

South Western Baptist.

VOLUME IV.]

MARION, (PERRY COUNTY, ALABAMA,) APRIL 28, 1852.

NUMBER 7.

SOUTH-WESTERN BAPTIST

EDITED AND PUBLISHED EVERY WEDNESDAY BY

A. W. CHAMBLISS.

TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months.

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All letters for publication, or on business connected with the office, must be addressed post paid, to the Editor South Western Baptist, Marion, Ala.

Original.

For the South Western Baptist.
The Baptist Denomination in Cities.

II.

THE REMEDY.

3. Properly regulated church conferences.

I mean by these, meetings of the church for business. By an examination of the churches, as advised by the Apostles, we find they were all restricted to congregational limits. No information is anywhere given of a great ecclesiastical hierarchy, whose jurisdiction extended over a number of local congregations. Every church was complete in itself, and in no way connected with other churches, except by the exercise of christian sympathy and mutual love. We conceive ourselves bound to conform to the model prescribed in the New Testament, in the constitution of all our churches. But while this is admitted, and tenaciously adhered to as of indispensable importance to the promotion of evangelical piety, it cannot be shown by any of the apostolical writings that the specific customs which have obtained in many of our congregations, had an existence during the infancy of the church. It seems to me that an improvement might be made in the manner of conducting our deliberative meetings without any violation of the prescribed regulations of Apostolical churches.

The serious objection to a prevailing custom among our churches is, the open publicity of their meetings for business. It is sometimes said, with an air of triumph, "Baptists have no secrets." It might be more praiseworthy, perhaps if some things were excluded from the gaze of the world. What interest has community at large, in most of the private affairs of our churches? Is religion promoted by opening our doors, and inviting all classes of cursory spectators to inspect our proceedings? In fact they seldom care to enter, unless some urgent question of discipline be on hand, which they hope may elicit angry discussion and engender unhappy divisions. In many communities, our meetings for business are thronged, by members, who have no sympathy with us, and would rather see something to censure, than to praise. And it is a melancholy truth, that such persons are too often gratified. By this publicity, the very ends of discipline are often frustrated. Party feeling is aroused, and rises to the greatest intensity, partly because of the number present, to see how many are favorable to an appeal. The personal friends of the accused seek to be regarded as prominently such, by a crowd of anxious listeners. And then they are embarrassed, and hesitate to express opinion, fearing, that every sentence will be commented on, and construed by the multitudinous and unkind. And when no business is before the church, there is a great anxiety in these public meetings, to make business, as to afford an occasion for speaking, how true it is, that most of our church meetings are actually converted into a debating society. Party feeling is aroused, and rises to the greatest intensity, partly because of the number present, to see how many are favorable to an appeal. The personal friends of the accused seek to be regarded as prominently such, by a crowd of anxious listeners. And then they are embarrassed, and hesitate to express opinion, fearing, that every sentence will be commented on, and construed by the multitudinous and unkind. And when no business is before the church, there is a great anxiety in these public meetings, to make business, as to afford an occasion for speaking, how true it is, that most of our church meetings are actually converted into a debating society.

Now I would have these meetings strictly within the limits of the communion. I would have nothing public which is not of interest to the church. The church is emphatically a spiritual family, and whenever discipline has to be publicly enforced, why expose it further than the members of the family? And then as to the large disputes, which sometimes arise exhibiting the weakness of human nature, why let them be heard by the enemies of religion? They need know enough of our infirmities already. Should we care to let all our petty family differences be known to the public? The dignity of domestic relations, should preclude the publicity of having a knowledge of our discussions as the threshold of our assemblies. So I say to the church, let us keep our matters to ourselves, and should anything of public interest be decided, let the result be appropriately published, and there let it stop.

There should be seriousness and dignity in meetings for business. A church in its collective capacity, is the body, and representative of Christ. It aims to project and to carry out, as far as possible, the things which it conceives, and would do, were he personally present. When responsibility! A due sense of this, and forever exclude, that careless levity, with which much of our business is conducted. If there is any spot on earth, which demands the most reverence and awe, it is that where a church is assembled for deliberation on subjects, associated with its prosperity, and the permanency of which, would be essential to its very existence. A thorough conviction should be left, of the absolute indispensability, to promote by every measure, the harmony of the church, and the glory of Christ. As Moses was commanded to take off his shoes, when he came into the presence of God, even of the profoundest reverence and awe, so the members of a church, should enter into their deliberative meetings, with the spirit of prayer, of christian love—and a deep consciousness of their accountability to God. Did such a class of feelings animate the hearts of the brethren, how little of angry debate would be seen—how little, unholily aspirings to pre-eminence, would be witnessed. Our church meetings would then be as they should be, and

must be to secure our proper elevation, scenes of lowered remembrance.

And then too, as little business as possible, should be brought before a church. A great deal is attempted to be done, which should never be introduced into such a place. How much talk, and that too, of the most disagreeable nature, on the matter of finance. Such a subject should never ever be brought into a church. There is no absolute necessity for it. Let a competent committee be appointed, whose duty it shall be to superintend the temporal concerns of the church and the most of whose efforts shall be made outside the house of God. How many churches have been torn asunder, by heated discussions started on the subject of raising a few dollars. I knew a church to be engaged an entire year, publicly in all its meetings for business in raising the paltry amount of twenty dollars to purchase a stove, and the same church with no more strength, secured through a committee, five thousand dollars, without so much as mentioning the matter at a single church-meeting. And in the effort and anxiety feeling was engendered. I may say must be obtained in the assembly, let it be done without debate—giving each one an opportunity to contribute, and there if possible let the matter rest. The harmony—the union of the church, is of infinitely more importance, than the collection of gold and silver.

The same is true of matters of discipline. How much trouble, and unkind feeling, would be avoided, if all cases of discipline came through a properly qualified committee. In fact, the great majority of cases would be judged in the committee room, without ever being introduced in the church, and such as could not be from the aggravated nature of the offence, might, through this same committee, be presented in such a tangible shape, with the accompanying evidence as to have but little to be said, or done in the meeting, except to take the vote. I am aware that some object to this measure, because they think it a violation of our congregational policy, and a surrender of our personal rights. But is this necessarily so? The committee thus appointed are formed by the church, and are responsible to it. They may be dismissed at any time, and are at liberty to resign at any time. It is not like a presbyterian session, accountable to an acknowledged power higher than a local church, but is always a creature of the church, and exclusively amenable to it. It has all the advantage of a session, without its unauthorised assumption, and then, such a committee might be chosen annually, so as to prevent even the appearance of an undue consolidation of power. The object of such appointments, is to promote that harmony which cannot be so easily maintained in an assembly of persons, of the greatest variety of character, as are collected into a city church.

And meetings of business should be held as seldom as possible. The sentiment seems to prevail, that our churches must meet every month, whether they have business, or not. This sentiment has almost grown into the conviction that monthly meetings for business, are of apostolical origin, and authority. What use in more meetings than are necessary, for the transaction of appropriate business? The truth is, that many a church has been ruined, by its deliberative meetings. The most successful scenes ever witnessed in our denomination in cities, have been in these meetings. How absolutely necessary, they should be properly guarded. It has not been infrequently the case, that these meetings have been held till midnight, by the very persons during the highest efficiency, who could not be induced to remain in a prayer-meeting scarce an hour. And what feeling is observed in many that have scarce a word to say in exhortation, or prayer, at the social meeting? Now some of the evils to which I have referred might be corrected. Would not such corrections, contribute largely to our respectability, and advancement?

KAPPA.

For the South Western Baptist.

Democracy of Baptists.

Dear Bro. Chambliss:—Another pointed out to me the first and second articles of Kappa in your paper, as I had been absent about that time. Since which time I have been again absent, and the papers have undergone the general process of cleaning up.

I can now only allude to the impression made upon my mind, and regret not having the paper at hand.

Mr. Kappa, seemed to me, as being opposed to the Republic in our church government, and had the signature from William. I should at once have noted the writer not in Alabama, as I am inclined to do, but in a town—large or small, it matters not. And why I would do so, I have heard the same sentiments expressed—only by one Baptist minister. I am almost a unit to think, "thou art the man"—W. There are too many who use the signature William, for me to be considered as personal, unless I am correct, when the writer will know who a "country Baptist" is, as I have met him face to face on this point.

If I did not believe our church government was, conformable to the will of our Great Head, I would quit it. I think, if I were a Baptist minister, and preferred the one man rule, I should look out another body of men to attach myself to. In my humble opinion, our churches are not as well managed as they could be, not arising from any fault in the plan, but from the indifference of the members. There were more faults, in too much concentration. To illustrate: a church with 40 male members, how many are active and efficient? Probably only one man strives to inform himself, exerts himself in the cause, makes himself useful. If Kappa will look to the machinery of the very churches he has in his mind's eye, he will see that there is but one wheel at work, the others are idle, not even are the residue oiled.

If every member would take the interest in his master's work, that seemeth needful, we would see every wheel in the vast machinery at work, yet all moving as if there were, (as there is,) but one main wheel, one driving power.

The Methodists are a little of the grand order, the Episcopalians even more, and the mother of all is the personification of the one main rule.

There are ministers who place all blame at the door of the laity, other persons lay all blame to the clergy; where it should lie the deponent

saith not; but of a certain Kappa is of the first. Did Kappa ever minister to a church in the country? Did he ever "tend the sheep" in a city? A man may live in a city and yet not see every thing. Yet another question. Does Kappa write from sad experience, or from his reading? That Kappa is a deeply read man, and a choice scholar, the writer with a host of his friends joyfully admits. But, does the ministry teach churches and urge upon them their whole duty? Some do not, I can prove, positively.

Being a resident of the country, and a believer in democratic principles, it sounds unkind to me, for any man to raise objections either to the management of church churches or the good old democratic form of government. That we in the country are sinners, and prone to neglect our duties, we will not controvert. That democratic principles may be abused, no one has the hardihood to deny. But, if this matter could be referred to twelve of the best men upon earth, and they have time to fully examine, they would unhesitatingly say to Kappa, you are wrong! And why? Not that the writer is so knowing, but, that the Lord has ordered it, and that he doeth all things well.

There are men, who have minds capable of grasping the utmost extent of human knowledge, yet ignorant of little matters, some will admit. That this may be to some extent the case with Kappa,—is possible; at all events, the writer of this thinks either the Bible is wrong, or that our brother K. is.

With brotherly regards, yours &c.,

A COUNTRY BAPTIST.

Will Kappa please say—Does not even the Democratic form of government of these United States look to him as if we had many masters? Would he not prefer a unit?

From the New York Recorder.

Can the Baptist Policy be Improved?

Mr. Editor.—Will you allow me to ask a few questions, which may indicate some topics upon which I design to offer my views, in some short articles in your paper? The querist may be regarded as radical in his views, or a revolutionist in his purposes; if so, he would be pleased if some more conservative brother would set him right.

1. Can our churches, in most, if not in all, localities, be consolidated, so that a city or a county, instead of having from five to ten or twenty churches, shall have but one central church, and all the others shall be branches; with one pastor, assisted by able lay brethren, who may be appointed to go forth, expound the Scriptures, and preach Jesus Christ in each surrounding locality?

2. Would not such an arrangement be more in accordance with the divine plan, be a better policy, and fill the most important centres with strong churches and able ministers, and greatly enlarge the sphere and power of pastoral labor?

3. Would not such an arrangement call out and cultivate the talent of the church, and be the means of raising up young men, not only to fill vacant places, but seek out new and destitute fields of labor in Christendom and Heathendom, and would it not raise up an army of able lay preachers, whose talents would otherwise be lost?

4. Is the church the only divinely constituted society essential for all moral and religious purposes?

5. Would an abandonment of all our benevolent, religious, and moral societies be an advance to apostolical order, simplicity, purity, and efficiency, provided the churches, in their individual capacity, would carry forward our great benevolent enterprises?

6. Is the multiplicity of societies for moral, social, literary, and civil advantages, gradually undermining the christian church, alienating men from her altars, and reducing her to a second or third place in the estimation of one-half of her members?

7. Are not we, by our benevolent and religious societies, our Missionary and Bible Societies, giving the sanction to these things, and depriving ourselves of the power of successful resistance to the anti-churchism of the present day?

8. Are we not, by these societies, producing a large class of ministers, who cease preaching Christ and him crucified, and engage as agents, secretaries, printers and publishers, and who, if they see the cross, see it through the great societies which they advocate?

9. Would it be better, if more of the ministers of Christ, like Paul, should be dismembered with families, giving them more time, and the churches less expense in their support?

10. Should not all our missionaries in destitute or foreign fields go without families?

11. Is that system right, which separates the missionary and his children for life? E.

LIGHT IN DARKNESS.—A few years ago an accident happened in Scotland, and gave occasion to a display of Christian heroism and moral grandeur surpassing all that we have heard or read "in tale or history." The miners were beyond human help—their lights failed—the air, too, failed, and water rose around them. An aged disciple was among the miners, such a man as Scotland alone could produce. Calmly he exhorted the buried-alive—prayed for them, and repeated from memory chapters and Psalms, and recited "Eckline's Gospel Sonnets." What a congregation, and what a minister! No excitement here as on the deck of the doomed ship.—No glaring phantasm of glory, as in "the immortal deadly breach;" no gentle breaking of the golden cord, in the presence of the light of day and of living sympathy. After two days they were delivered by means of an old and forgotten "workings," the recollection of which arose in the mind of one of the miners.

SPEAK TO SINNERS.—Run, speak to this young man," said the angel to the prophet.—Are your thoughts particularly directed to the case of some individual; and do you feel anxious for his salvation? Does something within you say, speak to him? It is a suggestion of the Holy Spirit. And the same divine impulse that has moved you to speak, may have opened the heart of the individual to hear you. Now is the time, improve it; be faithful; and pray for a blessing upon the word spoken.

The Christians at Madagascar.

The London Evangelical Magazine, publishes a letter from one of the refugees, who were driven to an island of the Johannis, on account of the relentless persecutions by which the Christians are pursued in Madagascar. The letter is dated a Month, on the 29th of August last, and was received by the overland mail to England. It contains the particulars of some of the persecutions that have lately been often referred to by the press, and gives the latest accounts from Madagascar. We have heretofore stated that not less than two thousand professing Christians were surprised by a high functionary of the Queen while praying together, and that certain of them were selected as the singlers, and subjected to a sort of trial in presence of the whole population. The oath imposed by the Queen herself, to be taken by such as would accuse themselves, and repeat or promise not to pray any more, was refused by her nephew.—His relatives, however, assured the Queen that he had taken the oath and so his life was spared, but he was reduced to the rank of private soldier. Four nobles, who professed to be Christians, were burned to death, and fourteen were thrown down a fearful precipice and killed.

A great number being severely bound, were let down this precipice a certain distance to lighten them, so as to induce them to take the oath; all who did so were saved, but those who persisted were dashed to pieces. Ramabona astonished the spectators; on being placed at the edge of the precipice, he entreated a little time to pray; as on that account, said he, "I am to be killed." It being granted, he prayed most fervently, after which he addressed his executioners, and spoke in the strongest terms. "My boys," said he, "you will cast down this precipice, but my soul you cannot, as it will go up to heaven unto God. Therefore it is gratifying to me to die in the service of my Maker." Thus are the servants of the Lord destroyed!

One noble, who had been raised to the rank of "the eighth honor," and appointed Governor over a place bordering on the west of Madagascar, though numbered with those sentenced to be burned, was pardoned, but on the condition that if he did not fulfil his duties properly, he should be ordered to the capital, and there be obliged to accuse himself before the Queen.—Five others, who had obtained the "eighth honors," were degraded on account of their attachment to the gospel. Another was accused because he had interfered with a master who was administering poison to a female slave, and entreated the monster not to give her any more, as it would kill her, and offered to purchase her. Four of the Christians were sent to prison for life. The conclusion of that part of the letter which speaks of these fiendish deeds is as follows:

"Ratsimavandy and his brother are of the Christian people, and have twice been detected, with three other slaves, by mistake, not by birth. The Queen said to them, 'Do you not find your slavery burdensome enough, without seeking to add to it by praying? You shall never be free!' The young prince was angry with the man who had betrayed the Christians, and said, 'When I am king, he shall be richly rewarded.' The rest of the Christians were not put to death, but were forced to pay the usual Hasmia money, presented to the sovereign in token of submission and respect."

THE LORD'S PRAYER.—I remember on one occasion of travelling in this country with a companion who possessed some knowledge of medicine; we arrived at a door, near which we were about to pitch our tent, when a crowd of Arabs surrounded us, cursing and swearing at the rebels against heaven. My friend, who spoke a little Arabic to an elderly person whose back bespoke him a priest, said—"How he taught you that we are disbelievers?" He then repeated the Lord's Prayer. All stood amazed and silent, till the priest exclaimed—"May God punish me if I ever again curse those who hold such a belief; may, more, the prayer shall be your prayer till my hour be come. I pray thee, Oh, Nazarene, repeat that prayer, that it may be remembered among us in letters of gold."—Hay's Barbary.

HIRED TO KEEP THE SABBATH.—An ancient minister in Wales, hearing of a neighbor who followed his calling in the Lord's day, went and asked him why he broke the Sabbath. The man replied that he was driven to it, by finding it hard work to maintain his family. "Will you attend public worship," said Mr. P., "and I'll pay a week day's wages?" "Yes, master," said the poor man. He attended constantly, and received his pay. After some time Mr. P. forgot to send the money, and recollecting it, called upon the man, "I am in your debt." "No, sir," he replied, "you are not." "How so?" said Mr. P.; "I have not paid you of late." "True," answered the man, "but I can now trust God; for I have found that he can bless the work of six days for the support of my family, just the same as seven." Ever after that, he has faithfully kept the Sabbath, and found that in keeping God's commands there is not only no loss, but great reward.

ECCLIASTICAL INCOME.—The Church of England is supposed to have an annual revenue of fifty millions of dollars—a tax which bears with insupportable weight upon the people. A large portion of this is for the clergy. The cost to the country, of the parochial clergy, in dollars alone, amounts to about thirty millions of dollars, making an average of twenty-five hundred dollars a year, to the ten thousand seven hundred and eighteen benefices. This is all monopolized, however, by some seven thousand incumbents.

WRITING ON DIAMONDS.—What if God should place in your hand a diamond, and tell you to inscribe on it a sentence, which should be read at the last day, and shown there as an inventory of your own thoughts and feelings! What a care, what a caution would you exercise in the selection! Now, this is what God has done.—He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe, every day and every hour, by your instructions, by your spirit or by your example, something which will remain, and be exhibited for or against you at the judgment day.

The Bible in Italy.

Italy is now wholly closed against the Bible. The British and Foreign Bible Society circulated last year nearly 20,000 copies in Piedmont and Lombardy. In Lombardy, which is under martial law, the military permitted their introduction, and 8,014 copies were disposed of, chiefly by the book-sellers. The circulation would have been greater, could they have been freely a vented, but the sale was unexpectedly cut under all disadvantages. The Romish Bishop of Milan, and even Bishops of Lombardy, issued a circular to the clergy, deploring the success of these operations. They say:

"The enemies of our common faith, who are at all times on the watch for a favorable attack upon it, have eagerly seized the opportunity afforded by the political disturbances of the country to introduce among us a host of corrupt Bibles, with a view to corrupt the faith of the simple, and to carry on, even among ourselves, the work of darkness, of corrupting sound doctrines." "Verily, it is afflicting to us to own, that perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backslidings, the Lord has suffered their attempts to be not altogether vain."

One priest addresses the clergy that the church, "by the mouth of the Roman pontiff, has forbidden her children to read the Bible in any vulgar tongue," unless "furnished with annotations," and that even such Bibles are not to be "kept and read." The Bishops had the further grief to find their proclamation so far disregarded that thousands of copies were sold in the face of it.

DON'T BE DISCOURAGED.—A colonel in Western Pennsylvania writes—"I heard that Baxter's Call was given by a colonel to an irreligious lady, who did not wish to receive it. It had been in the house more than a year, when the lady took it up with the hope of passing away time. As she read, she became interested, and continued till she had finished the book. But now she found no peace, and could not rest, and she had given herself to God. She now testifies her conversion by a consistent life, and traces her first religious impressions to reading that book. 'This gave me the truth about, for I felt that I might hope in like manner. God might bless some of the work I was scattering through the land.'—Am. Miss.

BUNYAN'S INFLUENCE.—Bunyan was buried in Bunhill Fields, where his tomb is often visited. Not long ago a funeral took place there, which was attended among others, by the celebrated Doctor Maginn, or a long time one of the most brilliant writers of "Blackwood's Magazine." As soon the ceremony was over, the Doctor said to the sexton: "Grave-digger, show me the tomb of John Bunyan!" The grave-digger led the way and was followed by Maginn, who seemed deeply thoughtful. As they approached the place, the Doctor stopped, and touching him on the shoulder, said: "Tread lightly." Maginn bent over the grave for some time in melancholy mood deeply affected, and exclaimed, "a solemn promise as he turned away: 'Sleep on, and be at peace, O dreamers!' " The "grave-digger" said there one hundred and fifty years, but no sleep, so of me has descended the spell which he still holds over the strongest minds.

PREPARE FOR THE REVERSE.—A man knows not how soon he may be reversed. In its unceasing revolution, the wheel of Providence may one day place him among the poor. How many at this moment are languishing in all the horrors of the most abject destitution, who were once rich in the world's goods, and whose lips dwell in perpetual sweetness on the self-deceiving promise:—Tomorrow shall be as this day, and much more abundant! Remember the poor. In yonder ghastly prison is one who made gold his god. He forgot the needy in his prosperity, and the appeals of the needy awoke no sympathy in his heart. He was not his brother's keeper, so he headed up his surplus-lucres in his coffers, and permitted the dying and the destitute to meet their doom; but as he meted out to them, even so it has been meted out to him. Not a ray of attention comes now to the gloom of his prison walls. Let him awake with the phantoms of the past, now agonizing his remorse! Remember the poor, clothe the naked, feed the hungry, minister to the distressed, and the angels and blessings will attend upon your head like rich and costly robes more precious than gold or jewels.

CONTRIBUTIONS OF MISSIONS TO SCIENCE.—As an illustration of the value of the scientific discoveries of Protestant missionaries, "The archives of men whose primary object was the proclamation of the gospel to the benighted nations, have proved that the Niger, like all other sensible rivers, flows into the ocean; that the Chinese language, though unique, is extremely simple in its construction, and can be mastered by Europeans; that religious toleration is a possibility even in Turkey; that the supposed omnipotence of Hindoo caste as he is depicted by social parties, and in the walls of bigotry and prejudice which would have been required to prevent the entrance of Occidental commerce and civilization, and to the ground like the case of Jaffa, where the advent of British troops, and the flight of French and American soldiers."

THE MEXICAN'S CROWN OF REJECTING IN THAT CASE.—An Indian convert said to the missionary on his death bed, and said to him, "Do you remember that sermon about the Lord Jesus the way to God?" The missionary replied, "I cannot find it to mind." Do you remember the sermon about heaven, and how beautiful and blessed it is?" "No," said the missionary, "I cannot recall it to memory." "Ah," said the poor dying man, "but I will remember it, massa. It was the sermon about Jesus the way that showed me the way to heaven, and it was the sermon about heaven that made me long to reach my home. And now, massa, I am going to that home; and I will tell you what I will do when I get there: I will go and cast my crown at the feet of Him that sits upon the throne, and then listen to the gate of heaven and wait and watch there till you come, and then I'll kiss you by the hand and lead you up to the throne, and I will say to Jesus, 'There is the man that told me of heaven and taught me the way.'—Miss. paper

The Persecution in Madagascar.

The news of the death of the persecuting Queen of Madagascar has been communicated to our readers. Some particulars of the persecutions have been furnished by the English correspondent of the N. York Independent. We copy from that writer the following:

Two years ago, this cruel and relentless woman commenced a violent persecution against the Christian people. Deprivation, slavery, and death were inflicted on many by her express orders, and the wives and children of those who suffered death for the testimony of Jesus, were condemned to irredeemable slavery. Some time since, the Directors of the London Missionary Society caused a most interesting document,—the journal of a native Christian, kept through the persecution,—to be in part translated. Were it not that the general ear has been filled with the terrible struggles and the fall of nations in Europe during the same period, this record of faith and suffering for the highest cause, might well have engaged general attention and sympathy. As it is, these really great events are known to very few, and sympathies of Christians and Christian churches have not been drawn out.

We are so much in the dark respecting the recent civil strife in Madagascar that there can be no opinion offered as to its bearing upon the interests of Christianity.

The following affecting enumeration is from the journal referred to above:

"22 persons put to death, viz: four by burning, and eighteen by being thrown over the rock, 6 individuals, whose wives and children were made slaves.

27 preachers condemned to pay half the value of the persons of their wives and children.

42 persons who brought back their books, and were to forfeit half the value of their persons and property.

27 preachers, and those that brought their books back from the province of Vonizongo, were to suffer the same punishment.

1643 persons were adjudged to pay, as an atonement for the sin of worshipping the true God, three bullocks and \$3 each, but of which sum one-half was remitted.

109 slaves were condemned to be flogged, with 20 stripes each, before the people, and to work in chains during the remainder of their lives.

2 persons were condemned to pay fines one of \$100, and the other of \$50; but one-half of the amount was afterwards remitted.

6 persons who had been punished before, were condemned to work in chains for their lives.

1 slave for preaching the word, was condemned to work in chains for his life.

1 slave, taken by the Queen's officers, received a similar sentence.

Making altogether a total of 1903 persons who have been called to suffer the various punishments above indicated, for the alleged crime of having embraced or favored Christianity."

A GOOD MAN'S WISH.—I freely confess to you that I would rather, when I am laid down in the grave, have some one in his manhood stand over me and say: "There lies one who was a real friend to me, and privately was one of the dangers of the young; no one knew it, but he aided me in the time of need; I owe what I am to him;" or would rather have some widow, with choking utterance, telling her children:—"There is your friend and mine. He visited me in affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I say I would rather that such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parisian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable, in my estimation, than the most costly cenotaph ever reared.—Dr. Sharp.

MAN'S DIGNITY.—I thank my Maker that I was not created an angel; for if I had been, right sure I am, that, left to myself, I should have been among the fallen. I give him praise that I am a native of this favored earth; that I occupy a place on the soil consecrated by the mission of patriarchs and prophets, and the greater mission of his Son; and that I belong to this habitable earth, where "his delights are with the sons of men;" that I live in a world where that Incarnate One first drew his infant breath, and where one of Adam's daughters called him Son! Here lies man's dignity, that his nature has been thus associated with Deity. He belongs to the earth the Saviour trod upon, and which was vocal with his prayers, and wet with his tears and blood. And if a believer in Jesus, he is one with that redeemed humanity in which, from the eternity past to the coming eternity, this Redeemer takes such a joyous interest, and of which he is the accredited, honored, adored Representative in the Court of Heaven.—Dr. G. Sings.

HOSPITALITY OF ROGUES.—A French gentleman was lately walking in the Crystal Palace with an English friend, when the conversation turned upon the pickpockets of London: the former boasting that he did not fear them, but defied them. His companion determined to play a trick, and seizing a favorable moment, abstracted his handkerchief from his pocket. At the same moment the joker felt himself touched on the shoulder by a very elegant gentleman, who took him aside, and said with a gracious smile:

"Sir, I see that you are one of us; permit me to offer you the first duties of hospitality, by returning your snuff-box, which I this moment made a seizure of."

The Englishman, slightly confused, but very satisfied with the result, bowed, took his box, restored the handkerchief to his friend, and continued his route, with his hands in his pockets.

How little do we know the real state of those whom we envy or compassionate. We are apt to think of their outward circumstances, not their inward feelings, when we speculate on their happiness or misery.

Bring upon no one gray hairs, but still, if thou doest right, the hairs need not trouble thee.

Family Government.

We are in receipt of the April number of the *Papier Preacher*, one of the best monthly periodicals in the land. It contains a valuable discourse on Family Religion, by the Rev. Robert Ryland, President of the Richmond College, Va., with an appendix by the Editor, Rev. Henry Keeling. From the remarks of the latter we make the following extract on the subject of family government, a subject, in our esteem of vast consequence, but which we fear is not sufficiently studied. The writer observes:—

"The domestic government ought to be administered *exactly, wisely, firmly, mildly and judiciously.*"

Exactness must not be confounded with cruelty, severity or harshness. The child should be required to do *precisely what is bidden*, and not more or less, or some other things as good or even better. Nothing but the thing ordered can be obedience. This rule is violated every day, every where, by almost every body. The parent on an errand, returns to play and not to report the answer; the daughter buys what her mother bids, but buys more, or at another cost; a servant permitted to walk to the bridge, crosses it, or at the river side, enters the boat; the pupils dismissed for exercise, repair to the river to bathe and are lost, or lay the foundation of irremediable disease. A family demands the exactness of the army or navy. The father of our country was as great a farmer as he was a general; and his agricultural writings exhibit the principles he illustrated in the cabinet, the camp and the field of battle.

Wisdom suggests the necessity of few laws, and those of great simplicity. The reasons of those may or may not be given at the discretion of the parent, but obedience must be irrespective of all discussion. Unwise laws excite disgust, are easily transferred to those which are wise, and thus tend to the overthrow of all government. How important therefore, it most obviously is, that every parent cultivate to the highest possible extent, all the powers he possesses. The government of a commonwealth does not need profounder wisdom than a father of a family. And in view of a future responsibility so fearful, should every son be reared by his father.

Firmness is not obstinacy, nor is it the opposite of kindness; the want of it was the great fault of Ed. A skillful horseman neither pulls the reins too tightly nor lets them hang too loosely, and still less does he jerk them; but holds them steadily and firmly. One of the most fruitful sources of all evils in domestic government is, that it is not understood to be a government of law. Arbitrariness, false indulgence, fashion, a thousand things are substituted for law. What would be thought of the Mayor of a city, or the judge of a court, were he to quarrel with the accused? As unavailing and senseless as the quibbles of a father with his household. But authority must be maintained, or all is lost. A very intelligent and worthy father told us, that he has a little daughter who *cannot* be governed. When she takes her position, she will or she will not do, as she resolves, and he finds no argument, persuasion, reward, or punishment, sufficient to change her. He fully believes she would easily be martyred rather than submit even to her parents. What would be the advice in such a case, if Dr. Wayland, who is justly considered authority of a very high order, we know not, judging from his published treatment of his own infant son, less than two years old, he would make her pass under the yoke. The discipline of many parents is a perpetual skirmishing, in which the victory is various, and no settled government is therefore ever established. To day the child rules; tomorrow the parents, or one of them; and the next day the empire is divided among them.

Mildness is to the whole theory and practice, what light is to the world, and moral beauty to the truth of the gospel. We have great confidence in the moral power of love. This is to all voluntary moral action, what steam is to the engine, wind to the canvass, or the attraction of cohesion and gravitation to the physical universe. Mere force and logic have no more power to produce goodness in children, than arms and civilization have to convert heathens and worldliness to the holiness and truth of the gospel. It is by the "goodness" of God, that men are led to "repentance." And we doubt whether any poor sinner against God ever saw himself as he really is, (the first step in religion,) except in view of the atoning merits of the dying love of Christ.

Faithfulness implies all and much more than what has passed in review in this discussion. It is at once retrospective, prospective and present. It looks to the source whence emanates all authority and law; it looks to the final account all must render; and it looks to the daily and momentary recurring obligations, which none can contend with impunity, nor regard without profit to themselves and to others.

INTOLERANCE IN AUSTRIA.—Mr. Isaac Sorbie, the Superintendent of Schools for children established by the English missionaries recently expelled from Pesth in Hungary, has been ordered to close these institutions without delay. The further introduction and sale of Bibles from England is strictly forbidden. So says a letter from Pesth, in the Boston Atlas.

REV. BURGESS NELSON, an aged minister of the M. E. church, committed suicide on Thursday last, in Frederick county, Maryland, by hanging himself to a bed-post. On the same day, at Lellingsgrove, Union co., Pa., Jacob W. Smith, formerly a German Reformed minister, hung himself in the garret of his house. He was 50 years of age. Mr. Nelson was 90.

A fool hath no delight in understanding, but his heart may discover itself.

From California.

Extract of a letter written by Louisa F. Goss, daughter of Rev. Wm. Davis, of Haverhill, Mass., who left Georgia in June last, and landed in Sacramento City, Aug. 1, 1851.

SACRAMENTO CITY, CALIFORNIA, }
January 13th, 1852. }

Dear Father and Mother,—I praise the Lord, that he has continued my good health, and spared me to see the opening of a new year. Prettier days than we have now, never dawned upon poor unworthy mortals as we are. What a contrast there is in the weather here and at home! The winter is nearly over now, and it has been just cold enough to brace us up. It is true that we have had some rainy, gloomy weather, but no more I suppose than you have had at home, and the climate here is really pleasant. I do not remember that there has been a Sabbath day on which it has rained so much as to keep us from attending church. On every Sunday our bell sounds the loudest of any in the city, inviting us to the house of God. We are now, however, as sheep having no shepherd, as our Pastor was unexpectedly called away from us, on account of the ill-health of his wife, and is now unable to return. So we can only meet together for every man to stand in his place and pray for help, for we greatly need ministers in California, and Southern Baptists seem to be perfectly asleep over the interest of Zion in this country. But if our brethren will not awake to the subject, the ladies have determined that their feeble voices shall unite to sound across both land and sea, and through the instrumentality of their pen and paper, the Macedonian Cry shall be heard. "Come over and help us." Oh that the people would feel on this important subject. There is already a large population in California, and every Steamer that arrives brings a crowd, and every Christian should make a strong effort upon society to throw the current of their influence into the right channel, that we may have good society and be the means of saving thousands of souls from places of dissipation and from eternal ruin. It is enough to discourage us when we see what a small band we are, and how much we are to be accomplished. We should be discouraged if we were standing in our own strength; but trusting whom we do, I believe that we shall witness a greater revival here than in any other land. It is true that ministers would have to suffer some privations in coming to California, but nothing to compare with those who have gone to heathen lands, and assuredly there is as great a need for missionaries here as in any other land; for here it is that we have every nation in degradation before us, and they feel our superiority over them, and are beginning to adopt our dress, acquire our habits and go into our churches to look on, though they cannot understand. Are not our hearts affected when we behold such scenes, and can we withhold our aid and fail to teach them the way of salvation?

I do think that California is the best field for Missionary labor in the world, for it will not only teach those that are here with us, but when they leave to go to their native land, they will carry the truth with them, and Eternity alone can tell what good it may accomplish. If I were where I could do any good in this work, I would do it, or if I were in my native land, I would do my own talking. I think I would make the people feel upon this subject if they refuse to act. I want you, father, to talk for me, and I don't care to whom you expose my writing, if you think it will do any good. There is a brother Morris that is gone to the States on this very business. I was requested by our deacon to mention it to you in my letter. He will travel all through the South, with a circular which we want strict attention paid to, for I hope it will have its due weight, wherever it is read. Bro. Morris is a minister, and we want to introduce him as our Agent on this business, and we pray the blessing of God upon the effort.

NOTICE!

Baptist State Convention of Texas.

This body will hold its Fifth Annual Session in the town of Marshall, Harrison county, commencing on Saturday before the third Sabbath in June, 1852. Elder J. B. Stiteler to preach the introductory sermon; brother Chandler his alternate. Elder R. C. Burleson to preach the conventional sermon, and brother R. E. B. Baylor his alternate. Those brethren and friends who have subscribed to the missionary fund of the Convention, will please bring or send it up in due time without fail. We shall need every dollar.

J. W. D. C.
P. S. Tennessee Baptist please copy.

Magnificent Premiums.

We are greatly indebted to the active piety of our brethren for a clear increase of more than one thousand new subscribers to our paper the past year. So far from being satisfied with this, however, we are only stimulated by it to make still greater exertions to place it in the hands of every family in the South West, to enlist the like cooperation the present year, and renewing the proposition we made the year past.

1. Every brother furnishing us *two* cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of Theology, and has received the unequalled approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.

2. Every brother furnishing us *five* new cash subscribers, shall have his own paper gratis, or shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.

3. Every brother furnishing us with *ten* cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jekyn on Symington on the Atonement. These, also, are works of rare merit.

4. Every brother furnishing us with *fifteen* cash subscribers, shall receive a copy of the Baptist Lib-

rary. This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence,—being a reprint of more than thirty different productions. It would cost at least \$20 00 in any other form than the present.

4. Every brother furnishing us *twenty* cash subscribers, shall have a copy of the Baptist Library with Carson's large Concordance of the Bible.—This is admitted to be the best Concordance in the world.

5. Every brother furnishing *twenty-five* cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Benedict's History of the Baptists, 970 pages, or any other works of equal value.

7. Every brother furnishing us with *thirty* cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains six volumes, making more than five thousand double columned pages. It is the best work of the sort in the world.

P. S. The above works, except the first (which will be sent by mail) will be deposited at Montgomery, Mobile or New Orleans, as may suit the convenience of those who may obtain them.

P. S. Should any brother prefer money to books, he may retain fifty cents for each subscriber forwarded—that is \$2 50 for five; \$5 00 for ten; \$7 50 for fifteen; &c.

N. B. None but cash subscribers will be received under this arrangement.

MARRIED—On the morning of the 25th inst., by Rev. J. H. DeVoie, Rev. BASIL MANLY, Jr., Pastor of the First Baptist church, Richmond, Va., to Mrs. CHARLOTTE A. E. WHITEFIELD SMITH, of Marion, Alabama.

Mortuary.

DIED—In Tallapoosa county, Ala., on the 19th March last, after an illness of little more than one day, Mrs. REBECCA SNYDE, wife of Mr. Beverly Spivey, and daughter of Elder Elisha Perryman. She left to mourn their painful loss, a disconsolate husband and eight children, all of whom, however, are members of the church, with the exception of one. While therefore they mourn not as those who have no hope, they enjoy the consoling expectation of meeting her again where parting will be no more.

Business Department.

Letters Received.

Rev. G. G. McLendon, thank you for remittance.

Bro. J. Penry—remittance in hand; much obliged.

Bro. R. R. Mosely is quite in time; all right. See receipt list.

Bro. James Bronson, will see that his account was not presented for arrears. He was called on only as a matter of convenience to himself.

Rev. H. Crighton—thanks for a new name with the cash. Hope for like favors again.

Bro. N. Chalfant has much obliged us by attention to our interest. Due credits are given.

Bro. S. Anderson—we are glad to find he never ordered his paper stopped. Thank for remittance.

Bro. Nanpion Noland has begun life right, and should he pursue the same course, he will end life right. Much happiness for him. Paper sent.

Dr. G. A. Tompkins thank you my good brother for timely favors. See receipt list.

Rev. W. B. Lloyd's remittance came to hand just when it was needed. Greatly obliged.

Bro. W. C. Porter is another volunteer. Thanks to him for aid.

Bro. C. C. Billingslea—much obliged for substantial favors. What is the Post Office of Mrs. M. W. J. ? All shall be right.

Bro. G. W. Grant is requested to notice our receipt list, and write us in regard to the facts presented. Thanks to him for remittance.

Bro. M. D. Seals—thank you kindly for prompt attention.

Bro. J. Harper—we find the name of Bro. Land on our books, and his paper has been regularly sent.

Rev. B. B. Gibbs shall have a private response.

RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
J. M. Lide,	3 75	3	52
W. M. Romph	9 00	4	15
Samuel Dennis,	85	3	52
Dr McIntosh,	9 00	3	52
Rev J. C. Jones,	6 00	3	52
Capt J. L. Pritchett,	8 00	3	52
Rev R. Carson,	2 50	3	52
Hon G. W. Gunn,	8 50	4	52
Col J. W. Echols,	6 00	4	22
Winton Stamps,	3 25	4	07
E. H. Lide,	8 75	3	52
Rev O. Rockwell,	3 00	4	28
C. B. Watts,	2 50	4	38
J. C. Jones,	6 00	4	38
Henry Hoffman,	1 50	3	52
J. D. Nance,	1 50	3	52
J. D. Pritchett,	9 00	3	52
Thos E. McIver,	5 00	4	31
Griffin Bender,	6 00	3	52
Mrs M. T. Reese,	5 00	3	52
Giles Clinton,	3 20	3	52
A. J. Ray,	2 50	2	02
S. Andrew,	5 50	3	52
Mrs R. Harmanson,	5 50	3	52
N. Chalfant,	5 50	3	52
R. R. Mosely,	5 50	3	52
H. J. Reed,	2 50	3	3
J. Penry,	2 50	4	51
James Bronson,	2 50	5	08
Joshua Jones,	2 50	4	38
Siler & Anderson,	2 50	4	35
W. C. Porter,	2 50	5	05
W. C. Pindexter,	3 00	4	18
Willis Woodruff,	2 50	4	30
Rev Thos Gibson,	5 00	4	40
Jno Sanders,	5 00	4	13
Nath. Smith,	2 50	4	52
Leonard Butler,	6 16	4	05
Dr G. W. Grant,	10 00	5	33
Rev Jesse Thomas,	1 50	3	52
John Daniels,	2 50	4	52
W. S. German,	2 50	5	7
S. Williams,	2 50	5	27
J. A. Burgin,	2 50	3	52
Elias Devore,	2 50	5	22
M. D. Seals,	9 00	3	52
Rev W. B. Lloyd,	3 00	4	35
Dr G. A. Tompkins,	2 50	5	13

C. A. SUGG,

DEALER IN

Dry Goods, Groceries and Confectionaries.

GREENSBORO, ALA.

April 14, 1852.

IVEY & LARY,

Attorneys at Law.

CLAYTON, ALA.

April 14, 1852.

DR. GRAINS' PATENT

SPINO-ABDOMINAL SUPPORTER!

DR. S. BALL, would respectfully inform the citizens of Marion and vicinity, that Miss M. H. Hoxton, the sole Proprietor of this article for the State of Alabama, has constituted him her sole Agent for the counties of Perry and Dallas, and the Town of Greensboro; and has left with him an assortment of them for the accommodation of those who do not avail themselves of the opportunity to procure one during her short stay. From the testimony of the most distinguished Physicians and Surgeons in every part of the United States, there can be no doubt of its superiority over every other article of the support kind ever offered to the public. Its construction has reference to the Anatomy of the parts, and in point of nature, muscular relaxation, and general debility, it has no equal. Its very construction and elastic support are sufficient recommendations of its utility. Dr. B. would further say that he has before, for some two years, been agent for the same article, and has fitted hundreds so that none need fear his inability to secure a perfect fit. Terms invariably cash.

Office over the E. F. King House.

Marion, March 31, 1852.

WILLIAM W. SANGER, M. D.,

Physician and Surgeon.

VERY respectfully offers his professional services to the citizens of Marion and vicinity.

Residence at the house of Mrs. Mary Ann Tarrant.

Marion, March 24, 1852.

Just Received—Stoves! Stoves!!

WE now offer for sale a large assortment of Stoves, among which will be found the Iron Stoves, Iron Cooking Stoves, &c., of the latest patterns.

Also Church, Parlor and Office Stoves, suited for this market. All of which being received direct from the Manufactory, will be sold on as reasonable terms as they could be had in Mobile.

By E. R. PARKER.

Marion, March 24, 1852.

NEW CARRIAGE WAREHOUSE,

Selma, Alabama.

B. M. BAKER & CO., dealers in every description

of Carriages, Buggies, Harnesses, Saddles, Bridles, Bits, Fly-Nets, Whips, &c., are now opening a large and splendid assortment of the above mentioned articles in LAPSLEY'S NEW BRICK BUILDING, corner of Alabama and Washington streets.

Their stock of Carriages and Harness have been built and selected expressly for the Selma market, some of which are as fine as can be found in the State and of the best styles.

All Carriages built to order or made at the manufactory in Newark, N. J., will be warranted.

Call and see, and we will try and please in price as well as the style and finish of the above.

Also, a fine lot of PLANTATION WAGGONS, with Iron Axes and strong metal Harness, which will be sold cheap.

B. M. BAKER & CO.

Marion, March 24, 1852.

L. H. DICKERSON'S,

Cabinet Ware House, Selma, Ala.

THIS method of informing the public that he has opened a large CABINET WARE HOUSE in Selma.

He will keep on hand a complete assortment of every variety of Furniture—consisting of Parlor, Dining-room and Bed-room Furniture. He has also an extensive assortment of Carpeting Oil Cloths—all of which he will sell at reasonable prices. He proposes to sell on such terms as will make it to the interest of those who have been in the habit of procuring articles in his line, in Mobile or New Orleans, to purchase of him.

He will have on hand a supply of Pianos, of the most improved construction.

Also, Metallic Bural Cases, at right, of every size and description. Mr. Dickerson would advise the public to visit his Cabinet Ware Rooms, and examine for themselves. Corner of Washington and Selma Streets.

Selma, March 24, 1852.

ORRVILLE INSTITUTE.

Orville, Dallas County, Ala.

[No. of Pupils Last Session, 164.]

FACULTY.

Rev. JAMES R. MALONE, M. A., President and Professor of Mathematics and Natural Sciences, and Belles Lettres.

Rev. P. E. COLLINS, M. A., Professor of Moral and Intellectual Philosophy and Modern Languages.

WILLIAM LOWRY, M. A., Professor of Latin and Ancient Literature.

JAS. F. ROGERS, Tutor in English.

H. W. JEFFRIES, English.

E. F. HINES, Music.

E. C. COLLINS, Ornamental Branches.

FELIX G. ADAMS & LADY, Steward's Department.

1. Over by mail promptly attended to.

March 19, 1852.

JUDSON

FEMALE INSTITUTE,

Marion, Perry County, Ala.

[Number of Pupils Last Session, 165.]

PROFESSOR.

MISS M. A. GRISWOLD, M. A. Principal and Instructor in Moral and Intellectual Philosophy.

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

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

MISS J. E. 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.

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, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. 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, Tromba, &c. &c. His learning, taste, experience and tact, industry and energy, assure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.

IF young ladies wishing to learn the Harp, or to secure instruction in execution on the Piano and Guitar, will do well to furnish 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 Trainers in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in the profession in the Judson, or in other Southern Institutions.

THE Government 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.

Rates of Tuition Per Session of Ten Months.

Primary Course, \$20 00

Academic Course—1st Class, 24 00

" " 2nd Class, 30 00

" " 3rd Class, 40 00

Collegiate Course, (each class,) 40 00

Music on the Piano and Guitar, (each,) 40 00

Use of Instrument, 5 00

Plain Embroidery, 20 00

Raised, 15 00

Painting in Water Colors, 20 00

" " in Oil, 20 00

Wax-Work, (Each Lesson,) 1 00

Incidental, 1 00

One-half of Tuition fees will be paid on the first day of the remainder at the close of the Session. Each Student will be charged from time of entrance to the close of Session. No deduction except at the discretion of the Proprietors.

The Trustees, as will be seen from the advertisement, by virtue of authority granted by the Legislature, have organized the Institution upon a permanent foundation; and in view of its noble and excellent Faculty, in connection with its superior advantages, as respects its location, its freedom from temptations to extravagance and dissipation, as also the cheapness of its tuition; cannot confidently recommend it to parents and guardians as a Institution in which their children and wards can obtain a regular collegiate education. The Trustees and Faculty are determined to make the course of study as full and thorough as in the best of our Colleges.

The Boarding Sabbath School in the village. There is a Division of Sons of Temperance here, and the citizens and Trustees are determined to use all legal means to prevent the vending of ardent spirits.

The Institute is furnished with a valuable Apparatus, and four Pianos.

N. B. Other Pianos will be added as occasion requires.

POETRY.

The Wounded Inebriate's Lament.

BY AUGUSTUS J. H. DUGANNA.
I am thinking on thy smile, Mary—
Thy bright and trusting smile—
In the morning of our youth and love,
Ere sorrow came, or guile;
When thy arms were entwined about my neck,
And my eyes looked into thine,
And the heart that throbbed for me alone
Was beating close to mine.

I see many a smile, Mary,
On young lips beaming bright;
And many an eye of light and love
Is flashing in my sight;
But the smile is not for my poor heart,
And the eye is strange to me,
And loneliness steals o'er my soul
When its memory turns to thee.

I'm thinking of the night, Mary,
The night of grief and shame,
When with drunken ravings on my lips,
To thee I home-ward came.
O, the tear was in thine earnest eye,
And thy bosom wildly heaved,
Yet a smile of love was on thy cheek,
Though thy heart was surely grieved.

But the smile soon left thy lips, Mary,
And thine eye grew dim and sad:
For the tempter lured my steps from thee,
And the wine-cup drove me mad.
From thy cheek the roses quickly fled,
And the ringing laugh was gone;
Yet thy heart still clung to me,
And still kept trusting on.

O, my words were harsh to thee, Mary,
For the wine-cup drove me wild;
And I chid thee when thine eyes were sad,
And I cursed thee when they smiled.
God knows I loved thee then, Mary,
But the fire was in my brain;
And the curse of drink was in my heart,
To make my love a bane.

'Twas a pleasant home of ours, Mary,
In the spring-time of our life,
When I looked upon thy sunny face,
And proudly called thee wife.
And 'twas pleasant when our children played
Before our cottage door;
But the children sleep with thee, Mary—
I shall never see them more.

Thou'rt resting in the church-yard now,
And no stone is at thy head;
But the sexton knows a drunkard's wife
Sleeps in that lowly bed.
And he says the hand of God, Mary,
Will fall with crushing weight
On the wretch who brought thy gentle life
To its untimely fate.

But he knows not of the broken heart
I bear within my breast,
Of the heavy load of vain remorse
That will not let me rest.
He knows not of the sleepless night,
When, thinking of thy love,
I seem to hear thy gentle voice
Speak sadly from above.

I have raised the wine-cup in my hand,
And the wildest strains I've sung,
Till, with the laugh of drunken mirth,
The echoing air has rung;
But a pale and sorrowing face looked out
From the glittering cup on me,
And a trembling whisper I have heard,
Which I fancied breathed by thee.

Thou art slumbering in the peaceful grave,
And thy sleep is dreamless now,
But the seal of an undying grief
Is on thy mourner's brow;
And my heart is chill as thine, Mary,
For the joys of life are fled,
And I long to lay my aching breast
With the cold and silent dead.

Miscellaneous.

From the American Messenger.

"Give me Something to Harden my Heart."
So said a middle-aged man, as he entered the bar-room of a tavern and walked up to the bar-keeper. "Here, S—, give me something to harden my heart!"

It was uttered in part, evidently, as a witicism; for, as he spoke, he looked about the room for the smile of approbation. And yet there was a *sterner* in the tone of the request, like the leer of some fiend from the pit, for the speaker and all his associates well knew that the bar-keeper was a professor of religion; and they knew, too, that he had not the apology that he was *only* the bar-keeper, hired to perform a service about which, personally, he might have had scruples, for he was the *owner* of the hotel as well as bar-keeper in it; and a man that they knew was not wanting in sense, or ignorant of the great truths and rousing appeals that have been poured forth on the subject of temperance.

To this man was addressed the call: "Give me something to harden my heart!" And he knew what was meant, and took down the decanter of brandy and handed it to the speaker, that he might help himself. And as he did so, a cold shudder passed over me, as I thought of that expression of the Saviour: "Woe unto the world because of offences! It must needs be that offences come; but woe to that man by whom the offence cometh!"

"Something to harden my heart!" Alas, too true a description of what the one asked and the other gave! Beyond question, it hardened the hearts of both—of the one again to drink, and again to sneer at religion, and again to make light of the fearful fact that his own heart was hardened, and fearfully hardening for ruin; and of the other, to smile upon the one that insulted alike himself and his profession of religion, and to sell his principles, and his self-respect, and his conscience, all for the paltry price of the glass that was purchased.

"Something to harden my heart!" Remember it, young man, and touch not the social glass. Remember it, parents, and permit not your child, and invite not your friends to partake of it. Remember it, ye dealers, who, for filthy lucre, are pouring out the tide of death, and hardening your own hearts and those of your victims, for the judgment. Remember it, ye friends of temperance, and see, in the light of it, how blessed is your work, by which you may keep the hearth of thousands dead, and save perhaps their souls from death.

"Something to harden my heart!" What the scoffer asked for is not the only thing that will do it. You may harden your heart not only by the intoxicating cup, but in a thousand other ways. By neglecting the Sabbath, the sanctuary, the Bible, by profaneness, or lewdness, or

filthiness; by casting away that tract, or disregarding that friendly exhortation; by forgetting a father's counsels or a mother's prayers; by going within the limits of temptation; in a word, by trifling with conscience, or truth, or God's Spirit, in any form; by any or all of these things, you may harden your heart, and seal yourself over to death.

"Something to harden my heart!" Tremble at the thought of any thing that shall do so fearful a work, and rather seek for that which may soften, and subdue, and melt your heart in penitence at the Cross and prepare it for duty and for heaven. T. E.

The Counsel of Woman.

Dr. Boardman, in his admirable work, "Hints on Domestic Happiness," inculcates this doctrine which we cordially endorse:—

"In a conversation I once had with an eminent minister of our church, he made this fine observation: 'We will say nothing of the manner in which that sex usually conduct an argument; but the *intuitive judgment of women* are often more to be relied upon than the conclusions which we reach by an elaborate process of reasoning.' No man that has an intelligent wife, or who is accustomed to the society of educated women, will dispute this.

"Times without number you must have known them decide questions on the instant, and with unerring accuracy, which you had been pouring over for hours, perhaps, with no other result than to find yourself getting deeper and deeper into the tangled maze of doubts and difficulties. It was hardly generous to allege that they achieve these feats less by reasoning than by a sort of sagacity which approximates to the sure instinct of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that, when a man has toiled, step by step, up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to tell how she got there.

"How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice or self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her sex."

GUARD AGAINST VULGARITY.—We would guard the young against the use of every word that is not perfectly proper. Use no profane expressions—alude to no sentence that will put to blush the most sensitive. You know not the tendency of habitually using indecent and profane language. It may never be obliterated from your heart. When you grow up, you will find at your tongue and some expression which you would not use for any money. It was one you learned when you were young. By being careful you will save yourself a great deal of mortification and sorrow. Good men have been taken sick, and become delirious. In these moments they have used the most vile and indecent language imaginable. When informed of it, after restoration to health, they had no idea of the pain they had given their friends, and stated that they had learned and repeated the expressions in childhood, and though years had passed since they had spoken a bad word, they had been indelibly stamped upon the heart. Think of this ye who are tempted to use improper language, and never disgrace yourselves."

CONSOLING IDEA OF DEATH.—I congratulate you and myself," wrote John Foster to a friend, "that life is passing fast away. What a superlatively grand and consoling idea is that of death!—Without this radiant idea, this delightful morning star, indicating that the luminous eternity is going to rise, life would to my view darken into midnight melancholy. Of the expectation of living here, and living thus, always would be indeed a prospect of overwhelming despair. But thanks to that decree that dooms us to die—thanks to that gospel which opens the vision of an endless life, and thanks above all, to that Saviour, friend who has promised to conduct all the faithful through the sacred trance of death into scenes of everlasting delight."

SILK.—When in the year 1260 some English noblemen appeared in mantles made of coarse silk at one of the Court assemblies in London, society marvelled at the prodigality of the wearers, and for a while the channels of gossip were completely monopolized by the subject. Even four hundred years later, the present of a pair of silk stockings to Edward VI, was considered an earnest of individual munificence, fit only for the acceptance of majesty. In our day, silk finds a wearer alike in the kitchen and the parlor—in the workshop and the cabinet.

In Alexander's "History of Woman," a work issued many years ago, it is stated that knowledge of the silk manufacture to the people was imparted by two monks, who in 555, brought "from Curidia, in the East Indies, to Constantinople, the eggs of some silk worms, which, having been hatched in a barn yard, they fed the young insect with mulberry leaves, and by this management, the insects multiplied to such a degree, that manufactures of silk were erected at Constantinople, at Athens, at Thebes, and at Corinth." In the year 1130, Roger, King of Sicily, brought manufacturers of silk from Greece, and settled them at Palermo, where they taught the Sicilians the art of breeding the worm, and of spinning and weaving." From Sicily the manufacture found its way into Italy, thence into Spain, and thence into France. From Spain the art of spinning was introduced into England in 1220; but the business was little followed until 1719, when the invention of Lombe, for throwing silk, was brought to public notice, and led the way to the present mature manufacture there of the article.

HOWARD COLLEGE, Marion, Alabama.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.
Rev. H. TALBIRD, A. M. Professor of Theology and Moral Science.
A. B. GOODHUE, A. M. Professor of Languages.
Rev. R. HOLMAN, A. M. Professor of Mathematics.
A. A. BROOKS, A. B., Tutor.
J. A. MELCHER, A. B. Teacher of the Preparatory Department.

THE Collegiate year commences on the first Monday in October, and consists of one session of ten months. It is divided into two terms of five months each.

ADMISSION.

Students are received into the Preparatory Department at every stage of advancement.
Candidates for admission to the Freshman Class, must sustain a creditable examination in the following books, viz: Latin and Greek Grammars, Caesar, Sallust, or Cicero's Select Orations, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advanced standing, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.

Students from another College, must furnish evidence that they have left that institution free from censure.
Applicants for an English Course, will be admitted to such classes as they may be qualified to enter.
No one will be admitted to the Freshman Class unless he has completed his fourteenth year, nor to advanced standing, without a proportionate increase in age.
Young men desirous of preparing for the Sacred Ministry, will be welcomed to all the advantages of the Institution and admitted to such classes as their respective attainments will enable them to join, free of any charge for tuition.

COURSE OF STUDY, &c.

In addition to the regular Collegiate Department, which is thorough and extensive, embracing all the studies usually pursued in the best Colleges, an English or Scientific Course is prescribed for those whose means, age, or plans for life render a liberal education inexpedient. This course includes all the studies of the regular classes, except the ancient languages, and may be completed in three years.
Students in Theology will be instructed in such Literary and Theological Studies as their respective circumstances may enable them to pursue; but the regular course of instruction given in this department contemplates a residence at the Institution of three years.

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25.00
Common English Branches, 15.00
Incidentals, 2.00
Students rooming in College are charged \$2.00 per month for room, and servant to attend upon it, per term, 10.00
Board, per month, from 8 to 9.00
Washing, do from 1 to 1.50
Fuel and Lights, of course vary with the season, and will at all times depend much upon the economy of the student.
Board, including lodging, washing, fuel, lights, &c., may be obtained in private families at \$13.00 per month.

Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless for special reasons, he is admitted to a shorter period. In the Theological Department, tuition and room rent are free.

The necessary expenses at this institution are moderate. Exclusive of clothing, they need not exceed \$200 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here, as well as elsewhere—though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.
E. D. KING, President
Of the Board of Trustees.

WM. HORNBUCKLE, Secretary.
Oct. 1, 1851. 31a.

Fisk's Metallic Burial Case.



THIS invention, now coming into general use, is pronounced one of the greatest of the age. These Burial Cases are composed of various kinds of metals, but principally of Iron. They are thoroughly enameled inside and outside, and thus made impervious to air and indestructible. They are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength of which metal is capable. When properly secured with cement they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are better than any other article in use, of whatever cost, for transportation, vaults or ordinary interments, as has been proven by actual experiments, and certified to by some of our most scientific men.

The superior advantages of these Cases, must be obvious to every person of judgment, for remarks of interested persons to the contrary notwithstanding.
By the use of simple means, and without the least mutilation, bodies may be preserved in these Cases in their natural state, and for an unlimited time.

A good supply of the above Burial Case will be kept constantly on hand, and may be seen or had by application to
LOVELAND & LOCKWOOD.
NEW YORK, Sept. 7th, 1849.
We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's METALLIC BURIAL CASE" in Sept., 1848. We now find it in a perfect state of preservation, without material change of color or features.

JAMES R. CHILTON, M. D.
J. C. WRIGHT, M. D.
JOHN GOLDSMITH, D. D.

Newtown, Sept. 8.
Letter from Mr. Calhoun's Private Secretary.

WASHINGTON, D. C., April 4th, 1850.
MESSRS. FISK AND RAYMOND,
Gentlemen:—I beg to assure you of the satisfaction you have given, by the manner in which you have inclosed the remains of the late Mr. Calhoun, in one of "Fisk's Patent Metallic Burial Cases," to the relatives and friends of the deceased illustrious statesman. They all feel much obliged for the prompt manner in which the Case was brought from New York by Mr. Raymond, and for his attentive personal superintendence to the place of interment.

I have no doubt that the mode of protecting and preserving the dead will more fully accomplish its desirable object than any other that I am aware of. Its convenience for transportation united with the highly ornamental character of the Case, and also its cheapness, must recommend it to every one.

I am desirous to assure you, by Dr. C. Calhoun, the son of the late Senator, of his entire concurrence in the above opinion, and his wish that your invention, so useful and praiseworthy, may meet with general success and approval. Many of the members of Congress from South Carolina, who have witnessed the enshrouding of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.

I am, with respect,
Your obedient servant,
JOSEPH A. SCOVILLE.

WASHINGTON, April 5th.
MESSRS. FISK AND RAYMOND,
Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.

With respect we subscribe ourselves,
Yours, &c.,
H. CLAY A. D. AGGINS, JEFF. DAVIS,
LEWIS CASE, A. C. GREENE, W. R. KING,
D. S. DICKINSON, DAN. WEBSTER, HENRY DODGE,
J. W. MASON, J. M. BERRIER, W. P. MANGUM.

Printed to order, with neatness and dispatch, at this Office.
JOB PRINTING
OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

East Alabama Female College.

TUSKEGEE, MACON COUNTY, ALABAMA.
THE Trustees of the above mentioned Institution, with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises in very commodious buildings procured for the purpose sufficient to accommodate a large number of pupils. They have made arrangements, to procure Apparatus, Maps, Globes, and every appliance necessary to the successful prosecution of a thorough course of instruction. The exercises will commence, on the 13th of January next, under the following very able and efficient corps of teachers, viz:—
HENRY H. BACON, A. M., President and Prof. Mathematics, and Mental and Moral Science.
ARCHIBALD J. BATTLE, A. M., Prof. of Ancient Languages and Natural Science.
MISS F. C. BACON, Instructress in Botany, History and Philosophy.

Modern Languages.
MISS MARY A. WOMACK, Instructress in Preparatory Department.
DR. S. B. LITTLE, Prof. of Vocal and Instrumental Music.
MISS MARY F. WILLIAMS, Instructress in Music.

Instructress in Drawing, Painting, Embroidery, and Wax Work.
The Trustees would here observe, that they have spared no pains, in selecting the very best talents and qualifications the country affords, to take charge of the several Departments, and they entertain no fears but that they will give entire satisfaction to the patrons of the College.

Calendar.

The Scholastic year will be divided into two terms, the one six, and the other four months. The regular commencement day, will be about the middle of July in each year, (the first commencement, will be on the 14th of July, 1852), and the College will resume its exercises about the middle of September.

Rates of Tuition.

	Autumn term of 4 months.	Spring term of 6 months.
Primary Class	\$ 4.00	\$ 5.00
Preparatory Classes	\$ 10.00	\$ 18.00
College Course	20.00	30.00
Latin Greek or Hebrew	8.00	12.00
French Italian or Spanish	5.00	12.00
Music on Piano or Guitar	22.00	33.00
Drawing and Painting	10.00	15.00
Oil Painting	16.00	24.00
Needle Work and Embroidery	10.00	15.00
Wax-Work, per lesson	1.00	

Free Tuition in Vocal Music to the whole school free of charge. No charge will be made for Pens, Ink, Paper, for Compositions, Blank Books, Slates, Pencils, use of Library, use of Instruments, Servants hire or Fire-Wood.

One half of the Tuition for each Term will be required in advance, and the balance at the end of the Term. Pupils entering later than one month, from the beginning of the Term, will be charged from the time of entering. No deduction will be made for absence except in cases of protracted illness.
Board exclusive of washing and lights, (per Mo.) \$10. Board, including washing and lights, " 12.
Board can readily be obtained in good private families in town as well as on the premises where the buildings are located. As soon as the College Buildings shall have been completed, the Trustees design engaging the services of an experienced Steward and Matron. In short, the Trustees are determined to make this Institution such as to merit the most extended patronage, and to leave nothing undone which will make it to the interest of the country to encourage it. The uniform healthfulness of Tuskegee and the elevated standard of morals of its citizens, cannot fail to be appreciated by the desirous of sending their daughters or wards to this school. Those who design sending their daughters will please communicate their names and number of pupils to Wm. C. Melver, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. P. CHILTON, President.
B. A. BLAIR, Vice Pres. GEO. W. GUNN,
JNO. C. H. REED, SAMUEL LANIER,
E. A. HOWARD, N. W. COCKE,
W. W. BATTLE, Wm. C. Melver, Sec'y.
E. W. JONES, JAMES M. NEWMAN, Tr.
Tuskegee, Ala. Nov. 12, 1851. 33a.

Marion Tin Shop—New Arrangement.

THE undersigned would respectfully inform his friends and the public generally, that he has bought out the above establishment, and intends carrying on the Tinning business in all its branches. He hopes by a strict attention to business, and punctuality in fulfilling all engagements, to merit the patronage of his friends and the public. All orders from a distance will be promptly attended to, and warranted to be done in a substantial and workmanlike manner, at the customary prices on time, and at reduced rates for cash.

We intend to keep constantly on hand, a full assortment of ware, of every description, usually manufactured in a country shop, of our own make, which for quality and durability, will not be surpassed by any other factory in the state, and will be sold at the usual prices on time—but very cheap for cash.

Call and see us, and bring along the dimes, and you shall have your tin cheaper than the cheapest. Peddlers need not excepted.
Shop three doors below the Messrs. Myatt's store.
Mr. Stewart Melver is employed in the shop and will be happy to see his old friends and customers.
E. R. PARKER
February 11, 1852. 43-3m

JOHN H. McCALL,

Wholesale and Retail Dealer in Family GROCERIES AND WESTERN PRODUCE, MARION, ALA.

WILL fill all orders for Goods in his line on as favorable terms for cash, as the goods could be purchased either in Mobile or Selma—expense of transportation added. Call and see for yourselves before sending your orders elsewhere. All goods warranted to please, or they may be returned.
March 10, 1852. 52-4f

J. A. & S. S. VIRGIN,
MONTGOMERY, ALABAMA.
LEADERS IN

Watches, Jewelry, Music, and Musical Instruments.

KEEP constantly on hand a large and well selected Stock of Gold and Silver Watches, of the best English, Swiss and French making. Ladies and Gentlemen's Chains, Keys, and Trinkets, of various patterns.

A large assortment of Gold Pens, in Gold and Silver Holders; Gold and Silver Spectacles for all ages.

Pins, Earrings, Bracelets, in great varieties, besides all other articles belonging to a complete Stock of Jewelry. Their STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected.

Their STOCK OF MUSIC AND MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTÉ, to the Common Fife. Pianos from the best makers known, such as Chickering, Muns and Clark, and others, which are constantly replenished by fresh arrivals of late publications. All of the above articles will be sold as low as can be found in any establishment of the kind—Goods all warranted to be what represented when bought.

Watches and Jewelry repaired at short notice by the best of Workmen.
Dec. 1, 1851. 41-4f

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-ly

Mississippi Female College.

(UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.)
FACULTY.

REV. WM. CAREY CRANE, A. M. President and Professor of Ancient Languages, Ethics and Belles Lettres.
A. HIEKE, Professor of Drawing and Painting.
C. C. CHURCHILL, Professor of Music.
MISS MARY A. LYONS, Instructress in Mathematics and Music.
MISS CAROLINE S. WAY, Instructress in Latin and English.
MISS CELESTE M. SCOLLARD, Instructress in English, French, Drawing, Painting and Embroidery.
JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.
REV. ISAAC S. PARKER, Lecturer on English Literature.
HENRY M. JETER, M. D., Lecturer on Chemistry.

THOMAS W. WHITE, L. L. B., Lecturer on Political Economy.
The Scholastic year, commences on the first Wednesday in September, and is divided into two Sessions, of five months each. The Course of Study extends through six years, and is designed to give complete and thorough an Education as can be obtained in the Union. The College Edifice, just completed, is elegant and commodious. The Boarding Department, is under the charge of the President and Lady, and can accommodate fifty-six Misses, with a genteel and comfortable home—where minds, morals, health and manners will receive strict and constant attention. Board can also be obtained in genteel families prepared to receive young Ladies.

Each young Lady will furnish her own towels and napkins. Pupils are received at any time, and exempt to the close of the session. No deduction made except in case of protracted sickness.

TERMS TUITION, &c.

Academic Department, per Session	\$12.00
Collegiate, " " "	20.00
Ancient and Modern Languages, one or all, " " "	12.00
Music on Piano or Guitar, each, " " "	25.00
Use of " " " " "	2.50
Ornamental Needle Work, " " "	15.00
Drawing and Painting in Water Colors, " " "	15.00
Painting in Oil, " " "	25.00
Wax or Shell Work per Lesson, " " "	1.00
Board, including Lodging, Washing, Fuel " " "	10.00
Incidentals, per Session, " " "	1.00
Bills payable in advance, half at the close of the Session. Drafts on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for Bills. If Books or other articles are furnished at the Institution, a small deposit must be made.	

Hernando, DeSoto county, Miss., Sept. 16, '51.

CARD.

New Orleans Agency,
For the purchase of Piano Fortes, other Musical Instruments and Music of all kinds.

THE subscriber would respectfully announce to his numerous friends and acquaintances in the country, that he is located in this city, and is prepared to attend promptly, to any business entrusted to him.

His great experience in the profession and a long residence in the South, fully qualifies him to do ample justice to those who may require his services, and he can make it to the interest of those who may desire to purchase. Address, William Duncan, New Orleans—Or he can be found, at the office of Messrs. Duncan, Graves & Burton.
WILLIAM DUNCAN,
New Orleans, Sept. 1, 1851. 29-4f

THOS. ANDERSON, | WM. BURKS, | GEO. P. KELLY
ANDERSON, BURKS & Co
Factors and Commission Merchants,
MOBILE, ALA.

ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.
Mobile, March, 5, 18 0.

BOOKS AND STATIONERY.

Wholesale and Retail.

THE undersigned would respectfully call the attention of all who may intend purchasing articles in the above line to his establishment. His stock, he believes, is the best in the Southern country, and his prices the lowest.

BOOKS.—Of every variety and description, and in every department of Literature, Science and the Arts. MEDICAL AND LAW BOOKS.—An extensive stock. RELIGIOUS AND DEVOTIONAL BOOKS.—For every denomination of Christians. FAMILY BIBLES of every quality.

SCHOOL BOOKS.—His stock embraces every Book in demand.
SUNDAY SCHOOL BOOKS.—All the Books used by the various denominations, constantly on hand.

STATIONERY.—Every article of French, English and American Stationery, and Fancy Stationery—a very fine stock. Gold Pens, of every kind and quality. PAPER MACHE GOODS.—Writing, Daks, Portfolios, Cabinets, Albums, &c., made of this material. Fine Engraving, Oil Paintings, and Illustrated Books.

BLANK BOOKS.—Manufactured to order in any style. Record Books, Dockets, Tax Books, and every other kind of Books used by Sheriffs, Clerks of Courts, &c., made to any pattern. A large stock of Record Books of all sizes constantly on hand of superior quality.

ACCOUNT BOOKS.—Ledgers, Journals, Cash, Invoice, Day Books, etc., of my own manufacture, a very heavy assortment always on hand.

PAPER.—Printing Paper of all sizes; Record Paper; French, English, and American Letter paper, ruled or plain; Colored Papers; Wrapping Paper of every kind.

WALL PAPER.—Toasters, Fine Boards, Borders, Scenery paper, a large assortment constantly on hand.

PRINTING INK.—Type, and every description of material used in a Printing Office, always on hand.

JOB PRINTING.—The best Job Printing Office in the South is connected with my establishment—Plain and Fancy Printing, of every description, neatly and promptly executed.

BOOK BINDING.—Pamphlets, Music Books, Periodicals, Law Books, etc., bound in every style, at very low rates.