

THE ALABAMA BAPTIST

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TERMS.

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From the Journal and Visitant

"THERE IS NO PLACE LIKE HOME."

There is no scene on earth, which yet retains not something of its primitive loveliness. The dark clouds of sin and sorrow have not wholly obscured its original beauty. This scene is presented in every well regulated family circle. Home is the first spot on earth that we contemplate and remember with delight, and the last we forget with disgust. Here, the soul instinctively turns when all without is confusion and discord. It is a sacred retreat, which a kind Providence has provided for man to his weary privilege.

The man of business, or one who is daily compelled to participate in the more public duties of life, and mingle in its perplexing scenes, hastens with delight to his quiet home, and there forgets his cares and disappointments. As he enters this retreat, he can say to the world, "hitherto shalt thou come, but no farther." He here feels an influence upon his disturbed spirits, like that produced upon the Monarch of Israel, by the sweet strains of the strapping's harp.

Though he finds deception and treachery in the world without, he here may safely confide the inmost thoughts of his soul. He finds that there are hearts which beat in unison with his own; that there is love, of the sincerity of which, he cannot entertain the shadow of a doubt.

In this delightful retreat, it is the province of woman to preside. Here, she may find ample scope for the exercise of every faculty of her soul. It is in her power to make home all which we have described, or to make it a scene of even more confusion than is presented in the world without. She may, through neglect or mismanagement, make it a scene from which her husband, even, will turn in disgust, and seek his happiness elsewhere.

With the exception of those cases where the husband possesses an irascible temper, or is dissipated and vicious, we assert that it is in the power of woman to make her home very nearly what she chooses to make it. And even with the exception named, she can do much by her kindness and prudence to win the wandering back to virtue and happiness.

A reformed husband once affectingly remarked, "I am confident that I should have continued in the path of ruin, or perhaps, ere this, have filled a drunkard's grave, had it not been for the influence of my quiet home, and the faithfulness and prudence of my wife."

If such be the influence of woman, and if it be in her power to present in the midst of the dark and tempestuous scenes of earth, a retreat surrounded by such hallowed influences, she who fails, from negligence, to improve this delightful privilege, incurs a fearful responsibility.

She, who, instead of obeying the injunction "to be a keeper at home," considers her home a mere temporary resort, a kind of necessary evil, enjoys but half the pleasure of existence, and is entirely perverting that sacred relation so eminently adapted to promote the highest interest of society.

She who seeks her happiness abroad in the giddy whirl of fashionable display, and not in the retirement of her own home, is discontented and petulant when circumstances compel her to remain, even for a short period, in the quiet of domestic life. Her home possessing few attractions to herself, she does not seek to make it attractive to others; her children are neglected, her husband is disheartened; and perhaps the neglect she censures in him, was first occasioned by her own imprudence and recklessness.

We admit that in this age, there are many things of an attractive and exciting nature abroad in the community. And it may require no little decision and perseverance wholly to resist their influence, and steadily perform the more quiet and unpretending domestic duties. But who ever does this, will find herself amply rewarded in the consciousness of pursuing the path of duty, and will most effectually promote her own happiness, together with that of her family and society in general.

M. P. B.

"Put an end to his existence."—No brother, no. You are under a mistake. No man ever did that. No man, nor any fallen spirit will ever do that. Put an end to his existence! No. He will exist forever.

Where did you learn that mode of speaking, brother? Dr. Dwight would tell you that it originated in the school of infidelity—it was first used by men who desired to publish their disbelief of all "existence" beyond death. Say he put an end to his life; or, if you choose, to his mortal existence. Then you will speak like a Christian.

THE AMERICAN CLERGY.

Sir, I take upon myself to say, that in no country in the world, upon either continent, can there be found a body of ministers of the Gospel who perform so much service to man, in such a spirit of self-denial, under so little encouragement from government of any kind, and under circumstances always much straitened, and often distressed, as the ministers of the Gospel in the United States, of all denominations.

They form no part of any established order of religion; they constitute no hierarchy; they enjoy no peculiar privileges—in some of the States they are even shut out from all participation in the political rights and privileges enjoyed by their fellow-citizens; they enjoy no tithes—no public provision of any kind. And except here and there, in large cities, where a wealthy individual occasionally makes a donation for the support of religion, what have they to depend upon? They have to depend entirely on the voluntary contributions of those who hear them.

And this body of clergymen have shown, to the honor of their own country, and to the astonishment of the hierarchies of the old world, that it is practicable in free governments to raise and sustain a body of clergymen—whose devotion to their sacred calling, for purity of life and character, for learning, intelligence, piety, and that wisdom which cometh from above, is inferior to none, and superior to most others, by voluntary contributions alone.

I hope that our learned men have done something for the honor of our literature abroad. I hope that the courts of justice and members of the bar in this country, have done something to elevate the character of the law—I hope that the discussions above (in Congress) have done something to ameliorate the condition of the human race, to secure and extend the great charter of human rights, and to strengthen and advance the great principles of human liberty. But I contend that no mere literary efforts, no adjudications, no constitutional discussions, nothing that has been done or said in favor of the interests of universal man, has done this country more credit at home and abroad, than the establishment of our body of clergymen, their support by voluntary contributions, and the general excellence of their character, their piety and learning.

The great truth has been thus proclaimed and proved, (a truth which I believe will in time come shake all the hierarchies of Europe) that the voluntary support of such a ministry, under free institutions, is a practicable idea.—*Mr. Webster's Speech in the Girard Case.*

From the Morning Star.

THE MINISTRY.

Astonishing as it is, very many ministers of the gospel 'leave the word of God to serve tables.' This, said the apostles, is not reason. So ought ministers to say in this enlightened age. 'But if any provide not for his own house he hath denied the faith, and is worse than an infidel.' Please refer this to the indolent; not to the minister whom the church permits to live in poverty.

If we do not keep our worldly business in successful operation, our families must suffer. Sad thought indeed; and much reason for it; so long as the church is so covetous; so long as there is no self-denial, no prayers of faith, no bearing the cross, and no anxiety for the salvation of a fallen world; and so long as Christians live in splendor and luxury, regardless of the suffering millions around them, or even the poor in their midst.

But their negligence does not justify the gospel minister in engaging in secular business. What, then, shall I do for the support of my poor family? Solemn question! Let the church answer on her part. Christ says, 'go ye, and preach the gospel.' Preach, pray, visit, and exhort with all long-suffering and meekness, humbly and confidentially trusting in the living God. He careth for thee. Lo! I am with you alway. This is the promise of Jesus.

"That dear Friend,
On whom our hopes of heaven depend."

Can ye not believe? Sanctifying grace, O Lord, impart! that thy servants may believe thy promises to be 'yea and amen, in Christ Jesus'; and that 'he is the same yesterday, to-day, and forever.' 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head.' 'It is enough for the disciple that he is as his Master.' Enough? Yes; ye should rejoice that ye are counted worthy to suffer shame and reproach for the name of Christ Jesus.

'O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughter of my people!' Let this spirit pervade the heart of the minister, and the spirit of the

world will not trouble, but Christ be 'all and in all' to him.

O that the ministry may be sanctified, and the entire church set apart, soul, body, and property, to the great work of evangelizing the world. Amen and amen.

T. C. PARTRIDGE.

From the Zion's Advocate.

WHY REFUSE.

To take a religious newspaper? Because, says Bro. Close-Fist, it costs too much:—one dollar and a half is a great deal of money. Because, says Bro. Drive-Hard, a business man must look out first for the price current, and the auctions, and the market; and a business paper is all I can afford to take, or find time to read. Because, says Bro. Radical, I subscribe for the Rip-and-Tear Philanthropist, and the Smash-All-Sin-to-Nothing Gazette; and your religious news paper is altogether too tame; it never comes up to the mark. Because, says Bro. Hurrah-Boys, I am just now hard to work in the Presidential campaign, and besides my regular party paper, I shall subscribe next week for the three extras that are to be issued for gratuitous distribution. Now these and a score of similar because, are all sinful and wicked. They who make such pleas, confess practically that religion is in their eyes a secondary affair.—They have pressing need to hear and obey the advice of One who speaks on this wise: Seek first the kingdom of God and his righteousness, and all these things shall be added unto you.

Here is one more reason for refusing to take a religious newspaper:—Because, says Bro. Keep-up-with-the-world? my daughters do not like it. It is not literary, or sentimental, or fashionable enough. Now if these daughters had no soul, Bro. K's reasons would be exceedingly wise—nothing more so. But since he thinks they have souls and since they sometimes think so, and since whoever believes or doubts it, God treats them here, and will treat them hereafter, as possessing souls, the assigned reason seems like the extreme of folly and madness. Does such a father suppose that the sight of the "new magazine," or the "last novel" will awaken pleasurable emotions, when he is called, as other fathers have been, to witness the dying agonies of a cultivated and refined, and accomplished, but sinful, impenitent and unforgiven child?

"But," says the father, "they will not read the religious paper, even if I take it." Is that so? The writer, while dwelling under a father's roof, with feelings and habits increasingly averse to the restraints of religion, would often spurn away the religious paper but quite as often would take it up, glance at it, read here and there a paragraph, or even a whole page, and seldom without a conviction that all was not right within, and that in religion alone could man be truly blessed.—Who can tell how much these moments of seriousness tended to check the downward tendencies of depraved nature, or how much they contributed to that result, for which the writer will have reason to thank God throughout eternity?

But suppose they will not read it—what then? If they should refuse to take food, will Bro. K., on that account, cease to provide it? If, when sick, they will not have a physician, will he therefore send for none? The cup of salvation which Jesus offered to the Jews, he knew they would dash to the ground, but nevertheless it was provided and freely proffered to them all. Go thou, my brother and do likewise.

THE MOTE AND THE BEAM.

It is a singular fact that, a man can never see his own likeness in a portrait, be it ever so good, though he has been accustomed to contemplate his own face every day, and has its image mirrored in his memory. Just so, a man never sees his own character as it strikes others. There is a singular self-deception.

"O wad some power the giftie gie us,
To see ourselves as others see us,
It wad frae mony a blunder free us,
And foolish notion."

But so it is. There is no man who has this power of introvision from a distance; of projecting himself abroad, and then eyeing himself as a stranger. If it were so, there would be strange discoveries; every man would be sending a bailiff after himself.—Every man would be asking, 'Why don't they imprison that rogue? Why is such an inimitable villain left to go at large?'

Not long ago, in this very city of New York, there was a plain and searching sermon preached by one of our clergymen; it might have been on some particular sin, and it might not. In the course of the week, after the sermon, the pastor had two men to visit him, whose names I shall call Mr. Ignorance and Mr. Self-conceit. They came separately, but within a day or two of each other, and in the most happy unconsciousness of each other's sentiments about the sermon. The first was delighted; it was an admirable sermon, and so well suited; he was rejoiced that his neighbor Self-conceit was there to hear it, for it could not have been more applicable had it been written on purpose. It was an admirable sermon and must do good. The second came also, and he was equally

delighted. The sermon was so applicable, he knew it must do good. He could not help thinking of his neighbor Ignorance all the while the minister was preaching; and he was so rejoiced to see Mr. Ignorance there to receive such a trimming. He believed he would be profited by it as long as he lived.

The pastor wondered at the unconscious self-deception, I may say, in these two men. He thought of Matthew 7: 3, 4, 5: 'Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' Probably a great reason why we hear so many sermons, and profit so little by them, is because we hear for others, not for ourselves; because we mind others, not ourselves; because the mote in our neighbor's eye occupies so much more attention than the beam in our own. If these two men were a fair sample of the congregation in this city, what a deal of encouragement it affords to our ministers for plain preaching! Every body takes the coat and puts it on to his neighbor. In such a case, plain preaching makes an attentive congregation, to say the least of it: every body is on the watch to get a good fit for some other body. How admirable the coat suits. How well our minister preaches!

I have heard of a minister who happened the very week after he had married a wife, and brought her home to his parish, to take for his text, 'O wretched man that I am!—Who shall deliver me from the body of this death?' It was a curious, unaccountable coincidence, certainly; he and his wife having become one flesh, he had, in some respects, more reason than before to be sensible of 'the body of this death'; but I presume he never thought of this, nor the application his people would make of it. Certain it is, some among them put the coat upon their minister; their pastor was their neighbor, for whom they heard the sermon; and of all with whom this was the case, probably not one thought of his own body, or burden, or death of sin. The poor, innocent, unconscious wife was the scape-goat, who carried the application of that sermon from the conscience of the congregation.

This egregious self-deception is confined to no classes; absent from none. Learned men know little about themselves; ignorant men know as little, oftentimes quite as much; the rich know as little as the poor, the poor know as much as the rich, and self-conceit is the sin of one as often as the other.

Once met with the following striking fact, I think in the biography of the godly Mr. Venn. 'As an instance,' says he, 'that the poor and ignorant can be full as conceited as the rich, I met, two days ago, with one of my parishioners, eighty years of age; and upon beginning to talk with him, he said he had never met with a man in his life, who could tell him any thing that he did not know.' This, from a man of eighty years, was so astounding, that one would think the old gentleman must have meant it in pleasantry; for, generally, as we grow older, we find how little we know ourselves, and how much we have to learn from others.

But we are blind to our faults. They are not seen, but when they are past; too often they are not felt until they are punished.—The eye that looks on all things cannot see itself. We call in the aid of looking glasses, and see our persons by reflection there.—But that is not seeing ourselves. There is a looking glass in the soul, in a man's consciousness, and we see ourselves also by reflection there. But we do not see ourselves as others see us. And we are so accustomed to look into something outside of us for a view of our persons, that we also fall into the habit of looking outside of us for a view of our souls. We look at some of our actions, those perhaps that are most favorable, and they become the mirror of self-examination. Now, if we could see a reflection of our characters from opinions and judgments of others, as we do of our persons from a looking glass; if the gift of perfectly seeing others' sight of us were our mirror, it would answer the same purpose as seeing ourselves as others see us. But this is next to impossible. As we are apt only to look on our favorable actions, so we look to favorable opinions of our friends, and not to the more severe, but perhaps more just opinions of our enemies. So it goes, and self-deception becomes the law of our fallen being. We know ourselves least, says Dr. Doane.

'But we know ourselves least; more outward
Our minds to store, [shows
That our souls, no more than our eyes disclose,
But form and color. Only he, who knows
Himself, knows more.'

This is very striking, only he who knows himself, knows more. And how much may a man know about himself? Simply this: 'The heart is deceitful above all things, and desperately wicked; who can know it?' I the Lord. It is worthy of remark, that the only place in all the Bible in which the adverb 'desperately' is used, is in this Jeremiah 17: 9, speaking about heart wickedness.

[N. Y. Observer.]

A CONVERSION.—The Rev. Spencer H. Cone baptized, recently, in the head of Cherry street, East river, the first Jew converted to Christianity ever baptized into that communion in this country.

A THRILLING APPEAL.

The recent departure of Messrs. Scudder and Holington, missionaries of the American Board, for India, was an occasion of uncommon interest. Mr. Scudder is a son of Dr. Scudder, and a native of India. At the age of 10 years he came to this country, where he has been educated, hopefully converted, and ordained to the work of the ministry.—The meeting recognizing their departure was held at the Broadway Tabernacle, N. York. One of the addresses was made by Mr. S. and he is said to have "moistened the cheeks of hundreds by his stirring appeals in behalf of his benighted and perishing countrymen in India." We copy some of the concluding portions of his speech. Let every Christian reader consider himself addressed while he reads.

We have then seen that the cause of the degradation of that people which I grow as my own are twofold; caste, and the number and character of their gods. The gospel alone is adequate to their removal. Have they no claims on you to send them this gospel? They have claims upon me, for they are my countrymen. Among them is the home of my earlier years, and in a few days I shall gladly leave these blessed shores to tell the news of a crucified God to my own perishing nation. And have they no claims on you also? Who are to equip the ranks of the church militant and pour reinforcement upon reinforcement upon the plains of the East? Who are to furnish the money needed to sustain Immanuel's soldiery on every mountain and in every valley? The gospel trumpet has been sounded with an "uncertain sound" in Ceylon. The Bible has been translated and churches formed, but the mission is now suffering for lack of men and for lack of money. From more than one languishing station comes the cry for aid. I could point you to a spot, beautiful with the memories of my infancy. In that hallowed spot there is an old church, where I have heard the owl by night. Many years ago a man of God stood within its walls framing a pulpit, and when he had finished, he climbed the scanty stairway for the first time and knelt there with the wife of his youth. How fervently he prayed that the pulpit might never be deserted, that the flock gathered there might never be scattered, and that his own sons might preach the riches of Christ from it when he was gone! He came down, having baptized that place with his tears. That man was my father. His body has been shattered by painful labors; the fever of the jungle lurks in his bones and the sun of India has melted his vigor. Yet all this matters not, because it is for Christ's sake; but the church, oh! the church of my childhood is like a "heath in the desert," like a ruined "lodge in a garden of cucumbers." The lambs of the flock wander away into dark places, because there is no shepherd stationed there to lead them in "green pastures and by still waters." Why, oh! why will you not send them a pastor? How long shall vacant parishes in a heathen land cry unto God, as did the blood of Abel?

Beloved friends, climb the watchtower and inquire, with a loud voice, "watchman, what of the night?" Turn your faces towards the East, and your answer will come with the winds over the sea. Listen to distinguish the many voices which swell the cry, "Come over and help us." There is the prayer of the persecuted convert. There is the prayer of the wayworn missionary, whose garments are covered with dust, and who has long stood sentinel, with none to relieve him in his weariness. There is the triumphant sarcasm of the unbeliever and the outcries of the idolatrous rebels—all come blended in one urgent appeal. Have they no claim? And are there no motives to elicit a response to these claims? Oh, brethren, heaven, earth and hell join hands to encircle you with a tremendous array of motives. Send the gospel to the Hindoo, and you can set the captive free, take the yoke from his neck, and the fetter from his limbs. You can break down the barrier of caste, and turning his soul from the sensual and distracting worship of 330 million gods, teach him to repose in Jehovah the Saviour. You can quench the fire of funeral piles, and rear the church and the Sabbath school on the crumbling ruins of their temples. You can burn their wooden gods and make their venerated deities "crackle like thorns under a pot." You can restore degraded, trampled woman to her sphere of comfort, substitute the melodies of Zion for idol peris, and sprinkle the blood of Christ on the lintel and doorposts of their houses, that the death-angel may pass by them. Oh! you can send glad tidings where "desolation now walketh in noon-day," even that Christ the eternal God shall be their benignant King for ever. Are there no motives?

But climb once more the watchtower and see, uncared for and unchecked, many benighted spirits throng the avenue of death. Through the dark valley of shadows their unlighted footsteps stumble, for the rod and the staff of the Holy One are not their sustenance. Who will stay them back? Who will go cry in the wilderness, "Repent, ye, for the kingdom of heaven is at hand?" How shall they hear without a preacher?

Beloved friends, I thank God this night

EXAMINATION OF THE JUDSON.

In our last, we hastily threw off a short paragraph, stating, in general terms, the complete success of the Examination. Something more than this is due to the Institution and to our readers. Some items and incidents may here be noted, which could not well be introduced elsewhere.

1. The misses in the Primary and Preparatory Departments interested all who were present to hear them on Monday. The classes in Colburn's Mental Arithmetic, Davies' Written Arithmetic as far as through Vulgar Fractions, Natural History, and the History of the United States, may be mentioned as especially successful.

2. In the examination of the more advanced classes, the Board of Visitors frequently assigned to the Pupil the page or chapter to be read, the proposition to be demonstrated, the problem to be solved, or the example to be wrought. Thus, there could be no unfairness, no suspicion of collusion between teacher and pupil. In Arithmetic, the Board marked a large number of the most difficult of the Promiscuous Examples, and all were performed correctly and promptly, with a single exception. In another class, Notes on Interest were framed for the occasion and given to the pupils, and the desired result immediately obtained. Operations in the Square and Cube Roots were performed with the same facility.

The French classes were examined on pronunciation, the grammar, translation, and the ability to write in the language. The Second Class engaged in an Original Dialogue, which they conducted with a good degree of French vivacity. The portions of the text-book read were selected by the Board of Visitors. Such also was the case with the First Class, in Racine.

In Geometry, the propositions were given out by the Board, in most instances the numbers only being named.

A large class of young misses in Natural Philosophy greatly distinguished themselves. They took the apparatus into their own hands, and illustrated the principles of the science in a very satisfactory manner.

The class in Algebra was altogether too good to be omitted—it was splendid.

Watts on the Mind interested the audience more than almost any study brought forward.

The young ladies in Botany evinced a knowledge of the science rarely attained in school. Every young lady had provided herself with all the flowers she could procure, and many of these were promptly analyzed. A Floral Dialogue, illustrating the Language of Flowers, excited much interest.

The Senior Class engaged the attention of the graver portion of the audience by their thorough acquaintance with the studies of Logic, Evidences of Christianity, Intellectual Philosophy, Political Economy, &c.

Interspersed among the classes, were Original Compositions, by members of the Middle and Junior Classes, several of which were received with high approbation. At four different times, each day, Music was introduced, always of a high order of excellence, and this in addition to the great number of splendid pieces which were performed at the three Concerts, at night.

3. The Order and Discipline of the School excited the admiration of all present. During the whole four days, the young ladies, even to the smallest misses, sat upon the stage without whispering or play, preserving the most perfect quiet and order, and all without one frown of the Principal or Teachers. Such was the force of the habits of order and system in which they are daily trained, and such the self-respect, which they are taught always to cherish.

4. Of the Concerts we will not particularly speak. We have heard no compliment so gratifying to us, as that paid by the amiable and ingenious Lady of the Principal of the Marion Female Seminary, herself pre-eminently accomplished in "the art divine." Returning from the exercises of Wednesday night, she remarked, "It is the best Concert I ever attended in my life."

Parents saw with grateful surprise their little daughters eight or ten years old, singing long and difficult Anthems, in perfect tune and time, when they could never sing a note before they came to the Institute. This instruction also is entirely gratuitous.

5. The Decorations of the School Room should not pass unnoticed. It was tastefully ornamented with evergreens. Two sides were hung with Maps, and a third with Paintings. Over the stage occupied by the young ladies appeared a Motto, in French, formed with letters of cedar: "Ces fleurs sont a peine écloses"—These flowers are not yet full-blown. On the opposite side was a Latin motto: "Non omnes aequaliter ad discendum promissi sumus"—We are not all equally inclined to learn.

6. We were favored with the presence of a large number of our former Graduates and Pupils, and of the students of the University, and of the Patrons, Teachers, and Pupils of the Seminaries in Greensborough, Tuscaloosa, Dayton, Demopolis, Selma, Montgomery, &c. Some of these were so kind as to

say with generous frankness, they came to see how things are done at the Judson. Others were not sparing in criticisms, which may have been just, but certainly were not good natured. However, we confess our satisfaction in the presence of both these classes of visitors, and regard it as a very high compliment to the merits and reputation of the Institute.

7. In our last, we did not allude to the arrangements attending the closing exercises, on Thursday night. Just at sunset, a Procession was formed at the Institute, consisting of the Young Ladies, the Teachers, the Board of Trustees, the Board of Visitors, and such patrons as chose to join, and escorted by the Marion Brass Band, gentlemen amateurs associated under the direction of Professor Chase, and marshalled by Messrs. Strong, F. N. Tarrant, and E. Parish, it proceeded to the Baptist church. It was a beautiful, an affecting sight, to behold the long array of the Pupils of the Judson, clothed in spotless white, moving forward with measured step to the strains of music, going in company with the Founders and Patrons of the Institution, their fathers and brothers, to engage for the last time, in appropriate services in connection with their beloved school-mates, the Graduates, now to leave them forever! Many, many eyes were filled with tears, at the scene.

8. But we must not stay at the threshold. We enter the church, and here is one dense mass of human beings, a perfect sea of heads filling pews, aisles, gallery, every inch of space. What now, can delicate, timid young ladies do, in such a vast auditory? Can their trembling voices be heard, above the confusion and noise necessarily attending such an assembly? At the request of the Principal, silence was obtained, and the utmost decorum and propriety were observed throughout the protracted exercises. All boisterous demonstrations of approbation were withheld, save one spontaneous, irrepressible burst of feeling during Dr. Manly's Address. The young ladies read their essays with such distinctness, emphasis, and energy, that every word was understood. In the delivery of the Valedictory, every tremulous tone, every quivering of the lips, caught the ear or the eye, and melted the hearts of the multitudes present. Of the Address of President Manly, we will not particularly speak, as we hope shortly to see it in print. A highly intelligent friend of ours pronounced it the ablest effort he had ever heard, on Female Education. The exercises closed with an appropriate Parting Hymn, written for the occasion.

9. We cannot conclude our notices, without mentioning the delightful PARTY, "complementary to the Graduating Class," given by the Young Men of Marion, on Friday night, at the Marion Hotel. It was given on the night after the close of the session, out of respect to the regulations of the Institute, which forbid the attendance of the pupils, on such occasions, in term time. All the Graduates, except one necessarily absent, remained to attend. Many of the visitors from abroad also remained. Though the number present was very large, yet it is universally conceded to be the most select, intellectual, and the most pleasant party ever given in Marion. There was no wine, no dancing; but there were "the feast of reason and the flow of soul." Rational, but lively conversation; the cordial bestowment of kind congratulations on the lovely and honored Guests; the interchange of civilities between our citizens and strangers; the enlivening and elevating influences of Music and Song, all contributed to make the occasion one of sober, refined, and intense enjoyment. All the arrangements of the Committee evinced a fine taste, and were marked by a considerate politeness which contributed much to enhance the pleasures of the evening. Messrs. Moore & Chidsey spread a magnificent supper, about 11 o'clock, and the festivities closed about 12, leaving pleasing impressions on all the happy throng, which will not soon be effaced.

We conclude this long article, by asking leave, on behalf of the Trustees and the Principal and Teachers of the Judson, thus publicly to tender to the Committee, the Subscribers, and all others concerned, our "SINCERE THANKS" for the splendid compliment paid the Graduating Class, and for the deep interest manifested in the Institute.

Excepting the first, a Concert was given every evening during the progress of the Examination. We subjoin the Bills:

TUESDAY.

PART I.

1. O give Thanks—School.
2. Dwerick's Quick Step—E F Stringfellow.
3. Hindoo Girl's Song. (Guitar)—J V Harrison.
4. The Seasons—Glee.
5. Will you Marry Me?—C Harrison.
6. Egyptian Air, (Inst. Duett)—A T Goree, M E Lilly, M A Massey, S E Booth, O G Hinton, I Russell, Ellen A Jewett, C Webster.
7. O give me but my Arab Steed, (Song)—S A Rives, H Eddius.
8. Child's Return from the Woodland—M M Woodfin and Class.
9. Light may the Boat Row, (with var.)—M E King.

10. To the Vine Forest, (Song)—E Moore, ac. M H Walhall.
11. Measures of Singing—Prof. Chase.
12. Poplar Hill Commencement—Waltz—A J Irvin.
13. Origin of the Harp—M E Walhall.
14. New York Serenade—Waltz—O G Hinton, I Johnson, M A Massey, F E Warren.
15. Sweet the hour when freed from Labor—T J Curry and L A Lea.
16. Palenki Cadet's Quick Step—E Rutledge, O G Hinton, C Harrison, A Mitchell.
17. I love the Free, (Song)—A J Irvin, ac. L A Lea.
18. Wake! Isles of the South—School.

PART II.

1. Copenhagen Waltz, (Inst. Duett)—H H Eddius, E H Spencer, R S Tait, F A Goodwin, M E King, L A Lea, E L Sullivan.
2. Fisher Boy's Song—Ac. T J Curry: J V Harrison.
3. Musical Box Waltz—A A Nave.
4. Down the Dark Waters, (Duett)—Misses E Moor and A N Booth.
5. Swiss Herdsman, (with var.)—M H Walhall.
6. Happy Land—T J Curry.
7. While all is Hushed—Glee.
8. Woodland Call—Preparatory Class.
9. The Last Serenade, (Song)—O G Hinton, ac. M Kittrell.
10. The Mountain Bugle—Duett and Chorus.
11. Mad. de Nouvelle's Waltz—O Watkins, C Cole, S E Booth, C Webster.
12. Mr. Speaker—Catch.
13. When a Little Farm We Keep—A J Irvin, J V Harrison, Mr. Chase.
14. Lee Rigg, (with var.)—E H Spencer, E Moor, E L Sullivan, F H Goodwin.
15. Our Lord is risen from the Dead—School.

PRAYER.

WEDNESDAY.

PART I.

Voluntary for the Piano.

1. Lift up your heads Eternal Gates—School.
2. French Air, (with var.)—M E Whitfield.
3. The White Quail—J V Harrison.
4. Swiftly from the Mountain Brow—Glee.
5. The Sisters, (Inst. Duett)—A Smyly, S A Rives, S A Meyer, M P Kittrell, M M Woodfin, E Rutledge, C Harrison, and A Mitchell.
6. The Storm Bird—Ac. R S Tait; Song, T J Curry.
7. O Swiftly Glides—I Johnson and Preparatory Class.
8. Bonaparte's Coronation March—A T Goree, O G Hinton, E A Jewett, C Webster.
9. Around the Laurel—M E Whitfield.
10. The Free Booter—Mr. Chase, J V Harrison, E F Stringfellow.
11. Lady Min, (with var.)—L A Lea.
12. The Haunted Bark—S A Rives.
13. A, B, C, (with var.)—J V Harrison.
14. I've Wandered in Dreams—Miss E Moor and A N Booth.
15. MEDLEY OVERTURE, in which is introduced Gen. E. D. King's Grand March, Off in the Stilly Night, Huntsman's Chorus, Russian March, Hen's March, Bogue Chitto Quick Step, Sittin' on a Rail, Yankee Doodle, &c.—E F Stringfellow, A A Nave, M E King, L A Lea.

PART II.

1. Overture to Tancredi, (Inst. duett)—A N Booth, E F Stringfellow, M E Whitfield, E Moor, J V Harrison, A J Irvin, M H Walhall, A A Nave.
2. Ye Shepherds tell me, M H Walhall and Senior Class.
3. Sweet Home, with variations, E Moor.
4. Come let Songs of Joy and Gladness, Preparatory class.
5. Bangor March, A Smyly, E A Spencer, F A Goodwin, H H Eddius.
6. O Swift we go, (accom't.) J V Harrison, (song.) E F Stringfellow.
7. Where the Bee sucks, Glee.
8. Lucy Long, with var. E F Stringfellow, A J Irvin, H H Eddius, A A Nave.
9. Write to me love, (guitar.) E Moor.
10. Scotch air, with var. R S Tait.
11. Swiss song of Home, Senior Class.
12. Variations for the guitar, J V Harrison.
13. Praise ye the Lord, School.
14. Good Night, Misses S Armstrong, E L Sullivan and School.

PRAYER.

EXERCISES OF GRADUATING CLASS.

THURSDAY, 7 o'clock, Aug. 1, 1844.

1. Sacred Music—Strike the Cymbal, The School.
2. Prayer.
3. Sacred Music—There is an hour of peaceful rest, Misses T J Curry, E F Stringfellow.
4. Essay—*Human Life*—Mary E Whitfield, of Demopolis.
5. Essay—*Eve's Banishment from Paradise*—Helen C. Norris, Selma.
6. Essay—*Passion of the American People for Foreign Productions*—Malena Walhall, of Perry county.
7. Sacred Music—If e'er when solemn stillness reigns, Misses J V Harrison, A J Irvin.
8. The earth is the Lord's and the fulness thereof, The School.
9. Essay—*The Sentimentalist*—Martha J. Tait, Wilcox county.
10. Essay—*Autobiography of a Ray of Light*, Sarah A Rives, Lowndes county.
11. Sacred Music—All things fair and bright are thine, Misses Moor and Whitfield.
12. Before Jehovah's awful throne, The School.
13. Diplomas conferred.
14. Address by the Valedictory Addresses—*Intellectual Independence*—Amelia J Irvin, of Wilcox county.
15. Sacred Music—Wake the Song of Jubilee, The School.
16. Address by the Rev. Basil Manly, D. D.

PARTING HYMN.

(ORIGINAL.)

How sad is the hour when duty compels us
To leave the dear scenes now enjoyed here no more;
And part with the friends which the heart often
Tells us,
Though we're seen again, we shall ever adore.
The thought of "Sweet Home," though it cannot
prevent us,

From giving our hearts and souls to God and
You, now in the distance, a ray of light has
By giving the hearts to give names relief.

Thus we've been led to the pathway of holiness
And taught by the precepts of Wisdom and
Truth.
That duty to God is our sweet reliance
To keep us secure from the follies of youth.

From those dear INSTRUCTIONS, who daily have
striven
To fit and prepare us for life's dreary way,
We are now to be parted; we point you to heaven;
There lies your reward—it is God will repay.

And now dearest School-MATES, no more we'll
address you,
To whom oft affection's dear plights we've
Let not our parting now grieve and distress
you.
Receive our last pledges: May we meet you in
Prayer.

DOXOLOGY—Praise God from whom all
blessings flow.
BENEDICTION.

LIBERAL BEQUESTS.—James Cox, Esq. for
40 years Cashier of the Bank of Baltimore,
recently died, leaving the following bequests:
To the Baltimore Female Orphan Asylum, \$2,000
American Bible Society, 1,000
Baltimore Manual Labor School, 2,000
Board of Foreign Missions, (Presby.), 1,000
Maryland Sunday School Union, 500
Presbyterian Board of Education, 500

O'CONNELL.

Mrs. Edwards, a Baptist lady of Boston,
now travelling in Europe, speaks as follows
of the Irish Agitator. Her letters are published in the *Reflector*.

"No less than 35,000 troops are barracked in Dublin, and its vicinity. This is to awe the people, and quell the disturbances caused by O'Connell, who is now confined in prison! We paid him a visit at the Richmond Penitentiary. Our introduction to him, as Americans, seemed to entitle us to marks of peculiar favor; for he escorted us over the prison gardens, at the same time, conversing very familiarly. We remarked we had heard much respecting him in America. 'Yes,' he replied, 'they talk about me all over the world, and here I am in prison.' While we were engaged in conversation, some ladies came in, one of whom ran to O'Connell and very affectionately embraced him. He then introduced her, as his daughter, and addressing her as his darling Kate, his life, his heart, inquired after the welfare of his various connections, in terms equally tender, and with the genuine Irish pathos. He invited us to lunch with his family, which invitation we accepted, and at the table we were introduced to his sons, Daniel and John, fine looking young men, the latter a fellow-prisoner with his father. O'Connell, the elder, the great repeal advocate, whose voice has been known to call together a million of people, is of large stature, strong, muscular built, and dignified, commanding air. He is a man of great wit and talent, and almost unbounded influence. He pretends to be sacrificing every thing for the good of Ireland, and his eloquence calls forth large contributions for the repeal cause. But many, especially the English, say that he is an unprincipled, ambitious, bad man, who would like to establish an Irish Parliament, place himself at its head, and after a time cause Ireland to become a kingdom independent of the English government; they also say he appropriates to his own use some of the money he receives professedly for the repeal cause."

JUDSON
FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

Number of Pupils last year, ONE HUNDRED and THIRTY.

Board of Instructors.

Professor MILO P. JEWETT, Principal, and Instructor in Ancient Languages and in Moral and Mental Science.
Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.
Miss LUCY MOULTON ATKINSON, Regular Course, French, Drawing & Painting, Wax-work.
Miss ELIZA DEWEY, Regular Course, French, Spanish, and Embroidery.
Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.
Miss MARY ROCKWELL, Regular Course, Music, and Oil Painting.
Miss ELIZA SEXTON, Regular Course.
Miss HARRIET JANE CHANDLER, Primary and Preparatory Departments.

Governess.

Miss SARAH S. KINGSBURY.
Steward's Department.
Mr. and Mrs. LANGSTON GOREE.

THIS Institution is now going forward in its Sixth year under the same PRINCIPAL, Prof. M. P. Jewett.

For the last three years, it has constantly had a larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama. This superior patronage has been extended; it is believed, simply on the ground of its superior worth.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE, including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

The COURSE OF STUDY is elevated and extensive, practical and useful; embracing all the Solid and Ornamental branches of a thorough and accomplished education. Great facilities are enjoyed for the study of the LANGUAGES, both ancient and modern.

Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

The Board of Trustees, in the direction of Mr. D. W. Chase, a distinguished Professor in the art, aided by accomplished English, French, and Italian, has secured the most liberal and equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental Music.

The Discipline of the Institute is enforced by appeals to the reason and common sense of the pupil, and to the Word of God. It is kind and paternal, but steady and inflexible.

The MARION, personal and social habits, and the Manners of the young ladies are formed under the eyes of the Teachers, from whom the pupils are never separated.

The Board never leaves the grounds of the Institute without special permission from the Principal.

They never make or receive visits.

They rise at 6 o'clock in the morning, and study one hour before breakfast; they also study two hours at night under the direction of the Superintendent.

They go to town but once a month, and then all purchases must be approved by the Teacher accompanying.

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

Expensive Jewelry, as gold watches, chains, pencils, &c., must not be worn. No accounts to be made in town.

PERMANENCY.

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

RELIGIOUS DUTIES.

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

BOARDING IN THE INSTITUTE.

It is desirable, that all young ladies whom friends do not reside in town, should board in the family of the Steward. Otherwise, the highest advantages of the Institution cannot be realized. Board is as cheap in the Institute as in any private family. Here, young ladies are always under the inspection of the Teachers; they have regular hours of study and recreation habits of order, system, punctuality, neatness and economy are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated.

UNIFORM.

To promote habits of economy and simplicity, a Uniform Dress is prescribed. For winter, Green Merino, for summer, Pink Cotton, small figure, for ordinary use and White Muslin, for Sabbath. Bonnet, a Straw Hood, in winter, trimmed with green, in summer, with pink. Apron, Blue Check and White Muslin. Each pupil will require two green dresses, and four pink and two white.

Materials for the Uniform can always be obtained in Marion, on reasonable terms.

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

SESSIONS AND VACATIONS.

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

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

RATES OF TUITION—PER TERM OF FIVE MONTHS.

Regular Course, (English),	\$20 00
Primary Department, 1st Division,	12 00
" " 2d "	15 00
Music on the Piano and Guitar, (each)	25 00
Use of Instrument,	5 00
Ornamental Needle Work,	15 00
Drawing and Painting,	15 00
Transferring, Shell, and Wax-Work, per person, or all,	1 00
French, Spanish, German, and Italian, (either or all),	20 00
Latin Greek, and Hebrew, (each),	10 00
Board, per month, including bed, bedding, &c.	9 00
Fuel, per month,	1 00
Light and washing, (extra.)	

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

CONCLUSION.

The above shows, we conceive, that the Judson Female Institute deserves to occupy the exalted position which is universally conceded to it. In the number and character of its Instructors; its numerous Pupils, attracted hither from all parts of Alabama, and from other States; its extensive and elevated Course of Study; its plans of Instruction and Government; its unrivalled advantages in Music and other Ornamental branches—it presents the strongest claims to patronage. With these facilities for gaining a thorough and accomplished education, at a central and perfectly healthy point, no young lady need go to other sections of the country to prepare herself for future usefulness and honor. In the Institute, every advantage is enjoyed, which can be had in the best Seminary in the United States.

The Trustees intend to make the Institution still more worthy of approbation. They have secured the land adjoining the lot owned by them, on the South, and will proceed to lay out and ornament these spacious grounds, agreeably to their original plan.

To the Instruments in the Music DEPARTMENT, they will add an *Eolian*, a new invention; containing in itself the power, grandeur, and sweetness of the Piano, the Organ, and Seraphine united. No additional charge will be made for instruction on this instrument.

In addition to the Instructors connected with the Institute, a Government has been engaged, who will devote all her time to the superintendence of the young ladies, in regard to their manners; habits, health, dress, recreation, and expenses.

Our patrons will be pleased to learn, that Miss ROCKWELL will resume her place in the Institute next year. She has spent the last year in teaching in an important Seminary at the North, and returns with increased claims to the confidence and affection heretofore so liberally accorded to her virtues and accomplishments.

BOARD OF TRUSTEES.

E. D. KING, President.
Wm. HORNBUCKLE, Secretary.
J. L. GOREE, Treasurer.
J. L. GOREE.
J. LOCKHART.
L. Y. TARRANT.
Wm. N. WYATT.
L. C. TUTT.

August 10, 1844.

Geo. H. FRY, J. L. BLISS, W. G. STEWART
FRY, BLISS & CO.

(Successors of Fry, McVay & Stiles.)

WOULD return thanks to the citizens of Marion and country generally, for the liberal patronage extended to them heretofore, and respectfully ask a continuance of their favors at their old stand No. 12 and 14, COMMERCE Street, MOBILE.

They will have on hand at all times, a large and well selected stock of

Family Groceries,

which they will offer at the lowest market rates.
Mobile, August 1, 1844. L. Nov.

