

# South Western Baptist.

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

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

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

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## TERMS.

The terms of our paper will hereafter stand thus: A single copy, \$2.50, if paid strictly in advance. A single copy, \$3.00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5.00, for the two copies. Any number of new subscribers, clubbing together, may be furnished the paper at the rate of one copy for \$2.50, paid in advance.

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## Religious Miscellany.

### Influence of a Father.

The following was related to the writer by a gentleman, who was himself the child of whom the story treats.

My mother died before I was three months old. Almost the first thing I can remember, is my father's taking me in his arms, and telling me how dearly she would have loved me, if her life had been spared. There was a likeness of her in his chamber. I thought it very beautiful, and I think so now. As soon as I could speak, my father taught me to pray, and I used to offer my little petitions, kneeling in front of the picture, with my head upon his lap.

When I was seven years old, my father died. I remember perfectly all the circumstances connected with his decease. One day, in the month of April, he went into a neighboring town on some business. As he was returning, a shower came on, and when he arrived at home, his clothes, as Betty the housekeeper said, were "dripping wet." She said she had heard "he'd got his death," and I cried bitterly at the mere thought of such a calamity. I have learned since, that he had been unwell for a number of months—that there were in his case decided indications of consumption. But I was ignorant of all this then. I only knew that he had been at home more, and I was too happy to be with him, to inquire concerning the cause.

He insisted on dressing himself in a suit of dark clothes—although Betty remonstrated, saying that "he ought immediately to go into a warm bed"—that he might at the accustomed place hear me repeat my evening prayer. It was the last, the very last that I ever offered with my head upon his knees. Years have since passed away, and many things have long since been obliterated from my memory, but the remembrance of that evening prayer has never left me. In the sunshine of prosperity, it seemed to operate as a talisman to shield me from the power of temptation; and when the thick clouds of adversity gathered about me, it was the bright rainbow of hope, the unobscured star, directing to the true Helper. How often, as I felt disposed to neglect my Bible and prayer, to retaliate some injurious act, or to indulge myself in some forbidden pleasure, did I feel the pressure of my father's hand upon my head, as for the last time he listened to my childish petition.

When I arose from my knees, he took me in his arms, fondly caressing, and telling me of my mother. He talked to me of heaven, her own home, and said it was his dearest hope that we should meet there. He told me that her last prayer was for me, that I might choose the Saviour as the guide of my youth, and he said that every day, since her death, he had knelt before her picture, in the very place where he now sat, and wrestled earnestly with God for this blessing.

While he was talking with me, he began to shiver violently, and I was taken from him. They brought blankets, and warmed his bed, and he was soon laid in it, with his face turned towards my mother's picture. That precious picture—What a treasure has it been to me in all my after life!

As I was leaving the room for the night, my father called me to his bedside, kissed me, and said, "God bless my dear boy." He said and lonely, and wished that I could lie down by his side. After I had put my head upon my pillow, I could not go to sleep for a long time that night. It was hardly light, when I awoke the next morning, but Betty was already in the chamber. She was stooping over my bed, and something in her countenance frightened me. Starting up, I inquired for my father. Alas! he was no more. He had burst a blood vessel in the night, and had died almost immediately.

How changed was life to me, after this afflictive event! It is a mistaken opinion that children cannot sorrow deeply. It is true that their grief is more easily moderated, more under the influence of circumstances than that of older persons, but they always mourn sincerely and often for long years.

My father, what do I owe him! After his death, my situation was altogether unfavorable to the formation of Christian character. It is under God his early instructions alone, that I am indebted for my present blessed hope in Christ.—*Chas. W. Hall.*

From the Sabbath Recorder.

### The Meeting-House.

It is well known, that we have no particular reverence for the wood, brick and mortar, of which a church edifice is composed, nor do we consider them any more holy than similar materials laid into any other building. Neither do we believe that the building in its finished state, adorned and garnished with all the furniture necessary for a house of public worship, is any more holy than a common building. Certainly it is not holy in such a sense as the Temple of the old dispensation was holy, that is, as typifying "good things to come." Nevertheless, as a building dedicated to the worship of Almighty God, the very sight of it naturally reminds us, by a principle of association of ideas, of the great object of our fear, and calls forth the reverential feelings which are becoming to us as the creatures of his hand. Who, that is not hardened in iniquity, can take his seat in such a house, or even walk round about it, without reflecting upon the greatness and power of the Being that is worshipped there? Who does not have his sense of accountability quickened into greater activity? For our own part, we look upon every building dedicated to the worship of the Most High, as something calculated to remind us of God and heaven, of Christ and eternal life, of death and our accountability to the Judge of all.

And if we do not, when in or near it, repress our levity and hush our lips in silence and awe, let that be set down to our depravity, and may God have mercy on us. Some may regard this as superstitious, but we believe it to be nothing more than the reverence which befits every one who thinks of the Almighty. And, in our opinion, one who habituates himself to looseness of behavior in the house of God, or allows himself to treat the building itself with contempt, is in danger of losing his reverence for the great Being to whom such building has been dedicated. The thoughtless young man, who notes the seats with his knife, or carves grotesque figures upon them, or scratches the walls with his pencil, or even squirts his puddles of tobacco juice upon the floor, forgets that God is there. We have been prompted to these remarks by seeing the shameful neglect with which houses of worship are sometimes treated, even by those who have built them and set them apart for the service of God. How does it look to see a meeting-house, with its doors standing wide open from one Sabbath to another, affording a harbor for dogs, swine and whatever else may choose to enter? Or how does it look to see the windows broken in a dozen or twenty places, and remaining so for weeks and months together? How does it look to see the weather-boards loose, and hanging by a single nail, when a little timely attention would remedy the matter? And how unseemly that the floor should remain unswept for weeks, and be allowed to accumulate mud and dust till decency itself is outraged! And how shameful to leave noxious weeds, and briars, and bushes, growing all around, such as no tidy farmer would allow to remain upon his land! In the course of our peregrinations lately, we saw a meeting-house so hemmed in with elder bushes and briars, that had we seen them about a private dwelling, we should at once have set down the proprietor of it as a drunkard. Such things are perfectly shameful. What is such neglect but a positive injury inflicted upon the house of God? Wherever we see it, we regard it as *prima facie* evidence that the cause of piety with that church is low.

Be honest.—I do not mean now to talk particularly about that uprightness which should characterize the man of the world, and especially the Christian, in every business transaction; but wish to say a few words in regard to the moral integrity of the soul, in its relation to God. The soul's relation to God is a vastly important one. It is a relation which will not be fully comprehended in time. Eternity will only be competent to make man feel the infinite bearing of the soul's relation to God, and the vast importance of that relation being regulated by the moral laws of the universe, which are founded in the great principles of holiness.

To appear to be religiously honest between our souls and God—to put on a sanctimonious exterior—to wear the robes of a mere profession of religion—to make an effort to convince the world that the soul is in full spiritual union with its Maker, will not endure the gospel test. The very effort at godly sincerity, when the heart is wrong, discovers through the rent robes of sanctification the depravity and hypocrisy which lurk within.

There is, perhaps, nothing more difficult than to appear to be a Christian, where real piety does not exist; and, perhaps, there is nothing more easy than to exhibit real goodness, where the heart is right with God. The reason why practical godliness is so difficult with many—why it is such a task to live a Christian life—is because the soul is unrenowned. The man has not passed from death unto life. The foundation is not built upon the gos-

pel rock. He is not really honest with his soul in its relation to God. The soul is spiritually dead, and yet an effort is made to deliver it into obedience to the commands of God. He drives it into a legal tribute to his maker; but the whole work becomes more drudgery.—*Recorder.*

### A Look into Eternity.

When Sammerfield was on his death-bed, he exclaimed, "Oh, if I might be raised again, how I could preach! I could preach as I never preached before; I have had a look into eternity."

At twenty-seven this young apostle went up to his reward; but such had been the ardor of his zeal, the fullness of his love, and the faithfulness of his labors during the brief period of his toils in the ministry of reconciliation, that his crown of glory, doubtless, was thickly set with stars of rejoicing. Though he manifested what men pronounced almost a seraph's high and holy ardor, in the outgoings of that which Shafesbury has sneeringly called "the heroic passion for saving souls," yet when eternity—the judgment throne in its vestibule, and earth's numberless millions around that throne in gladness or in grief—was dimly seen, the veil of time not yet quite sundered, the garment of flesh not yet flung off, even this devoted man felt how faint and feeble his efforts had been in comparison with what they would be after a momentary glimpse of the eternal world.

If men only looked into eternity as mirrored in God's Word and written down in the laws of our Spiritual existence, to what earnest efforts and ceaseless activity for their own salvation and that of others they would be roused!

Yesterday I was talking to a careless and Sabbath-breaking boy about coming to Sunday school, and, when other arguments had failed, I asked him if he was ready to die, when his reply was, "I am not afraid to die—I am ready to go whenever the Lord wants me." Ah! that boy has not had a look into eternity, or he would be unwilling to rush upon its solemn realities.

A few weeks ago, I was in company with a friend, who was urging a man that we found standing by his own gate on a Sabbath afternoon, to go to church. And the reply of that man in substance, if not in words, was: "Years ago, I fell from the roof of a church where I was working, and then I made a vow never again to enter a church. That vow has been faithfully kept, and shall be till I die." A look into eternity would stagger that resolution, and try the stoutness of that heart, thus shutting itself out from the means of grace, and shutting itself out, we would fear, from heaven.

And would not an unclean come upon many who minister at the sacred altar, such as is not often witnessed, did the glories and the glooms of the eternal world spread out upon their vision as they ought?

And those who listen to the ministrations of the Word, did they look into eternity, would listen as the condemned criminal hears his pardon, the soldier his commander's orders, or as the child hangs upon its father's loving words.

In every department of Christian labor, in every sphere of Christian duty, there would be hearts ever beating in unison with the Saviour's, lives upon which the constant inscription would be, "*Holiness unto the Lord.*" did the disciples of Jesus care less for the present, and think and act for the future—did they, in a word, look into eternity.—*Presbyterian.*

### How near is Heaven.

Christians sometimes look far away to the blissful seats of their destined rest.—But that rest is not far off. The clouds that hide the shining world are thin, they are transient, and soon will obscure no more. The journey may end this hour, one short step may place the Christian in the world of light. One dark hour may hang upon him; but the morning comes, and no shade behind it. Day, bright, peaceful and eternal, succeeds it. A pang may wound for a moment, and then it flies forever away. A conflict, sharp and painful, may continue for a night, but victory, eternal victory ensues. How soon! O, how soon the Christian's cares are o'er, his struggling soul at rest, his eyes suffused no more with tears! Near at hand is the hand of his pursuit. Hope, gleams. How glorious the object that hope embraces; how holy its spirit! Who can contemplate the home our heavenly Father is fitting for his children, and not feel his soul thirst for its enjoyment and employments? Well, those delights, the happy clime, those ever verdant plains, are not far distant.

"Ministers of God Beware!"—Keep to your work and let the world alone. To you the world is poison, and you cannot touch it and be safe. Live near to God; build your house in heaven, and lay up all your treasures there. Sinners will see it, and some will go and do likewise.—Better by far be a Lazarus in Abraham's bosom, than a "certain rich man" tormented in the unquenchable flame.

Remember Judas, remember Demas, remember Lot's wife.

### I don't Like the Church.

"I don't like the church. The members don't exhibit a kind, Christian spirit. There is no pleasant, fraternal intercourse among them. They all seem stiff and distant. And I have heard that some of the members have made remarks about me censuring my conduct. They never came to me, and talked with me about my conduct. I do not feel happy among such people, and I want a letter that I may go and join some other church. I do not see any manifestation of the spirit of the gospel."

This was the style of a voluble complaint made to me once by a young lady. Here was wholesale censure most earnestly uttered and doubtless sensibly felt. And I began to ponder what could have produced such a state of mind and heart.

In the first place, this young sister had kept herself most assiduously aloof from all intercourse with the members of the church. She seldom came to prayer meetings, would have nothing to do with the management of the benevolent societies, and manifestly more through pride, than timidity, shunned all intimacy except with a very few personal friends. All kindly advances were coldly repelled.

In the next place, she exhibited a very censorious spirit. She was quick to discern all the faults, except her own, and by no means choice or gentle, in the employment of epithets, by which to condemn what she deemed wrong. She certainly did not set an example of talking kindly with offenders, instead of about them. I doubt if there were any members of the church, who erred more widely from a kind, Christian spirit in this respect, than herself.

Again, her own conduct in many respects was far from unexcusable. There was palpable fickleness of character, lightness and frivolity of conversation, and recklessness of what others thought or said, concerning her. There was an appearance of independence and self-complacency, that detracted from gentleness and pious amiability. And though it was perhaps true, that such traits had been made topics of conversation, and that there had not been the kind reproof and exhortation, administered by the older members of the church, which the gospel required, yet that she had herself most widely erred from the spirit of the gospel, in her own temper and conversation, I could not doubt.

I came then to the conclusion that by far the greatest share of the blame by which she had been rendered discontented in her relations with the church, belonged to herself; that similar traits of character would render her unhappy in any church, or in any society; that we each of us possess in ourselves the elements which can make us discontented and restless, or that can make us happy and useful, and that complaints about others more frequently originate in something that is wrong in our own hearts, than in their conduct.—*Watchman and Reflector.*

### Worthy Pleasures.

But does the Bible forbid all cheerfulness and joyousness? Does true piety scowl from under the knit brow on all that savours of gladness and peace? By no means. Our Saviour was present at feasts. One of his apostles, (it was Matthew,) after being called to forsake his receipt of custom and follow Christ, gave a banquet to his friends. Our Saviour honored a wedding festival at Cana in Galilee, by a miracle there wrought. He watched the sports of the children, and grounded on them one of his parables.—He praised the beauty of the lily, and the blue trustfulness of the bird. Surely he who did all this, and who, as the God of providence, is yet waking the melodies of the grove, and flashing splendor along the skies, painting the tulip, and perfuming the leaf of the rose, and the heart of the violet, is not disposed to inhibit in man all joy and delight in the use of the senses formed, and in the contemplation of the objects with which he has surrounded his creatures!

Nature and art, and society, all may minister to the Christian's enjoyment.—But heaven in his chief point of attraction even here: and whatever is alien in spirit to that world of light and purity, he must dread. His pleasures should be therefore rational, and not in excess; the relaxation and not the business of life.

An easy test as to lawfulness of many forms of recreation, might be found in inquiring, should I be willing, were Christ bodily and visibly present, to pursue the amusement under his neck, yet searching glance? Could the modern theatre, or the modern ball-room either be visited by a Christian, if this test were once applied? Take each with its ordinary accompaniments, and its general result on the minds and character of its visitants, and could we look to see our Saviour then stand by us with approval beaming from his eyes. If worldly pleasure were innocuous and evangelical, as some represent, it ought certainly to fit those practising it better than it actually does, for the infirmities of age, and the tremendous realities of the death-bed. But are such votaries of pleasure cheered in sickness and soothed in decay, and in the near

view of the grave, by their reminiscences of the years given to levity and folly.

Christian sobriety and moderation, then, are requisite to our discipleship.—Have we them? Is the Church elevating or sinking her standard of Christian attainments as to this grace? Does not the age require the former and prohibit the latter, and demand that Christians, while loving the men of the world with true philanthropy, should protest against the ways of the world with more of holy decision, and for every new advance in knowledge become more weaned in holy self-denial, from vanity, and sense, and sin, and from "all that is in the world," from "the lust of the flesh, the lust of the eyes, and the pride of life," all which the apostle John testifies, "is not of the Father, but is of the world?"—*W. R. Williams.*

### Neglect of Common Mercies.

No one will affirm that the manna was the less bountiful proof of the care of God, because, in order to suit the convenience of the Israelites, it did not fall irregularly, but at periodical intervals, and was gathered every morning, that those who partook of it might be strengthened for the journey of the day. And will any one maintain that our daily food is less the gift of God because it is not sent at random, but in appointed ways, and at certain seasons, that we may be prepared to receive it? Was the water of which the Israelites drank less beneficent because it followed them all the way thro' the wilderness? No one will affirm that it was; and yet there are persons who feel as if they did not require to be grateful for the water of which they drink, because it comes to them from the clouds of heaven, and the fountains which gush from the earth.

"We condemn the Hebrews, when we read of their ingratitude, and yet we imitate their conduct. When the manna first fell, and they saw abundance of food on the bare face of the desert, gratitude heaved in every breast, and the bounty of God was acknowledged by all. How short a time elapsed till this gratitude was turned into apathy and indifference; and they began to look upon the manna in much the same light as we look upon the dews of the evening, or the crops in harvest, as something regular and customary, the denial of which might justify complaint, but the bestowal of which was not reckoned as fitted to call forth thankfulness. Because the water flowed with them through all their journey, so that the heat of a burning sun could not exhale it nor the thirsting sand of the desert drink it up, just because it continued all the time as fresh and as cool as when it leapt from its parent rock, the Israelites came to regard it with as little wonder as we do the stream which may run past our dwelling. The pillar of cloud hung continually before them, so that the rays of a meridian sun could not dissipate it, nor the winds of heaven drive it away; and they came at last to be no more grateful for it than we usually are for the light of the returning sun every morning. Just because this pillar of cloud was kindled into a pillar of fire at night, they became as familiar with it as we are with the stars which God lights up in the firmament. The younger portion of the people born in the desert, and long accustomed to these wonders, may have come to look upon them as altogether natural, and would be no more surprised at the sight of the fiery pillar casting its lurid glare upon the sands, than we are with the meteor that flashes across the evening sky. Does it not appear as if it were the very frequency of the gift and the regularity of its coming, which lead mankind to forget the giver? It is as if a gift were left every morning at our door, and we were at length to imagine that it came alone, without being sent. It is as if the widow, whose barrel of meal and cruse of oil were blessed by the prophet, and had come at length to imagine that there was nothing supernatural in the transaction, because the barrel of meal did not waste, and the cruse of oil did not fail."—*M. Cosh.*

THE SPIRIT OF THE PARACLY.—A gentleman informs us that in the course of a conversation a few days since with a Roman Catholic, the latter confidently gave it as his opinion, that they would be joined by the majority of the Church of England professors, and the Roman Catholic faith would ultimately become the established religion. The gentleman reasoned with him upon the improbability of his hopes being ever realized, as there were enough evangelical clergy and laity to prevent the possibility of such an event, even if all the High Church were to join the Romish party. His antagonist disputing this, the gentleman, by way of a clincher, added, "Even if the whole Anglican Church were to join you, which, however, I have not the least apprehensions of, the Dissenters are too strong ever to allow of such a thing as you hope for." The Romish politician tapped him familiarly on the shoulder as he answered, "Put by the Church of England, and leave us to deal with the Dissenters! we would very soon make the vagabonds

preach to another tune than 'No Popery.' It is as well that the 'vagabonds' should know what the holy Romans have in contemplation for them.—*Bristol Times.*

### A Portable Religion.

A religion that a man cannot carry about with him is of very little worth.—He who should profess to have a very valuable lantern, and yet should find every time he attempted to carry it about in a dark night, that it would not burn when in motion, would soon give up his professions for very shame. Religion is the Christian's light and guide, and without it he will grope and stumble, especially if in new and unfamiliar places and circumstances.

It is becoming more and more fashionable for Christians, as well as others, to go abroad during the warm season, in quest of health, pleasure and friends.—Springs, mountains, falls, caves, islands and distant country retreats are made temporary homes, and a Christian who, on going to such places, leaves his religion at home, goes to very little purpose. He had better leave his purse, his box of medicines his life preserver, yea, he had better abjure his favorite travelling companion, and go alone and friendless, with the guilt of a traitor preying on his soul. Religion, to one who is from home, among strangers, free from accustomed restraints, and beset with new temptations, is the soul's life preserver, its health restorer, its richest solace, its best travelling guide. In the matter of bodily health merely, it is believed that the Christian will lose half the benefit of mineral waters, mountain breezes, and landscape scenery, if meanwhile he cuts his soul off from the waters of life, the breezes of heaven and the enchanting views gained from Pisgah's top.—And as to his usefulness, he might as well go to a fashionable watering place without money enough to pay his bills, as to go without religion enough to honor the claims and sustain the credit of his Divine Master.

Furthermore, one who journeys and visits without his religion about him, will be very likely to find on getting home, that his religion is not where he thought he left it. If he had before been consistent in his house and neighborhood, his appearance will now be strange and unnatural, and it will take him some time and some hard struggles to recover what he has lost by his graceless journeying.

Our conclusion is, that a portable religion is the only kind of religion that is worth having, and a pleasure ride, with a stay of a few weeks at some spring, notch, or beach, will be found very useful in testing the question of personal piety. Some who thought they had religion, finding that it will not stay by them, and that it is too sickly to endure the jostling and exposure of a ride or a visit, will conclude that what had served them in the little round of home duties, is after all no more than a useless house plant, and that they had better give it up and get something that will bear fruit in spite of outdoor blasts, wild storms, and scorching suns.—*Congregationalist.*

A MOTHER'S PRAYER.—Forty years ago, on the Mountains of western Massachusetts, a mother with eight children, five of them under the age of fourteen, was left to trust in the widow's God and the Father of the fatherless. She called them around her regularly, and led them in family worship; and often at the dead of night her low voice was calling on her heavenly Father to have mercy upon them. Before the youngest had reached the age of twenty-one, all except one son had hope in Christ. That son early in life left the family to learn a trade; but on becoming of age, he found himself amid the outpourings of the Spirit; the sound of his mother's voice at midnight, when he slept in the chamber with her, reached his heart. He, too, found peace in Christ, and has long been a pillar in the church, and superintendent of the Sabbath-School in a new settlement.—The mother still lives in peace and quiet, waiting till her change comes; her children are supposed to be all yet living, handing down her influence to the third generation, and willing to add their mother, but she has a competence of this world's goods. Such is the history of a praying widow and her children for forty years.

CONVERSION OF THE AGED.—In a sermon to young men, Dr. Bodell said,—"I have now been nearly twenty years in the ministry of the gospel, and I hear publicly state to you that I do not believe I could enumerate three persons over fifty years of age, whom I ever heard ask the solemn and eternally momentous question, 'What shall I do to be saved?' Another distinguished, and still living divine of our country, has said,—"I will not say that none are converted in old age, but they are few and far between, like the scattered grapes on the outermost branches after the vintage is gathered! Remember thy Creator in the days of thy youth."



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, OCTOBER 15, 1851.

**NOTICE.**—The Choctaw Baptist Association will hold its next annual meeting with the Concord church, Winston county, Miss., 12 miles North West of Louisville, on Saturday before the 2d Lord's day in October, 1851. This notice should have been made earlier, but we had, unknowingly, sent off every copy of the Minutes and therefore had no way of ascertaining the necessary facts.

**NOTICE.**—The next session of the Bigby Association will be held with the Forkland church, Greene county, Ala., commencing on Saturday before the fourth Sabbath in the present month—October. As the church is desirous of protracting the meeting, ministering brethren are earnestly solicited to visit and give their assistance on the occasion.

M. B. CLEMENT.

**JUDSON FEMALE INSTITUTE.**—We are happy to learn that the Judson has opened another session with a larger number of pupils than was ever before on the ground, at the commencement of the scholastic year. There are one hundred and thirty young ladies now in attendance; while, owing to the low state of the rivers, large numbers from the southern counties, from Mobile, New Orleans, &c., are yet to arrive.

The Faculty of Instruction is full, and was never more ably filled.

The Trustees are now extending the North Wing of the Institute Edifice, and propose to finish, by the first of March, an addition to the Main Building, which will accommodate forty Boarders in addition to the eighty now received.

**FRANKLIN CO., ALA.**—In this portion of our State, we are pleased to learn, the work of the Lord continues to prosper. Rev. James Harold, writing us under date of the 23rd ult., says:

"Religion seems to prosper—Baptist sentiments are carrying the day. We had a fine meeting at our Association; it lasted from Friday until Tuesday, and was broken up on account of sickness. Several found the Lord precious to their souls. Our church numbers about one hundred and ten members."

**CHANGE OF ADDRESS.**—Rev. Wm. S. Meek having removed to El Dorado, Union county, Ark., his correspondents will, in future, address him at that place.

**DEATH OF A MISSIONARY.**—Rev. Wm. T. Biddle, whom we last week announced as designated to the Karens, it seems from our exchanges, died suddenly a few days previous to the time appointed for his departure to the field of labor.

**SOUTHERN PARLOR MAGAZINE.**—Mr. J. D. Reagan, the Editor of this new but popular Magazine, was in this place last week. From the limited examination we have given this work, it is scarcely just in us to state our opinion, yet we think it a periodical well worthy the patronage of those who wish a paper of this character. We will endeavor to make a more extended notice at another time.

**BAPTISTS AT TUSCALOOSA.**—By a private letter from Rev. A. VanHoose, we learn that five have lately been added to the church at that place—one white and four colored members. "There is quite an interesting state of religious feeling"—says the letter, "among the colored part of the congregation."

**THE DROUTH.**—Complaints are received from all parts of the country, that the great want of rain has seriously affected the Cotton, as well as the Corn crop. We hope, however, that much of the fear of suffering materially, is unfounded.

**SOMETHING NEW WITH METHODISTS.**—A writer from New Haven, Conn., thus notices the Methodist House of Worship at that place: "The church is a very fine one, with rented pews. I was thrown off my guard by hearing the tunes raised by a fiddle, and noticing three fiddles, two bass violins, and two flutes, as the instrumental music of the choir. The organ is not ready yet. I asked brother N. how he got on with the fiddles in time of a revival. 'Very well, we keep them all going,' was his reply."

**AND YET THEY COME.**—We learn from the Free Union that Rev. Dr. Isaac Cole, formerly a Methodist minister, was publicly baptized by the Rev. Dr. Fuller of Baltimore, on Sunday the 29th ult. Dr. Cole, in an address the same evening, stated to a densely crowded house, his reasons for renouncing Infant Baptism.

**AMERICAN BIBLE UNION.**—The second annual meeting of this body was held with the first Baptist Church, New York, on the 2d inst. Several interesting reports were made and some new officers appointed—though the main officers are continued. We have not space to give a more ample notice, although an extra from the New York Chronicle, contains full particulars.

**PROF. CHAMBERLAIN.**—We see it stated that the students of Oakland College, Miss., are raising a fund for the purpose of erecting a monument in memory of Prof. Chamberlain, who it will be remembered, was murdered not long since. This is a praiseworthy object and we trust it may meet with success.

**REMARKABLE PRESENTIMENT OF DEATH.**—C. H. Gherkin, professor of music at Norfolk, Virginia, ordered his coffin of an undertaker on Saturday, stating that he should die that evening. He was then apparently quite well, but subsequently went to bed, and died early in the evening, as predicted. There are numberless instances of the fulfillment of presentiments quite as remarkable.

## Devils.

An intelligent gentleman once remarked to us, "Say what you please about mysteries, to me the Devil is the greatest mystery in the Bible; and I believe that you preachers are rather afraid to take hold of it." Believing that these views prevail more extensively than is generally supposed, we have determined to present our readers some thoughts on the existence, character and agency of Devils.

Before proceeding we feel it to be necessary to bespeak for our subject a serious hearing.

The Devil and his agency have ever been subjects on which wicked men have been fond of exercising their wit, no doubt, very much to the gratification of the Devil himself. He does not care, we presume, how much men laugh at him, provided they faithfully serve him; and he has no more faithful servants than those who do not believe in his existence. In consequence of this disposition on the part of leading infidels to sneer at diabolical agency, severely imitated by others with whose avowed creed it all assorts, matters have come to such a pass, that the very announcement of our theme may excite the smile of some who glance over this paper. Assuredly, if there is a Devil, and if he be a most powerful and malignant enemy of our race, constantly aiming to effect our eternal ruin, it is very far from being a proper subject of amusement.

I. We will now proceed to prove from the Bible that there are wicked angels called Devils, the chief of whom is called the devil, and also Satan. The belief in the existence of such beings has been very general, prevailing in every age, and in almost every tribe into which the human family has been divided. This is, doubtless, a strong presumptive proof for the existence of evil spirits. When an opinion prevails in different ages, and among different nations, separated from each other at a distance so great that they can have no intercourse, wholly dissimilar, too, in customs, laws, languages, religion and degrees of refinement, there must be some adequate reason for it. It will not do to say that it has happened so; and those who maintain that it is false, are bound to give some plausible reason for its origin and prevalence. This, however, they have thus far failed to do. But it is not on such inferential reasoning as this that we rest the doctrine for which we contend. We appeal directly to the Word of God. If any refuse to bow to the authority of that tribunal, with them we have nothing to do in this discussion.

The existence of wicked spirits is directly asserted in the 6th verse of the Epistle of Jude, "And the angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day." Of the same import also is the parallel passage in the second Epistle of Peter,—"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness reserved unto judgment."

We are taught the existence and personality of devils in the many works, which in the Bible are ascribed to them. We will mention only a few of these works. It was Satan who moved David to number the people. He stood at the right hand of Joshua, the High Priest, to resist him. "The enemy that sowed the tares," our Saviour tells us, "was the Devil." He desired to have Peter, that he might sit him as wheat. He entered into Judas, and tempted him to betray his Master. Jesus said to his enemies, "Ye are of your father, the devil, and the lust of your father you will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him." What has been said is, we presume, sufficient proof that there are such beings as devils. Were more necessary, it could easily be found.

With respect to the number of wicked spirits, we have not the means of any very definite conclusions; yet, that there are a great many of them is evident from the fact, that their agency is to be found at the same time all over the world, and often, perhaps always, more than one is employed in the temptation of the same individual. Out of Mary Magdalene seven devils were cast. The man among the tombs was possessed by a legion. A full Roman legion consisted of about six thousand. We suppose, however, that a definite is here put for an indefinite number, and that the idea intended to be conveyed is, that the man was possessed by a great many devils.

The Scriptures evidently teach that there are various ranks among the devils. There is one called Satan, and the devil by eminence, who has a kingdom—is the prince of the others who are called his angels. There is a remarkable passage to be found in Ephesians, 6: 12, which teaches the subordination of the ranks in the fallen angels, and if we may so express it, their regular organization. After the Apostle has exhorted the Ephesian Christians to take to themselves the whole armour of God, that they might be able to stand against the wiles of the devil, he subjoins, "For we wrestle not against flesh and blood, but against principalities, and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Respecting the meaning of the latter part of this verse, a diversity of views has been entertained by commentators. The reason is, that in the original Greek, the word *places* is not found, and the word translated *high*, literally means *heavenly*. Some suppose the meaning to be, that these wicked spirits have their residence in the air. Others contend that the Apostle means to teach that these wicked beings are found, or have a special agency in the high places of earthly power. This seems to be the meaning which our translators adopted. The ancient Syriac version renders the clause *wicked spirits under heaven*. Perhaps it is best to understand it with Doddridge, as referring to the place which these spirits occupied

when they rebelled—"wicked spirits that rebelled in heaven."

II. We will proceed to inquire, what was the "first estate" from which these angels by sinning fell.

Their state then was, doubtless, what that of the holy angels now is. In order, therefore, to answer the question before us, we have only to inquire what is the state of the holy angels?—In answer to this question, we remark:

1. They are spirits. In proof of this it will be sufficient to quote one text. "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." Some of the fathers of the ancient Christian church held that angels are not pure spirits, but, like men, possess bodies. To this they were led by a misinterpretation of a passage in Genesis; and also by giving too much authority to an Apocryphal book called the Book of Enoch, which maintains this hypothesis. The ancient Jewish doctrine, however, as might be shown by quotations from their Rabbins, is, that angels have no bodily forms, but are made by God to assume such forms as are necessary and proper for the fulfilment of the ministries in which they are employed.

2. Angels are intelligent beings. They are represented as employing their intelligence in the investigation of truth—especially in studying the character of God as displayed in the work of redemption. Peter, speaking of the great themes of Gospel truth, which had been subjects of the visions of the Prophets, and were then preached with the holy Ghost sent down from heaven, subjoins—"which things the angels desire to look into"—stood down, as it may be rendered, that they may investigate. Paul represents the angels as learning from the church "the manifold wisdom of God."

They are intelligences of a higher order than man was in his fallen state. Man was made a little lower than the angels. When the woman of Tekoah would express the sense which she had of the great wisdom of David, she says, "My Lord is wise according to the wisdom of an angel of God, to know all things that are in the earth."

3. Angels are represented in the Word of God as possessing great powers. They are strong, mighty and swift, flying with a rapidity greater far than that of the sun-beam.

4. They are holy beings, constantly engaged in the service and adoration of God. They cry continually, "Holy, holy, holy is the Lord God of hosts."

5. They are benevolent beings. They rejoice over the sinner that repents, and returns to the Lord.

6. Finally, as they are wise, and holy, and benevolent, of course they are happy. Never having sinned, they have never felt in any degree the power of the cause. They are ever with the Lord, behold his glory, and rejoice in the light of his countenance.

Such was the first estate of the fallen angels. They were wise, and holy, and benevolent, and happy.

III. Let us enquire into the cause of their fall.

That they were first cast down from their first estate because of sin in some form is very clear. "For God," says Peter, "spared not the angels that sinned, but cast them down to hell." Under what particular form they sinned is not so clear. Various conjectures have been made on the subject, and various opinions have been maintained. The great English Poet represents Satan as rebelling against God, setting up the standard of revolt, and the other apostate angels gathering around him, and attempting to support him in his mad and impious warfare with Jehovah. The creative imagination of Milton has given such plausibility, distinctness of form, and apparent reality to his scheme, that we also most unconsciously adopt it, without reflecting that it is only imagination, without any foundation in Scripture. There is one passage, and, so far as we know, only one passage in the Bible that seems to throw any light on this subject. Paul in his first Epistle to Timothy, speaking of a bishop, says he must not be "a novice"—a new convert—"lest being lifted up with pride, he fall into the condemnation of the devil." Here it seems to be plainly taught that pride was the sin for which the devil was condemned; but in what way he manifested his pride we have no information.

IV. The next point of enquiring is, What is the present character and employment of the fallen angels.

Their fall produced in them a great and woful change, but it was, as in the case of man, in their moral character and condition, and not in their essence. They are still spiritual intelligences possessing angelic powers, but all perverted. Once they were morning stars in heaven circling in their orbits the eternal throne, and as they rolled around, making music with which the ear of God was delighted. Now, like plants maddly shot from their spheres, they pursue their lawless course, and carry ruin and misery with them wherever they go.

The remaining remarks made under this division of our subject will be confined to Satan; as, in describing his moral character we will at the same time be describing that of all his angels. To proceed with this sketch we remark:

1. The Devil is deficient in the great fundamental virtue—truth. Truth in the moral character is not simply one of the cluster of virtues—it is the conservative principle of all of them—it is the key-stone of the arch. Without truth there can be no society, except it be such society as is found in hell—the society of a prison, where discord and anarchy are closed in with adamant walls, and permitted to rage on. Truth thus essential to all virtue the devil does not possess. He is a liar—the father—the patron of lying—the first being in the universe of God that ever uttered an untruth. Until his apostasy, all intelligent moral agents had obeyed

all the laws of their being: just as we now see the sun, and the moon, and the stars obedient to the great laws which their Maker assigned them when they first rolled forth from his hand. To Satan belongs the dread pre-eminence of having first of all the creatures of God, proved untrue. Of him the Son of God says, "he was a liar from the beginning, and abode not in the truth, because there is no truth in him."

2. As a necessary consequence from the foregoing trait of character, the Devil is a deceiver. He is called the deceiver—the tempter. Deception is his business—his daily avocation. Under this character he is first introduced to us in the Word of God, assuming the form of the serpent he wound his way into Paradise, and there by lies and deception, led our first parents into the commission of sin, and thus inflicted a wound, the poison of which still rankles in our veins, and will sting to undying agonies myriads of immortal souls through endless ages. From that time to this his course has ever been the same. The same hollow-hearted hypocrisy, and the same serpentine fraud are his distinguishing characteristics, as the deceiver of the nations. He comes preaching the same false, yet pleasing doctrine, still promising the sinner that he shall not die. And alas! false as he has been found in innumerable instances, men still lend to him the same willing ear, and follow his counsels to their utter ruin.

We will here suspend this discussion, promising to resume it next week, if permitted by Divine providence.

For the South Western Baptist.

## Obligations of Christians.

Many professors of religion, at the present day, appear to think their obligations almost, if not wholly discharged, by a compliance with the requisitions of God's Holy Word, to repent, believe and be baptized. At any rate, their conduct is calculated to produce such an impression. They seem not to be aware, indeed, that by putting on Christ by baptism, it is incumbent on them to follow him in all other things. Neither do they apparently realize, that by this solemn act, they declare themselves dead to the world; henceforth not to live unto themselves, but unto Him who died for them—who is now formed within them the hope of glory—and, have covenanted to walk in newness of life. "Old things have passed away, behold all have become new." So far from ceasing, therefore, their obligations are materially increased—other and more responsible duties now devolve upon them. Ignorance of these cannot be pleaded; all are explicitly stated in the Scriptures—and one important duty is, "to search the Scriptures." This, it is to be feared, is too often neglected. How can any perform the will of God, without first obtaining a knowledge of His wishes concerning them?

The Bible is not intended to be a sealed book to the Christian; it should not, therefore, be allowed to remain upon the shelf untouched, as is not unfrequently the case, until dust accumulates upon its covers, in sufficient quantity to permit the owner's condemnation to be written thereon, in legible characters. No! its pages should be diligently perused—its precepts are profitable for reproof, for doctrine &c., and ought to be studied daily—yea, hourly, if possible. Nothing can be offered in extenuation,—no excuse can be received for a failure to read and meditate upon the glorious truths contained in this Book of books. Time can be found if a disposition exists, and by doing this, each will be better enabled to discharge all his obligations.

**Prayer**—public, secret and family prayer—is far from being strictly observed. Now this state of things ought not to be. "Pray without ceasing," says the apostle—"in every thing give thanks." There is assuredly much to encourage such a course. Is not the promise—"ask and ye shall receive?" Where none, then, who ask in faith, are ever sent empty away; why not "come boldly to the throne of grace, that ye may obtain mercy and find grace to help in time of need." Approach your heavenly Father as a child comes into the presence of its earthly parent, with full confidence; knowing that He will grant every necessary blessing.—The true sacrifices of His people are precious in the sight of God—he delights in their sincere worship, and is always ready and willing to give good gifts unto them that love and fear him. His love passeth all understanding—"his mercy endureth forever."

But again—**Family Worship** is too much neglected. In many houses the voice of prayer and praise is never heard. Is this right? Surely not. An altar of prayer should be raised in every circle—morning and evening, praise and thanksgiving should ascend unto the Great Giver of every good and perfect gift. Faults should here be acknowledged, guilt confessed; pardon sought and future blessings implored. What better place can be selected for these exercises, than the family altar? Or, where can a stronger influence be exerted? Many powerful truths may here be impressed upon the minds of the young, which neither the flight of time, nor the cares of the world can efface from their memory. Their workings may be silent, yet will they be effectual; for the Lord has promised to answer the prayers of his servants. True, for a while, no special benefit may result in this way; but, "like bread cast upon the waters," it may be "gathered many days hence." Still the natural enjoyments of sweet communion with God will be experienced, and in due time, other blessings will be added. Have faith. "The fervent effectual prayer of the righteous availeth much." By the performance of this duty, incalculable blessings may be obtained—none should endeavor to escape from it; for, remember "for all these things thou must give account." It is at home, as well as abroad, that the believer is to let his light shine. Put, therefore, "on the whole armor of God"—do battle valiantly in his cause, on all occasions, in all places. Implicitly follow

in the Saviour's footsteps, and thus set a worthy example, not to friends and relatives only, but to the community around; that they may see of a truth that Christ has a kingdom on earth.

RETIRER.

## Revival in Yazoo County, Mississippi.

Dear Bro. Chambliss:—It is always cheering to Christians to hear of the increase and progress of the Redeemer's kingdom, from any, and every part of this sinful world. In these signs of the times they perceive that the latter-day-glory, so much longed for, is not far distant—when He, whose right it is, shall reign King of kings, and Lord of lords.

At the earnest request of the Hebron Baptist church, Yazoo county, which we constituted about two years ago, I was induced to become their pastor, (although residing fifty miles distant,) and commenced my labors with them in February last. They were in a cold or lukewarm state; Sabbath schools suspended; prayer meetings almost neglected, congregations much scattered, and but few came to their solemn assemblies. I soon discovered I had much to perform, but resolved to do my duty, so that, by the blessing of heaven upon my feeble efforts, some good might be effected. I visited nearly or quite every family in the settlement, and preached as usual at every fire side; the congregation began to increase, much seriousness manifested itself, prayer meetings were better attended, and we hoped better days were awaiting our efforts.

The church resolved to set apart special seasons for prayer, with reference to God's blessing on our annual meeting, fixed for Wednesday before the second Lord's day in this month.

Our meeting commenced under many disadvantages—sickness in almost every family; a manifest indifference to religion in the community; but few in attendance, and the laborers but few. Yet, in the name of the Lord we set up our banners, and proclaimed the gospel of salvation to the perishing around. Although the beginning was small, yet every day our congregation increased, more interest was manifested, the spirit of prayer existed, a reviving influence among Christians was felt and "Zion travailed." Many were seen to weep, sinners being alarmed, back sliders anxious, and some began to inquire, "what they must do?"—Our excellent bro. Harbin was with me from the third day, and brethren Dunn and Williamson came to our assistance; who, together with our own deacons and those of the neighboring churches, aided us much.

We continued services twelve days, during which time we had the pleasure of seeing the work of the Lord prosper in our midst. And as the result, the church was much refreshed and revived. One was received by letter, four blacksliders restored and fourteen baptized, upon a profession of their faith in Christ, and a moral reformation in the community. Some attended our meeting who had not been in a place of worship for five years; many had deserted the Sabbath by hunting, fishing, &c., and the word of God set at naught by most in the community. But God, who is rich in mercy, being pleased to arrest their attention, brought them to their knees, to request an interest in the prayers of the church. We trust they will find no rest to their souls only through the blood and righteousness of Jesus Christ, to whom be all the glory.

Very truly, Yours in the Gospel,  
S. W. SEXTON.  
Vicksburg, Miss., Sept., 25, 1851.

## Revivals in Southern Alabama.

Dear Bro. Chambliss:—Being on the eve of starting to Bethlehem Association, yet having a few moments leisure I have thought it would not be amiss to send you an account of some of the protracted meetings I have attended this season.

A meeting commenced with the Belleville church on Saturday before the fourth Lord's day in July, which resulted in the baptism of five. Brethren K. Hawthorn and J. J. Sessions were the principal laborers. I attended another at Monroeville, beginning on Saturday before the second Lord's day in August, which continued four days. Then were baptized.

On the following Saturday, began services with Bethany church, in Monroe county. Brethren J. J. Sessions and J. McWilliams, aided me. The exercises were of great interest—eight were baptized on profession of faith, and several others were converted. About thirty came forward for prayer. Commenced a meeting with the Philadelphia church, Monroe county, on Saturday before the fourth Sunday in August. This became very interesting before its close, which was on the 6th day; when six were buried in baptism. I. McWilliams, the pastor, C. P. Salter, J. J. Sessions and myself, were the ministers in attendance.

I then set out for the Conecuh River church, about fifty miles distant, in Covington county—a church supplied by our Missionary, D. Giddens.—There has been a revival influence here for several months. This meeting was very successful—sixteen were immersed. Besides myself brethren D. Giddens, N. Parker, and J. W. Ritchie labored in word and doctrine at this place.

At the request of brother N. Parker, pastor of the Yellow River church, in Walton county, Florida, I met him and brother D. Giddens there, on Saturday before the second Lord's day in this month. A large congregation assembled day and night, and crowds pressed to the altar of prayer, frequently to the number of from forty to fifty.—One was restored, two were received by letter and twenty-seven by experience. On Wednesday morning, the fifth day, a large concourse assembled on the banks of the beautiful Yellow River, to witness the immersion of these twenty-seven professed believers. Thus closed one of the most interesting revival seasons it has ever been my lot to witness. Most of the converts were in the prime of life; the majority of whom were males. Had I time, and you space, many incidents of a truly interesting character might be narrated.—But this communication is already of sufficient length. I will, therefore, close, soliciting the prayers of all who love our Lord Jesus Christ in sincerity.

Yours truly,  
A. TRAVIS.  
Evergreen, Ala. Sept., 24th 1851.

## From Middle Alabama.

Dear Bro. Chambliss:—On Friday, the 12th inst., we began a meeting in Lowndes county.—Bro. Holmes has preached here for some time in a Methodist house, which they kindly offered him.—The meeting continued three days; two were baptized into the fellowship of the church.

A meeting of five days continuance, was commenced on Friday the 17th, at Mt. Zion—a church constituted last year, by the missionaries of the Alabama Association. It is situated in one of the darkest and most destitute neighborhoods of Covington county. The people, generally, are very poor, making barely sufficient for a support, but a more kind and hospitable reception I have never met. It would do your heart good to preach to the congregations which collect at that place; many (even females) walking ten or twelve miles to listen to the preached word. A large and comfortable log house has been built, in which the regular prayer meetings are held twice a month; and the brethren say they are determined to persevere until the whole neighborhood is brought to a knowledge of the truth, as it is in Jesus. The services were interesting, many were deeply affected, and four added to the church.

Preached at the recently constituted church in Pike county, on Wednesday night, the 24th inst., never have I witnessed such a scene before. There was not a dry eye in the house—numbers sobbed aloud. Some of those present who were never known to be affected before, now shed tears freely, and with broken hearts implored mercy. The whole congregation knelt in prayer, but the voice of the minister was lost amidst the sobs and tears, and groans of the many, who cried, "God be merciful to us sinners." After the meeting, opened the doors of the church, and received two, who, on the following day were baptized by bro. Holmes.

I was compelled to leave them to meet other engagements. Never before was the parting of Paul and the brethren at Miletus, so forcibly impressed on my mind. "Thy sweet to labor and tarry among such brethren and sisters, still the dearest ties and most tender associations on earth must be dissolved; but this world is not our home; there is a better and a brighter world above, where we shall meet to part no more. Our toils and labors shall be over,—our doubts removed and our fears dispelled; all tears wiped from our eyes by the fatherly hand of God. What a meeting, that will be in heaven! 'Tis an interesting and lovely sight to see a whole family meet on earth! how much more interesting and lovely to contemplate the whole family of believers in heaven, met never to separate."

"When we've been there ten thousand years,  
Bright, shining as the sun,  
We'll no less days to sing God's praise,  
Than when we first begun."

Yours, in Christ,  
Wm. HOWARD.  
Sept. 26th, 1851.

## Revivals in Choctaw County, Ala.

Dear Bro. Chambliss:—A meeting of nine days continuance, closed a few days since, at Silem, which resulted in the addition of thirty-seven to the church—two by restoration; two by letter, and thirty-three by baptism. Besides the labors of brethren May and Scarborough, bro. Seals, of Howard College, rendered valuable assistance; as likewise did bro. Loftin. I would not omit to state that, during the meeting, special seasons of prayer were set apart each night, which, we trust, were much blessed.

On Tuesday evening last, a protracted meeting closed with the Hopewell church, having continued five days. One was baptized and four received, who, for necessary reasons, await the ordinance until our next monthly meeting. Unavoidable circumstances caused the services to be broken up, also, as there was an apparent increase of interest, the exercises might have held ten days. Here, we enjoyed the aid of our zealous bro. Talbert, also bro. Freeman, of Howard College, whom may the Lord grant to make useful, and may every heart give unto him a kind reception.

Yours in Christ,  
WILLIAM WOODWARD.  
Choctaw county, Ala., Oct., 3, 1851.

## Revival Items.

The Religious Herald contains an account of a revival at Clarksville, Va., thirty or forty were converted, and twenty-four baptized. Also, at Mt. Hermon, twenty were added to the church. Other meetings are noticed but noting definite reported.

From the Biblical Recorder we learn that the result of a meeting at Taylor's Branch, N.C.,—was sixteen additions to the church. Again, at Elias' meeting House, thirty-four were converted and joined the church.

In the Christian Index we see it stated—seen are to be baptized at Ball Hill, Ga.; and at Spring Creek there were seven submitted to the ordinance. At Antioch, in the same State, thirty have been baptized; five are reported at Forsyth, with two awaiting baptism. The Black Swamp church has received an accession of ten. A subsequent number relates the result of some meetings in Rankin county, Miss. At Mill Creek, seventeen were added by baptism, and at Liberty church, fifteen were received. New Hope, Ga., has had an accession of twenty members. To Bethesda church, there have been six added, and at New Hope, Cherokee county, some thirty-three have been baptized. The following are from the Tennessee Baptist:—Twelve have been baptized at Marion, Tenn.; twenty-six in Bedford county, and nine have united with the church at McMinnville.

A correspondent of the Western Watchman, reports the addition of eleven, by baptism, to the Pisgah church, Mo. Another states, twelve were received into the Martin's Prairie church, and at Hawkins' Prairie, about twenty. Also, at Deabaw nineteen were baptized and a church constituted; and at Beoff, some ten united with the church.

At Little Mount church, says the Western Recorder, a meeting was held, at which sixty-two were baptized. And at Providence, twenty-two additions were made to the church.

**INCREASE OF CONVERTS IN BENGAL.**—In the first ten years of missionary effort in Bengal, there were 20 hopeful conversions; in the second 161; in the third 403; in the fourth 675; in the fifth 1045; and in the present ten years the conversions are going on at the rate of between 2000 and 3000. These are strictly among the natives; not including the European and East Indian residents.







## POETRY.

### The Bayan of our God.

DOANE.

The Bayan of the Indian Isles,  
Strikes deeply down its massive root;  
And spreads its branching life abroad,  
And binds to earth with scarlet fruit;  
And when the branches reach the ground,  
They firmly plant themselves again;  
Then rise, and spread, and droop, and root;  
An evergreen and endless chain.

And so the Church of Jesus Christ,  
The blessed Bayan of our God,  
Is rooted upon Zion's mount,  
Has sent its sheltering arms abroad;  
And every branch that from it springs,  
In sacred beauty spreading wide,  
As low it bends to bless the earth,  
Still plants another by its side.

Long as the world itself shall last,  
The sacred Bayan still shall spread;  
From clime to clime, from age to age,  
Its sheltering shadow shall be shed;  
Nations shall seek its "pillared shade";  
It leaves shall for their healing be—  
The circling food that feeds its life—  
The blood that crimsoned Calvary.

## Miscellaneous.

### Bible Antiquities.

**THE KINGS OF ASSYRIA.**—Colonel Rawlinson, the celebrated English antiquary, the greatest of living archaeologists, has of late, as is well known, devoted all his learning and efforts to the task of deciphering the inscriptions obtained by Layard and the French explorers from among the ruins of Nineveh and other Assyrian towns. His success has been considerable; but he announces in the last received number of the London Athenaeum a triumph which transcends all previous ones in importance, being nothing less than the discovery of records of the reign of Sennacherib and of his war against Jerusalem and King Hezekiah. "I have succeeded," says he "in determining the identity of the Assyrian kings of the Lower dynasty, whose palaces have been recently excavated in the vicinity of Mosul, and I have obtained from the annals of those kings contemporary notices of events which agree in the most remarkable way with the statements preserved in sacred and profane history." From this paper, which is a pretty long one, in the Athenaeum, we abbreviate some of the more interesting particulars.

The king who built the palace of Khorsabad, excavated by the French, he says, is named Sargina; but he also bears, in some of the inscriptions, the epithet of Shalmaneser, by which title he was better known to the Jews. One of the tablets, which is much mutilated, records his going up, in the first year of his reign, against the city of Samaria (Samaria) and the country of Beth Homri, (Omri was the founder of Samaria;) whence he carried off into captivity in Assyria no less than 27,280 families of the conquered, setting in their places colonists from Babylonia. This event, which is commemorated in the Bible as having occurred in the sixth year of Hezekiah, Col. R. supposes must have taken place subsequently to the building of the palace of Khorsabad, on one of the tablets of which the monarch styles himself "conqueror of the remote Judea."

Sennacherib, the son of Sargina or Shalmaneser, is the King who built the great palace of Koyunjik, which Mr. Layard has been recently excavating. The inscriptions on one of the colossal bulls at the grand entrance of the excavated palace, shows that in the third year of his reign, he conquered Luiga, King of Sijon, and then, while turning his arms against some other cities of Syria, learned of an insurrection in Palestine, where the people had risen against their King Padiya, who had been placed over them by the Assyrians, compelling him to take refuge with Hezekiah at Jerusalem. Padiya was restored by Sennacherib; and a quarrel then arising with Hezekiah about tribute, the proud King of Kings chastised him by ravaging his kingdom, threatening his capital, compelling him to pay a heavy and ignominious fine, and taking away a portion of his lands and villages and transferring them to other more faithful, or more prudent vassals. The inscriptive history here tallies so perfectly with the biblical that "the agreement," says Col. Rawlinson "extends even to the number of talents of gold and silver which were given as tribute." The inscription only covers seven years of Sennacherib's reign, and, of course, does not reach the event of the miraculous destruction of his army, which Col. R. supposes to have happened fourteen or fifteen years later. The discovery of a complete set of stone annals should it be fortunately made by Mr. Layard will prove an event of incalculable interest.

Col. R. tells us there is in the British Museum an Assyrian relic, containing a tolerably perfect copy of the Annals of Esar-Haddon, the son of Sennacherib, in which is recorded a further deportation of Israelites from Palestine; which, he says, explains a passage in Ezra, in which the Samaritans speak of Esar-Haddon as the king by whom they were carried into captivity. Many of the relics sent home by Mr. Layard from Nineveh refer to Esar-Haddon whose wars were, fortunately for the Jews, directed chiefly against Babylonia, Susiana, and Armenia. He was the father of Sarcus, or Sardanapalus, the last of the Assyrian kings; with whom the great empire, in fact, and the vast city, its metropolis, fell, never to rise again.

"One of the most interesting matters," says the learned antiquary, "connected with this discovery of the identity of the Assyrian kings is the prospect, amounting almost to a certainty, that we must have, in the bas-reliefs of Khorsabad and Koyunjik representations from the chisels of contemporary artists, not only of Samaria, but of that Jerusalem which contained the Temple of Solomon. I have already," he adds, "identified the Samaritans among the groups of captives portrayed

upon the marbles of Khorsabad; and when I shall have accurately learned the locality of the different bas-reliefs that have been brought from Koyunjik, I do not doubt but that I shall be able to point out the bands of Jewish maidens who were delivered to Sennacherib, and perhaps to distinguish the protraiture of the humble Hezekiah."

There is something of a character of sacred grandeur almost, as well as a most solemn interest, which attaches to these researches of Col. Rawlinson.—*Philadelphia Gaz.*

### The British Empire.

The leading article of Blackwood's Magazine for August draws a gloomy picture of the progressive decay of the population and resources of the British Islands. A tone of strong party feeling characterizes the exposition—although the statistical facts which are presented seem to indicate some very startling results.

With regard to the population of Ireland, a comparison of the census returns of 1851 with those of 1841 shows that the county of Cork has sunk 222,000, Galway 124,000, Mayo 114,000, Tipperary, 111,000, Limerick 80,000 and Roscommon 79,000. This aggregate decrease, we are moreover told, has occurred since 1846, up to which period every one of the counties enumerated above had increased in numbers. Such a decrease within five years must be regarded as remarkable indeed. "The history of modern Europe," says Blackwood, "does not present a similar instance, in so short a time, of awful and well-authenticated decline of the human species."

The total decrease in the population of Ireland since 1841 is put down at 1,659,310, but as there was an average increase from 1841 to 1846, the actual decrease since the latter year has been 1,863,102.

Including Great Britain and Ireland, and the islands in the Channel, the decrease of population since 1846 is stated at 809,990.

A decline in the resources of the empire is also marked and commented upon. From a paper lately laid before Parliament, it appears that the property assessed for trades and professions—that is the commerce and manufactures of Great Britain, exhibits a falling off from 1845 to the close of 1850 to the amount of more than nine millions sterling; and from a statement made in the House of Commons, without contradiction from the Ministerial benches, the returns from land exhibited a falling off of twenty millions sterling since the repeal of the Corn Laws. Were Ireland included the opinion is expressed that the decline would be ten millions more. The property tax returns are now declining at the rate of fifty thousand pounds sterling a quarter; and next year, says Blackwood, beyond all question it will be one hundred thousand pounds a quarter. The London Times is quoted as admitting that for two years and a half agriculture in Great Britain has been carried on at rates below a remunerative level.

While the aggregate tonnage in British ports has increased since the repeal of the Navigation Laws some 500,000 tons, the shipping of the United Kingdom during the same time has decreased to the extent of 311,831 tons, while the foreign shipping has increased 351,256 tons. The increase of British exports since 1849, or the repeal of the Corn Laws, has amounted to £30,000,000;—being not more, says Blackwood, than had taken place in a similar time during every five years since the battle of Waterloo. The increase of imports since 1846 has been some 13 per cent. more than the increase of exports; from which fact the apprehension is drawn of a continued and increasing strain on the metallic resources of the country.

We have alluded to the tone of party feeling which characterizes this article, and doubtless some allowances must be made on that score. But with all such deductions enough will still remain to indicate a downward state of things in Great Britain—whether temporary and incidental or not, time must hereafter disclose.

### Galls on Horses.

We have been requested to publish the following recipe, and we do so with great pleasure, having the fullest confidence in its efficacy:

More than twenty years ago, when our large ferry-boats were propelled by horse-power, and the horses, by constant moving round in a circle, were exceedingly liable to be galled by the collar, I learned from the ferry-man the use of alum, and whisky. They bathed the neck and back, and wherever the harness rubbed, with whisky, into which powdered alum had been put until no more could be dissolved. When the gall occurred constant bathing would secure the continued use of the horse, and actually heal the wound while in service. I resorted to this remedy, carrying it with me when I journeyed, and have continued its use with undiminished approval for more than twenty years. I apply no other remedy. When a horse has been put out for the winter, and has not been used, his breast and back will be tender. A single hour's use of saddle or collar, in a hot day, will then scald the breast so as to produce serious injury. My uniform practice, therefore, has been, for a week before beginning to use the harness, to harden the breast and back by bathing them regularly two or three times a day. No injury has then resulted from the application of the collar. And when the bad gall has actually occurred, a frequent and persevering use of this remedy has secured the constant use of the animal and healed the wound while in service.

A clear conscience is a sure cure.

### Influence of the Sabbath upon Health.

1. Those ideas of proper fitness for appearing at divine worship, which is diffused through every Sabbath keeping community, carry with them that attention to cleanliness, that change of apparel, and that regard for neatness of person, which is an important and wholesome change from the habits of the week.

2. The rest the Sabbath brings for the body, is another most important item.—The physical machinery gets run down by the incessant and wearisome action of the week, and would soon be utterly prostrated and ruined, were it not that the Sabbath comes to the rescue. The Sabbath's refreshing rest restores the system and saves the health.

3. The same is true of the mind. It needs a periodical repose as much as the body, and without it would sink and carry the body with it to ruin. The exhausted intellect reposes quietly under the shadow of the blessed Sabbath, and can go with vigor and alacrity to renewed toil after its weekly rest.

4. Mental gloom and depression, by whatever means occasioned, act powerfully against the health; but the cheerful, life-giving, animating influences of an honored Sabbath, tend to sweep away the clouds and darkness of the mind, and give that elasticity to the spirit which is so favorable to health.

5. All the various vices of society make destructive war upon the health; but the honored Sabbath acts with great energy and efficiency against them, and to the extent that it represses them, saves men from the exhaustion and diseases of sinful passions.

6. The effect of Sabbath influences is to give purity to the heart, and peace to the conscience, and therefore to confer that quietness and tranquility of the mind, and that calm confidence in God, which saves it from those anxieties and excitements which are so prejudicial to health.

7. None can doubt that the overtasked energies of men, in their irrational and intense desire after the fading things of this world, have caused the frequent breaking down of body and mind, resulting in premature decay, and disease and death; but the hallowed influences of the Sabbath tend to promote just views of the proper objects of human pursuit, to calm and moderate desire, and thus save the system from those overworkings so prejudicial to it.

8. The laws of health, and man's obligation to obey them, are more clearly seen and more deeply felt where Sabbath influences enlarge the mind's views of all the great interests of this and another life.

In respect, therefore, to that single object, the preservation of health, we may regard the holy Sabbath as operating with great efficiency, and as producing the most important results.

**WATER MELON SUGAR.**—The Chicago Tribune, in acknowledging the receipt of a small quantity of genuine saccharine matter, extracted from the watermelon, says:

"We have seen and used sugar made from cane, maple, corn, and beets, but we have never seen any so pure and deliciously sweet as this. To our mind it is equal to the best quality of honey. The watermelon possesses a great amount of saccharine matter in a very pure state, and we do not see why making sugar from it could not be made a profitable business, in a climate adapted to the growth of it."

**HOW TO KEEP WORMS OUT OF DRIED FRUIT.**—Have a pot full of scalding water on the fire, then put the fruit into sacks of suitable sizes, and dip them in the boiling water, which will kill the worm, or what causes it. After dipping, spread the fruit out to dry—the scalding does not do the fruit any injury. Whatever it is that causes the worm, is deposited on the fruit during the process of drying.—*Southern Cultivator.*

**A DISCOVERY IN SURGERY.**—A Prussian named Aran is said to have recently made a discovery in surgery that is exciting considerable interest in the scientific circles of Berlin. It is the application of chlorine to relieve pain. Unlike chloroform it can be used without the least danger to the patient, and is very effectual in its operation. From the account, a small quantity of the fluid, (from ten to twenty drops) is dropped on the part affected, or on a lint bandage slightly moistened with water, and then applied, and all bound up in oil silk and a linen band. After from two to ten minutes the part becomes insensible, and the pain is no longer felt, whether it be from rheumatic, nervous, or other disorders. After a time it returns again, but usually weaker, and with several applications it is often entirely relieved. The discoverer has presented a memorial on the subject to the Academy at Paris.

**TO PRESERVE HAMS THROUGH SUMMER.**—Make a number of common cotton bags a little larger than your hams; after the hams are well smoked, place them in the bags; then get the very best sweet made hay, cut it with a cutting box or knife, with your hands press it well around the ham in the bags, tie your bags with good strings, put on a card of the year to show their age and hang them up in your garret, or some dry place; and my word for it, if you let them hang for five years, they will be better than the day you put them up. I have kept them for seven years. This method costs but little, as the bag will last for years. The only loss is the hay, and that the cattle will eat, if given to them in the winter. The sweating of the hams will be taken up by the hay, and it will also impart a very fine flavor to the meat.

Love is the diamond among the jewels in a believers breastplate.

## WEBB & SMITH, WHOLESALE GROCERS, Nos. 35 Commerce & 36 Front Streets, MOBILE.

SAMUEL S. WEBB, Greenboro, Ala.  
WASHINGTON M. SMITH, Perry Co. Ala.  
Aug. 27, 1851. 26ly.

### Stop the Liars.

WHEREAS, the report has gone to the world that I am about removing from this place to Georgia, and that my Gin Shop will soon go down, I take this opportunity of informing the public that I am still making Gins at my New Shop, just one half mile East of Marion, and expect to continue the business for life. I could not think of leaving a community who have so liberally patronized me, and still evince a disposition to sustain me. I have bought a small farm and will make enough Corn to last a while, and will still furnish the public with as good Gins on as reasonable terms as any Factory South. My facilities for making Gins are as good as any Factory in the Southern Country.

My Machinery all being new, and of the best quality, I am determined not to be surpassed by any Factory North or South.

Marion, August 20, 1851.

J. F. ALBANY Argus, Delaposs, and Southern Enterprise, Selma, Ala., please copy four weeks and forward accounts to this office.

## DRUGS & MEDICINES.

### New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by L. S. Hart, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varnish, Dyestuffs, Brushes, Window-glasses, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Dentists, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.

Marion, Ala., Feb. 26th,

### A CARD.

F. A. BATES, M.D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.

Marion, Jan. 29th 1851. 48-ly.

### Medical Notice.

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

Marion, Feb. 20th 550.

### Medical Notice.

DR. GEO. S. BRYANT, having located in Marion, offers his services to the citizens of the town and surrounding country, in the various branches of his profession. When not professionally absent, he may be found during the day at his office under the King House, third tenement west from the bar-room, and at night, at the residence of Mr. W. R. Brown.

Jan. 22d, 1851. 47-ly.

## COLBY'S BOOK CONCERN.

AT THIS PLACE, 122 NASSAU STREET, AT THE PLACE, may be obtained at whole sale and retail at the lowest prices, and on the most accommodating terms, every variety of RELIGIOUS and DENOMINATIONAL BOOKS. The proprietor's own publications embrace some of the most valuable works in the language, and he is constantly adding to them. He will also furnish ALL NEW PUBLICATIONS.

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

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Miss SARAH SMITH, Music.

Miss MARY JANE DAVIS, Music.

Miss EMMA CONARD, Primary and Preparatory Departments.

MISS M. A. GRISWOLD, Matron and Nurse.

MRS. H. C. EASTMAN, Stewardess of the Department.

WM. HORNBUCKLE, Esq. and Lady.

THIS Institution has now entered on its FOURTEENTH year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

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

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

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

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

The Teachers in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Union, or in other Southern Institutions.

The Governors is admirably fitted by his high moral and intellectual attainments, and his intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

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

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

THE REGULAR COURSE OF STUDY prescribed for those who aspire to the honors of Graduation is elevated and extensive, the Trustees being desirous to make thorough and finished scholars. To secure this result, a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a Diploma.

It is not expected that all the Pupils will pursue the Regular Course. Young Ladies may enter the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the ENGLISH COURSE, and all who complete these, not attending to French or Latin, will receive a DIPLOMA OF SCHOLARSHIP.

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

Mostly Refrains, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

The Managers, personal and social habits, and the morals of the young Ladies, are looked under the eye of the Governors and Teachers, from whom the Pupils are never separated.

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

The Boarders never leave the grounds of the Institute, without the special permission of the Governors. They attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governors.

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

ALL JEWELRY, of every description, is interdicted. Any young Lady Dipping, Smokey, or bringing Smut into the Institute, is liable to instant expulsion.

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

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

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

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

To promote habits of economy and simplicity, a UNIFORM Dress is prescribed.

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

For summer, each Pupils should have two Pink Calico; two Pink Gingham, and two common White Dresses, with one Swiss Muslin. Also, one Brown Linen Dress. Every Dress should be accompanied by a Skirt of the same material.

Boots—One of Stamp in winter, trimmed with dark Green Leather, plain solid color; in summer, trimmed with Pink Leather, plain solid color—may be lined with Pink only—no flayers or tabs—Also, one Cape Bonnet, of Brown Linen.

Arms, of Brown Linen and Barred Muslin—none of Silk permitted.

Manillas prohibited.

All the