

# THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

Published weekly, by LOVE & RYKOUS.

VOLUME II.]

MARION, ALABAMA, SATURDAY MORNING, AUGUST 24, 1844

[NUMBER 28]

## THE ALABAMA BAPTIST

IS PUBLISHED EVERY SATURDAY MORNING, BY LOVE & RYKOUS.

### TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an Imperial sheet, with fair type, and furnished to subscribers on the following terms:

\$3.00 if paid within six months from the time of subscribing.

\$3.50 if paid at the expiration of the year.

\$4.00 if payment is delayed beyond the expiration of the year.

Letters on business connected with the office, must be free of postage, or they will not be attended to.

All Baptist Ministers are requested to set as Agents, and to send in the Names and Post Offices of subscribers at an early day.

### "FORGIVE US—AS WE FORGIVE."

Almost every child is taught to offer night and morning the Lord's prayer, but many perhaps do so without knowing for what they are praying. That short prayer comprehends a great deal.

Let us take one petition and examine it: "Forgive us our debts, as we forgive our debtors." Does every child reflect that when he offers that prayer he asks God to treat him as he has treated his brothers and sisters, his schoolmates and companions? Have you been unkind, given blow for blow, or word for word, then your prayer implies a petition that God will not forgive your sins, but punish you as you deserve, that he will bring every act and word into remembrance and give each its due reward. Let me tell you how a teacher once taught her scholars to understand and to offer this prayer.

This teacher had twelve small scholars, they were none of them over ten years of age, and none under five. She had taught them all the Lord's prayer, and every morning and night as she opened and closed her school, all these children knelt and offered with her this prayer. But one day as she was observing these children while at play, she saw them show unkind and unforgiving dispositions, and she thought came to her mind that for them to pray that God would forgive them as they forgive others, was to pray for punishment rather than for mercy.

She had often tried to explain to them the meaning of their prayer, but now she must devise some way to make them feel it. She said nothing then, but when the time came for closing the school and offering their prayer, she gathered them around her as she was accustomed to do, and asked them the usual question, "Have you been good girls to-day?"

They stopped and thought if they had whispered, if they had recited well, if they had come in season, and then with very good-natured faces they all answered, "Yes, we have not whispered, and have recited well." The mark for good behavior was put down, for all that was true.

"And now you are ready to offer your prayer?"

"Yes, we can say it all."

"And you are ready to offer that one petition, 'Forgive us our debts, as we forgive our debtors.' Remember what I have told you about it. Remember what it means.—Think if, through all this day, you have done as you would be done by; if you have fully forgiven all the unkind treatment which you may have received; think of all that you have done and then tell me if you are willing to offer that petition."

The expression of every face was altered in a moment, tears started from the eyes of some, and all were crimsoned with shame.—They were silent, and their teacher again said, "Are you not ready to offer your prayer? We must ask our Father to forgive us as we have forgiven each other; and he knows all—all our lives and all our hearts."

"Oh no, not now; not yet, not that one," said the children, "let us say some other prayer: let us say the other one which you have taught us, 'God be merciful to me a sinner.'"

"Then you are not willing to say 'Our Father to God, but each must go alone to the throne of grace and say, 'God be merciful to me a sinner.' And why can you not pray the Lord's prayer? Have you been more wicked to-day than usual?"

"No but we cannot pray so, we did not know that it meant all that."

"I take the reproof, my dear children, which your words imply, and pray God that he will not answer upon you the prayers which you offered in ignorance. But from this night you must think for yourselves.—To forgive truly and sincerely, an injury is often very hard, but it must and can be done. It should be forgiven too, when it is received, as fully, as freely, and as promptly as we desire our sins to be forgiven of God."

"True forgiveness also requires a forgetfulness of the injury received. We often hear the expression, 'I will forgive it, but I cannot forget it.' This is not right; no, true forgiveness banishes the remembrance of the deed; you could not get one of you love and forgive your playmate, if all the time you were thinking of the blow or the unkind word which she had given you. And we do not wish God to remember our sins. We pray him to 'blot them out,' to remember them not against us,' and so we must do, or we cannot in sincerity pray, 'Forgive us our debts, as we forgive our debtors.' Let us think how many injuries our Savior received, how much he suffered for our sakes, and how many sins we need to have forgiven. Remember this, my children, and now to-night we

will offer the publican's prayer, 'God be merciful to me a sinner.' May we all be able to-morrow night to come together and offer the Lord's prayer." So both teacher and children offered in tears this solitary prayer, "God be merciful to me a sinner."

Afterwards these children were changed, they were quiet, loving and forgiving; they had learned to offer the Lord's prayer, they had learned to forgive. And I hope and pray that every child that shall read this may learn to do the same; learn to be like the child of whom Christ said, "of such is the kingdom of heaven."

### FROM THE CHRISTIAN SECRETARY.

#### TO DEACONS' WIVES.

Deacons are allowed, some are required, to have one wife. If deacons must serve, their wives must set tables. They are required to be grave. Slander is prohibited.—Sling and slander are both under ban.—Paul says they must be sober; they'll find something to make them so; yes, and says that good old reformer, they must be faithful in all things. 1 Tim. 3, 11. She must be a standard-bearer, cup-bearer, burden-bearer, but not a tale bearer.

It is generally granted, that in the primitive church there were deaconesses. Phoebe was probably one. Rom. 16, 1: *I commend unto you Phoebe, our sister, which is a servant of the church, which is at Cenchreae.* She is expressly called *DIAKONOS DEACONESS*. Do you enquire after their duty? Well, 'twas to assist at the entertainment, and care of the itinerant preachers, visit the sick and imprisoned, instruct female catechumens, aid at their baptism &c. The peculiar customs of those countries, the persecuted state of the church, and the speedier spread of the gospel, seem to call for such official duties.—Paul recommends her, (Phoebe) to the saints; implores them to assist her in whatever business she hath need, declaring she hath been succor of many, and of herself also.

Authentic church history, treating on apostolic constitutions, as they are called, mentions the ordination of a deaconess; and the form of prayer used on that occasion.

Pliny also, in his celebrated letter to Trajan, speaks of two female Christians whom he had put to torture; he says *Quae ministras dicebantur*, i.e. who are called deaconesses. But as the primitive Christians seem to have been led to this practice from the peculiarity of their circumstances; and as the Scriptures are entirely silent as to the appointment of such office, or any rules about it, it is laid aside. Still, a deacon's wife is a prominent woman; *albeit*, Martha's duties sometimes take away Mary's privileges. Now Martha would have made a first rate deacon's wife. Who could serve tables better? To draw a parallel between the two sisters, we notice this difference:—Martha was anxious to feed her Lord; Mary was desirous her Lord should feed her. Perhaps Mary was better qualified for a minister's wife. Martha appears to have lacked a little of that grace for which Job was so famous; but the gentle rebuke from her Divine guest affords a salutary hint to deacon's wives, that a large stock of that virtue in their station is necessary.—Why, think of that widow woman who lived in Zion; she was called upon to entertain a stranger under very embarrassed circumstances. A little water she could; but as for bread not a jot, not a jot. "As the Lord thy God liveth I have not a cake." A handful of meal in a barrel, a little oil in a cresset—to give a part of this, would be like lighting a candle at each end. The sequel is a good comment on the text. *Be careful to entertain strangers.*

Women appear to more and better advantage in Scripture representation than men.—Having more sympathy and tenderness in their nature, the renovated disposition of the female is the home & resting place of charity.

Adam in his best estate was beautiful.—From the crown of his head to the sole of his foot there was neither wound, bruise, nor putrefying sore; but was he without a scar? But look at Eve! Adam was indeed an earthen vessel, but what a treasure that vessel contained;—she was indeed made of the same clay; yea; of the same lump, but a vessel of distinguished honor.—Zeruran.

### POWER OF PRAYER.

Prayer is a great and essential part of the means God has ordained for the conversion of the world. The preaching of the word, unaccompanied by the Spirit of God, will be utterly unproductive; and the outpouring of the Spirit is promised in answer to importunate, believing prayer. Almost as much good may be done in the closet as in the pulpit, by those who will, like Jacob, wrestle with God for his blessing. Nay, all the mighty men of war in the church of God, since the foundation of the world, who have shook hell to any amount, have been men of the closet.—Moses pleaded until he had power to turn aside heaven's red-hot thunder-bolts, though God had said, "Let me alone, that all my wrath may rise the wicked to consume."—But while Justice heard him pray in faith, He could not seal the sinner's doom; so that after a mighty struggle, he obtained power with God.—spanned his strong arms of faith round six hundred thousand wicked reprobates,—bound them to the cross, and God in his mercy pardoned them, and promised to go with them as before. Elijah, after long and powerful pleading, shut and opened heaven. We will not, however, speak of what prophets, apostles, and other inspired men have done through faith and prayer, lest Satan should take advantage, and say, it would be impious to expect the power with

God that such holy men had. Look then at a Baxter;—he stained his study walls with praying breath and, after he got anointed with theunction of the Holy Ghost, sent a river of living water over Kidderminster, and converted hundreds. Luther and his coadjutors were men of such mighty pleading with God, that they broke the spell of ages, and laid nations subdued at the foot of the cross. John Knox grasped in his strong arms of faith all Scotland; his prayers terrified tyrants. Whitefield, after much holy, faithful closet pleading, went to the devil's fair, and took more than one thousand souls out of the paw of the lion in one day. See a praying Wesley turn more than ten thousand souls to the Lord.—*Trueth on the "Power of Prayer."*

### POWER OF THE CROSS.

Let us now, for a moment, turn to the history of that Cross, in order that we may perceive more clearly its strange elements of power. Place yourselves then, in imagination, amid the multitude, that swayed by curiosity, or inflamed by hate, are rushing from the hall of judgment, and sweeping along their hurried and tumultuous way to the hill of crucifixion. Reeling under insults, a meek sufferer, whose head is bound with a crown of thorns, and his face swollen with blows and wet with the spewings of the mob, is threading, slowly and painfully, his way through that exasperated crowd, all afloat and raving for his blood. He has reached the spot selected for death. There he stands faint, but mute and uncomplaining, whilst the cruel preparations are made that shall consummate the sacrifice. Amid shouts, and taunts, and fercest blasphemy, he is nailed and lifted up. As the cross becomes erect, and he hangs at last before that excited multitude, methinks I see exultation, like a rising breeze, ruffle that sea of upturned faces. And there he is lifted, how utterly friendless, and abject to the eye of man; for even the thieves upbraid him, that hang and writhe beside him.

But were your eyes unsealed, as the prophet opened those of his servant at Dothan, you would discern, besides and above that howling rabble, a more august gathering. Legions, whose feeblest warrior would have turned to paleness the cheek of Caesar at the head of all his hosts, are gazing there; yet withheld by some dread sentence, they do not interpose. Angels that excel in might and in glory, watch that desolate sufferer with adoring interest. That much outraged victim, seemingly rejected of man and abandoned of God, is my maker. In that lowly form is veiled the incarnate Godhead. The angels that smote Sennacherib's camp, and slew the first-born of Egypt, have bowed often their heads to this being, as their Lord and their Creator. Excited as are his enemies, they could frame no consistent accusation against him to justify their enmity.—There, under reproach, anguish and cursing, dies the only one of Adam's race that knew no sin. For no guilt of his own is he suffering, but to cancel that of his murderer, man. Thus viewed, what elements of grandeur and tenderness, of the loftiest splendor and the lowliest condescension, blend in that dread sacrifice. Do men look with interest on greatness in misery? It is here. The King of glory dying as a malefactor. Are they touched with sympathy for distress? How deep was the anguish of his patient spirit, when he cried out, invoking a Father who had hidden his face. Should wisdom attract, here was the great Teacher whom all Judea had admired, speaking as never man spoke,—the heavenly Teacher for whom Socrates had taught himself and his scholars to hope. He is here giving his lessons on the cross. The good man dying ignominiously, of whom Plato had glimpses, is here, the exemplar of perfect innocence, enduring the treatment due to consummate wickedness. That sacrifice stirs all worlds. Hell misses its expected prey, and the spell of despair over the accursed earth is broken. That sacrifice may well have a power with man; for it has power with God. To the human mind, it presents in the closest union and in their highest energy, all the elements of sympathy, awe and tenderness. It blends a Divine majesty that might well overawe the haughtiest, with a winning gentleness that would reassure the most desponding. It may well be at the same time, a theme for the mind of an angel to study, without grasping all its vastness, and a motive for the mind of the Sabbath school child to feel, without being repelled by its loftiness. It has power, practical power—popular power—permanent power. It is God's remedy for sin; and with the accompanying influence of his Spirit, it can avail as the remedy for all forms of man's sin, as that sin is infused into, and as it is found, even in the literature of the world, or any other product of the human mind. Let us but transcribe that truth into the heart, and illustrate it in the life, on rather let the renewing grace of God's Spirit so transfer it into the soul of man. Let me be enabled to believe in this Divine Sufferer, as my Savior—to feel that with him I am dying to the world, and that with him too, I shall rise again from the grave, see him on the judgment throne, and follow him into the gates of Paradise; and with these truths firmly grasped by the mind, what has the world left wherewith to allure, wherewith to appal me? I have thrown myself loose from the trammels of earth. Its cords have perished at the touch of an ethereal fire. Disengaged from its entanglements, its bonds sundered, and its snares parted, I soar aloft, to sit, in the language of Paul, in heavenly places in Christ Jesus. I rise yet higher,

and in the awful language of Peter, I, the heir of corruption, and once the bondman of death, am made "a partaker of the divine nature." Here is power.

Let that power of the Cross but go forth in its appropriate channels, in a holy, devoted ministry—in the more elevated piety of the church, and in a Christian education of the young, given by the church, if the state will not give it;—let that power, we say, but go forth in these channels, and with God's blessing upon it the world is saved. Carry that truth into all the scenes of human activity, or suffering—into the market-place, and the halls of legislation; into the schools of philosophy, and the student's cell, and the doctor's desk, the cottage of poverty and the dungeons of crime, let it fence the cradle and watch the death-bed; and it will be found equal to every task, competent to every emergency, and mighty to exercise every evil spirit. The earthly miracles of our Lord, were in some sense but anticipations and earnest of the moral miracles which that doctrine of the cross has wrought, is now working, and will continue to work. Yet,—yet, does the Savior open the blinded eyes of passion, and breathe strength wherewith to obey him into the palsied will of the sinner.

W. R. Williams.

### FROM THE CHRISTIAN INTELLIGENCER.

#### MAN'S LAST DAY.

How solemn is the thought, that we and our associates, and all the living, and the world itself in which we dwell, are hastening onward, to become the subjects of an *inconceivably great and final change*. In view of that event, how poor and empty are all the riches and honors and pleasures of the world. How greatly does this consideration enhance the value of God's favor, as that blessing stands connected with a sure title to the heavenly mansions. Not only we, and the earth beneath our feet, but also the very heavens over us, are waxing old like a garment; as a vesture Jehovah will change them, and they shall be changed. Knowing that all these things shall be dissolved, what manner of persons should we be, in all holy conversation and godliness? And since we know neither the day nor the hour when this change shall take place; nor yet when we shall be summoned hence, it becomes our wisdom to hold ourselves in daily readiness. We are posting on to the point of our temporal dissolution, as swiftly

"As the Archer's arrow flies,  
Or like a shooting star."

How soon will all the fleeting years be gone, and *Our Last Day* ushered in!

"Our last day!" says a cotemporary writer, "How many reflections and associations crowd upon our minds at the mention of those words! Sometimes the thoughts connected with the last day of some particular series are pleasing, and sometimes they are painful; but they are always striking and noticeable. We remember, when we were children, how much we thought of the last day of the school term; next fortnight, or next week, or to-morrow, is the last day, sad or joyous to us, in proportion to the pleasantness or irksomeness of school confinement. The last day of the year—what solemn feelings it is calculated to produce within our minds. One more year has fled—its events are numbered with the past. One year less have we, in which to prepare for eternity; its last moment has sped—its last opportunity gone! The last day of one's life—what a solemn day is that! We look upon some person, upon whose frame disease has fastened. We see him in his gradual decline—we feel that the lamp of life is wasting away, and that his last day has dawned upon him! Earthly joys no more excite him, earthly hopes no more depress him. His time to serve God, and prepare for eternity has gone. 'The golden bowl is broken, the pitcher is broken at the fountain, and the wheel at the cistern.' The dust returns to the earth as it was, and the spirit to God who gave it!" Higher joys than those of earth, or deeper sorrows, are now his inheritance. Hope is lost in heavenly fruition, or in black despair. The last day of our mortal life—what a day!

### THE WORLD'S LAST DAY.

As to every individual there is a last day, so there is a last day to the world. That long series of years, that succession of centuries and ages, which the Greeks called *aión*, and which we call world—with its teeming generations and its great events—must end! This hoary headed world must have a last day! And what a succession of great and small events will then terminate. Kingdoms rising and falling—nations springing into notice from rude, unnoticeable beginnings, spreading themselves forth, and becoming mighty empires, themselves in their turn to be overthrown and give place to others more mighty. The wonderful, and complicated, and mysteriously efficient system of divine operations called Providence—seen in vision by him of the river of Chebar, and symbolized so expressively as a wheel in the middle of a wheel, their peripheries dreadfully high, full of eyes, and under the direction of the living spirit, always intelligently active and educating good out of seeming evil—will then be complete. We can then look back upon many events, seemingly dark and inexplicable, and see God in them accomplishing great and eternally glorious results. This succession of events, great and small, this rise and fall, growth and decay, of individuals, of families, and of nations, will then terminate. The day of the Lord will consummate the history of this world.

That history will then be consummated, but not forgotten. What reminiscences of events once regarded as trivial, entirely forgotten, will rush upon the minds of the vast multitudes who will then stand before the "great white throne!" All actions, all words, all thoughts, which have been done, and spoken, and contemplated, will then come up in review. How well has one said, "Great day, for which all other days were made!"

How many days of folly and nights of dissipation must then be accounted for! How many days wickedly wasted in inert idleness! How many days spent in dissipating energies squandering time thrown away on what had much better been left to God! How many days spent in accumulating treasures, merely to be burned up in the final conflagration! Oh, time, what a treasure it will appear, when it is all spent—in how many cases, mispent! Looking back from that point, how many hours, how many days would we annihilate, were it possible, and consign to everlasting oblivion the record of their deeds! It cannot be, it cannot be! Those days, those actions, those words, we must meet face to face! "For we must all appear before the judgment-seat of Christ, that every one may receive according to the things he hath done in the body, whether it be good or bad." "For every idle word that men shall speak, they shall give account thereof in the day of judgment."

### FROM THE CHRISTIAN SECRETARY.

#### PEACE.

##### ANOTHER SPECIMEN OF WAR: THE SIEGE OF SARAGOSSA.

Saragossa, says Vaughan, possessed very slender resources to sustain a siege. Its fortifications consisted merely of mud walls; it was destitute of heavy artillery, and without troops that could undertake sorties. The Arragonese did what they could to place their troops in a state of defence. They tore down the awnings from their windows, and formed them into sacks, which they filled with sand, and piled up before every gate in the form of a battery, digging round each of them a deep trench.

The French invested the city closely, and scarcely a day passed without a sanguinary contest between the parties. About the last day of June, a powder magazine in the heart of the city blew up, and nearly a whole street was reduced to ruins. The inhabitants had scarcely recovered from their consternation, and from the labor of extricating their fellow citizens from the ruins, when the French opened a destructive fire upon the city. Defeated in all their attacks, they invested it on every side, and on the night of the 2d of August, bombarded it with great fury. A foundling hospital, which contained the sick and wounded, caught fire and was consumed. During this dreadful calamity, the exertions of every description of people were almost unparalleled. All attention to private property was abandoned, and every body was seen hastening to the relief of the sick, and of the helpless children; but in this act of humanity, none were more conspicuous than the women, who assisted in their humane exertions, equally undaunted by the shot and shells of the enemy, and the flames of the buildings before them.

Nothing in the course of the siege more embarrassed the inhabitants than the accumulation of the dead, and the apprehension of the disorders which must result from it. To an Arragonese, it was almost certain death to appear in the middle of the street; and the expedient resorted to, was to push forward French prisoners, with a rope attached to them, amidst the dead and the dying, to bring the bodies in for burial. Their office, and the pity of their own soldiers, secured them in general from annoyance; and thus the evils arising from the putrefaction of dead bodies was prevented. For eleven days more the most sanguinary conflict was continued from street to street, from house to house, from room to room, till the place occupied by an enemy was reduced to one-eighth part of the city. The loss of women and boys, as well as of men, was very great.

### THE BIBLE SAYS SO.

"We cannot begin too soon to communicate principles to the young, which shall govern their minds for life. Lasting impressions are made on them at a much earlier age than many persons suppose. It is remarkable that the most important and sublime truths are, at the same time, the simplest. For instance, a very young child can be taught that there is a God; that we are made to do his will; that we are all sinners; that there is to be a judgment; that Christ died for sinners; and that those who love God shall be for ever happy in heaven.

Children should early be taught that the Bible is the great authority; and that when it speaks on any point, the question is settled for ever. They should be taught to go directly to the Scriptures, to find what is good and what is bad; what is true and what is false. Thus, with the blessing of God, they will acquire the habit of constantly giving up their own notions and inclinations, when they find a plain declaration of Scripture. I therefore think it is a good sign, to hear a child often use the expression, *the Bible says so*.

A GOOD CONSCIENCE.—Speak not well of any ungodly,—that is, sordid, filthy. Speak not well of thyself, though never so deserving, lest thou be tempted to vanity; but value more a good conscience, than a good commendation.—Burkitt.

### OUR HIGH PRIEST.

Here let us pause, and adore the compassionate High Priest, who is ever touched with the feeling of our infirmities. He can understand the weakness of his flock. He can meet them as it were, in their own way, and upon their own conditions; and he is sometimes pleased to do so. The prayer in which impatience struggles with unbelief, is sometimes answered not in anger, but in deep consideration for the tempted suppliant. If the gourd withers and we impatiently complain, he provides us with another gourd, and gently asks, "Dost thou really believe, my child?" Many are the touching recollections of the servant of God, but amongst them none is more affecting than his impatience with the Lord, while blessings were preparing for him; and his unbelief, at the very moment when the clouds were charged, not with storm and tempest, as he thought, but with the rich drops of mercy, the abundant showers of God's refreshing grace. But this is the Divine compassion of the Son of Man. In this character he delighted to describe himself, even in the word of prophecy: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

Nor is the majesty of Jesus less apparent than his condescending pity. He comforts Thomas, but at the same time he rebukes him. He raises him once more to the apostleship which he had forsaken, and at the same time he reminds him of the hardness of his heart and the depth of his abatement. "Thomas, because thou hast seen me, and hast believed; blessed are they which have not seen, and yet have believed. Thy faith is less honorable to me than that of thy brethren; there are blessings in reserve for them which thou hast well-nigh forfeited." As if the Lord had said, "Go, and sin no more, lest a worse thing happen unto thee." Thus when God pardons sin, he leaves a solemn awe and dread of it upon the conscience.

May we share the blessing which Thomas lost! the blessing of those which not seen, and yet have believed. How God honors faith in his dear Son! How he pours down heavenly consolation on those who have it! Let us strive, and watch, and pray against everything which might disturb our faith in Jesus. Sin, or heartless speculation upon the things of God, or a worldly mind, will damp, nay, they will extinguish it. It is a strange plant in an unkindly soil, neglect it, and it dies; and then our peace departs, and we know ourselves estranged from God. Rather may it increase more and more; and "be found unto praise, and glory, at the appearing of Jesus Christ; whom not having seen, we love; and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." To him be all the praise of our salvation for evermore. Amen.—Rev. J. B. Marsden.

### GOOD SAYINGS & SHORT MAXIMS.

#### FOR THE USE OF YOUNG MOTHERS.

Rise so early in the morning that you may be able to secure at least half an hour for reading the Scriptures and prayer before your domestic concerns require your attention. You will find this exercise admirably adapted to prepare and strengthen you to encounter, with a becoming temper and spirit, the trials and vexations of the day.

Accustom your children to make prayers and praise to God; the giver and preserver of life, the first employment in the morning and the last at night. Remember that the duties of a mother are untransferable; therefore, except in cases of unavoidable necessity, never suffer the devotional exercise of your children to be superintended by another.

See that your daughters rise early, and that they employ themselves about such domestic affairs as are suited to their years and capacities.

Never suffer your children to require services from others which they can perform for themselves. A strict observance of this rule will be of incalculable advantage to them through every period of life.

Let all the young members of your family be regularly washed and combed before breakfast; never permit them to treat you with so much disrespect as to appear at your table in a slovenly condition. It should ever be remembered that the highest respect which a child can pay is due to its parent. This respect may be insured by forming correct habits in youth.

Resist in time—all medicine is but play.

When disease has strengthened by delay.

Never overload either the plates or the stomachs of your children; give them sufficient and suitable food. Recollect "milk is for babes," and "strong meat for men."

Watch against the practice of leaving portions of food on the plates, or throwing them about, which begets a habit of wastefulness highly pernicious. "Waste not, want not," is a good proverb, and should be kept in mind.

Be yourself the judge, both of the quantity and quality of food your children should eat. There are many things which may appear to the eye of a child, "pleasant and good for food," which nevertheless contain the seeds of disease and death. Entirely refuse them sweet and rich foods.

Bodily Infirmities.—Bodily infirmities, like breaks in a wall, have often become avenues through which the light of heaven has entered to the soul, and made the imprisoned inmate long for release.—Dr. Watts.

The rich and the poor meet together (the Lord is the maker of them all).



## ALABAMA BAPTIST.

MARTIN, ALA.

Saturday Morning, August 24, 1844.

**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.**

**TAKE NOTICE.**—We repeat, ALL LETTERS ON BUSINESS, containing names of subscribers, money, &c., should be directed to Rev. J. H. DE VOTIE, Treasurer Alabama Baptist.

Also, POST-MASTERS, please obey the law, and inform us of papers not taken from their offices.

Rev. S. HENDERSON,  
Rev. W. C. MORROW,  
Rev. H. HODGES,  
Rev. K. HAWKINS,  
A. H. YARBOROUGH,  
Special Agents.  
All Baptist Ministers are requested to procure subscribers.

## TO SUBSCRIBERS.

The subscribers to the Alabama Baptist will confer a great favor upon us if they will send us in payment notes on specie paying banks. If this is not perfectly convenient, we trust they will not remit any thing worse than old State Bank Notes—inasmuch as they will make a heavy loss to us in discount. For instance, the Florence Bridge Company, Town Corporations, either in Alabama or Mississippi, although good at home, are valueless here.

Will the subscribers who are delinquent, pay up for the first volume. After all have paid, there will be a great loss upon the paper for the first year. Brethren help us.

## NOTICE.

Will those who wish to remit by the Postmaster, inform him, that a letter is not franked unless the Postmaster's name is signed upon the outside of the same. We are obliged to pay here, in all cases where this is not done. The word "free," without the name of the Postmaster, is not a lawful frank.

## TREASURER.

All persons writing for the Alabama Baptist will please recollect, that the Treasurer of the paper was not appointed to pay the postage on their letters. He will report no funds in the Treasury.

## NOTICE.

Benovolent individuals are sometimes at a loss how to transmit the sums they may be desirous of giving to aid important objects. The subscriber hereby gives notice that he will cheerfully transmit to the Treasurer of the Baptist Missionary Convention, all monies placed in his hands for that purpose.

Address: JESSE HARTWELL,  
Perry Court House, Ala.

The absence of the senior Editor of this paper, will satisfactorily account for any want of editorial matter which may be observed.

## BAPTISMS IN MARION.

There is a continual revival among the colored people in and about our town. On the second Lord's day in this month, fifteen were baptized, and on the third three more. Others still are anxiously inquiring what they shall do. May the kind Redeemer lead them to the true and living fountain.

The letters received from "Cornelius," were not signed by any responsible name, neither was the postage paid, (as all such communications should be,) consequently they cannot be published in the Baptist.

For the Alabama Baptist.

## JUSTIFICATION.

"How can man be justified by God?" is a question found in the oldest book in the world, the Book of Job. From this we may conclude that it has long occupied the human breast. This question is answered by the inspired Apostle. "Abraham believed God, and it was counted unto him for righteousness." Rom. 4: 3. And that the same medium still continues is evident from another passage in the same chapter. "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus from the dead: who was delivered for our offences, and was raised again for our justification." Rom. 4: 23, 24, 25. As we showed in a former communication, man is sinful, even totally depraved; and we know "that a man is not justified by the works of the law,"—by "the works of the law," is meant obedience to the commands of God,—but by the faith of Jesus Christ. Gal. 2: 16. This faith is "the righteousness of God" mentioned in Rom. 10: 3. Much is said in the world about imputation, but what is imputed to a sinner to make him a saint? If we search the Bible through we shall find nothing imputed to man for righteousness but faith. And faith is thus imputed. Therefore the supposition that anything else is imputed to the sinner for righteousness, must be erroneous. It may be asked how faith can be imputed? What is there in faith which renders it so important? Its importance is not in itself, but in the importance which God places upon it.

Man has sinned, and by consequence had lost all power of justification on the ground of obedience, or innocence. No power could have annulled the fact that he was a transgressor; consequently, no plan could have been devised to save man by the justification of in-

nocence. But God devised a plan by which man could be justified. "He gave his own Son to be a propitiation for the sins of the world," and determined that who ever should believe, his faith should be counted for righteousness. Here something is required of man as the condition of justification which can be performed by man, even, by the sinner. For the devil can believe. Faith is produced by the operation of the Spirit of God on the heart. The grace of God is manifest in providing a way in which it is possible for man to obtain salvation. The atonement is a matter of free, rich, sovereign grace. No other reason can be assigned why the faith of devils does not secure this salvation, than the sovereign pleasure of God. We can see no reason why those who kept not their first estate, are reserved in chains of darkness to the judgment of the great day, except the good pleasure of God. And we can assign no other reason why faith is to be accounted for righteousness, except this, "Even so, Father, for so it seemed good in thy sight."

Now in order to justification nothing is necessary but faith. What then is faith? "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be. And he believed in the Lord, and he counted it to him for righteousness." Gen. 15: 5, 6. Here was belief, and love, and action. He believed the promise, he embraced it, and showed by his conduct that he was a stranger and pilgrim on the earth. Heb. 11: 13. There is a dead faith, and a living faith. A dead, inactive faith is of no avail, but that faith which worketh by love. This faith leads to holiness, it purifies the heart. Acts 15: 9. The faith mentioned by James, as dead, is a mere belief, a historical fact, a simple assent of the understanding to incontrovertible evidence. In this way the devils believe. In this way multitudes believe the scriptures. Sinners cannot resist the evidence which they present, that they are the inspiration of God, yet are unmoved by the momentous truths revealed.

But the faith of the gospel, that which is accounted for righteousness, includes with a firm belief of the truth, a hearty reception of it. This reception leads to reliance, and action. The faith which is the fruit of the Spirit, is an active principle and produces good works.

He who has faith is justified from all things. And he who has not this faith is not justified. This then is that on which justification is suspended. "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Mark 16: 16. "By him all that believe are justified: from all things, from which ye could not be justified by the law of Moses." Acts 13: 39. "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of God." Rom. 5: 1, 2. We have admission into this grace wherein we stand, by faith. Faith is not righteousness. But God is pleased to count it for, or instead of, in the place of righteousness, and to forgive the sins of those who believe his word. This plan is so simple, it contains so little of the trappings of science, falsely so called, that many reject it with disdain as entirely unworthy of a God of infinite wisdom. But the wisdom of God is foolishness with men.

It is said by some that the righteousness of Christ is imputed to us. Then a distinction is made between his active, and passive righteousness. That the one is intended to deliver us from punishment, the other to entitle us to heaven. That as Christ was divine, he was under no obligation to obey the divine law, therefore, he obeyed it for us, and his obedience is imputed to us, which is sometimes called preceptive righteousness; and that then he died to deliver us from death, and this is called penal righteousness. We might ask, if the holy life of Christ is imputed to us, so that we may be saved by the law just as if we had obeyed ourselves, how could we need any other righteousness? Christ was perfectly holy. Now if that holiness is imputed to us, then we must be by imputation perfectly holy, and if so, how could there be any need of the imputation of another righteousness. One righteousness has made us holy, what can the other do for us?

It is said, Christ was under no obligation to obey the divine law, but the Apostle says, "He was made of a woman, and made under the law." As he was a man, he was under as much obligation to obey the law, as any other man, and that for himself. There is no passage in the Bible which justifies the idea that Christ obeyed the law for us. It is no where said he died for us, or lived for our sins, or redeemed us by his life, or justified any by the imputation of his holy and righteous life. But the idea is every where found, that "he died for us, he was delivered for our offences, he bare our sins in his own body on the tree, the Lord laid on him the iniquity of us all. By his stripes we are healed, he tasted death for every man, that through death he might destroy the works of the devil, we have redemption through his blood." Such being the fact, we must conclude that the sinner is justified by grace. And that God has determined to produce faith in the heart by the influence of the Spirit, and then count that faith for righteousness, as a manifestation of goodness which exceeds the utmost expectation of man.

Thus the question proposed at the head of this article is fully answered. Man can be

justified by believing in Jesus Christ, and embracing him as the Messiah, for God has said that he will count such faith for righteousness, and that those who believe are justified from all things. Those who are thus justified shall never come into condemnation; they are passed from death unto life. They receive the spirit of adoption, and cry, Abba, Father. They are heirs of God and joint heirs with Christ to an inheritance incorruptible, undefiled, and which fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation." 1 Pet. 1: 4, 5.

The influence of the Spirit necessary to produce this faith does not destroy the free moral agency of man. He acts and is accountable for all his actions. And when he exercises this faith it may be said with truth, as believed, Abraham believed. Also he obeys the command of Christ "Repent ye, and believe the gospel." Believe on the Lord Jesus Christ. Thus the duty of believing devolves on man, the power comes from God, and all the glory belongs to his holy name forever and ever. "H."

For the Alabama Baptist.

## THE PSALMIST—BROTHER BAKER.

NORTHERN PASTORS IN THE SOUTH.  
Messrs. Editors—I am pleased to see in our last paper, your timely and able review of brother Baker's strictures on the Psalmist. His articles, which have successively appeared in the Index, a paper largely circulated in the South and South-west, have tended we fear to create suspicions in some minds against that excellent work. Very natural this, as he has been long in the editorial field, has become extensively known, and on account of his zeal in promoting our denominational sentiments, and in disseminating correct, liberal and enlightened views among the people, has endeavored himself to many hearts. We thought then, that because of the popularity he enjoys and the prominent position he occupies, and not because of the weight of his arguments, some notice should be taken of his very imposing and charitable articles. In so doing, you have merited well of our denomination, and especially of that portion of its ministry who did not happen to be born on Southern soil, and to catch, in time, the inspiration of our mild and intelligent brother B.

We say you deserve well of our denomination at large in the south west, because they want, and have been for a long time wanting, a good work on Psalmody, and since it was first publicly announced that the present work would be issued by our Publication Society, it has been anxiously anticipated. Now that it has been issued under the editorship of two of our ablest ministers and the careful supervision of a select committee, composed of intelligent and pious brethren in different parts of the Union—a goodly number of whom are of the South—who have all given their hearty approbation and recommended it as a work well adapted to the purpose for which it was designed—now that it has come forth filled with choice, sweet and heavenly hymns, not one of which breathes an unscriptural sentiment, (we ask pardon of brother B.) nor looks askant at Southern views—now that it has passed unhurt through the terrific and fiery examinations of two able champions of the South and South-west—now that their arguments are proved to be fallacious, their "misapprehensions" uncalled for, and their insinuations unkind, and shall we say unchristianly—our brethren for the most part are prepared, we doubt not, to give it a hearty welcome. And we venture to predict that, despite the paltry objections and cavillings of those who have written against it, it will gradually work its way into the favor of nearly all our churches. Its ready and unprecendented sale thus far, and the reception it has met with, warrant us in this opinion.

But there is another portion of our community whose feelings we greatly mistake, if they do not feel grateful to you for repelling, though briefly, those unkind charges and insinuations against Northern ministers in the South, contained in the conclusion of brother B's review. We are much mistaken if his remarks do not tend to awaken suspicion in some minds against this unfortunate portion of our ministry; unfortunate, merely because they have come from the North where abolition is agitated! This surely must be their only crime! Albeit, brother B. insinuates that there "exists a combination among them to control our churches." What! a combination, a secret combination of Northern pastors in the South, to control our churches! Even so. *O mirabile dictu!* What will become of us! Surely we stand on dangerous ground. These men will undermine us, and play havoc among the churches. Brethren of the South! Be on your guard. With Argus eyes watch these Northern pastors. Stand up boldly before them, look them straight in the face, and see whether they wink when you talk to them about—*The Psalmist!* But jesting aside, we should like to know where this combination exists. Where is the seat of its operations? Can brother B. inform us? We have never before heard of it, and pardon us for saying that we much doubt if we ever shall. We know, at least, one or two Northern pastors among us who have never been invited to join this secret league, though they have been sufficiently long to become known to the members of it.

But still further, says brother B. "They, (these Northern pastors in the South,) may return to the North and join in the hue and cry of Abolitionists." Indeed! They may do this. Very glad brother B. you did not speak with as much positiveness here as in some other parts of your review. Well, when they shall do this, it will be time enough for you to denounce them and warn the churches against them. But so long as they continue to identify themselves with the churches and zealously to promote the cause of the Redeemer in our midst, for the sake of their peace and the peace and prosperity of Zion, get not up a crusade against them. They have toils and trials enough to endure, and opposition enough from the common enemy to contend against, without having arrayed against them their own brethren and fellow laborers in the vineyard. We speak that we do know and testify that we have seen.

Yet though our brother does not speak with as much positiveness in respect to their return to the North, and their joining in the hue and cry of Abolitionists, he does say in the very next sentence, "It is a fact that many of these brethren do not feel satisfied with us." This is positive enough. So this is a fact. Well,

it is a serious fact, and ought to be known to all well-informed brethren, and would do the churches a favor, and God a service, by publishing these men. "Tribulation" should be known, singled out, and held up to the excoriation of an outraged community. But we call on brother B. for the proof of this statement. As he has already passed the Rubicon, and "expects no forgiveness" from his brethren, and does not seem to care about it, surely he can fear nothing and risk nothing by stripping off the mask that conceals their true character, and holding them up to all the hideousness of their hypocrisy.

The sentence immediately following this "fact," is a very strange one, and we scarcely know what to make of it. He says of these same Northern pastors that, "They are looking forward to the period when, having acquired a little capital amongst us, they may return to their native land and spend the evening of life in their ancestral domes, perhaps in revelling those who enriched them." And it is possible that any pastor in the South expects to acquire even a little capital amongst us by the salary he receives from the church or churches he serves! Verily he would have to live on bread and water all his days, and then have to fast often to the Pharisee who went up into the temple to pray. What a pastor "enriched" by our churches, so as to be able to retire to his native land and spend the evening of life in his ancestral dome! Really, we never heard the like of this before. We have heard of something the very opposite. We have heard of faithful and tried pastors, spending years of hard service among the churches, without receiving enough in return to pay for their daily bread. They would have starved, had not God provided some other means for their subsistence. We are well acquainted with at least one Northern pastor in the South who, although he has been here more than two years, and endeavored to serve, we believe, faithfully, some two or three wealthy churches, has not received from them enough, over and above his ordinary expenses, (and these economical,) to procure himself a riding horse! This is "enriching" with a vengeance. We do not believe that at this rate he will soon be able to return to his native land with a capital received for pastoral services, and spend the evening of life in his ancestral dome. And we verily believe, there is not a Northern or Southern man who will ever become "enriched" by the churches, unless their views in respect to the support of the ministry shall, during the present generation, undergo a complete revolution. We would, for the sake of our Zion, that this revolution were now begun.

But we will pursue the subject no farther. It is plain to see that brother B. lacked sound argument to support his views about The Psalmist and Northern Ministers, and said some unguarded things. Of this we hope he will repent hereafter and make proper atonement.

August 20, 1844.

For the Alabama Baptist.

## CORRECTION.

Mr. Editor,—Dear Sir,—In your last number, where you speak of the resolution offered on Monday evening, [the 5th instant,] you change the question so as greatly to alter the sense of the resolution, which was—

"Resolved, That it is the duty of this community to raise, by taxation, a sum sufficient to support the present dogry-keepers, gentlemen at large, without any further services on their part."

The speaker first estimated the value of 12 miles square, including Marion, at two millions dollars, on which a tax of 1 per cent. would yield \$20,000. He then supposed there were ten men in the given space to be supported according to the resolution, and proposed to give each the sum of \$10,000 for his support, leaving a surplus of \$10,000, that in five years would amount to \$50,000, which he would appropriate thus: \$5,000 for a town hall, \$5,000 for a "decent jail," \$10,000 to each of the Female Seminaries, and \$20,000 to endow a professorship in the Howard. The absolute gain to the community he estimated thus:

Education of 100 dissipated young men, saved to their sober parents annually \$100 each,	\$10,000
Education of an equal number young ladies, to be thrown away as wives upon those worthless husbands, saved to the parents,	10,000
Liquor annually consumed, dead loss, Judge's and sheriff's fees on account of the evil of retailing spirituous liquors,	1,000
Solicitor's and bagman's fees, ("all trades must live"),	1,000
Security money paid by solvent men, Goods but of merchants, unpaid for,	10,000
Leaving	\$47,000

saving to the sober producing part of community within the given space. This argument was based upon the presumption that we can get rid of the evil practice in no other way than by buying out with a pension those engaged in the traffic.

[We are happy to insert the above, not only as it corrects any errors in our account of the meeting referred to, but because it presents the statements of the speaker in a much more interesting light than we could give them.]—Ed. Bar.

## EXTRAORDINARY DISCOVERY IN THE MANUFACTURE OF SALT.

Several months since we stated that a remarkable phenomenon had occurred on the Kanawha, by which the natural gas, rising up with the salt water, had been used as fuel to boil the water. In the following article which we extract from the Kanawha Republican, it will be seen that this process has been carried still further, and that this phenomenon is now one of the most extraordinary natural developments of modern times.

Cincinnati Chronicle.

KANAWHA SALT REGION.—We have said before that the subterranean wonders of Upper Kanawha Valley were not half explored, and every day proves that there are not only mysteries but treasures of wealth of which the present generation had no conception. When a year or so ago Mr. Tompkins turned out the gas that forced up water under the kettles to aid in converting the brine into salt dried, by saving one-half the fuel, it was thought to be a vast stride in the march of improvement and discovery, but now Messrs. Wrath & English, at their new furnace, have

actually attained the same result, and have in the process saved one-half the fuel. The gas is sufficient power to force a column of water three inches in diameter, from the depth of a salt pond, to the height of fifty feet above the surface of the earth. It is then turned under the furnace, ignited, and boils the water till it is brought to the state for crystallization, and then conveyed to the cisterns and produces the heat that carries on the process of evaporation. Thus three hundred and fifty bushels of salt of the first quality are made per day, without one particle of other fuel than the gas. At these works but one cistern is yet erected, and they are able to use only one-half the water that is forced up; another is in progress of erection. When completed all the water will be used, and 70 or 80 barrels of salt manufactured daily, without coal, wood, or the rays of the sun.

## MORE THAN TWO HUNDRED YEARS AGO.

Whatever improvements have been made in the arts during two centuries, human nature has not improved. Of this fact we have one illustration in the two prevalent indifference and dissipation, with which the preaching of plain Gospel truth is heard, if not set forth in every varying form of embellishment.

The distinguished English divine, Joseph Mede, in a sermon, written more than two hundred years ago, had the following paragraphs:

"Nice and dainty hearers of the word, who grow almost weary of hearing, because the ministers sing nothing but this old song of *knowing and believing in Christ*; they always beat upon this one point, how men should get faith and know Christ to be their Redeemer; but they would have some new things taught them, these common things are tedious, the minister must teach them something they never knew before; or, if they must have the old things still, their stomachs are so queasy that they must needs have them dressed and set out with delicious words and gay shews of learning, that so they may go down the better; that is, they would have gold to be gilded; and find want of knowledge in the noblest piece of learning in the world.

These men are like the Israelites, Num. 11, who when God gave them *manna* from heaven and fed them with the food of angels, after they had a while been used to it, they began to murmur, and said; 'Our souls loathe this *manna*; what nothing but *manna*! What, still *manna*? Every day *manna*, *manna*! O, that we had the *flesh pots of Egypt*, our *onions* and our *cucumbers*!—As if they had said, What though this *manna* be a heavenly *manna*? We had rather have that which comes from the earth, so it be rare and *genson*; we regard not the goodness of the meat, but the variety of fare.

But what befel these dainty mouthed murmurers? Many had their wish, they had *flesh of beast* the *flesh of quails* sent them; but while the meat was in their mouths, the wrath of the Lord came upon them and they died: not because it was unlawful for them to eat *flesh*, but because they made more account of the grosser food because it was rare, than of the *manna* which fell from heaven. Take heed therefore you that are too, too choice in hearing, and had rather hear rare and new things than profitable things because you hear them often.

The knowledge of Christ is the *manna* which came from heaven. If the minister of God feed you with this, it is the best food he can give you. What more sovereign diet can be unto your souls than that which makes them live forever? What more pleasing news can you hear than that God will be at peace with men? This made the very angels of heaven to sing for joy at the birth of Christ, *Gloria be to God on high and peace amongst men*. Account not that common which so few men taste of; account not that tedious which the best of you all have need of, and which if you could once but relish the sweetness of you would think you never had enough of.

I speak not all this as quite disallowing a moderate shew of learning in sermons; but because I would have you know that in respect of the *manna* itself this is but *leeks and cucumbers*, the *onions and garlicks of Egypt*.

Words of the *pious and profoundly learned Joseph Mede*, page 305.

THE ROSE.—I saw a rose perfect in beauty; it reared gracefully upon its stalk, and its perfume filled the air. Many stopped to gaze upon it; many bowed to taste its fragrance, and its owner hung over it with delight. I passed it again, and behold it was gone—its stem was leafless—its root had withered, the enclosure which surrounded it was broken down. The spoiler had been there; he saw that many admired it; he knew it was dear to him who planted it, and besides it he had no other plant to love. Yet he snatched it secretly from the hand that cherished it; he wore it on his bosom till it hung its head and faded, and when he saw that its glory was departed, he flung it rudely away. But it left a thorn in his bosom, and vainly did he seek to extract it; for now it pierced the spoiler, even in his hour of mirth. And when I saw that no man, who had loved the beauty of the rose, gathered again its scattered leaves, or bound up the stalk which the hand of violence had broken, I looked earnestly at the spot where it grew, and my soul received instruction. And I said, Let her who is full of beauty and admiration, sitting like the queen of flowers in majesty among the daughters of women, let her watch lest vanity enter her heart, baughting her to rest proudly upon her own strength; let her remember that she standeth upon slippery places, "and be not high minded, but fear."—Mrs. Sigourney.

BAD AMBITION.—In societies of the prodigal and wicked, there are always some whose wicked ambition it is to distinguish themselves by being pre-eminently bad.

IN PRISON.  
"I have seen many a man in prison, who, though he was never real and earnest in religion, here I have seen and felt him to be in God." Here I have seen and felt him to be in God. O! that word, we have not passed, and you "constantly derived" from him, "God raised him from the dead, and gave him glory, that our faith and hope might be in God," were blessed words to me in my imprisoned condition. I have had many sights of the forgiveness of my sins in this place, and of my being with Jesus in Jerusalem. O! the Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and God, the Judge of all, and the spirits of just men made perfect, and have been sweet unto me in this place. I have seen what, I am persuaded I shall never while in this world, be able to express. I have seen a truth in this scripture, "When having not seen, ye love; when seeing, ye do not see him, yet believing, ye rejoice with joy unspeakable and full of glory."

Happy Bunyan! it was his wish as one phrase to be felt by none except those who can testify of what they have heard and seen, to tell of the joy and peace to be first of all obtained by a believing sight of the cross of Christ; of the "golden hours" to be subsequently enjoyed, even in the house of our pilgrimage; of the triumph which even now makes the Christian more than a conqueror through him that loves him; of their "refreshing streams" which make glad the city of God below; of the "delectable mountains," in whose distant perspective were visible the very gates of the heavenly Jerusalem; of the new and blessed anticipation of the "land of Beulah," and above all, of the "beauty and glory inexpressible" of that city "which hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof;" the "rest that remaineth," the celestial, eternal home of every sincere pilgrim.

Happy Bunyan! how do the bright visions of the most imaginative but earth-born mind, arrayed in all the coloring which the profoundest erudition can supply, vanish into utter insignificance, compared with the scenes indeed surpassing the fable, and yet true, of his immortal allegory. Speedily must all these go out into the blackness of darkness for ever, but the bright inheritance of the saints in light, so enchanting a guide which he has left behind him for the benefit of successive generations, is alike substantial, satisfying, stupendous, everlasting. "The fashion of this world passeth away,"—but he that doeth the will of God abideth for ever." 1 Co. vi. 31. 1 John, xi. 17.

Cheever's Lectures.

## POSITION, IN ASKING A BLESSING.

Some will have all stand, others will have all seated, while asking a blessing at meals. We are not certain that either of the positions can be made a matter of conscience, to the exclusion of the other. It seems to have been the practice of the SAVIOR to have all seated before the blessing. See Matt. chap. 15: "And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples and the disciples to the multitude; and they did eat."

## HOOK SWINGING.

When this shocking scene is to be exhibited, a high post is erected in some open place. A strong lever of bamboo is chiseled to play or turn round on this post, with cords at both ends. The man who is to swing falls down on his face. A person makes a mark on his back with dust. Another immediately gives him a smart slap on the place, or rubs the flesh very roughly to deaden the feeling a little, and pinches up the skin hard with his thumb and fingers; and a third thrusts an iron hook through the place marked, so as to take hold of about an inch of flesh. This is on one side of the back; and then the same is done on the other, and the man gets up on his feet. He then mounts on a man's back, or is raised up from the ground in some other way; and the cords which are fastened to the hooks in his back are tied to one end of the bamboo. A rope at the other end is then pulled down by several men, until that end on which the man swings is raised up from the ground; and then one or more men running round with the rope, the poor victim is swung in the air.

Some swing only for a few minutes; others, for half an hour, or more. Some have been known to swing for hours. One man swung it is said, three times in one day on different posts; and once, four men swung on one post, which was swung round the field, while they were swinging, by the smiling crowd.

ORANG OUTANG.—A female Orang Outang, about three years old, arrived at this port on Friday last, in the brig Northumberland, from Africa. She is very docile and intelligent, and attracts much attention. As to her accomplishments, she is something of a painter, for a few days ago she possessed herself of a paint out and brush, and mounting the rigging proceeded to display her artistical powers of canvas, leaving a specimen of her skill, which is still visible, on one of the sails. She can also draw well, as is evident from the crowds who flock to see her. She can smoke a cigar with all the grace of a Spanish lady, and tender it from her own mouth, to any gentleman standing near, as politely as though versed in all the accomplishments of the French school. She is also something of a housewife, and a disciple of the manual labor school, for she can help herself to coffee, and draw water from a pump as readily as any of the biped race without fail. In short, we dare not relate all her wonderful qualities, lest they be deemed incredible.—Salem Register.



From the Christian Register.

**VISITING ON THE SABBATH.**  
It is of great importance that the public, and especially *professing Christians*, should have elevated *Scriptural views* in relation to the sanctity of the Sabbath. If we are not mistaken, the principles of some portion of the Christian world do not come up to the standard of the Bible. It is truly painful to witness the amount of Sabbath desecration in some families professedly pious. Much of it is doubtless caused by a want of reflection.—If attention were directed to the point, and the matter were duly considered, the fault would in many instances be corrected. It is advantageous, not only to be put in remembrance of known duty, but also to have existing defects pointed out. How beautifully does the Psalmist speak of the value he attached to a faithful reproof. We are persuaded that a pointed article on the sanctification of the Lord's day, would prove not only acceptable, but also beneficial. And as the following is well adapted to set forth the impropriety and sin of social visiting, and the worldly and frivolous, and often political and secular, or mercenary conversation, consequent thereon, we are happy to copy it, for the spiritual edification of our churches.

"In no form, perhaps, is the day of the Lord dishonored with so little consciousness of criminality, as by MAKING VISITS AND CALLS AMONG NEIGHBORS AND FRIENDS.—Even professors of religion seem not sufficiently aware of the evil of the practice; and it is well, if in some places the prevalence of the custom does not blind the eyes of ministers of the Gospel, and deter them from giving the instruction and reproof which so injurious a practice demands. As a dissuasive from such a violation of the Divine command to 'remember the Sabbath day and keep it holy,' let me urge that visits exert an injurious influence on YOURSELF AND YOUR OWN FAMILY.

They keep you from reading the Bible, and the other duties of the closet. These duties, which are indispensable to the maintenance of religion in the soul, and should receive special attention on the Sabbath, can no where be so well performed as at home, where every one has, or ought to have, a place for retirement. Even on a visit to your nearest friends, you will be expected to mingle with the family in which you are, and will hardly be disposed to seek a place of seclusion adapted to the serious performance of private religious duties.

The habit of visiting keeps you from the house of God and the Sabbath school. No Sabbath visitor will be found uniformly in his pew at church, or at the head of a class, or scrupulous in the performance of the other appropriate duties of the day.

If you are the head of a family, that portion of it which remains at home is left without your guidance. The duty to sanctify the Sabbath extends not only to yourself, but to your children and household. Whatever directions to observe the Sabbath you may give on your leaving home, they will be apt to disregard; especially since they see you transgressing the very command you require them to obey. Besides, by your absence you leave your household exposed to the temptation of going themselves from home; visiting, rambling, playing, if not practising grosser forms of violating God's holy day.—You leave them, moreover, exposed to the visits, evil example, and pernicious influence of intruders from other families. In short, you will have every reason to fear that in your absence the Sabbath will be shamefully violated by those of your own household, and by the 'stranger within thy gates.'

Your visits occasion *yourself, your beasts, or domestics*, unnecessary and unlawful labor on the Sabbath day. You are not only to abstain from labor yourself, but you are required to see that your household and your beasts do the same. 'Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle.' No matter whether the amount of labor is more or less; it is clearly forbidden by the law of God.

This habit is equally injurious to THE FAMILY YOU VISIT.

It gives them *additional labor on the Sabbath*. Often the Sabbath is thus made a day of *jeopardy*. 'Whatever may be the wish of the visitors; there will be, even among their nearest friends, more preparation, and of course more secular and sinful labor, for the entertainment, than if the family had been alone.

The family you visit are also hindered from attending to their proper Sabbath employments. How can the head of the family find opportunity for instructing his household, and how can he or she entirely engage in the reading of the Bible, for private prayer and meditation, when they are encumbered with visitors? No family craves the character of being inhospitable; and their members will hardly desire to leave the visitor, even to instruct the Sabbath school class or attend to other appropriate duties of the day.

Too often you also introduce into the family you visit *worldly and unprofitable conversation*. If you do not do this yourself, you tempt them to do it. They will hardly suppose that you have left your own family for the sake of spiritual discourse at the house of another, and will not be likely to tolerate such discourse upon you. Do not facts warrant these inferences? Were a man to treat his Sabbath visitors with religious conversation, or with reading the Scriptures, how long would his house be thronged with them? What more effectual, and I may add, what more proper expedient can be adopted by any family to rid themselves of such intruders?

## REMARKS.

1. Visits to your relatives, even your parents or children, are for the most part attended with the same evils as visits to others.  
2. Visits made by leaving home on Saturday and returning on Monday, are liable to most of the objections to visits which are begun and ended on the Sabbath. There may be a little less of labor on the Sabbath

by the beasts that carry you, but the labor of the family you visit is increased; they are more or less hindered in their proper Sabbath employments for the whole day; that portion of your family which you leave at home is without a guide in their Sabbath duties, or any one to lead them in family worship; and your seat is vacant in the house of God, where you ought every Sabbath to be seen, for the encouragement of your minister and Christian friends, and as an example to your children and others.

3. Visits or calls on the Sabbath are often made under the *pretence of visiting the sick*. When this is done with the design of giving such relief to the bodily or spiritual wants of the sick as they will not be likely to obtain without your visit, then you perform an act of mercy, and your visit is not only lawful but commendable. But to visit or call on the Lord's day merely because there is a sick person in the family, is a most weak apology for the crime of Sabbath breaking. If the family deem it a kindness, it is only because the family have inadequate views of the sanctity of the Lord's day. By such visits or calls, the sick, as well as the rest of the family, are really inconvenienced. The Sabbath is often a hard day in the house of the sick when friends and neighbors come in throngs, more or principally because they are unwilling to spare time for that purpose on other days.

4. Visits or calls made on the Sabbath because you are unwilling to spare time for them on other days of the week, are utterly inexcusable. God has consecrated the whole day to his worship and service, and we may not do our pleasure therein. You need all your time on that day to learn the will of God, to worship him, and to perform acts of mercy and benevolence, which you cannot neglect without incurring fault.

5. The habit of visiting on the Lord's day must always keep professors of religion who indulge in it *uninstructed, worldly minded, and unfruitful*. They mis-spent the time specially given them to read and meditate on the truths of religion, and to attain a spiritual frame of mind. If you inquire after well-informed, diligent, spiritual, and fruitful Christians, you will find them among those who perform on the Sabbath its appropriate duties, and scrupulously abstain from what they fear to be a violation of its sanctity; who 'exercise themselves' on this subject to maintain 'a conscience void of offence.' On the other hand, those who are less scrupulous in the observance of the Sabbath, will be found to be less employed on other days of the week in prayer, reading the Scriptures and other duties.

6. Visits on the Sabbath, by professors of religion, tend to *pour contempt upon this institution of God, and upon the Christian name*. The due observance of the Lord's day is the great means of preserving the fear and worship of God in the world. Let the sanctification of the Sabbath be neglected by Christians, and the world will soon forget that there is a Bible; the duties enjoined in it will not be performed, nor its requirements obeyed; and the ordinances of religion, and even the name of Christian will become a reproach.

7. Long continued custom, can no more justify Sabbath visits than any other vicious practice. It is very easy to slide into the general practice of what is expedient and injurious. Mankind are not apt to reflect seriously upon their conduct when they see the same course pursued by others. We deem it the imperative duty of all, especially of every preacher of the Gospel, to consider, steadfastly to resist, and fearlessly to expose the evil of Sabbath-breaking in all its forms; and we venture to affirm, that where the practice of visiting on the Lord's day prevails, it furnishes a satisfactory reason why efforts to promote the cause of enlightened, spiritual, and fruitful religion, have been attended with so little success.

From the New Hampshire Baptist Register.

## SACRED MUSIC.

In relation to the duties of ministers it may not be inappropriate to offer a few suggestions.

And in the first place it may be remarked that it is the duty of all ministers when it is practicable, to learn to sing. "Music," said Luther, "is a fair gift from God and near allied to divinity; next to theology, it is to music that I give the highest place and the greatest honor." Such was the estimation in which the great reformer held music. Zwingli, too, was ardently attached to this sacred art. "He composed," says D'Aubigne, "the music of several of his Christian lyrics, and was not ashamed sometimes to touch his lute for the amusement of the little ones of his flock." Why should not all ministers prize music as Luther and Zwingli did? And why should they not become practically acquainted with it as they were? Instruction in sacred music seems to have been given in the ancient schools of the prophets. Why should it not be given in our theological institutions, these modern schools of the prophets? A minister ought not to be considered as fully qualified for his sacred office unless he has sufficient knowledge of music to make him a good practical singer. It would greatly conduce to his personal happiness to possess so much knowledge at least. It would also promote his usefulness. It would essentially assist him in conducting his social meetings, and would qualify him to render efficient aid in promoting the interests of the choir connected with his society. Even though he were physically incapacitated to sing himself, some theoretical knowledge of music would be valuable to him, inasmuch as it would prepare him to judge of the performances of the choir and to suggest such improvements as might be made. Every minister should therefore learn to sing, unless some physical defect disqualifies him; and, even in that case he should, for the obvious reasons mentioned, become acquainted with the elements of musical science. But if the minister cannot sing himself he should manifest a lively interest in the songs of the sanctuary when sung by others. He should never give any indications of a want of such inter-

est. Some ministers are culpable in this respect. Sometimes while the choir is singing they are seen turning over the leaves of their hymn books, or their Bibles, in search of other hymns to be sung or passages to be cited in the sermon; or they are observed looking over their notes or their notices.—Now do not such things indicate a want of interest in the singing? What would such a minister think of the singers if they should be engaged in reading or in turning over the leaves of their tune books, or in whispering and humming tunes while he was engaged in prayer or preaching? Surely he would think that they felt but little interest in these exercises. And does he not give them cause to think the same of him when he is engaged in such things as have been mentioned?

Ministers therefore as well as people should manifest a lively interest in the songs of the sanctuary. They should attend to all their preparations at home, so that when the sacred hymns of Zion are sung, they may enter devoutly into the exercise and suffer their affections to rise in ardent devotion to the throne of God. Surely, surely the ministers of religion should never betray a want of interest in the heavenly employment of singing the praises of God in his earthly courts.

In concluding this series of articles the writer would claim for this important branch of Christian worship all that attention which it demands. He desires that churches and congregations and ministers, as well as the singers, should feel the importance of this part of our public devotions; and he would urge them all to make suitable efforts to revive and improve it. Let all Christians feel their obligations to sing the praises of God and to do it understandingly, 'singing with the spirit and with the understanding also.' Let them consider the pointed remark of President Edwards, that 'as it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing which cannot be decently performed at all without learning. Those, therefore, (where there is no natural inability) who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship.'

Let sacred music hallow our seasons of private devotion; let it enliven our family worship; let it animate our social religious meetings; let it elevate and warm the devotions of the sanctuary; let it be universally cultivated and sacredly consecrated to its appropriate use—the worship of God and the Lamb, until

—from the craggy mountains

The sacred shout shall fly

And shady vales and fountains

Shall echo the reply:

High tower and lowly dwelling

Shall send the chorus round,

The hallelujah swelling

In one eternal sound. G. R.

From the Morning Star.

## ANGELS.—BY M. M. SMART.

That angels are a high order of beings which God created, may be seen from the following:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by and for him."

Thus thrones are substituted for those who sit on them; Dominions and principalities for those who hold them; and powers for those by whom they are exercised. That angels are the beings here intended, will not be questioned. The four titles by which they are above denoted, probably indicate four different orders of angels, or may be used as a general representation of all the orders into which they are divided. Besides the general name of *Angels*, or *Messengers*, derived from their peculiar employment, they are called *Thrones*, *Dominions*, *Principalities*, *Powers*, *Living Ones*, *Cherubim* or *Knocking Ones*, *Seraphim* or *Burning Ones*. The name *Princes* also, is used by Daniel, (10: 13) and is probably equivalent to one of the divisions above mentioned.

In rank, Gabriel is represented as among the first; and is thus denoted by his *standing in the immediate presence of God*. Here is an allusion to persons in high authority, standing next to the king, who were permitted to go in and talk with the king face to face. In reference to little children and devoted Christians who are like them, when it is said, that in heaven their *angels* do always behold the face of my Father which is in heaven, it is meant that these angels are of the highest order. What a consolation to have such a guardianship over infancy, and over the humble and contrite.

Before the throne, says St. John, there was a sea of glass, like unto crystal, and in the midst of the throne, and round about the throne, were four *Living Ones*, full of eyes before and behind. And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, who was, and who is, and who is to come.—Rev. 4: 6-8. All the angels stood round about the throne, and worshipped God, saying, Amen.—Rev. 7: 11.

In the year, says Isaiah, that King Uzziah died, I saw also *JEHOVAH sitting upon a throne, high and lifted up*, and his train filled the temple. Above it stood the *Seraphim*; each one had six wings; and one cried to another and said, Holy, Holy, is Jehovah of Hosts! the whole earth is full of his glory.

In the same manner, Ezekiel speaks of the Cherubim.

## 2. The number of Angels is great.

And I beheld, says John, and I heard the voice of many angels round about the throne, and the Living Ones, and the Elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, *Worthy is the Lamb that was slain, to receive power, and wisdom, and riches, and strength, and honor, and glory, and blessing*. We learn in Ps. 68: 17, The chariots of God are twenty thousand, even thousands of Angels; the Lord is among them, as in Sinai, in the holy place.

From the preceding, we learn that the angels are many, and that they are constant-

ly employed in honoring and praising God. At the creation, the *Morning Stars* sang together, and shouted for joy.

When Gabriel announced the Saviour's birth to Zachariah and to Mary, an angel proclaimed these glad tidings of great joy to the shepherds of Bethlehem, and a multitude of the heavenly host praised God, and sang, *Glory to God in the highest! and on earth, peace: good will towards men!*

3. Angels are employed in studying the works of God, and in admiring his perfections.

Who created all things, says the Apostle Paul, by Jesus Christ; to the intent, that now unto the *Principalities and Powers*, in heavenly places, might be known by the church the manifold wisdom of God.

Which things, says Peter, the angels desire to look into; or more literally, which they earnestly desire to look into with minute attention. The original word, *parakypai*, denotes the act of stooping down to inspect minutely the object of investigation.

4. Angels are employed in executing the judgments of God upon transgressors in this world.

Angels were commissioned to exclude men from paradise. They were also the immediate instruments of inflicting the vengeance of God on the Israelites, the army of Sennacherib, Nebuchadnezzar, and on Herod.

5. Angels are employed in ministering blessings to the children of God in this world.

And of the angels he saith, who maketh his angels spirits, and his ministers a flame of fire.—Heb. 1: 7.

Are they not, says Paul, all ministering spirits, sent forth to minister to them who shall be heirs of salvation?—Heb. 1: 14.

In Jacob's vision of the ladder they are exhibited as descending and ascending from heaven to earth, and from earth to heaven.

The angels delivered Lot from Sodom; Jacob from Esau; Daniel from the lions; his three companions from the fiery furnace; Peter from Herod and the Jewish Sanhedrin; and the Israelites from the Egyptians, Canaanites and Assyrians. They conducted Lot, Abraham and the Israelites, to safety and peace.

They conducted Gideon to the destruction of the Midianites, Joseph and Mary to Egypt, Philip to the Eunuch, Cornelius to Peter for the salvation of himself, his family and his friends.

The angels instructed Abraham, Joshua, Gideon, David, Elijah, Daniel, Zechariah the prophet, Zachariah the father of John the Baptist, the Virgin Mary, the Apostles and their companions.

They comforted Jacob at the approach of Esau; Daniel in his trials; Zechariah in the sufferings of his nation; Joseph and Mary in their anxieties; Christ in his sufferings; the Apostles and their companions after his resurrection; Paul before his shipwreck; and the Church generally, as stated in Revelation.

The Scriptures represent them as controlling evil spirits; conveying the souls of the just to heaven; severing the wicked from the righteous at the day of judgment; and performing other duties in executing the purposes of God.

The following review of the English edition of 'The Terms of Communion,' is from the Baptist Reporter for July, 1844. Our hope is, that the wide circulation of this book will remove from the English churches the effects of the splendid and eloquent sophistries of the late Robert Hall on this subject. [Bap. Record.]

## THE TERMS OF COMMUNION.

At the Lord's table and with the church of Christ.

BY ROBERT BOYLE C. HOWELL, M. A., Pastor of the Baptist Church, Nashville, Tennessee.

London: G. &amp; J. Dyer, Paternoster Row.

'Terms of Communion.' This subject materially affects the constitution and practices of Baptist Churches. Paedobaptists have, apparently, been eager to engage in the discussion of it, that they might have an opportunity of casting a reproach upon the Baptists, whose practice they describe as illiberal, self-righteous, and bigotted. The number of our churches adopting the 'open' system were once very few; but have much increased during the last twenty or thirty years.—The splendid and persuasive eloquence of Robert Hall, in advocating this his favorite system, had no small influence in producing this change. Mr. Kinghorn replied to Mr. Hall; and though inferior in eloquence, proved himself fully capable of meeting his powerful antagonist on scriptural ground.—It is understood that mixed communion has lately adopted on the other side the Atlantic; and Mr. Howell's work was undertaken to diffuse more correct information respecting the principles of American Baptists on this subject, to perpetuate existing unanimity, and to advance still further the empire of truth. In pursuance of these objects, Mr. Howell first defines the position of the strict Baptists, and vindicates them from certain charges. He then enumerates, illustrates, and defines the fundamental principles of communion—mentions the reasons why they cannot unite with the paedobaptists—states the tendency and effect of open communion—shows after all that has been said, of self-fishness and bigotry, that the strict Baptists are more consistently catholic than almost any class of paedobaptists—and then refutes the charge, that by restricting communion to baptized believers, of known Christian character, and by declining to adopt any new terms of communion, we are guilty of dividing the body of Christ, and become schismatics.

These propositions and arguments Mr. Howell has in our opinion, scrupulously sustained, and in pursuance of his design, many instances of the paralyzing influence of mixed communion are introduced, which, we trust, will have the effect of convincing many, of the evil of departing from scriptural precedent. Strong personal invectives and imputations here and there occur, but we have been better divided.

republication of this volume with approbation, and recommending a careful perusal of its contents to the Baptists of Britain, at this important juncture of their history.

A BEAUTIFUL THOUGHT.—Nothing can lay the foundation for permanent happiness in married life unless it be consistent religious principles. Two hearts, sanctified by divine grace, may unite and flow on through life harmoniously together, with nothing to disturb their peace. Two kindred streams which unite and flow on together, mingling their waters, and becoming inseparably one, gliding gently and peacefully on towards the ocean, is one of the most beautiful objects in nature. But two hearts, united in genuine affection, and sanctified by the grace of God, flowing on in the same channel of holy affection, and unitedly seeking the same exalted objects—the glory of God, and the happiness of his creatures—is one of the most beautiful things in the universe.—Mother's Magazine.

## OBITUARY.

died in Louisiana county, Mississippi, July 2nd, 1844, after an illness of 30 days of fever, Mrs. Sarah Doss, nee Williams, widow of Mr. S. Williams, aged 10 years, 11 months, 7 days, leaving him with two little children and a large number of relatives to mourn her loss. We have reason to believe that sister Williams was converted to God at the early age of 13 years: though she did not make a public profession till about two years ago. Since that time she has adorned the profession she made with an orderly walk and pious conversation. Having walked worthily, she was enabled, by the presence of the Saviour, to prove to all who were with her in her last hours, that

"Jesus can make a dying bed  
Feel soft as downy pillows are."

Also, in the same place, on the 15th August, Mrs. Sarah Doss, nee of sister Williams, after an illness of several days. Sister Doss was about the same age as sister Williams, and was baptized at the same time. She walked worthily, and gave all the evidence that could have been given, that she longed "to depart and be with Christ."

JUDSON  
FEMALE INSTITUTE.  
MARION, PERRY COUNTY, ALA.  
Number of Pupils last year, ONE HUNDRED and THIRTY.

## Board of Instructors.

Professor MILO P. JEWETT, Principal, and Instructor in Ancient Languages and in Mental and Moral Science.

MA. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.

Miss LUCY MOULTON ATKINSON, Regular Course, French, Drawing & Painting, Wax-work.

Miss ELIZADEWEY, Regular Course, French, Spanish, and Embroidery.

Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

Miss MARY ROCKWELL, Regular Course, Music, and Oil Painting.

Miss ELIZA SEXTON, Regular Course.

Miss HARRIET JANE CHANDLER, Primary and Preparatory Departments.

Governess.

Miss SARAH S. KINGSBURY.

Steward's Department.

Mr. and Mrs. LANGSTON GOREE.

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

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

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE, including a PARAPHRASE DEPARTMENT, and the JUDSON, MONROE, and SEXTON 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 who have completed 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 conceded, 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. Its kind and paternal, but steady and inflexible.

The HARBORS, persons and moral habits, and the means of the young ladies are under the eye of the Teachers, from whose conduct no secret is concealed.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

The Board of Trustees have the honor to inform the public, that the Institute is now open for the reception of pupils, and that the Teachers are prepared to receive them at any time.

Students for the Institute are always to be obtained at Marion, on reasonable terms.

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

## SESSONS AND VACATIONS.

There is but one session a year, in the Institute, and that of the Institute, commencing always about the first of October. On this plan, sessions will be held with three months, during which, and monthly months of August and September, while the Winter months, the golden season of study, will be spent at school.

The next session will commence on Wednesday the second day of October. It is of great importance that the pupils be present at the opening of the session. Those who are absent on the ground, will have the first choice of the accommodations of the Dormitory, Trunk Room, and Table.

## RATES OF TUITION.—each year of five courses.

Regular Course, (English), \$40 00

Primary Department, 1st Division, 12 00

Music on the Piano and Guitar, (each), 16 00

Use of Instrument, 5 00

Ornamental Needle Work, 16 00

Drawing and Painting, 16 00

Transferring, Shell, and Wax-Work, per person, 1 00

French, Italian, German, and Italian, (either or all), 30 00

Latin, Greek, and Hebrew, (each), 10 00

Board, per month, including bed, bedding, &c., 9 00

Fuel, per month, 1 00

Lights and washing, (extra), 1 00

Board and Tuition will be payable on half in advance, for each Term of five months; the balance at the end of the Term. For treatment of Terms, each must be collected in advance.

## CONCLUSION.

The above shows, we conceive, that the Judson Female Institute deserves to occupy the position which is universally conceded to it. In the number and character of its departments, in its numerous Pupils, attracted hither from all parts of Alabama, and from other States, its extensive and elevated Course of Study, its plan of instruction, and Government; its unrivalled success in the most arduous claims to patronage. With these facilities for gaining a thorough and accomplished education, at a central and perfectly healthy point, no young lady good for other means of country to prepare herself for future usefulness and honor. In the Institute, every advantage is enjoyed, which can be had in the best Seminary in the United States.

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

To the Instruments in the Music Department, they will add an *Acousticon*, a new invention, containing in itself the power of sounding, and sweetness of the Piano, the Organ, and Harmonium united. No additional charge will be made for instruction on this instrument.

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

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

## BOARD OF TRUSTEES.

E. M. KING, President.

W. M. HORNBUCKLE, Secretary.

L. GOREE, Treasurer.

J. L. GOREE.

J. LOCKHART.



