effects of fifteen months wandering and exposure. He turned out to be Sergeant Edwards of the 44th Queen's Regiment. He says the men were nearly all drunk at the massacre at Gundammuch, and could make no resistance.

At a great meeting held in London, (Earl Stanhope presiding,) the most astounding disclosures took place relative to the use of various poisonous drugs in the manufacture of wine and malt liquor. It was ascertained that one druggist alone sold 2,500 bags of coliculus indicus in a single year to the brewers, while not a bag of that pernicious drug, during seven years, had passed through the custom house under this name.

Is it right for a man who has been rescued from intemperance to stand still and see all around him go to a drunkard's grave, without raising his voice to caution them, or endeavoring to avert their fate? No!—take hold; there is much to be done, and it is your duty to render all the assistance in your power.

At a great Temperance Festival, held in Staffordshire, Dr. Sewall's Mammoth Drawings of the human stomach were exhibited to a great assemblage, with astonishing effect; after which, upward of thirty colored colossal drawings of other sections of the human system were also exhibited and explained by a distinguished physician—all of which depicting the ravages occasioned by what is termed the temperate, as well as the intemperate use of alcoholic poisons.

At a public meeting in London, a resolution was passed to place Dr. Sewall's colossal drawings in places of great public resort throughout the kingdom.

A new work has been commenced in London, entitled "The Illustrated History of Alcohol." It is to be issued in a series of numbers. Number one is already published, and is adorned with two beautiful colored royal drawings of the human stomach; plate first, being of the tee-totaler; plate the second, of the wine bibber, or the moderationist.

More Temperance in the Navy.—The U. S. sloop of war Levant, Hugh N. Page, Commandant, just fitted for sea, is expected to sail from Norfolk, Va., in a few days.—The vessel and crew is said to be in fine condition and well disciplined, and the commander a fine officer. The most interesting feature of the case, however, is the Temperance resolve of "all hands." The Spirituous liquors have been banished from the ship, except in the surgeons department. The crew have stopped their grog, and the officers abolished the use of wine in their messes.

General Intelligence.

DARING ROBBERY.—The dwelling of the junior editor of this paper was entered night before last, and a large trunk was taken therefrom, containing money and valuables to a most inconvenient amount—especially for the family of an editor. Such a windfall as this will throw us out of harness for a day or two, but our friends, and our enemies (if indeed we have any enemies!) may rely upon us for all arrears in good time.

Up to the time our paper went to press, no satisfactory information had been obtained in regard to the property stolen.—*Mobile Register.*

FLORIDA.—A correspondent of the Savannah Republican thus compares the Southern portion of the peninsula of Florida with the interior.—Emigrants should be careful in selecting the lands they intend to occupy; for after all, the preservation of health is the greatest of temporal considerations.

"While the southern portion of our peninsula, say all that extensive tract of country lying east of the St. John's is replete with richness, not only as regards a genial climate and exuberant soil, its waters teeming with fish, and its woods abounding with game, and its healthiness undoubted, possessing all, with the smallest toil, that man could want or wish for—turn we to the interior of Florida, the west of the St. Johns, east of the Suwannee, hear the distressing accounts that daily reach us from those who have settled in and about the great lakes and hammocks of that region. We have accounts up to date from the Nutkaliga hammock and Orange lake, of the most abject poverty and wretchedness existing among the settlers. The land is rich beyond expectation—and in some places the crops will be productive in the extreme—yet there is no health, and strange to say, the people are absolutely starving, and upwards of 150 permits have been returned to the land office at Newnansville, by persons who had, on a hasty visit, chosen lands there."

NAVIGATION OF THE CAHAWBA.—About twelve years ago, a company was incorporated by the Legislature of this State, granting to them certain privileges when the terms of their charter were complied with. Mr. L. A. Weissinger, of this place, has recently purchased this charter, which has still fifteen years to run, and gone vigorously to work to remove the obstructions of the river, which consist almost exclusively of logs, and can be dislodged at a comparatively trifling expense. He has already cleared the river the distance of thirty-five miles below Centerville. The channel of the river is said to be fine, and those acquainted with the business, express no doubt of the practicability of the undertaking. Mr. Weissinger hopes, within a few weeks, to open the river for navigation. Should he be enabled to succeed with his project, he will have conferred an immense obligation upon the planting and commercial interests of the country.—*Marion Herald.*

MASSACRE IN THE SOUTH SEAS.—Papers have been received from Sydney, New South Wales, up to April 29, containing an account of the murder of the crews of two coasting vessels. The following is furnished by Captain Banks, of the barque Juno, which arrived at Sydney on the 19th of April from the South Sea Islands:

Whilst staying in Junc Bay, the following intelligence was gleaned from an English lad who had run away from the schooner Mudford. He stated that a party from the north west harbor of the Isle of Pines had a few weeks before the arrival of the Juno, arrived at Leefo, from whom he learned the following particulars relative to the Drig Star, of Tahiti, Captain Ehrill, which was destroyed by the natives of the Isle of Pines. It appears she was at anchor, the captain and crew on shore cutting wood, and at a signal from the principal chief, Matuka, the natives rushed upon them, slaughtered them, and afterwards devoured them. The vessel was then towed on shore, was stripped by Matuka, and afterwards set on fire, some gunpowder ignited, blowing up the vessel, and destroyed about thirty natives, who were standing on the poop. The brig Martha, of Sydney, missing at Mairee, was seized and destroyed by the natives in the following dreadful manner: They were tied to the trees with their legs and arms extended, and their entrails taken out

and roasted, and devoured. The lad giving this information exhibited some clothes given him by the natives; and which were said by them to have belonged to the unfortunate captain of the Martha.

NOTICE.

NORTH TUSCALOOSA BAPTIST CHURCH, September 27th, 1843.

Whereas, sundry rumors against the Rev. JAMES B. SMITH, late the Pastor of this Church, have been circulated through this community. The Church resolved through its Executive Committee, to investigate the same, and for that purpose, invited a Council of Ministers, together with a number of Lay brethren of sister churches, to assist in said investigation. And after a patient and impartial examination into said rumors, they did find said SMITH guilty of an attempt at seduction, as also of a breach of the marriage contract, together with much other loose and immoral conduct. Whereupon, the Church resolved to silence said SMITH from preaching, and they excluded him from their fellowship.

We deem it important to caution our brethren of the churches in the West, to be on their guard, as, though steps have been taken to demand his credentials, he is yet in possession of them.

H. P. ATKINS, Clerk.

W. H. HOOD, Moderator pro tem.

Council of Ministers:

Wm. Hood, Wm. S. Meek, A. J. Forrester, Isham Parker.

Visiting Brethren of Sister Churches:

From Beihel, Charles G. Gill, Castleton

Lyon; Big Creek, J. W. Bealle; New Hope,

David Robinson; Mount Carmel, Winston

County, Mississippi, Watron Shoemaker.

Religious papers, please copy.

JUDSON

FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

COURSE OF STUDY.

PRIMARY DEPARTMENT.—Reading, Spelling, Writing, Child's Arithmetic, Child's Geography, Parley's History of Animals, First Lessons in Geometry, Child's Physiology.

REGULAR COURSE.

PREPARATORY DEPARTMENT.—Reading, Spelling, Writing, Mental Arithmetic, Written Arithmetic (including Interest and Fractions), Grammar, Geography, History, Greek, History of Rome, Natural Philosophy, Botany, (commenced.)

JUNIOR CLASS.—Elocution, with Orthography and Definitions, Written Arithmetic, (completed), Botany, (completed), Grammar, with Parsing in the Poets, Astronomy, Views on the Mind, French or Latin.

MINOR CLASS.—Elocution, with Orthography, Rhetoric, Chemistry, Universal History, Algebra, French or Latin.

REMARKS.

Believing that a knowledge of some other than the vernacular language of the pupil is indispensable to a truly liberal, elevated, and accomplished education, the Trustees will bestow the honors of the Institute only on those young ladies who have pursued the study of at least one of the Ancient or Modern Languages during the time year. Exception as to the term of years employed, may be made in extraordinary cases, on the recommendation of the Principal. But no pupil will, in any case, be deemed entitled to a Diploma, unless she has acquired a respectable acquaintance with either the French, or Latin language.

Particular attention is given to Reading, Spelling, Penmanship, and Composition, throughout the whole course.

The studies are so arranged, that no young lady will ever have on hand more than three or four leading studies, at one time.

Ample time is allowed for attention to the various Ornamental Branches.

Vocal Music is taught without charge.

It is not expected, that all pupils will complete the Regular Course. Young ladies may enter the Institute at any time, and pursue such studies as they desire. Yet all who expect to gain a liberal and accomplished education, will be satisfied with nothing short of a thorough knowledge of all the branches above named.

ADMISSION TO THE REGULAR CLASSES.

By comparing this Catalogue with that of last year, it will be perceived, that the *Requisites for admission to the Junior Class*, have been increased. By thus raising the standard of qualifications for the regular classes, greater maturity of judgment, and strength and discipline to mind are secured, and the ability of the pupil to receive an elevated education, increased. True it will require more time, to complete the prescribed course; but this instead of being considered an evil, should be regarded as a high recommendation of the Institution.

The Trustees desire that none but ripe, thorough, finished scholars should receive the honors which they confer. None others can get them? none ought to expect them.

RESIDENT GRADUATES.

Young ladies who may desire to enjoy the advantages of the Institute after graduating, either to pursue at greater length, particular branches of study, or to perfect themselves in the Ornamental Department, shall be entitled to all the privileges of the Under-Graduates for one half the customary tuition charges, in the Regular Course—the full amount being charged for the ornamental branches.

APPARATUS.

The Institution is furnished with a valuable Apparatus of Illustrations in Natural Philosophy, Chemistry, Astronomy, Geology, &c. It is also provided with a large collection of valuable Maps, Atlases and Charts.

THE LIBRARY.

Contains the most important works in Ancient, Classical and Modern English Literature, as also in History, Antiquities, Biography, &c.

THE SEMINARY EDIFICE.

Is a splendid building, finished in a style of convenience, taste, and elegance rarely surpassed, and furnishing accommodations for 150 or 200 students. It occupies a commanding site, in a location elevated, dry, and healthy.

THE INSTRUCTION.

In the various studies pursued is of the most thorough character. It is intended that the pupil shall fully grasp every subject which engages her attention.—By combining familiar lectures with the teaching of the text-book, the instructor causes the knowledge acquired by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns things, not mere names; ideas, not mere words.

THE GOVERNMENT.

Of the Institute is vested in the Principal, aided by his Associates in the faculty of Instruction. A prompt and cheerful obedience to the laws is always expected; and this is enforced by appeals to the reason and the conscience of the pupil. This course, sustained by constant reference to the Will and Word of God, has been uniformly successful in securing alacrity in the discharge of duty, should the voice of persuasion remain unheeded, and any young lady continue perverse and obstinate, in spite of kind and faithful admonition, she would be removed from the privileges of the Institution. None are desired as members of this Seminary, except such as can be happy in observing wise and wholesome regulations.

THE MANNERS, personal and social habits, and the Morals of the young ladies are formed under the eyes of the Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institute without special permission from the Principal: They never make or receive visits: They rise at 5 o'clock in the morning, and study one hour before breakfast; they also study two hours at night under the direction of the Superintendent.

They go to town but once a month, and then all purchases must be approved by the Teacher accompanying them. They are allowed to spend no more than fifty cents a month, from their pocket money.

They wear a neat, but economical uniform on Sabbath days and holidays, while their ordinary dresses must

never be more expensive than the uniform.

Expensive jewelry, gold watches, chains, pendants, &c., must not be worn.

PERMANENCY.

One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a College, it is permanent in its character. Parents and Guardians may place young ladies here with the confident expectation, that they may happily prosecute their studies till they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness; there has never been but one death, and almost no sickness, in the Institution.

RELIGIOUS DUTIES.

Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship. Other religious exercises attended in the Institution, as prescribed by the Principal. The Judson Institute will be conducted on principles of the most enlarged Christian liberality, no sectarian influences being ever tolerated.

RATES OF TUITION.—PER TERM OF FIVE MONTHS.

Regular Course, (English),	\$20 00
Primary Department, 1st Division,	12 00
2d " "	16 00
Music on the Piano and Guitar, (each),	25 00
Use of Instrument	10 00
Ornamental Needle Work,	15 00
Drawing and Painting,	15 00
Transferring, Shell, and Wax Work, per lesson,	1 00
French, German, and Italian, (either or all),	20 00
Latin Greek, and Hebrew, (each),	10 00
Board, per month, including bed, bedding, &c.	9 00
Fuel, per month	1 00
Lights and washing, (extra)	

Board and Tuition will be payable *pro rata* in advance, for each Term of five months; the balance at the end of the Term. For fractions of Terms, each week will be computed at one-twentieth.

Tuition must be paid from the time of entrance to the closest of a Term—no deduction except in particular cases. Each young lady must furnish her own towels. If feather beds are required, they will be furnished at a small charge.

No young lady will be permitted to receive her Diploma, till all her bills are settled.

UNIFORM.

To promote habits of economy and simplicity, a Uniform Dress is prescribed: for winter, Green Circassian or Merino; for summer, Pink Calico, small figure. (Merino or Pink Print), for ordinary use, and white Muslin for Sabbath and holidays. Bonnet, a Straw Hood; in winter, a green or blue shawl, with pink apron. Aprons of Blue Check, for every day, and white muslin for Sabbath. All articles of dress to be made up in a plain style. Two Green dresses, for each pupil, and four Pink and two White, will be needed. This uniform will be rigidly enforced.

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

CREDIT.

It is earnestly recommended to Parents and Guardians, not to suffer bills to be made on credit; and not to pay bills unauthorized.

BOARDING IN THE INSTITUTE.

It is desirable, that all young ladies whose friends do not reside in town, should board in the family of the Steward. The highest advantages of the Institution cannot be realized by those who board elsewhere.—Board is as cheap in the Institute as in any private family. Young ladies boarding in it are always under the inspection of the Teachers: they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy are uniformly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. All other things being equal, it will always be found, that pupils boarding in the Institution are more successful in their studies, and in every thing that pertains to the formation of a high moral and religious character, than those who board out. NOTICE.—Board has been reduced to NINE DOLLARS.

SESSIONS AND VACATIONS.

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

The next session will commence on Tuesday, the third day of OCTOBER. It is of great importance to the pupils to be present at the opening of the session.—Those who are first on the ground, will have the first choice of the arrangements of the Dormitories, Trunk Room, and Toilet-Cabinet.

CIRCULAR.

The Trustees deem this a fit opportunity to commend the Judson Institute anew to the confidence and patronage of an intelligent public.

The facts and principles here brought to view in the foregoing pages clearly show, that the Institution possesses every requisite which can be demanded, to constitute a Female Seminary of the very highest order of excellence. An able FACULTY of Teachers, at the head of which is a Gentleman of extensive attainments in Science and Literature, united to the experience of nearly twenty years in the management of schools, who has presided five years over the Institute with unequalled success; a Professor of Music, of decidedly superior merit, both in his profession, and as a gentleman of high standing in the community and in the church, aided by LAURELS, who yield the palm to none of their sex in that department; a Seminary Edifice, spacious, commodious and airy, and located in a beautiful spot, superior to any found in any Female Seminary in the State; a system of instruction and discipline, which commands the admiration of all intelligent judges, the attention of the Teachers and of the Steward and his Lady to the Health, Manners, and Morals of the Pupils; the number of students, and their proficiency in all that pertains to a useful and accomplished career; and the things which combine to form a Seminary of pre-eminent worth, and these things are all found existing in the Judson Institute.

The stability and permanency of the Institute will also attract the attention of the patrons of learning. While most of the schools in our towns and villages are changing their location every year, and are often completely broken up; while, with one exception, every other Female Seminary in the State, has changed its principal teachers several times

12/15/1968 (10, 11, 12)