

NUMBER 44

may be thought especially
by giving of their worldly substance, t
cially if they are rich and possess some

fluence in the community. Such things are not uncommon, and many a church in yielding to such a temptation has learned by painful experience that there is indeed, a *rope upon the stone* who go down to Egypt for help, and look not unto the Holy One of Israel. In pursuing such a course, a superficial piety has been encouraged, and such piety always weakens a church.

4. A spirit of dependence upon extraordinary means for the increase of the church has been a most fruitful source of the transient goodness of which we have spoken. We must all be aware that for years past, a vast number of the churches of our land have seemed virtually to say, "the faithful and stated preaching of the gospel is not enough, we must have something more." Those who have taught thus, have thriven and increased as the spirit to which they assisted in giving birth has grown. Evangelists, so called, have passed from church to church, even where the gospel was statedly preached, and meetings have been abundantly multiplied. Was the state of religion *low*, as it is sometimes expressed? Did the church wish an increase of numbers? Or, did the minister fear that he should lose his influence and perhaps his place, unless something were done? In such a state of things, it would be natural to suggest both to minister and people, "be more prayerful, faithful, self-denying, more conformed to God and less to the world; let there be a thorough reform among you if any thing be wrong in your midst; let the discipline of the church be faithfully administered if necessary; let each one try to do his duty in that sphere to which God has assigned him, and thus look to God for his blessing." "All this is all very good, but it takes up too much time, there is a shorter way—something must be done *now*—we will appoint a series of meetings, we will send for an evangelist, and have a revival." This is the language of *actions* in a great many cases. Well, the desired result is attained. Numbers were wished for, and numbers are found; and what numbers have professed conversion at such seasons, have been hurried into the church, and have proved blasting and mildew to the cause of the redeemer. The net was cast into the sea, it gathered of every kind, it was filled, it was drawn to the shore; but none sat down to examine and inspect, and so good, bad and indifferent were taken into the vessel of the church. Now I do not say that the use of extraordinary means is never desirable. They may be called for in the providence of God. But this may be truly said: a church get into a spirit of dependence upon these for her growth and support, and ten to one, that a transient religion will be the result.

I shall be very brief upon the last division of our subject,—the remedies which Christians should employ in order to check the progress of superficial piety. In noticing some of the causes of its spread, the proper remedies would naturally suggest themselves. Are there errors prevailing as to the nature and evidences of true religion? Let ministers search them out and expose them. Let it be understood and felt that deep impressions, that a certain order of mental exercises, that an apparently remarkable experience, and an apparently good beginning, do not constitute the whole of religion. Let the doctrines of the gospel be faithfully preached—the whole of them. Let its precepts be insisted upon as the rule of life, and the practice of them as the best proof of conversion. Let the people be "taught knowledge" as well as urged to duty. Let the whole system of revealed truth be presented, in the ministrations of the sanctuary, so that men may know what the gospel is when they are exhorted to believe it. Perhaps many professed believers would be found *unbelievers*, were the gospel in all its fullness held up before them. Is the church ambitious? She must imbibe more of the spirit of him who was meek and lowly in heart. She must be more solicitous to grow in grace, than to increase in numbers. It may be said with truth to many a church, "the people with thee are too many." Numbers, if they be not of the right stamp, are a hindrance rather than a help. They hang to the wheels of the gospel chariot so that it *dries heavily*. Is the church covetous? She must learn to act in the spirit of him who gave himself for her, and came up to the work of sacrifice as God shall require. Is the state of religion *low*? Do the ways of Zion mourn because of the few who come to her solemn feasts, and would the church behold those ways filled with true worshippers? Would she have her graves revived, and enjoy the very best state of religion? She will find that the very best way in which to attain this blessed result, is to humble herself before God, to search her ways, to seek the light and power from above, to make a faithful application in her intercourse with the world, of the principles of the gospel. If she needs renovating, the means of her renovation are at hand. Her help is in the Lord. Let her pray, let her live aright. Let a faithful use of the ordinary means of grace be fairly tried, and if this is not sufficient, then and not before, let her adopt other measures.

Let her not seek God in the earthquake, or in the whirlwind, or in the fire. As in Elijah's days so now, He may not be in these. Let her listen to the still small voice, in which God speaks effectually to the soul, while the face shall be wrapt in the mantle of deep humiliation, and she shall be prepared before the High and Holy One, in fervent prayer. Let her keep clear of every thing which savors of trick and artifice, and mere machinery, and let her reliance be on the pure and simple truth alone.

THE NIGHT WATCHES.

Many Christians have been enabled to convert their trials into blessings, by gradually bringing themselves to devote the hours of wakeful and even painful nights to devout meditation and prayer. Solitude and stillness completely shut out the world, its business and its cares, and it seems to the wakeful Christians as if there were in the universe only God and his own soul. It is an inexpressible consolation to him to feel that the

one Being in the universe who neither slumbereth nor sleepeth, is the very Being to whom he has free access even in the deepest solitude and most unseasonable hours. The faculties of the mind may not, perhaps, be in their highest exercise, but the affections of the heart, from the exclusion of distracting cares, more readily ascend to the noblest object. If the wearied and restless body be tempted to exclaim, "Would God it were morning, the very term suggests the most consoling of all images. The quickened mind shoots forward beyond this vale of tears beyond the dark valley of the shadow of death. It stretches onward to the joyful morning of the resurrection. It anticipates that blessed state where there is no more weeping and no more night, for God's own hand shall wipe away all tears, and the Lamb himself shall be the light.—*II. More.*

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, December 2, 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.

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Rev. L. MITCHELL CALLOWAY.
All Baptist Ministers are requested to receive subscribers.

OUR PENITENTIARY.

We learn from the last Argus, there are now in this institution 69 convicts. When the courts for the season are over, there will probably be near 100. We would inquire of the Argus, if the inmates of the prison receive any religious instruction. The Penal Code aims at the reformation of the unhappy men whom it separates from society, and it authorizes and encourages the Warden to provide religious instruction for them, on every Sabbath.

We understand, from private sources, that there has been considerable sickness in the Penitentiary, during the last summer, and this too, while Wetumpka has been healthy. If this be true, the source of disease must be local in its character. Is it not attributable to the imperfect ventilation of the cells? In the original construction of the building, was adequate provision made for a constant supply of fresh air? If originally adequate, is not the supply now partially cut off, by the fitting up of the ventilators? We throw out these queries merely to call the attention of the humane and benevolent officers to the subject.

INDIA.—The British government pay thirty thousand dollars annually towards the support of the worship of the great idol, Juggernaut. This is the model government for the world!

Baboo Ashootosh Deb, one of the richest merchants of Calcutta, recently went on a pilgrimage to Juggernaut with a train of five hundred attendants.

The population of eastern cities and countries has been greatly over-rated, if we may take Calcutta as the standard. A few years since the number of its inhabitants was estimated at 800,000, but more accurate calculations have reduced it below 300,000.

A REGION OF DARKNESS.—Where? Why, in Plantersville, Perry co., Alabama, if we are to believe the editor of the Glad Tidings, who says he preached there to a small congregation, on the first Sunday of November, and "it was the first Gospel sermon ever delivered in that section." Alas! alas! if Mr. A. is the first minister who has ever preached Christ's gospel in that vicinity. Surely the people sit in darkness, and in the shadow of death! We suspect our Baptist and Methodist friends, "in that section," will be astonished to be informed, that the holy men of God, who have so often labored among them, never preached a gospel sermon. Verily, the enlightened followers of Universalism ought to send a missionary into this benighted region.

School Agency.—Brother Baker, of the Index, proposes to aid teachers wanting situations, and schools wanting teachers, by opening in his office a school agency. Parties interested in availing themselves of his services, must pay postage; be explicit in the statement of compensation offered or demanded; furnish satisfactory testimonials; name places to be taught; state age, experience, &c. For the expenditure of time and trouble, the Agent will require of a successful applicant, Five Dollars.

We like the plan, and we hereby propound ourselves as Agent for Alabama, on the above conditions, saying that we will generously abate the requisition of the five dollars—which, by the way, will be "thankfully received," whenever it is got!

NOTA BENE.—We know of several Teachers of both sexes, of the highest character, who are in want of situations.

SERMON.—The election of State officers in Massachusetts, occurred on Monday, and returns from every town in the State except four, were received in Boston, by 10 o'clock, the next morning.

JOHN FOSTER, author of the Essays, died in England, Oct. 15th, in the 73d year of his age. In his death, the christian public, and especially the Baptist denomination, to which he belonged, has sustained a great loss.

OUR RULERS.—While General Bertrand was at Washington, he was visited by the Heads of Department, on the holy Sabbath, and in the evening of the same day was entertained at dinner by the French Minister.

JOHN QUINCY ADAMS was at Cincinnati on the 9th ult. to lay the corner stone of the Astronomical Observatory. The incessant rain drove the multitude present to the Wesley chapel to hear the Address. The firemen's torch-light procession, at night, was a magnificent spectacle. The hill on which the Observatory will stand, is to be called Mount Adams.

HASTY SKETCHES OF TRAVEL.

Among the most prominent objects of interest in Montreal, is

THE CATHEDRAL.

This stupendous pile is built of hewn limestone, and the architecture, as a whole, impresses the beholder with the idea of strength and durability, while, in some of its parts, it is not deficient in beauty and elegance. The following statistics may enable the reader to form some idea of its dimensions. It is 260 feet long, and 133 feet wide. The height of the main building is 115 feet; height of the two front towers, 215 feet. The number of pews in the lower part and galleries, is 1363. The building can contain fifteen thousand persons! Access to the summit of the towers is by 25 stair-cases, forming 185 steps. The doors are 12 feet by 10, the windows 36 by 10. The grand window in rear of the altar, is 60 feet by 33. The building occupied six years in its erection, and the towers, 19 years, the edifice having been commenced in 1823, and the towers being completed in 1842.—The whole cost was Three Hundred and Twenty Thousand Dollars. In the towers are eleven large church bells. The grand bell, however, has been lately manufactured in England, at an expense of six thousand dollars. This is the largest bell ever cast in England. Some idea of its immense size may be formed, when it is mentioned, that it required ten tons of fused metal to form the cast; its diameter at the edge is over 11 feet; its clapper weighs upwards of three hundred pounds; the wood work, old English oak, one ton; the iron work, over half a ton.

The interior of this vast edifice is in keeping with the imposing grandeur of an external view. As you enter, directly in front, at the opposite extremity, is the high altar, but in the solemn light of the ground or painted glass, it seems to be half or three-fourths of a mile distant from you. As you advance along the great central aisle, surrounded by endless ranges of pews, marking the numerous confessional boxes, dazzled and confused by the multitudes of gorgeous paintings and gilded saints, and marble or waxen Virgins, you feel that this is indeed the seat of the BEAST.—Here he sits enthroned in great power and majesty. All the appliances that wealth and genius, and cunning can command to inspire the ignorant and superstitious with awe and veneration, are here grouped together, and brought to bear with tremendous force upon the poor victim of Jesuit rifice. Go at whatever hour of the day you please, on whatever day you choose, and you find the confessionals filled with the miserable suppliants, who are confessing their sins to the priests, and before every picture, every image, many are kneeling, rapidly muttering over their prayers to the Holy Virgin, Mother of God. Every inch of space, every piece of wood or stone, about that Cathedral, is holy, in the eyes of the poor Catholics.

Feeling some curiosity to witness the Sabbath services in this temple of His Holiness, we repaired thither, at about 10 o'clock, in the morning, intending to remain only a short time. That we might be within sight of the altar, without using a telescope, we went up the grand aisle, crowding our way along through the multitudes kneeling on the floor, till we were near the centre of the house. Looking around, above, every part of the building appeared to be densely crowded with worshippers, the galleries no less than the main body below. As far as the eye could reach, on all sides, there was an unbroken succession of human heads, and yet the house was not full. Many were still coming in, and in a few minutes, we were surrounded by at least ten thousand persons! Just think of one assembly, as large as twenty of our town congregations put together, and you may conceive of the congregation, in whose centre we stood.—All thoughts of getting out of the house were now abandoned, and we accepted the polite invitation of a French gentleman, to take a seat in his pew. About fifty ecclesiastics, of various orders, including some twenty or thirty boys, engaged in the services. After the whole preliminaries, a sermon was delivered in French, by a young priest belonging to the Jesuit college. His subject was the unity of the church, and he intended to commend himself to his superiors, by his earnestness in maintaining a favorite dogma. His manner clearly evinced, that he had written out his discourse in full, and afterwards committed it to memory. My French gentleman thought the effort a failure, and remarked, it was only the second or third appearance of the preacher in public.

After the sermon, half a dozen little boys, as the distance made them appear, having red collars on blue coats, and bearing gilded staffs of office, started from the vicinity of the altar, and began to move about among the people. "What are those boys doing," inquired we of our French neighbor, in whose pew we sat.—Those are men, answered he, police officers, attending to keep order. After a time they

approached us, when we found they were attending other men, each of whom carried in his arms a basket full of pieces of bread, soaked in holy water. Into these baskets, men, women, and children thrust their hands, and thus the bread of the sacrament was distributed. Our readers are aware, that the Catholic priests drink all the wine themselves, and give the bread only to the people. As fast as the faithful could snatch their morsel, they left the house. This was a slow process. Of the noise made by the stilted movements of the vast concourse, some conception may be formed, when we remark, that the kneeling of the multitude, and their rising, resounded among the lofty arches, like the roar of the waves of the sea.

It may be asked, did the worshippers appear to be sincere? Yes, and so are the worshippers of the False Prophet, sincere; the Fakirs of India are sincere; the devotee who is crushed beneath the car of Juggernaut is sincere; the disciples of Joe Smith, some of them at least, are sincere. But though there is an apparent devoutness in the general aspect of the congregation, yet it was not uncommon to see individuals industriously counting their beads, as they repeated their paternosters, and at the same time turning round to look at every new comer, examining the dresses of strangers, and doing other things equally incompatible with a pure and intelligent devotion. The commingling of spiritual and secular matters, was rather amusing in the case of the French gentleman, by whose side we sat. He was evidently an intelligent, gentlemanly man, and withal a devout Catholic. While the prayers were going on, he was pliously repeating the responses, and in a pause turns to us and asks: "When do you leave the city?" Before we can reply, on Tuesday, he is on his knees. Jumping up, he says, "very sorry; you miss the Montreal Races." Down he goes again, and rising, adds: "The Italian Opera is just open."—Reading on with the priest, as soon as a pause occurs in his petitions, he continues: "Charming company! you had better wait a day or two." Thus he went on, sometimes reading, talking of the beauties of the Races and the Opera, kneeling, crossing himself, all the while looking as grave as a friar in his cowl. Now, what notions had this man, of the nature of prayer, or of the solemnities of religious worship! Yet, he belonged to the first class of Roman Catholics in Montreal.

CHURCH BELLS.

These were first used in Italy, being introduced by Paulinus, bishop of Nola, in the fourth century. Pope Sebastian, who died in 1584, first ordered that the hours of the day should be announced by striking the bell, that people might better attend to the hours for singing and praying. Church bells in England are first mentioned by Bede, near the close of the 7th century. The same spirit of reliance on works of merit for justification in the sight of God, which has led people to build immense cathedrals and to expend vast sums of money in ornamenting churches, has made them vie with each other in the size of their bells. The great bell of Moscow, Russia, cast in 1633, is computed to weigh 442,772 lbs.—A bell placed in the cathedral in Paris in 1680, weighs 34,000 lbs.—One was cast in Vienna, in 1711, weighing 36,400 lbs. The famous bell at Erfurt, which is considered to be of the finest bell-metal, having the largest proportion of silver in it, weighs 27,500 lbs. Its clapper weighs 1,100 lbs. Great Tom of Christ Church, Oxford, weighs 17,000 lbs. A bell at Nankin, China, weighs 50,000 lbs. and seven at Pekin, weigh 120,000 lbs. each.

But these bells, of immense size as some of them are, vanish into nothingness, when compared with one of prodigious magnitude, lately cast in Rangoon, Burmah, by order of the Emperor, and designed for an offering to the great Shoo-yeo-gon pagoda. In this royal work of religious merit, 8,000 men were employed, at 500 forges, or wind pumps. Besides a vast number of gold and silver ornaments thrown in by the zealous, and in addition to the metals provided by the King, the people added 600 pounds of silver and 500 of gold. The work occupied four days and five nights. The bell is ten and a half feet in diameter, thirty-two in circumference, and seventeen feet high. The weight of the metal of which an account was taken, was eight hundred tons, or 1,600,000 lbs!

ALABAMA BAPTIST ASSOCIATION.—Met with the Shiloh church, Oct. 6—9. Number baptized 294; whole number 2411. Sent up for Missions, \$140.87.

The following resolutions deserve attention.

Resolved, That each Delegate will endeavor, with the help of God, on the first Lord's Day in each month, during the associational year, about sun rise, to ask God's blessing upon our itinerant, the Executive Committee, Treasurer, and each other, that all that he June may redound to his glory.

Resolved, That the Churches of this Association be recommended to observe Friday before the first Sabbath in May next, as a day of fasting and prayer, for a revival of religion in all our Churches.

Resolved, That this body regard the publication of a well conducted Baptist periodical, in this State, of vital importance to our denomination; and believing the Alabama Baptist, to be of this character, we take pleasure in recommending it to the patronage of our brethren.

THE MORAVIANS.—This devoted people number only some 30,000 members, in all Christendom, yet they have 256 missionaries laboring among the heathen. If other evangelical denominations were as extensively en-

gaged in the efforts to preach the gospel to every creature, there would be, at this moment, 100,000 heralds of the cross, bearing the glad tidings to every isle of the ocean, and to every distant shore.

POPERY.

In continuing this subject, we remark, there is reason to believe, it is the design and expectation of the Roman Catholics to establish the Popish system on the ruins of Protestantism, in the United States—to make Popery the religion of the country.

It might be presumed, from the present situation of the Pope in Europe, that he would be looking to some other part of the world for a refuge. He has reigned over almost the whole Christian world for 1200 years, and millions are now struggling to throw off his iron yoke. Should he ever be driven from Europe, where will he re-establish his throne? The location, the present greatness, the prospective grandeur of this country, invite him here, and here he intends to fix his seat. This intention is shewn by

1. The systematic efforts of the Roman Catholics to spread themselves over the land. They have a very considerable number of congregations in the New England States.—But they do not expect soon to gain over the sons of the Pilgrims to their system. They have ever been too well taught in the great principles of Protestantism, and have always loved them too well, to exchange them for the miserable follies, delusions, and abominations of Romanism. They have too many schools and too much intelligence to allow such a system as Popery to gain very numerous converts among them. The Catholics foresee the greatness of the West, and they are directing their mightiest energies to the Valley of the Mississippi. In the prosecution of their plans, they seize on the most important points on the Western waters. They know these are the keys of the country, and if they get possession of the keys, the country is open to them. They are in force at Pittsburgh, Wheeling, Cincinnati, and Louisville, on the Ohio; St. Charles, St. Genevieve, St. Louis, Kaskaskia, Natchez, and New Orleans, on the Mississippi; Buffalo, Detroit, Mackinaw, and Green Bay, on the Lakes.

3. The sums of money sent into this country by the Pope, indicate his designs upon us. The whole amount appropriated to advance the cause of Romanism in the United States cannot be exactly known, but the printed documents of the Catholics furnish us with some alarming facts. From these we know, that the Societies of the Propaganda in France and Austria, for some years past, have annually sent into this country one hundred and twenty thousand dollars. We know also, that if \$100,000 or \$200,000 are wanted to found a Roman Catholic College, or to build a magnificent cathedral, it is instantly furnished.—We know that besides from half a million to a million of dollars given to establish Catholic Seminaries, Churches, and Convents in a single Western State, the Bishop of that State receives \$25,000 every year as pocket money, a sort of contingent fund, to be expended in such way as may best further the cause. We know, that a Society which has Metternich of Austria as its chief patron, can pour its millions into the United States, at its pleasure.—Yea, if the priests need money, they have only to melt down a silver saint, and the money is before them.

8. The Catholics do not conceal their designs upon the religion and the liberties of our country. Says one of their priests, "We see the truth triumph. What a happiness, if by our prayers and our efforts, we shall see all the United States embraced in the arms of the Catholic faith." The Bishop of Cincinnati says: "Our cause triumphs gloriously in the United States, especially in the Valley of the Mississippi." The Bishop of Bardonia writes the Pope: "If the Protestants direct the education of the young, it will defer the triumph of our cause for the present"—for the present only, is the implication. The Bishop of St. Louis said, ten years ago: "Within thirty years, the UNITED STATES SHALL BE OURS." It is evident, then, from all these considerations, that the Catholics intend to bring our country in bondage to the Pope of Rome.—CAN THEY DO IT?

TEMPERANCE ORGANIZATION.—It is said by a writer in the Christian Watchman, that the plan of a Temperance Society, was first suggested by a Baptist student of Divinity, in May, 1823. This same student had been severely censured for preaching a regular total abstinence, in a pulpit in Providence, R. I. when he went to Boston, and drew up the plan for an organization, embracing societies, agents, and publications. It was rejected by the wise men of the day, as impracticable.—Two years afterwards the American Temperance Society was formed, and the extremists of the earth have felt the practicability and power of the plan.

We assume the edit of the Messenger of Glad Tidings, we did not intend to throw out any unkind "insinuations," in noticing the statement of the Balm of Gilead respecting Mr. Kendrick. The notices alluded to in the Tidings, may have appeared while we (the Senior Editor) were at the North; at any rate, we had no recollection whatever, of having seen any account of Mr. K.'s renunciation of his former views. In regard to "this Wicker," (no "insinuations," we presume, are intended), we know nothing except the facts stated in the exchange paper from which we took the paragraph. It is there stated, that

he had been nine years a Universalist preacher, and that he is now an ordained Baptist minister.

CONFERENCE MEETINGS.—Under this caption, the Glad Tidings speaks of meetings of Universalists at the North, "in which all denominations can partake." Meetings for religious conference and social prayer, are indeed common among all evangelical Christians. And we know that during the powerful revivals of the last two years, in Boston and other places at the North, the Universalists held protracted religious services, had prayer-meetings, anxious seats, inquiry meetings, sacramental seasons, baptisms, &c. But all these seemed to be resorted to in self-defence, as when the members of their congregations attended orthodox meetings, they frequently were converted, and, of course, abandoned their old associates. The editor asks his brethren how something of the kind would do in Wetumpka? We recommend to the "Orator," by all means to try it. If the world can be made to believe, that the system of Universalism is its followers to become men of prayer, that system will be more likely than it now is, to gain the confidence of intelligent lovers of the scriptures.

JEHOVAH REIGNEETH.

This is true; but while the current of events runs smoothly, it is often forgotten.—God then permits unpleasant events to occur, and makes them subservient to the display of his own sovereignty, and the promotion of his people's good. They hear him say, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." They believe and obey, and the result is, they learn to glory in tribulation, cast every burden upon the Lord, and thus obtain enlarged views of divine government, while their faith increases in strength, and, approaching the throne of grace, is esteemed a high and valuable privilege.

Such events occur not only for the benefit of those who are personally exercised by them, but for the good of others also. We should, therefore, note them whenever they transpire as admonitions to trust in the Lord at all times, and to pour out our hearts before him; Sacred history, the history of nations, and our personal history may furnish many illustrations of these remarks; but there are several of a public character, and of recent date, that deserve special notice. For some time past it has been evident to the observing, that the union of the United Kingdom of Scotland with the State exerted a baneful influence on her clergy.—God has permitted their faith to be sorely tried. To him they cried in their trouble, and the sublime spectacle has been witnessed of four hundred ministers of the gospel at once surrendering their churches, their glebes and their liberal incomes, and casting themselves upon Divine Providence, rather than submit to a state of things that was detrimental to religion. God has appeared on their behalf, and the means are rapidly accumulating for enabling them to worship God without State support, or State interference, and no doubt can be entertained, that the future ministry of these men will be far more spiritual than it has been heretofore.

When France, by an overwhelming force was compelling the Islanders of the Pacific, sorely against their will, to receive Popery and irreligion, a British officer deemed it politic to demand a temporary cession of the Sandwich Islands to the British crown. The King assembled his chiefs; the document which they regarded as fatal to their independence lay before them; they consulted, but they had no power to resist; their case appeared to be desperate; and for awhile they sat in silence. At length, one of the council of State said, "Let us pray," and the King, with his chiefs, bowed before God; and committed their cause into his hands. They then arose and signed the document. The Lord hearkened and heard them, and no sooner was the affair known at the British court, than orders were issued to re-establish the King of the Sandwich Islands on his throne, and thus he is now more firmly seated than he was before; and his independence is protected by the power that he supposed had forever wrested it from his possession. That same power, too, is now exerting itself to rescue the Society Islands from the domination of France, and to secure to their Queen the like independence.

China, with its many millions of idolaters, has been for centuries inaccessible to Christian instruction, and long have Christians prayed that the way might be opened for the Banner of the Cross to be there unfolded.—God permitted a dispute to arise concerning an unholy traffic, and the result is, that 132,000,000 of the inhabitants are now accessible to the teaching of Christian ministers, and Christians are called upon to show that their prayers were sincere by sending Christian ministers to teach them.—Who can contemplate these events without exclaiming, "Jehovah reigneth!"

Now there is a great outcry respecting Popery and Psephyism; but what are the facts? Popery has long lurked under the mantle of Protestant Prelacy, and now is beginning to come forth from its hiding place. The Psephyites are but acting out the principles of their church, and to exonerate themselves from the imputation of heresy, are establishing the fact that the radical principles of Popery and Prelacy are the same, whether designated Catholic or Protestant.

This fact, was, till lately, unknown and unsuspected by the multitude; but now it is brought to light we may expect good and candid men to search out and avoid all the progeny of "the Mother of Harlots." They all have of destructive family feeling by which they may be recognized, and it is this: they call God the father of those whom he acknowledges not as his children. The advocate of error may strive for the mastery; but truth will prevail; and that church stand the firmest that has never held alliance with Popery.

OMICRON.
Baptist Adv.

Poetical Department.

ALL NIGHT IN PRAYER.

BY WM. B. TAPPAN.

"And it came to pass in those days, that he went out in a mountain to pray, and continued all night in prayer to God." Luke, vi. 12.

All night in prayer, while mortals slept,
The Saviour woke on bruised knees
And in the mountain on a rock
Of sighs and tears, his soul for men.

Night spread her starry wing around
His head, that drooped for human we;
And hasting angels sought the ground,
Wond'ring to see their Master so.

He prayed—yet not in view of all
The griefs his presence understood—
The stripes, the nails, the spear, the gall,
The crown of thorns, the cross of wood.

Nor in view of that dark hour,
When God from him should turn his eye;
And he, permitted but no power,
Should triumph when it saw him die.

But sight of sin, and sin's desert,
Prest down his soul, and night of men,
Wounded to death, and to their hurt,
Rejecting Gilead, grieved him then.

Oh, Saviour! in Judea, prayer
That now is breathed from lips like thine;
That thou art in the robes of light,
Thy robes reveal the Master's shine.

Yet thou art here—this flesh still
That shadow, but the form I love;
The same who, when the world was young,
My wants before the throne above.

All night in prayer—My joyful sense
Would fain thus spend the watchful night;
Yet old when thou art, darkness there;
Flies, and with me 'tis more than light.

WHO MADE ME, FATHER?
"Who made me, Father?"—God, my son,
The great, the everlasting God
He made me, and every one.

The earth, the heavens, and the floor,
"How great was God, and awful too!"
Father, I fear him do not you!

"And who is God?" A being, boy,
Who loveth all things he hath made;
Who giveth all things we enjoy
Freely, and yet doth not upbraid.

"How good is God, and gracious too!"
I love him, Father, do not you!

"And who is God?" In heavenly cloud,
Beyond the highest star we see;
When storms are pure, and mists are clear,
He liveth from eternity.

Yea, his love, and if we fear and love
"Thou art so good, so great, so high,
His voice and love is from above."
And thou art him, when we die.

"Father, dear Father, is this true?"
Oh, then, I'll go to thee without fear.
(Nashville Sem. Treasury.)

YOUTH AND OLD AGE.
BY MISS GEORGE TUCKER.

Days of my youth, I wish not to recall;
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singular motion for 'the paragon of animals.' He appears to kick and claw the air, that it may make way for the king of all below heaven. I wonder why the earth don't sink under so sublime a creature. Perfection on legs—who, but for reason, would be little more than an automaton, and, when reason is misused, is not much superior. Is man a machine? Do you find a patent for him at Washington or elsewhere? He either is not an invention, or is not worth patenting. Now, he may possibly be an infernal machine—that does much injury—a strong exterior within a grating, coarse and unpolished machinery, fit only for destruction and those doomed to it. Hear him discourse. What a jargon it is, without any melody. I have heard as good language from a saw-mill, and better from parrots. Now, whether parrots imitate man, or he imitates parrots, is a question. That he talks, is certain; but how does he manufacture his words? Maelzel's automaton played by machinery. Why may not Maelzel himself have talked in the same way? Why is it not possible that he may have adopted his own workmanship to the figure?

A watch may be made to discourse music. A watch and man bear a very close resemblance to each other. Man is wound up the moment he comes into the world, and is run down when his chain is shortened by accident, or when a main-spring, like a blood-vessel, is broken. A good watch keeps even the seconds carefully. A good man is the most admirable of all nature's workmanship. I do not declare that man is a watch; but is he an automaton? Pull the wire and answer. Does the 'paragon' feel insulted because he is compared to machinery—that is accounted the greatest of all inventions?—No matter what we are called, whether machines or animals; it is frequently in the power of us all to set our works right, and his is best which answers the best purpose. If he prefers being called a steamboat, let him be an excellent one—if a locomotive, let him abstain from evil—if a steam engine, let him keep all his boiling water to himself—if a sawmill, let him see that he does credit to his machinery. The 'great machine,' however, is always capable of improvement, and it is our duty to pry into our own affairs, for they are morally responsible, and if we are not continually on the look out, we will find that, in passing through this closely navigated 'sea of trouble,' we may be run into by some more powerful fellow-machine and be stopped. Idlers and evil persons are those detestable snags that lie like rocks and shoals, concealed to wreck the well-deserving. So far as direction goes, every one is builder and superintendent of his own works; therefore, like the patient engineer, he should ever be at his post. If he be found asleep, or trifling away his time, his destruction is sure, but merited. Let all honest and well-meaning machines take warning: let them keep oil constantly burning in their lamps, and they will last long and well, and the good qualities that they manufacture they will be enabled to preserve. L. V. W.

YOUTH'S Department.

THE HAPPY CHILD.

BY MRS. HARRIET B. STOVE.

"Papa," said Edward Thompson to his father, "you don't think beautiful things James Robertson has of all kinds."

"O, yes," said little Robert, "when we were there yesterday, he took us up into a little room that was all full of playthings, just like a toy shop."

"He had little guns and two drums, and a trumpet, and a fife," said Edward, "and one of the drums was a real one, papa, such as men play on."

"And a whole company of wooden soldiers," said Edward.

"And all sorts of blocks to build houses," said Robert.

"And besides, papa," said Edward, "he has a real live pony to ride on, such a funny little fellow you never saw, and he has such a pretty little riding stick, and a splendid saddle and bridle."

"Really," said their father, "you make out quite a list of possessions."

"O, but, papa, we have not told you half; he has a beautiful flower garden, and a garden to cultivate it for him, so that he don't have to take any trouble with it, and he can do anything with the flowers he chooses."

"O, and papa, he has rabbits, and a beautiful squirrel, with a cage fixed so nicely, and the squirrel plays so many droll tricks; and he has a parrot that can talk and laugh, and call his name, and say a great many funny things."

"Well," said their father, "I suppose you think that James is a very happy boy?"

"O, yes, indeed, papa, how can he help being happy?" said both boys; besides, his mamma, he says, lets him do very much as he likes about everything."

"Indeed," said their father, and was he so very happy all day when you were there?"

"Why no, not all day," said Edward, "but there was reason for it; for in the morning we had planned to go out to the lake to fish, and it rained, and I made James feel rather cross; I suppose."

"But," said his father, "I should have thought from your account, that these were things enough in the house to have amused you all."

"But James said he was so used to all those things that he did not want to play with them," said Robert; "he called some of the prettiest things he had, ugly old things, and he hated the sight of them."

"Well," said their father, "I suppose if the truth was known, James is not to be so much envied after all. I have been a week at a time at his father's house, and I have thought that a more uncomfortable, unhappy tempered little fellow, I never saw."

"Well, that is strange," said Edward. "I am sure I would be happy if I was in his place."

"I am afraid you would not," said his father, "for believe it is 'having so many things that makes him unhappy.'"

"Having so many things, papa?" said both boys.

"Yes, my sons; but I will explain this more to you some other time. However, this afternoon as you are going to have a ride with me, I think I will take you over to see a little boy who is a very happy boy, as I think," said their father.

"I wonder if this can be the house?" said Edward to Robert, as the carriage stopped before a very small brown house.

Their father got out and asked them to walk in with him. It was a very little house, with only two rooms in it, and in the one they entered they saw a very pale, thin little boy, lying on a small, low bed, in front of the door. His face was all worn away by disease, and his little hands, which were folded on the outside of the bed, were so thin, one could almost see through them. He had a few playthings lying by him on the bed, and on a little stand by him was a cracked brown mug which were some sweet peas, and larkspurs, and lavender, and bright yellow marigolds; besides this lay a well worn Bible and hymn book. His mother was ironing in the next room, but when she saw the boys and their father, she came forward to receive them.

"Well, my little fellow," said Mr. Thompson, "how do you do to-day?"

"O, pretty comfortable," he said.

"I have brought up my boys to see you," said Mr. Thompson.

The sick boy smiled, and reached out one of his thin little hands to welcome them. Edward and Robert took his hand, and then turned around and looked anxiously at their father.

"Papa, how long has he been so sick?" asked Robert.

"More than a year, young gentlemen," said his mother, "it's a year since he's been able to be turned at all in the bed; he has to lie all the time, just as you see on his back."

"O, what a long time!" said Edward, "why can't you turn him and let him lie on his side?"

"Because it hurts him to lie on either side," said his mother.

"What is the matter with him?" asked Robert.

"Why, the doctor says it is a complaint of the bone; it began more than two years ago, down in his foot, and they had to cut the foot off, in hopes that it would stop it; but it didn't, and then they cut off the leg above the knee, and that didn't stop it, and it's creeping up, up, and finally it will be the death of him. He suffers dreadfully at night, sometimes no sleep at all for two or three nights."

"O, father, how dreadful!" said Edward, pressing close to his father.

"Papa," said Robert, looking up and whispering, "I thought we were going to see a little boy that was very happy."

"Wait a little," said Mr. Thompson, and you will see; and then he turned to the sick boy.

"My little fellow," said he, "you find it very tiresome lying here so long?"

"A little so," said the boy, smiling very pleasantly; "but then I have so many things to make me comfortable."

"What things?"

"O, I have a knife, and I can whittle a little at a time, and I have this little china dog that a lady gave me; I play with that sometimes, and then don't you see my flowers?"

"The little boy pointed to a small bed of flowers just before the door, where there were some pinks, some larkspurs, marigolds, and sweet peas; it was weeded very clean, and the flowers made it bright enough."

"Mother planted all those flowers for me in the spring," he said, "and she has watered and weeded them every night after she had done her work; and they grew beautifully, and I lie here every day and look at them."

"Sometimes when the rain is falling, or in the morning when the dew is on them, they look so bright and fresh. Mother puts some in the mug, to stand by me every day."

"But don't you suffer a great deal of pain?"

"Sometimes I do; but then sir, I know that God would not send it if it was not best for me, so I am willing to bear it; besides, I know that the Lord Jesus Christ suffered more pain for me than I suffer. There are some beautiful hymns about in this book," he added, taking up the little hymn book, "and then I have the Bible; O, I don't know how I could get along if it were not for that!"

"But are you never unhappy when you see other boys jumping and playing about?"

"No, I am not; I know God knows what is best for me; besides my Saviour comforts me. I love to be here, when it is all still, and think about him."

"Don't you hope sometimes that you will get well, and be able to go about again?"

"No, I know that I can't; I shall not live a great while; they all say so."

"And don't you feel afraid to die?"

"O, no; I feel as if I would be glad to go to see my Saviour. All that I feel sad about is, that mother will be lonesome when I am gone."

"Well, my little boy, if there is any thing I can send you to make you more comfortable, I shall be glad to."

"O, thank you, sir, but I don't know as I want any thing."

"I wish I could relieve your pains, my little fellow," said Mr. Thompson.

"God would do it in a moment, if it was only best for me," said the boy; "and if it is not best I had rather He would not do it."

"Because, I think I am happier now than I used to be when I was well."

"Aid how can that be?"

"I did not love God so much then, and I used to forget to read the Bible. I had not so much pleasure in thinking about heaven, said the little boy."

"You remember said Mr. Thompson, 'I say in the Bible, 'Before I was afflicted I went astray, but now I have kept Thy word.' That is just it, sir, said the boy; 'just the way I feel. 'O, I have been very happy since I have been sick here.'"

Edward and Robert looked at their father at these words. Mr. Thompson now rose to go.

"If you please sir, perhaps the boys would like some of my flowers; there is a beautiful root of pinks there and some roses," said the sick boy.

"O, no," said Edward, "we won't take them away from you."

"O, I like to give them away," said the boy, earnestly; "do take some."

"Take so me, my dear children it will please him," said Mr. Thompson, in a low voice, as he picked a few and gave to each of the boys; and then added aloud, "We will keep them to remember you by, my dear little fellow."

As they parted with the little boy, he smiled sweetly, and put out his hand, and added, "if you'll come when my latest rose bush is in blossom, I'll give you some roses."

"Papa," said Edward, "that poor little boy really does seem to be happy, and yet he is poor, and sick, and in pain; and he has a very few things, too. It is strange; he certainly is a great deal happier than James Robertson."

"Well, I can tell you the reason," said his father. "It is because James Robertson is a selfish boy, that he is unhappy. From morning till night he thinks of nothing but how to please himself. His father and mother have spent their lives in contriving to please him—and now he is so selfish that he is always unhappy."

The Farmer.

AGRICULTURAL.

In South Carolina, the State Society appoints committees on stock, grain, &c., &c. Hence the following:

Report of the committee on saving Pork and curing Bacon.—Your committee, after conferring together, come to the conclusion, that it would not be anything amiss, to give some of our experiments in fattening of hogs, before we undertake to make pork of them; therefore, about the first of October, we put them in a pen field that there is water in; if not so, minding to give them plenty before we turn them in the field; we give them as much corn as they will eat, and then a little every day. As soon as they have cut the peas pretty well out of the field; put them into another until we wish to pen them; we then make close pens and floor them, and put them in; we shell the corn that we give them, and soak it from 12 to 16 hours. We keep salt pretty constantly in their trough.

By this plan we can fatten our hogs on a great deal less corn, than to feed it dry. We kill our hogs from the middle to the last of December, which is generally a favorable time for saving pork. The day we kill we cut up and salt lightly down upon plank, which draws out a good deal of the bloody water; next day we salt it over again and pack it down in tight hogheads; minding to have every layer of meat covered well with salt, (and when we are salting we rub the skin well) we let it lie in salt about 6 weeks, we then hang it up and smoke it with green hickory wood, until we dry it properly.

In the first of March, before the Skipper Fly makes its appearance, we take down the joints, and put them down in hickory ashes, (or any other good strong ashes) the manner that some of us perform this process, is to take a large box or hoghead, sift ashes all over the bottom till you cover it, then put down a layer of hams so as not to touch each other, then sit in the ashes, until we have filled every crack, then we take sticks about the size of a common hoe handle, and lay across in order to keep the meat separate, and so on alternately, until we have filled our box, or put down what meat we have. By this method we can preserve hams as sound and as sweet, twelve months, as they were on the day they came out of the pickle.

Some of our committee have tried rubbing the joints with ground (or pulverized) red pepper, with very good success. This is done before hanging them up. All of which is respectfully submitted.

MATTHEW HALL, Chairman.

SAVING SEED CORN.

Very few planters have paid that attention to the selection of seed for planting, that their own interest demand. It is a principle of vegetable as well as animal life, that "like produces like." Every one who raises good stock, is not only aware of the truth of this, but he carries it out in his selections of animals to breed from. He selects the finest calves and pigs, and saves them from the slaughter pen, because being well formed, large and thrifty, he believes that their offspring will possess these qualities. But although the same thing is true in the vegetable kingdom, few seldom think of availing himself of the advantages of a judicious selection in his seed for planting. Some few have tried it, and by care and a judicious selection, year after year, have brought their corn to a high state of perfection; and their neighbors, seeing their success have eagerly sought these improved seed. It would do well the first year, but after that gradually deteriorate in the common standard and the whole thing would be pronounced a humbug. The humbug, however, was not in the original improvement, but in the subsequent neglect. He properly commenced by carefully selecting from the field those stalks that bore two fine, large ears, and laying them carefully aside for planting. The next year he selected with as much care from the product of his former selection; and by keeping up this system, reaped each year a rich harvest. Whereas, the other, who commenced with his neighbor's fine seed, by gathering indiscriminately into his barn, and selecting his seed from the mass in the spring, would be as likely to get his ears from an inferior as from a good stalk, and thus his seed would, by a law of nature, deteriorate to the common standard.

We believe that it is perfectly practicable to have almost every stork bearing two good ears, on land where but one would be produced according to the usual method of selecting seed. This is not a mere opinion. It has been tried repeatedly, and with entire success, by various persons. What has been called the Dutton, the Cook, and the Williams corn, have all owed their celebrity to the judicious selection of seed for a series of years, by the respective gentlemen whose names they bear. True, it requires some little trouble to select every year; but every planter should have enough of professional pride in improving his system of husbandry, to take the necessary trouble, especially when he is so richly repaid by an increased harvest.—Columbus Planter.

CHOLIC IN HORSES.

To the Editor of the Albany Cultivator:

In your number for May, I notice an article on "Cholic in the Horse," and it gives me much pleasure to be able to concur with you most fully in regard to the severity and danger of the disease; and for the most part, also in the treatment, which, so far as it goes, is in every respect unacceptable; and I think it not improbable that when resorted to improper season, will, as Mr. Stevens believed, succeed in eight cases out of nine.

The ninth horse, however, ought to be saved if possible, and as I freely believe that this last object may be attained in every true case of cholic, as that the first right will be saved by the remedies proposed. I cannot agree with you that the first object in the treatment is to arrest the fermentation, or that this is a primary cause of cholic, believing it to be only one of the consequences. However this may be, I would rather say that the first object is to allay their pain—to relieve that excruciating agony which is, I apprehend, the very first morbid change which takes place in cholic, and which being suspended, all other morbid phenomena subside of course, unless disorganization of the intestines has already taken place. This object can always be attained by the proper use of opium—exhibited either alone or in combination with the stimulants advised by Mr. Stewart. The last, however, I should think might be essential when there are violent symptoms of exhaustion and prostration of strength.

In cases of much severity, two ounces of a saturated tincture of opium, (laudanum,) may be given every hour, till the pain is relieved, and if the symptoms are peculiarly distressing three ounces may be given once in twenty minutes.

If the belly is distended and very hard, a moderate bleeding may be conjoined with this treatment with advantage.

I have known 8 ounces of laudanum administered in two hours, with perfect relief in a case of great severity, when all other remedies had failed of even mitigating the symptoms. Very respectfully,

H. WATSON.

East Windsor, 1843.

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.—Education, with Orthography and Penmanship, Written Arithmetic, (completed), Botany, (completed), Grammar, with Parsing in the Poets, Astronomy, Works on the Mind, French or Latin.

MIDDLE CLASS.—Towle's Analysis, Education, Rhetoric, Chemistry, Universal History, Algebra, French or Latin.

SENIOR CLASS.—Logic, Philosophy of Natural History, Moral Science, Evidence of Christianity, Intellectual Philosophy, Political Economy, Geometry, 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 three years. Exceptions as to the term of years to be employed, may be made in extraordinary cases, on the recommendation of the Principal, but no pupil, 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, Defining, 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 will be 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 Institute.—The Trustees desire that none but ripe, thorough, faithful scholars should receive the honors which they confer. None other can get them; none ought to expect them.

RESIDENT GRADUATES.

Young ladies who may desire to enjoy the advantages of the Institution after graduating, either to pursue at greater length, particular branches of study, or to perfect themselves in the Department of Languages, will be entitled to all the privileges of the Under-Graduates, or 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 for illustration 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, fully equipped, 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 understand 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