

South Western Baptist.

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

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

"CLARITY REMOETH NOT IN INQUIRY, BUT REMOETH IN THE TRUTH."—1 Corinthians, xiii, 6.

VOLUME III. MARION, (PERRY COUNTY, ALABAMA,) NOVEMBER 5, 1851. [NUMBER 36.]

TERMS.
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Religious Miscellany.

They Won't Know It.

There was a wicked purpose in a wicked heart. There were forebodings of evil results, especially of exposure. But the wicked were silenced by the thought—They won't know it. But they will know it.

God will know it. His eye is a flame of fire. Naked and open are all hearts before him. He knows that wicked purpose already. Think of his, that purpose is an object now distinctly visible to the most exalted, glorious and holy Being in the universe.

Satan will know it. He knows it now, and gorges that a rational soul, infinitely indebted to God, can so willingly disavow its noble nature by sinning against him. If that hateful enemy of the soul did not first excite the spark, he would not fail to put all the fuel he can upon the flame, and it will be no fault of his if it were not as fierce a blaze as ever burned in a human bosom.

Conscience will know it; knows it already, and has already begun its whisper of rebuke. And if that sinful purpose goes on ripening, louder and more severe shall be its voice. Conscience is a witness posted in the depths of the soul, beholds sin at its starting point, is a faithful witness, and will not withhold its testimony.

Fellow-men will know it. They cannot, indeed, see the heart, but that wicked purpose is a fire whose tendency is to burn out, whose tendency is to urge the soul on to acts which shall reveal themselves to men, and by which men shall know what wicked purposes there were in the soul. The secrets of many a wicked heart have been laid open to the public eye by the development which has been made of them by those open acts which they have instigated. But if men will not know here, they certainly will know hereafter. It is the purpose of the Infinite Judge that the secrets of all hearts shall be revealed, and men shall thus know what sinful beings men have been.

Angels, too, know it. That sinners would not relish well the thoughts that an angel's eye was at that moment keenly fixed upon that secret purpose of sin, would wish to crush the viper by an instant blow, and make his soul void, as soon as possible, of such an offender. But that secret sin the angels shall know, for they will be present at the judgement, and to their withering rebuke will be exposed the hidden wickedness of men's hearts.

The dwellers in perdition are likely to know it. That secret, wicked purpose is a token of perdition. It shows which way the current of the soul is setting. It leads another weight to the burden of sin. It helps to sink still deeper the already sinking ship. And landing him in it is likely to do, in the bottomless abyss, his companions then will know how he came there and among the causes of ruin will appear that wicked purpose.

"They won't know it." But they will. What Unnumbered millions. By the highest Being in the universe, and by the lowest, shall it be known. It shall be known in eternity. There is no escaping a being known, widely known, universally known, known forever. God regards every sin as so momentous an event in his moral government as to deserve his special notice, and his special censure; and the weight and severity of that censure will be indicated by making the sin known. Who, then, can escape covering for sin that God cannot drag it to light? What sin can be buried so that God cannot drag it to light?

"They won't know it." Suppose they, angels and men, were not to know it. Does it alter the nature of the wrong? Does the hue of moral acts depend upon the question of concealment or discovery? Suppose an angel saw not a man sin, or ever should, the act of theft that robbed you of a precious jewel. Does that make it less a crime? "They won't know it." But care will be taken that you shall know it. If all the universe are ignorant of it, you will have knowledge enough of it. You will know more of it than merely a pleasurable purpose of doing a pleasurable thing. You shall know it as an act of resistance against infinite authority; know it as a deep and dreadful wound upon your moral nature; a wound which Infinite Justice

may leave forever unhealed.—*Pascal.*

Gems Worth Setting.

To be a Christian is to give the heart an object, at once so great and so pure, that there is little danger of loving it too much or loving it improperly. Religion without destroying the feelings, controls and employs them—and thus like the faded transmitting power, turns all it touches into gold.

Words may die away, but Morality is as unchangeable as the God from whose mouth she proceeded. There is "a good old way" in morals, and I beseech you not to wander from it. Heaven gives us bodily instincts, and we are glad to profit from them; it gives us moral instincts, and we ought to abide by them. Do not substitute arithmetic for feeling, for think things good only because you can number their excellencies, but because God, speaking in the heart, tells you that they are good.

I cannot spend my time in examining the thorns upon a hill of Zion, when I am mercifully permitted to gather its flowers. Come and let us look together at the goodly proportion, the majesty, the splendor of the temple, and listen to the promises of its mercy-seat, and leave others to pluck the few weeds which have sprung up in its courts.

As the term conscience finds a place in the Bible it finds a place in every system which pretends to govern the morals of men. We use it for feelings which the Chinese, violates, when he exposes his child, and the Sycilian, when he dines on his grandfather; for feelings which check ingratitude, which revolt against murder, which persuade to justice, which intimate the being of a God. Of these feelings we say—they are, with innumerable others like these, defined, simple and intelligible,—invariable in the same circumstances, always at unity with themselves, and with the Word of God, and living alike in the breast of all mankind. We use the term conscience for feelings implanted by Jehovah, and instructed and governed by reason and revelation.

Let the mere philosopher skip like a mountain goat from star to star, until at last he reach the great luminary—let all the planetary system pass before him, and let him understand all their mysteries—let Nature stand confessed in luminous simplicity, and show those things which now she holds most dear, still there is an aching void; for though he sees a God without, he feels him not within; still, like Alexander, though on a distant occasion, he would weep tears of blood that there was not another world of science to explore. God only can make a man happy.

Unbelief begets vice, and vice begets spiritual ignorance; spiritual ignorance fosters all intemperance and license, as the last, produces a treacherous and selfish impatience, which in turn, eliding man and murmuring against God, begets a hardened ungodliness. Ungodliness, releases itself from the supreme Parent, soon disowns the human brotherhood, and becomes inhumanity; and inhumanity spreads and deepens into an inveterate and absorbing selfishness, "biting and hateful," that "fears not God nor regards man," constructing for itself out of the wreck of the universe, a throne for the installation apotheosis of its own consuming and destructive egotism.

PULLO.

The Great Change.

AN INWARD CHANGE—The change is not to take place upon the body, but a transforming process carried on in the mind by the eternal Spirit of God—enlightening the understanding, softening the heart, giving remorse to the conscience for sin, that works repentance unto salvation, inspiring the mind with faith in Christ, sealing pardon on the conscience, attesting to the mind its adoption into the family of God, and so renewing, quickening, and invigorating all the moral powers of the mind, especially its views, inclinations, and tempers, as to make the man more influenced, morally considered, a new creature.—*Thomas Mollard.*

A DIVINE CHANGE—Regeneration does not come by the will of man. As gracious persons do not regenerate themselves, so neither can they convey regenerating grace to others. If they could a good master would regenerate every servant in his family; a good parent would regenerate every child of his; and a minister of the gospel would regenerate all that sit under his ministry. But they cannot do more than pray, and use the means. God only can do the work.—*John Gill.*

A GLORIOUS CHANGE.—Conversion is the most glorious work of God. The creation of the sun is a very glorious work—when God first rolled him flaming along the sky, he scattered out golden blessings on every shore. The change in spring is very wonderful—when God makes the faded grass revive, the dead trees put out green leaves, and the flowers appear on the earth, But far more glorious and

wonderful is the conversion of the soul! It is the creation of a sun that is to shine for eternity; it is the spring of the soul that shall know no winter—the planting of a tree that shall bloom with eternal beauty in the paradise of God!—*M. Cheyne.*

AN EARLY CHANGE—The earlier the new birth the weightier will be the glory in the kingdom of God. Young ones regenerated and enabled to bear hard against the temptation of their violent nature, shall have crowns set with more jewels,—they shall have an abundant entrance. The more violent the storms they encounter, the greater will be their glory. If there be any sorrow in heaven, it is because they were not sooner born, that they might have glorified God more on earth, who bestoweth such honor upon them in heaven.—*Stephen Charnock.*

AN IMPROVING CHANGE.—Though thy grace be little for the present, yet it will grow for the future to a greater measure. The little grain of mustard seed, the least of seeds, will in time grow up to a tree. Grace is fully compared to heaven, which is of spreading nature; to the cloud which the prophet's servant saw; and the waters of the sanctuary, which did all increase. An infant of days, shall proceed by degrees till he become like the Ancient of days, perfect as his heavenly Father is perfect. Naturalists observe, that the seeds of the cypress tree are very small, and yet of them proceeds a very high tree. Such is the birth and growth of grace.—*C. Love.*

Importance of a Full Exhibition of the Truth.

C. EVANS.

Nothing would tend more to predispose our hearers to receive the errors of the present day, than a defective, partial, one-sided presentation of the truths of Divine Revelation. The facts, that these errors have been extensively embraced only in those sections of the professing Christian church, where we conceive that truth has been defectively exhibited, and that very few, from amongst ourselves, whose views of truth were clear and comprehensive, have been drawn aside by them, testify the great importance of declaring the whole counsel of God. Nor can I refrain from expressing my conviction, that if, in this respect, our preaching had universally resembled that of Flavel and Howe, of Edwards and Fuller, the peace of our Zion would have been less disturbed, and fewer defections would have occurred.

To a partial or imperfect exhibition of truth we have many temptations. The carnal heart rises in opposition to those doctrines of the gospel which have the most direct tendency to humble the sinner. To some of our hearers, perhaps the most influential, these doctrines may be very unpalatable. They may contrive to let us know this, and we may be tempted to keep them in the background. The bias of our minds towards particular branches of theology, as favorite subjects of study, may also tempt us to give these subjects an undue prominence in our ministry. And we may likewise be tempted to dwell almost exclusively upon one class of truths, in hope of being thereby more useful. To this we are more liable from the circumstance that most of the recorded sermons of the apostles are of this description; and if we, like them, on the occasions of these recorded sermons, were preaching to sinners who had seldom or never heard the gospel—or if our congregations consisted, almost exclusively, of unconverted persons, we should do well to be constantly dwelling upon the first principles of the doctrine of Christ. But we should remember that we have also the epistles of the apostles, which were written to instruct the churches more fully in the truths of the gospel—to refute the errors propagated by false teachers, and guard the disciples of Christ against their pernicious influence; and as our assemblies comprise a large proportion of professed believers, it is surely incumbent on us to set before them all the truth that God has revealed, and defend it against the heresies which are coming in upon us like a flood. Our only hope of continued and increasing prosperity is a firm maintenance of the whole truth. Let us, therefore, always bear in mind the great importance of a full exhibition of Divine truth—of preaching to our hearers, both the sovereignty of God, and the responsibility of man; the election of grace, and the duty of the sinner to repent and believe the gospel; his depravity and guilt, and the fullness of salvation which the gospel reveals; his utter impotency, and the readiness of God to work in him both to will and to do; the necessity of holiness, and the entire absence of human merit; the certainty of a judgment to come, and the eternal duration of the punishment of the wicked, and the blessedness of the righteous. I scarcely need say that we should guard against placing any of these truths in such connection with one another as to neutralize the other. Nor will you understand me as intimating that all these topics should occur in every sermon. What I mean is, that the whole truth should come out fully in the course

of our preaching, and in the relations and proportions in which we find it in the word of God.—*Bap. Pulpit.*

An Attractive Home.

BY REV. DANIEL P. NOYES.

The human being is like a delicate plant, and needs rest and nurture—needs permanency in its relations—can not endure perpetual change. The moss will not grow upon the rolling stone, or on the mountain top that is swept with ceaseless winds. The moving sands are an eternal desert; but give to these waste places quiet, and little by little, life lays hold upon them, gathers strength day by day, and in process of time the polished rock is clothed with a fruitful soil, the dusty sands are decomposed into richness, and the frightful desert smiles with living beauty.

Life needs permanency and rest—"Build ye houses," therefore, "and dwell in them," said Jehovah to the people of his love—"plant gardens and eat the fruit of them." His counsel to those whom he would preserve was, that they have permanent homes and enjoy the fruit of their own labors. The same great principles lie at the foundation of human prosperity in every age.

To every family then let me say—make your home pleasant, and let the delights of vanity go. Store your little private domain with reminiscences of the past—with mementos of friendship and affection—with comforts for the body, and with books and pictured histories, which shall prove a solace to the heart, and shall furnish an abundance of wholesome food and of delightful stimulus to the mind.

Look for your highest enjoyments in communion with God, in the society of good men and women, and of little children; in converse with the wise and holy dead, who are yet speaking, though invisible, in the service of your Father who is in heaven, and of your brethren and neighbors here on earth.

Have a home—a place of worship—a Church to work with, and if you can, a circle of friends whose natural tendencies, whose education, whose general habits and sympathies so harmonize with your own, that you all have a natural understanding and confidence. Be perfectly true to these friends through all changes. Never betray them. Never forget them. Never neglect them.

Establish yourself in these permanent relations. In these, hold fast. "Plant gardens," for your soul to gather richness and sweetness in, in whose cool grooves you may find rest and pleasant shade—in whose private walks you may hold converse with those you honor; gardens that shall have wholesome herb for you, when you are sick, and poor, and miserable; that shall yield fruit of entertainment and spiritual strength. The poorest of you is not so poor, but in this Christian land he may have such a garden; and the richest of you is not so rich, that he can afford to do without one.

Give over all those semi-barbarous notions of life, which place its enjoyment in show and vanity; in change and luxury. Take the Christian idea, and act on that. Seek for permanency, for those quiet and enduring pleasures—the still and deep delights that are found in home, and in Christian labor, and in open and free communion with the good—in seeking for wisdom by practicing it—for truth, by living up to its demands, and for righteousness and its reward of eternal joy, in the manifold activities of the life divine.

Let your soul be at peace—heed not the ceaseless jars of a contentious world—regard not its stupid maxims, and its fanciful and wayward impertinence; the demands of fashion, and the examples of idle and simple minded persons, who, for sheer want of something to do, and out of morbid hunger of an empty heart, are making changes perpetually. "Build ye houses and dwell in them; plant ye gardens, and eat the fruit of them." We make great boast of our schools, and to hear some men talk, we should almost suppose them to be meat and drink, and wisdom, and wealth, and salvation. But great and excellent as are the blessings of the education which these give, there is an institution older than the school, and to which it is in every sense subordinate. I mean the family—the home. He who should raise the character of the homes of America, will be a greater benefactor than any one who shall improve her schools merely. The moral principles, the sentiments of patriotism, the habits of order and of disinterested sacrifice, the warm affections, the religious awe, the sacred convictions, which are born and nurtured in a good home, constitute an education which is a thousand-fold more valuable than the mere knowledge imparted in a school. Look to your hearth and firesides; make your homes good—gardens of fruitfulness and beauty, and you will have wrought as excellent a work as it is permitted man to accomplish upon earth.

"Build ye houses and dwell in them; plant ye gardens and eat fruit of them." Learn how to make your homes each a vineyard of God. It is worth the labor

of a lifetime; and to many of us it will cost as much. But the reward is richer than wealth, and more honorable than fame, and more blissful than pleasure; a reward worthy of our immortality, and enduring as the truth and love of God; for a good Christian home is a vestibule opening into the eternal mansions of the Father's house in heaven.

Our Refuge is in the Lord.

When the vivid lightning illumines the dark night, and the heavy thunders resound through the heavens, and seems to shake the earth around us, when some dreadful catastrophe is at hand, then to have place of refuge to shelter us from danger is indeed a blessing. Such refuge we have in the Gospel. Christ, its author, is all powerful to afford assistance in the hour of distress. He is too wise not to know our true condition, and is at all times willing to comfort and aid us if we call upon him. His own words testify to his willingness, for he has said, "Call upon me in the day of trouble, and I will deliver thee;" and therefore numerous passages in the Scriptures from which consolation may be derived, when we are cast down by the falsity of friends, by temptation, or by any of the causes which depress the spirit.

As the stars cannot be seen amidst the blaze and brightness of mid-day, but when the golden orb of day hides its brilliancy behind the western hills, so in prosperity the promises of God are not seen, because they do not shine forth as when darkness intervenes; when clouds of sorrow cross our pathway, then it is that we appreciate them; it is then they shine with cheering brilliancy.

The beautiful examples of the goodness of God which we read of in his word, in sending deliverance in time of danger to those who called upon him, are sufficient encouragements for us to place our trust in his confidence in him. He can change all our troubles to joy and gladness, for "he is a Sun and shield, he will give grace and glory; and no good thing will he withhold from them that walk uprightly."—*140, & Journal.*

Charity.

Night has kissed the young rose, and bent it softly to sleep. Stars shone, and pure dew drops hung upon its blushing bosom, and watched its sweetest slumbers. Morning came, with its dancing breezes, and they whispered to the young rose, and it awoke joyous and smiling. Lightly it danced to and fro in all the loveliness of health and youthful innocence. The ardent sun god sweeping from the east, and he smote the young rose with his scorching rays, and it faintly ed. Deserted and almost heart-broken, it dropped to the dust in loneliness and despair. Now the gentle breeze, which had been gamboling over the sea, pushing over the hill and dale, by the neat cottage and still brook, turning the old mill, and trudging the curls of innocent childhood, came tripping along on her errand of mercy and love; and when she saw the young rose she hastened to kiss it, and fondly bathed its forehead in cool and refreshing showers; and the young rose revived, looked, and smiled in gratitude to the kind breeze; and she hurried quickly away; her generous task was performed, yet not without reward—for she soon perceived that a delicious fragrance had been poured on her wings by the grateful rose; and the kind breeze was glad in heart, and went away singing through the trees. Thus real, true charity, like the breeze, gathers fragrance from the drooping flowers it refreshes, and unconsciously reaps a reward in the performance of its offices of kindness, which steals upon the heart, like rich perfume, to bless and cheer.

The Word of God.

"A Neglected Bible is the melancholy truth of a heart alienated from God."—For how can we have a spark of love to him, if that book, which is the full manifestation of his glory, be despised? And yet a superficial acquaintance with it is of no avail. If our ears were bored to the door of the sanctuary, if the words never departed from our eyes; yet except they were kept in the heart, our religion would be a notion, not a principle; speculative, not practical; conviction not love. Nor even here must they possess the mere threshold; let that be for the world. Let the world be kept in the midst of the heart; here only can it be operative; for out of the heart are the issues of life. Here it becomes lively and substantial truth. Here, then, let a home be made for it—a consecrated sanctuary in the most honored chambers, "in the midst of the heart." This inhabitation of the word is a covenant promise—the test of our interest in the Lord and in his people. This "keeping of the word" will be "life to those that find it." Vigorous and healthy will be the soul that feeds on his heavenly manna.—We shall not then bear our religion as our cross, as our cumbrous bondage; we shall not drag on Christian duties as our chain.—Godliness will be an element of joy and

visions will be free and lively; the spirit will feel a vital blow; the mind will be enriched with Divine wisdom; the heart will be established with gospel grace."—*C. Bridge's Comm. on Prov. ix.*

"Let our hearts obey. And all its fruits, from day to day, Be in us and abound."

The Church Thermometer.

Well, what is that? Ask any veteran pastor who has weathered the storms, and rejoiced in the sunshines of a long ministerial life, and he will tell you that it is the social prayer-meeting. The thermometer of a church, to indicate its spiritual temperature, is the weekly gathering around the mercy seat. A cold church, it is at once the cause, and the effect of spiritual declension.

If the place of prayer is well high deserted if the few who are present in body seem absent in spirit; if the prayers offered are languid, formal, meaningless, without point, and without unction, then the pastor has abundant cause for heart heaviness and tears. Sermons preached to such a people, are like discourses delivered in one of the ruined temples of Luxor with the shriveled dead men's balm around him, and grim heads of stone looking down from every capital. His hands hang down, and his spirit faints.

As a church has no surer symptom of decay than a decaying prayer-meeting, so nothing feels the approach of a revival so palpably as the place of prayer.—A revival commonly begins there. The deserted seats are filled. Those who "could not leave their business," now find but little difficulty in closing the doors of their shops and counting rooms. The absent *Thomases* are once more with the scattered flock of disciples, and wonder to find their risen Saviour there too, with His benedictions. Those who seldom prayed, are now ready to pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The timid have grown bold. The sluggish are mounting up with wings as eagles. A latent power is developed in the church, which ascends both pastor and people.

The prayer meeting, too, becomes a place for communion with God. Old differences are forgotten. Old wounds are healed.—Church members will grasp each other's hands, and inquire about a neighbor's spiritual health, with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loath to go away. They are one in heart; the church is a living unity. The experienced mariner constantly "consults the glass." Brethren! Beethren! if we are wise, we, too, will keep a lookout upon the thermometer of the church. A prayer-meeting "below freezing point" is a fatal indication.—*Stray Arrows.*

Different Views of Death.

"Death robs us of all things," exclaims the sordid worldling. "To die is gain!" responds the expectant believer. "Death is an eternal sleep," affirms the boasting atheist. "The dead in Christ shall awake, and come forth, incorruptible, immortal, and glorified," replies the confident Christian. "Death is the King of all Terrors," tremblingly exclaims the unprepared traveller to the grave. "Oh! death, where is thy sting? On grave, where is thy victory?" shouts the trusting disciple of the Cross. "All that I have will I give for my life!" groans the dying lover of the world. "I would not live always," responds the emancipated follower of the Prince of Life.—

"Away with death, away With all its sluggish sleep and chilling damp Impertinence to the day. When nature sinks to manity; How can the soul desire Such hateful nothingness to crave And yield with joy the vital fire To moulder in the grave?"

thus shrieks the shrinking voluptuary. Who, who would live alone, away from his God, Away from you heaven that blissful abode, Where rivers of pleasure flow o'er the bright plains, And the moonlight of glory eternally reigns?

Why this difference, when death, in its physical effects, is precisely alike in all cases. The phenomenon is solved when we go to the word of God. The righteous has a "hope in his death," but the expectations of the wicked shall perish, and he is driven away in his wickedness.—The "end" of the "perfect man" is "peace," but "there is no peace for the wicked."

Dear reader, fear God while living, and then you will have no fear when death comes upon you "like an armed man."—*Pres. Herald.*

THE WAY, THE TRUTH, AND THE LIFE.—Jesus is "the way" by his example, "the truth" by his Word, and "the life" by his grace; out of this way there is nothing but wandering, without this truth, nothing but error and deceit; and without this life nothing but death.

SAILING OF MISSIONARIES.—Rev. Mr. Ingalls, of the Baptist Union, sailed from Boston the 10th of July, on his return as missionary to Burma.

THE BAPTIST.

MAISON, ALA.

WEDNESDAY, NOVEMBER 5, 1851

MISSISSIPPI BAPTIST STATE CONVENTION.—The annual meeting of this body for the present year, will be held with the church in Aberdeen, on Saturday before the second Sabbath in November. A large delegation is expected to be present at this time, and it is hoped they will come prepared to work for God to the utmost of what can be expected of men. The cause of Christ and humanity demand of Christians united, vigorous efforts, and let the Baptists of Mississippi continue to labor as they have begun. May success attend their works of love.

BOOKS AND PAMPHLETS.—Several works, which have lately come to hand, will receive notice in due time.

WORK OF THE SAME SORT.—A private letter from Macon, Miss., informs us that, at the late revival, the Rev. Mr. Shipman, of the Methodist denomination, united with the church at that place; was regularly baptized and licensed to preach.

We learn also, through the Christian Secretary, that the Rev. Mr. Goodwin, of Conn., Congregationalist, has announced his intention to connect himself with the Baptist church.

CHANGES OF ADDRESS.—Rev. Hanson Lee, having removed to Blakely, Early county, Ga., requests his correspondents to address him accordingly.

Rev. M. W. Chrestman changes his address from his late office to Edward's Depot, Hinds county, Miss.—his correspondents will, therefore, direct to him at that place.

PROTRACTED MEETING IN MONTGOMERY CO., ALA.—By a letter from brother Moses McLeone of the 27th ult., we are informed of the progress of a meeting at Elim church, in the above named county. Below we give a short extract, stating some of the particulars:

"We are in the midst of a protracted meeting—the Lord has been with us and general good feeling pervades the congregation. The church is much revived, but we have lacked help from ministering brethren—brother Handy was with us one day, brother Stewart during the meeting. Thus far some five have professed a hope in Christ," &c.

UNION BAPTIST ASSOCIATION, MISS.—The Minutes of the Thirty-first anniversary of this body, held with the Damascus church, Copiah Co., on the 27th, 28th, 29th and 30th of September, 1851, are now before us; from them we glean the following items: Rev. WM. MULLINS was elected Moderator; IRA CARPENTER, Clerk. Introductory sermon preached by Rev. C. S. McCloud.

The Report of the Missionary Board shows that the services of Rev. Wm. Mullins were secured for a portion of the past year, though, at the same time, he was supplying four churches. He reports having kept regular appointments at four different places, has baptized nineteen, and much interest has been awakened. Resolutions were adopted in favor of educating the rising ministry, and the Association agreed to sustain one such brother who was duly accredited.—The Mississippi College was also strongly recommended.

From the Financial Report it would seem that the total amount of contributions during the Association year was about \$381.23—making the full amount in the Treasury, \$862.03.—They wish to obtain the services of a competent Missionary to ride within their bounds the present year. Their next session is to convene with the Bethlehem church, Franklin county, Miss.

COLORADO BAPTIST ASSOCIATION, TEXAS.—We learn from the minutes of this body, which are just at hand, that its Fifth Annual Meeting was held at the Macedonia church, Travis Co., Sept. 12th and 15th, last.

Twelve churches were represented. Introductory Sermon delivered by Elder P. B. Chandler. Elder NOAH HILL was elected Moderator; G. G. BAGGERLY, Clerk. Many very interesting Reports were presented and adopted—among which we notice, more particularly, that on Sabbath Schools. From this it appears there are some 28 within its bounds, of which 5 are Methodist, but it is feared many of them are in a languishing condition.

Rev. J. A. Kimball has been employed as missionary since June 17th., who reports great destitution of ministers, being compelled to ride great distances to attend meetings. The Lord has visited this field. In the Report on the Religious condition of the Colored population it is stated that Rev. Noah Hill's labors have been much blessed. Six different stations have been regularly visited and some "Two hundred and twenty-five have been gathered into the vineyard of the Lord,"—mostly by baptism. The state of the churches is good. Total amount of contributions, \$122.80. White members 286; Blacks, 145—total 527. The next session will be held with the Plain Grove church, Fayette county, Texas.

ITALIAN AND SPANISH TRACTS.—The American Baptist Publication Society have determined to issue several tracts in the Italian and Spanish languages, prepared originally by Dr. Cote, of the Grande Ligne Mission. They have proved very useful in the French language in Canada, Hayti and France. We are gratified to see the widening influence of this important Society.

A VETERAN.—Rev. Jonathan French, of North Hampton, N. H., has preached in the same pulpit fifty years. He recently announced to his congregation his intention of resigning the active duties of his office, at the close of his half century of labor in November.

Devils.

Having, in the preceding number, shown in the general, that the devil has great influence, we will now proceed to some specifications:

1. This enemy of our race has great power over the bodies of men. We shall here say nothing of those in the days of our Saviour and his apostles, who were possessed by devils; inasmuch as to do justice to the subject, would require us to go into a discussion of the whole matter of demoniacal possession, for which we have not sufficient room at present. On the point before us, we will refer only to the temptation of Job. In the recorded history of that transaction, we find that through the instrumentality of Satan, the robbers took away the flocks of the patriarch and slew his servants—that fire from God—that is, as we suppose, lightning, fell on others, and consumed them, and that a great wind smote the house in which his sons and daughters were, and buried them in ruins. Finally, the same wicked being is permitted to smite Job himself with a loathsome disease from the sole of his foot to the crown of his head.

2. The devil exercises great influence over the minds of men. "He," we are told, "is the spirit that worketh"—energizes—works mightily—in the children of disobedience." "He blinds the minds of them that believe not, lest the light of the Gospel should shine unto them." None are so holy that he does not approach them, and make to them his impious suggestions. We find him thus tempting our Saviour, and urging him to presumption, and even the horrid crime of worshipping himself. He tempted Eve in her sinless state, and through his subtlety, succeeded in beguiling her. To accomplish his hellish purpose, he transformed himself into an angel of light. It is remarked by Robert Hall that the statement of the existence, the moral propensities, and agency of Satan is extended nearly through the whole of the sacred volume from Genesis to the Revelations. Its writers in the portraiture of our great adversary employ the same images, and adhere to the same appellations throughout, marked with the same features of force, cruelty, malignity, and fraud. He is every where depicted as alike the enemy of God and man, who, having appeared as a serpent in the history of the fall, is recognised by St. Paul under the same character, in express allusion to that event, and afterwards by St. John in the Apocalypse as that old serpent, the devil, and Satan, which deceived the whole world.

This subject of diabolical agency, so far from being a matter of mere speculation and curious enquiry, is solemn, most alarming, and adapted to make us anxious to know what are our resources against the prince of darkness and his legions. In answer to this important practical question, we reply:

1. The power of the devil is not absolute, but limited by the permissive will of God. We do not hold the opinion maintained by some ancient heretics, and lately revived in this country, that the devil is an external spirit, uncreated, and therefore independent of God. He is the creature of God. God did not, it is true, make him a devil. He was created an angel of light, and by sinning fell from his original glory and happiness. His rebellion against his Maker did not cancel his obligation, nor place him beyond the Divine control. He is still under the government of God, and accountable to him for all his actions. We find that he could not touch Job in any point without permission of the Almighty.

2. The devil may tempt us, but he cannot force us to sin against our own will. As we are moral beings, we must consent to the sin to make it our own.

3. The devil is a conquered enemy. He has been subdued by the Captain of our salvation. He has spoiled principalities and powers, triumphing over them. Christ, we are told, partook of flesh and blood, "that through death he might destroy him that had the power of death, that is the devil." "For this purpose the Son of God was manifested that he might destroy the works of the devil."

4. Christians are assured of final victory over the devil. "The God of peace," said Paul to the Roman Christians, "shall bruise Satan under your feet." "He that is begotten of God keepeth himself, and that wicked one toucheth him not." Finally, it is said, "Resist the devil, and he will flee from you."

5. What shall be the destiny of the fallen angels? We may say in general, that they are moral intelligences—have voluntarily sinned, greatly sinned, and shall therefore receive at the hands of the righteous judge, a punishment commensurate with their deserts.

Such a punishment they are now in part receiving. Peter tells us that they are "cast down to hell." Jude says that they are "reserved in chains under darkness." A hell of eternal fire kindled and sustained by the just indignation of a righteous God, is their proper home. Hell is said to be prepared for the devil and his angels. The facts in the case show that we are not to understand the language "reserved in chains under darkness," as teaching that the devils are constantly confined in hell.—We find that in the days of our Saviour many of them were roaming abroad on earth, and we have reason to believe that it is so still. Satan himself is represented as going to and fro in the earth, and walking up and down in it—and, as a roaring lion walking about, seeking whom he may devour. By the chains mentioned, we are rather to understand their irreversible doom—the sentence of God, which, as an adamant chain, binds them over to a destiny of hopeless misery. Moreover, as hell in no small degree, consists in the moral state of the being that lies under the wrath of God, we may suppose, that there is much of truth in the language which the poet puts into the mouth of the archfiend, "Me miserable! which way shall I fly? Infinite wrath, and infinite despair. Which way I fly is hell, myself am hell."

Carrying with them rebellion against God, and hatred of all other beings, a sense of their own moral impurity, and apprehension of the still more dreadful doom that awaits them, those unholy spirits find in all places the elements of hell.

But it is evident that more awful punishments still await them. They are said to be "reserved in chains, under darkness, unto the judgment of the great day." On a certain occasion they enquire of the Saviour, "Art thou come to torment us before the time?" There is a day coming, we are assured, when the Lord Jesus Christ shall appear in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory; and before him shall be gathered all nations. Then too at the voice of the Archangel and the trump of God, death and hell shall give up their dead. Then must Satan and all his angels answer for all their crimes—for their original rebellion, on the ruin of man, and all the woes that hence have followed. Then shall they be cast into the lake of fire and brimstone, where the beast, and the false prophet are, and shall be tormented day and night forever and ever.

It will be seen that in this discussion we have said nothing on what, perhaps, be regarded as the greatest difficulty of all—the origin of moral evil, or how it is that moral evil could originate under the government of an infinitely Holy and Almighty God. We have omitted the discussion of this point for what we have judged substantial reasons.

1. The facts in the case are so clear as to need no discussion. That moral evil does exist there can be no doubt, indeed, so far as we know, no one has ever presumed to deny it.—That God chose to permit it is equally clear. For, as he is Almighty, he could have hindered its introduction; but he did not;—therefore it has entered with his permission.

2. Respecting the reason of this economy we have no data on which to build an argument, and it would therefore be improper to discuss it. Nothing can be more unphilosophical than to attempt to argue without data. The man, for instance, who should seriously attempt to reason on the physiology of the inhabitants of the moon would be regarded by all as a philosophical dreamer—as himself very seriously under the influence of the moon in the popular sense of the phrase. Equally unphilosophical, and precisely for the same reason, are all speculations about the permission of moral evil under the government of God. It is one of those subjects of which we have no knowledge but from revelation; and there is nothing revealed respecting it. If men think they know any thing on the subject apart from revelation, they deceive themselves with words without ideas. To ascribe the origin of evil, as some have done, to an eternal, independent spirit of evil, is a mere assumption, as unphilosophical as it is unfounded. This theory, whilst it escapes one difficulty, introduces several others of still greater weight, and more alarming consequences. We have melancholy evidence that sin is in the world, and it will be much better—more wise and more philosophical too—to employ our time in seeking to be saved from its power, than in fruitless speculations about its introduction.

From this whole discussion we wish to draw a few practical inferences, but we must reserve them for the next number.

For the South Western Baptist.

Let your Light Shine.

In that unsurpassed production, called the Sermon on the Mount, we find it recorded that our blessed Saviour addressed his disciples of old in these words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." We ask, are not these words equally applicable to his followers at the present day, and are not his instructions just as binding now as when first given? Without a doubt, such is the case. Yet we fear they are too often disregarded—the instances of professors of religion letting their lights shine, on all occasions and under all circumstances, are, unfortunately, lamentably few. Many, very many, not only fail to adorn the Gospel which they profess; but, not unfrequently, perhaps, bring reproach upon the cause of our holy Redeemer. How astonishing that Christians should act thus!

Religion is not a garment to be put on or thrown off at pleasure; but must be worn at all times, in every place—in our intercourse with the world, particularly for it is here the servant of God should especially let his light shine. If, even for a moment, this robe be laid aside, the great adversary of souls may take advantage of our situation, and perhaps make us an easy prey. Our only safety, then, is in being fully prepared to meet him. Being a wily enemy, he will try to allure us into forbidden paths; persuade us to do things, which though they seem of little or no consequence in themselves, will result in our serious injury. Possibly he may prevail upon us to conform more to the world than we ought, to engage too heartily in its pursuits and thereby cause us to forget our obligation to live entirely to the glory of our Heavenly Father.

Sinners closely watch the church; they take cognizance of the conduct of each individual member, and if any thing be noticed amiss, bring it to bear against true religious advancement. We should, then, weigh well our actions, be guarded in our expressions and endeavor to do every thing aright—strive to obey God in all his ordinances and commandments; make no effort either to avoid or evade a known duty, even though its performance be a cross to the flesh; in truth, it devolves upon us to set an example for others to follow, "even as we follow Christ."

In order that we may always act in a manner which will redound to the glory of God, we must be constantly on our guard. "Watch," says the glorious Redeemer, "lest ye enter into tempta-

tion." The Devil as a roaring lion, we are told, "goeth about seeking whom he may devour." It is against his machinations we have to contend. We should, therefore, not only be watchful, but prayerful; "lest we be overcome by the wicked one." In Christ we can successfully cope with this enemy, for He hath "conquered death, hell and the grave, and led captivity captive." Let us then put our whole trust in Him who is able to give unto us the victory, and uphold us in every good word and work.—Then will we be enabled to let our light shine indeed, and exert a wholesome influence upon sinners round. Christ himself should be our pattern.

RETIRE.

Matters in Middle Alabama.

Dear Bro. Chambliss.—Permit me to renew the acquaintance I was so happy as to form with you at Wewoka Camp-meeting, and to redeem the promise I there made, of keeping you informed of the progress of the Redeemer's kingdom in the bounds of my labors.

On Saturday before the 3d Sabbath in September, I commenced a protracted meeting at Weogulka church, in connection with brother Akins, our Domestic Missionary, and Bro. Calfee of Mt. Zion church. This meeting lasted nine days, during which time I had the pleasure of administering the ordinance of baptism to twenty-four happy converts. It was truly a refreshing time. Among those baptized were the beardless boy, and the gray haired father.—O it was a precious time, to see husbands and wives, mothers and daughters, fathers and sons; all rejoicing in the pardoning love of God.

This is one of the oldest—perhaps the oldest church in this section of the country, and the mother of nearly all the surrounding churches. She has experienced many gracious revivals, but for two or three years past has been steadily declining.—but now we feel to "thank God and take courage."

The next meeting in which I was engaged, was at the Association, which was held with us at Poplar Spring, this year. Elder J. Bankston was chosen Moderator, and W. M. Lindsey, Clerk. The business was conducted with harmony and the utmost good feeling. As the minutes will soon be out, I will refer you to them, to show what we are doing, and not attempt it in this hasty sketch. I hope an examination will prove to you that we are not wanting in the disposition to "maintain good works." After the Association closed, we protracted the meeting until Thursday evening—brethren Steely and Calfee remaining with me. The good Lord was present here too. At this meeting I baptized fourteen.

My next appointment was in a destitute settlement, 8 miles North East of this place.—Here I was met by bro. Calfee on the 2d Sabbath, inst, and we continued the meeting four days,—as the result, I baptized twelve, making in all, since the 3d Sabbath in September, at the three places named, fifty received by baptism. To God be all the glory.

Yours in christian affection.

J. M. BUTLER.

Hanover, Ala., Oct. 20, 1851.

The Cause in East Alabama.

Dear Bro. Chambliss.—My connection as missionary the Alabama Association has just closed, and I feel it a duty to give, through the South Western Baptist, a general report of my labors during the past three years.

During the year forty-nine all my time was spent in the field. One-half of my time in the year fifty, was devoted to the field; the other given to churches as pastor. The present year I have been riding three-fourths of my time—the remainder being devoted, as pastor, to the Damascus church.

My efforts to advance the Redeemers kingdom have been made in the counties of Montgomery, Lowndes, Butler, Pike and Covington. I have travelled as missionary 4,000 miles, delivered about 335 sermons and exhortations, (mostly sermons,) visited 272 families, baptized 100 persons, held 30 protracted meetings and assisted in constituting 5 churches.

And now I leave the field, my bosom filled with mingled emotions. I rejoice that ninety-five of the persons immersed are lively members—Episls of Christ, known and read of many, and it is hoped they will ever adorn the profession they have made; but I lament that five, like the swine, have returned to their filth again, making the Redeemers cause to languish by their delusions. I rejoice that now, in the five respective neighborhoods where sin did abound, and where its inhabitants gave loose reign to their passions and appetites; the mist that hung around them has suddenly vanished, and temples erected to God look smilingly down to welcome the industrious farmer as he approaches to present the offering of a grateful heart to the God of the whole earth.

There has been an increased interest, and gradual additions to the church, at seven of my stations; the congregations have been large, attentive and inquiring, and, whenever an invitation has been given, persons have showed signs of repentance and a desire for eternal life by coming forward, saying, "pray for us;" but my joys are abated to know that four other stations have not exhibited much sign of improvement; are controlled in a great measure by the god of this world.

About five years ago there were no Missionary Baptist churches in this field; now there are nine, with about three hundred members, and all, excepting two, are in a prosperous condition. These churches were built up and are yet supplied by missionaries, owing to the great scarcity of ministers.

As this country is now being rapidly filled by emigrants from other portions, and as the prospects are flattering for one or two rail roads—either of which would run nearly through the centre of my field,—I say, as this is highly pro-

bable, how anxious should every christian be to prepare the way for internal improvements by the gospel of Christ, and meet every emigrant why this portion of Alabama shall not be equal to any other part, in point of commerce and agriculture. Our red lands are perhaps as much adapted to the growth of grain; many of our farmers manufacture their own sugar and consume syrup of their own making; raise more than a sufficiency of rice for home consumption, and will have as good a market for their cotton in Pensacola or Montgomery, (provided the road is completed uniting these two points,) as either New Orleans or Mobile. Why, then, shall not our country—fanned by mountain air, made musical by rippling streams and gurgling rivulets, through fertile plains, "where ivy twine and oleanders creep," invite the attention of emigrants seeking for pleasant homes, as well as any portion of the South West.

MATT. BISHOP.

Sal Soda, Ala., Oct. 18, 1851.

Revival at Providence, Ala.

Brother Chambliss.—I have the grateful privilege of adding another to your numerous revival communications. On the 3d Sabbath in October,—at the earnest request of a part of my members, seconded by the importunities of the Protestant Methodist brethren, who closed a meeting, the day before, of a week and a half, resulting in about twenty conversions; I commenced a protracted meeting at Providence church, Sumter county, which continued eight days. On the last day, in the presence of some eight hundred spectators, I had the pleasure of baptizing, on profession of their faith, fifteen happy converts. Most of these, were the fruits of this meeting. God has given us many from the ranks of the best intelligence in the community. A number of others will join ours or the Methodist church soon.

I was aided largely by the valuable services of brethren Pace, O'Bryan, and Boyd, who seemed to come among us in the fulness of the blessing of the gospel of peace, and by our Methodist brethren, Shaver and Moody, occasionally. The exercises of both meetings were unusually still and calm. The only pre-intimation of this gracious work, observable, was an increased disposition to hear the word, sometime previously, which I had earnestly attempted to meet.

The prevalence of a fatal epidemic led to this—"God has had the audience of the people," through the summer. Two incidents should be mentioned. A young lady, whom several of us heard promise a dying mother to meet her in heaven—they were, perhaps, the last words she heard on earth—scribed her convictions to a remembrance of that promise. A dear deceased brother, whose obituary you recently published, said repeatedly, in his last hours, "when you see brother T., lead my children down into the water, rejoice for me, as I shall not be there."—Among the fifteen mentioned above, I led down four of that dear brother's children!

Affectionately, E. B. TEAGUE.

Revival in Benton County, Ala.

Dear Bro. Chambliss.—God has performed a glorious work for Rabbit Town church. On Saturday before the first Sabbath inst., the Tallahassee Association convened at Rabbit Town. The business of the body being done in peace and harmony, it adjourned on Monday evening; at which time the members of the church thought it best to let the meeting come to a close, as there was but very little appearance of much good being done by protracting the services—as had been our intention before the meeting commenced. But on Monday evening, an invitation was given to mourners to present themselves for prayer, when some two or three responded to the call. The door of the church being opened, two came forward to join by experience; one of them gave bright testimony of her acceptance with God, which filled the hearts of Christians with gratitude for His goodness.—Another invitation being extended there were about twenty-five came forward and fell down at the altar, crying for mercy. It was therefore concluded to continue the meeting, which went on from day to day until the next Sabbath evening.

During this time some twenty-one attached themselves to the church by experience—several more professed which have not yet joined. On Sabbath morning, 9 o'clock, we met at the water side to administer the ordinance of baptism; where, in presence of a large congregation, twenty submitted to the ordinance—ten white females and two blacks, and eight young men of promise, all capable of being useful in the cause of Christ. Many were left crying for mercy, whom, we trust, will soon find peace in believing. We hope the meeting has exerted a happy influence on the surrounding community, and that the well begun work will continue till all shall feel its effects.

The church had been in a cold condition for sometime previous to this, having had some difficulties. But God has been merciful; he has done great things for her, whereof she is exceeding glad. Ministering brethren in attendance, Revs. E. T. Shytle, R. Thackeron, Wm. Witt and J. J. Bulington. The three first named ordained; the last, a licentiate.

Yours in the Gospel,

JOHN U. WHITESIDE.

October 29, 1851.

Additions at Fort Adams, Miss.

Dear Bro. Chambliss.—I send you an account of a protracted meeting recently held with the Fort Adams church, Wilkinson county, Miss. It had been determined a month previous to make arrangements for the reception of all friends who might attend, and an earnest supplication was made at a throne of grace for the blessings of God to rest upon their efforts. In answer to these prayers, God manifested himself in their midst—the windows of Heaven were opened and refreshing came from His presence. During the eight days which the meeting lasted, much feeling was manifested by the entire congregation—seventeen were added to the church,—such, we trust, as the Lord will have to be saved. I will only add further, that the church

is now in a prosperous and healthy condition—a more hospitable or intelligent community can not be found in our country.

Yours in Gospel bonds.

T. KING-BURY.

Revivals in Burleson County, Texas.

Dear Bro. Chambliss.—I have recently had the pleasure of attending two Protracted Meetings in Burleson county; and, every thing considered, they were excellent meetings. The first, in String Prairie, continued something over nine days—ten were added by baptism.—Brethren Baines, Davis and Garrett were with us the first four days; after which, brother Fisher and myself continued the services. We met under a bush arbor. The congregations were not extensive—but I do not think I ever saw the influence of the Gospel so thorough, deep and general on any previous occasion.—Several obtained a hope in the very close of the meeting and consequently had no opportunity of joining the church.

The second, in the Post Oaks, continued nine days. This was not so successful; as we had, in the commencement, to contend with the wind and tide—the church was in a cold disordered state. Several days were consumed in arousing the members. Six were baptized, however, as the fruits of the meeting. Bro. Fisher and myself labored alone, here, until I was taken sick, when bro. Morrill, a student at the Baylor University, was sent for, who preached to profit and general acceptance.

Some five weeks previous to these meetings Judge Baylor and bro. Fisher held a meeting of some eight days at Caldwell, the county seat of Burleson. As the result, nineteen were baptized. Three weeks after the close of the meeting, as its fruits, I baptized four—two of whom were pedoos—One a Presbyterian, the other a Methodist.

Yours in fraternal bonds.

M. W. CHRESTMAN.

Bastrop, Texas, Oct. 8, 1851.

Responsibility.

Dear Bro. Chambliss.—My thoughts were directed to this matter, a short time since, by witnessing the coldness and apathy displayed by the members of a certain church, in regard to making an effort for the conversion of sinners. But little anxiety seemed to exist on the subject. Among the members were several ministers of the gospel; not fully engaged in the work, however, but employed in teaching the young—a very important station. It is of these, more especially, I wish to speak on the present occasion—for the indifference manifested by them, particularly arrested my attention. I was led to reflect upon the heavy responsibility resting upon all who have made a profession of the religion of the meek and lowly Jesus—who have declared themselves entirely His, and devoted to His service. Surely Christians have not considered the relations which they sustain to the world.

Those into whose hands the young are placed to receive instruction, should be careful to set a good example, for they exert a powerful, though perhaps silent influence, over all who are committed to their charge. Let this fact be remembered, then, that they may endeavor to impress such lessons upon the minds of their pupils as will conduce to their happiness in this and eternal welfare in the life to come. Parents confide their dear children to the care of pious tutors who are expected to instill wholesome truths into their minds and do all things which may be necessary for their good. Is this always done? We opine not. An instance to the contrary even now presents itself. For the benefit of all whom it may concern we will relate the circumstances.

A young man, the son of a Baptist minister, having made a profession of religion when about ten years old, went from home to college, to prepare for the ministry. He was noted for his piety—indeed it excelled any thing of the kind of which I have ever heard. While yet a child he became much interested for the conversion of a sister, and retired regularly three times a day to intercede for her at a throne of grace—it was not long before God answered his prayers.—This will show the earnestness of his zeal and piety. But let us proceed. He applied himself closely to his studies, and, at the end of about two years, returned to his father's house. Lamentable to state, however, he had abandoned all idea of entering the ministry; and, for aught I know, may now be a confirmed infidel. The feelings of the fond parent you may easily imagine.

You may ask, how this came to be the case? I will tell you. The professors of religion near the college, instead of being fathers and mothers were too much like those mentioned at the head of this article. Does there not, then, a great responsibility rest upon Christians? If the young man of whom we have spoken, had been warmly received and welcomed, might not he have been an able minister of Christ? These questions I leave to be solved by those to whom they are addressed. May the Lord guide us into the way of us all truth and enable us to do all things for his honor and glory.

Yours truly,

October 11th, 1851.

Domestic Missions.

Receipts from the 17th of October to the 3d of November, inclusive.

Oct. 11, Rec'd from Rev. W. P. Hill, Agent for Georgia,	\$300 00
" 14, " of the Executive Board of the Central Association, Ga.	75 00
" 26, Rec'd of Rev. W. P. Hill, Agent Georgia,	15 00
" 31, Rec'd of Rev. W. P. Hill, Agent Georgia, by R. Holman,	60 00

WM. HORNBUCKLE, Treas.

B. D. M. S. B. Convention.

Nov. 3, 1851.

POETRY.

DOUBT NOT.

BY J. M. KNOWLTON.

When the day of life is dreary,
And when gloom thy course enshrouds—
When thy steps are faint and weary,
And thy spirit dark with clouds—
Steadfast still in thy well-doing,
Let thy soul forget the past;
Steadfast still, the right pursuing,
Doubt not! joy shall come at last!

Striving still, and onward pressing,
Seek not future years to know;
But preserve the washed for blessing,
Is it come, though it be slow.
Never tiring—upward gazing—
Let thy face abide be cast;
Are thy trials tripping, braving—
Doubt not! joy shall come at last!

Keep not thy soul regretting;
Seek the good—pursue evil's thrall;
Though thy foes thy path besetting,
Thou shalt triumph o'er them all;
Though each year bring thee sadness,
And thy youth be fleeting fast,
There'll be time enough for gladness—
Doubt not! joy shall come at last!

MISCELLANEOUS.

DIGGING POTATOES.—The sooner potatoes are dug, after they are ripe, when the weather is fair, and the ground dry, the less liable they are to rot. After digging, let them lie on the surface till thoroughly dry, then secure them in cellars, sheds or barns, as may be deemed best; put them in broad shallow bins that they may be exposed to the air to prevent heating, and convenient for inspection. When potatoes are inclined to rot after being put in the cellar, the rot may be checked, in some measure, by strewing lime or plaster among them. Dr. Hayes's plan of fumigating with brimstone does not succeed well. The potato rot prevails to a considerable extent in some sections, and to a moderate or small extent in others; and we have abundance of rain and warm weather, which has a tendency to develop that it will prevail to a great extent as in previous years. Therefore farmers should take every possible precaution to guard against it. Numerous cases have occurred where potatoes have been dug while the ground and the weather were dry, previous to heavy rains, and they have kept well, while others in the same piece dug later in the seasons after wet weather, have nearly all rotted, either in the ground or after being put in the cellar. And we have had several instances of this kind in our own experience.—*Ex.*

LAND IMPROVED BY SHADE.—Let our farmers commence experiments. Will they not try? Let an acre or two be covered two or three inches with straw or leaves, for a year. Let the brush of the new grounds, instead of being burned, be spread thickly on the old lands, and suffered to remain until it rots. Let peas be sown broadcast in the spring with just enough manure to make the vines cover the earth quickly, and soon as they begin to shed their leaves, let them be covered with pine brush, which can be got in abundance on every farm. Important results may follow. We have learned from a reliable source, that a farmer in Virginia made the following experiment: he cleared an old field which had grown up in pines. The piece of ground was all over of equal strength, and was planted in corn. He cultivated one half in the ordinary way; and ploughed the other half once, and covered it two or three inches with leaves from the woods; and it produced twice as much as the former. Here the shading principle was applied with marked success.

If experiments are made let them be thoroughly and properly executed. For the want of faithful execution, many excellent theories are brought into disrepute. Remember, whatever is worth doing, is worth doing well.

THE RELIGION OF PAYING DEBTS.—One of our religious exchanges has the following strong remarks on this subject.—They drive the nail in to the head and crush it:

"Men may sophisticate as they please. They can never make it right; and all the bankrupt laws in the universe cannot make it right for them not to pay their debts. There is a sin in this neglect as clear as the sun in the sky. Religion may be a very comfortable cloak under which to hide, but if religion does not make a man 'deal justly' it is not worth having."

VIRTUES ON MILK.—It is almost perfect diet. Nothing like it—it contains curd which is necessary for the development and formation of muscle; butter for the production of an adequate supply of fat; sugar to feed the respiration, and thereby add warmth to the body; the phosphates of lime and magnesia, the peroxide of iron, the chlorides of potassium and soda, with the free soda, required to give solidity and strength to the bone, together with the saline particles so essentially necessary for other parts of the body. It contains lactic acid, or the acid of milk, which chemists inform us is the acid of the gastric juice, so requisite for the proper dissolving of our food in the stomach. It is therefore obvious that milk should be chemically correct in all its constituents, and that its beneficial effects on the constitution should not be neutralized by adulteration. "It is," Prout properly

states, "the true type of all food." How necessary, therefore, is it that it should be pure; otherwise this wonderful and wise provision of Providence would be a curse rather than a blessing.—*Bugg's Observation on Milk.*

WORTH KNOWING.—A young lady of this city, while in the country some years ago, stepped on a rusty nail, which ran through her shoe and foot. The inflammation and pain were of course, very great, and lock jaw was apprehended. A friend of the family, however, recommended the application of a beet taken fresh from the garden, and pounded very fine, to the wound. It was done, and the effect was very beneficial. Soon the inflammation began to subside, and by keeping on the crushed beet, changing it for fresh ones as its virtues seemed to become impaired, a speedy cure was effected. Simple, but effectual remedies like this should be known by everybody.

The Destruction of American Forests.
It seems scarcely possible for us of the present generation to conceive of the period when the country shall be stripped of its forests. But such is the waste and imprudence of our people that the period is not remote when timber will become scarce. As early as the administration of Washington, John Jay wrote to him: "There is some reason to apprehend that masts and ship timber will as cultivation advances become scarce, unless some measure be taken to prevent their waste or provide for the preservation of a sufficient fund of both." Some idea may be gained of the rapid destruction of the white pine by a few facts. In 1843, there were at Bangor at one time, 14,000,000 feet of lumber, worth \$20,000. This city is the largest lumber port in the world. It ships off annually of the various kinds of lumber the value of \$1,500,000 to \$2,000,000; and the rest of the State about as much more. There are 1500 saw mills in operation, which manufacture 300,000,000 feet of plank, boards and timber, without making any estimate of shingles and laths. This is the product of one State, New York and Western Pennsylvania are also large manufacturers of lumber. In the Western States, vast quantities of timber-trees are annually destroyed in the process of preparing land for cultivation. On the banks of the Mississippi it is cut down for steamboat wood, and the ash and cypress of the swamps is floated out for fuel and plantation use. On the coast, for one hundred and fifty miles above New Orleans, the planters either purchase the trees in rafts, or coal boats. In the region of the yellow pine, extending through North Carolina, Georgia, Florida, and Alabama, the manufacture of terpentine is rapidly increasing, and with it the consequent destruction of the forests. The "pine barrens," so graphically described by Barram a century ago are rapidly passing away. The Altamaha furnishes the spars for the Navy. Many a "Cracker" has grown quite independent by selling the trees as they stood, and which, so far as it depends on his agency, would have continued to stand through eternity. At first it was quite difficult to make them understand that their trees had any value. But now, in consequence of this demand for spars, for logs, and for turpentine, the tracts accessible by waters have appreciated almost beyond belief. Lands worth twenty-five cents per acre, now command from two to five dollars. All this hastens the destruction of the forests. The evil will not be in our day, but it is sure to come. And strange as it may seem to us, the time is not distant when America will be as destitute of forests as the Highlands of Scotland.—*New Orleans Delta.*

CUTTINGS.—Now is the time to put in cuttings; almost every tree or shrub will grow from a cutting, if proper care and attention be given them. We have grown pears, apples, peaches, and cherries from cuttings, and nearly every variety of flowering bush grown from cuttings planted in October. The soil for cuttings should be mellow and rich, rich in vegetable matter, and as cool as possible.—The great advantage of October planting is in the roots forming in the fall and winter, thereby giving the plant a vigorous start in the spring, enabling it to brave the heat in summer. Cuttings should be placed in the ground horizontally, with but two buds above the surface, and the bud end of the cutting should always rest against the solid earth, the roots are sure to radiate from the base, and once having taken hold, will likely to live. Lovers of fruits and flowers, try cuttings in October.—*Soil of the South*

NOT MUCH TROUBLE TO TRY IT.—To raise an orchard of grafted fruit without grafting! How can it be done? Select the kind of fruit you desire, then take a linen string and tie it as near the top as may be. Let it remain one year, then you have above the string one year's growth. Over the string will form a bulb; cut off just below and set in the ground, and from the bulb will start out roots, and soon trees of a dwarfish size will be seen growing under a burden of fruit.—*Exchange.*

Making Hooks and Eyes.
The N. Y. Evening Post has a letter from a correspondent in Connecticut, from which we make the following interesting extract:
Upon the premises we were shown the works of the Waterbury Hook and Dye Company, where a capital of \$16,000 is employed in the manufacture of hooks and eyes. Here were arranged long rows of little machines about the size of small washstands, under which a constant shower of these little feminine conveniences was pouring down, but from what cause or by what agency it was difficult to conjecture. Upon a closer inspection

a large spool of wire was perceived revolving slowly in its rear, growing shorter inch by inch, in mechanical harmony with the machinery, while iron fingers curiously articulated, were ready to grasp the severed fragment, and pass it along from change to change until it finally dropped into the receptacle beneath, a perfect hook or eye ready for use.

For a moment it seemed as if each machine was instinct with life and intelligence. The power of speech appeared to be all that was lacking to complete the delusion. There were but four or five men in the room, who passed around occasionally from one stand to the other, to oil the machinery, to supply new wire, when the previous spool was consumed, or to empty the vessels which filled by the silvery shower. The whole performance more resembling a voluntary process of nature than the result of mechanical art. The duty of the superintendent of one of these machines, seemed to me curiously alike to that of the gardener who plants his peach stones, which, after many days, sprout, grow into a tree, blossom and finally bear peaches, which, when ripe, drop from their branches, and are gathered for use.

A Teacher Wanted.

TO take charge of the Auburn Female Institute, at Auburn, County, Macon, Alabama. Early applications are desired; address, to the Secretary of Auburn Lodge. It is expected that all applicants will be accompanied with recommendations of high qualifications.

The Session of the Institute to commence on the 2nd Monday in January next
S. M. GRAYSON, Sec.
Auburn, Ala., October 6, 1851. 33-4t

Circular.

To my Brethren, and Friends in general, in the South West, and to others with whom I have not the pleasure of a personal acquaintance, this Circular is most respectfully addressed.

By reference to the Card of Duncan, Graves & Burton, published in this paper, you will perceive that I have formed a connection with Messrs. Graves & Burton, for the purpose of transacting a General Commission Business in the City of New Orleans. These Gentlemen are very favorably known in the Community. They are men of Capital, of correct business habits, and amply means to afford to our customers the usual business facilities. I would, therefore, respectfully solicit a portion of your patronage, and hope by close application and attention to business to secure your favor and indulgence.

I remain yours truly,
WILLIAM DUNCAN.
New Orleans Oct 6th, 1851.

New Works.

THE ANNUAL OF SCIENTIFIC DISCOVERY, FOR 1851; OR Year Book of Facts in Science and Art, exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, &c., together with other matter of recent Scientific Interest; a classified list of Patents, &c. Edited by DAVID A. WELLS, and GEORGE BLISS, Jr. With a Portrait of Prof. Siliman. 12mo. cloth, \$1.25. Paper covers, \$1.

NEW REVISED EDITION.
PRINCIPLES OF ZOOLOGY: Touching the Structure, Development, Distribution and Natural Arrangement of the Race of Animals living and extinct, with numerous illustrations. For the use of Schools and Colleges. Part I. COMPARATIVE PHYSIOLOGY. By Louis Agassiz and Augustus A. Gould. Third thousand. 12mo., cloth, \$1.

"This work places us in possession of information half a century in advance of all our elementary works on this subject. No work of the same dimensions has ever appeared in the English language containing so much new and valuable information on the subject of which it treats."—*Prof. James Hall in the Albany Journal.*

PHILOSOPHY OF THE PLAN OF SALVATION, a book for the times. By an American Christian. With an Introductory Essay by Calvin E. Stowe, D. D. 12mo., cloth, 62 cents.

This has been pronounced by able Reviewers one of the best books in the English language. It has already been re-published in England and has also been translated and published in several different languages.

LECTURES ON THE LORD'S PRAYER, by William R. Williams, D. D. author of Religious Progress. 12mo., cloth, 85 cents.

"This work is from the pen of one of the brightest lights of the American Pulpit."

PLYMOUTH AND THE PILGRIMS, OR, INCIDENTS OF ADVENTURE in the History of the First Settlers, with Illustrations. 8vo., cloth, 75 cents.

This volume is the first of a series of American Histories by the same author.

Other volumes are in course of preparation. This series will embrace the most interesting and important events which have occurred in the United States since the first settlement of the country; exhibiting, also, the trials and adventures of the early colonists both at the North and the South, their peculiarities of character and manners, their intercourse and conflicts with the natives, the gradual development of their institutions, sketches of their prominent men in both the Church and the State, incidents in the Revolution, with various other subjects of interest of more recent date.

It is intended to be a NATIONAL SERIES of AMERICAN HISTORY, adapted to the popular mind, and especially to the youth of our country, illustrated with numerous fine engravings; each volume to be complete in itself; yet when all are published, to form a regular consecutive series, consisting of twelve or more volumes, of about 350 pages each.

COMMEMORATIVE DISCOURSE ON THE LIFE AND CHARACTER OF REV. ABRAHAM JUDSON, D. D., late Missionary to Borneo, delivered before the Am. Baptist Union, by Wm. Hauser, D. D. Fine pamphlet form. Price 20 cents.

"This discourse is one of the most brilliant productions of its author, and the publishers have given it one of the most faultless specimens of letter press ever issued."—*Macedonian.*

Just published by GOULD & LINCOLN,
59, Washington Street, Boston.
Aug. 1, 1851.

COPARTNERSHIP FORMED.
THE BUSINESS OF PUBLISHING AND BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the Old Stand, No. 59, Washington Street.

CHARLES D. GOULD.
JOSHUA LINCOLN.
Boston, Nov. 1, 1850.

Situations Wanted.
BY two young Ladies as Music Teachers. They have had several years experience on the Piano and Singing, and one of them on the Guitar. Address G. L. care of S. S. Durand, Lagrange, Georgia. October 15, 1851. 33-3t

A Female Teacher Wanted.
One who can come well recommended as being competent to teach the various branches usually taught in Female Academies, may obtain a competent salary at Milton, D. D. county, Ark. The village is healthy and in a pleasant location; the society is excellent, and two flourishing churches—one M. and one B. are in the place. Any Lady wishing a permanent situation, would do well to make immediate application to the undersigned, whose address is Lacy, Drew County, Arkansas.

D. L. DANIEL,
On behalf of the Trustees.

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. 48-4v

Hugh Miller's Works.

FIRST IMPRESSIONS OF ENGLAND AND ITS PEOPLE.—by Hugh Miller, author of "Old Red Sandstone," "Foot Prints of the Creator," etc., with likenesses of the author. 12mo. price 1.00.

A work of thrilling interest to all classes of readers. Dr. Buckland says of the Author: "I would give my left hand to possess such powers of description as he."

THE OLD RED SANDSTONE; OR, New Walks in an Old Field. By Hugh Miller. With plates and Geological Sections. 12mo. cloth, 1.00.

"Mr. Miller's exceedingly interesting book on this formation is just the sort of work to render any subject popular. It is written in a remarkably pleasing style, and contains a wonderful amount of information."—*Westminster Review.*

"It is withal, one of the most beautiful specimens of English composition to be found conveying information on a most difficult and profound science, in a style at once novel, pleasing and elegant."—*Albany Spectator.*

THE FOOT PRINTS OF THE CREATOR; OR, the Asteroid, of Stronness, with numerous illustrations. By Hugh Miller, author of "The Old Red Sandstone," &c. From the third London Edition. With a Memoir of the author, by Louis Agassiz. 12mo., cloth, 1.00.

"Mr. Miller's style is remarkably pleasing; his mode of popular Geological knowledge unsurpassed, perhaps unequalled; and the deep reverence for Divine Revelation pervading all, adds interest and value to the volume."—*New York Com. Advertiser.*

GOULD & LINCOLN, publishers,
59 Washington Street, Boston,
Sept. 1st, 1851.

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 permit 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.

M. W. SHUMAKE.
Marion, August 20, 1851. 25-4t

Alabama Argus, Demopolis, 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 S. Hart, offers to the citizens of Marion and vicinity, a large and extensive assortment of Drugs, Medicines, Chemicals, Paints, Oils, Varinsh, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.
Marion, Ala., Feb. 26th.

Medical Notice.
DR. GEO. S. BAYNE, 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. 22, 1851. 47-4t

COLBY'S BOOK CONCERN.
THE OLD STAND, 123 NASSAU STREET

AT THIS PLACE may be obtained at wholesale 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 constantly adds to them. He will also furnish

ALL NEW PUBLICATIONS.
Whether American or Foreign, keeping a constant supply of the same. Also SCHOOL AND BLANK BOOKS, STATIONERY, SERMON PAPER, MARRIAGE CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.

THE ALMOST CHRISTIAN DISCOVERED.—By Rev. MATTHEW MEAD. Introduction by Rev. Wm. R. Williams.

"It is a searching treatise on a most important subject."—*Christian Chronicle.*

"We had this come! We had it with increased gladness, more especially, as it is very appropriate to the times, there being reason to fear that very many have a name to live while they are dead. For search us fidelity it ranks with the experimental treatise of Baxter and Owen."—*Christian Mirror.*

CHRISTIAN BAPTISM; BY NOEL. With an accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.

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Jan. 1, 1851. 44-4t

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ANDERSON, BURKS & Co
Factors and Commission Merchants,
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ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.

Mobile, March 5, 1850.

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 Brick Store or at the drug store of H. P. Golden, and at night at the residence of Dr. Billingsley.

Marion, Feb. 20th 1850.

P. E. COLLINS.
Commission Merchant,
MOBILE, ALA.

RESPECTFULLY informs his friends, and the public that he is prepared to extend the usual facilities, to those who may favor him with the transaction of their business, a share of which is solicited the coming season.

N. B. Liberal advances made on Cotton in hand, when required.

H. H. HANSELL & BRO.
24 Magazine Street, New Orleans, La.
WM. S. HANSELL & SONS,
28 Market Street, Philadelphia.

MANUFACTURERS OF SADDLERY AND IMPORTERS OF SADDLERY HARDWARE. Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.

New Orleans, Jan. 15, 1851. 47-4t

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OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

JUDSON FEMALE INSTITUTE,

Marion, Perry County, Ala.
[Number of Pupils Last Session, 166.]

Faculty.

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

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

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

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

MISS JENNIE A. MOREY, English.

MISS M. A. GRISWOLD, English.

MISS SARAH SMITH, Music.

MISS MARY JANE DAVIS, Music.

MISS EMMA CONARD, Primary and Preparatory Departments.

GOVERNORS.
MISS M. A. GRISWOLD.
MATRON AND NURSE,
MRS. H. C. EASTMAN.
Steward's Department.

WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered on its 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 abler Faculty.

Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kensington, 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, Trump, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and the thorough training, and the most accurate and brilliant execution.

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

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

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

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

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

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

THE REGULAR COURSE OF STUDY prescribed for those who enter at the time 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 PARTIAL COURSE. This embraces all the English studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF SCHOLARSHIP.

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

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

THE MANNERS, personal and social habits, and the MORALS of the young Ladies, are formed under the eye of the Governess and Teachers, from whom the Pupils are never separated.

MONTHLY LECTURES are held, conducted by Committees of the older Pupils, under the supervision of the Governess. These are attended by the members of the Board of Trustees and other invited guests, gentlemen with their ladies. They are designed to show 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 PRINCIPAL. 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 Governess.

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 SNUFF, or bringing SNUFF into the Institute, is liable to instant expulsion.

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

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

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

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

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

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

For summer, each 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 Sack of the same material.

Boxing.—One of Straps; in winter, trimmed with dark Green Lustrine ribbon, plain and edged with summer, trimmed with Pink Lustrine, plain and edged with pink, may be belted with Pink only—no flowers or tabs.—Also, one Cape Bonnet, of Brown Linen.

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

Mantillas prohibited.

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

All Pupils, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.

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

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

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

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

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