

The Alabama Baptist.

Edited by an Association of Brethren.

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

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REV. J. G. BINNEY.

A most interesting correspondence has taken place between the Baptist Church in Savannah and their Pastor, growing out of the question of the duties of each with regard to a separation. Our limits will not permit us to publish the whole correspondence. But the following paper of Br. Binney, which contains the reasons that decided him to become a missionary, is of such extraordinary interest, and applies with such force both to Pastors and people, that we cannot forbear publishing it. The reader's earnest and prayerful attention to it is invited.

DEAR BRETHREN:—The deeply important question of duty, submitted to my consideration by our Foreign Missionary Board, has been the subject of most anxious thought and earnest prayer for the last four months. Under other circumstances, it could have been decided with much less solicitude in that number of weeks. But situated as I am, in so extensive a field of usefulness, with so strong an attachment to the people of my present charge, not to mention the other important considerations of your communication, it became very difficult to settle. To those at all acquainted with the infirmities of my nature it is unnecessary to say, that this difficulty was increased by the matter of fact view, which years of pastoral labor had prepared me to take of the subject, by the exceeding sacrifice requisite on the part of myself and family, together with the fact, that with very rare exceptions, I have received no encouragement to make that sacrifice; while from numerous sources by letter and in person I have been urged to the contrary. The claims of the mission have been sustained entirely by information, already in my possession, of the wants of the heathen, and a consciousness of my solemn responsibility to him, under whose commission I act as a gospel minister, and to whom I must so soon render my account.

During this inquiry I have been encouraged by the assurance that if a man lack wisdom, he may ask of God—if in all our ways we acknowledge him, he will direct our steps. Certainly, my dear brethren, you have joined me in fasting and prayer that God's will might be known in this important matter. That God could and would answer those prayers and afford us light, I had no doubt.

The time has come, when my duty alike to you and the Board requires a decision. This is the more evident to me from the fact, that for the past three months no new suggestion has been made from the many, who have kindly endeavored to throw light upon my path. So familiar have I been with the main merits of this question—with the condition of my own church and vicinity and the wants of the heathen—that little was left me, but personally to apply decisions long since made of the subject generally.

I am aware of the extreme uncertainty respecting the future—the possibility that my conclusions may eventually appear wrong. But I am necessitated to judge by the light I have, and to walk by faith, where more light might seem desirable. For the result I depend upon his gracious aid, whose direction and support I have earnestly sought, and who has hitherto been my sufficiency.

It might be added, that however much trepidation is felt, it arises alone from possibilities and not from any probability. I have as much assurance and comfort in the conclusion, as could reasonably be expected by any other man under similar circumstances. It is really no easy matter to walk by faith.

In view of all this, I could not retain a good and peaceful conscience were I to remain in America. I have therefore been constrained to conclude, that it is my duty to sever the very tender ties that bind me to you, to leave this land of so many delightful associations, for the desolations of that far off country.

It is already intimated above, but it may be proper here more formally to assure you, that this decision has in no way been affected by any dissatisfaction with my present condition. I could not ask a greater sphere of usefulness. From no church has the minister of the gospel probably received a more uniformly respectful and affectionate treatment, or a more hearty co-operation in his labors for his own church and for the cause abroad. This is also true respecting our Pew-holders: to whom I feel deeply indebted for the kindness with which they have regarded my labors, and for the cheerful and liberal pecuniary provision they have made for my support. I have never wished more. It is pleasing to reflect that all this, meeting my highest desires, has been of a character that might be trusted for the future. Indeed so peculiarly have I been impressed with these considerations, that I could hardly fail to regard myself your pastor until death. It was my earnest desire and my full expectation to spend my life with you—to be, by the grace of God, your spiritual adviser in prosperity and affliction

even to the dark valley of the shadow of death, and to aid you in rearing your sons and daughters finally to occupy your places in the church of Christ. I had not for a moment thought otherwise until this question of duty was officially submitted to my consideration by the Board. I know of no situation in this country that could induce me to leave you; but to the cry of the spiritually desolate, having no God and without hope, personally presented to me—I cannot, I dare not turn a deaf ear. To do so would blind my mind, sear my conscience, harden my heart, and greatly darken my own prospects for eternity. After that of what value could I be to you. The avail of lost souls from heathen lands would ever be present to me—and what but the indignant frown of him, whom we most love, could I expect. The love of Christ, and the wants of men ready to perish, alone constrain me to leave a most affectionate and faithful people, whom I most tenderly love.

In presenting more definitely the reasons, which have led to this decision, let me refer you first to the wants of the world. It is my intention by no means to argue the Christian character of missions, nor fill a sheet with missionary details. With you this is certainly not necessary. To say nothing of your many previous opportunities, if after nearly six years' instruction in private, in social meetings, and in the monthly concert—in frequent allusions and especially missionary discourses in the pulpit—any of you are still ignorant or faithless upon this point, I have no hope that you can appreciate my present intention.

In the spirit of our Saviour, then contemplate 600,000,000 of persons ultimately susceptible of all the improvement and temporal happiness of this land, but now groveling in heathenism—and 20,000,000 of immortal souls, with light sufficient to leave them without excuse for their sins. (Rom. i. 18–32) living without God, and dying without hope, annually driven away in their sins to the bar of God, and thence to everlasting death. The influence of the gospel—the love of Christ applied to their hearts—would make them happy in time, and save them eternally. Here remember that solemn inquiry—What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul? Can any sacrifice on our part be compared with an annual loss of at least 20,000,000 such souls?

If you refer to the particular field assigned me, the necessity of more laborers appears under peculiar circumstances. The Karens are a numerous people, and waiting for gospel light. The small amount of labor thus far bestowed, has met an unusual divine blessing. Already about 5,000 have come to Christ, and the number is rapidly increasing. But where are the needed laborers? Who will preach Christ to them? And who will go forth to shepherd and feed the lambs and sheep of this distant fold? Our only reasonable hope can be in native preachers and teachers. If left to themselves, they must ere long have a corrupt Christianity—worse it may be than even their former state. A soul that loves Christ, must tell it to others; but he can tell no more, and in no other way, than he knows. Without a miracle then in his behalf, the darkness of his mind must mingle with, and corrupt his notions of religion—and those confused, corrupt teachings are to mould Karen Christianity. Now, who will engage to discipline their minds, and richly furnish them out of the abundance of God's glorious gospel? Is our hope for the people in native teachers, our hope for the teachers is in their previous instruction—and to whom shall they look for that instruction, if not to us? It is to this work I am invited.

Whether, therefore, we view the field in general or the particular station to which I am called, the claim is immediate and unspeakably great.

You will find a second reason in the exceeding difficulty of supplying these wants. This appears not only from the fact that so large a portion of the heathen world has yet received no attention, but equally from a full view of those to which the gospel has been sent. Our effort hitherto can be regarded only as an experiment upon a small scale, and under very unfavorable circumstances. To this day, no one of our stations has received adequate attention. In most, we have but here and there a solitary man rapidly descending to the grave—not so much from the effect of climate, as from excessive labor. In some of our most important posts, the fall of even one man would suspend our operations for months or even years.

There is, probably, in the hands of those, to whom God has given this gospel in trust for the world, money and men sufficient for the whole field. So long, however, as the church retains its present low standard of action, the meagerness of funds, and the paucity of laborers is as real, and the inability of the Board to obtain them as great, as though God's trustees were actually destitute of means. Hence, those who appreciate the claim, and have the ability must decide duty, and perform labor, as if really alone in the church. In this respect I have felt a deeply solemn responsibility resting upon me.

A view of the particular field of my future labor will present additional difficulties. The man needed for this must enter upon a new climate, habits, studies, etc., and must, therefore, be so young as to afford a reasonable expectation of so long a period of labor as to reach results that will require

years of patient effort; still he is to enter upon duties of such responsibility as demands the discipline and experience of some age. He must love the heathen and be willing to make the sacrifice. His constitution must be adapted to a warm climate, and the habits of his mind fitted to work in prospect without immediately seeing any prominent fruit of his labors. He ought to have no pecuniary embarrassments. Such a man would probably be a married man. If so, his wife should be qualified to be a helper in his work, and willing to forsake all for that purpose. And then, how important that they be not encumbered with a family of children.

Many men may be found possessing any one of these in a far greater degree than myself. But how seldom are these ten or dozen particulars blended in one! However deficient I may feel myself in any particular qualification, it would be presumptuous in me to reject the unanimous opinion of those, by whom I am known, so far as that opinion has been expressed to me. Though so often advised not to leave my present field, yet in every case, by yourselves and others, this point has been not only fully admitted, but immediately and unequivocally expressed. Now, if such are the difficulties of finding the man, shall he, when found and addressed by name blench—shall he decline the work? Can he do so, and remain innocent?

I have referred only to the obtaining of men, but there is equal, if not greater difficulty in our funds, and it is an additional consideration, if this man is not so situated as at the same time to affect this point. There is no want of money in the church, only in the disposition of our brethren to bestow it. How is that disposition to be reached? Undoubtedly every man, who makes new and great sacrifices for the cause, affects it by his example. In this respect, God has greatly blessed me. By giving me years of very favorable settlement, I have much to surrender. It directly touches this question of funds, that among other things I must give up an annual income of at least \$2300. My own heart and conscience have often been quickened to duty, by the great sacrifices of our missionary brethren, and will not the same effect follow in this case? Surely, if special reasons exist why I should go to the Karens, the great reason remains why all should supply the requisite means to evangelize the world.

I hope my brethren, that this disposition to give will be affected another way. We take your hearts into heathen lands. Parents know that where the heart is, the money will go. And may I not hope, that when far away, you will remember me—pray for, and support me? Will you not thence be led to a greater interest in, and effort for the cause generally? And will not this be equally true of many others? There is yet another way by which this disposition may be uniformly moved—that is by inspiring confidence in such decisions. The missionary cause is often regarded as mere matter of declamation. I fear this is so frequently the case, and in such men, as would cause great surprise, were it all told. Even the sacrifices of some, are in the same spirit, attributed to a warm imagination or a hasty decision. I have been so long known by my brethren, to be practically the reverse of all this, that I can but hope my influence may in this respect be peculiarly happy. You know, I cannot well endure a man, who attempts by imagination to deceive my judgment, or to carry my passions by storm. Then, not only have I calmly weighed this call for four months; but I am not aware of greater feeling respecting it at this time, than I have generally had for the past thirteen years. What has come to your own observation is equally well known to the companions and advisers of my earliest Christian walk. By many of them, I am remembered mainly as one consecrated to the cause of missions.

I cannot avoid the impression, that contemplating all this, so desirable in the man here needed, renders it a very fearful matter for me to decline this service. If I cannot go, to whom may the Board look more favorably situated? If it is not my duty, on whom is the duty more plainly devolved. It is certainly no easy task to select such a one.

You are prepared now to hear, as my third reason, that I was early impressed with this duty; indeed solemnly consecrated to this work. After many weeks' agonizing conviction of my condition as a sinner, there was a night when I dared not sleep, nor even retire, without an interest in the Saviour's love. As I sat alone, at midnight, searching God's word, every fear fled, every sorrow was banished—my heart was relieved, indeed it was filled with peace. But it did not occur to me that I was forgiven, or that I was regenerated: I had forgotten my own condition; but, O the preciousness of that glorious gospel. I thought if I had a thousand worlds, I would cheerfully give them all, could the heathen have that Bible. Their condition alone seemed to occupy my mind. To bear to them a knowledge of the great salvation, first awakened in me a desire for the ministry. For that I commenced my preparatory study, and when, from ill health, that delightful prospect was darkened, I seriously thought of giving up all attempts to preach the gospel. I should have done so, but for the advice of wiser men. When I last saw missionaries sail from Boston, so painful was the thought, that I could not follow them, that I solemnly resolved to see no

more leave our shores, until I could accompany them. These feelings have never left me. When first I met you in the Monthly Concert, you may remember I stated those facts, and that though providentially forbidden to stand on heathen ground, I was still a foreign missionary. You all know with what interest I have from month to month, and every year presented this subject before you, and that however much I have felt and done for my own charge, I have manifested no less interest for this best of causes. I have given but one reason at any time for remaining in this country, that I was not fit for a foreign field. Now, that God has kindly removed that objection, has he not a right to hold me to my early consecration? True, circumstances have changed—I am now surrounded by an affectionate people and many comforts, and am blessed with the confidence of my brethren. For all this, I have felt and do still feel truly grateful, and it is no easy matter to sever these ties. But did he lend them to me that they should become my idols? Solemn vows are upon me, shall I not take them up now that I may?

(Concluded in our next.)

From the Baptist Advocate.

ARE YOU MAD AGAINST GOD?

A lady who was one of the City Tract Society visitors, was cautioned against venturing into a certain apartment, because the woman that occupied it was notoriously abusive, and on some occasions had violently thrust persons from her door. Notwithstanding this, the visitor entered the room and introduced herself in a kind and gentle manner, thus disarming hostility. Finding that the poor woman could not read, she sat down and read a tract to her. This act of Christian courtesy was gratefully received, the tract was interesting, and from that time the lady was always a welcome visitor. The interviews thus obtained afforded the visitor frequent opportunities for speaking of the great salvation, and the woman felt the subject to be increasingly interesting; yet, considerable time elapsed before she could be persuaded to become a regular attendant at the house of God, and when her unwillingness was overcome, she was much opposed by her irreligious husband. But truth had then impressed her mind; her convictions of sin increased in depth and power; her anxiety for salvation became so intense that she could no longer absent herself from the sanctuary; and the persecution she endured drove her more frequently to the throne of grace, and closer to the cross of Christ. There she found peace in believing, and the change that grace had effected in her conversation and deportment became evident to all around. Her husband saw it, but he became more enraged, and when, on one occasion, he found her praying, with her children kneeling with her, he struck her a violent blow on the face; yet still she continued praying, and prayed more earnestly, until, while she was yet speaking, the Lord answered. The husband was overcome, his rebellion subsided, and falling on his knees he exclaimed: "Do pray for me! do pray for me!" He saw his sinfulness, and in an agony of mind, trembled exceedingly, while he himself cried to the Lord for mercy. Oh, what a season of prayer was that! To him it was the beginning of good days, and the Lord hearkened and heard, and had compassion, and in due time comforted the mourner.

A change so great in both father and mother could not pass unnoticed by their children, and an incident occurred a few days ago which shows that they have been keen observers. The mother, being particularly busy, delayed praying with her children something beyond her usual time. "Mother, do you not wish to go to heaven?" inquired the youngest. "Yes," was the reply, but the child was not satisfied, and asked another question, suggested probably by the recollection of what the parents had lately been; "Mother, are you mad against God? you have not spoken to him to-day." "I cannot read," said the mother, and she related this occurrence to the visitor, "and I often forget much that the minister says, but this I can never forget, for it is impressed upon my heart."

Reader, have you spoken to the Lord to-day, and did your little children hear you? Are you mad against him, or unconcerned to him?

HOLD UP THE CROSS.

If you preach the Gospel, you are to bear in mind that that is the most successful preaching which brings man prostrate before God for mercy. This is the very end of the Gospel ministry; and the more vividly you can set forth Jesus Christ crucified among them, the more effectually this end will be answered. Yes, let every place of prayer have a Calvary in the midst of it, and on that Calvary let there be a cross, and on that cross a bleeding Savior; and on that sight, that spectacle of love, let the eyes of the people be kept perpetually fixed. As preachers of the Gospel, our great distinction is, that we are the ministers of the cross, we have to wait on the cross, to walk around the cross, and to point out to the people the wonders of the cross. Have we any pathos? It should be kept for telling them of the cross. Have we any affection for their souls? It should gush forth when we are pointing to the cross. Have we any tears for them? When shall we shed them, but when we have led our people to the cross, when we have said, "Behold Him! Behold Him! He is wounded for your trans-

gressions, he is bruised for your iniquities; the chastisement of your peace is upon him, that with his stripes you might be healed. Draw nearer to him; it is of you that he is thinking; that blood is to wash away your sins; that life which he is pouring out is the ransom which he is giving for your souls. Draw nearer still; look into his heart; read the names which are written there; your name is among them." And while we are thus entreating the sinner, does he relent? Does he look upon him whom he has pierced, mourning? Does he smite upon his breast, crying, "God be merciful to me a sinner?" Then the end of the ministry is answered. "Behold, he prayeth."—Harris.

FELLOWSHIP.

How blessed it is for the soul to hold communion with the Father, Son and Holy Ghost. To our own Savior, and to feel that we are owned of him—to know that our lives are hid with Christ—that he has the care of our souls, and that we possess his spirit. In such a heavenly union, heaven is everywhere. In meetings of worship, around the family altar, or in the closet, there is a sweet intercourse between God and the soul. O, how sweet! how blessed! how exalted is the soul, yet how abased! The soul soars by an eye of faith to the blissful regions, yet sinks into Christ. But what tends to augment and heighten the pleasure of the true child of God, while here below, is his fellowship with his brethren, yea, with all the saints of God. He with them is "raised up together, to sit together in heavenly places in Christ," and his fruit is sweet, yea, delicious to their taste. They mingle their voices in sweet harmonious strains of praise, each exalting the name of Jesus their Prophet, Priest and King. How important, then, since all true happiness arises from a fellowship with God, and with one another, that Christians should strive to be united to Christ the living vine, and if united to him, they will have fellowship one with another. —Fremont Baptist Rep.

BE LENIENT TO THE FAULTS OF OTHERS.

We must not be surprised if we see faults and errors in frail and erring mortals. We may mourn over the imperfections of others, but certainly we need not be disappointed if we meet with frailties even in the best of men. Nor should we visit with an unmerciful judgment of condemnation those imperfections with which we may meet in our friends around us. Charity is a Christian virtue, and one which we too little cultivate. We must be lenient to the faults of others, as we would have others be to ours, for we, certainly, are not faultless. We should forgive, as we hope to be forgiven. The Saviour taught us to pray that we may be forgiven, in proportion as we exercise forgiveness to others. It becomes us to beware how we judge or condemn others under the influence of blind or strong prejudice. And we may be sure that in proportion to the severity and relentless character of our condemnation of others, in that proportion will be the magnitude of our imperfections; and the more free we are from imperfections, from impurities of thought and feeling, the more considerate, the more forbearing, the more charitable will be our judgment of the conduct of others. And why should not we, who are constantly sinning against a pure and holy Being who is all perfection, and yet who is all forbearance and all love, and who withholds no good thing from us though we abuse the very source of our mercies—why should not we, we repeat, be able and willing to make some grains of allowance for poor erring beings, subject to like passions and like temptations as we ourselves.

A SCHOLAR'S TESTIMONY.

As certain Pedobaptist clergymen are disposed to ridicule Baptist sentiments—flatly denying that the term "baptism" has any reference at all to any particular mode of administering the ordinance—and sneering at the idea that the phrase "buried with Christ by baptism," alludes to immersion—stigmatizing it as a mere foolish "Baptist fancy," it may not be out of place to quote a paragraph from Chalmers' Lectures on the Epistle to the Romans, just republished in this country. Dr. Chalmers is well known as one of the most giant minds of the age, and one of the ablest Pedobaptist divines now living. His lecture on Rom. vi. 3, 7, commences as follows:

"The original meaning of the word baptism is immersion, and though we regard it as a point of indifference whether the ordinance named be performed in this way or by sprinkling, yet we doubt not that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water. We advert to this for the purpose of throwing light on the analogy that is instituted in these verses. Jesus Christ by death underwent this sort of baptism, even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We, being baptized into his death, are conceived to have made a similar translation. In the act of descending under the water of bap-

tism, to have resigned an old life, and in the act of ascending to emerge into a second or new life."

Dr. Chalmers' opinions as to the indifference of the mode does not invalidate his testimony to truth, thus honestly given. How contemptible to every candid mind must the bold assertions and ungenerous sneers of certain American anti-Baptist controversialists appear, when compared with languages like the above, coming from such a man as Thomas Chalmers! "Baptist societies" are in good company, "our enemies themselves being judges."—Christian Secretary.

PASTORAL ADVICE.

Dear Beloved Brethren:

My concern for your spiritual welfare, must be my apology for addressing to you this Epistle of love. There are some important subjects with which I wish your minds to be perpetually impressed: on a few of these, I offer you some brief hints, which I desire you to follow out more fully in your own private meditations.

1. Allow me, dearly Beloved, to urge upon you the great importance of regular, secret prayer. The best place to bring our hearts under close, severe, and salutary discipline, is the closet. Let this truth be deeply impressed on your minds, that if you allow yourselves to be negligent and slothful in secret prayer, you cannot prosper in religion. Therefore, "daily enter into thy closet, and when thou hast shut the door, pray to thy Father, which is in secret." My Brother, my Sister, have you this day entered into your closet? have you each day during the past week, and the past month, attended to your secret devotions?

2. Truth is the great instrument of your sanctification. By this (when applied by the Spirit of God) our souls are enlightened, established, comforted, purified, and prepared for heaven. Therefore, diligently "search the Scriptures." Read your Bibles with prayer, and meditate on what you read. "Let the word of Christ dwell in you richly in all wisdom." And, moreover, by your daily walk and conversation, "hold forth the word of life." What was the solemn instruction given to the Israelites of old? "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them on the posts of the house, and on thy gates."

Unto us God has communicated a full and perfect revelation of his will; and is not our obligation to make ourselves acquainted with the instructions, and to impress them on the minds of others, by all proper means, as urgent and sacred, as was that of the ancient Jews? O Brother, Sister, have you this day, and every day during the past month, opened the Bible, and prayerfully perused a portion of divine truth?

3. "Remember the Sabbath day to keep it holy." Forget not, I beseech you, that your spiritual prosperity, your zeal, devotedness, enjoyment, and growth in grace, will depend, in a great measure, on the manner in which you spend the Sabbath. If the Sabbath is well spent, the week is well begun. Its hours are sacred: let them be conscientiously devoted to sacred duties. Diligently accustom yourselves to call the Sabbath a delight, the holy of the Lord, honorable, and turn away your feet from doing your pleasure on this holy day. Let it be with each one of you, a day of prayer, praise, meditation, self-dedication to God; a day of careful and humble waiting upon him in your closets, your families, and the sanctuary. Break away from sleep at an early hour; murder not these precious moments by a needless attention to your dress, your tables, and other domestic affairs, and by indulging in worldly thoughts, and idle conversation.

"In holy duties let the day,
In holy pleasures pass away;
How sweet a Sabbath thus to spend,
In hopes of one that ne'er shall end."

4. Some of you are heads of families; neglect not family worship. Morning and evening incense should rise from the domestic altar. As you regard your own spiritual welfare, as you value those precious immortals committed to your charge, attend punctually and devoutly to this important duty. Think it not strange that your piety should wither, and that your children and servants should learn to despise religion, and stupidly neglect their souls, if your family devotions are omitted. Where there is no family religion, it is to be feared there is not much heart religion. However, I do not accuse you of neglect in this matter; but I wish the importance of the subject to be deeply felt.

5. Some of you are parents. "Bring up your children in the nurture and admonition of the Lord." Bind them upon your hearts. Daily reflect upon the worth of their precious souls. Exercise over them proper authority; teach them obedience; and above all, teach them the fear of the Lord. Daily consecrate them to God; daily plead with the Lord that he would be pleased to sanctify their hearts in childhood and infancy; and that, if they are permitted to live, they may live to adorn the church, and bless the world. In their tender youth, send them to Sabbath Schools, lead them to the sanctuary. O Fathers, Mothers, have you in days past

discharged your whole duty to your children? If they perish forever, can you call God to witness that you are pure from the blood of their souls?

6. "Forsoke not the assembling of yourselves together." Attend all the regular and occasional meetings of the church, as punctually as possible. Strive to live habitually under the influence of that spirit, which constrained the Psalmist to declare, "one thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Every saint should feel that he had rather be a door-keeper in the house of God, than to dwell in the tents of wickedness. Do not discourage one another, beloved Brethren, and burden your Pastor's heart, and do an injury to your own souls, by your needless absence from the house of God. Give such attendance to the ministrations of the sanctuary, as to satisfy all, that when you are not seen with the worshippers of God, there is a good reason for your absence. Those who sit lightly by the worship and ordinances of the sanctuary, are either wholly destitute of piety, or are in a state of wretched declension.

7. Dearly Beloved: let us earnestly and affectionately entreat you to love one another. "Love is the fulfilling of the law." Let this divine sentiment be felt in all its power; let it deeply penetrate your souls, and melt your hearts together. Let your affection for each other be tender, deep, strong, perpetual. "My little children, let us not love in word, neither in tongue; but in deed and in truth. He that loveth not his brother abideth in death. Beloved, if God so loved us, we ought also to love one another. If a man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? Forbear one another in love, provoke one another to love, keep the unity of the Spirit in the bonds of peace." Listen to the inexpressible tender and powerful persuasion of the Apostle. "If there be therefore any consolation in Christ, if any comfort, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind." Whatever may be your differences of opinion in many things; whatever variety in your circumstances in life; whatever your imperfections and infirmities, provided they are not wholly inconsistent with Christian character, resolve, that in spite of all these things, you will "love one another with a pure heart, fervently." "Behold how good and how pleasant it is for brethren to dwell together in unity."

"The pleasant is the morning dew
That fall on Zion's hill,
Where God his mildest glory shows,
And makes his grace diffused."

O Lord, wilt thou impress these things with great power upon the hearts of my dear Brethren.

8. Allow your pastor to exhort you, moreover, to cultivate a meek, lowly, and childlike spirit. Christian meekness is not meanness; humility is the saint's brightest garment. Let us be clothed with it; let us be fully and perpetually wrapped up in it. Do you wish, Beloved, to get along pleasantly with each other, and with the world? do you wish to receive the sincere milk of the word, that you may grow thereby; to take that position where God will condescend to honor you with the sweetest manifestations of his grace, and from which your light will shine around with the most convincing power? be little children—be babes. Pride is of a repulsive nature. It forbids our close contact with any thing good and lovely. It keeps us from each other, and even the ungodly, though they cherish it in themselves, yet generally abhor it in professors of religion. O Brethren, let this accursed thing be expelled from our hearts. "In honor let us prefer one another; in lowliness of mind, let each esteem other better than themselves." Lie down at the feet of Christ, lie down at each other's feet, "for he that humbleth himself shall be exalted: The Lord forgetteth not the cry of the humble: the meek will he guide in judgment, and the meek will he teach his way." Moreover, "the meek shall inherit the earth, and he will beautify the meek with salvation." But "the Lord hateth a proud look; and the proud he knoweth afar off; and we are solemnly reminded, that "pride goeth before destruction and a naughty spirit before a fall."—"Be not high-minded, but fear."

9. Let me exhort you, dearly Beloved, never to give place to a spirit of jealousy. "Jealousy is cruel as the grave." It is a gangrene in the soul. Put the best possible construction on your brother's conduct; be not hasty to conclude that he intends to slight you, that he thinks meanly of you, or that he wishes to avoid your company. Endeavor to find as many reasons as possible for having confidence in each other's piety, good feeling, and affection. A suspicious, jealous disposition, if indulged, will murder your peace, put out the fire of love, and kindle up many hurtful contentions. Let such a thing, Beloved, never be named or known amongst you.

10. It must needs be that offences come, but if possible let them not happen amongst the saints. Be careful, Brethren, not to give offence; be careful not to take offence. Were these two simple directions to be carefully attended to, what a world of heart-burning and confusion would be kept out of the churches of Christ. Our conversation and conduct should, at all times, be so carefully guarded, as not to wound, needlessly, the feelings of the weakest brother; and, at the same time, we should guard, with all our might, against that squeamish, irritable disposition, which takes fire at every little trifle. We may often be as much to blame in talking, as in giving, offence.

11. But if offences must come against brethren, let all those of a personal and private nature be settled as Christ directs. "Moreover, if thy brother shall trespass

against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church, but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. 18:15-17. This may be called the golden rule of discipline. It was dictated by infinite wisdom; it commends itself to the conscience and common sense of every Christian, and a careful observance of it would save an incalculable amount of mischief in the churches. Read it again and again, my Brethren; commit it to memory; write it on your hearts; let it be as a fountain between your eyes; and, as you regard the feelings and advice of your Pastor; but what is infinitely more, as you regard the peace and welfare of the church, and the authority of Zion's Lawgiver, bind it for a sign upon your hands, and carry it, on all needful occasions, into immediate, practical operation.

12. Cherish a spirit of forgiveness. "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." If we cannot forgive one another when offences occur, all Christian fellowship and peace will soon be at an end. It is not left with us as a discretionary matter, whether we will forgive each other or not; Christ has taken this business into his own hands and has given us to understand, in plain terms, that we must forgive. An unforgiving temper is no more like the spirit of the Gospel, the spirit of Jesus, than Beelzebub is like Christ, than hell is like heaven. How dare we pray, or hope for God's mercy, whilst an unforgiving spirit is rankling in our bosoms? We are taught to pray that God would forgive us, as we forgive others. Suppose, then, we pray with an unforgiving temper: we virtually call upon God not to forgive our sins; or, in other words, that he would send upon us the curses and woes of eternal damnation. Horrible thought! Let us frequently read the parable with which the 18th chapter of Matthew closes, and reflect particularly on the two verses which close the parable: "And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye, from your hearts, forgive not every one his brother their trespasses."

13. David said, "I will keep my mouth with a bridle." This should be our purpose—this our constant practice. Beloved, we must take care of our tongues. Much of the peace and prosperity of every church depends upon this. The testimony of James is worthy of particular and thoughtful remembrance: "The tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the body, and setteth on fire the course of nature, and it is set on fire of hell." Over none of our members can the tempter, and our own unsanctified tempers, gain so frequent, imperceptible, sudden, and often dangerous, control. It needs the strong bridle of self-command, watchfulness and prayer. We require much grace in the heart, to keep mischief from our lips. Brethren, "let your conversation be always with grace, seasoned with salt." Foolish talking and jesting should be carefully avoided. Especially should we guard against a back-biting temper. This is the poison of asps in any community, in any church. Our tongues should never be employed in dwelling upon the faults and foibles of one another; in circulating idle, or injurious reports, either in sport, in thoughtlessness, or in malice. Cherish a deep and thorough abhorrence of this peace-destroying, mischief-making sin. If Christians would carefully study each other's characters, each one would perhaps be able to find, in every brother some particular excellence, in which he himself is surpassed. "Let us consider one another," beloved, not to discover faults to blame and circulate, but to search out virtues, by which our own faults may be rebuked, and by the imitation of which, our characters and conduct may be improved.

14. Be tenderly alive to each other's welfare. Remember that the interests of one, are the interests of all. "There are many members, yet but one body;—and whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." Let, then, the exhortation of the Apostle be properly regarded: "look not every man on his own things, but every man on the things of others." "Bear ye one another's burdens, and so fulfil the law of Christ." By kind offices, affectionate intercourse, sympathizing hearts, and a gentle, conciliating deportment, endeavor to make each other happy. Think often of one another, pray for one another, visit one another, comfort one another, counsel one another, admonish one another. In this way, the chords of heavenly friendship will be strengthened; your mutual love, and its mutual attractions, greatly augmented, and the health, vigor, and edification of the body of Christ, (which body, dearly beloved, ye are) will be promoted in an eminent and delightful measure.

15. The world is a dangerous foe to grace; therefore struggle vigorously against all undue attachment to the things of the world. Keep earth under your feet—let it never be enshrined in your hearts. "Ye cannot serve God and mammon." Use the world prudently, but abuse it not by making it your idol; abuse not yourselves by becoming its slaves. Be not anxiously concerned as to what you shall eat, what you shall drink, or whereunto you shall be clothed. Does not that kind Father, who knows that you are of more value than many sparrows, consider that you have need of these things! "Seek ye first, principally, supremely, the kingdom of God and his righteousness; and endeavor to live habitually under the persuasion, that Christ did not utter a falsehood, when he said, 'all

these things shall be added unto you.'" "Be content with such things as ye have," remembering that "godliness with contentment is great gain." When the world fastens itself upon our affections, our external deportment will soon be marked by a sinful, worldly conformity. By this conformity, the visible barriers between us and the ungodly are broken down; we lose our disposition and opportunities for doing good; our garments are polluted, our cause reproached; sinners are hardened in their thoughtlessness, and our own feet hasten on to the awful brink of apostasy and ruin. Beloved Brethren, do you not know, that even in your moderate and lawful pursuit of earthly good, you are walking amongst dangerous pits, and reaching out your hands through snares? Therefore ponder well the path of your feet, and use your hands carefully.—For the purpose of self-edification and self-protection, record upon your possessions, your day-books, your implements of labor; upon every thing earthly you see, handle, or are in any way connected with, this instructive motto:—"Vanity—the world passeth away—love not the world."

16. Cultivate a liberal, catholic spirit towards your Christian brethren of other denominations. Let Christian charity have full sway in your hearts. It does not require us to give up what we may conscientiously regard as scriptural in faith and practice; for the gospel, in its operations upon the heart, cannot create an indifference to its own instructions; but it requires us to love all, who love our Lord Jesus Christ. Are they Methodists, Presbyterians, Episcopalians? We must love them. Are there any, that do not as fully as we could wish, reciprocate our affections? We must love them still. Do they prosper in piety, and in their endeavors to do good? We must rejoice in it. Do they decline in holy zeal, and pious effort? We should mourn that it is so. Prejudice should not be allowed to blind us to their worth, nor to hinder our hearty prayers for their abundant prosperity in every thing that is according to the will of God. Bigotry is withering to the soul; charity sweetens, enlarges, and ennobles the heart, and opens an avenue through which the most refreshing and abundant blessings flow into the soul.

17. Aim at great spiritual attainments. Let the high standard of Christian excellence, exhibited in the character and instructions of the Savior, be constantly before you. Endeavor to keep alive a spirit of deep and constant devotion. Cultivate all the graces of the Spirit to the greatest possible extent. Let your communion with God be intimate and habitual; keep alive a constant sense of his immediate presence, and of the infinitely momentous realities of the eternal world.—Crucify with an unsparing hand the flesh, with all its lusts and affections. Drink deeply, very deeply, into the spirit of Jesus; let it flow into the secret recesses of your heart; mingle with every thought and feeling; circulate through the whole soul; regulate perpetually all the operations of the inner man, and send forth a sweet and heavenly sanction in your countenance, deportment, words and actions. Strive to come under the constant and powerful influence of holy motives.—Carry religion with you into all the minute, as well as the important concerns of life; let it hold full sway in your families, your workshops, your counting rooms, and in all your private and public intercourse with your fellow men; inscribe HOLINESS TO THE LORD, upon all your possessions, implements, pleasures and pursuits. In short, "whether ye eat or drink; or whatsoever ye do, do all to the glory of God." Make it a matter of daily and importunate supplication, that you may possess much of the love, zeal, and devotedness of primitive saints; much of that deep and burning piety which shall prevail in millennial days; "that the very God of peace may sanctify you wholly; that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ, that you may 'be filled with the Holy Ghost, filled with all the fulness of God; that you may be perpetually shut up, swallowed up, lost in God."

18. You are immediately surrounded with multitudes that are dead in trespasses and in sins; living under the awful curse of the Almighty, and treading upon the borders of hell. Think of this, Brethren; think of it solemnly, think of it daily.—Lay bare your hearts to the world, wretchedness, and danger of sinners. Consider, that just so far as you are capable of exerting upon them a beneficial influence, their immortal souls are committed to your guardianship, and that just so far God holds you responsible. What a solemn charge what an awful responsibility rests upon us! Labor then, to do them good. Let the light of an eminently holy example fall upon them. By your admonitions, entreaties, and prayers, help them on to heaven. "Let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

19. Cultivate great enlargement of desire with regard to the welfare of Zion, and of the whole world. Look abroad through the world and see what is needful to be done; acquaint yourselves with the present state of Zion, and see what God is doing; study the promises of Jehovah and learn what a glorious work is destined to be accomplished. And not only extend your views, but enlarge your heart, open wide your mouth, pray for vast blessings.—Wrestle with God for a deep, powerful, and continued revival of religion in your own souls, in the place where you live; and throughout the whole Israel of God. Pray fervently and often for the copious effusion of the Holy Ghost upon every church, minister, missionary, and saint, under the whole heaven; for a vast increase of gospel labors; for the overthrow of Popery, Mahomedanism, and every system of error; for the conversion of the Jews, the ingathering of the Gentiles, and the hastening of the Millennium in its full glory. Let these great themes rest upon your hearts, and call forth the agonies of prevailing supplication. Let this sentiment take hold of your souls, Brethren, that each one of you can do something, and must do something,

as an instrument, to hasten on the latter day glory of Zion.

20. Sustain, with all your might, the benevolent operations of the day. Make practical proof of the correctness of the sentiment, that the luxury of doing good is the Christian's sweetest enjoyment. Let a reasonable portion of your substance be cheerfully given to sustain those plans of piety and benevolence, which in their operation, are sending light and salvation through the world. Even the poorest may do something. Can we procure for ourselves food, raiment, and a shelter? Then we can cast at least a trifle into the treasury of the Lord. Can I give but two mites? Then I would not voluntarily consent to surrender up the honor and privilege of consecrating this to God for the temporal wealth and glory of the universe. The widow gave two mites; and to show how much the Savior esteemed such pious gifts, he made her immortal. In our pecuniary arrangements, we should as distinctly and habitually keep in view the claims of benevolence, as the necessities of our wives and children!

"That man may last, but never lives,
Who much receives, but nothing gives:
Whom none can love, whom none can thank,
Creation's blot, creation's blank."

How much property is wrested from us by the adverse providences of God! This, perhaps, is the very amount which we should have given to the Lord; but as we did not give it up freely to aid his cause, he has taken it from us forcibly, to chastise our covetousness. "Honor the Lord with thy substance, and with the first fruits of all thine increase." This is the command of God; and to show that obedience will not prove disastrous, he adds, "so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Again, it is said, the liberal deviseth liberal things, and by liberal things shall he stand." And yet again, "God loveth a cheerful giver." The portion of our worldly income, which we are impelled by pious motives to consecrate to God, is not thrown away; no, it is invested in good stock, it is lodged on the bank of heaven. To vary the figure, it is seed corn deposited in fruitful soil; for the Lord hath said, "he that soweth bountifully, shall also reap bountifully."

Finally: allow me, my dear Brethren, to say, forget not your unworthy Pastor. He loves you all; your joys, your sorrows, are his own; and according to the measure of his feeble ability, will he ever labor to do you good. May he not feel assured, that you will look with forgiving tenderness on his manifold imperfections? Will you not give him reason to believe, that he has a place in your hearts, in your daily supplications? Will you not afford him the satisfaction of seeing that you receive gladly the word of God from his lips, and that you are ready to second every prudent effort, which a sense of duty may compel him to make for the advancement of the cause of Christ. Rally round him, he needs help: hold up his hands, they are weak; encourage his heart, it is liable to dejection.—By thus sustaining him, you will enable him to hope that his labors, though imperfect, will not be wholly in vain in the Lord. But I must close. I trust you will receive this Epistle in the same spirit of friendship and affection, with which it was dictated. Brethren, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. With sentiments of Christian esteem, I remain your affectionate

PASTOR.

ALABAMA BAPTIST. MARION, ALA.

Saturday Morning, September 2, 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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All Baptist Ministers are requested to procure subscribers.

PROTRACTED MEETING.

A protracting meeting will commence with the Baptist Church in this place, on Friday before the fourth Lord's day in September. Our ministering brethren generally are invited to be present.

Correspondence of the Senior Editor.

CAYAL PACKET-BOAT, CATARACT,
Oswego River, Aug. 10, 1843.

DEAR BRETHREN:—

Every moment has been so fully occupied with travelling, sight-seeing, &c., that I have been unable to write a word, for several days.

After spending a pleasant Sabbath at Mackinaw, admiring the beautiful bay, and delighting ourselves with gazing into the crystal waters, famed for their purity beyond compare, we left at one o'clock, Monday morning for the Sault Sainte Marie, the Rapids of St. Mary, at the foot of Lake Superior. I hope my readers, at least such as have been my pupils, will take their maps, follow me in my travels, and gain distinct conceptions of the scenes I may desire to bring before them. The course through the straits and passes to the Sault led us on our winding way through narrow channels, among innumerable islands, and into a region most wild and picturesque. There was only one man on board who knew the channel, and he had been engaged as pilot, especially for the trip. Stationed high in the shrouds, we could constantly hear his orders to the men at the wheel, as he called out port! steady! hand-somely! Once or twice our good ship rubbed on the bottom, but her powerful engine drove her through the mud, and we breathed more freely. The multitude of islands, separated by channels sometimes a mile in width, and again but a few rods across gave a charming fact to the ever changing panorama, and elicited constant exclamations of

surprise and delight. The shores were generally low, and the dark, boundless forest, never disturbed but by the gun of the Indian hunter or the tread of the laborious trapper, crowds itself to the waters edge. The only human beings visible for hundreds of miles are a few scattered individuals, the aboriginal proprietors of these vast solitudes, now hardly allowed by the white man to remain in peace even here. Entering Lake George, we were suddenly surrounded by mountain ranges, through which there appeared to be no way of egress. Even with the spy-glass, I was unable to detect any opening from the lake, through which we might prosecute our voyage. To all appearances, we were going to run directly into a mountain in Her Majesty's dominion. After proceeding some five or six miles in this dilemma, we espied a point of low land separated by a narrow channel from the mountain, and having entered this, we now looked forward with eager excitement for the Sault. Soon upon our left were seen the white walls and barracks of Fort Brady, and enclosed in pickets on the right, or British side, the establishment of the Hudson Bay Company, while the glorious rapids were thundering down directly in front. Our Band struck up Hail Columbia, as we passed close to the Fort. The sentinels walking their stately round stared with intense interest, the officers stepped out of their quarters to greet us with a smile, but we shot by like an arrow, and brought to at the American Fur Company's wharf. It was an interesting sight to see the whole population (only some three hundred by the way) running down to the boat, Americans, French, Half-breeds, Quadroon, full-blond Menominees, Chippewas, Stockbridges, Oneidas, &c. The various dresses indicated the degree of civilization to which the wearer has attained; some were naked, except a coarse dirty blanket was loosely thrown about their shoulders; others wore a blanket of fine blue broadcloth; one or two converts dressed "like white folks." Several Menominees wore a tuft of eagle feathers interwoven with the hair on the crown of the head. The number of feathers is regulated by the number of exploits in war or hunting which the owner has performed. The women generally wore pantalons fringed with beautiful bead or porcupine work. Several mothers appeared with their infants tightly laced to a board, which was carried on the mother's back. But these children of the forest must stand aside. The passengers are landing. Forth with every Indian and every Frenchman who can jabber a little English and owns a canoe is called to man it and take us in parties of from two to ten or twelve, up the river St. Marys to see LAKE SUPERIOR. We walk a mile above the Rapids, where we find row-boats, canoes, pirogues of every description ready to take us up fifteen miles to the Gros Cap, at "a dollar a head." There were twelve in our party, the boat being rather large. We were rowed by five men, French and Indians. The river, about one mile wide at the Rapids, increases in breadth till it expands into an arm of the Lake seven miles wide. From the high promontory named above, you look abroad upon the mighty inland Sea before you, and your bosom swells with emotions grand and sublime. As I stood upon the shores of Superior, and looked back down upon the long line of the Mississippi, up which I had come, to the Gulf of Mexico, and then cast my eyes eastward to the Atlantic, whither I was bound, I had an impression of the vast extent of our country, which I had never felt before. Its mighty rivers, boundless lakes, lofty ranges of mountains; its innumerable cities, towns, and villages; its inexhaustible resources in agricultural, mineral, and commercial wealth, mark out for this country such a destiny as no nation in the history of the world has ever seen.—Returning to the Sault, we had a race with another party, filled with New Orleans ladies and gentlemen. We first passed them, but afterwards lost our superiority, and by taking off coats and blistering hands, our friends from the Crescent City touched the pier at the head of the Rapids a few minutes before us. That night we all slept soundly.

THE MISSIONARIES.

The next morning I visited the Baptist Mission House, under the care of the Rev. Mr. Bingham, who has been nearly twenty years laboring for the salvation of the poor Indian. Mr. B. himself bears stamped on his features the impress of humility, meekness, and Christian benevolence. His wife appears a worthy helpmeet of such a man. Miss Morse, who went out from N. Hampshire last fall, assists in the school. She is heartily devoted to the work, and consecrates her life to the cause with no regrets for all the comforts and luxuries she has abandoned. Rev. Mr. Cameron, an intelligent, educated Indian, is Associate Missionary. Brother C. was an Episcopal clergyman, sustained as a missionary by the London Society, but a few years since he was converted, and applied to Mr. Bingham for baptism. He was afterwards ordained by a Presbytery, and is now an efficient co-laborer at the mission.

The Mission House is a substantial wood building, two stories high, and containing a school room, and accommodates for the mission family and twelve or fifteen boarders. Several fields have been cleared around the house, fenced, and produce oats and potatoes. The country is too cold for wheat or corn. The school usually has about 40 pupils.—The Missionaries preach twice on the Sabbath to the Indians, besides having Sabbath school. During some nine months in the year, Mr. B. and his associate follow the Indians on their hunting and fishing excursions attending them 400 or 500 miles up the Lake. It is only thus that the Indians could be reached. They assemble once or twice a year at the Sault, and after remaining a few weeks go away. When we landed, they were just starting for Manitowish, to receive annuities from the British government. The labors of the Missionaries have been blessed. A church of some twenty members has been formed, and the effects of

Christian teaching are apparent in the improved habits, manners, and customs of the mass of those Indians who have been brought under missionary influence. A Temperance Society exists among them, and does good.

For the benefit of any who fear that our missionaries may misapply funds, entrusted to them, I subjoin the heads of a Report which Mr. Bingham makes to the Board at Boston, every six months. He has to give credit for every dollar received from all sources, and then accounts for every dollar paid, and shows for what it is paid, as follows: 1. Provisions. 2. Clothing. 3. Hired help. 4. Farming utensils. 5. Clearing land.— 6. Labor on farm. 7. Fodder for cattle. 8. Stock, cattle, hogs, dogs, (dogs draw their provisions, tents, &c. when accompanying the Indians.) 9. Travelling expenses. 10. Soap and candles. 11. Postage. 12. Freight. 13. Wages of interpreter. 14. House repair. 15. Stove. 16. Native assistant. 17. Associate Missionary. 18. Incidentals. Another report relates to the Church, the School, general condition of the Indians, &c.

The Methodists have a mission a mile or two below the Rapids; the minister there last year declines continuing, not liking the kind of labor. The Presbyterians have flourishing missions 400 and 600 miles up the Lake. Three students from Oberlin, the great Abolition and Perfectionist Institution in Ohio, are now at the Sault, with their wives, intending to go up the Lake and support themselves. Only one of them is ordained, but the other two preach, and proceed as if ordination were useless. The ordained minister is the government blacksmith at La Point.

We are approaching Oswego, and I must close.

With sincere regard, Yours,
M. P. J.

TO OUR PATRONS.

Owing to the continued scarcity of money, and at the suggestion of many esteemed brethren who take a particular interest in the prosperity of the Baptist, the publishers have concluded to make the terms of subscription as follows:

\$3 00 per annum, if paid within six months;
\$3 50, if paid at the expiration of the year;
and \$4 00, if payment is delayed beyond the expiration of the year.

Any person procuring five subscribers will be entitled to a sixth copy gratis.

Now that the objection to payment in advance is removed, and an additional inducement offered to those who are willing to exert themselves in our behalf, we hope to see a rapid accession to our subscription list. A little interest on the part of our friends generally, will place the paper on a permanent footing. The Baptist denomination, to whose interests this paper is particularly devoted, are still suffering the proprietors to do a "losing business." How long shall this be the case, brethren! Instead of thirty new subscribers per month, (our present average,) we might reasonably expect a hundred.—This regular increase of patrons would soon enable us to carry out our plans for the improvement and increased usefulness of the Baptist, which we do not now feel authorized to make.

Once more, brethren, we make to you our earnest appeal.

THE JUDSON INSTITUTE.

The exercises of the Primary and Preparatory Departments of this Seminary were commenced on Monday last. The regular term will commence on Tuesday, Oct. 3.

We are requested to repeat this announcement to prevent disappointment, as far as possible, among the patrons of the Institution. Already have some of the pupils arrived under the impression that the term commenced as early as last year.

THE HOWARD SCHOOL.

Will commence its next term on Tuesday, October 3d, under the most flattering auspices. We know of no institution which has risen more rapidly in public favor, or which presents superior claims to the patronage of the public.

THEOLOGICAL DEPARTMENT OF HOWARD COLLEGE.

It affords us much pleasure that we are able this week, to answer the numerous inquiries which have been addressed to us relative to this department.

As will be seen by the following letter from the Rev. Jesse Hartwell, he has accepted the chair of Professor of Theology, which was recently tendered him by a resolution of the Board of Trustees. We congratulate the Institution, and the country, on this favorable arrangement. We feel confident that it must not only be entirely satisfactory, but highly gratifying to our denomination at large—and especially to those who have generously contributed to raise the theological fund from which it is to be sustained. We are personally acquainted with Bro. Hartwell, and feel authorized to say, that in securing his services, the Trustees have accomplished a three-fold object. First—they have secured the highest order of literary attainments. Secondly—they have found a sound theologian. And lastly—though even more important than all the rest, they have secured a man of true and unquestioned piety.

But why need we offer our testimony in behalf of our Brother before a community to whom his learning and piety are so well known? We feel that it is needless. His duties are wholly unconnected with the other departments of the College. We are pleased with this arrangement. We esteem it the

July 13, 1843.

THE ALABAMA BAPTIST.

Poetical Department.

INFINITE WISDOM.

Whoever studies the historic page,
And reads the record of departed time,
Shall find in every realm, in every age,
The same return of error, vice and crime—
The same dramatic persons on the stage;
Or varied only by the name or crime;
Shall still behold the fair and candid race,
Dupes of the artful, victims of the base.

And yet, Man, coming from his Maker's hand,
Cannot exchange his nature if he would;
The dark and cunning thus must ever stand,
Prone to all evil, and averse to good.
The villain's heart can never lose its brand;
The honest heart can never take a hood;
Oh! must it prove until the Judgment day,
That half mankind was born the other's prey?

Yet let not, hence, presumption dare to scan
The scope and compass of Almighty mind;
Or scrutinize with impious doubt the plan
Of wisdom and of goodness thus combined;
Born from the cloud of earth, immortal Man,
To this poor wretched world is not confined;
Though but in part this system bounds his view,
There is an eye that looks creation through.

And if there be a Ruler of the skies,
Justice, eternal justice, is his law—
And who, or what, of justice, earth denies.
Angelic hands in heaven shall mend the law.
Rise, then, on Hope's seraphic pinions rise!
From worlds beyond the grave thy comfort draw:
And deem the wrongs that virtue here sustains,
Proofs that on high a God of justice reigns.

Youth's Department.

THE RELIGIOUS IMPROVEMENT OF THE RISING GENERATION.

How solicitous should we be in our endeavors for the religious improvement of the rising generation, since its character appears of so great importance.

We have all our concern in the thought, but I would peculiarly recommend it to those of you who are parents and masters, or have the education of youth under any other capacities. Imagine not, my friends, that it is an inconsiderable charge which is lodged in your hands. Providence has intrusted to you the hopes and fears, the joys and sorrows of many hearts, and of many families. Future generations will have reasons to applaud or to regret your memory, as your present duty is regarded or neglected; and which is infinitely more, the Father of the spirits of all flesh, will require a strict account of those precious souls which he committed to your care.

It is not for me at this time to direct you at large, as to the particulars of your duty with regard to them. In the general you will easily apprehend that some methods are to be taken to inform their minds with Divine knowledge, and to impress them with an affecting sense of what they know. And if you find the work attended with great difficulty, I hope it will engage you thankfully to accept of the assistance of ministers, and other Christian friends, and earnestly to implore those communications of the Spirit, which are absolutely necessary to make them effectual.

And if God have any mercy in store for so sinful a nation as ours, we may humbly hope, that, in answer to our united supplications, he will revive his work amongst us in the midst of the years; and according to the promise of his promises, will pour out his Spirit upon our seed, and his blessings on our offspring; so that they may spring up before him as the grass, and as willows by the water-course; and, calling themselves by the name of Jacob, and subscribing with their hands unto the Lord, may be acknowledged by him as a generation of his people.

Doddridge.

Miscellaneous Department.

THE UNEXPECTED FRIEND.

"It must be, my child," said the poor widow, wiping away the tears which slowly trickled down her wasted cheeks. There is no other resource. I am too sick to work, and you cannot, surely, see me and your little brother starve. Try and beg a few shillings, and perhaps by the time that is gone, I may be better. Go, Henry my dear, I grieve to send you on such an errand, but it must be done."

The boy, a noble looking little fellow of about ten years, started up, and throwing his arms about his mother's neck, left the house without a word. He did not hear the groan of anguish that was uttered by his parent as the door closed behind him; and it was well he did not, for his little heart was ready to break without it. It was a bye-street in Philadelphia, and as he walked to and fro on the side-walk, he looked first at one person and then at another, as they passed him, but not one seemed to look kindly on him, and the longer he waited, the faster his courage dwindled away, and the more difficult it became to muster resolution to beg. The tears were running fast down his cheeks, but nobody noticed them, or if they did, nobody seemed to care; for although clean, Henry looked poor and miserable, and it is common for poor and miserable to cry!

Every body seemed to be in a hurry, and the poor boy was quite in despair, when at last he espied a gentleman who seemed to be very leisurely taking a morning walk. He was dressed in black, wore a three-cornered hat, and had a face that was as mild and benevolent as an angel's. Somehow, when Henry looked at him, he felt all his fear vanish at once, and instantly approached him. His tears had been flowing so long, that his eyes were quite red and swollen, and his voice trembled, but that was with weakness, for he had not eaten for twenty-four hours. As Henry with a low, faltering voice, begged for a little charity, the gentleman stopped, and his kind heart melted with compassion, as he looked into the fair countenance of the poor boy, and saw the deep blush which spread all over his face, and listened to the modest, humble tones which accompanied his petition.

"You do not look like a boy that has been accustomed to beg his bread," said he, kindly laying his hand on the boy's shoulder; "what has driven you to this step?"

"Indeed," answered Henry, his tears beginning to flow afresh, "indeed I was not born in this condition. But the misfortunes of my father, and the sickness of my mother, have driven me to the necessity now."

"Who is your father?" inquired the gentleman, still more interested.

"My father was a rich merchant of this city, but he became a bondsman for a friend who soon after failed, and he was entirely ruined. He could not live after this loss, and in one month he died of grief, and his death was more dreadful than any other trouble. My mother, my little brother, and myself, soon sunk into the lowest depths of poverty. My mother has, until now, managed to support herself and my little brother by her needle, and I have earned what I could by shovelling snow, and other work that I could find to do. But night before last mother was taken very sick, and she has since become so much worse that—here she tears poured faster than ever—I do fear she will die. I cannot think of any way in the world to help her. I have not had any work to do for several weeks. I have not had the courage to go to any of my mother's old acquaintances, and tell them that she had come to need charity. I thought you looked like a stranger, sir, and something in your face overcame my shame, and gave me courage to speak to you. O, sir, do pity my poor mother!"

The tears, and the simple and moving language of the poor boy, touched a chord in the breast of the stranger that was accustomed to frequent vibrations.

"Where does your mother live, my boy?" said he in a husky voice, "is it far from here?"

"She lives in the last house in this street, sir," replied Henry. "You can see it from here, in the third block, and on the left hand side."

"Have you sent for a physician?"

"No, sir," said the boy, sorrowfully shaking his head. "I had no money to pay neither for a physician nor for medicine."

"Here," said the stranger, drawing some pieces of silver from his pocket, "there are three dollars, take them and run immediately for a physician."

Henry's eyes flashed with gratitude, he received the money with a stammering and almost inaudible voice, but with a look of the warmest gratitude, and vanished.

The benevolent stranger immediately sought the dwelling of the sick widow. He entered a little room in which he could see nothing but a few implements of female labor, a miserable table, an old bureau, and a little bed which stood in one corner, on which the invalid lay. She appeared weak and almost exhausted, and on the bed at her feet sat a little boy crying as if his heart would break.

Deeply moved at this sight, the stranger drew near the bedside of the invalid, and feigning to be a physician, inquired into the nature of her disease. The symptoms were explained in a few words, when the widow with a deep sigh, added, O, sir, my sickness is a deeper cause, and one which is beyond the art of the physician to cure. I am a mother—a wretched mother. I see my children sinking daily deeper and deeper in misery and want, which I have no means of relieving. My sickness is of the heart, and death alone can end my sorrows, but even death is dreadful to me, for it awakens the thought of misery into which my children would be plunged, if — Here emotion choked her utterance, and the tears flowed unrestrained down her cheeks. But the pretended physician spoke so consolingly to her, and manifested so warm a sympathy for her condition, that the heart of the poor woman throbbed with a pleasure that was unwonted.

"Do not despair," said the benevolent stranger, "think only of recovery and of preserving a life that is so precious to your children. Can I write a prescription here?"

The poor widow took a little prayer book from the hand of the child who sat with her on the bed, and tearing out a blank leaf, "I have no other paper," said she, "but perhaps this will do."

The stranger took a pencil from his pocket, and wrote a few lines upon the paper.

"This prescription," said he, "you will find of great service to you. If it is necessary, I will write you a second. I have great hopes of your recovery."

He laid the paper on the table and went away.

Scarcely had he gone when the elder son returned.

"Cheer up, dear mother," said he, going to her bedside and affectionately kissing her. "See what a kind, benevolent stranger has given us. It will make us rich for several days. It has enabled us to have a physician, and he will be here in a moment. Compose yourself, now, dear mother, and take courage."

"Come nearer, my son," answered the mother, looking with pride and affection on her child. "Come nearer, that I may bless you. God never forsakes the innocent and the good. O, may he still watch over you in all your paths. A physician has just been here. He was a stranger, but he spoke to me with a kindness and compassion that was a balm to my heart. When he went away he left that prescription on the table; see if you can read it."

Henry glanced at the paper and started back—he took it up, and as he read it, thro', again and again, a cry of wonder and astonishment escaped him.

"What is it, my son?" exclaimed the poor widow, trembling with an apprehension of what she knew not.

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The mother took the paper from the hands of her son, but no sooner had she fixed her eyes upon it, than "My God!" she exclaimed, "it is Washington!" and fell back, fainting upon her pillow.

The writing was an obligation from Washington, (for it was indeed he,) by which the widow was to receive the sum of one hundred dollars, from his own private property, to be doubled in case of necessity.

Meanwhile the expected physician made his appearance, and soon awoke the mother from her fainting fit. The joyful surprise, together with a good nurse with which the physician provided her, and a plenty of wholesome food, soon restored her to perfect health.

The influence of Washington, who visited them more than once, provided for the widow friends who furnished her with constant and profitable employment, and her sons, when they had arrived at the proper age, were both placed in respectable situations, where they were able not only to support themselves, but to render the remainder of their mother's life comfortable and happy.

Let the children who read this story, remember, when they think of the great and good Washington, that he was not above entering the dwelling of poverty, and carrying joy and gladness to the hearts of its inmates. This is no fictitious tale, but is only one of a thousand incidents which might be related of the best of men.—N. Y. Chris. Messenger.

SINGING CONDUCTIVE TO HEALTH.

Many writers have strongly insisted upon the danger of forcing the voice in learning to sing, thinking it may be greatly injured, if not destroyed; but if we attend to facts, we shall find this to be an erroneous opinion. It is a maxim which applies to the use of all our faculties, that so long as we do not weaken them by over exertion, we strengthen them; and this fact is strikingly true as regards the voice. If we listen to those whose business it is to cry their commodities in the streets, or comparing their strength of voice with that of others, we shall be surprised to find what a force of intonation this daily practice produces.

When did we ever hear of these itinerants, or public singers or speakers, being compelled to give up their profession in consequence of a loss of voice? On the contrary, this constant exertion strengthens the vocal organs, and is highly conducive to health. Many persons in encouraging the development of musical talents in their children, have no other view than to add to the number of their accomplishments, and afford them a means of innocent amusement; being utterly unconscious that they were thus adopting one of the best means to invigorate the constitutions of their children.

It was the opinion of Dr. Rush, that singing by young ladies whom the customs of society debar from many other kinds of salutary exercise ought to be cultivated not only as an accomplishment, but as a means of preserving health. He particularly insists, that vocal music should never be neglected in the education of a young lady, and states, that besides its salutary operation in soothing the cares of domestic life, it has a still more direct and important effect. In his remarks on this subject, the Doctor introduces a fact which was suggested to him by his professional experience, which is, that the exercise of the organs of the chest by singing, contributes very much to defend them from the diseases to which the climate and other causes expose them. The Germans, he continues, are seldom afflicted with consumption, nor has he ever known more than one instance of spitting of blood amongst them. This he believes is, in part, occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, which constitutes an essential branch of their education.—Cincinnati Republican.

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Many writers have strongly insisted upon the danger of forcing the voice in learning to sing, thinking it may be greatly injured, if not destroyed; but if we attend to facts, we shall find this to be an erroneous opinion. It is a maxim which applies to the use of all our faculties, that so long as we do not weaken them by over exertion, we strengthen them; and this fact is strikingly true as regards the voice. If we listen to those whose business it is to cry their commodities in the streets, or comparing their strength of voice with that of others, we shall be surprised to find what a force of intonation this daily practice produces.

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the instead of being considered an evil, should be regarded as a high recommendation of the Institution. The Trustees desire that, none but ripe, thorough, finished scholars should receive the honors which they confer. None other can get them; none ought to expect them.

RESIDENT GRADUATES.

Young ladies who may desire to enjoy the advantages of the Institution after graduating, either to pursue at greater length, particular branches of study, or to perfect themselves in the Ornamental Department, shall be entitled to all the privileges of the Under-Graduates for one half the customary tuition charges, in the Regular Course—the full amount being charged for the ornamental branches.

APPARATUS.

The Institution is furnished with a valuable Apparatus for illustration in Natural Philosophy, Chemistry, Astronomy, Geology, &c. It is also provided with a large collection of valuable Maps, Atlases and Charts.

THE LIBRARY.

Contains the most important works in Ancient, Classical and Modern English Literature, as also in History, Antiquities, Biography, &c.

THE SEMINARY EDIFICE.

Is a splendid building, finished in a style of convenience, taste, and elegance rarely surpassed, and furnishing accommodations for 150 or 200 students. It occupies a commanding site, in a location elevated, dry, and healthy.

THE INSTRUCTION.

In the various studies pursued is of the most thorough character. It is intended that the pupil shall fully understand every subject which engages her attention. By combining familiar lectures with the teaching of the text-book, the instructor causes the knowledge acquired by the student to assume a practical character, and teaches her how it may be applied to the duties of common life. The pupil learns things, not mere names; ideas, not mere words.

THE GOVERNMENT.

Of the Institution is vested in the Principal, aided by his Associates in the faculty of instruction. A prompt and cheerful obedience to the Laws is always expected; and this is enforced by appeals to the passion and the conscience of the pupil. This course, sustained by constant reference to the WILL and WORD of God, has been uniformly successful in securing alacrity in the discharge of duty. Should the voice of persuasion remain unheeded, and any young lady continue perverse and obstinate, in spite of kind and faithful advice, she would be removed from the Institution. None are desired as members of this Seminary, except such as can be happy in observing wise and wholesome regulations.

THE MANNERS, personal and social habits, and the Morals of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated.

The Boarders never leave the grounds of the Institution without special permission from the Principal:

They never make or receive visits:

They rise at 6 o'clock in the morning, and study one hour before breakfast; they study two hours at night, under the direction of the Superintendent.

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

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

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