

TERMS.

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TAKE NOTICE.—We repeat, ALL LETTERS OF BUSINESS, containing names of subscribers, money, &c., should be directed to Rev. J. H. Davis, Treasurer of the 'Alabama Baptist.'

From the N. Y. Observer.

Sampson's Foxes.—Judges iv: iv, v.

DAUGHTER. Father, I have just been reading again the history of Sampson, and I should like to know what you think about him.

FATHER. Well, my daughter, I think that he was not only a strong man, but the strongest man that ever lived.

D. I think so too. But, I do not mean that: I wished to know whether you think he was a good or a bad man.

F. It is sometimes very hard to tell whether a man is really good or bad. Some good people have such a bad way of showing their goodness, that you are almost led to think that there is no goodness about them. As to Sampson, however, you will find his name among the worthies mentioned by Paul in Heb. xi. all of whom are commended for their faith.

D. (Reads Heb. xi. 39.) It is so. I must believe that he was a good man; but I will call him a cruel, good man, for, as you say, I think he had a bad way of showing his goodness.

F. Why do you think so?

D. I'll tell you. The Bible says that Sampson cut 300 foxes, and after tying their tails together, he put a fire brand in the midst between two tails. And when he had set the fire brands on fire, he let them go in to the standing corn of the Philistines, and burnt up both the shocks and also the standing corn, with the vineyards and olives.

Nay, if that was not wicked and cruel too, I do not know what you would call so.

F. Give me your reason for thinking so.

These are very heavy charges against Sampson, and as I mean to take his part, you must give me a good reason for what you say against him.

D. That I can do. In the first verse, it is said that Sampson came to visit his wife, and her father would not let him see her. He thought Sam in had 'utterly hated' her, and so he gave her in marriage to his companion. That was wrong. Sam now gets angry, as I suppose, goes out, catches a parcel of foxes, and by means of them, burns down the corn of the Philistines. That is what I call wicked. If we had burned down the corn of his father in law, I could not blame him so much; for no body has a right to take a man's wife away from him. But why should he burn down the corn of the Philistines? It was a wicked act. But what do you think became of the foxes?

Poor things! I almost think I can see them. There they are, tied together by their tails, and a burning torch tied between every two of them. One pulls this way, and the other that way. Wherever they go, they set the corn on fire. The wind blows the fire all about; and soon all the fields are in flames. The foxes are in the midst of the fire, and one by one they are burnt to death. Oh! it was cruel to burn the poor creatures alive in this manner! How can a man who does so, be a good man? Perhaps, you would say he had a bad way of showing his goodness. I think he was a cruel man.

F. Very well, my daughter, you have given me a reason for your opinion about Sampson. But the Bible does not say that the foxes were burnt to death. Still, if the case be as you represent it I think they would, at least, be pretty well singed.

D. I know it doesn't say so; but, for 300 foxes to be in the midst of burning shock and not be burned, would be a miraculous thing. Well, suppose they were not all burnt to death, it was a cruel thing at any rate, to tie the foxes to their tails as Sampson did. This you must grant me. And, until you can convince me that they were not burned or injured, I must still think that Sampson was a cruel man in acting so.

F. I may not be able to convince you that Sampson was not cruel, but I can give you another view of this transaction, that may lead you to change your opinion about these poor little foxes, for which you manifest so much tender concern.

D. I do wish you would, for I should like to think better of Sampson than I now do. I never can think of him, but I think of his poor foxes.

F. Well then, in the first place, I do not believe that Sampson had any foxes to burn up.

D. Oh! but he had—the Bible says so. F. Just wait till I give you my reasons for thinking so, and then you may reply.

I have told you on a former occasion, that the vowel points in the Hebrew language,

are not an essential part of the Bible. They are the work of men. They answer a most valuable purpose. But sometimes a point put in the wrong place, completely alters the meaning of the word. And this I judge is the case in this instance. The word *Shu-lim*, or *She-dim*, according as it is pointed, means either foxes or handfals. In 1 Kings 20: 10, we have the word rendered 'handfals'—'the gods do so to me, and more also, if the dost of Samaria shall suffer for (She-dim) handfals for the people.' It would not do to render the word by 'foxes,' in this place.

In Ezekiel iii. 4, 19, you find the words again. In verse 4, we read, 'O Israel, thy prophets are like the (shu-sha-lim) foxes in the desert.' In verse 19, we read: 'And will ye pollute me among my people, for (sha-ale) handfals of barley.' The root of the word, (viv. sh-a-l) is the same in both these words, the only difference is in the points. As the word, then, means both foxes and handfals, or sheaves, I prefer the word handfals.

Ye-phen, means returned.

Za-nub, means an end, eternity, tail.

P. 7: 4.

Zanub et zanub means 'end to end.'

If Sampson had made use of foxes, on this occasion, he would have tied their tails together. The word for tying, is *asar*, and, not *phana*, which simply means to turn—to turn the face, &c.

The verse I would render thus: 'And Sampson went, and took three hundred handfals, (or sheaves,) and took firebrands and turned end to end, and put a firebrand in the midst, between the ends (of the sheaves) and when he had set the brands on fire he threw or placed them among the standing corn of the Philistines.' As this makes good sense, and is in accordance with the proper meaning of the Hebrew words, it is greatly to be preferred to the other view.

By placing 150 fires in a field of corn, they would soon set the whole on fire. We need, then, no traps for catching the foxes; no miraculous multiplication of them—no delay until they are all caught. On the contrary, by rendering the word 'handfals,' the whole narrative is simple, plain and altogether probable. It is just the mode a man would be likely to take, who meant to do such a deed.

Indeed, every view of the subject seems to demand, that we let the foxes stay in their holes; that we give them no trouble, and that we torture them not by tying firebrands to their tails.

These are my reasons for believing that Sampson had no foxes; but that he simply made use of handfals or sheaves of straw, to burn down the standing corn. If this be so, then we can not say that Sampson was cruel in his conduct toward the foxes. What do you say, my daughter, to this view of the subject?

D. It is something new to me. It appears very reasonable. I will think about it.

F. Do so; and perhaps you will agree with me in my views about these troublesome little foxes.

W. RAMSEY.

From the Baptist Register.

Being present when the following appropriate and thrilling illustration was given by the author, we solicited a copy for publication for the benefit of others, which has been kindly granted, and which we are persuaded will be read with deep interest.—[Ed. B. R.]

Faith Illustrated.

Several years since, being at a small seaport in Massachusetts, one of those easterly storms came on which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the northeast for a day or two; and as it increased to a gale, fears were entertained for the safety of a fine ship, which had been from the commencement of the north-easter lying off and on in the bay, apparently without any decision on the part of her officers, which way to direct her course, and who had once or twice refused the offer of a pilot.

On the morning of the sabbath, many an old weather beaten tar was seen standing on the highest point of land in the place, looking anxiously at her through his glass; while others listened with trembling to his remarks on the apparently doomed vessel. She was completely land-locked, as sailors say, (that is, surrounded by land,) except in the direction from which the wind blew; and as between her and the shore extensive sand banks intervened, her destruction was inevitable, unless she could make the harbor.

At length a number of resolute young men perfectly acquainted with the intricate navigation of the bay and harbor, put off in a small schooner, determined, if possible, to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging down into the trough of the sea was lost from our view, not even the top of her masts being visible, though probably twenty feet high; and a 'landman' would exclaim, 'She has gone to the bottom.'

Thus alternately rising and sinking, she at length reached the ship, hailed and tendered a pilot, which was again refused. Irritated by the refusal, the 'skipper' put his little vessel about and stood in for the harbor, where a gun was discharged from the laboring vessel, and the signal for a pilot run up to her masthead.

The little schooner was laid to the wind, and as the ship came up she was directed to follow in their wake until within range of the light house where a smoother sea would allow them to run along side and put a pilot on board. In a few minutes the vessels came

side to side, passing each other, and the pilot springing into the ship's chains was soon on her deck.

The mysterious movements of the vessel were now explained. She had taken a pilot some days before, and, ignorant of his duty, and the crew, aware of his incompetency were almost in a state of mutiny. When first hailed from the schooner the captain was below, but hearing the false pilot pour the hail, went on deck, and deposing him from his trust, at once reversed his answer by firing the signal gun.

The new pilot having made the necessary inquiries about the working of the ship, requested the captain and his trustees to take the wheel; gave orders for the stations of the men, and charged the captain, on the peril of his ship, not to change her course a hand breadth, but by his order. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors winked to each other and said, 'This is none of your land sharks,' it was evident that confidence and hope were reviving within them.

All the canvass she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard tack, directly toward the foaming breakers. On, on she flew, until it seemed from her proximity to those breakers, that her destruction was inevitable. 'Shall I put her about?' shouted the captain, in tones indicative of intense excitement. 'Steady,' was the calm reply of the pilot, when the sea was boiling like a cauldron, just under her bows. In another moment the same calm, bold voice, pronounced the order, 'About ship,' and she turned her head from the breakers, and stood boldly off upon the other tack.

'He knows what he is about,' said the captain to the men at his side. 'He is an old salt, a sailor every yarn of him,' was the language of the seamen one to another and the trembling passengers began to hope. The ship now neared two sunken rocks, the places of which were marked by the angry breaking and boiling of the sea; and as she seemed driving directly on them, 'Full and steady,' was pronounced in tones of calm authority by the pilot, who stood with folded arms in the ship's bows, the water drenching him completely as it broke over her bulwarks. She passed safely between them; the order for turning on the other tack was given and again she stood toward the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue calm and unmoved, amid the raging elements. The vessel labored hard, as the broken foaming waves roared around her, and seemed just on the verge of striking, when 'About ship,' in a voice like thunder, rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbor and cast anchor in safety. One hour later she could not have been rescued, for by the time she reached her anchorage, no vessel could have carried a rag of sail in the open bay. Ship and crew, and passengers, more than one hundred in all, must have perished. When the order was given to 'Back the fore topsail, and let go the anchor,' a scene ensued which might baffle the description of the painter, or the poet. The captain sprang from the wheel, and caught the pilot in his arms, the sailors and passengers crowded around. Some hung upon his neck, others embraced his knees, and tears streamed down the faces of old seamen, who had weathered many a storm, and braved untold dangers. All were pressing forward, in only to grasp the hand of their deliverer in token of gratitude. And now for the ship.

THE SHIP'S CREW HAD FAITH IN THEIR PILOT.—He came out of the very harbor in to which they sought entrance. Of course he knew the way.

THEIR FAITH AMOUNTED TO CONFIDENCE.—They gave up the ship to his direction. It was an obedient confidence. They did not say, 'He will save us,' and sit down indolently, and neglect his orders. The helm was turned, the sails were trimmed, and every rope loosened or tightened as he directed. Nor did they disobey, though sometimes apparently rushing into the jaws of destruction.

IT WAS AN AFFECTIONATE CONFIDENCE.—Said some on board, 'Never did I know being look so lovingly to me as did that pilot, when he first took his place in the ship's bows and gave forth in confident tones his orders. And as he led us through one danger after another, he seemed more and more lovingly. And when we were safely anchored, I felt that I could die for him.'

SUCH IS FAITH IN CHRIST.—The sinner, struggling in the tempest of sin, while the law is thundering forth its curse on every offender, guilty and despairing, is directed to Jesus the heavenly pilot, who came from the haven of eternal rest, which he desires to enter. As he approaches, he discovers in him all that can give assurance of ability and willingness to save. He confides his soul to his merits, and wisdom, and love, giving up all other dependencies and guides, and resting solely and entirely on him.

His too is an obedient confidence. 'Lord what wilt thou have me to do?' in his first inquiry, and from that hour he is ready to do whatsoever he commands him; and though he sees rocks and quicksands in his way, he still moves on in humble obedience, leaving the results with him.

It is an affectionate confidence. The moment he discovers Jesus as a Saviour, he sees in him more than human beauty; and every step of his progress in the work of sal-

vation, endears the blessed Jesus to him more and more. He is ready to lay down his life (if need be) for his sake, so that it is written of many in heaven, 'They loved not their lives into death.' Reader have you this faith?

The ship's crew were saved by the unmerited favor of the pilot. They were saved by their efforts in obedience to him. Favor the procuring cause. Faith the instrumental cause. Obedient efforts as its operative cause. So we are saved by grace as the procuring; with the instrumental cause, and obedience and love as the operation of that faith.

CHARITY.—That charity which begins at home, is said to remain at home. Very likely. But not so with regard to that charity which, in this inclement season, sends a load of wood or a baker's loaf, or a chicken to a poor neighbor. The rich man who rolls in his coach, and when he comes to his home finds a glowing fire in his grate and the luxuries of all climates upon his table, is very much tempted to forget that within a toss of a biscuit from his door there may be a family in utter destitution pinched for the necessities of life, shivering over decaying embers, dreading to go forth to find any employment and not knowing where to look for the supply of coming necessities. To such a family a slight and unobtrusive charity may carry joy, the sight of which will be an ample reward for the bestowment on the part of the man who is dwelling in abundance. A little discipline of this kind, an occasional exercise of the feelings of benevolence, will strengthen the kinder qualities of the heart and make a man realize what is meant by 'the luxury of doing good.' Let the rich man, then, give of his abundance. Cheer the heart of the unfortunate and the children of poverty and suffering. There may not be among us much of what is called extreme want—but there are many cases where by extreme economy families are kept just off the verge of the distressing privation. To these cases the hand of charity should be extended, and while the severity of the season continues, let the comforts of life find their way to the houses of the poor, and carry gladness to the hearts of suffering humanity.—Hartford Courant.

Velocity of Sound.

'What interests you George,' said Mr. Somers, who perceived by the inquiring and animated countenance of the boy that his attention had been excited by some occurrence.

'I have been watching the woodman,' said George, 'and have been astonished to observe that the sound of his hatchet was not heard until some time after he had given the stroke.'

'And has the reason of it never been explained to you?' asked Mr. Somers.

'It has,' replied George, 'and I have often been told that it is owing to the sound travelling so much slower than light.'

'You are quite right, and it may not be amiss here to inform you, that this fact furnishes a very beautiful method of calculating distances. The stroke of the axe is seen the moment the woodman makes it, on account of the immense velocity with which light travels; but the noise of the blow will not reach the ear until some time has elapsed, the period varying of course in proportion to the distance, because sound moves only at the rate of eleven hundred and forty-two feet in a second, or about thirteen miles in a minute; so that you perceive, by observing the interval between the fall of the hatchet and the sound produced by it, we can ascertain the distance of the object.'

Mr. Somers fixed his eyes attentively on the woodman, and after a short pause, declared he was about a quarter of a mile distant.

'Why how could you discover that?' cried Louisa, 'you had not any watch in your hand.'

'By,' said Mr. Somers, 'you might have perceived that I placed my finger on my wrist, and as my pulse beats about seventy-five strokes in a minute, I was able to form a tolerable estimate of the interval, although I confess it is a very rough experiment, but sufficiently accurate for the purpose of illustration. In the same manner we readily ascertain the distance of a thunder cloud, or that of a vessel at sea firing a cannon. If we do not hear the thunder till half a minute after we see the lightning, we are to conclude the cloud to be six miles and a half.'

By observing the number of seconds also which a stone requires to descend from any height, we can discover the altitude or depth of the place in question.

Louisa had been attentively listening to her father's explanation, pulling George towards her, whispered something which was inaudible to the rest of the party.

'Come, now,' exclaimed Mr. Somers, 'I perceive by your looks that you have something to ask me. Louisa is a capital agent.'

'O dear, no,' replied George. 'Louisa, merely observed, that we might thus be enabled to find out the depth of the village well, about which we all have been very curious.'

'Then we will walk to the well,' replied Mr. Somers, 'and make the experiment.'

After a walk of a few minutes, the party arrived at the place of destination.

'Now, George,' asked his father how will you proceed?

'I shall drop the stone into the well,' replied George, 'and observe how many seconds it will be before it touches the water, and I shall then multiply the number of feet which a body falls in a second by the num-

ber of seconds which the stone is in falling.'

'Let me tell you, my fine fellow that this will never accomplish your object, for the velocity of a falling body is continually increasing, or it has what is called an accelerated velocity; it has accordingly been ascertained that a body descending from a considerable height, falls sixteen feet in the first second of time, but three times sixteen in the next, five times sixteen in the third, and seven times sixteen in the fourth, and so on, continually increasing according to the odd numbers 1, 3, 5, 7, 9, 11, &c. But are you ready to count the seconds?' 'Quite ready.'

'Here goes the stone.'

'One—two—three—four.'

'There,' said George 'it touched the water; it descended in four seconds.'

'Now my boy make your calculations.'

Mr. Somers furnished pencil and paper, and George proceeded:—Sixteen feet for the first second.—I put that down.

'Well said his father at three times sixteen for the second.'

'Forty-eight,' cried George.

'Put it down.'

'Five times sixteen for the third.'

'Eighty.'

'Down with it.'

'And seven times sixteen for the fourth.'

'One hundred and twelve.'

'Now cast up these numbers,' said Mr. Somers.

'Two hundred and fifty-six feet,' cried George, 'is the depth of the well.'

A shout of delight from George and Louisa announced the satisfaction they felt at the success of their experiment.

From the Watchman of the Valley.

Personal Experience.

BY A BAPTIST LADY TO HER FRIEND.

My very dear Sister:—

Your request that I should state to you some of the points on which my own mind has labored, respecting the precious doctrine of sanctification by faith, has laid me under an obligation which I dare not violate, though fully aware of my incompetency to do justice to such a subject.

Often have I asked myself, when disposed to shrink from duty: Are not the vows of God upon me? Did I not often promise, during that season of bitter anguish which I was passing through last year at this time, that if God would but reveal himself in my soul, I would cheerfully labor with all my powers to extend to others the knowledge of His name; and shall I not 'pay my vows which my lips have uttered, and my mouth has spoken when I was in trouble?' Shall I put my light under a bushel because it is so brilliant as another's? If I know my own heart, I think my dear sister, that I am willing to be a little one. Though my light be feeble as that of the glow-worm, it shall ever be emitted to the glory of Him who made me what I am. While I may endeavor, then, as God shall give me opportunity to give you a plain account of the difficulties which have obstructed my own way, you are at perfect liberty to make any use of my experience which may seem calculated to aid the cause of our dear Immanuel.

Perhaps no single thing has presented a greater obstacle in my way than not clearly distinguishing the two-fold light in which the Scriptures require us to accept Christ as our Saviour. Is he not there clearly set forth, first, as fulfilling the righteousness of the law for us, as our justifier; secondly, as our sanctifier, fulfilling that righteousness in us?

The former presents him as paying our debts, the latter as welcoming us to the treasures of Heaven. The one sets us free from bondage, the other introduces us to all the privileges of children. By the one guilt is removed, by the other holiness is felt.—The former can give us at best, but a doubtful title to Heaven, the latter brings Heaven to earth. In a word, the one is a negative, the other is a positive good.

My difficulty was not in a want of intellectual apprehension of a truth so clearly taught in the scriptures.

But while, in one case, my faith really took hold on his promises to perform in me the purposes of his grace, so as to prove by sweet experience that Christ has power on earth to forgive sin, I was some how expecting that the latter would follow as a consequence of the former, so as not even to feel the necessity of receiving Christ as my sanctifier, by a separate and continued act of faith.

Paul, you know, tells us of some christians who were yet carnal and walked as men: of some who, having begun in the Spirit, were seeking to be perfect by the flesh. To whom could this language better apply than to myself? I believe that I began in the Spirit. Never could I feel any fellowship with that doctrine which regards man as having within him a greater or less degree of virtue, which only needs cultivation in order to fit him for heaven. Whatever importance might be attached to Christ as our example, or to his precepts as the rule of our life, I have ever felt that if faith in him as our atonement were set aside, there never could be any real progress in virtue. Selfishness might be brought to manifest itself under a less disgusting form, but it would be selfishness still. 'Whatever is not of faith is sin.' It has ever been my belief that we must be born of the Spirit—be renewed in the inner man, before we could ever commence a religious life.

And through the grace of God, I trust that, more than seventeen years ago, I was brought to see my absolute need of a Saviour, and to throw my guilty, self-condemned soul into the arms of his everlasting mercy. Since that time, my only hope has been in the precious grace of God, through the atoning blood of Jesus.

But though I thus began in the Spirit, I now think that I was seeking, like the foolish Galatians, to be made perfect, by the flesh. That is, instead of giving up all dependence on my own works, and clinging to Christ continually to work in me, both to will and to do of his good pleasure, I have not even suspected that I was rejecting an offered Saviour, while vainly laboring to establish a righteousness of my own.

My views it is true, were very vague and indefinite on this subject but so far as I can now analyze them, they might be expressed something like this:

Regeneration imparts to the believer a greater or less degree of holiness, which is from time to time increased, just in proportion to our faithfulness in the use of the means of grace, while we look to Christ as our great example, and the Holy Spirit as our sanctifier. In this way I have been laboring, striving and praying to have holiness built up in my heart. And though I could see no particular progress, yet I have attributed my failure rather to a deficiency of effort, than to my having wholly mistaken God's plan of sanctifying his people. From time to time these efforts have been increased and I have struggled on, resolving and resolving, yet seeing no hope but that I must die the same.

I now believe that neither any amount of efforts on my part, nor yet of grace received from God, could ever have secured a growth of holiness in a heart like mine. As well might we hope to gather grapes of thorns or figs of thistles.

It was because I sought it not by faith that I attained not that which I sought after.

As a result then of my mixture of faith and works, I have known Christ only as a justifier.

To this point, that is, receiving him as my justification, I was urged by the fact that I felt the absolute necessity of being justified before God.

Yet even here I was not driven to Christ till I tried every other refuge. And could I have been made to believe that a theoretical faith in Christ as the sinner's justification was all that God required. I might to this day have rested in any thing else but Jesus, just as ten thousands do. In respect to sanctification, I did not feel the absolute necessity of my being wholly the Lord's; I did not realize that the gospel, as imperiously as the law, required me 'to serve the Lord my God with all my heart and with all my soul, and to keep all his commandments and his statutes.' True I have regarded it as the mark to which I should ever aim. But though continually conscious of falling short very far short of the mark, yet I was so stupid as to believe that my faith in Christ as the Lord, my righteousness and my sanctification, which I now see was mere theoretical faith, was all that the gospel required. My conscience, which has always convicted me of sin, has been silenced by the thought that salvation was all grace; that, though I should be forced to give up in despair, yet I depending on a single good act of my own, yet through grace I could now hope in Him who had perfectly fulfilled the righteousness of the law for me. Thus instead of being driven to Christ as my Sanctifier, I was constantly driven back to Him as my justifier; though living in the Spirit, I was walking in the flesh.

The distress of mind which I was passing through a year ago, was not owing to my losing sight of the atonement of Christ, nor that I doubted his ability or his willingness to forgive my aggravated sins.

As an all sufficient sacrifice, as our high Priest with God, I could still trust in him.

Again and again had my burdened conscience found relief through faith in his blood and felt the truth of that promise, 'I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins.'

How often has my sin-sick soul repined on Christ for pardon; and while from the depths of my heart I could exclaim—

'A guilty, weak and helpless worm, On thy kind arm I fall'

how often has there sprung up within me the reviving consciousness of sins forgiven.

I do believe that I had experimental faith in Christ as a pardoning Saviour. My trouble, then, must be sought in something else.

My attention had been turned, as I trust by the Spirit of God, to examine the conditions of discipline ship, as given by our Saviour, rather than the terms of pardon. I heard the same voice which said, 'Behold thou art made whole,' add the imperative command 'Sin no more lest a worst evil come upon thee.' I saw that his gospel was designed to fulfil the righteousness of the law in us, who walk not after the flesh but after the Spirit—that 'if we live after the flesh we shall die,' but that if we 'walk in the Spirit, we shall not fulfil the lusts of the flesh.' It was the gospel, not the law, that condemned me. And I felt that I needed Christ not only as a Priest, but as a King, reigning in my heart, and bringing into captivity every thought to the obedience of himself. I loved holiness, my soul thirsted after it. It was the hope of obtaining it which made heaven above all things desirable; I could conceive of no heaven without it. Still I had the better consciousness that I was 'carnal sold under sin.'

'To will was present with me, but I was to perform that which was good, I found I could neither believe that Christ had al-

gated the law by purchasing an indulgence for his people, and yet reconcile the strictness of its requirements with the Saviour's declaration, "My yoke is easy and my burden is light." Whatever the world or Christians might think of me, or in whatever way others might understand the gospel, I wished only to know what Christ thought of me, and how he intended his gospel to be understood. This was my position when light first broke into my mind respecting sanctification and faith. Oh how glorious did the gospel appear when I first saw its completeness as meeting all my wants. Yet, for a long time, I saw it as Moses saw Canaan, not knowing that it should ever be my blessed portion. It was not until after a severe conflict, that my proud heart was made willing to be utterly nothing, so as wholly to go out of self and live alone in another.

Surely nothing but infinite grace and almighty love could ever have conquered such a soul.

I have now given up all hopes of ever being anything, or doing any thing in myself; yet I see in Christ a full supply for every necessity of my being, and my faith lays hold on him as my only hope. In myself perfectly helpless, vile and wretched, yet in him I see that I may stand complete. I find it just as easy now to trust in him for strength to love him with all my soul, as I ever did to trust in him for pardon, and I have the same sweet assurance that he does bestow the one blessing as the other.

For the last eight months I have felt a secret and abiding consciousness that Christ has my whole heart, and I wish to be his forever.

You, my dear sister: will understand me when I say the world has lost its charms, the spell that bound me is broken; Christ has captivated my heart, and I feel conscious of no other wish than to know and do his will. Had I understood my privilege and duty of living by faith in him seventeen years ago, how much more might I have accomplished in the service of him I love. How much more should I know his will; how much better might I serve him the remainder of my days. I pray, dear sister, that I may ever abide in him.

Yours in the sweetest and best of bonds,
R. B.

August 8, 1842

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, March 29, 1845

NOTICE.

Mr. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for Theological purposes.
WM. N. WYATT, Treasurer.
January 18, 1845.

AGENT.

W. M. JOSEPH T. BRYANT is the authorized Agent of the "Alabama Baptist."

WANTED.—An active Agent for the "Alabama Baptist," in this State, and one in the State of Mississippi. Good terms will be offered.

Temperance Meeting.

On the first Sabbath night of April, which will be the next regular Meeting of the Society, an address will be delivered by Mr. MURRAH, who is formerly known here as a young gentleman of fine taste and talents. The meeting will be held at the Methodist Church; and the hope is entertained that there will be a general attendance of our citizens.

March 29th 1845.

CORRECTION.—In the article on "Revivals," contained in the last number of this Baptist, read Much in the first line, revised for several in the second line, and in the thirteenth line from the close, read, we should not suppose that we can improve his plan.

OUR SCHOOLS.—We will state for the benefit of the public that both our Female Institutions, as well as the Howard College, are now in a peaceful, happy and flourishing condition, all rumors to the contrary notwithstanding. The number of pupils at the Judson is 170.

A word in Season.

To the Baptists of Alabama.

There is a story related of a frog which had fallen into a well, and in trying to get out rose two feet in the day but fell back three feet at night—the consequence was that he gave it up as a bad job.

Well, brethren, there is some danger of our getting into a like predicament. For the last three or four months subscriptions for the "Alabama Baptist" have been going out faster than they have come in. We do not believe the fault can be in the paper (at least our readers tell us so), for it is made up from a great number of the best papers, both secular and religious, in the country. Where the fault is then we leave you to judge. There is a want of interest in the prosperity of the cause. The "Baptist" does not seem to be considered the organ of the Denomination in this State. Those having influence do not exert that influence in our behalf. Brethren, let this subject be taken home, and incite a spirit of enterprise. The cause is your own as well as ours individually; and while we will do every thing in our power for its advancement we hope you also will give it the attention which its importance demands. Every minister, especially, should feel himself under obligation to increase the circulation of the "Baptist" as far as his influence extends, that whatever advantages are to be derived from it may be universally realized. We hope this subject will receive your attention, and our fears be removed; if not you will be under the disagreeable necessity of knowing that the cause has suffered entirely from a want of public spirit.

BROTHER BUCK.—We shall be glad if you will pay little more attention to us, and send us your "Banner and Pioneer" more promptly.—The number of the 27th of February, containing an article for our special benefit, has just got here—nearly a month on the road—and looks as though it had been lost. This is so generally the case that we thought you issued a monthly sheet.

ACKNOWLEDGMENT.—We have received the "Southern Cultivator" published in Augusta, Ga., and the "South Western Farmer" in Raymond Miss. which we esteem great acquisitions to our table, and we do not say more than they deserve when we say that the farmer who lives without them does himself great injustice both in mind and purse.

Be not ye called Bishop.

There is beginning to be among some of our brethren of the Baptist Ministry, an exceeding hankering after the title Bishop. In some portions of the country they are very careful to address each other by this title for fear that no one will know that they have it but themselves. We confess most heartily that we do not like it. We are well aware that the Apostle Paul, writing to Timothy, tells what ought to be the conduct and the character of a Bishop. We are well aware also that every one, who acts in the capacity of a pastor or shepherd in the fold or church of Christ, is a Bishop, as was Paul, and Timothy, and Titus. But what need is there to be called by this title? Is it not a desire to be lauded, to be distinguished, and to be ranked with those who stand in high places? Is it not a desire to be seen and heard by men? Do we hear the Apostles addressing each other by such a title? Did they say Bishop Paul, Bishop Peter, Bishop John, Bishop James? No, no, they were too humble. Yes, and that humility was the effect of Christ's teaching. The Apostles were content with the familiar and endearing name Brother, that they might not think more highly of themselves than they ought to think.

We have been surprised that our Methodist brethren have gotten into the same error. They surely have not followed faithfully their great and good leader, John Wesley, who taught them otherwise by discarding the title Bishop, and any other which might flatter the pride of the human heart. We are opposed to the use of the title, as we are to all titles expressive of superiority in the church, because it is in direct opposition to the precept of Christ himself. In Matthew xiii, 1: 10, the Saviour comments upon the conduct of the Scribes and Pharisees, "who sit in Moses' seat, and love the uppermost rooms at feasts, and the chief seats in the Synagogues, and greetings in the markets, and to be called 'Rabbi, Rabbi.' " "Be not ye called Rabbi," says he, "for one is your master, even Christ, and all ye are brethren. Be not ye called Masters, for one is your master, even Christ."—What does this mean? If there is any meaning in language, this means that we must be humble like little children, not lordling it over one another, remembering that "he who is greatest shall be least." Nor must we use titles which would imply invidious distinctions. The term Rabbi, as well as Master, implies superiority, and should not be used by us, because we then resemble the Scribe and the Pharisee who love to be thought great, exclaiming, "Lord, I thank thee, that I am not as other men," seeing that I am worthy of the most exalted station and to be called by the most exalted titles. The term Bishop is equally objectionable, being equally expressive of superiority and distinction, and equally opposite to the precept of Christ. "Be not ye called Masters."

We are opposed to the use of the title Bishop also, because it is associated with all the corruption, vice, and degradation of the Church of Rome in the dark age of Henry I, and is a badge of neither purity, innocence, nor virtue.

Be not ye called Bishop, for one is your Bishop, even Christ.

"The Alabama Baptist."—Its new editor, we see, is named Hoskins. That name recalls to our recollection the scenes of our boyhood, 35 years ago when our venerated father was pastor of the Church at Yoppin, ten miles below Edenton, N. C. It brings up before us the Rosses, the Brownriggs, the Woodberys, the Lawrences, the Greys, the Spivys, the Dosseys of those times; and last, but not least, Edmund Hoskins, Esq., of Edenton. If this is a descendant of his, and if our name is worth anything, we are willing to be his endorser. "Train up a child in the way he should go, and when he is old he will not depart from it."

This article is taken from the "Christian Index," and we believe is from the pen of Rev. Henry Keeling of Richmond Va.—For his information we state that the Editor of the "Alabama Baptist" is the youngest son of Edmund Hoskins Esq., formerly of Edenton, N. C. where he resided sixty years, now living near Columbus Miss., 70 years of age. While we sincerely thank brother Keeling for his confidence, we assure him that it shall ever be our highest aim to render ourselves worthy of it.

A Point yielded to the Baptists.—The defenders of infant baptism appear to be giving one point after another, and there is reason to hope the unscriptural rite will, at no distant day, be abandoned. The covenant of circumcision has been a strong hold with the advocates of infant baptism, but it appears some are deserting this also. Dr. Hadley was recently appointed by the "Congregational Union" of England to deliver a course of lectures in favor of the views of Pedobaptists on the subject of baptism. In reference to the qualifications, prerequisite to any sacrament, the Dr. says, "The obligations to believe what God requires, and to do what God commands, is imperative upon all, antecedent to any sacrament and independent of it."

And in relation to the substitution of bapti-

for immersion, the Dr. expresses the following views, which we have not been accustomed to hear from the lips of our Pedobaptist brethren. "I have, and I ought to confess it candidly, some serious objections to the acknowledgement of baptism as the substitute of circumcision." The general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill sustained by scriptural evidence, and to be exposed to some very serious, if not absolutely fatal objections.—From the Christian Reflector.

For the Alabama Baptist.

Revivals

In my last, I made some remarks respecting protracted meetings. The subject demands a little further consideration. In Apostolic times the greatest number of converts were made during their protracted meetings. When Christ went to Samaria and remained there two days, we are told that "many more believed because of his own words." Jo. 4: 41. This seems to have been the course of the Saviour to visit one place, and remain a few days, and then go to another. And converts were made wherever the word was preached.

Such also was the course of the Apostles.—Witness the day of Pentecost. In one day "there were added to them about three thousand souls." And as their meetings continued more were added. For "the Lord added to the church daily such as should be saved." Ac. 2: 41, 47. How many were added before that meeting closed we are not informed. Probably, a very large number. For we hear this complaint from the council: "Behold, ye have filled Jerusalem with your doctrine." Ac. 5: 28.

When Paul and Silas preached at Thessalonica three Sabbath days, "some of them, (the Jews,) believed, and consulted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few." Ac. 17: 4. But when he went to Berea he held a meeting there. We do not know how long this meeting continued, but long enough for the word to take effect, and the report to go to Thessalonica, and for the Thessalonians to go to Berea and stir up the people. Here they seem to have given constant attention to these things; for it is testified: "These were more, noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so." v. 11. "Therefore, many of them believed; also of honorable women that were Greeks, and of men, not a few." v. 12. The excellence of the Bereans consisted in two things, they searched the scriptures, and did this, daily. The consequence was many were converted.—They were converted during that protracted meeting. And these are all the conversions we hear of at Berea.

Paul went on to Athens, and commenced a meeting there. "He disputed in the Synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him." v. 17. And we are further informed what he was doing, how he disputed; "He preached Jesus, and the resurrection." v. 18.—What was the result of this meeting? "Certain men clave unto him and believed." We might name other instances, but they will present themselves to the reader.

Thus, in the Apostolic age, most of the converts were made during protracted meetings.—The same is true at the present time. The most of those who have joined the church for many years, have done so during days of protracted meetings. We can all recollect times, when to the churches great numbers have been added in a few days. Perhaps, there may have been a long time of coldness; and then the work is revived. Saints are made to rejoice, sinners inquire the way of salvation, and find the Saviour, and rejoice in his pardoning love.—Among these converts you will find persons of all sentiments: Moral and immoral; old and young; male and female. They are brought to profess faith in the Saviour, and gladly unite with the church of God. Probably more join the church in ten days, than will do so during the rest of the twelve months. Some object to protracted meetings on this account; supposing that if it be true religion, the revival and the enjoyment would be permanent and continual.

But this does not seem to be according to the economy of grace. It was not the experience of David, Isaiah, Jeremiah, or Daniel. It was not the experience of Christ. For at one time "he rejoiced in spirit, and said, I thank thee," and at another time, he said, "my soul is exceeding sorrowful, even unto death." So with the Apostles. Sometimes they were rejoicing; and sometimes, sorrowing. Sometimes many believed their word, at other times, a few. So it is at the present day. Sometimes the most powerful sermons are heard with apparent indifference; at other times, the most inferior discourses reach the consciences of the hearers, so that

"Those who came to scoff remained to pray."

This appears to be the economy of grace, and he who tries to change this order, labors in vain.

The reason of this may be that "there are diversities of operations, but it is the same God that worketh all in all." 1st Cor. 12: 6. The winds and winter may be as necessary to the growth of the christian, as the summer and sunshine of prosperity. Whatever may be the reason, such seems to be the fact in the grace of God, that "seasons of refreshing shall come from the presence of the Lord."

And further, we may remark that during a revival, there will be frequent if not daily meetings. It is in vain to attempt to prevent it. Such is the constitution of human nature. A man will give his attention to what appears to him as very important. When a sinner is awakened, he will consider the things of time as of trifling importance. He will spend his time in reading, prayer, or meeting. Like Saul, he will "neither eat nor drink." He will visit his

friends and inquire what he must do. If there are a number in the same situation, the news will pass from one christian to another, and the same spirit which has awakened the sinner, will awaken christians to pray. And they will meet together and exhort one another, and pray, and their "hearts will burn within them." Thus will be held a protracted meeting, whether it was previously appointed or not.

But some say, that this is the kind of meeting which they like. They say, "let the Lord begin it, and let it not be appointed by man." The Apostles made appointments when they could do so. And is it not right for ministers and churches to make any appointment before hand. We can appoint a meeting. Who ever appointed a revival? The meeting is appointed, and prayer is made to God, that he will bless the labors of the season to the conversion of sinners. If the Lord bless the word, it will be productive of good; if not, the meeting will prove dull and uninteresting. If any one thinks he can cause a revival when and where he pleases, he will be likely soon to find out his mistake. The direction is, "in the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest which shall prosper this or that, or whether they shall be alike good." Eccl. 11: 6.

It is, doubtless, too often the case that christians in this, as well as in other things, depend upon their own strength. Whenever this is the case, they will be disappointed. But this is no reason why they should not labor in the strength of the Lord. Protracted meetings should be held in reliance upon divine aid. And when ministers and churches attend with this spirit they will be blessed in some way.

During these meetings the truth of the gospel is urged constantly on the conscience, and the sinner is not drawn away by the fascinations of the world, and so the word sown is allowed to take deep and permanent root in the heart.—Generally, the things of this world are for a while laid aside, and the attention is directed to divine things, and the consequence is, that an impression deep and lasting is made on the heart. It is, therefore, reasonable, as well as scriptural, to hold protracted meetings.

These meetings are beneficial to the christian as well as to the sinner. It is then that he advances in the knowledge of God, and tastes anew the love of God. His evidences are renewed, his courage excited, his hopes revived, and his faith strengthened. Thus God is glorified, and sinners are saved. These meetings, then, should be continued. "H."

For the Alabama Baptist.

Election.

In days that are gone by it was the common practice of some Associations to appoint some brother to preach a sermon on the doctrine of Election, consequently that doctrine was studied by almost every lay member. Year after year passed off in this way, and perhaps not one word said about the heathen world, in this state of affairs. A sermon was delivered on the command of our Lord and Saviour Jesus Christ: "Go ye into all the world and preach my gospel to every creature." It was said by many that this was a new doctrine, and that these brethren had departed from the faith once delivered to the saints; and the result was, that associations and churches split asunder. The Missionary party fired with the love of God, called loudly on the brethren to lend a liberal hand to send the gospel to the perishing heathen, "which is the power of God unto salvation to every one that believeth," urging all the means of grace, and perhaps but little said about the doctrine of Election. Consequently the laity will know but little about that heart-cheering doctrine. We have heard some who claim to be Baptists, say they believe that men are elected after they believe, how does this belief accord with the word of God? Let us hear Paul on the subject—Eph. 1st and 4th, "According as he hath chosen us in him before the foundation of the world." These brethren and Paul does not agree in sentiment, notwithstanding the church and association that they belong to, have good and sound articles of faith, which declare to the world that they believe that "the way of salvation was adopted in the eternal counsel of God before the world began," and that God then chose his people in Christ; and determined on their recovery through sanctification of the spirit and belief of the truth." What can be the cause of this difference of opinion if it is not because the doctrine of Election is so seldom advanced from the Sacred Stand? May we not fear that the Arminian Doctrine will increase among the Baptists to an alarming extent, and that the result may be another separation? We call on our ministering brethren to declare the whole counsel of God. We love milk but do give us a little meat. We hope that some able writer will give us his views on the doctrine of Election through the columns of the Alabama Baptist.

For the Alabama Baptist.

BROTHER EDITOR.—In pursuance of an order of the "Religious Instruction Society of the Bethlehem Baptist Association," I proceed to send you the following account of the organization of the above named Society, for publication in the Baptist.

On the 22d December, 1844, during the progress of the meeting of the Domestic Missionary Society, a few of the brethren deeply impressed with the importance of religious improvement, appointed Elder W. C. Morrow and J. J. Lessons to prepare a constitution and by-laws preparatory to organization of the Society; who, after a short consultation, made their report—which was adopted, and the Society organized by the election of Elder A. Travis, President, Elder J. J. Lessons, Vice President, and Elder W. C. Morrow, Secretary.

The Society stands adjourned to meet at Rock West Meeting House, on the 29th March next, when the following matters will come before it: First.—Queries to be freely discussed by the whole Society.

Query 1. Should testimony in Baptist Churches be exclusively confined to their own members?

Query 2. Is baptism a door into the Church?

Query 3. Should a majority of Church members present govern in all cases?

Query 4. Can any person be saved without the light of revelation?

Second.—Essays by brethren previously appointed.

1. A written essay on John's Baptism, by Elder J. J. Lessons.

2. A written essay on Faith and Works, by Elder L. W. Lindsey.

3. A written essay on the Support of the Ministry, by Elder K. Hawthorn.

4. An oral lecture on Church discipline, by Elder A. Travis.

5. An extempore sermon on the Kingdom of Christ, by Elder W. C. Morrow.

On Saturday morning, 29th March, a sermon is to be preached by brother Travis on the importance of such a Society, and we earnestly solicit a general attendance, as we believe, if our brethren were to reflect on this subject, our numbers would be largely augmented.

It is a duty imposed by the constitution upon all the members of the Society, to examine and criticize the performance of each member.

Yours, fraternally,
W. C. MORROW, Sec'y.

From the Religious Herald.

Valid Baptism.

POPLAR AVENUE,
Jan. 18th, 1845.

BRO. SANDS:—The question, "Is it right to baptize those who have been immersed by Pedobaptist ministers, in order to their union with a Baptist church?" seems to be exciting considerable interest at present; and the increasing frequency of immersions by such ministers renders it one of great practical importance.

The action of the Dover Association, at its last session, having occasioned the subject to be again introduced into your paper, I have concluded to send you a communication relative thereto.

The Herald of December 3, contains a letter of Elder O. B. Brown, and that of the 12th, one from Elder S. Jones, both relating to this subject. Upon these communications I will make a remark or two before entering directly upon the discussion which I propose.

In the communication of Elder Brown it is stated, that "Baptism, to be invalid, must be either essentially deficient in form, or it must be inadequate to the end of baptism." Now, if this were taken as a position, to be proved, I, and those who think with me, might join issue with him upon the argument intended to establish it. But, when it is assumed as a principle, I must be permitted to regard it as what logicians call a 'petitio principii.' It takes for granted the very point in dispute viz: Is the validity of the ordinance affected by the character of the administrator?

Again, I should object to the "end, or design of baptism as being what he states it to be. Admitting that all for which he contends is accomplished by baptism, I should maintain also, that it is designed to introduce the believer into the church, or at least, as an indispensable condition of church membership. If this position were sustained, the inquiry would then be, does such immersion answer this end?

Brother Jones, in his short note, seems to ground his support of the validity of such immersion, upon the fact that religion is a personal matter, and that therefore, the acceptance of one does not depend upon the faith of another. This is cordially admitted, and upon this ground, I would predicate an objection to such immersion being baptism. It would stand thus. Religion is a personal matter. This is true both in regard to the administration and the reception of its rights. The faith, therefore, of the recipient cannot impart validity to the act of the administrator.

Having made these remarks by way of clearing up the ground, I now proceed to the question. Is immersion, administered by an unbaptized person, valid Christian baptism?

The solution of this query, depends, I conceive, upon the answer to be given to the following, viz:

1. Is the administration of baptism an official act? If so,

2. Do unbaptized persons, (whether Pedobaptist ministers or others) possess the official character involved in the performance of the act?—If not then,

3. Are official acts valid when performed by those who have no official right to perform them.

It may be well here to notice an error into which, it seems to me, brethren have fallen upon this subject. They ask, "If the character of the administrator affects the validity of his acts, what then is the condition of those baptized by such as apostatize?" Now, this question supposes that personal holiness and official standing are the same. But, does not every one, at glance see this is not true? Personal character could be the ground upon which official character is conferred; but it does not affect the official doings of one upon whom office has been conferred, while he holds the office. The President of the United States is elected by the votes of those who believe him to be capable and patriotic. But, suppose he prove a traitor? Will that invalidate his official acts, performed after the oath of office and before impeachment?

Is the administration of baptism an official act?—It might be a sufficient reason for affirming this, that so it has been generally regarded by the professedly Christian church of all denominations. It is quite unlikely that where all agree, they are all wrong.—At least, the individual who dissents from their belief, should be able to present clear and cogent reasons to sustain his position—whence is derived the authority to administer baptism at all? Doubtless from the commission. Go ye, teach all nations, baptizing, &c.

Now, to whom was this commission given?

"Will not Brother Jones withdraw the word 'decree' applied to the decision of the Association? 'I have noticed with regret that it is not unusual to state this question thus, 'Is baptism administered, &c.' Now, this is wrong. It represents those who take the negative as affirming necessity of re-baptism. It is calculated to produce the impression that they couched that baptism is not baptism. Whereas their position is that immersion, thus administered is not baptism."

en? Primarily to the Apostles, and through them to those whom the church should appoint to fulfill it. Or in other words to the Apostles and their successors. The other duties enjoined show conclusively the official standing of the persons who were required to perform them, and baptizing is evidently of the same grade with the others. Besides, can it be shown that, in the days of the Apostles, any others than accredited ministers baptized?

2. Do unbaptized persons possess the official character involved in the administration of baptism?

I take it to be a fixed article of faith among Baptists, that all official rights must emanate from the church. That the choice and solemn setting apart of an individual to any office, by a church, invests him with all the rights, privileges, and responsibilities of that office, and that in no other way can office be conferred.

Churches, cannot without violating every principle of propriety, pretend to confer office upon those who do not belong to them. Baptist churches cannot, therefore, confer the office of baptizer upon unbaptized persons. Such persons cannot be members of their communion.

But a claim is set up by bodies which regard as unbaptized, to be churches of Christ, and they, in virtue of this claim, authorize persons to execute the commission. Now, that to these bodies themselves, the administration by such persons, of ordinances, is invalid, is evident, because from them is derived the authority acted upon. But is it valid in itself considered? This depends upon the decision of the question, are these Christian churches? If they are, then the acts of their officers, in so far as they do not violate the Christian church, are valid. And it is no longer a question whether we shall sanction as baptism, the immersion, by them, of a believer. We are bound to do it, and the re-immersion of such an one—even if he should desire it,—is unbaptism. But then it follows, that baptism is not a condition of membership in the church of Christ, and by consequence, we must not only receive such, by any believer, baptized or unbaptized into the church. If, I say, communities of unbaptized believers are Christian churches, entitled to the rights and privileges of Christian churches, then is not baptism a condition of membership in the church of Christ, and the fact that a pious and otherwise orderly believer has not been baptized, is not a reason for refusing to him church fellowship, we must, therefore, reorganize our whole system of church government. Well, be it so. If truth require us to abandon the position, that baptism is a pre-requisite to church membership—if upon this point both Baptists and Pedobaptists have been in error, why, let us renounce it, and publish to the world that the door of the church is Scripturally open to unbaptized believers?

But is it so? I know that at this point, I have to contend with the prejudices, and the kindly feelings towards Pedobaptists, of many of my brethren. But I must be content to encounter them. I wish to present truth upon its own proper basis before the minds of those who shall read this communication. Let the question be distinctly considered.—Is baptism an indispensable condition of membership in the church of Christ? The fact that,—so far as I know, with one exception—all professed Christian churches have so regarded it, might,—as remarked in relation to another point—go far towards settling the question. But all may be wrong. Are they?

The enquiry, be it remembered, is not what is baptism?—nor is it, does the conscientious submission by another, to what he thinks is baptism, require that he should regard and treat him as baptized?—It is plainly and only, is baptism an indispensable condition of membership in the church? Nor does the fact that other things are requisite in the case affect the decision.

The following statements will not, it is presumed, be controverted:

1. We are not, in the New Testament, expressly taught, that unbaptized persons may be members of the Christian church.

2. In every case in which we have definite information, we are taught, that those mentioned in the N. Testament as church members, were baptized.

3. When no such definite information is recorded, the circumstances lead to the conclusion that they were baptized.

4. Exhortations are addressed to the churches as communities of baptized persons.

Now, these facts would lead to the conclusion that the apostolic churches were composed of baptized persons only. If so no others should now be admitted in the church.

The commission as recorded by Matthew makes it imperative upon ministers to baptize; and as given by Mark, upon every believer to be baptized. It may, therefore, be safely affirmed that the New Testament does not contemplate the continued existence of a single unbaptized believer; and of course, not of communities, we can know no unbaptized churches, nor unbaptized members of churches. But if this conclusion be just it follows, that persons authorized by Pedobaptist churches to administer the ordinances, have a defective commission. We inquire therefore in the next place,

Are official acts valid where performed by those who have no official rights to perform them?

To this question it would seem, that but one answer can be given. Suppose an individual, assuming to exercise gubernatorial authority, but not in fact invested therewith, to issue a reprieve to a condemned criminal; would it avail his release from the penalty of law? And what would it avail, though a portion of the community should invest him—so far as they could—with such authority? The question what right had they to do it? would at once determine the invalidity of all its acts. Baptism, therefore, being an official act, is invalid when administered by one improperly authorized to perform it.

Poetical Department.

The Dying Boy.

BY J. H. HARRIS.

It must be sweet, in childhood, to give back
The spirit to its Maker, ere the heart
Has grown familiar with the paths of sin,
And down, to garner up its bitter fruits.
I know a boy, whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth came round, and called him
out
To revel in its light, he turned away,
And sought his chamber, to lie down and die.
'Twas night; he summoned his accustomed
friends,
And, in this wise, bestowed his last bequest.

"Mother, I'm dying now!
There is deep suffocation in my breast,
As if some heavy hand my bosom pressed,
And on my brow

"I feel the cold sweat stand;
My lips grow dry and tremulous, and my breath
Comes feebly up. Oh, tell me! is this death?
Mother your hand!

"Here lay it on my wrist,
And place this other thus beneath my head—
And say sweet mother say, when I am dead,
Shall I be missed?

"Never beside your knee,
Shall I kneel down again at night to pray
Nor with the morning wake and sing the lay
You taught to me!

"Oh, at the time of prayer,
When you look round and see a vacant seat,
You will not wait then for my coming feet;
You'll miss me there."

"Father, I'm going home!
To the good home you spoke of—that best land
Where it is one bright summer always, and
Death does not come!

"Brother, the little spot
I used to call my garden, where long hours
We stayed to watch the budding things and
flowers,
Forget it not!

"Plant there some box or pine;
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine!"

"Sister, my young rose tree
That all the spring has been my pleasant care,
Just putting forth its leaves so green and fair,
I give to thee.

"And when its roses bloom,
I shall be gone away—my short life done;
But will you not bestow a single one
Upon my tomb?"

"Now, mother, sing the tune
You sang last night; I'm weary and must sleep;
Who was it called my name? Nay, do not weep,
You'll all come soon!"

Miscellaneous.

The Little Chimney-Sweep.

This story is founded upon fact. In London, on the first of May, 17—, the Countess of Belville and her son, aged 11 years, were sitting in a magnificent saloon, at the head of a long table, around which were seated, sugarplums, &c., fifty little chimney-sweeps were seated, with clean hands and faces, and with joyful hearts, singing,

"Sweep, ho! sweep, ho!
From the bottom to the top."

You are astonished, perhaps, my little friends, to see these little chimney-sweeps at the table of so great a lady, and in such a beautiful room. I am going to tell you how this happened.

Some years before this anniversary day, Lady Belville had a son about five years old. She was a widow and this little boy was her only child. Upon her little Charles she had placed all her affection, and this child had become the sole object of her thoughts and her cares. The great desire of the heart of the Countess was that her son should become pious, truly converted to the Lord. She prayed with out ceasing, that God would touch the heart of her child, and turn it toward him. The more she prayed, and the more pains she took, the further he seemed removed from the good end to which she wished to conduct him. He was idle; disobedient; and wilful; and but little disposed to attend to the subject of religion. When ever the Bible was read to him, he became weary; thinking of other things, turning upon his seat, and gazing at the furniture of the room. When she required him to repeat his morning prayers, he said he wanted his breakfast first; and in the evening, that he was too sleepy, and wished to go to bed. He had no desire to be more wise, and he had no wish to ask of God to teach him, and his mother could never be satisfied that he even ever prayed from the abundance of the heart. She prayed often herself, and she greatly desired that her son should pray also. In the hope of encouraging him, she composed some prayers for him to recite each night; but Charles would never learn but one of them; after saying which he would quickly say, "Amen," and go to bed. "Lord, convert me—change my heart teach me to love thee and to love my brethren, as Jesus Christ loved us. Amen." The poor mother wept much, and prayed more; but we must say that she failed to correct him.

Her weakness imbodied Charles to disobedience, and he every day became more wicked. Lady B., seeing that her son changed not, began to doubt of the promises of God, and to her eyes he seemed to fall in his word, for he had said in many passages of the Bible, "Call upon me, and I will answer."

One day, as usual, she was plunged in tears. A servant came to tell her that for an hour they had sought for Charles all about the house without finding him, that the outer gate had been kept fastened, and that the child had been all the morning amusing himself alone in the garden.

You can imagine the anxiety of his mother; she ran through the house, the garden, the neighborhood—but no person could give her any news of her son. She sent her servants to seek him through all the streets of the city. She sent notices to the authorities; she published in all the papers the disappearance of her child, and offered a large reward to those who would give her tidings of him.

Twenty different persons came within a few days to bring her intelligence of several children they had seen; but no one brought her any satisfactory information. One had seen a child resembling the description of her child, and offered a large reward to those who would give her tidings of him.

At last, one day, a man came to the door, and said, "I have seen your son, and he is well, and he is coming home."

"Where is he?" said the Countess, "and how do you know he is your son?"

"I know him," said the man, "because he has a scar on his forehead, and a mole on his cheek, and he is just like your son."

"Bring him here," said the Countess, "and I will reward you."

The man brought the child, and he was just like the child who had disappeared. The Countess was overjoyed, and she gave the man a large reward.

The child came home, and he was just like the child who had disappeared. The Countess was overjoyed, and she gave the man a large reward.

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weeping in the streets, and asking for his mother; a third pretended to have seen a little boy of the same age, clothed exactly in the same manner, amusing himself alone, casting stones into the water, upon the bank of a river, and he affirmed, that having passed a few moments afterward, he was not to be seen.

This last recital, either that it was more frightful, or the portrait given of the child more resemblance to Charles, made a deep impression on the mind of the mother, who no longer doubted that it was her son, and that he had been drowned. She had, moreover, reason to believe it as she learned, not long after, that the body of a child had been found upon the river, and buried in a little hamlet three leagues from the city.

This time, well persuaded of the death of her son, the poor mother thought of nothing but to raise a tombstone to his memory, and to go there and weep, and pray to God to console her. She would have wished to persuade herself that her child was not wicked; and that he had at least some good qualities to redeem his defects.

She tried to remember one time in his life when the little Charles had uttered one prayer from the heart; she repeated to herself that which she had taught him; but alas! what came to the remembrance of the poor mother was always the recollection of his disobedience to the orders of his mother, his impatience during her serious reading, and his weariness during prayer. Oh if the little Charles could have known how much grief he afterward caused to his mother, how he would have wept! Perhaps he would not have been so wicked and disobedient. But to console herself, Lady B. wished to have before her eyes the sweetest recollection that remained to her of Charles; she caused to be sculptured upon a tomb a young child kneeling, and had inscribed upon the black marble this prayer: Lord, convert me; change my heart, and teach me to love my brethren as Jesus Christ loved us. Amen.

Now one year, two years, three years passed away without bringing any solace to the grief of the Countess; her only happiness upon this earth (next to her religious duties) was, whenever she met a child of the age that Charles would have been had he lived, to say to herself that perhaps it might be her son, and that she was falsely persuaded of his death. She approached every such child, and examined him with eager curiosity, and always ended by discovering with sorrow that the child was not her son!

One day, on returning from the country (where she had been passing weeks) unexpected by her domestics, who were occupied in cleaning the apartments, she saw with surprise, on entering the saloon, a little chimney-sweep leaning against the jam. He was very sorrowful; and, in spite of the soot which covered his face, might be seen his white skin and his extreme thinness. His head rested upon his breast; the poor child was weeping, and large tears rolled down his cheeks, leaving white traces upon his dark face.

"What is the matter, child?" said the Countess.

"Nothing, madam—it is nothing. We are come to sweep your chimney. My master is upon the roof; he is coming down."

"But why do you weep?"

"It is because," trying to restrain his tears, "it is because—"

"Take courage, my boy," said the good lady, "tell me thy troubles."

"It is because my master will beat me again."

"Again, you say—does he beat you often?"

"Almost every day, madam."

"And for what?"

"Because I don't earn money enough. When I return at night, after having cried out all the day, without having obtained any work, he says I have been idle; but I assure you, madam, it is not my fault. I cry out as loud as I can, and nobody calls me. I can't force people to let me sweep their chimneys."

"But, then, every day does not pass without work, and then thy master does not whip thee," said the Countess.

"Well, madam, then he says to me that I don't climb fast enough—that I do not scrape hard enough; and when I come down he strikes me again; and all the time I do all that I can. More than once I have run the risk of falling; yesterday I hurt my leg, you see, madam, my pantaloons are worn through at the knees," and the poor boy wept bitterly.

"But, then, when you work better?" said the good lady.

"O when I work better he is content to scold me."

"And how much do you gain each day?"

"Nothing, only he gives me my food, but so little that I very often go to bed hungry."

"Ah! well, I will speak to thy master."

"Ah no, madam, he will beat me more yet. I complain to nobody, but in the evening to—"

"To whom?"

"To God."

"And what do you say to him?"

"I ask him to take me back to my mother."

"Thou hast, then, a mother?"

"Oh yes. And a very good mother; if I could go to her I should not be so unhappy."

"Do you know where she lives?"

"No; I recollect only one house, one garden; I see, madam, it was like this. The trees of the garden were seen through the windows of the saloon, as you see those poplars in front. The chimney was on the right hand like this, the door in front; and my mother was like you only she was handsome, and was not dressed in black as you are."

These words overcame Lady B. A shivering ran through her frame; her hands trembled; she could scarcely stand upon her feet. She sank upon the sofa; and taking the boy by one hand, she drew him near, and continued the conversation.

"And has the Lord never answered you, my child?"

"Not yet, madam; but he will hear me one day, I am sure."

"Sure! and why?"

"Because he has said so in his word."

"You have confidence, then, in prayer?"

"Yes, madam, because I have already been heard."

"In what?"

"I have asked God to make me better, and it seems to me that I am not as bad as formerly. Now, I do almost all that my master tells me. When I can, I read a little in the New Testament, which a good gentleman gave me; and I pray every day with pleasure."

"With pleasure, do you say?"

"Yes, with pleasure; above all, when I repeat the prayer that my mother taught me by heart."

"And what is that prayer? tell me, I beseech you."

The child knelt down, joined his hands, and shedding soft tears, he said, with a trembling voice:

"Lord, convert me, change my heart. Teach me to love thee, and to love my brethren, as Jesus Christ loved us. Amen."

"My child! my child!" cried the Countess,

pressing the boy in her arms—"thou art my son, Charles!"

"My mother!" said the child, "where is she? It was she that she used to call me, Charles Charles!"

"I am thy mother, I tell thee," and sobbing stopped the voice of the mother and the child. They both wept, but they were tears of joy. The mother knelt by the side of the child; and exclaimed in the fulness of her heart, "My God! my God! forgive me for having offended thee by my unbelief. Pardon me for having doubted thy promises; forgive my impatience. I have prayed for thy conversion, but I was unwilling to wait; and yet thou hast heard me, and answered my prayer. Teach me, O Lord, to confide in thee; teach me to remember that thou hearest always; but if thou deferest, it is in order to bless the better. But if thou dost not as we would wish, it is because thy ways are not as our ways, and thou knowest better than we what is for our good. Henceforth, I will say, Let thy will, not mine, be done."

Here the master sweep entered the saloon, and was much surprised to find his apprentice and this great lady both upon their knees. She asked him how he had become the possessor of the child. He answered that a man, calling himself his father, placed him in his hands for a sum of money; that this man for some time past had been ill at the hospital, and perhaps was now dead.

Lady Belville now hastened to the hospital, and found a dying man, who confessed to her that about three years since he had stolen a child who was jumping over a garden wall; and that he committed this crime in the hope of gaining some money, by letting him out as a chimney sweep to one of his vocations. Lady Belville, too happy at this moment to reproach him, and thinking that God had permitted this event in order that Charles might be placed in circumstances more favorable for the good of his soul, freely pardoned the unhappy man; and she saw him die, in the hope that God had pardoned him also.

From this time Charles was the joy of his mother, and she, to perpetuate this event in his history, assembled every year, on the first of May, (the day on which she found her son), a large number of the sweeps of his age to give them an entertainment, and to relate the history of Charles, to teach them that God always hears our prayers, and answers them; but oftentimes in a manner that we do not expect.

A Bold Preacher.

The boldness of Sanjual Davis, (a qualification so important that even St. Paul requested the Christian to pray it might be given him,) will be illustrated by a single anecdote. When President of Princeton College, he visited England for the purpose of obtaining donations for that institution. The King (George 2) had a curiosity to hear a preacher from the "wilds of America." He accordingly attended, and was so struck with his commanding eloquence that he expressed his astonishment so loud as to be heard half way over the house, in such terms as these: "He is a wonderful man!" "Why he beats my bishops!" &c. Davis, observing that the king was attracting more attention than himself, paused, and looking his majesty full in the face, gave him in an emphatic tone the following beautiful rebuke: "When the Lord saith, let the beasts of the forest tremble, and when the Lord speaketh, let the kings of earth keep silence." The king instantly shrunk back in his seat like a schoolboy that had been rapped over the head by his master, and remained quiet during the sermon. The next day the monarch sent for him, and gave him fifty guineas as a donation for the institution over which he presided, observing at the same time to his courtiers, "He is an honest man." Not one of his sly courtiers would have dared to give him such a reproof.—Bapt. Rec.

THE BITE BITTEN.

A few years ago, a farmer, who was noted for his waggery, stopped at a tavern in which he was in the habit of stopping on his way from H— to Selma.

The landlady had got the pot boiling for dinner and the cat was washing her face in the corner. The traveller, thinking it would be a good joke, took off the pot-lid, and while the landlady was absent, put gimalkin into the pot with the potatoes, and then pursued his journey to Selma.

The amazement of the landlady may well be conceived when, on taking up her dinner, she discovered the unpalatable addition which was made to it. Knowing well the disposition of her customer, she had no difficulty in fixing on the aggressor and she determined to be revenged, aware that he would stop on his return home for a cold bite, so the cat was cautiously dressed. The wag called, as was expected, and pussy was put on the table amongst other cold dishes, but so disguised that he did not know his old acquaintance.

He made a heavy meal, and washed it down with a glass of gin. After paying his bill he asked the landlady if she had a cat she could give him, for he was plagued almost to death with mice. She said she could not, for she had lost hers.

"What!" said he, "dost you know where she is?"

"Oh, yes," replied the landlady, "you have just eat it!"

Newspaper Support.—The editor of the Washington (Ga) News and Gazette understands his business. Hear him:

Much depends upon the supporters of a newspaper, whether it is conducted with spirit and interest—if they are negligently or negligent in their payments, the pride and ambition of the editor is broken down, he works at thankless and unprofitable tasks—he becomes discouraged and careless—his paper loses its pith and interest, and dies. But, on the contrary, if his subscribers are of the right sort—if they are punctual, liberal hearted fellows, always in advance on the subscription list, taking an interest in increasing the number of his subscribers, now and then speaking a word for his paper, cheering him on in his hour of gloom; smiles of approbation; with such subscribers as these, he must be a debt indeed who would not get up an interesting sheet, with such patrons as these, we would forego comfort, ease, leisure, everything that could possibly step between us and the gratification of every laudable desire on their part. We would know no other pleasure than their satisfaction.—How much then can supporters of a newspaper do to make it interesting and respectable; indeed, without concurring efforts on their part, the publishers of a newspaper will not, cannot, bestow the attention which is necessary to make it what it should be.

Sorrow.—All accidental sorrow may be dwelt upon with calmness, or recollected with gratitude to Him who sent it the sorrows that spring from ourselves preserve their unmitigated bitterness.

JUST RECEIVED

JAPANESE DRESSING CASES, Bazar Boxes, Trunks, Fruit Baskets, Waiters, Spoons, Tea Caddies, &c. &c. Also, LARD LAMPS—latest improved patent and pattern which we will sell very low for cash.

UPSON & MELVIN

CO-PARTNERSHIP.

THE undersigned have formed a co-partnership for the purpose of transacting a RETAIL & COMMISSION BUSINESS, in the city of Mobile, under the firm and name of DANIEL M. RIGGS & CO., and respectfully solicit the patronage of their friends and the public.

DANIEL M. RIGGS,
JOEL RIGGS.

August 21, 1844 5m 46

HAYNES, GREER & CO.,
Commission Merchants.
Office No. 4, Commerce Street,
UP STAIRS.

Thomas Haynes,
John H. Greer,
A. L. McCoy.

References: { Rev. Elias George, Perry co.
Rev. Atholston Andrews, Dallas.
Rev. Jam. Barnes, Natchez, en.

J. L. McKeen & Brother,
NO 40 WATER-STREET,
MOBILE.

ARE now receiving and offering for sale at the lowest prices, a fresh and fashionable stock of Staple and fancy Dry Goods; consisting in part of the most beautiful

Plain and fig'd Silks;
Plain and fig'd Satins;
Splendid Cashmere & De Cazes;
De Laines, Stripes, &c.;
Paris Cash & De Cazes;
Embroidered and plain Cardinals;
Paris Scarfs and Cravats;
Alpacas; Merinos; Bombazines;
Alpacas and Laines and Chuanas;
De Organic Gingham;
Highland Plaids;
Muslins; Balzamines;
French, English and American Prints;
Linen Cambric and Cambric ill'd's;
Velvets and Ribbons;
Flowers, &c. &c.

Also,
Kirkcups, Linens, Plaids, Jeans, Stripes, Checks, Tickings, Cottons, Shirts, Sheetings, (bleached and brown) Georgia, Virginia and Lowell Unaburg, Broad Cloths, Cassimeres and Satinets.

Negro Shoes, Mud Boots, and Wool Hats—all of which they would be pleased to receive orders for, or the visits of their Perry county friends and customers.

TOGETHER WITH
Quinine.

A N impression has gone forth that there is none of this valuable and useful article for sale in the town of Marion. It would inform the public that I have a large supply of the very best French, at Mobile and New Orleans prices.

E. R. SHOWALTER,
Opposite the Marion Hotel.
Oct. 10.

FACTORY AND COMMISSION BUSINESS.

THE subscriber respectfully tenders to his friends, his thanks for their confidence and very liberal patronage during the past season; and begs leave to inform them, and the public, that he continues as heretofore the

FACTORY AND COMMISSION BUSINESS

in Mobile. His long experience in business, with his usual prompt and personal attention to the interest of his customers, he hopes will insure a continuance of their favors and confidence. All orders for Groceries, Baking, and Rope, &c., will be filled on the usual time, and the articles carefully selected.

WILLIAM BOWER.
Mobile, July 8, 1843. 46 if

HARRIS, CLAYTON & CO.
Factors and Commission Merchants.
MOBILE.

TENDER their services to their friends and the public. They have a large lot of BAGGING and ROPE at Marion, which they will dispose of, at very low rates, to their customers and friends, and which can be had by application to their authorized agent.

JOHN HOWZE.
July 3, 1844 if 42

J. L. McKEEN & BROTHER,
WHOLESALE & RETAIL DEALERS IN
Foreign and Domestic Dry-Goods
NO 40, WATER-STREET,
MOBILE.

WILL be receiving constantly fresh supplies of the most fashionable GOODS, to which they call the attention of the public, at reasonable prices.

July 3, 1844 -ly 42

NEW GOODS!

CASE & WILSON would inform their friends and customers and the public generally, that their usual extensive assortment of BOOTS, SHOES, HATS, CROCKERY, STAPLE and FANCY DRY GOODS, &c. &c. will soon be replenished from New York, by a full supply of

Spring Goods,

including the latest styles and most approved patterns, which added to their present stock, will make it as full and complete as any they have ever offered in this market. Purchasers are invited to call and examine quality, style and price as soon as they arrive.

Also to Rent,
A fine ROOM for an Office, with a good sleeping room attached.
Feb. 26, 1845. 6.1f

BOOT AND SHOE MANUFACTORY.

THE subscriber, grateful for past favors from the inhabitants of this section of country, and determined to deserve them in future, would inform the citizens of Marion and vicinity, that he has removed to the room lately occupied by Mr. T. Fellows, next door south of Case & Wilson's, where he will be happy to wait upon his friends and customers.

He has just received a lot of fine Northern Calf-Skins, which he is ready to make into Boots or Shoes to order.

ARCHIBALD STILT.
Jan. 29, 1845

TO PURCHASERS OF PIANOS.—The subscriber will furnish to purchasers the *Æolian* Piano in beautiful Mahogany or Rose-wood, from the celebrated Manufactory of T. Gilbert & Co. Boston, for four hundred dollars each, delivered in Mobile.

The Pianos from this House are used in the Judson Female Institute, and the undersigned will warrant all instruments furnished by him to be of superior excellence.

Orders must be accompanied by the cash, or draft on Mobile.
M. P. JEWETT.

CHEESE.
30 BOXES PRIME GOSHEN CHEESE
this day received by
Oct 2, 1841. CASE & WILSON

JUDSON FEMALE INSTITUTE

MARION, PERRY COUNTY, ALABAMA.
Number of Pupils present, one hundred & fifty.
BOARD OF INSTRUCTORS.

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

Mr. D. WILLIAMS CLARK, Professor of Vocal and Instrumental Music.

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Miss SARAH B. KINGSDURY,
Steward's Department.

Mr. and Mrs. LANGSTON GOREE.

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

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

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

THE MUSIC DEPARTMENT is under the direction of Mr. D. W. CLARK 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. It is kind and paternal, but steady and inflexible.

THE MANNERS, personal and social habits, and the MORALS of the young ladies are formed under the eye