

The Alabama Baptist.

Edited by an Association of Brethren.

James Campbell himself being the Chief Corner-Stone.—Published weekly.

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THE ALABAMA BAPTIST.

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I DO NOT FEEL LIKE IT.

Of all the excuses by which men strive to quiet their consciences, and evade the claims of God upon their obedience, there is perhaps none more common than—want of feeling, lack of internal impulse. The constant obstacle that meets us when we press the claims of duty upon the mind is, "I do not feel like it."

The professor of religion says so. When urged to the performance of important duties—family prayer—social prayer—religious conversation with the impenitent—visiting the sick, etc., the chilling reply is at once given, "I do not feel like it."

Impenitent men, when exhorted to immediate repentance, and submission to God, while they acknowledge the righteousness of his law and the necessity and value of piety, and the guilt and danger of procrastination, will evade the force of your appeals and of their own admissions by saying, "I do not feel like it."

"Do not feel like it."—God's word, in which makes feeling the standard of duty. We are there most clearly taught that principle and not impulse should govern our actions. Religion consists more in action than in emotion—more in doing than in feeling. We find in the Bible no principle that excuses us for acting wrong because we did not feel like acting right. We are therefore required to crucify our feelings—to deny ourselves, to act contrary to our own natural impulses.

"Do not feel like it."—Will you obey God only when you feel like it? Why the devil would do the same thing. Why does the miser hoard his gold? the thief plunder his neighbor? the slanderer reject his venomous words? the blasphemer pain the ear with horrid outcries? Because they feel like it. The devil would become a saint—the miser a benefactor—the thief, honest—the slanderer, a peace maker—the blasphemer, a praying man; if they felt like it, and yet retain all their original selfishness. If this is your principle of action it is consistent with perfect selfishness.

"Do not feel like it."—Our feelings, like the weather-vane upon the house-top, veer with every changing breeze, and the man whose actions are governed only by these is fit only for the lunatic asylum. There are his fellows. Feeling is the governing principle of man; all their grotesque caprices are in obedience to the promptings of impulse. Of such gross folly, sane men are not guilty in worldly matters. They confine it to religious duties.

"Do not feel like it."—The master requires the servant to perform an important duty, and he refuses because he does not feel like it. The child refuses to comply with a parent's reasonable request, because his feelings do not prompt him to obedience. In this consists the very essence of his guilt: God is a master, a father. He has a right to command. Obedience, prompt and constant, is a reasonable duty. Not to obey is monstrous criminality; but to make want of impulse the excuse, is an aggravation of guilt. Better to deny God's right to command, than to admit it, and then excuse our disobedience by pleading, that we do not feel like doing right.

"Do not feel like it."—See that wretched haggard drunkard, taunting the air with his foul breath, and offending the eye of decency by his filthy figure. What rendered him thus loathsome? His impulses. Visit the penitentiary, and look upon the pallid victims of crime. What brought them into this degraded condition? They followed their impulses. Gather with that crowd around the gallows, and look upon that living man, shrouded for the tomb, kneeling upon his coffin and looking into his open grave! What demons led him to the scaffold? His impulses.

Look farther, into Eternity, bear the last awful sentence; see the guilty vanishing in terror into the profound gloom; hear their everlasting wailings. Why are they lost? They obeyed only their own impulses. They did not feel like obeying God. So must it be with all who are governed by feeling, rather than by duty.—*Bap. Record.*

ANTIQUITY OF THE BAPTISTS.

The Baptist church has been the same in principles and in practice in every age and in every clime; but not so with other churches claiming descent from the apostolic age. They are continually varying, according to the circumstances with which they are surrounded; for their characteristic forms have been imparted to them by human enactments; and these ever adapt themselves to the varying customs of the world and the maxims of the passing age. Baptists alone disclaim the right of living mortals to legislate for the church, and contend for the sufficiency and the perpetuity of the laws originally enacted by the Founder of the Christian church. The consequence is, we can refer to churches similar in every essential feature to our own, in every age that has intervened since the days of the apostles. This is more than any other church can do. How unlike is the church of Rome in the present day to the church of Rome in the

days of Constantine? How unlike is the church of England in the reign of Victoria to the church of England in the reign of Elizabeth, or in that of her sire? How unlike too is the Presbyterian church of this present day to that which existed in the days of the "Rump Parliament?" Where was the church of England before the days of Henry VIII? Where were Lutheran and Presbyterian churches before the Reformation in Germany and France? "Positively unknown—or if known, known only as parts and parcels of the apostate church of Rome." As to the Methodist church, the songs sung at the celebration of its first centennial anniversary have scarcely ceased to ring in our ears. Where was it at the beginning of the last century? No such organization was known in all the earth. Episcopalianism, Presbyterianism, Lutheranism, and Methodism have all sprung from the church of Rome, and that long after it had anathematized the faith and been rejected of God. No fact in history is better attested than this, unless it be the fact, that Baptist churches have ever preserved themselves separate from that corrupt church from the days of first apostasy. But history is not necessary to prove our succession from the apostolic church. The proof on which we rely, as already stated, is to be found in the Bible. To that alone do we appeal to prove that we are legitimately descended from the first of Christian churches.—[Index.]

THE SLEEPER AWAKENED.

The following anecdote of an eccentric and aged minister, who recently died at Newburyport, may cause an innocent smile. Mr. Milton was remarkable for the general attention to the conduct of his hearers, during service, which he bestowed even during the delivery of his discourse; and then the familiar way in which he would address the delinquent was quite edifying. He was once preaching on a warm afternoon, when he saw a parishioner sitting near the pulpit, in the first gallery, asleep. The first name of this gentleman was Mark. Perceiving his inattention to the discourse, the preacher suddenly stopped in the midst of a sentence, and, elevating his voice to its highest pitch, exclaimed, "Mark?" As if stricken by a thunderbolt, up jumps the awakened delinquent in the midst of the congregation—his mouth open, wondering who called him and for what; while the preacher, dropping his voice, went calmly on, and finished his quotation from Scripture, as if it formed a part of his discourse. "Mark," I say, the perfect man, and behold me upraised in the seat, and that man is peace!"

I WOULD LIKE TO BE A CHRISTIAN.

Is it the sincere and undivided desire of your heart? If you wish to retain your worldly-mindedness, your worldly employments and amusements, it is a vain wish. You may desire to escape Hell—to secure Heaven, and yet love the world and hate holiness; you may wish to be a Christian, upon your own terms, and prescribe the conditions upon which you will consent to serve God. But an you give up every selfish pleasure and pursuit for Christ's service? "Thou shalt love him if thou seek him with all thy heart and with all thy soul."

Would like to be a Christian!—Well! The great God desires that you should be. "He has no pleasure in the death of him that dieth," but it is his pleasure that the sinner "turn to him and live."

Would like to be a Christian!—To make it possible, Jesus Christ left heaven, assumed the garments of humanity, endured a scorned and suffering life, an ignominious and excruciating death, and frequently and freely invites you to trust him and be a Christian.

Would like to be a Christian!—The Holy Spirit has incited that desire, if it be true. Man's own heart originates no good thought, but such a thought is good, and therefore "proceeds from above." The Spirit has been sent to convince and comfort you. His express mission to your heart is to make you a Christian.

Would like to be a Christian!—The Holy angels would rejoice over such an event. Their harps and voices would frame a new melody, and wake up the blissful echoes of Heaven, to repeat and prolong their notes of joy, "for there is joy among the angels over one sinner that repenteth."

Would like to be a Christian!—It would rejoice the hearts of saints to receive you into their number. Those who have prayed for your conversion—your pious father, your fond father, your true friends, all sincerely desire that your wish should be speedily gratified.

Would like to be a Christian!—Your unconverted companions probably would not like it. They know that you must forsake their society if you obey Christ. And your desire, is a tacit, yet powerful reproval and censure of their wickedness. They will oppose your desires by argument and ridicule.

Would like to be a Christian!—The devil would not like it. He has long been striving to prevent such a consummation of your half-hearted wishes. He hates God, and he would not see another image of God reflected upon the world from your spirit and conduct.

Would like to be a Christian!—All the holy and benevolent in the universe encourage that desire. Friends and impious men alone would prevent its accomplishment.

Would like to be a Christian!—Every provision is made, every facility furnished, that God's wisdom could suggest or his bene-

volence provide, consistent with your own moral agency, in order to meet this wish.

Would like to be a Christian!—Then why are you not one? Upon whom rests the guilt of your impotence? Who will be blameable if you are damned? To you as emphatically as to those who rejected him in Jerusalem, Jesus Christ says—"ye will not come unto me that ye might have life."

Would like to be a Christian!—Then bow at once before the mercy sent. Repent of your sins. Place your affections upon Jesus the Savior. Consecrate all your powers and possessions to his service. Believe that his invitation "come unto me," and his promise "I will give you rest," are at this time, personally, applicable to you, and you will be a Christian.—[Recent.]

HRO. KINCAID'S VISIT TO THE CANNON STREET CHURCH.

Last Lord's day our esteemed teacher, Rev. Eugene Kincaid, late from Arcan, visited the Cannon street church. We were permitted to be present, and long shall we retain the impressions made on our mind on that interesting occasion. About 2 o'clock, P. M., our beloved missionary visited the large and well regulated Sabbath school connected with that growing church. As he entered the room, in company with the pastor, Rev. Henry Davis, the teachers and scholars, amounting to between five and six hundred, arose and sang the hymn, "O, Greenland's icy mountains." The inspiration of the occasion was evidently caught by the children, whose voices, though they harmonized, still gave evidence of the truest emotion of their minds. We discovered that our beloved brother Kincaid was much affected by what he saw and heard. He addressed the school, and informed the scholars that the children among whom he had been preaching were nearly all without Sabbath schools, without religious instructions, without Bibles. Many a little conscience sparkled as the honored missionary contrasted the condition of children in New York with that of the children in heathen lands.

About three o'clock, brother K. having been introduced by the pastor to a large and attentive congregation, commenced a most impressive sermon from Titus ii: 11-12. After showing the effect of the gospel of the heart, he remarked, that from personal observation he knew that its influence was almost upon the heathen as upon civilized man. He then gave a brief but thrilling narrative of many very important events which had transpired since he had been among the heathen. He gave an account of his visit to Ava, and residence in that city—of his tour into the interior and upon the borders of China, in which he was robbed, made prisoner, and had to escape naked and alone. He gave proof of the readiness of Karen converts to contribute for the spread of the gospel, and exhibited a rupee given "for the Bible Society" by a poor, aged female Karen disciple.

For more than an hour and a half our esteemed brother was listened to with marked attention, and we doubt not but his labors on that occasion will very much promote the cause of missions. Doubtless the pastor and many of the older members of that favored church, while listening to the missionary, had their hearts drawn out to God, that he would send forth many of the promising youth among them, to preach the gospel to the heathen.

Such visits are seasons of special seed time, and we cannot but hope that all our churches will have occasion to thank God for their frequent occurrence.—*Bap. Adv.*

BE CAREFUL.

If you are solicited to engage in some enterprise with which you are unacquainted, you must be careful, or you will lose what little property you have acquired by hard labor, and so involve yourself in debt, as to be ever a barrier to success. Look into every project held out for your countenance and support, and depend not solely upon what others may say. If success is doubtful do not venture. The love of gain—the love to become the possessor of wealth—has urged many a man onward, regardless of consequences, until he had become utterly ruined and beggared his family. Be on your guard when daring schemes are presented for your support. Investigate—look deep—and you will be saved from mortification, anxiety and poverty.

Young men should be careful how they squander away their time in idle pursuits with unprincipled companions, or in actual slothfulness. You have much to learn and without diligence and application you will accomplish nothing. Books are cheap, and facilities for improving the mind are within the reach of the poorest. Therefore there is no excuse for being ignorant, for remaining drones to the close of life. You may inherit riches; your dispositions and pursuits may gain for you the respect of others; but to obtain knowledge you must study. The more diligent you are the greater amount of wisdom you will acquire. Improve your opportunities—waste not an hour—and the advantages that will accrue to you cannot be measured.

To one and all we repeat, be careful what you do and how you do it. Live uprightly and circumspectly—engage in nothing that is vicious—take heed to your steps, husband your time, and when life is finished, you will yield to death with strong faith and firm hope in a better existence.—*Portland Tribune.*

MISSIONARY LIFE IN TEXAS.

A very heavy rain fell the day we left Bastrop, so that by the next day every little stream was swollen into a torrent. However, we got over all without swimming, until we came to Big Creek, nine miles west of Rutersville: here we waited, and after an examination, found that it was twelve or fifteen feet deep, eighty or one hundred wide, and rushing on with all the rapidity of a mountain torrent. We built a raft, but soon found we could do nothing with it; the stream was so swift, and the getting in and out so difficult. When we had given up the rafting, father Wilson threw off his portmanteau, tied up his coat, and deliberately rode down into the stream. His horse swam steadily until he struck the rapid current, when he began to plunge and sink. We were all much alarmed, and the old man's safety some exclaimed, "He will be drowned!" "Yes," said he, "I am gone!" and I had thrown off my coat and hat, and was about throwing myself into the stream, to swim to his rescue, when he got loose from his horse and swam like a duck to the shore, caught some projecting bushes, and crawled out. It was now about sundown, and the rest of the company gave up crossing that night. The old man was on the other side by himself, the blood running over his face, caused by a stroke from the horse while struggling in the stream. He called to me to come over and go with him to Rutersville, and you know, Ohio is not to be "dared." So I took off my boots, tied them to the horn of my saddle, took my baggage in my teeth, and urged my horse down into the rushing stream. My horse swam well, too, and he had gained the middle of the stream, when he commenced plunging most fearfully. I stuck on for some time, but soon found that he was fast sinking and rapidly carried down the stream, and that unless I abandoned him quickly, we would both likely drown together. So I followed the example of my superior in office, let go, and swam to the shore. It was with great difficulty that my horse followed my example, and when he made the shore, some distance below the coming-out place, he was nearly exhausted, and had lost his saddle, boots, and all. I swam in to hunt the saddle, and after looking in vain for some time, I was holding to the branch of a tree that projected over the stream, and letting myself down as deep in the water as I could, feeling for the lost property, when the branch broke, and under I went. When I came up, the preachers were laughing heartily on the other side, and pronouncing me duly initiated into the high mysteries of the timidity to Texas.

The rest of our company struck fire and camped for the night, and father Wilson and myself started for Rutersville. As the road was muddy, and the night very cold, and as I was bare-footed and had to ride bare-backed, I did not enjoy the ride so well. However, the monotony of the scene was relieved by a pack of wolves, that howled and screamed around us wildly and fearfully.

The next morning the rest of the company were able to find the creek, and came on to Rutersville for breakfast. We made every effort to find a pair of shoes, but all in vain. We then commenced hunting buckskin, and at length found a piece, of which brother Sneyd and myself made a pair of moccasins. Some kind friends presented me a Mexican saddle-tree and some stirrup, and brother Palmer took off his leather surcingle, which I split in two pieces, and fastened on my saddle-tree for stirrup-leathers. I was now fixed for traveling again—moccasins on my feet, mounted on a Mexican saddle-tree, with brother Fowler's Mexican blanket spread over it, one foot in a stirrup, and the other in the leather.

Without the occurrence of any other special event, we returned safely to the Redlands. I found my family well, and the dear brethren I had left anxiously waiting to hear their appointments.

And now we are scattered all over the Republic, one on the Colorado, another on the Brazos, another on the island of Galveston, another on the Trinity, another on Red River, another in the city of San Antonio, and still another on the Sabine. Whether we ever shall all meet again on earth is problematical. We are in a southern clime, sickly (at least for a time) to the northward. However, we are determined, with the Bible in one hand, and the Methodist Discipline in the other, to wind our way along these mighty valleys, and over these wide-spread prairies, and proclaim free and full salvation in Jesus' name; and if we fall, we will fall at our posts, with the Gospel armorion.

DANIEL POE,
Milam, Texas, Feb. 16, 1845.

THE CHRISTIAN NOT AFRAID TO DIE.

A few weeks ago, two miners, Verran and Roberts, were at work in South Carson new shaft, (which is intended to be sunk perpendicularly, through a granite country, to intersect the lode at the depth of 140 fathoms.) The present depth is about ten fathoms, and they prepared a hole for blasting, the fuse inserted, tamped up, and all ready for firing. On these occasions the men are drawn up by a windlass, and as they are only three in a corps, there is only one man at the brace, and he can only draw up one at a time; consequently, after the whole is ready, one man is drawn up, and the kilble lowered to receive the last man, who has to put fire to the fuse, and then both men to the windlass draw him up with the utmost speed, in order that all may get out of the way when the explosion takes place, which

is sometimes so violent, that large stones are thrown up at the top, carrying with them a part of the roller and windlass to a considerable height. Unfortunately happened that, as the safety fuse with which the hole was charged was longer than necessary, they inconsiderately took a sharp stone to cut a piece of it off, and ignition instantaneously commenced! They both flew to the kilble, and cried out to the man at the brace to "wind up!" but alas! after trying with all his might, he could not start them. At this awful moment, while the furious hissing of the fuse assailed them, their destruction was within half a minute's march of them; Verran sprang out of the kilble, exclaiming to his comrade, Roberts, "Go on, brother, I shall be in heaven in a minute!" Consequently, Roberts was drawn up, and Verran threw himself down, and placed his poor devoted head under a piece of plank in one corner of the shaft, and said to himself, "When he should be blown to atoms." Just as Roberts got to the brace, and was looking down, with trembling apprehension on the fate of poor Verran, the whole went off with a tremendous explosion, and a small stone struck Roberts severely on the forehead, as he was looking down the shaft. To the inexpressible surprise and joy of the men at the brace, they heard Verran cry out, "Don't be afraid, I am not hurt!" Roberts immediately descended, and found that the great burden of the kilble was thrown in every part of the shaft except the corner where poor Verran was coiled up! This extraordinary circumstance has produced a considerable sensation throughout the district. Not only do they view the escape as a miraculous interposition of Divine Providence, but the conduct of Verran as a noble instance of what a real Christian will do in the moment of extremity.—*Mining Journal.*

From the Marion Herald.

The facts disclosed in the subjoined communication speak for themselves. Indeed do they place our village in a most enviable light, and may justly render every citizen proud:

MARION AND THE BIBLE CAUSE.

Mr. LOVES.—The following facts I have gathered from the last Reports of the American, and the American and Foreign Bible Societies, and other credible sources. I send them without comment, for fear of laying myself obnoxious to self-praise. If you think proper, you can give them to your readers:

1. Marion contributed the last three years the American and Foreign Bible Society, a sum equal to the *entire* amount of the whole amount received by the Society during the past year throughout the Union.

2. Marion has contributed to the American Bible Society the present year more than the Society received in donations from the whole State the twenty-five years preceding the last.

3. Marion has contributed to the American Bible Society the present year a sum equal to the fourth part of the whole amount received by the Society in donations from the twenty-five years preceding the last, from Louisiana, Alabama, Arkansas, Michigan, Florida and Wisconsin, put together; and the sixteenth part of the amount from Pennsylvania during the same long period.

4. That of the Directors for Life of the American and Foreign Bible Society, there hail from Marion alone more than half from either of 23 States in the Union.

5. Of the 23 members for life of said Society living in Alabama, 8 hail from Marion.

6. Of the Directors for life living in Alabama, the third hail from Marion.

7. And last, though not least, of the Female Directors for life in both Societies, (viz. the American, and the American and Foreign Bible Societies,) the one-third hail from Marion—as great a number as any State can boast of, and greater than any save one.

A NEW MOVE.

The Universalists in Maine, in some places, at least, are imitating the measures of other societies in "getting up revivals," asking people to rise for prayers; and, in a few instances, they have gone so far in their attempts at copying a reformation, as to have an anxious case. We have read of the Egyptian magicians, who could do almost as much as the servant of God could do, and we have read of the arch-deceiver who transformed himself into an angel of light, and we have read of the prophets of Baal who could fix their wood and sacrifice, and do all but call down the fire—of those who overthrew the faith of some by preaching that the resurrection was past—and of those who in the last days should cry peace and safety when sudden destruction was at hand—that false prophets should arise and deceive, if possible, the very elect; but we should have believed almost any thing else, a few years ago, sooner than those who made a daily business of ridiculing revivals, and preaching against religious exertions, would turn around so quick a corner and undertake to imitate them. We believe this decidedly the most dangerous, destructive force Universalism can assume. While it stood forth undisguised, and laughed at serious things, good men were in very little danger of being led by it, but, coming to near as it now does to the real truth, we believe it to be completely calculated to cheat souls to the death.

A. K. M.
[Morning Star.]

WISDOM FROM A JESTER.

Bishop Hall tells us, that there was a certain nobleman who kept a fool or jester, (a thing common in former days in the families of the great) to whom one day he gave a staff, with a charge to keep it till he should meet with one who was a greater scholar than himself. Not many days after, the nobleman was ill, and near death. The jester came to see him, and his lordship said to him, "I must now leave you." "And where are you going?" asked the fool. "Into another world," replied his lordship. "And when will you come again? within a month?" "No." "Within a year?" "No." "When, then?" "Never." "Never!" said the jester, "and what provision hast thou made for the future? I am not a fool, where thou goest?" "None at all," said the fool. "None at all!" Here, then, take my staff, for with all my folly, I am not guilty of any such folly as

TEMPERANCE IN INDIANA.

[Letter from a gentleman in Richmond, Indiana, to his friend in Philadelphia, dated January 18th, 1845.]

"In this country some two years ago there were 60 distilleries, and now the whole county contains but two. Some time since the town of Richmond contained no less than six or eight grog-shops, but the temperance cause has spread to this remote place, and there is now no vestige of rum or rum-sellers left in the place, and, from being one of the most dissipated, is now the most moral town in the county; men that for years had been out of employ, in consequence of their dissipated propensity for drink, are now sober, honest, and discreet men, and support their families respectably; in fact, since my last visit here two years ago, an entire and total change has taken place. Could never have believed so much good could have been done as I now see has been through the influence of temperance societies and temperance men. I can now say, 'God prosper the good cause!'"—*Temp. Journal.*

AN INCH OF TIME.

"Millions of money for an inch of time," cried Elizabeth—the gifted, but vain and ambitious Queen of England, upon her dying bed. "Unhappy woman! reclining upon a royal couch—wearing ten thousand dresses in her wardrobe—a kingdom upon which the 'sun never sets,' at her feet—all now are valueless, and she shrieks in anguish, and shrieks in vain for a single 'inch of time.' She had enjoyed three score and ten years. Lik too many among us, she had so devoted these to wealth, to pleasure, to pride and ambition, that her whole preparation for eternity was crowded into her final moments; and hence she, who had wasted more than half a century, would now baffle millions for 'an inch of time.'"—*American Tract Soc.*

ORIGIN OF BLACK MEN.

Old king Yarrow, the sovereign of the Goulah nation in West Africa, gave the following new theory of the origin of white and black men, in a conversation with the Rev. George Brown, a Methodist Missionary. The extract is from Mr. Brown's Journal:

"The old man (Yarrow) listened with the deepest interest, even with tears in his eyes. And as soon as he had got the 'palaver,' (the missionary's talk), he exclaimed, 'Thank God! Then said he, man can make any thing but this life, and that God made. And now, said he, I will tell you how God made man. First he came down in the morning, and worked all day making white men in America, and gave them plenty of good sense. Then he came along in the dark, about midnight, and made me comely men all black, and because he wanted to get home before breakfast, he never waited to give us any sense at all, but told us to make war, raise a riot and cassada, eat dumb-bell and pepper, and that is all. But, said he, I have been telling my people a long time that God would get up soon and give us sense like Americans. And, said he, this is that thing, one which I have dreamed and thought of a long time. And putting his hands to his eyes, he said, 'O my head! my head! I done look him now.'"

Never expect much of the joy of the Holy Ghost if your heart and mind be occupied in the enjoyment of sense. The joy of the Spirit is a delicate sacred deposit, and must be kept in a pure vessel. An unbroken will dim its lustre, and fade its brightness. The joys of sense, even the most lawful of them, are agitating, tumultuous, and unsatisfactory. The joy of the Spirit is calm, modest, strengthening, elevating, and satisfying. The joys of sense, at the best, enervate lower, and enervate the soul. The joys of the Spirit enoble and enrich it.—*Cecil.*

External application of Laudanum.—A recent death from the absorption of laudanum applied externally, has just occurred in Paris. A young dramatic writer, M. Camille Bernay, whose first attempts had been very favorably spoken of, was ordered by his father, who is a physician, to apply for a slight indisposition a poultice on the stomach, on which he was to let fall a few drops of laudanum. To soothe the pain, which was severe, the patient let fall not four or five drops, but the contents of a whole vial. The effect was almost instantaneous after the application of the poultice.—Anecdotes were applied immediately, but M. C. Bernay died shortly afterwards.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, June 3, 1843.

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.

Special Agents for the Baptist.

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Mr. A. H. Yarrington.
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Rev. B. HODGES.
Rev. LEMUEL CALLOWAY.

All Baptist Ministers are requested to procure subscribers.

BOARD OF VISITERS.

The following gentlemen have been appointed by the Trustees of the Judson Institute, a Board of Visitors to attend the approaching Examination.
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LETTERS TO A UNIVERSALIST.

Two letters more will close the series. We are sure our readers will unite with us in regretting this. The author grows stronger and stronger, and better and better, the farther he goes.

PROTRACTED MEETINGS.

At Claiborne, first Lord's Day in July.
At Limestone, Monroe county, second do.
At Spring Hill, Marengo county, third do.
We shall be happy to insert gratuitously, notices of Protracted Meetings, Ministers' Meetings, &c., whenever forwarded to us.

THE CONVERTED JEW.

Brethren in town and the adjacent country will remember Brother Frey will preach in the Baptist church, Marion, on the second Sabbath, the eleventh inst.

SINGULAR COINCIDENCE.

Brother Kincaid, from Barnah, unexpectedly met a brother who resides in the interior of Pennsylvania, at the door of Rev. J. Kennard's residence in Philadelphia. The two had parted at the same door, on the same day, thirteen years before.

TEMPERANCE.

The town of Newington, N. H., has let out the Poor House and the farm attached to it, there being no paupers for the town to support. Temperance has delivered this town from pauperism.

In eight years past, Portsmouth, N. H., has paid for the support of intemperate paupers, thirty-nine thousand four hundred dollars thirty-four cents. This town has this year refused all licenses for the sale of spirits, and it may be safely predicted, that its pauper tax will be as near nothing as possible!

VISIT TO EUROPE.—Rev. R. H. NEALE and R. TURNELL, Baptist Ministers of Boston, recently embarked in the steamship Hibernia for England. They intend to visit France, Switzerland, Germany and Scotland. Mr. Turnell is a native of Scotland, where his parents now reside.

LECTURES ON CHEMISTRY.

We perceive by the Montgomery papers that E. L. CHILDS, Esq., the able Principal of the Academy in that city is giving a course of Lectures on the science above named. It is stated, that he has the aid of a very complete Apparatus, and the citizens are invited to attend, with the assurance of being interested.

Professor SHERMAN of the Howard, in this place, has also been giving a course on the same subject, several of which we have attended. His experiments and illustrations are made with the aid of the splendid Apparatus, lately belonging to the Madison College. This Apparatus, obtained by Dr. Wallis in London and Paris, is one of the best in the United States. The young gentlemen connected with the Howard have therefore very superior advantages for prosecuting the study of Chemistry, Natural Philosophy, Astronomy, &c.

GEORGIA BAPTIST CONVENTION.

From the Christian Index we learn, that this body met with the Baptist Church in Madison, on the 10th ult. Rev. B. M. Sanders in the chair. Introductory Session by Rev. S. G. HILLYER, Milledgeville. Education Session by Rev. J. G. BIRNEY, of Savannah, who expects soon to go to Barnah, under the direction of the Board of Missions.

The various funds under the management of the Convention are reported as follows:—MARION UNIVERSITY, \$26,700 45. (It is thought a large portion of these will be finally lost by the insolvency of subscribers. MARION AND FORDS, \$2,973 53. This amount is

means embraces all the funds given to Missions by the Georgia Baptists. Large amounts are realized by the District Associations, or forwarded by individuals direct to our National Societies, which are not reported to the Convention. The Index. The dues for this paper are \$6,150 00. Of this sum \$1,600 00 are due from subscribers in Alabama.

ROBERT MERRY'S MUSEUM.

We invite attention to the advertisement of this popular juvenile periodical. Children and youth will not be idle—they will always be doing something. If parents do not furnish them with profitable employment, they will resort to pernicious sources of excitement and will do harm to themselves or to somebody else, rather than do nothing. Let parents, then, supply their children with profitable reading, to fill up their idle hours.

WHAT WILL THEY DO WITH IT?

There are now about fifteen millions of dollars, in gold and silver, in the banks of New York city, and more coming in by every steam vessel.

FIRST BAPTIST CHURCH, NEW HAVEN, CONN.

More than three hundred persons have been added to this church by baptism, within the three years in which Mr. Teasdale has been pastor.

It is often asserted, that the Baptist cause does not prosper in enlightened communities. The prosperity of this church, embowered in the classic groves around Yale College, does not authorize such a conclusion.

MORE BEQUESTS.

Mr. Volney Cook, merchant of Syracuse, N. Y., who died on the 2d of April, bequeathed \$1,000 to the American Tract Society; \$1,000 to the A. B. C. F. M., \$1,000 to the American Home Missionary Society, and \$500 to the Bible Society.

"DEACON GILES" DISTILLERY.

Did you ever hear of this distillery? Then you never read Rev. G. B. Cheever's *Dream* about it, for which dream the aforesaid clergyman was cow-diced in the streets of Salem, and prosecuted for a libel, and incarcerated in the common jail! What a dream, it must have been! Well, this same distillery, about which its owner, Deacon Stone, made so much noise, has been converted into a hall for useful purposes, and a grand Tea-total Abstinence celebration has been held in it, by the Washingtonian Society of Reformed Drunkards, of Salem! Hundreds of these men, doubtless, had been made drunkards, by the spirits manufactured in that very building. How great, how glorious, the change!

FAST DAY.

Our readers will recollect, that in the number of this paper for May 6, we noticed the appointment of a day of Fasting and Prayer by the Governor of Georgia, and at the close of some remarks on the propriety of the appointment, expressed the hope, that Alabama would follow the example, another year. But we are happily anticipated by the Proclamation of the Governor, recommending the observance of a day this year, as a day of humiliation, fasting and prayer before Almighty God.

We are sure, christian people of all denominations, and all those who recognize the Divine origin of our holy religion, all who acknowledge their dependence on the good providence of the Governor of the Universe, will rejoice in this recommendation of His Excellency. Let the churches and congregations throughout the State meet for religious worship, on the day designated. Let all labor on the plantations be suspended; the stores and shops be closed; and let the people of Alabama together humble themselves before the God of heaven; implore the pardon of past offences; entreat Him to avert pestilence and famine; and ask wisdom from on High to guide our Rulers, and grace for all the people, that they may fear His Name, and work that righteousness, which exalteth a nation.

The occasion is new in the history of Alabama, and will afford the Ministers of the gospel an opportunity to bring before their congregations some great and important truths, which are not often presented on the Sabbath.

GOOD MANNERS.

This same town of Marion, that plumes itself on the beauty of its location, the salubrity of its climate, the intelligence, morality and refinement of its citizens, its pre-eminent advantages for the education of both sexes, is likely to have its fair fame somewhat tarnished by the thoughtlessness of a few individuals, whose deportment, on some public occasions, appears to trench slightly upon the rules of good breeding. Some of the strangers now in attendance on the Examination of the Marion Female Seminary, have been seriously annoyed by the talking and laughing of saucy belles and beaux in the midst of the recitations, or while the fair pupils were singing or playing on the piano. Indeed, it is said, many in the house could have heard nothing of the performances, had not the young ladies, recited with uncommon promptness, clearness of utterance, and distinctness of articulation. We say nothing of the disrespect offered by this conduct to the Teachers and to the pupils; but we do plead in behalf of parents and visitors from abroad, that they should be allowed to listen without interruption or annoyance, to the exercises in which their daughters and friends are engaged. It

is a hard fate for parents to come fifty or a hundred miles to hear the examination of their children; and then be prevented from hearing by resident citizens, who attend from motives of curiosity alone. "A word to the wise."

ANNUAL ELECTION OF PASTORS.

In former numbers on this subject, we have spoken of various evils connected with it, particularly of those which more especially affect the minister himself. With a few additional considerations, we dismiss the subject.

The practice in question prevents the pastor from laying plans for extensive and permanent usefulness. The minister of comprehensive views does not confine his desires and efforts for the good of his people to present results. Looking over his church and congregation he perceives many defects which it is his duty to supply, many evils for which he is bound to provide a remedy, many dangers, more or less remote, against which he is called to protect the members of his flock. Where may exist a lamentable ignorance of the doctrines of the Bible. Practical piety may be sadly neglected. Discipline may be altogether too lax, and the church in regard to the subject, loose, unenlightened, and erroneous. The man who has in charge a church and congregation, is also expected to interest himself in the promotion of sound morality, and education. He is also required to exert a decided influence in maintaining the peace and harmony of his parishioners, and in elevating their social, as well as their intellectual, moral, and christian character and condition.

Now, to accomplish but a small fraction of these various and important results, requires a length of time, which can never be furnished by a settlement of a single year. Trains of influences must be laid, a series of efforts commenced, in many instances, which must be continued and followed up year after year. If interrupted and broken off, all that has been done will be labor lost. Improvement in a condition of that church will be almost impossible, at any rate, progress will be slow and feeble. A pastor of enlarged and liberal designs will become discouraged, and things will remain year after year in the same position, the church having a name to live, while it is dead. Why will the churches cling to a system so hostile to their advancement, so inimical to the cause of Christ?

But not only can no plans for lasting results be formed by the pastors who are annually chosen by the churches; immediate injurious effects follow the practice we condemn. Every thing in the system which unfavorably affects the pastor also inflicts injury upon the people. Does the system interfere with thorough preparation for the labors of the pulpit? The people are the greatest sufferers by this interference. Does it keep the pastor poor, and his mind disturbed with worldly anxieties? His flock will feel the want of a shepherd's undivided care. Does it injure his family? His parishioners will suffer in their families. Is the church or the world reduced to withhold their confidence from the minister? The interests of the church must decline. The fact is, the connection between pastor and flock is so intimate, so delicate and tender, that when either suffers, the other must sympathize with the sufferer. If therefore, only an indirect injury were inflicted on the people, through the evils which affect the minister, this would be reason enough for abandoning a system which has neither Scripture nor common sense to support it, and the fruits of which are evil, and only evil, continually.

One of the greatest mischiefs produced by this system is, it is unfavorable to that deep and affectionate interest and sympathy, which is the firmest bond of union between the pastor and his congregation. How can a lively mutual interest grow up between the parties, when the connection is formed with the understanding, almost with the expectation, that it will be dissolved at the end of a twelve-month? And without this interest and sympathy, the labors of the best minister will be inefficient and unsuccessful. There will be a want of earnestness, faithfulness, and zeal on the part of the pastor; and on the part of the people, an absence of that confidence and affection, which alone can prepare them profitably to receive his labors.

We hope, by all that has been said, at least to call the attention of the churches to the subject. Let them but closely examine the nature and tendencies of the system of annual elections, and we are confident, their good sense, their regard for Scriptural precept, and their love of the cause of the Redeemer, will unite in inducing them to abandon a practice so fraught with evils of no ordinary magnitude.

ANTI MISSION ASSOCIATION.

The Rappahannock Association, Virginia, in 1841 consisted of 5 churches and 342 members. Four of these churches reported no baptisms! Five were added to one, and the decrease, six!

During the same time all the Missionary Associations were receiving large accessions.

From the BAPTIST MEMORIAL we derive the following information respecting the PROCEEDINGS OF A CONVENTION

Of more than one hundred and fifty Ministers and Laymen of twelve different Christian denominations, to take into consideration the duty and practicability of organizing the present generation of the Heathen.

After the organization of the meeting, the

appointment of Committees, and the reading of letters from Missionaries Schaeffer and Dwight, at Constantinople. Brother Kincaid, from Barnah was introduced to the Convention, and made a very interesting address in behalf of missions. He stated that more than 5000 Burmans and Karens had been savingly converted by the agency of the mission.

At a meeting for exercises in devotion, prayers were offered by Rev. Dr. Snider of the Lutheran Church, Rev. Dr. Armstrong, Secretary of the A. B. C. F. Missions, Rev. C. S. Stewart, U. S. Navy, and a Missionary Sermon was preached by Rev. Dr. Wyckoff, of the Dutch Reformed Church.

Remarks followed by brethren Anderson, Choules, Smucker, J. M. Peck, Dyer, Kennedy, Bacon, W. Beecher, and Hon. B. F. Butler.

The following Resolutions were adopted. Resolved, That the spirit of missions is emphatically a self-sacrificing and all-consecrating spirit to the glory of God, and the extension of his kingdom—that it is the duty and privilege of all the friends of Jesus to cherish and exhibit it, and that the manifest and palpable deficiency of it among Christians of all denominations, with its painful consequences on the world, should deeply humble them before God, and lead to prayerful and active efforts for its increase.

Resolved, That the prayer of faith for the conversion of the world necessarily implies the making of consistent and persevering efforts for securing the appropriate answer—that it is of the utmost importance to increase it by more extensive and substantial unanimity among Christians of different denominations, and a general and united improvement of the monthly missionary concert.

Resolved, That while we appreciate the offerings of the madding masses, and the widow's mite, we regret that the solicitation on behalf of 600,000,000 of dying, perishing heathen is not more generally and ardently pressed upon the attention of the rich and affluent of the land. And they feel that the claims of those millions of immortal souls are, by Jesus, on the offerings of the latter as well as the former. And we would affectionately and earnestly beseech them to come up and pour enlarged contributions into the Lord's treasury—so that the time may be hastened when the Kingdom of this world shall become the Kingdom of our Lord and of his Christ.

On motion offered by Rev. Dr. Adams and seconded by Rev. Mr. Eddy, and adopted unanimously, it was

Resolved, That measures be taken to hold in this city during the month of May, 1844, a National Concert for Prayer and Conference, with reference to the conversion of the world.

Resolved, That the necessities of the Christian and heathen world require us to aim at Christian union and fraternal harmony among evangelical Christians of the various denominations; so that we may soon go forward with more courage, comfort, strength, and hope; in the great enterprise of publishing the gospel to every creature, with the least possible delay.

The following resolutions were introduced, discussed, and adopted. That this Concert is designed to embrace those religious denominations which have been represented in this Convention and the Convention of last year; and that the ministers and members of these several churches throughout the country, as far as practicable, be respectfully requested to attend.

2. That the Secretaries of the Missionary Boards, and other missionary organizations, which have been instituted for the purpose of engaging in the great work of the world's conversion, in connection with these several religious denominations, be requested to be present, and to present such items of recent missionary intelligence, and other communications in reference to the state of the missions in their respective connections, and the cause of missions generally, as they may think proper and calculated to advance the interest of Christ's Kingdom in the world.

3. That a committee be now appointed, consisting of one person from each of these religious denominations, for the purpose of making arrangements for the meeting of next year, with power to the committee to fill their own vacancies.

4. That those persons who may find it inconvenient to attend the meetings in this city, be affectionately invited to observe this concert in their respective places of abode.

The Chair named the following individuals as a committee to represent the various denominations forming this convention, for making the necessary arrangements: Methodist Epis. Church, Rev. Dr. Peck. Baptist " " " J. O. Choules. Episcopal " " " Dr. Tyng. Presbyterian " " " Dr. Adams. " " " Dr. Yale. Congregational " " " Dr. Bacon. Dutch Reformed " " " Dr. Wyckoff. Lutheran " " " Dr. Smucker. Moravian " " " Dr. Snider. Ass'd Reform'd " " " Mr. Bigler. " " " Mr. Rogers. " " " Mr. M'Leod.

"WHOM GOD WILLS TO DESTROY, HE FIRST MAKES MAD."

In a late number, we spoke of the determination of some of the most fanatical among our Anti-slavery brethren of the North to withdraw from all connection with the Board of Missions and other benevolent Societies of our denomination. We are happy to announce, that their plans receive no favor from the great body of the brethren. The perfect neutral position of the Board gives entire satisfaction to all reasonable men, both North and South. A few zealots who are "righteous over much," have abjured their associates and formed an organization under the following pledge. The names of the leaders will be found attached:

COPY OF THE PLEDGE.

We, whose names are undersigned, solemnly pledge ourselves to God and one another, to unite in the support of a Baptist Missionary Society, with a constitution, yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known trails of slavery; in the support of any of its benevolent purposes; and this Society shall be called the American and Foreign Baptist Missionary Society;—

and we hereby separate ourselves, now and forever, from all connection with religious societies, that are supported in common with slaveholders.

Yours in the freedom of the gospel.

E. G. WARREN, Maine,
S. ADAMS, "
W. H. BRISBANE, Mass.
C. F. GROSVENOR, "
C. W. DENISON, "
N. BRANCH, Conn.
A. KENTON, E. I.
Boston, May 13, 1843.

Com.

Communications.

For the Baptist.

LETTERS TO A UNIVERSALIST. NUMBER VIII.

My Dear Sir:

The object of my last letter, was to show, that Universalism is opposed to repentance and religious reform. It was equally easy to prove, that it is opposed to faith; to prayer; to thanksgiving; to the observance of the Sabbath, baptism, and the Lord's supper;—nay, that it denies all the leading doctrines of christianity, viz: the trinity; the divinity of Christ; the atonement; the mercy of God; the forgiveness of sins; the conversion of the soul; the existence of fallen angels; the existence of disembodied spirits; the free agency of man; that sin is a violation of the divine law; the existence of moral evil; the immortality of the soul; and even doubts whether there be any future state: I say I have materials now collected to prove that all these are denied by Universalists, and therefore if you are or would be consistent with your own denomination, you are obliged to do so in like manner. Are you prepared to do this? Can you do it, and still pretend to believe the bible? To my mind there does not appear to be a great difference between him, who, with one sweep, discards the book of God in mass, and him, who does so article by article.

But as my present design is, to notice your system only so far as it relates to its moral bearings on society, I shall introduce only such of the points mentioned above, as appear to me most intimately connected with this view of the subject.

First: I said that Universalism denies the free agency of man, and shall adduce my proof from the "Messenger of Glad Tidings," published at Wetumpka, Ala. (No. 4). You will find this language, which is copied from another authority, but in a personal interview with the writer, sanctioned by the editor, and is therefore equivalent to two witnesses: "If they (men) are free agents to that extent maintained by partialists, they are not accountable to God." Now the only difficulty in the way is, to understand to what extent "partialists" (as we are called) maintain the free agency of men. Take then the definition of this subject as given by standard writers in two of the orthodox Bibles: "The Messenger of Glad Tidings," p. 60-61; says: "A free agent is one who chooses or wills. If an object is set before any being, and he exercises choice respecting it, he is a free agent." Andrew Fuller, (1 vol. p. 629.) in answer to the question, "Wherein does free agency consist?" says, "I should answer, in the power of following the inclination." "To these I might add many others had I space to be devoted to this way. But these are sufficient, and from them, it follows that, upon the premise laid down by Universalists, 'If men have the power to choose, or the power to follow their inclinations, they are not accountable to God for their conduct!' That is, in order to be accountable, they must be dispossessed of all choice respecting their conduct, and of all power to follow their inclinations! By a parity of reasoning, if, with a settled intention to that end, I murder the wife of your brother, or commit any other offence against the laws of God and my country, I am accountable to neither for it! Why? because in this I am a free agent. But if, by superior power, I were to fasten a stone to your neck, and throw you into the river, and you were to drown, you would be accountable to God for the crime of suicide!! Why? because in this you would not be a free agent—you had no choice in this matter, or if you had a choice to avoid such an end, you had not the power to follow your inclination. So also, were I to murder your wife, she (not I) would be accountable, because she would not be the free agent in the case! If I were a free agent in such a deed, I should not be accountable!!

But Universalists maintain, that men are punished in this life—certainly punished, which of course implies their accountability. It follows, therefore, by an inevitable consequence from the position assumed, that men are not free agents. Is not this plain? The language of your authority is, if men are free agents to the extent maintained by partialists, (which we have seen only extends to choice and the power to follow their inclinations,) they are not accountable to God. But they are accountable, as implied in their being punished; therefore, as I said, they cannot be free agents. What do you think of this?

Here let us remark, however, that upon this principle, God punishes men for conduct, respecting which, they have no choice, nor power to prevent, any more than the wheels of a millstone are to avoid turning when a flood of water is let loose upon them. Now, any child can see, that to inflict punishment in such a case is unjust. Suppose the State in which you live were to punish you for getting your arm broken by misfortune, would you not think it an unjust exercise of power? Where then is the difference between the two cases, except it be in attributing to God what all must see cannot but be incompatible with the moral rectitude of his character? To avoid the difficulty which you meet on this horn of the dilemma, you assert that men are free agents, then according to your ground assumed, they are not accountable to God, and here again you split. For, to

punish one who is not accountable for any given conduct, is no less unjust than to punish one who is not a free agent. What now will you do? If you admit that men are punished, then on your premise, God must be unjust in doing so. If you deny that they are punished on your own principle, that any system that renders punishment even uncertain is immoral, your system must be so. Sir, your "Bible is shorter than that a man can stretch himself on it, and the covering narrower than that a man can wrap himself in it." (Is. 28:20.)

Secondly: I said again that Universalism denies that sin is a violation of the divine law. For the proof of this, I refer you to the "Lectures on Universal Benevolence" by Abner Kneeland. It is true, he is not an ATHEIST, just where we might expect to find any one who could draw a logical deduction from such premises as he assumed. But, at the time he delivered those "lectures," he was a Universalist minister of high repute, and therefore his sentiments may be taken here as proof, with as much propriety as if he had died before he had reached the climax of his error. Nay, he acknowledged himself indebted for his opinions to the "Treatise on the Atonement," by Hosea Ballou, and by referring to this "Treatise," (p. 15, 16, 17,) you will find in substance the same things which we now quote from Mr. Kneeland. For the proof then, on page 81 of these lectures, he speaks thus, "God cannot be considered, in any direct sense, the legislator of that law which is transgressed by sin." Is not this to the point? But hear him yet farther. On page 83, he says, "a man's own conscience, which is the result of all the knowledge he possesses, from whatever source obtained, is the legislator of that law which is violated, whenever sin is committed." Who can now mistake his meaning? The sum of it is, that sin is not a violation of the law of God, but of one's own understanding; that this understanding is the effect of conscience; and that conscience is the result of knowledge. Now is not this a most beautiful specimen of reasoning in a circle? I had thought that knowledge and understanding, perfect knowledge and perfect understanding, extensive knowledge and extensive understanding, &c., commonly meant the same thing, as they obviously do here. But if this be so, tell me how it is, that understanding (for this is the same thing with "law of the understanding") is the effect of conscience, and yet conscience is the result of knowledge? Does not this look like cause and effect producing each other by turns: or rather, like the same thing being alternately cause and effect? Knowledge producing conscience and conscience producing understanding, and yet knowledge and understanding meant the same thing!

But, Sir, according to your theory, sin is not a violation of the divine law. If then one were to do what the law forbids, or neglect to do what is commanded, of course he would not commit sin. That is, the law commands me to love God supremely, and to love my neighbor as myself; and, on the contrary, forbids me to lie, steal, commit adultery, and murder; and if I were to neglect to love God and my neighbor; if instead of this, I were to defame your character by falsehood and slander, were to embezzle your fortune, were to imbrue my hands in your life's blood, I would in all this do no sin!! Why? Because, although I had transgressed the divine law, (with reference to which I acted,) yet sin is not a transgression of his law! Is not this a glaring mode of getting rid of sin?

But take a view of the opposite side of this question. Sin is not a violation of the divine law, therefore if one keeps the law he is not holy! If, without the least deviation from the morning of his existence till his death, he were not only to do no violence, but actually to glow with love to God and to all his creatures, still he would not be a holy being—still in the sight of God and men he would be no better in a moral sense, according to this feature of Universalism, than if he had pursued the very opposite conduct—had transgressed every article of the law. Why? Because if sin is not a violation of the divine law, to keep the law is not holiness. Now is not this a beautiful system by which to level down the good to the standard of the bad? If all this be true, I should not wonder to find the whole world saved.

But here let me ask, if sin be not the violation of the law of God, upon what principle will you justify his punishing men even in this world? That any authority whatever should punish an individual who had not transgressed its laws, as though he had, the most limited capacity can see would be unjust. What then will you do in this dilemma? If you would escape Scylla, you will fall into Charybdis. If you say that God punishes, on such a principle as this, you blacken his character with injustice. If you deny punishment, you make your system immoral. Sir, what will you do?

But aside from your dilemmas, is it difficult to see that such sentiments will never reform mankind? If you have not learned this much, permit me to tell you, that you are a long way behind your brethren in observation. What says Mr. Rogers on this subject, that minister, who is said to have "travelled more than any other preacher of the denomination?" In the "Magazine and Advocate," (vol. 8, p. 4-5) he says, "I aver that the mere extension of our faith will not to any great degree improve public morals. Its bearing upon morals will be scarcely perceptible except something more is done. Is this denied? Why then do we find SO MANY who entertain a firm faith in our doctrines and are not perceptibly influenced in their general practice by that faith?" Again he asks, "as a Christian body, ARE WE NOT too indifferent to experimental piety? Do we not want to be useful? What are we doing toward this object? What public measures have we taken to this end? I do aver, that it is high time that our principles were more palpably visible in their bearings on the moral interests of so

THE ALABAMA BAPTIST.

Reviews.

Extract of a letter recently received from Brother P. S. For.

The friends of Zion will doubtless be glad to learn that there has been a previous work of grace in this village. Early in the fall there seemed to be a deep settled feeling resting upon the church in behalf of God's and perishing sinners. The church finally concluded to make a special effort, in dependence upon the Spirit of God, for the enlargement of her borders. The last week in December, brother David Bernard, of Norristown, came to our assistance, and labored with us about four weeks.

For the first week our meeting was rather thinly attended, and some things transpired calculated to try the faith of God's people; but, on the commencement of the second week the Lord came down in the majesty of his truth, and manifested his power to save to the uttermost all that would come to him. As the results of the effort, we have been permitted to visit the banks of one Jordan thirteen times, and bury in the thickness of our Savior's death, 113 willing converts. Some fifteen or 20 others have been added to our number by letter and confession. The work is not yet done; some are inquiring the way to Zion; two have been received for baptism, and others we are expecting will follow in the footsteps of the dear Redeemer. Pray for us, that the Lord may still work in our midst. What he has done is marvellous in our eyes. Praise be to the name of the Lord.—*Bap. Adv.*

AMSTERDAM, April 11, 1843.

DEAR BROTHER WYCKOFF.—Your readers would doubtless be pleased to hear that the Lord is reviving his work gloriously in this place. It is now two years and a half since I came here. The church consisted of but 42 members at that time, with a small meeting house, and that unfinished. We have now a new house, which cost \$7,000, with a town clock and bell, and have about one hundred members. Within the last few weeks I have had the pleasure of planting in the likeness of Christ's death 88 willing converts. Many more are standing as candidates, and this afternoon I shall go down with more into the liquid grave. Many of the first people of the village have repented, and believing in Jesus. The Hon. J. Sanford, member of Congress, is rejoicing in God, with most of his house. He, together with the rest, takes right hold of the work, which is yet in progress. Brother W. Kingsley came to our time to our help. God was with him. He leaves to-morrow with our warmest affections. Bless the Lord, O my soul!

I remain yours in gospel bonds.

J. W. GIBBS.

BAPTIST CHURCHES IN NEW HAVEN.

We learn from a friend in New Haven, that eighty-six members have been added to the First Baptist church in that city within the past seven months. There has been a gradual work of grace progressing in this church during the whole of this period. Nine candidates were baptized last Sabbath. The church has been under the pastoral charge of the Rev. Mr. Teasdale for three years past, during which time more than three hundred souls have been added to it by baptism.

A second church was organized some time last summer, or early in the fall, consisting of some fifty members from the first church. The Rev. Mr. Winter, formerly of Vermont, and more recently, we believe, from Virginia, is the pastor of this new interest, to which there has been about fifty added by baptism since the commencement of the revival.—*Christian Sec.*

ADMISSION TO THE CHURCHES.

A correspondent of the New York Evangelist, in giving an account of the late revival in Albany says: "In nearly all cases, the admissions to the churches have very speedily followed conversion; in many cases, the very next day. A man in my employ was swearing on Saturday, and seated at the Lord's table the next afternoon!"

REVIVAL IN WEST WRENTHAM.

Rev. James C. Bonner, pastor of the Baptist church in West Wrentham, writes as follows, under date of May 2: "We have enjoyed a precious revival in this place during the past year; about one hundred have indulged a hope in the pardoning love of our Redeemer, and sixty-five have been baptized in the likeness of his death. Among that number were two household baptisms."—*Christian Watchman.*

REVIVAL AMONG THE INDIANS.

It appears that in the winter of 1841, an extensive and very powerful revival of religion prevailed in the Indian Territory, embracing, at least, the Cherokees, Creeks and Chickasaws. In its developments it had all the marks of being the genuine fruits of the Spirit and its results have proved it to have been such. The preaching of the word, which for a long period had been attended with limited results, as it regarded the conversion of the soul, now seemed to possess overwhelming power; and in some cases, a knowledge of which had been communicated indirectly, was made the power of God unto salvation. These extraordinary influences continued for many months; among the Cherokees it continues still. That people have enjoyed now for more than two years a continuous revival.

Many interesting facts respecting this work of grace have recently been communicated, both in public and in private, by Mr. Potts, missionary to the Cherokees, who has lately been among us, and by Mr. Bacon, a member of the Board, who visited our Indian missionary stations during the last winter, under instructions from the Board.—This revival should furnish to every believer a ground of special encouragement for a continuance in well-doing—of unceasing labor for the conversion of the heathen, and for the salvation of the world.—*Watchman.*

tinuance in well-doing—of unceasing labor for the conversion of the heathen, and for the salvation of the world.—*Watchman.*

DISTRESS IN ENGLAND.—The sufferings of the poorer classes in England, has been long continued, and has now become very great. "No man," says the Editor of the London Patriot, "who makes use of his eyes, and pays the slightest attention to evidence, can doubt that tens of thousands of our fellow-subjects, with their wives and little ones, are upon the verge of starvation; and every man that such a state of things cannot continue long in a country like this, without the greatest risk to public order, the rights of property, and all the bonds by means of which society is held together."

TRUE POLITENESS.

It is remarked by some writer, that "excess of ceremony shows a want of good breeding." This is true. Nothing is more troublesome than overdone politeness. A truly well-bred man makes every person around him feel at home; he does not throw civilities around him with a shovel, nor toss compliments in a bundle, as he would buy with a piteous look. There is no evil under the sun more intolerable than ultra politeness.

You may know a well-bred man anywhere, at home or abroad. He makes no fuss, never attempts to show off, finds no fault. The dinner, if it does not exactly please him, he does not grumble about it; but, young Frederick, who dines poorly at home, swells up in pompous fault-finding when he gets abroad. The truth is, that the man who is well esteemed at home, is content with the position in society, and never tries to show off; but the fellow who is known only for his vanity and pretensions in home, assumes a pompous character, always on going abroad. This kind of people you can meet every where in travelling, and they may be assured that they "astonish" no body, but disgust many.

From the Selwyn Free Press.

DISTRESSING SITUATION.

It becomes our painful duty to record the death of Master Francis M. Peabees, a promising youth of 18 years old, son of Wm. H. Peabees, Esq., of Perry county, under the following distressing circumstances: He left his father's residence on the 4th instant with a runaway negro, belonging to Mr. Todd, who resides near Warrenton, and some stray mules and a pony. Having understood that the mules belonged to the Rev. P. S. Graves, of this place, he left them here (Mr. Graves nothing at home at the time), and went over the river to convey the negro home, which he did, for which Mr. Todd paid him \$20. And Oh! how to relate he came back here on the 5th inst. and commenced gambling with some blacklegs who infest our town, and being young and inexperienced, he soon lost all his money and a gold watch worth 75 or 10 dollars, and borrowed some 60 dollars from different persons known for the purpose, as he said, of making change, which he lost also. He then started, as he said, to go home, but feeling himself shamed, and unwilling to meet his family, he lingered along until the 9th inst. when he got up as far as Dr. Randall at Woodlawn, he borrowed a gun, as he said to shoot a bird or squirrel. In the course of a few minutes the Doctor's family heard the gun fire, and after waiting some time for him to return and his failing to do so, they went to the place where they heard the report of the gun, and found him in a sitting posture by a fence dead, with his brains blown out—having struck the breech of the gun in the ground and placed the muzzle against his forehead!

We have been thus particular in giving a statement of this horrible affair, hoping that it may deter others from pursuing the same course. What a solemn warning to the youth of our country!

Very Respectable.—A Boston correspondent of the Birmingham Patriot says that a wealthy gentleman, whose daughter was recently married, made his son-in-law present of an elegant gold watch, valued in a \$500 note, on the back of which was written the very unnecessary request—"Excuse the wrapper!"

The Mobile Herald of the 29th inst. says: "During the cold and heavy wind yesterday morning, hundreds of small red birds were picked up along the wharves, completely benumbed and unable to fly. Such an occurrence was never before known in Mobile."

Mr. Jacob Schoebe, an old and respectable citizen of Bracken county, Kentucky, met a fearful death on the 23d inst. He is supposed to have gone into the back of his mill for the purpose of examining whether the spindle that supports the runner was heated, and in so doing, his coat caught among the cogs, when he was drawn entirely through to the opposite side, shockingly mangled.

A teacher in Richmond, Va., was in the act of punishing a scholar, the boy drew a pen knife upon him, and stabbed him through the fleshy part of his arm, below the elbow, the wound being a very deep and severe, though not a dangerous one.

A letter from Columbus, Geo., to the N. Y. Tribune says: "The present session will be one of great interest and importance. In addition to the trial of Lewis McKen, Bass and Jackson for the robbery of the Trust Company, there will be four men tried for murder."

HARRIED.

On Thursday evening, May 23, by the Rev. J. H. De Votie, Mr. WILLIAM T. GIVHAN to Miss LOUISIANA BUNN, both of Dallas county.

A called meeting of the Students of the Howard Sem., the following preamble and resolutions were read and unanimously adopted: Whereas, in the providence of God, our beloved friend and fellow student, ANDREW JACKSON OLIVER, has been, by death, removed from us: Be it therefore

Resolved, That we most sincerely lament and mourn this sad and mysterious dispensation of heaven.

Resolved, That we most tenderly sympathize

with the bereft relatives and friends of the deceased.

Resolved, That each Student of this Institution, as a tribute of respect to our departed friend, wear a badge upon the left arm for thirty days.

Resolved, That a copy of these resolutions be immediately forwarded to the relatives of the deceased, and also to the *Alabama Baptist* and *Marion Herald*, for publication. SOLOMON S. HORTON, Chm. Marion, May 29, 1843.

A PROCLAMATION.

By BENJAMIN FITZPATRICK, Governor and Commander-in-Chief of the Army and Navy of this State, and of the Militia thereof.

IT having been suggested to me, that the public feeling would be consulted if the Executive would take upon himself to set apart a day and recommend its observance by fasting, humiliation and prayer to Almighty God—willing at all times to observe the wishes of the public, especially upon a matter so consonant to my own notions of moral and religious propriety—I do, therefore, by this, my PROCLAMATION, designate the **THIRD FRIDAY IN JUNE**, (next), and advise the good people of this State to observe the same, as a day of fasting, humiliation and prayer to the GIVER OF ALL GOOD, that He would impress us with sentiments of gratitude to Him for the blessings of political freedom, religious toleration, and the continued manifestations of His providence and mercy: That He would stay the hand of violence, incline us to yield obedience to the laws, and learn the wisdom which promotes our peace here, and is indispensable to our happiness hereafter: That He would so direct us, that not only our own State, but the entire Confederacy, may be speedily relieved from pecuniary distress; and harmony and prosperity pervade the whole land: That man, as he expects mercy from his Creator, may be prompted to show mercy to his fellow: And lastly, that He would so affect our understandings and hearts, that all our transactions, both as States and individuals, may be dictated by prudence and executed with a strict regard to the HIGHEST STANDARD OF MORALS.

That the religious observance of the day aforesaid may be more solemn, the Ministers of every denomination are respectfully requested to perform Divine service in their respective Churches at eleven o'clock, A. M.

Given under my hand and the Great Seal of the State at Tuscaloosa, this twenty-second day of May, A. D. one thousand eight hundred and forty-three, and of the Independence of the United States of America the sixty-seventh year.

BEN. FITZPATRICK.

By the Governor, W. GARRETT, Secretary of State.

Good News for American Youth.

A NEW VOLUME OF

ROBERT MERRY'S MUSEUM.

EDITED BY S. G. GOODRICH.

AUTHOR OF PETER PARKER'S TALES.

Commencing January, 1843.

SINCE the commencement of this work—now the most popular juvenile periodical extant—it has ever been the aim of the publishers to make it deserving of the liberal encouragement which has been extended towards it, and its subscription list evinces that their efforts have been appreciated by the public. On the first of January next, a new volume will commence. The character of the work will not be changed; its design will remain the same, and the publishers would assure their patrons, and the public that their efforts will be unabated to render it worthy of being a companion for the young. To plant the seeds of morality and truth in the youthful heart, to aid in the formation of character, to cultivate a taste for knowledge and improvement, and with instruction to blend pleasure and amusement—these have been, and will continue to be, the end and aim of the work. Every article will be thoroughly digested before it is admitted into the work, and great care will be taken that it shall not contain anything inconsistent with the object in view. It is designed to be not only interesting for the moment only, but of permanent value, and fit to form part of every family library.

Some of the leading features of the Museum are: History, Biography, Geography, Natural History, Geography, &c. These will be accompanied with lighter matter in the form of Fables, Sketches, Adventures by Sea and Land, Narratives of Remarkable Occurrences, Anecdotes, Fables, Allegories, &c. Poetry and Music will be called in to assist. Every article means of rendering the work sprightly, interesting, and entertaining will be put in requisition. Numerous and splendid embellishments and illustrations, embracing what may be found in any other work of the kind, in this respect, will be inserted; and the typographical appearance of the Museum will be such as, it is believed, will meet the approbation of its patrons. The publishers would add, that *Merry's Museum* is the cheapest periodical of the kind published in any part of the world; the annual volume, containing nearly as much matter as two volumes of Bunsell's History, which sells for four dollars and fifty cents.

THE VERY LOWEST TERMS.

One Copy, \$1 00

Six Copies, 5 00

Twelve Copies, 10 00

The great advantage noticed in getting out a work like the Museum is, that it is necessary that the publisher should send a copy to the cash agent.

Editors and subscribers may give the above three amounts and send a copy marked with ink, to the Boston publication office, shall be entitled to the Museum for the year 1843.

All letters must be post paid, and addressed to the Publishers and Proprietors.

BRADLEY, SODEN & CO.

10 School street, Boston, and

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Subscribers wishing their volumes bound can have them done in a very neat manner for twenty-five cents, by leaving them at our office, No. 10, School Street.

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EXAMINATION.

THE semi-annual Examination of the Howard Sem., will commence on Tuesday morning, June 23d, and continue two days. Exhibitions of original pieces on Friday night. The public is invited to attend.

May 20, 1843.

Judson Female Institute.

THE ANNUAL EXAMINATION in this Seminary, will commence on Monday, the 26th of June, and continue four days.

There will be THREE CONCERTS OF MUSIC, of which the last will be of Sacred Music in connection with the exercises of the Graduating Class.

All persons interested in the cause of Female Education are respectfully invited to favor us with their presence at this exhibition.

M. P. JEWETT, Principal.

May 20, 1843.

A School Wanted.

A GRADUATE of one of our most respectable Colleges, wishes to obtain (for summer) a situation in an Academy, Classical School, or Private Family, where he may instruct in the common branches; and who is a member of the Baptist Church, and will bring the most satisfactory testimonials, in regard to scholarship, character, &c.

A dress (POSTAGE PAID) the Editors of the Baptist, stating amount of salary, &c.

April 22, 1843.

HOWARD SCHOOL.

Marion, Perry co., Ala.

INSTRUCTORS.

S. S. SHERMAN, A. M.

Rev. S. LINDSLEY, A. M.

T. E. WREN, Assistant.

THIS INSTITUTION was now been in operation one year. The success which has attended it, notwithstanding the pecuniary embarrassments of the country, affords the Board of Trustees the most gratifying assurance of public approbation. Every exertion will be made to merit increased confidence and patronage.

COURSE OF STUDY.

The object of the Howard School is to furnish instruction in every branch of liberal education. The most rigid course of study is pursued, both in the English and Classical Departments; and it is believed that as complete and thorough an education may be obtained as in any of our other institutions. Mathematics, the entire West Point course is used. In Languages, Aristotle's Classical Series is generally adopted, and the most approved text books are selected in the Natural Sciences.

Superior advantages are offered to those whose age, means, or plan for life may render a regular College Course impracticable.

APPARATUS.

The Institution is now provided with a very extensive and superior apparatus. It consists of a museum, and embraces every thing requisite for illustrating the Departments of Chemistry, Natural Philosophy, Astronomy, &c.

LIBRARY.

A Library for the use of Students, has recently been commenced. It already numbers about eight hundred well selected volumes, and is receiving frequent additions.

GOVERNMENT.

The government of the institution is characterized by mildness and purity. The students are treated as gentlemen and are expected to demean themselves, at all times, in a gentlemanly and courteous manner. In all cases of discipline, the object aimed at is, the reformation of the offender; but when this cannot be effected, he is sent home with as little publicity as the nature of the case will permit.

RELIGIOUS EXERCISES.

Students are required to attend public worship at least once on the Sabbath, at such places as the parents or guardians may designate; also to perform such Biblical exercises as their instructors may appoint. The fundamental principles of Christianity, and rules of moral conduct are carefully inculcated; but no sectarian influence is exerted.

EXPENSES.

The necessary expenses at this institution are moderate. Of course, a young man, if judiciously supplied with funds, or allowed the use of credit, may as prudently here as elsewhere. To prevent extravagance, the Trustees would recommend to prospective guardians to deposit their funds in the hands of some citizen of the place, who may attend to the appropriation as the necessities of the student may require.

RATES OF TUITION, (per term.)

Spelling, Reading, and Writing, \$12.00

Arithmetic, Grammar, and Geography, 16.00

Higher English Branches, (including Mathematics, Chemistry, &c.) 25.00

Classical Languages, 25.00

Modern Languages, (extra) 25.00

BOARD.

Board and Lodging, per month, 11.00

Washing, 3.00

Fuel, 1.00

Light, 1.00

PAYMENT is required one half at the commencement, and the remainder at the close of each Session. For Guardians a term, a week is completed at the twentieth part of a term.

Gen. E. D. King,

Hon. H. C. Lea,

Rev. E. Baptist, A. M.

Wm. P. Chilton, Esq.

Rev. D. P. Beator,

Rev. J. H. De Votie,

R. Warr, M. D.

Hon. O. C. Eiland,

W. Reynolds, Esq.

O. G. Eiland, M. D.

Wm. N. Nydt, Esq.

J. M. Mason, Esq.

L. G. Grev, Esq.

L. Y. Turrall, Esq.

Wm. Hornum, Esq.

Feb. 18, 1843.

PROSPECTUS

OF THE

ALABAMA BAPTIST.

It is proposed to publish in the town of Marion, Perry county, Alabama, a weekly Religious paper, with the above title.

To illustrate and popularize the distinguishing doctrines and precepts of the Baptist denomination, and to present the progress of the Kingdom of God.

It will furnish a medium of inter-communication among the Churches, and its readers will constantly have before them intelligence from individual Ministers from Churches, District Meetings, Conventions, and from the Executive Board of the Baptist State Convention.

To render the interchange of opinion frequent, and to have our domestic intelligence promptly thrown into circulation, it is proposed to send a paper to every subscriber, and to receive in return, from each subscriber, a copy of the paper, to be sent to the Editor, to be published in the next issue.

The paper will be conducted, for the present, by an Associate Trustee of the Seminary, who will also be the Editor of the paper, and will be published in the town of Marion, Perry county, Alabama.

THE ALABAMA BAPTIST will be published weekly, on an Imperial sheet, with four pages, and is intended to be published, in THREE DOLLARS per annum, payable in advance.

For all orders and communications, please send to the Editor, at the above address.

At the end of the year, the names of the subscribers will be published in the paper.

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