

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians II. 20.

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TERMS.

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From the Christian Watchman.

MORAL SUASION.

An Address, delivered at the reorganizing of the Temperance Society, in the town of Excitement.

BY REV. SIMON UNIQUE.

MR. MODERATOR: As I was meditating in my study this afternoon, on what I should and ought to advance this evening, before this respectable audience, a female put into my hand the following resolution:

"Resolved, That it is not only expedient, but the duty of temperance men and women, in this village, to re-organize the old Temperance Society."

I most cheerfully advocate such a resolution from one of the fair daughters of our country, for in this enterprise we must fail, if women do not sustain us. They form at least half of the shears by which the evils of intemperance have been clipped off. I go for the whole resolution. To a reflecting mind there are many circumstances developed of late, under the garb of a great and good name, aside from the general claims of duty, which cry aloud for the old veterans again to come up to the rescue. But aside from these developments, I advocate the principle presented in this resolution.

And first, because God does not allow any of his moral beings on earth to be neutral in efforts to suppress vice. There has been too much neutrality of late, because the mill, wheel, and flume was not after our plan. When urged up to the conflict, many have said, "I am not a Washingtonian." Though motives have accumulated of thrilling excitement; motives startling with horror, indicating another more fearful campaign of Alcohol, we have extensively folded our arms in apathy, and have virtually said, "Am I my brother's keeper?" I remind me of a passenger on board of a sinking packet, when all hands were fainting at the pumps, and the water was increasing in the hold, who said, as they urged him to lend a helping hand, "I am a passenger," as he leisurely walked the deck. There are too many passengers in this cause; neutrals, who, like a smoky chimney, torment all who try to do good. God must abhor such. We are told that Solon, the celebrated legislator of Athens, enacted a law for the capital punishment of every citizen who should continue neutral, when party spirit run high in the republic. JESUS CHRIST has said, "he who is not for me is against me." Neutrality is guilt, and will be our ruin if we do not repent. We shall soon find ourselves and this enterprise in the unenviable predicament of Sir Walter Scott's miller, who was so bent on the accumulation of wealth, that he did not notice the swelling of the river, till the flood swept mill, miller and grist, down the stream. I advocate reorganization, too, because the time has arrived when we must have a power stronger than moral suasion. Jehovah, on whom man has been always dependent, whose favors are boundless and exhaustless, has for 6,000 years given us his high example that moral suasion is inefficient in thousands of cases, under the most favorable circumstances. Yea, more, that moral suasion and judgments are not always efficient. Look at the Hebrews in the wilderness.

We must use legal power. What are our laws for, if not for the "lawless and disobedient?" and what are their penalties for, if not to be executed? They are not, like the Divine laws, to have their penalties inflicted in another world. As there are men who cannot be moved by moral suasion, you must bring on your heavy artillery of the Court and the prison. Apply moral suasion to remove thieving, and never inflict the penalty, and where would the community stop? They would be as common as profanity, though all thieves say it is morally wrong. What then will be the effect if we leave the traffic in alcohol to moral suasion, when thousands say its traffic is just and good? It will remain as it has been, run! run! from these pits of death. These volcanoes, left to vomiting out their liquid fire, will keep the Washingtonians forever busy in wheeling off the burnt logs and cinders, and removing the scorched trees and plants.

It is said a combination to use civil law will do no good. Were this true, we shall be only where those are, who now cry moral suasion only. The objection is now as applicable to them as it will be to us if we fail. Were it true, it would not alter our obligation to use all the means God has put into our hands, leaving consequences to our ruler. He is the only accountable agent for the consequences of obedience to his commands, in the universe. Consequences never make our acts wrong or right. We are only accountable for obedience, and not for the consequences. If it had been said to the Son of God, at the commencement of his rebuke of the Scribes and Pharisees, "You will do no good; they will hate and persecute you, and take the broad-axe of law, and cut off

to death on the cross," what reply would Jesus have made? But I deny the assertion that law will do no good, though it may be true of isolated cases of depravity. If every law must be left a dead letter or repealed, which does not reclaim all the disobedient, it will follow that many of the Divine laws are objectionable, and ought to be repealed.

Take the laws of our physical bodies. How often are signals thrown out on the face in the carbuncles, in the eye fringed with a liver red, the trembling hand and the bloated limbs, saying that God's laws have been violated, and the curse is executed upon every muscle, and fibre, and nerve. Give now to each limb a voice saying, "law does no good." The curse does not reform the guilty, Jehovah must repeal these laws." How absurd! And this absurdity must follow from the position.

But law has done good. I could repeat a multitude of facts if I had time. As men traffic and drink alcohol, not from moral suasion but from appetite, we must meet them with power.

I value the efforts of the Washingtonians. Let them work on. They in their way and we in ours. It takes forty-one trades to make a watch, in England, and it will take more combinations before the pendulum of temperance shall beat out universal temperance. It may be said it will raise a storm of opposition. Let it come. Sir Walter Scott says that the inhabitants of the Orkney and Shetland Isles, were filled with awful chagrin when light-houses were erected on their coast, where thousands had been wrecked, and they had lived by the plunder. These wreckers may feel worse when they find that no more decoy lights can be placed upon their shores, but to encounter the cannon's mouth of law.

The traffic in alcohol presents itself before my mind, like a wide-spread tree, whose roots and branches have been extending their dimensions for these two hundred years. Our fathers cultivated it under the wild delusion that its fruit was the bread of health. They ate, and gave to their children, and grand-children. At last the fatal mistake was discovered, and various remedies were applied to prevent the sad effects of its fatal fruit. We came around the tree and beheld the victims of indulgence, in all the stages of poisoning, from the first berry to the delirium. We called to its power, as we pointed to the skeletons as they lay far and near; the widow and her beggared children; the misery, in living, staggering multitudes, as they came and went away. He pleaded "it was good fruit, and the green shade was refreshing; that tree should stand untouched by the woodman's axe."

We placed guide-boards with fearful signs to warn the strangers, and the young. We hung on the trees the skeletons of many who had fallen, and the winds sighed through the bones as they rocked to the winds. We invoked the frosts of winter, to mouth its leaves and chill its fruit, that its green shade might wither, and its fruit perish. We summoned the winds of heaven to blow upon it, and they howled through its branches in sounds unearthly and terrific, so that no bird of prey dare lodge, to eat its carion bit, and no reptile hiss around its trunk. Its leaves were carried away, and there it stood, as though the frosts of six thousand winters had come upon it. But its fruit still was there. We dug about it, cutting off tens and scores of roots, branching out in its selfish soil, and then stood afar off to see it fall. But there it stands. The Washingtonians gathered around it their numbers, and in procession they went round and round it, as Israel's hosts of old around Jericho. The blew loud and long tremulous horns of their experience in all its drollery, filth and heart-chilling incidents; the echo made the beasts of the forests to tremble and suppress half of their uttered howl for prey; the birds, with a frightful scream, rose toward heaven. But the tree only rocked to the blast, while some of the reformed as they passed, stooped and picked the fallen fruit, and again were borne off to the hospital.

We called for the inmates of prisons and almshouses, refuges and insane hospitals; the poisoned and poverty-stricken; the gasping, dying, and the drunkard's hearse; the jubilate widows, and their fatherless children, to come out, and under banners portraying the crimes and miseries they had experienced, to move in a long train to the house of the owner of the fatal tree, that his heart might be moved, and order it to be cut down. As they passed, multitudes wept over the misery, and prisoners retired from their grated windows to shut out the sound from their ears, and sight from their eyes of so much anguish. Every one was confident of success. It was moral suasion.

They approach the house. It seems to be the abode of peace. The children were with sweet voices, joining in the soft sounds from an instrument of music. The sons had just returned with the honors of a college life. There stands his wife at the window, with a babe in her arms, and her husband by her side. Every finger is pointing at the long line of persuasion. The wife weeps, and the husband feels sadly, and almost resolves the tree shall be cut down. But he casts his eye around upon the ease and influence of his family; the large estates he has secured by the traffic, and demon-like, while he applauds moral suasion, says in his heart, "let the tree live."

What now is to be done, Mr. Moderator? What now is to be done? Shall we continue to use only moral suasion? No, sir. We must have men who will dig around the tree, and take the broad-axe of law, and cut off

the great top root, and say, come winds and blow. When it has fallen, we must burn it, and cast the ashes around on the soil, that it may be cultivated. We will fence it in, and gather up the bones and entomb them beneath a monument of black, without an epitaph or a line to remind the eye of their doom. We will make all a paradise of fruits and flowers. A fountain of Eden's waters shall spring up, and in its streams shall the bird of paradise wash its plumage, and the dove drop its olive branch. In the trees shall the birds build their nests and foster their young. The sun and the stars shall shed their light there, and the dew-drop shall mirror all heaven. The summer breezes shall kiss and bring to the passer by, upon their lips, the fragrance of its flowers. The myrtle and the rose, the pink and the dahlia, the lily and the tulip, shall open their bosom to the owner, that his wounded heart may be healed, and we become friends, while sweet music shall lure every passion to sleep. And when the veterans die, we will erect a tomb at the gateway, to bury the men who cut down the tree, and a stone of the crystallized tears of joy, shall at its fall by parents and children, Washingtonians and widows, to tell the story till the morning of the resurrection. High-Rock, 1844.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The following from Dr. Babcock to the Chairman of the Committee on the application of this Society for a charter, was called forth by the opposition alluded to in our columns, a few weeks since.

The Committee, after fully considering all the objections brought forward, unanimously reported in favor of an act of incorporation. Of this Committee, four out of five were Pedobaptists.

January 29, 1844.

G. Hammond, Esq.—My Dear Sir,—I understand that a bill has been referred to the committee of which you are a member, for chartering the American and Foreign Bible Society, and that from some quarter an objection has been raised, especially to the name of the society. It has been suggested to me that the objection would be removed if the name Baptist were inserted in the title. Now it would afford me the greatest pleasure to assent to this modification, and thus remove any impediment unexpectedly thrown in our way, were there not some very serious objections. I think the three following will appear to the committee as they do to us, insuperable.

I. To take the name of Baptist Bible Society, would countenance a grievous misrepresentation, which, by some means, has been industriously circulated already, and in the absence of correct information is doubtless believed by many—that the design of the society is to circulate something else, instead of the commonly received version. The truth is, that our society have bound their managers to use the commonly received version in all their distribution of the Scriptures in the English language. A single individual, the Rev. D. Bernard, once a Baptist minister, has engaged in publishing and circulating what he calls a revised and improved version, which is thought more favorable to Baptist views than that of King James. It was a private enterprise, and had nothing to do with the American and Foreign Bible Society. Still many persons have confounded them together, and the change of this name would seem to increase the misconception, and fasten the unjust odium on a large denomination, (as well as many others,) that they were engaged in doing that for which they are in no way responsible, and which most of them entirely disapprove.

If this name would be inappropriate, because many others besides Baptists unite in the society. The Reformers or Disciples, the Christians, the Free-Willers, the Sabbatarians, and the Church of God, are all, more or less, connected with it; and they amount, in the aggregate, to several hundred thousands, and some of them earnestly repudiate the name of Baptists. It would seem wrong to invite and secure their co-operation with a society of a general name, and then, after they have come into it, change the name to one offensive to them.

Besides the above-named denominations, there are many individuals among other denominations who decidedly prefer the principles of unfettered, faithful versions into the languages of the heathen, which are identified with this society, rather than the inconvenient, and in some cases, impracticable restrictions adopted by the American Bible Society. Several of this description have co-operated with our society for years. It would be as great an act of injustice to alter the name of our society, as proposed, as it would be to alter that of the American Bible Society to that of the Presbyterian, merely because they are the leading and most efficient promoters of it.

III. Since the organization of the society in 1836, nearly eight years since, various bequests have been made to it by the present name. Some of these have already become due by the death of the testators; others are now far advanced and in such mental infelicity as forbids the hope of their being able to alter their wills. I am personally acquainted with three bequests in the above circumstances, amounting in the aggregate to \$17,500. Such sums would be lost to us, or put in such jeopardy as to expose us to protracted, expensive lawsuits, if the name of our society were changed.

Against these strong reasons for adhering to our present name, I have heard but one urged for altering it. It is said that it bears too much resemblance to that of the American Bible Society, and might occasion mistakes, misdirections, &c. Now I only wish to oppose to this the remark of the experience. During more than seven years, since our society has been in operation, I do not hesitate to aver that there has not occurred so much as half a dozen mistakes, even including those so small as merely putting a letter or paper into the wrong box at the post-office, and not one permanently affecting the pecuniary interests of either society. For nearly two years since I have been officially connected with the society, I have not known a single mistake. Now contrast with this the inconvenience of making a change in our name, which would injuriously and inconveniently affect not less than five millions of our own people and our multiplied connections in foreign countries. Should it be said that the name American is too assuming for the numbers and influence combined in this society, we may, without invidiousness, refer to the example of "The American Home Mission Society," consisting only of the New School Presbyterians and Congregationalists, of course not half so numerous as the constituents of the American and Foreign Bible Society. To this latter it is understood that no objection is made in your committee, [and it subsequently passed the assembly.] May I not hope that the same favor will be extended to us? We ask nothing more than is freely granted to others, and cannot see any valid reasons why this should be withheld from our humble petition.

Yours very respectfully,
RUFUS BABCOCK,
Cor. Sec. of the A. & F. B. Society.

From the New World.

THE DEVIL'S CHURCH.

BY LAURIE TODD.

I think, friend Mackay, it was about ten years ago when Fanny Kemble and her father were gathering dollars in and about the Park Theatre. They frequently used to spend a leisure hour at our store in Liberty street, to see the flowers blossom and hear the birds sing. She had a neat little person, but her face was far from being handsome. She was quite intelligent, however, and I liked to hear her little English tongue going pat, pat, continuously, like a mill clack. She had not yet become Butler (to Pharoah). I told her I intended sailing for Liverpool in a few days, and expected to be in London; she gave me a letter to the manager of the Covent Garden Theatre; about three weeks thereafter I gave him the letter in the green-room. He asked many questions, and was highly pleased that his friends, the Kembles, met good success in New York. Says he: "I am going to play Richard III. to night," and then asked me to take a couple of tickets for a friend and myself. I told him I had never seen a play. At this he broke out with a loud laugh for some minutes. "Why," says he, "they tell me you have a good house in New York, and you have had some good players there too late—what is your reason?" Says I, "I have one fundamental reason: I always like to be in bed at half-past 9 o'clock, and I would not break my regular rest for all the plays in the world—besides, in Scotland they say that the theatre is the Devil's Kirk, and the players 'na better than they shud be.'" At this he sat down on a bench and laughed till his spacious sides heaved like a pair of bellows. When he had drawn his breath a little, "Well," says he, "take the tickets, be in the house at 7, call here at 11 to-morrow morning, and if you like the dose I will give you a pass to every theatre in London." I was in my box at the house; I liked the play; my friend said it was well performed. I was so pleased when Richmond killed Richard, that forgetting where I was, I sang out "Well done, old troop!" this set the folks in the next boxes all laughing. The afterpiece was the "Maid and the Magpie," a nice article, and a good moral.

The play and farce were well enough—but just as I thought all was over, the fiddlers struck up a lively Scotch reel, when six bra' lads and six bonnie lasses came scampering out from behind something like a hay stack. The lads wore black shoes and silver buckles, white silk stockings, blue velvet breeches, white satin vests, and blue cloth round jackets. I thought they looked like gentlemen's flunkies. The lasses were dressed—ay, here's the rub, it was no dress at all—their hair was nicely fixed off with roses and lilies of the valley—their faces whitewashed and painted, so they looked very pretty—they wore pink silk jackets in shape like a corset, but wonderfully cut down in front—while satin kilts not longer than what is worn by the men who compose the highland regiments of soldiers in Scotland—flesh colored silk stockings and pretty little white satin slippers, small enough I thought to squeeze on the foot of Cinderella; they were tall strapping fellows, and as straight as a bean pole. Well, the fiddlers bowed and at it they went, first kicking out on *de fiddle* and then the *tither*; they loped, they jumped, they whirled and flang; ay, man, but it was an *awful* sight in a Christian country. I thought of Tam O'Shanter and the witches, dancing in *Al-lou-ay's* *auld* haunted *kirk*, while the *De'il* was playing the bagpipes.

When the play was going on all was still, no excitement; now all was uproar and confusion, the men clapping hands and hallowing, *encore, encore*—scores of women laugh-

ing—ladies with their hands on their faces. I thought if they did na like to see it, they had no business there. Says I to myself, this is the secret, this is the grand attraction of the theatre.

Next morning I called at the green room. "Well," says Mr. Bertram, (I think was his name), "how did you like it?" "The play and the farce very much," says I, "but them dancing girls were the fly in the ointment. I have heard your shop called a school for morals; but if this is your standard, I think it's very much below par." He smiled and said, "It is true, but we are obliged to consult the public taste." Says I, "I would rather see a hoe corn in the month of July, in America, than be a slave to the public." "But," says he, "you have had some first rate fashionable dancers among yourselves of late." "Yes, sir," says I, "but they are not American—now and then we import a ship load of Italian fiddlers and rope dancers—men singers and women singers—live elephants and monkeys—and the sum of society everywhere will wonder after such beasts; but there is not a native born lady in America, who, rather than expose her person to the vulgar stare of a set of royal blackguards and noble fools, would take a prayer book in one hand and a wooden cross in the other, and walk into the flames of martyrdom." Says he, "I know you are a moral people, but you are making wide strides after us." He proffered me a pass to every theatre and opera in London. I thanked him, but I was engaged to dine at 7, 8, and 9 o'clock, and meet with gardening and other societies, for ten nights ahead, which I preferred to play-acting.

Now brother Mackay, when I speak of American ladies, I do not mean every woman who puts a cap on her head at night—I have in my eye the Van Rensselaers, Livingstons, Van Courlands, Clutons, Van Zandts, Frys, Schermerhorns, Rogerses, Lisenards, Kings, Remsens, Brinckerhoffs, Anthons, Walters, Lenotes, Agatines, Stefenses, Joneses, Gracieses, Waiters, De Lancys, Stuyvesants, Franklins, Robinsons, Grosvensors, Kimballs, Mintrons, Champlings, Waddingtons, Barnwells, Van Dunes, Soydamas, Wykoffs, Van Yeks, Dubois, Strongs, Hamiltons, Leroyes, Bayards, McEvers, Renwickes, McVickers; men who were the merchant princes of the city when I first saw New York in 1794, and many of whose descendants tread in their father's steps. It is the daughters and grand daughters of such men whom I call *American ladies*—but now we have the daughters of Scotch, English and Irish Pat-Riots, great muckle strapping queans, with feet as broad as the *showboot* in Chatham square, bedecked with all the colors of the rainbow, tramping away to the playhouse, their frocks hanging to their shoulders as if put on with a pitchfork; and these are the cattle who go to look and laugh, and clap their hands at Fanny Ellsler's and other imported nymphs, *de parvi* dancing.

I remember about 47 years ago, when the only playhouse in the city stood on the premises in John street now occupied by Thorburn's seed store. One night a fire broke out near by while they were playing; the house was emptied, the fire extinguished, the people returned and the play went on, in less than half an hour. Never having been inside of a playhouse, I went in to see what they were about. They were busy with "The Devil to pay in the West Indies," a piece in high repute in those days. But as I could not understand what they were at on the stage, I took a look at the folks in the boxes, pit and gallery. I saw respectable women from Broadway and Pearl street in the boxes, (no Jones or Bond streets, no Park or Swamp Place, in those days,) men, women and children in the pit, a motley group—and blacksmith's apprentices and Canavastown girls in the gallery. (No Church or Leonard streets, in those days. Canavastown, now Whitehall, Manufactory is at present located in Walnut street.) I saw mothers of 40 with their daughters of 20, sitting in all the immodesty of undress. I knew many of them by name and number. Some were members of churches. Said I to myself, "You dare not, for the life of you, be seen in St. Paul's rigged out in that fashion." The next place I saw any of those ladies was in Trinity church—where they sat in modest apparel and decorum of manner, reading their prayers and making their responses, with faces as long as their hat bands. I thought they must have a conscience for Sundays and a conscience for Mondays—a dress for the house of God and an address for the synagogue of Satan.

The theatre is the entering wedge to every other vice—wherever they erect an opera or playhouse, immediately there springs up, right under its wing, an oyster house and a porter house, a gambling and a prostitution house. The frequenters of the first are generally the regular customers of all the other four. In the care of a family for 40 years in New York, I have walked the streets at all hours of the night, for doctors, nurses, &c. I have often seen (just as the streaks of light began to climb the eastern sky) young men and boys entering the stores in Broadway, where they slept, and the keys of which they kept in their pockets. Between Reed and Liberty streets, I have counted from 7 to 12, in a morning, of these *trusty servants* so make the same hour may be playing cards in Leroy Place with some worthy brother of the cloth—that their \$5 bills are flying about in Church street like chaff before the wind; and little think the farmers of Rhode and Long Island, when they send their sons to New York to measure cloth and sell muslin de lain

that they have pitched them into the mouth of the roaring lion—that he is dragging them along the road to ruin, and down to the chambers of black despair. This custom of boys and young men sleeping in the store, is a sore evil under the sun; and intrusting them with the front door key of the store, is a sore temptation to steal from the till by day, that they may spend it in the houses stored by night. Remember—who murdered Ellen Jewett!

Beside, dramatic representations unfit the mind for the steady routine of business, and for all the sober relations of life. Let any one walk into the stores on Broadway or Pearl street, between the hours of 3 and 4, while their employers are gone to their dinners, and the clerks will be seen standing in groups, with pen stuck behind the ear, the bills, the bills, the day book and ledgers, all in a row, while they are comparing notes about *Celeste's* dancing, *Ward's* singing, or *Flynn's* playing, &c. Should an underaker step in at this moment and ask for black kid gloves, so engaged are they in this unimportant discussion, and so loath are they to be interrupted in their favorite and all-engrossing subject, that the poor grave digger is frowned from the threshold with an abrupt and surly No! although the abominable rascals know that they have 50 dozen of that self-same article lying on the shelf at that very moment. Self-interest and common sense make them keep their eyes on their books and bills while their employers are present, but even then the hand is often still, and the eyes shut over the day book, while the mind is running riot over the wild intoxicating scenes they have witnessed in the opera or playhouse the night previous; in their sleep they talk and dream of nothing else, and at their desks they are still haunted by the same delusion.

Twenty years ago there was no theatre in Rochester; they were then a quiet, steady, sober-sided fraternity of wheat flour grinders. There started from New York a company of players, they stopped at Albany to scratch up what they could catch, (it was precious little)—they pushed through the canal with their kettle drums and fiddle sticks, their bass drums and clarionettes, their supernumeraries and door keepers, females and bottle holders, broom sweepers and candle snuffers—a motley group—they entered the town like Death on a pale horse, and all hell followed after—and what is Rochester now? But to draw to a close, (as brother Miller said after a two hours lecture on the propriety of burning the world last St. Patrick's day,) I would only remark, that for the 3 years just gone by, theatricals are getting every day in less repute. There is one reason for this, as I think, and for which we have to thank the Harpers, Winchesters, Benjamins and others, viz: the cheapness of books. Young men are struck when they see a book that formerly used to sell for \$3, now advertised for 25 cents—the title attracts them, they can purchase as many for what they formerly paid for a play ticket, as will keep them reading at night for a month; thus the charm of the theatre is broken: the infatuation dispelled; he has time to think; he has chanced on astronomy, the sublimity of all earthly sciences; the more he reads the more he admires the wisdom and power of God; he now looks back with regret on the time and money he has spent for nothing, and worse than nothing, and vanity; he sees he has a part of his own to perform among his fellows, and having backed on his armor, is resolved to play his part like a man. Yours, T. Astoria, March 1, 1844.

WONDERFUL PROVIDENCE.

The great drama of a nation's politics may hinge on the veriest bagatelles that modify or suggest some process of thought to the heart of a single individual. [The most remarkable instance of this which I recollect is, when the pursuers of Mohammed, who followed hard upon him to take his life, were turned away from the mouth of the cave in which he had the moment before taken shelter, by the flight of a bird from one of the shrubs that grew at its entry,—inferring that, had he recently passed that way, the bird must previously have been disturbed away, and would not now have made its appearance. It is a striking remark of the historian, that this bird, by its flight on the occasion,—changed the destiny of the world, instrumental as it was in perpetuating the life of the False Prophet, and with him the reign of that superstition which to this day, hath a wider ascendancy over our species than Christianity itself. Such are the links and concatenations of all history. It is well that God has the management; and that what to man is a chaos, in the hands of God is a sure and unerring mechanism.—Dr. Chalmers' Lectures on Romans.]

A HOME MISSION.—An old clergyman, rather an eccentric old fellow, whose father was a town in the interior of New England, one Sunday, at the close of his services, gave notice to his congregation that in the course of the week he expected to go on a mission to the heathen. The members of his church were struck with alarm and sorrow at the sudden announcement of the loss of their beloved pastor, and one of the deacons, in great agitation, exclaimed, "Why, my dear sir, you never told us of this before! What shall we do?" "Oh, brother C—," said the minister, with the greatest sangfroid, "I don't expect to go out of town."

To Cure Snake-bites.—Salt, mottened with water, and bound upon the wound, will cure the bite of the most venomous snake.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, April 20, 1911.

Remittances for the BAPTIST may always be made by Post Masters, at the risk of the Publishers. Remember, Post Masters are authorized to forward names and money for papers.

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All Baptist Ministers are requested to procure subscribers.

"SLAVERY AS IT IS."

Under this caption, the Congressional Journal, a Presbyterian paper printed at Concord, N. H., mentions an incident recently related at a public meeting in Cincinnati, by Rev. Mr. Boucher, a Methodist minister, who formerly resided at the South.

Mr. B. stated, that while on a circuit in Alabama, living near the "Horse-Shoe," he spent a Sabbath with an old circuit preacher, who was also a doctor. Early Monday morning, he was reading Pope's Messiah to Mr. Boucher, when his wife called him out. Mr. B. saw the husband and wife consulting over a negro man, who stood by. Presently the Doctor produced a raw-hide, and severely, perhaps cruelly, punished the servant. On coming into the house, he invited Mr. B. to lead in family devotions. The servant who was punished, knelt near the door during prayer.

These are the facts, and from them the editor of the Journal infers that this Reverend Doctor was guilty of the most revolting inhumanity and hypocrisy. The hypocrisy seems to be inferred from connecting the punishment with the reading of the Messiah and the attending to family prayer. The absence of crime deserving punishment, is also assumed.

Now we have no disposition, nor have pious slaveholders, whether Methodists, Baptists, or Presbyterians, to justify "inhumanity and hypocrisy," whether found in the church of Christ or out of it. Nor would we palliate the barbarities, sometimes practiced by masters in human shape on their servants.

On the contrary, public sentiment denounces the heaviest penalties of the law against the master who is guilty of wanton cruelty, in the treatment of his slaves. Should death ensue, under the infliction of punishment, the master, however wealthy or influential, will be arraigned, convicted and punished, for manslaughter, exactly as such a crime is punished in the free States.

An instance of this kind occurred in our own county, last summer. Though rich and of respectable connections, the guilty man was condemned to hard labor in our penitentiary, for ten years. At the present moment, a large reward is offered by the Governor, in the public prints, for the apprehension of a man suspected of causing the death of a slave. The person thus pointed at, dared not face an outraged public sentiment, a violated law, and he fled the country.

But to return to the case in the Journal.—The inferences of the editor are not warranted by the facts. It is evident, from Mr. Boucher's own statement, though his speech was made at an abolition meeting on purpose to horrify his credulous hearers, that the punishment was deliberately inflicted. The affair occurred "early on Monday morning." The Doctor was called out while reading a religious poem. His mind must have been tranquil, and could not possibly have been under the influence of angry passions. He went out, at the request of his wife, and conferred with her respecting the guilt of the servant. The blind prejudice of the editor permits him to say, "there was no evidence of crime in the case before us." To our mind, there is conclusive evidence, that the negro had been guilty of a great crime. So serious was his offence, that the kind, compassionate heart of woman was obliged to appeal to the husband and master to correct the delinquent; so serious was it, that the master, a Christian and a minister, under no excitement of feeling, but guided by a deliberate, conscientious regard to duty, for the protection perhaps of his wife and children, or for the good of the offender himself, felt compelled to inflict a punishment of great severity. The closing scene, instead of indicating "hypocrisy" and unparalleled depravity, confirms us in our view of the case. Having performed his duty as a master, he enters the house, and invites his brother minister to conduct the devotions of the morning. Does all this look like "savagery," inflicted by a "monster of cruelty and hypocrisy"? The editor, however, at the agonies of the innocent servant, exclaims, "For ourselves, we would as soon hold fellowship with the followers of Tamerlane and Genghis Khan, or a New Zealand cannibal, as with such a man as this Doctor and Minister."

The Journal speaks of the deplorable discipline of the churches, which suffer such "barbarism" to go unrebuked. Now, we beg leave to inform Mr. Wood, that no church, of any denomination, in the South, would suffer a member to be guilty of cruelty towards his slaves, without subjecting him to censure.—Neither will any church permit its members to traffic in slaves, buying and selling for a livelihood. Nor will it allow a member who may be obliged to part with his servants, to separate parents and children, husbands and

wives. The fact is undeniable, that Christians in the South do feel, in a great measure, as they ought, in reference to those whom a wise Providence has placed under their care.—The ministers of all denominations feel it to be their duty to preach to the slaves, and they often hold a service on the Sabbath for their especial benefit. The ministers also endeavor to impress upon the masters their obligations to treat their servants with humanity and kindness, providing especially for their spiritual wants. These points are enforced with great plainness and earnestness, and without offense. In thousands of families too, the colored children are taught to read, and in the prayer meetings held among the colored church members, some leader is always found who reads a chapter from the Testament and gives out the lines of a hymn from the book. Let not our friend of the Journal, then, talk about the "perverted moral sense of even religious men, at the South," until he has some better data to proceed upon, than the *ex parte* testimony of a raving Abolitionist.

The Southern Educational Journal and Family Magazine, conducted by F. H. Brooks.

The April number contains several articles of real merit. The first is the Prussian System of Public Instruction, by Professor Stowe. At this moment, Prussia is in advance of every civilized country, in her plans for universal education. In the article before us, an outline of the system is given, which was obtained by the personal observation of Professor Stowe. Shall republican America, confess an inferiority to despotic Prussia, in the means furnished for the education of the mass of the people?

The Rev. D. P. Bestor has furnished a couple of pages on the Study of Natural History. Brother B. is well known for his taste and science, in this department, and his remarks deserve attention.

E. L. Childs, Esq., Principal of the Montgomery Academy, gives us number first of a series of articles on Education. The present number treats of the Importance of Mathematical Studies. The writer urges the claims of the mathematics, as among the best means of improving the reasoning faculty, and as imparting strength and perspicuity to style in composition. These points are happily illustrated and enforced.

There is a pleasing variety in the selections for the Journal, which commends it to the general reader.

Mr. L. La Taste, Principal of the La Fayette Female Institute, Chambers C. H., suggests the propriety of holding a Convention of Teachers, to "enhance and facilitate the business of instruction."

Our thanks are tendered to the brethren of the Western Baptist Ministers' and Deacons' Conference, for the Essays forwarded us. We shall publish such of them as we may deem called for, according to the discretion given us by the Conference.

THE SUPPORT OF MINISTERS.

The Presbyterian publishes a communication from the Rev. P. Donan, a graduate of the Princeton Theological Seminary, in which he gives his "experience," of a minister's life in Mississippi and Louisiana. It presents a melancholy proof of the neglect of churches to render to a faithful laborer the hire of which he is worthy.

He commenced his labors at Vicksburg.—Here he preached twice on the Sabbath, once in the week, attended prayer meetings, Sabbath schools, and Bible classes, distributed Tracts and Bibles, and visited from house to house. For six months of hard labor, he received his board from a pious lady, and \$20 from the church and congregation! At the same time, inferior clerks in stores, and overseers of negroes, were getting \$1000 per annum.

The next six months, he travelled as a missionary, during which time he received \$15. In Upper Louisiana, he labored three months, for which he was paid—nothing, except his board.

During the next four years, he was settled as a pastor, and labored with a high degree of success, as a talented and popular minister.—At the close of this auspicious career, he found he had received \$530. Of this sum, \$360 was paid by a rich and pious brother with whom he boarded, in miserable brick, which slacked and turned to dust, after the first rain which fell on them. Being obliged to request a dismission for want of support, he asked enough from his unpaid salary to pay up the debts he had contracted among them. They agreed to make out \$1000, one-fourth of which was instantly paid by an off-set of accounts, as follows:

To Board of self for 8 months, at \$20 per month, \$160 00
Board of your horse, 6 months, at \$15, 90 00

Total, \$250 00

How this liability for board of "self and horse" was contracted, Mr. Donan himself shall tell us:

"But let us look at the account. During my residence at C—, I had often been invited by this brother to come on and enjoy his hospitality. For reasons which seemed sufficient, I declined, in all due kindness however, the acceptance of this proffer, further than to spend, occasionally, a night with him, and with other members of the church. Being often warmly pressed, I at length told him that I believed I would accept of his kind offer, and spend a few months of the summer with him. Immediately after the removal of my books and clothing, which constituted my little earthly all, to his house,

he left home on interesting and important business, leaving me in charge of his house, furniture, servants, and other property.—What was called the Murrel insurrection occurred during his absence. It was not considered safe for any white individual, or family, to dwell alone. The inhabitants of the town and surrounding country met and fortified themselves, keeping guard day and night. Faithful to the trust committed to me, and confiding in the protection of a kind overruling Providence, I passed to and fro as usual, and watched over the property of my friend, with increasing solicitude; remaining alone with his servants, some of whom were deeply implicated in the plot, night and day, without another white soul in less distance of me than a mile. I presume that no other individual in the community would have performed this service for a thousand dollars.—At the end of about two months after I removed to his house he returned. In a few days after this event, having become dissatisfied with my field of labor, I went to visit my relations; among whom I spent two full months. When I returned from this visit, I feel assured that my stay with him did not average 24 hours in the week. And even then I enjoyed no exclusive privilege. My room and bed were common. The 9 months spoken of in the bill, embraced the whole period that my books and clothing were in his house. Even then I am charged \$4 per month more than I had paid just before the commencement of my residence with him. To the first boarding house in C—, the \$90 charged for horse-feed occurred as follows: Shortly after my removal to brother —, he brought me out a little one-eyed roan pony, which, he informed me, I could use while I remained with him. The animal being rather unlikely, I frequently used one of the other horses, leaving the pony to go in the plough, or for other plantation purposes.—He subsequently sold it, when greatly improved, for \$40. And yet for its board, during the short time that I remained at his house, although it belonged to him, and was doing his work, I am charged \$90. I need not add that this bill was allowed to the full extent of its claims, as payment in part for my ministerial services in C—.

How honorable men, to say nothing of Christians, can thus deliberately, and year after year, disregard the sacred obligations of the contract which exist between pastor and people, is to us totally incomprehensible. Yet we fear, there are in our own denomination, many excellent ministers, who suffer by such criminal delinquency on the part of the churches. Let all negligent congregations discharge a debt as just, and discharge it promptly.

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CHARLES STREET CHURCH, BALTIMORE.

The papers contain a description of this splendid edifice, just completed by the Methodists. The erection and finishing and furnishing of a structure so superb, is quite an era in the history of the followers of good old John Wesley. For our own part, though we should like to witness a great improvement in church building, and though there is little danger of excessive splendor in the country, yet, we confess, we think there is a tendency to an extravagant expenditure, in our cities, which seems to be neither scriptural, wise, nor expedient.

The Charles Street Church is built in the Grecian style. It is eighty feet long, by forty wide. There are three rows of pews on the lower floor. All these are cushioned, both on the back and seats, with hair cushions, covered with damask of a light drab color. They are capped with mahogany. The aisles are beautifully carpeted. The desk is composed wholly of Italian marble. The number of pews, above and below, is 254, seating 1200 persons.

The cost of the building is about forty thousand dollars. The expense is defrayed by the sale of the pews, which were assessed at from \$100 to \$600 each. The sales have already amounted to \$34,000 or \$35,000. Several pews sold at a premium of \$160 above assessed value.

Bishop Soule assisted in dedicating this church, so that he appears to sanction both the great expenditure of money, and the giving up of the principle of "free seats," of which our Methodist brethren generally are very tenacious.

THE POST OFFICE.

Great dissatisfaction prevails, throughout the United States with the present mail system. Where rests the responsibility of acknowledged evils, we cannot pretend to decide; neither are we satisfied in regard to the remedy proposed. Mr. Merrick's bill before Congress reduces the postage on all ordinary letters to 10 cents, at any distance. To meet the deficiency which would arise, if this reduction from present rates were made, a vastly greater number of letters must be transmitted by mail. The franking privilege should be modified, if not abolished. During three weeks in which the Post Master General had an accurate account kept, the officers of Government, besides immense numbers of letters, franked upwards of four millions of pamphlets or documents! These weighed one hundred and seventy nine tons! Now let the people calculate the expense of transporting this amount, by mail stages, to every part of the Union.

With our present high rates of postage, the Department does not pay expenses. In the above facts, can we not find a reason for this? In England the franking privilege is entirely abolished. The mail carries letters throughout the kingdom for two cents, and clears over all expenses, three millions of dollars annually. Why cannot we have such an arrangement, in this country?

ARRIVING IN TEETH.

In Litchfield, Ct. Dr. Wolcott recently died from the effects of a severe and morbidly applied to the cavities of two teeth, for the purpose of destroying the sensibility of the nerves.

MERITED COMPLIMENT.

During the late session of the Baltimore Conference of M. E. church, Father Wells, now in the fifty-fifth year of his ministry, presented General Scott with a Gann cut at Mount Vernon, with an address. In replying, the General said the following language:—

"That although a member of another branch of the Christian Church (Episcopal, but not High Church), he must say, that in his opinion, the Methodist Church had done more for the present and future good of the human race, than any other, now on earth—the vast number of the human family, who would have been eternally ruined, were they restored and fitted for the joys of another world. They had gone wherever a man could be found, who had a soul to save."

MUNIFICENT LIBERALITY.—At the last session of the General Assembly, says the Providence Journal, a charter was granted for an Inebriate Asylum, towards the foundation of which the late Hon. Nicholas Brown had bequeathed the sum of thirty thousand dollars. A number of benevolent gentlemen have interested themselves in the effort to raise such a sum as shall render this bequest available. A meeting of these gentlemen was held in this city last week, when Cyrus Butler, Esq. subscribed the munificent sum of forty thousand dollars, on condition that an equal sum should be subscribed by others. Such progress has been made, we learn, as leaves no doubt that the requisite amount will be promptly raised, and the institution placed on a basis which shall secure its usefulness and permanency, and shall bring upon its founders the prayers and blessings of thousands.

SAULT STE MARIE.—We have been favored with an interesting letter, dated March 1st, from our respected and beloved Missionary brother, the Rev. A. BINGHAM, of this place, whom we visited last summer, in our excursion to the Upper Lakes. The readers of our "Sketches of Travel" will recollect the account we published respecting the Mission.

Brother Bingham came down the Lakes with us, to Buffalo, for the purpose of attending the New York Missions Meeting, at Hamilton. After spending four or five weeks among his brethren, friends, and relatives, he returned to his post, and resumed his self-denying and valuable labors. Though he had been absent, the God of Missions had not withdrawn His presence from his family and his flock. We give some extracts which will interest our readers.

"The first Lord's day after my return I baptized our youngest daughter; and the Tuesday morning following administered the same sacred rite to a native woman, who had been waiting some time for my return, feeling unwilling to retire to the woods until she had thus testified her love to her Lord and Redeemer. Immediately after she came up out of the water, she, like the crowd of old, went on her way rejoicing. She has since returned from the woods, and appears to enjoy much of the consolations of religion.—Her husband has been a member of the church a number of years and is an excellent man.

Our Board has made a small appropriation to aid our Indians in building them some houses, and we are intending, with Divine permission, to commence as soon as our seed is in next spring. We design to locate our little settlement at Tekwamagan Bay, up on Lake Superior, about 36 miles from us.—Our chiefs seem to be desirous to have a quiet, sober, pious settlement there.

I travel about as much as usual the present winter, and my trips are from 15 to between 50 and 60 miles out. In my longer trips I usually have to camp out one night each way. But there is an enjoyment in prosecuting these fatiguing, self-denying labors. Shagwad, my native assistant, is stationed at Tekwamagan this winter, and when I was there a few weeks ago, there appeared to be several cases of seriousness among them. I received a letter from him and the principal chief there a day or two since, requesting me to visit them as soon as possible. I think of going, if the Lord permit, next week.

I must now relate a little occurrence here at home. Night before last, as I was ascending the stairs to come into my study, one of our little Indian girls came up and said to me, "fader, will you talk to Mary and I tonight?" I said yes, my child, come in and I will converse with you. They came, and informed me that they felt that they were sinners and stood in need of a Saviour. And the one who, made the request, said she prayed every night. They are each about 10 years of age. After I had conversed and prayed with them, she offered a prayer in Indian. Last night the spirit request was made again; and those two, and two others who were younger, came in. And to night it has been repeated, and two older ones, and my own little daughter accompanied them. The eldest Indian girl appeared to manifest very deep convictions of sin. What will be the actual result of those inquiries we are unable yet to say. May God grant them repentance unto life, and bless them with the sanctifying influence of His Holy Spirit.

Under date of March 14, he writes:

"Two days since I returned from Tekwamagan, where I had the privilege of consecrating to the Lord, our noble and beautiful Lake Superior, by burying one of His hopeful disciples in it in obedience to His command. There were a small band of Indians camped there, to whom I have ministered for some years, several of whom have

in former years been baptized. And during the past winter, I had the privilege of baptizing a native woman, who had been waiting some time for my return, feeling unwilling to retire to the woods until she had thus testified her love to her Lord and Redeemer. Immediately after she came up out of the water, she, like the crowd of old, went on her way rejoicing. She has since returned from the woods, and appears to enjoy much of the consolations of religion.—Her husband has been a member of the church a number of years and is an excellent man.

Communications.

For the Baptist.

ON WASHING FEET.

At the request of a brother, I present you the following as my views on this subject, which has produced some discussion and division in the world. The passage reads thus:—"He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poured water in a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter said unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter said unto him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all. For he knew who should betray him; therefore, said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you. If ye know these things, happy are ye if ye do them."—John 13: 4-17.

Here we have an interesting transaction of the Saviour, from which, some persons have derived a third church ordinance, (viz.) The washing of feet. I have italicized the words which are supposed to contain the command. "Ye ought to wash one another's feet." "I have given you an example that ye should do as I have done to you." "If ye know these things, happy are ye if ye do them." These phrases, taken by themselves are very strong, and would seem to leave the matter without question. They are much stronger than the command concerning the ordinances of baptism, and the Lord's supper. So that if we were to decide from these words alone, we should unhesitatingly say, that the washing of feet, was enjoined on the Apostles, and through them on us. But as I have come to the opposite conclusion, it is proper to show my reason. In this argument, we should be guided by the volume of divine inspiration.

Some passages of Scripture were designed to be understood differently from the plain literal meaning of the words. For instance, "Then answered the Jews, What sign shewest thou unto us, seeing that thou doest these things?" Jesus answered and said unto them, Destroy this temple, and in three days I will build it up." John 2: 18, 19. "As Jesus had just driven the buyers and sellers out of the temple, and stood in it, and was talking about it, what more natural meaning could have been attached to the words, than that which the Jews attached to them? They said "Forty and six years was this temple in building, and wilt thou rear it up in three days?" But we are told that "he spake of the temple of his body." And "when he was risen from the dead, his disciples remembered that he had said this unto them." Again, When Lazarus was dead, Jesus said unto the disciples, "Our friend Lazarus sleepeth; but I go that I may wake him out of sleep." Howbeit, Jesus spake of his death; but they thought that he had spoken of taking rest in sleep." Then said Jesus unto them plainly, Lazarus is dead." John 11: 11, 13, 14. The principle here laid down, must be used with great caution, yet must sometimes be adopted. The question then is, Must it be adopted in the present case? If so, there must be good reasons for it.

This Gospel was written about the year 97; by consequence, about 64 years after the transaction. Jesus said, "What I do thou knowest not now, but thou shalt know hereafter." Our inquiry then is, How did the Apostles understand it? Christ promised, that "the Comforter, which is the Holy Ghost, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 26. "The Apostles, then, remembered, and understood all things, so that they were able to teach correctly, establish churches on right principles, and introduce, and confirm such practices, and ordinances, as were designed to be perpetuated. This we must allow, or we shall unsettle our church organization altogether.

1. The Apostles preached, and taught the people, and as Paul says, "kept back nothing that was profitable;"—they established churches in various places, and set in order all things. And though we have the history of the church till all of the Apostles were dead, except John, yet we hear not a word about the washing of feet, as an ordinance or even practice in any of the churches which were planted. Now as we have the history of the church for more than sixty years, even till all were dead who heard the words of the Lord under consideration, and as they never practiced according to his example, nor even mention it, we may rest assured that Jesus did not design these words to be understood, as enjoining any church ordinance whatever. The Apostles baptized at Jeru-

salem, at Caesarea, at Corinth, at Philippi, they baptized at Jerusalem, and at Tarsus—but not a word is heard about washing feet.

2. Again, Paul received his knowledge of the gospel, and its ordinances from heaven. He says, "I certify you, brethren, that the gospel which was preached by me was not after man; for I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ." Gal. 1: 11, 12. He was instructed in the ordinances as well as the doctrines, as appears from 1 Cor. 15: 23. But there is no evidence that he received any intimation concerning washing feet. If it had been designed as an ordinance, it would have been revealed to him. He traveled extensively, and constituted many churches, gave them the commands, set in order all things, yet never introduced this custom; we may, therefore, safely conclude that Jesus never designed to introduce the washing of feet, as an ordinance of the church.

3. The fact that this transaction of the Saviour was mentioned by only one of the Evangelists, and that not till more than sixty years after the event, is further evidence against its being an ordinance. Baptism was mentioned by Matthew, Mark, Luke, John, Peter, Philip, Paul; and the Lord's supper by Matthew, Mark, Luke and Paul, yet none of these mention the washing of feet as an act or ordinance of the church. This, therefore, is additional evidence in favor of our position.

4. In the Testament there is only one mention made of washing feet, besides the passage under consideration. That is found in Paul's description of widows, who were to be maintained by the charity of the church: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." 1 Tim. 5: 9, 10. This is an investigation of character, and made not from the public acts, but the private conduct of a widow in her own house. We have no more reason to suppose that washing feet is a church ordinance from this passage, than that, bringing up children, lodging strangers, and relieving the afflicted, are entitled to that distinction. The character of the widow is presented as worthy of confidence, and magnified by her excellent conduct.

From the above arguments we conclude that it never was the design of Jesus that his act of his, should be considered as an ordinance to be perpetuated in the church.

A knowledge of oriental customs will lead us to the meaning and design of the Lord. As sandals were then worn, it was considered as a token of respect and kindness to wash the feet of any one who might enter the door. This service also was considered as belonging to the lowest menial. Thus John the Baptist when expressing his inferiority to his Master, said, "Whose shoes I am not worthy to stoop down and untie." This act of Christ, was an example of the lowliness and condescension. It was thus a persuasive illustration of that command, which he so often enjoined on his followers: "Love one another." As also of the sentiment of the Apostle when he said, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." And not high things, but condescend to men of low estate." Rom. 12: 10, 16. So we may view the Saviour as teaching by symbol, instead of words. On another occasion he taught his disciples humility by taking a little child and placing him in the midst and saying, "Whosoever receiveth not the kingdom of God as a little child, shall in no case enter therein." Therefore, in the guest chamber he was only instituted an ordinance which was perpetuated to the end of the world, but in a figure, presented one of the most prominent traits of the Christian character, *lowly love*.

For the Baptist.

AN ESSAY, John 1: 15-17, read before the Western Baptist Ministers' and Deacons' Conference of Alabama." By T. S. Thomas.

"John (the Baptist) bare witness of him, and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me; for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." In the 16th verse John bears witness that Jesus was the Christ, as we afterward find the Apostle Paul proving from the scriptures the same doctrine.

Also John declares the eternity of the Son of God; for the birth of John was about six months previous to that of the Saviour; therefore he could not allude to the appearance of Christ among men; but to the Godhead, which, says Paul, dwelt bodily in him. In the 16th verse, John makes a declaration not always allowed by religiousists, for, says he, "And of his fullness have all we received, and grace for grace." yet, he, we received, including himself among those who enjoyed gospel grace, and not as one that was yet under the law. Nor as one standing between the legal and gospel dispensations, but as fully under that of the gospel. "For the law and the prophets prophesied until John; since that time the kingdom of heaven is preached."

"And grace for grace." This expression is probably the most difficult part of our subject to be understood. Mr. John Wesley, in a note on the passage, says, "grace upon

Collegiate and Theological INSTITUTE.

THE Theological Department in this Institution, is now in successful operation. It has already six students, and more are in the time, expected. The Board of Directors are desirous of extending its operations, and of enlarging the number of the students, by receiving all who may offer, possessed of suitable qualifications. While the Board are unwilling to refuse any worthy brother, who may wish to enjoy the advantages of the Institution, they are well aware of the evil of debt. It is probably generally known that the Convention is not in possession of any funds to defray the expenses of beneficiaries. These expenses must be met in some way. A part is already pledged by individuals, who are interested in the plan; for the remainder, the Convention is dependant on the exertions of the brethren and churches. As the friends of education have been liberal in endowing the Professorship, it is hoped their zeal will be still further manifested, by providing for the support of those for whom the Institution has been established.

In order to meet the current demands, and to obtain what is necessary at the lowest rates, the Board of Directors, at a recent meeting, passed the following resolution:

"Resolved, That the Chairman prepare a Circular to the churches and brethren, stating that funds are wanted to defray the expenses of the students in the Theological Department in the Howard College, and that the friends be earnestly and affectionately asked to aid in this cause, by early donations for this purpose."

Students are expected soon. Shall they be received or rejected? This is a question for the friends of ministerial education to answer. May be, the Board of Directors reasonably request each minister and church, to answer this question promptly, and in the affirmative. They ask speedily answers that they may be authorized to receive beneficiaries, and make the necessary appropriations.

Remittances may be made to Rev. D. P. Deator, Treasurer of the Convention, Greensborough, or to W. N. Wyatt, Treasurer of Howard College, Marion.

If but little can be raised in any place, let that little be immediately forwarded, and let none withhold, because he can give but little. We earnestly entreat that this circular may be read, and answered by our brethren generally, that we may know how to direct our operations. In Christian love,

JESSE HARTWELL,

Chairman of the Board,

April 17, 1844.

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALA.

THIS Institution is now going forward in its Sixth year under the same PATRISTIAL, PROF. W. P. JEWETT.

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

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

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

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

The MUSIC DEPARTMENT is under the direction of Mr. D. W. CHASE, a distinguished Professor in the art, aided by accomplished Ladies. It is considered, that no Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental Music.

The DISCIPLINE of the Institute is enforced by appeals to the reason and conscience of the pupil, and to the Word of God. It is kind and fraternal, but steady and inflexible.

The MANNERS, personal and social Manners, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institute without special permission from the Principal.

They never make or receive visits.

They rise at 5 o'clock in the morning, and study one hour before breakfast; they also study two hours after the direction of the Superintendent.

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

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

Expensive Jewelry, as gold watches, chains, pendants, &c., must not be worn.

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

RELIGIOUS DUTIES. Pupils attend Church once on the Sabbath, parents and guardians selecting the place of worship. Other religious exercises attended in the Institution, as practised by the Principal. The Judson Institute will be conducted on principles of the most enlarged christian liberty, no sectarian influences being ever tolerated.

The SUMMER UNIFORM is a Pink Calico for ordinary use, and White Muslin for Sabbath and holidays.

Young Ladies BOARDING in the Institution enjoy advantages which cannot be had by those who board out. The price of Board is reduced to NINE dollars a month—fuel, light, and washing, extra.

The last Term of five months commences, MARCH FOURTH. This will be a convenient season for the admission of new pupils, though they can enter at any later time, and they will be charged only from the date of entrance. The year will close on the first day of August.

E. D. KING, L. G. GOREE, J. L. GOREE, O. G. ELLIAND, J. LOCKHART, L. Y. TARRANT, Wm. HORNBUCKLE, Wm. N. WYATT.

Office in the brick building, south of the Court-house.

January 3, 1844.

THO. CHILTON, ATTORNEY AT LAW

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