

THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

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

Published weekly, by LOVE & DYKOUS.

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THE ALABAMA BAPTIST.

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TERMS.

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

EXCELLENT SUGGESTIONS.

TO THE AFFLICTED AND DESPONDING.

To those whose hearts under affliction are inclined to sink within them in discouragement, grief, gloom and inactivity, allow a friend to offer a few words by way of advice and caution. It is supposed you have lost dear friends; your property has been destroyed; you have been unsuccessful in the schemes of life; disease, with its many painful forms has assailed you; disappointment has met your efforts at almost every turn in the journey of life. As a consequence are you depressed in spirit; does sickness and gloom seem spread over the world; in your view, have the pleasant things of this life lost their power to please; are you, in fine, well nigh a broken hearted man? To you I would say kindly—

1. Put your trust in God. He is infinite in wisdom and benevolence, though you may suffer from his hand all that has been supposed. Though the ills you may have encountered, have been introduced into his government, perhaps through the wicked instrumentality of man, he has no delight in your trials and sorrows in themselves considered. And more, while they were admitted into his plan as the means of securing the greatest amount of good on the whole, they were calculated by him to work your own greatest happiness, and it was his desire that such should be their influence upon you. Well then may you believe in God. Let not your heart be troubled, ye believe in God.

2. Pray much. This will be one of the best means to stay up your hearts. Men are never likely to respond or to be cast down under the trials of human life, when united to help them, to whom they can at any time go and communicate their difficulties, and from whom they can ask and expect protection and deliverance. Under such circumstances to despond would be impossible. But mark, such a friend is God to his children who pray to him.

3. Employ yourselves actively in doing good. This will at once engage your minds, your hearts, and your hands; the active employment of all three of which is an essential requisite for your happiness. Just in proportion as you thus engage your powers, you will be relieved from despondency. A man will the more actively doing good, cannot, from the very nature of the case, be a melancholy man. And then you will have the sweet reflection of having accomplished some valuable end, which will be to you a source of positive enjoyment.

4. Have always before your minds a plan to sin at and secure worthy of yourselves. This will arouse manly emotions within you, will awaken the energies of your bodies and minds, will again set in motion the obstructed wheels of nature; the effect of all which will be, not merely, to drive dull care away, but to promote a free flow of happy feeling. Then again, it will elevate you in your own estimation to the dignity of a man, and relieve you from the oppressive idea of being a cipher in the world. And more, it will awaken confidence in yourself, and secure, instead of the world's pity, and compassion, which is often humiliating, its admiration and respect.

5. Never allow your self-respect to be destroyed. To this end never do a thing unworthy of yourself. Never yield to fear, never yield to despondency. Form good opinions, and then respect them. Form good plans for life, and then honor them. Do a good deed, and then respect it. Live a life of holiness and prosperity, and then esteem it. Count him your enemy who would destroy your self-respect. Respect yourself, and the world will respect you. This will go far to relieve you from the load of oppression which is weighing you down.

6. Never dwell on past trials and difficulties for the sake of mourning over them, or to awaken the world's pity. Contemplate them for three ends only: to philosophize upon them, to enable you to shape your future course, and to improve your heart. To mourn over past trials and difficulties, sorrows and disappointments, is neither wisdom nor piety, but is to crush one's spirit, and to unman the soul. And then to call the attention of the world to our griefs, is at best to awaken their pity; most often it is only to excite their contempt. Every man takes it for granted that his neighbor is able to walk the way of life alone. If he finds he is not able, the two prominent emotions likely to be awakened are, either pity leading him to confer a charity, or a contempt for his incapacity. But in a cheerful manner to dwell upon one's trials, for the purpose of rendering them as a part of the divine plan, commanding us to shape our future course more wisely, or for the purpose of improving our

spirits and temper, is worthy of a Christian and a man.

7. Suffer not your minds to be soured by the ills and burdens of life. They are the tests of your temper. They are the school in which your hearts are receiving their training. In receiving your education and the development of your nature from the hand of God, allow not yourselves to feel harsh and unkind toward all the world and all things in it, because, forsooth, it has cheated and disappointed you. No—instead of this, cultivate the feeling that you deserved the blows from the hand of God—and as to the world he has placed you in, that you will get all the good out of it you can. It is not philosophy to be vexed or to be embittered toward the house in which you live, because it lets in the cold of winter. Get all the comfort out of it possible. Nothing is gained by feeling sour and angry toward the uneasy vehicle you ride in, toward the lazy, worn-out beasts which draw you, toward the hard, rough road over which you are borne, or toward the ignorant, savage driver who holds the reins. Be more the laughing philosopher than the weeping one; be more a good natured man, than a sour and angry one in view of life's trials.

8. Hope for the best. Hope was never made a part of your spiritual capacity for no purpose. It was not made to be driven into the corners of the soul by the stern cudgel of adversity, and to be hidden to be silent, until the emotion itself becomes palsied like an unused member of the body. But the very office of the "charities" is, to look beyond the storm and see fair weather, to look beyond the dark and angry cloud and see the sun, to look beyond the reefs and rocks and see the shore; it is his prerogative to see day beyond night, joy beyond sorrow, and life beyond death. "Hope on," then, and "hope ever," and when even the darkness of the tomb shall surround you, by the aid of faith in Christ, hope for the day-dawn, hope for the noontide, hope for the bright and sweet effulgence of a day without darkness, a day without end.

9. Remember that trials and difficulties are doing you good, provided you do not sink under them. A man is always the wiser for them. If he is not broken-hearted, he is most likely the better. They make the sweets of the world the sweeter. Your views of things will, thereby, become more chastened and accurate. Allow no despondency then on account of things which do you good. Be manly, and take medicine for your health, but do not sink under it.

10. No one ever struggled manfully, and submissively to God, with the ills of life, but in the end conquered them. There are two ways of being triumphant over them. The one is by subduing the ills of life to ourselves. The other is by subduing ourselves to the hand of God in those trials. Here we yield to conquer. Struggle on then manfully, yet submissively, and in the end you will be a conqueror. Come what will, in one of these two ways you will triumph, and be consequently a happy man. Finally,

11. Cultivate a due estimate of the worth of the world. As an object to be enjoyed, for its own sake, view the world as utterly worthless. As a field of religious enterprise and as affording an opportunity for usefulness, view it as desirable. As a state of probation in which to subdue yourselves by the grace of God, to get in readiness for a home in the kingdom of heaven, regard it as invaluable. View not, therefore, the things of this life as good in themselves, but only as subsidiary to a higher and greater good.—When they fail you consequently, your loss will scarcely be felt.

In view of all, desponding hearts, cheer up. Rouse you from your griefs and sorrowings. Be not affrighted at the storms of human life. Put on courage—grapple manfully with your heart-subduing foes, and never strike your colors to such an enemy. Life or death, be men. In the strength of God, hold up your heads, scarred and timeworn, in the sight of men. Beat with a strong and sinewy arm, with a stout and manly heart, the foam crested billows of disappointment, bereavement and sorrow. Shake off sloth—be vigilant, be active, be patient, be persevering. To God's providence be submissive—but at the same time, in your feelings buoyant, cheerful and serene.

Then, when you have passed safely through the grand testing time of human life, your hearts chastened, beautified, enlarged and strengthened by the discipline, coming up, each leaning on the arm of his beloved, unspoil by the attacks of a rude world—or when, on the borders of the spirit-land, your souls having plucked their wings for the home of the blessed, take one more look of human life—or when your spirit, from some high eminence in eternity shall review, as with an angel's eye, or an angel's philosophy, the journey through this world—then how small, how insignificant, how utterly unworthy of a sigh, of a tear, or of a groan, will appear the present occasions of your grief! J. S. [Boston Recorder.]

Explanation.—Grandma, said a little girl with rosy cheeks to an elderly dame, what makes it thunder and lighten?

Well, my darling, I spect the light from the blessed sun gets lodged in the clouds, and when a snag on 't gets together, it bursts. The streak that flies o'er the lightning, and the bustle in the thunder."

Benevolence is the light and joy of a good mind.

The feelings of an old man.—If I only had religion, I would not care how soon I died." These words proceeded from the lips of a hoary headed man, near seventy years of age. This circumstance shows, that religion only can banish the fear of death and prepare the soul for better enjoyments. Again, how miserable do the aged feel, when they have no Savior to lean upon, no God to go to, and no solace in the cheerless hour of dissolving nature.

S. H. BARRETT.
Morning Star.

THE LAST DAY OF EVE.

It approached the evening twilight. The mother of mankind was placed by her descendants in front of her tent, reclining on a rude couch. The western wind fanned her pale cheek and played amidst her gray locks. Near her sat her husband. Eve turned her eye upon him with a look of sadness, yet of deep affection, and as she saw his wrinkled brow, bent form, and head of snowy whiteness, seemed to call to mind other days.

Inwardly she reproached herself.—Ah, not thus was I saw him, when first given to him by our God. Where has vanished that manly form, where is the elastic step, where the eye that beamed with brightness, where now the rich and mellow voice! Alas, how changed! And it was I who tempted, who destroyed him; I, the wife, the cherished companion; I bade him eat, and now what is he, who, but for me, had known neither pain, nor sorrow, nor grief.

And what remains of her on whose beauty he then gazed with unsated delight? A trembling, wrinkled form, just sinking into the grave.

Where is now that paradise, with its rich fruits; that balmy air which brought on every breath a tribute to each happy sense; those rays which warmed, but never scorched? And sadder, sadder still, where now is that blissful intercourse with him, who made us rich in the happiness of living? His voice is no longer in our ears, driven from bliss, from scenes so lovely, the earth cursed, sin, sorrow and death the inheritance of our children.

Our mother was overcome by the rush of recollections. Her eyes, long dry, found new fountains, and her aged form shook with deep emotion.

It may be that Adam had been indulging in musings not unlike these, for he was startled as if from a reverie by the emotions of his wife. The old man placed himself near her, and soothed her sorrows.

"What moves thee, Eve?"

"Oh, my husband, how canst thou show kindness to her who has done all this! Thou wast young, and knew only happiness, and all around was formed to delight our every sense; and I, who should have strengthened thy virtue, fell and dragged thee with me, the partner of my sin, to this depth of ruin. And, after a few years of toil and anxiety, we are about to lay these worn-out frames in the dust.

But for sin we had lived in perpetual youth, and feared no change. The threatened death has worked slowly but surely, and now with us his work is nearly done.

"The first to sin, was meet that I should first return to dust. Had the guilt and the curse been only mine, I might endure it.—But I see thee now, and I compare thee with what thou wast, as it seems to me, but yesterday.

"A few days will lay thee low. Let our children place us side by side in the cold earth. I know not why it is, yet it seems to me there will be comfort in our bodies dissolving together, as if there were something of consciousness in the lifeless dust.

"Little of comfort as is now left in life, yet I cannot endure the thought that I shall utterly cease to be!

"Adam, thou hast often given me words of consolation. Is there aught can cheer me, now I am to bid thee farewell?"

"Thou seest yonder sun; thou wilt again see him rise and set—he is bidding me a last adieu. Sense shall soon cease forever, and no light shall again enter these eyes."

The old man wiped the tears which fell on the wrinkled brow of his partner. A sudden light was on his countenance, as if a new lamp had been lit up in his soul. Eve saw it, and it brought to her a gleam of hope; she gazed on his face as if death had lent new powers to her faded vision.

"First of women," said Adam, "claim no pre-eminence in guilt; together we sinned, together we have borne the punishment.

"But there is redemption—there is hope.

"Whilst thinking of the fearful change which betokens to my heart that its partner was about to be taken away, a heavenly light beamed on my thoughts, and, taught me to understand the visions which have so often visited me on my couch.

"We shall not die—there is a costly ransom provided—we must sleep under the cold sod, but we shall rise again in the freshness of youth which we first enjoyed; and, purified from all sin, we shall walk in our Eden seven times more beautiful than when we first roved amidst the fruits and flowers. And there will be the thousands who, inheriting our evil natures, will have found a powerful physician, and there will be that mighty physician whose presence shall wake ten thousand harps to melody.

"This earth too, so long, so grievously cursed for our sin, will come forth purified from every stain and in more than the beauty of its pristine youth.

"Thou wilt go a little before me to the grave; but we shall rise together with the

glad shout of glorified jubilation; and with us millions on millions of our posterity, ransomed from the curse."

Adam paused; his eye fell on the face of his wife, a smile seemed to play in the brightness of hope on her pale lip; but the heart had ceased to beat, and that sleep had fallen on her which the trump of the archangel only shall disturb.

From the Morning Star.

WHY I WOULD BE LIBER.
To-day, while looking over the reports of our Missions, with my heart pouring forth tears, thought I, why do I be liberal? The following are some of the reasons that have presented to my mind.

1. Because I believe that are liberal in supporting His cause, I have noticed that those men who have done most for the support of the gospel at home and abroad, have kept pace in prosperity with their neighbors, who have done but little or nothing for charity's sake.

An objection is sometimes raised among societies, that are less liberal than others, "we are not worth so much." If not worth so much, why is it? You both set out with similar prospects before you, and the way is wealth alike open to all, and add to this your neighbor has given ten dollars a year to support preaching at home, and five to the mission cause, while you have given but two to sustain the gospel at home, and nothing for missions. Is he wiser than yourself in his plans? or does God fulfill his word, that hath pity upon the poor leprosy to the Lord, and that which he hath given will he pay him again."

Solomon said, the liberal soul shall be made fat; and he that watereth shall be watered himself. A poor student (now a minister of our denomination,) dependent upon his own resources, had but two dollars at the time brother Noyes was about to sail for India, and knew not where he should get the next; yet, pitying the heathen, he gave half his little purse contained to the cause of missions and trusted in God to provide for him. I have heard him say that that money has paid good interest.

2. I would like to have the angel address me as he did Cornelius, "Thy prayers and thine aims are come up for a memorial before God." Do any of you that read the Star pray, and yet neglect the calls of our missions? Stop, friend, before you attempt to read, and condemn these. If thy heart does, God does also. I should be afraid to raise my eyes, or spread forth my hands in prayer, while my ear was deaf to, or my heart untouched by, the cries of the distant heathen, and the scattered lambs of the West. Do you think, reader, that God will hear you if you shut up your heart?

3. Because I would do to others as I would have them do to me. Were I poor, and living in a new country where there are but few inhabitants, far from brethren almost as dear as life to me, unable to support preaching, I should want my brethren to lend me a helping hand. I should want them to remember my poverty, and be willing to help me sustain a faithful minister, who would break unto me the bread of life. We have brethren with whom we have enjoyed seasons never to be forgotten, now scattered over the vast west, and praying their brethren to send them relief. But few heed their prayers. But few do as they would be done by. Were I a heathen treading the dark road to death, without any knowledge of a way of escape, I should be glad to have that gospel in which "life and immortality are brought to light."

4. Because God loves the cheerful giver. If God loves the cheerful giver he cannot love those who have abundance and give nothing. God is not only benevolent, but is benevolence itself, and those that are his partakers of his nature. I know a man who prays much, makes long and loud speeches, yet he does but little or nothing for benevolent purposes, or the support of preaching, although he is worth his thousands, and money at interest. I can't think God loves such folks. They are too much unlike himself.

5. Because it is more blessed to give than to receive. I want to labor in that way which will add most to the declarative glory of God, and bring the greatest blessing upon myself and others, and I know of no better way than giving liberally. Let the covetous miser have his money—let him bind it upon his throbbing brow in the hour of death, and see if it will assuage the pain—let him lay it upon his bosom, and see, if it will soothe his conscience—let it rust stain his fingers and be a witness against him at the judgment, but let me know that I have cast all I could into the treasury of the Lord, and that it has proved the conversion of but one sinner, and I'll not envy him his condition.

6. Because I dare not heap up treasure for the last day, while so many are dying without the gospel. While the millions of China, Burmah, India and Africa, turn their eyes and raise their feeble hands, like the shipwrecked mariner, and say, can't you administer the balm of life? do send us the gospel, that cordial for the soul, I dare not turn away their requests. I am afraid to reject their petitions, lest they disturb my otherwise sweet repose in the grave, and their lost spirits meet me at the judgment and say, had you been liberal we might have been saved.

MENTOR.

It is better that your own works should praise you, than another man's words.

PASTOR'S WIFE.

It is important, that the duties of every woman in society should be distinctly defined. Where this is not the case, confusion and discord are the result. Whoever examined the position assigned to the pastor's wife, or whoever has occupied that position, must have discovered that it is one of high responsibility. And we believe that no one should enter upon the duties of this station, without first seeking direction from God. And here, as elsewhere, we must learn our duties from the word of God.

In the New Testament, we find no duties enjoined upon the pastor's wife, which are not equally binding upon every sister in the church. The only allusion to her qualifications, is found in 1st Timothy, 3d chapter. "She must be grave, not slanderous, sober and faithful in all things." From the position of the pastor, we can readily perceive, that his wife should possess the qualifications specified above, for the want of these, she might materially injure his influence, and retard him in his labors. Thus far, society has a special claim upon her, but that they have a claim upon her time, and a right to dictate how she shall perform her own appropriate duties, we deny.

It is the privilege and duty of a pastor's wife to aid her husband in his labors. This she can do most effectually, by so managing his domestic affairs, as to enable him to fulfil without embarrassment, the duty enjoined upon him, "to be a lover of hospitality," and by her hearty co-operation, enabling him to rule his own household. She is thus to make his dwelling the abode of meekness and order, to sympathize with him in his trials, and encourage him by her prayers and pious counsels. In these ways, she can emphatically become an help-meet for him.—She is likewise bound, in common with every member of the Christian church, to aid in those general objects of benevolence, the design of which is to extend the Redeemer's kingdom in the earth. These are the duties enjoined upon the pastor's wife, in the word of God.

We will now notice those which are required by the church and the world at the present day. The pastor's wife is expected to take the lead in all the benevolent operations of the day, to be present and preside in all the meetings of societies connected with such objects; to attend all the occasional meetings of the church; she is expected to visit all the families in the church and congregation, with the sick and afflicted; in fine, to accompany her husband in all his pastoral labors. In connection with these more public duties, she is expected faithfully to attend to the domestic concerns of a family.

Now a moment's reflection will convince any candid mind that no female, in a church of the ordinary size, can perform this amount of labor. Even should her health be equal to the task, there would not be sufficient time in the year, provided every moment is improved. Again, in most cases, in the country, the pastor's salary is such, as to oblige him to practise the strictest economy in all his expenditures; consequently, he is unable to employ domestics in his family.—The ordinary household duties of a family being greatly increased by the unavoidable interruptions in a pastor's family, all must of necessity devolve upon his wife. She endeavors to perform them, and at the same time, to meet the demands from the church, but she finds herself unequal to the task.—By endeavoring to perform such a variety of duties, she can but imperfectly discharge any of them. Feeling her own deficiencies, and being perhaps often reminded of them, by those who should have offered their sympathies or performed the duties themselves, she becomes disheartened. It is natural that the pastor should be affected by whatever affects his wife and family. If her health fail, and she finds herself unable to meet the demands of a people, the pastor, as a consequence, may ultimately feel compelled to seek some new field of labor; and if we mistake not, this is one cause of the frequent changes in the pastoral relation. We are confident that many a pastor's wife can fully appreciate and respond to the truth of our remarks, and has realized in her own experience, the difficulties to which we have alluded.

She sincerely desires to promote the best interests of the people, over which her husband is placed, and is willing to perform any reasonable amount of labor to accomplish this object. She likewise wishes faithfully to discharge her domestic duties as a wife and mother; but she finds that the pastoral relation, which was designed to be one of delight and happiness, through a misapprehension of its duties, becomes to her one of deep anxiety, as she feels painfully conscious she is unable to meet the expectations of the church. In behalf of all such, we would respectfully request the members of our churches, who are disposed to ensure their pastor's wife for want of fidelity in the discharge of her duties, to examine the word of God, to see what that requires of her; likewise, to inquire, if they have rendered her all the sympathy and aid in their power, and especially whether many of the duties, which they require her to perform, do not more appropriately belong to themselves. Should this course be taken; we doubt not, an oppressive burden would be removed from many a suffering, yet uncomplaining sister in our land, the pastor and his wife cheered in their labors by the hearty co-operation and sympathy of their people, many a removal prevented, and the peace and prosperity of the church promoted.—NOT A PASTOR'S WIFE.

DO YOU ATTEND THE MONTHLY CONCERT?

BY REV. DR. NEVINS.

I would like to have this piece read, though I know very well that many of those I ask to read it, could themselves write a better article on the same subject. I am a little afraid that some who do not attend the Monthly Concert, will read the heading of the article and then turn to something else, presumed to be more interesting. As that, however, will look very much like a desire to evade the light, and an unwillingness to hear why we should attend the Concert, I hope they will, through dread of that imputation, conclude to read the whole article. I cannot doubt they have their reasons for not attending, and I promise that if they will have them printed, I will carefully read them, provided they will read my reasons in favor of attendance.

I put a question. I put it not to every body. I ask it not of the world, for the world is the object of the concert, and cannot be expected, therefore, to join in it. I put it to the professor of religion, the reputed disciple of Christ. I ask him if he attends the Monthly Concert? He knows what I mean by that phrase,—the meeting for prayer, attended by Christians on the first Monday in each month, in which they offer their social supplications for the success of missions, the spread of the gospel, and the conversion of the world to God. All the members of the church do not attend it. The hall do not. No. The Concert has not yet secured the majority of the church. Even the "sacramental host" are not, as yet, in favor of the conversion of the world, if attendance on the Monthly Concert may be made the test, as I think with the utmost propriety it may; for surely, he cannot have much of a desire for the world's conversion, who will not meet once a month, to express it in concert with other Christians. And this, I suppose, is the principal reason why the world is not converted, because the prayer-meetings of the church bear testimony that even she is not heartily in favor of it. O, when will the question, "Shall the world be converted?" be put to the church, and carried in the affirmative? There will be joy in heaven when that result is reported there; and then the work of the world's conversion will go rapidly forward, and nations be born in a day. Now, do you join in the concert, or are you one of those who make discord?

Many professors can say they do attend, but let me ask, do you love to attend? O! if you leave your hearts at home, that is bad. We want the heart at the Monthly Concert. It spoils all if we have not the heart there to send up to heaven its sincere desires.—"Prayer," you know, "is the heart's sincere desire." You attend, but do you attend heartily; or is it only occasionally that you go? Do you attend twelve times a year, if Providence interpose no obstacle? It is a monthly concert. It is intended that Christians should meet and pray together at least once a month.

There are professors of religion who attend the Concert sometimes, perhaps on an average, once in three months, and they think that is doing tolerably well. But what if others should do so? Then it would be no Monthly Concert, but a Quarterly Concert; and such it would be now, to suit the practice of too many of the church. But I think once a month, or twelve times a year, is not too often for Christians to meet together to pray, "Our Father.... Thy kingdom come." As a Christian, I feel that it is not too often, and I think, if I was a heathen, and knew all that is involved in being a heathen, I should feel like being prayed for by Christians, at least, once a month. O! it is not too often, either for us who pray, or for those for whom we pray. Then, fellow Christians, let us attend every month, bringing along with us each one a heart touched with gratitude, melted into pity, fervent with love, full of faith, and as sure as we live, we shall bless and be blessed.

"But they say it is not an interesting meeting." I don't know why it should be uninteresting to Christians. Is it because it is a prayer meeting; or because it is a prayer meeting for others? Does it lack interest because there is no preaching, and the very prayers are not for ourselves? Will the disciple of Jesus make this confession? Will he acknowledge that it takes away the interest of a meeting, when its character is so devotional, and its object so benevolent? It has been asked, "How shall we contrive to make the Monthly Concert interesting to the people?" It is only the people themselves that can make it interesting. Let them come to it. Let the members of the church appear in their places on that evening. Let conscience bring them, if inclination does not, and let him who is to preside in the meeting be cheered by the aspect of a full assembly, and the interest of the Monthly Concert is secured without the laying down of rules and observance of minor directions. Who ever found a well attended concert of prayer uninteresting?

But, one says, it sometimes rains, and I cannot attend. I know it sometimes rains, but do you never go out in the rain for any purpose? O, Christian, if for anything you ever go through the rain, go through the rain to the Monthly Concert. I suspect the rain does not hinder you from fulfilling an important engagement with a fellow creature. Now, I know that you have not especially engaged to meet God at the Monthly Concert; but there are vows on your which, I am sure, include this. Are you not one of those who say, "Lord, what wilt thou have

me to do? want for his answer? His answer comes in many ways, and among them is this. Indeed, I think the duty of attending the Monthly Convention is included in the general obligation to go "into all the world," and "teach all nations;" and you consented to it when you made the full surrender. Therefore, let it be a duty to you at home on the evening of the church's convocation of prayer for the world. But if by necessity you cannot go, then you go out for a purpose wherever you can spend the hour in the closet, praying for the world. That you will not fail to do. The closet is accessible in all weather. If you cannot go out to the prayer meeting, yet you can "enter into the closet," and though your prayer will be a solo, it will be as grateful to God as the concert of others.

ALABAMA BAPTIST.

MARION, ALA.

Saturday Morning, May 11, 1914.

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

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All Baptist Ministers are requested to present subscribers.

HOWARD COLLEGE BURNED!

At one o'clock, P. M., on yesterday, Friday, our citizens were alarmed by the cry of Fire! The office of the Howard College and Theological Institution was in flames and in one hour was totally destroyed. Through the spirited exertions of citizens and strangers, the Library, the more valuable portions of the Apparatus, the furniture of Professors Sherman and Lindsey's rooms, and of the recreation rooms, were saved.

The fire caught in the roof garret. By what means it was communicated, it is impossible to conjecture, as there had been no fire in the building for many days.

It is to be hoped, that this calamitous catastrophe will not paralyze the efforts of the friends of this justly popular Institution. On the contrary, they should now promptly set forward and erect a new edifice, worthy of the present reputation and prospective usefulness of the Howard.

We have been requested to say that the owners of the School will not be interrupted by the accident, but will again be resumed on Monday the 12th instant, as suitable rooms will be procured by that time.

A NOBLE BROTHER.

The Rev. WILLIAM N. FARRAR of Mississippi, has sent us thirty subscribers, and now writes, "It has caused him a little trouble, but he will raise the number to fifty, which he hopes to obtain by the first of July. Who will do likewise?"

THE MACDONALD.

This little monthly is published at Boston, and is printed at Cincinnati. The Western edition is issued under the editorial supervision of Professor J. Stevens, Agent of the Baptist Board of Foreign Missions.

The design of the publication is, to spread missionary intelligence among all our churches, and to arouse them to action.

It is a noblely adapted to its design, being filled with interesting matter, statistics of missions, letters from various parts of the foreign field, stirring appeals to Christians, &c. The very low price at which it is affixed, brings it within the means of every person, and affords great facilities for gratuitous distribution.

The terms are for 6 copies, \$1.00; for 15 copies, \$2.00; for 50 copies, \$5.00. We know of no better measure for awakening and diffusing the true missionary spirit, than the circulation of this periodical. The Western reprint has special claims on the patronage of our churches. It already has a circulation of 5300 copies, in the West and South West, but only 68 of these are taken in Alabama, of which 50 are sent to the church in Mobile.

We earnestly invite the attention of Ministers, Deacons and private members, to this subject. Are there not many individuals among our readers, who will gladly obtain 50 copies and distribute them gratuitously, in their congregations? Or will not two or three more for this purpose?

Let the Post Master include \$5.00 Alabama funds to the MACDONALD, Cincinnati, Ohio, and you will receive the paper regularly, and thus be instrumental of great good.

The Southern Educational Journal, for the present month, contains an interesting account of Laura Bridgman, who is so generally known to the public as the *deaf, dumb and blind girl*. It must be gratifying to all who know the means by which a human mind, seemingly deprived of all avenues to knowledge, has been enlightened and developed.

There are also in the Journal some gems of poetry, which gleam with true brilliancy amid the rich variety in which they are found.

The article taken from the *Northampton Daily Herald*, contains some *really* "good advice" to teachers, and if "well put" in practice, would be productive of much noble benefit.

There is upon "Ventilation of School Rooms," worthy the consideration of all having any say to do with them.

"Among the Cleanings," are some curious items—that will be quite interesting to general readers.

It is to be regretted that a work of such high literary merit and practical utility, as characterize the Southern Educational Journal, should be so little known in this community; or, if known, so little appreciated, as the small number of copies taken by the citizens of Marion seems to indicate. This ought not to be so.

PROTRACTED MEETINGS.

The season approaches when protracted religious services will be held in many churches, and we are prompted by a desire to aid in making these seasons to the highest degree profitable, to present some suggestions relative to these special means of grace.

Though attended with acknowledged evils yet experience has proved that, on the whole, these meetings are useful in converting sinners, advancing the interests of the Redeemer's kingdom. The question is, how can they be rendered useful to the greatest extent, and how can they be conducted, so as to be attended with the fewest possible evils? It is hoped, the answer to these inquiries may be found in the remarks we shall submit to our readers.

When a church is about to engage in a protracted meeting, let the members feel, that *all their strength is in God*. There is no inherent efficacy in this, or any other means of grace. Without the Spirit and grace of God, all efforts after a revival will be vain. Let not the church think, that now, since certain distinguished ministers are to be present, a revival must necessarily follow. Let her not forget her absolute dependence on the Divine blessing. Let her betake herself to prayer, and fasting, and humiliation, devoutly confessing her helplessness, and the utter inefficiency of all earthly instruments, aside from the power and blessing of God. And let this humbling of themselves be something more than a mere form; let it result from an intelligent, deliberate conviction of weakness and of sin, so that Christians shall go with deep sincerity and earnestness to the cross—shall lift up their eyes to the hills whence cometh their strength, and shall feel, that they must receive assistance from the Lord God Omnipotent, or remain inert.

But since God designs to employ human instrumentality, some of his ministers must be called in to aid in preaching the word. What kind of ministers shall be invited to your assistance? We reply, select men who are full of faith and of the Holy Ghost. Do not be over anxious to obtain the most popular speakers, preachers whose musical voice, graceful action, polished taste and elegant diction, give them the reputation of splendid orators. Happy are they who possess these qualifications, when they are sanctified by the Holy Spirit, and humbly and heartily consecrated by the favored possessor of the work of saving souls. But if you find a man destitute of these, and yet having a heart full of love to God, overflowing with a compassion for perishing sinners—who is mighty in the scriptures, rejoice, if you are able to secure his services. Cooperate with him in the exercise of faith, in the offering up of the fervent, effectual prayer in laboring with anxious souls, and God will bestow his emblems upon your endeavors.

What kind of preaching should be had, in protracted meetings? We think the ministers should agree upon some regular, systematic arrangement, for the exhibition of the doctrines of the gospel, and the enforcing of practical duties. The circumstances of the church and congregation being known, it is not difficult to decide on the best course, in presenting divine truth. This should not be left to accident, or to the private judgment of different individuals. Let there be daily consultation among the preachers, and let the word be rightly divided, giving out such a portion from day to day, as seems to be needed.

The plan to be pursued, must be left to the discretion of the preachers on the ground, but we may be pardoned for offering one or two hints. Is there not at our protracted meetings, too much *hot air* preaching—more exhortation, exhibiting almost nothing of the doctrines of the Bible, too frequently addressed to the passions and feelings alone, and often degenerating into rant, and boasts of power, empty declamation? At the commencement of the meeting, if not afterwards in its progress, is it not desirable to impart doctrinal instruction? Should not ministers dwell largely upon the depravity of the heart, the inability of the sinner to save himself, the necessity of the atonement, justification by faith alone, regeneration by the Holy Spirit? Is there not a presentation of these truths that, in the days of Whitfield, and Edwards, and A. A. Phelps, and others, was so common, and so successful? And if we are not mistaken, the transformations of character which were witnessed under this preaching, were much more thorough and far more generally permanent, than are frequently found in our times, under a different style of preaching. These fundamental doctrines of Christianity are the weapons which are mighty through God to the pulling down of the strong holds of Satan. When the minds of the congregation are well informed on these great topics, in their hearts is a profound conviction

of their guilt, and helplessness, and misery; when they see, that none but God can help, and are ready to cry out, *woe*! *woe*! to us, we are undone—then may the herald of glad tidings point to them a bleeding Saviour; show the efficacy of atoning blood, expiate upon the wondrous love, the amazing compassion of the suffering Redeemer, and portray the infinite fullness, the perfect fitness of salvation by Christ. Instead of the course here suggested, the reverse is often pursued. But how can you induce the sinner to apply to the great Physician, when he does not feel that he is sick? How can you persuade him to draw water from the wells of salvation, when he experiences no thirst?

In our next, we shall notice some of the "measures" employed in protracted meetings.

MEETINGS IN PHILADELPHIA.

The Baptist Advocate, we are favored with some particulars respecting the Anniversaries connected with the session of the Triennial Convention.

AMERICAN AND FOREIGN BIBLE SOCIETY. On Monday evening, brother B. T. Welsh, from Albany, preached before the American and Foreign Bible Society, from Galatians 4: 18.

On Tuesday morning, at 9 o'clock, the Society met for prayer and business. Prayers were offered by brethren George of Va., J. Peck, N. Y., Ch. pin, Washington City, Lyall, Ohio, and Drake, of N. J. A committee was appointed to revise the Constitution. Also, a committee to nominate officers, the ensuing year.

The public exercises of the anniversary commenced at 10 o'clock. Brother Beck of Ky read the 46th Psalm. Prayer by Rev. Dr. Sharp, Boston. Abstract of Treasurer's Report, balance in the treasury, \$3,120.85. Rev. Dr. Cone addressed the Society in a spirited appeal.

Dr. Babcock read an abstract of the Annual Report. The receipts of the last year exceeded those of the former by several thousand dollars.

Resolutions were offered and supported by Messrs. Tucker, N. Y., KINCARD, Robinson, from the British Provinces, Hague, of Boston, Dagg, of Georgia, and Belcher, of London.

HOME MISSION SOCIETY.

The business meeting was opened by prayer by brother Matthias, Pa. The Reporters exhibited the interests of the Society as well sustained. After the reading of the Reports, some one introduced a resolution, proposing, that it be considered inexpedient to appoint a *shareholder* as a missionary of the Society. The matter was postponed to Friday.

The anniversary meeting occurred in the evening. The speakers were Messrs. Ross of Boston, Cressy, Ohio, and Beck, of Ky. Prayers by brethren Kellogg of Maine and Chapin, of Washington City.

At the adjourned meeting on Friday, an animated discussion was had on the subject of *SLAVERY*, in which Messrs. Hadlam, Mr. Dr. Cone, New York, Brown, D. C., Colver and Hague, Boston, Dodge, Pa. participated. The subject was adjourned to Monday morning.

TRIENNIAL CONVENTION.

This important body, met on Wednesday, the 24th—about 400 delegates present. Sermon by Rev. S. W. Lynd, D. D. of Cincinnati. The report was read by Mr. Pattison.

On Thursday, officers were elected. Dr. Johnson of South Carolina having declined a re-election, suggested, that inasmuch as the President has been chosen from the Southern delegates for twenty-one years out of the thirty of the Convention's existence, this officer should now be selected from the Northern or Middle States. The election resulted, at the second balloting, in the choice of the Rev. Dr. WATLAND.

Dr. Babcock declining to act longer as Secretary, J. E. TAYLOR of Virginia was chosen his successor.

The next meeting of the Convention is to be held at Cincinnati. Dr. Sears of Newton Theological Seminary to preach the Sermon; Dr. Williams of N. Y. his alternate.

On Thursday evening a deeply interesting missionary meeting was held. Addresses by brethren Kincard of Burmah, Fuller of S. C. and Belcher, of London.

SLAVERY.

Rev. Mr. Fuller, of Beaufort, S. C., offered the following preamble and resolution:

Whereas, some misapprehension exists in certain parts of the country, as to the design or character of this Convention, and it is most desirable that such misapprehension should be removed. Therefore,

Resolved, That this Convention is a corporation with limited powers, for a specific purpose defined in the constitution; and therefore, that its members are delegated and meet solely for the transaction of the business prescribed by the said constitution; and that cooperation in this body does not involve nor imply any concert or sympathy as to any matters foreign from the object designated as aforesaid.

He said he hoped that there had been nothing in his past life which would excite suspicion that was offered from improper motives. He had, on a former occasion, stepped forward as a peace-maker, and had been misrepresented and abused. Language had been used toward him which had given him pain. He hoped that the members would act as Christians and as gentlemen, and never suspect each other of chicanery, and of designs to accomplish purposes by management.

Rev. Mr. Colver was opposed to the resolution. It made nothing definite; and if it did, he was opposed to its adoption. He did not wish to be fettered in respect to any subject.

Rev. Mr. Hague rose and explained that this resolution disclaimed any connection or approval of any institutions at the South.

Mr. Fuller said that he wished it to be distinctly understood, that the South generally did not regard the documents signed at Baltimore in any sense of approval or of connivance in slavery. He was himself, entirely calm on the subject of slavery. He had examined it; he had felt deeply upon it. He was not convinced that slavery is a sin personally; he regarded it as a great evil; his brethren at the South did not; he hoped and prayed that the time would soon come when it would be done away.

Rev. Mr. Tinsley, chaplain to Congress, hoped the resolution would be referred to the committee on the constitution, that it might be made to conform to that document.

Mr. Cone explained, in reply to a remark of Mr. Turnbull, that it was the general understanding, when the constitution was adopted, that its attention should be confined to foreign missions.

Rev. Mr. Jeter said that he did not see any discrepancy between the constitution and the resolution, and he hoped that it would be adopted.

The Rev. Mr. Church hoped that the question would not be pressed, but referred to the committee.

Mr. Ide hoped it would be referred.

In reply to a question, the President gave it as his opinion that the *charter* of the Convention did not limit its objects to foreign missions, but that the constitution did expressly limit its action to foreign missions exclusively.

The discussion was continued by the Rev. Messrs. Jeter, Cushman, Knapp, Sanders and others.

This resolution was subsequently withdrawn, in order to make room for the following one, offered by the Rev. G. B. Ide.

"Whereas, there exists in various sections of our country, an impression that our present organization involves the fellowship of the institution of domestic slavery, or of certain associations which are designed to oppose this institution.

Resolved, That in co-operating together as members of this Convention to the work of Foreign Missions, we disclaim all sanction, either express or implied, whether of slavery, or of anti-slavery, or of individuals, we are perfectly free, both to express and to promote our own views on these subjects in a Christian manner and spirit."

This resolution was received with many expressions of satisfaction, and, without discussion, unanimously passed.

The Rev. Mr. Dyer, of New York, moved that the Convention, in view of the happy termination of this exciting session, have a season of prayer. The Convention then sang the hymn commencing "Praise God from whom all blessings flow." The Rev. Mr. Webb, of Philadelphia, led in prayer.

ABSTRACT OF THE REPORT.

The Macedonian for May contains an abstract of the 20th Annual Report of the Baptist Board of Foreign Missions, presented at the meeting of the Convention.

During the past year, besides several children, three wives of missionaries have died; Mrs. Dean, of China; Mrs. Simonds, of Maulmain; and Mrs. Comstock, of Arracan. Two native assistants have also died, both connected with the Arracan mission.

The receipts for the year, have been \$62,062.29. The expenditure, \$74,321. Present debt of the Board, \$27,018.

The amount received the past year, is greater than that of the preceding year, by \$16,179.22.

The missions at the various stations are generally in a prosperous condition.

OTTAWA.—In the church, no case of intemperance has been known for six months.

CHEROKEE.—Here are 6 churches, containing about 1000 members. A printing establishment has been furnished during the year; the schools are well conducted; religious meetings numerous. The Indians have erected at Cherokee, a commodious brick edifice, to serve for a school and church. The Cherokees on the Arkansas have also built a meeting house.

CHEROKEE.—Last year, 157 baptized.

CHEROKEE.—At one place, 60 miles from the station, 5 Indians were baptized, where, four years ago, it was a wilderness.

Summary of Missions in North America.—7 missions; 14 stations and 5 out stations; 32 missionaries and assistants, of whom 12 are preachers; 10 native assistants; 11 schools and about 350 pupils; 15 churches with 1600 members; 283 baptisms reported the last year.

EUROPE.

FRANCE.—1 missionary, 1 assistant, and 12 native preachers and assistants. Opposition is experienced, but the laborers are firm and persevering.

GERMANY, DENMARK, &c.—13 churches with 600 members. Fining and imprisonment, still the order of the day, but the cause of God prospers.

GREECE.—Three missionaries. The unsettled state of the country has been adverse to missionary operations, prospects are brighter.

Totals, in Europe, 3 missions, 13 stations and 1 out station; 10 missionaries and assistants, of whom 4 are preachers; 25 native preachers and assistants; 26 churches in connection with the Board, with more than 800 members; 97 baptisms reported.

ASIA.

MARSHALLS.—7 churches; 638 members.—Great numbers have died of the cholera.—Progress has been made towards establishing a Theological Institution, for Karen Assistants. The Epistles, from Galatians to Titus, are printed. A Burmese and English Dictionary is in course of preparation.

RANGOON.—The Karen Christians have been greatly afflicted, but are steadfast. Roman Catholic priests have endeavored to corrupt them by bribes and defamations, but have failed.

SAYOR.—The printing department has been in active operation, in issuing portions of the Karen New Testament.

ARRACAN.—338 received by baptism. Many villages desolated by cholera. Persecution rages in Burmah proper, but Arracan is a British province.

SIAM.—One church of 18 Chinese members. The whole New Testament, translated by Mr. Jones, has been printed in Siamese, also a Siamese grammar, and Chinese tracts. More than 2700 hundred tracts have been distributed.

CHINA.—4 missionaries, one a physician, 2 churches of 27 members. Additional missionaries wanted.

Totals, in Asia, seven missions; seventeen stations and twenty-eight out stations; sixty-two missionaries and assistants, of whom thirty are preachers; more than sixty native preachers and assistants; thirty-two churches with about twenty-five hundred members; four hundred and forty-nine baptisms.

RECAPITULATION.

The number of missions in connection with the Board, is	18
" stations and out-stations,	92
" missionaries and assistant missionaries,	110
" native preachers and assistants,	100
" churches,	75
" baptisms reported,	820
" members,	4,800

There are also from thirty to forty schools containing from eight hundred to one thousand pupils.

The number of missionaries and assistant missionaries sent forth the past year is fourteen; three assistant missionaries have died, and five missionaries and assistants have been dismissed; net increase, six. The New Testament in Basa, Assamese and Chinese, is in preparation. The Siamese New Testament is printed, and the Karen and Peguan are in course of publication.

THE MOTHER'S JOURNAL.

The May number of this valuable periodical has been received, and is as usual replete with interest and instruction to those for whom it is more especially designed. Several of the articles are such as would interest a large portion of readers.

The views of the editor upon the oft-discussed subject of "dancing," will doubtless meet a response in the hearts of all parents who sincerely desire, and daily pray, that their children may not be "led into temptation."

"The Good March," is a tale which furnishes an excellent moral for ambitious parents, who, keeping entirely out of sight the true happiness of their daughters, urge and frequently compel them to form connections for life, which result in the perfect wretchedness, and perhaps ruin of the devoted one.

"Our Mother," is the title of a short and lively sketch, which cannot fail to thrill the heart of every affectionate son or daughter, who during the years of childhood has been blessed with the kind guardianship of such a parent. And to those who in early life were deprived of their mother, will arise the consoling thought, "such would have been."

MARTIN LUTHER'S ACTIVITY.

The following facts, from Prof. Snow's article in the Biblical Repository on the writings of Luther, show the activity of this wonderful man.

From 1517 to 1526, the first ten years of the Reformation, the number of his publications was three hundred; from 1527 to 1536, the second decade, the number was 232; and from 1537 to 1546, the year of his death the number was 183. His first book was published in November, 1517, and he died in February 1546, an interval of 29 years and 4 months. In this time he published seven hundred and fifteen volumes, an average of more than twenty-five a year, or one a fortnight of his public life. He did not go through the manual labor of all this writing; it is true, for many of his published works were taken down from his lips by his friends; and it is also true, that several of the volumes were small enough in size to be denominated pamphlets, but many of them, also are large and elaborate treatises. In the circumstances in which he wrote, his translation of the Bible alone would have been a gigantic task, even if he had had his lifetime to devote to it.

ALLEGORY.—A humming bird once met a butterfly, and being pleased with the beauty of its person and glory of its wing, made an offer of perpetual friendship.

I cannot think of it, was the reply, as you once spurned me, and called me a crawling reptile.

Impossible! exclaimed the humming bird, I always entertained the highest respect for such beautiful creatures as you.

Perhaps you do now, continued the other, but when you insulted me, I was a caterpillar. So let me give you a piece of advice: Never insult the humble, as they may one day become your superiors.—*Con. Int.*

COMMUNICATIONS.

For the Baptist.

ESSAY.—NEHEMIAH 6: 3.

BY REV. J. C. TAYLOR.

"And I sent unto him, unto them, saying, I am doing a great work, so that I cannot come down: Why should the work cease, whilst I leave it and come down to you?" Nehemiah, the great reformer, who is referred to in three different times in the above portion of Scripture, lived in the reign of Artaxerxes, king of Persia. He was the son of Hachabiah, and one of the children of Israel, who came up to Jerusalem, after the expiration of the Babylonian captivity, and was the king's cupbearer.

After he had learned from some of his brethren, that the remnant of the captivity were in great affliction and reproach, and that the wall of Jerusalem was broken down, and the gates burned with fire, he sat down and wept and mourned certain days, and fasted and prayed before the God of Heaven; after which he sought and obtained permission, as well as the necessary credentials from the king, and forthwith started to Judah, in order to build the broken walls of the city.

So soon as it was known that Nehemiah had communicated to the Jews his design to build the wall of Jerusalem, the priests, the nobles, the rulers, and the rest of the people, Sanballat the Horonite, Tobiah the servant, the Ammonite, and Gesham the Arabian, laughed them to scorn, despised them, and accused them of rebellion against the king; thus endeavoring to prevent the very commencement of the good work.

Having briefly noticed the work in which Nehemiah and his countrymen were about to be engaged, we proceed to present the various articles of their enemies to hinder it.

In the first place, their enemies tried to shame them from it. Sanballat said before his brethren and the army of Samaria:—"What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make and end in a day? Will they revive the stones out of the heaps of the rubbish that are burned?" Tobiah also said, "Even that which they build, if it go on up, he shall even break down their stone wall."

Secondly, When their enemies found that they could not shame them from their work, they conspired, all of them together, to come and to fight against Jerusalem and to hinder it; but Nehemiah knowing that the Lord God is the strength of Israel, sought unto him by humble prayer, for protection and assistance in their laudable pursuit. He also prepared to do, [not do nothing], as well as pray, and so manifest that half of his servants wrought in the work, and the other half held in their hands weapons of defence, and the builders had every one his sword girded by his side, and they who built on the wall, and they who were burdens: with those that labored, every one with one of his hands wrought in the work, and with the other hand held a weapon. So they labored and prospered in the work.

Thirdly, and the rest of their enemies, heard that the wall was build and the work nearly completed, they endeavored by craft to draw Nehemiah away from the work, saying, come let us meet together in some one of the villages, in the plain of Ono, thinking to do him mischief; but he sent messengers unto them, saying, "I am doing a great work, so that I cannot come down: Why should the work cease, whilst I leave it and come down to you?"

Although the above passage refers particularly to the persons and work mentioned in the history of the east, yet we think it would be doing no violence to the sacred Scriptures, in order to make a practical use of it, to draw therefrom the following conclusions:

First, ministers of the Gospel, are engaged in building up the walls of spiritual Jerusalem, and like Nehemiah, they have many enemies to contend against; a few of the most prominent of these, we shall briefly notice, beginning with Atheism.

1. Atheism would use the best of his skill to persuade the minister that there is no God, and consequently no such thing as religion, either true or false; and that every thing with which we are surrounded, is the product of nature, under the regulation of no government, but that which depends upon chance; and that even man, with all his boasted wisdom, as well as every other living creature, from the brute, which cannot be discerned by the eye without the aid of glass, up to the largest beasts of which we have any account, is the spontaneous production of old mother earth, and that she herself, is either eternal, or was formed by a fortuitous concourse of atoms. Now, if Atheism could prevail on the man of God, to believe in such palpable folly, he would quickly leave the walls of Jerusalem; but that God whose kind providence is over all his works, speaks in his from the book of his revealed Will, and says in language that cannot be misunderstood, "The fool hath said in his heart, there is no God." If none but the fool, then, says there is no God, let the minister quickly answer in the language of Nehemiah, "I am doing a great work, so that I cannot come down: Why should the work cease, whilst I leave it and come down to you?"

2. Infidelity, another enemy to the work of the Lord, often tries to persuade the servants of the Most High, to come down and to leave their work and confer with him. In fidelity endeavors to show the minister, by reason, that God is the great first cause of all things; but that he does not concern himself with the conduct or affairs of men; that there is no religion in the world, but natural religion; and consequently no Divine Revelation. If this enemy could persuade the preacher to believe his false system, he would certainly leave the good work; but the Word of God tells him, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be thoroughly furnished unto all good works." Thus, the voice of Revelation takes effect upon the Christian's heart, and

shames, and the rest of their enemies, heard that the wall was build and the work nearly completed, they endeavored by craft to draw Nehemiah away from the work, saying, come let us meet together in some one of the villages, in the plain of Ono, thinking to do him mischief; but he sent messengers unto them, saying, "I am doing a great work, so that I cannot come down: Why should the work cease, whilst I leave it and come down to you?"

Jewett's Liniments, McLean's do, Overstreet's do. Also—Thomson's, Howard's and Mattson's Books, and a great variety of other