

TERMS.

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

Three Dollars, if paid within six months from the time of subscribing.

Four Dollars, if payment be deferred until after that period.

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

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

Any person sending \$15 in advance, shall be entitled to six copies of the 'Baptist' for one year.

Remittances for the 'Baptist' may always be made by Postmasters at the risk of the Publishers. Remittances, Postmasters are authorized to forward names and money for papers.

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

From the Biblical Recorder.

To the Rev. W. Hooper, D. D.,
of Columbia, S. C.

My Dear Brother.—In my last, I attempted to point out from the scriptures, the manner in which the inspired men brought in the moral excitement of the gospel to bear upon the moral excitability of our nature, and the success, which attended it. Now it must be admitted, that there is a material difference, in some important points, between the manner so pointed out, and the manner in which our protracted meetings are conducted. We ordinarily go through the exercises of singing and prayer before, and after preaching; and exhortation. So far as the record goes, these inspired men did not so conduct their services. When any are pricked in their hearts, or distressed on account of their sins, we invite them up to be prayed for, and place them on an anxious, or enquiry seat. These inspired men directed such, when they asked what they should do to be saved, to repent, believe, and be baptized, without prayer or the anxious or enquiry seat. Thus did Peter, Paul and Silas, and others. Blessed results followed the labors of these men, and should not their example commend itself to our imitation?

Let us now consider our advantage that their course possesses. It keeps the word of God most prominently before the minds of sinners. And as "God has magnified his word above all his name," that word is thus held up in its naked majesty and power, as "able to take men wise unto salvation." It would seem that sinners, converted to God in this manner, would have the authority and power of this word more deeply impressed upon their minds, and they would be more readily governed by it in their future lives. "How readest thou?" would be a more important question in matters of duty, than "How feelest thou?" They would be more disposed to learn what is right from "the law and testimony," than from the state of their feelings. And surely for a profitable course of action in their Master's service, and for a beneficial influence upon the general interests of religion in the churches, such an habitual reference to his word, is the best and safest plan.

But the order of things, adopted in our protracted meetings, whilst it is, by no means intended to diminish the authority of the divine word, seems nevertheless to have a tendency to bring out other instrumentalities into greater prominence. For example, when preaching and exhortation are closed, we do not leave the word of God to produce its effect under the influences of the Divine Spirit; but as if these were not sufficient, we add singing and prayer publicly made often repeated, with all the exciting array of the anxious, or enquiry seat, and other exercises attended upon such meetings, protracted from day to day, and night to night. Now, if I am not mistaken, however we may believe, that the preaching of the gospel, is the means of converting the sinner, yet it is not so much to the preaching of the word, that we look for his conversion, as to the prayers and other exercises of the occasion. For when preaching and exhortation are over, we are not expected to hear the cry of the convicted soul, "What shall I do to be saved?" or the announcement of the glad reception of the truth of a converted soul, but we are looking to see who are coming up to be prayed for, and then are hoping to hear that some one is delivered from the kingdom of darkness and brought into the kingdom of God's dear Son.—And may it be that soul, converted under such circumstances, is not prepared so clearly to acknowledge the naked majesty and power of the Divine word, as under the circumstances of the order adopted by the men inspired of God.—Feeling the overpowering feeling, gotten up by the anxiety of friends, the appeals of preachers, the sense of distress for sin, and all the affecting circumstances of the meeting, are connected with the word of God in the mind of the young convert, and may diminish his sense of its more direct instrumentality, and so weaken its immediate power upon his conscience. Coming to the Lord in this way, he may, in future life, think that his feelings must be excited to lead him to implicit obedience to the word of God, and that where excitement of feeling is wanting, there is an excuse of disobedience to that word.

And if this should be the case, if in these meetings, the habit is grafted upon the mind, that leads it to look for this excitement of feeling to prompt it to duty, is it surprising that in the absence of the excitement there should appear the difference in the divine life, coolness, illiberality and covetousness? Is it surprising, that ministers should fall under the temptation of feeling rather than faithful instruction, edifying Preachers of the gospel? May they not be led to neglect the profound truths of God's word, by which Christians should be fit, that they may grow in grace and the knowledge of our Lord and Saviour Jesus Christ; and to address themselves on lighter subjects to the feelings of their hearers, that a good meeting may be gotten up! May not Christians too cultivate a taste for such preaching, and lose their spiritual relish for the plain, self-denying, heart-searching principles of sound doctrine, by which they should be established, and reach the full stature of men in Jesus Christ? Now if from the manner in which our protracted meetings are conducted, such a state of things, as I have just mentioned, should result,

would it not be, that an influence would go forth from them unfavorable to the general interests of religion in the churches? And such an influence has gone forth, I very much fear, my Brother.

I said in my last, that by the law of our nature, excitement is made necessary to our existence and well-being; and that health is the result of a proper adjustment of excitement in the excitability of our nature. Too much excitement, therefore, as well as too little, will be injurious to the constitution, as either will produce the same effect, viz: debility, lassitude, and indifference. That if from any cause debility is produced in the system, excitement, and sometimes, a very high degree of it, may be necessary to restore the system to its usual health, and when the desired effect is produced, the excitement beyond the proper amount required for health, is withdrawn, and the system left to its usual course of action. I remarked, also, that the principles, laid down in relation to the physical system, are applicable to the intellectual and moral constitution.

Let us now consider these principles, as they apply to our moral constitution in these protracted meetings. The sinner is true, in a state of apathy, in relation to the salvation of his soul, and needs excitement to wake up the moral excitability of his nature on this deeply interesting subject. But it is not animal excitement, it is not the mere rousing of his passions; but the excitement of truth, of argument, of persuasion, that shall lead him to inquire, "what shall I do to be saved?" Inspired men contented themselves with these means, when addressing their hearers. We add, in our protracted meetings, various other exercises to these means. The excitement rises higher and higher. It goes on with accelerated motion. The sympathies of our nature are all enlisted. The very atmosphere seems impregnated with religious influence, and becomes contagious. The mind is wrought up to a point of enthusiasm, which prepares it for the power of reality or delusion. And Satan, the Old Impostor, is at hand to wield it for delusion.

In such a state of things the sinful propensities of our nature are still, and the sinner is alarmed. Distress seizes upon him, and he goes up to be prayed for. His distress increases, but ultimately it leaves him. He is happy and can join others in praising the Lord. Christians rejoice and he is numbered with the saved. This may all be the genuine operation of grace upon the heart. But on the other hand it may not be so. We have had too many proofs to the contrary to believe that it is so in all cases. And that it is probable that there are many such cases in these meetings, facts will warrant us in believing. It is a law of our nature, that after great excitement, it must subside. Now the subsidence of distress in the soul, and the subsidence of the excitement, may be mistaken for pardoned sin, and the comfort felt will arise from a belief that it is so.

In enquiring of applicants for baptism, during these meetings, the reason of the hope that is in them, we often find it extremely difficult to obtain satisfactory answers, touching their faith in Christ. If they are not truly regenerated, this is not surprising. And unfortunately the judgment of Christians being taken captive by their feelings at such times, they too readily admit many to baptism and membership, who know nothing of the grace of God in truth. If the order of things, in these meetings, has a tendency to bring about such cases, then may it not be justly feared that there does go out from our protracted meetings an influence, unfavorable to the general interests of religion in the churches?

When the meetings close, the mind must descend from the height to which it had been raised, and will fall as low as it had been elevated. Debility is the consequence. Lassitude comes on, and indifference is not unfrequently felt to those very exercises, which had afforded so much delight. Hence follow in the descent of the mind from its elevation, the coldness, conformity to the world, and levity, with the other evils which come in the intervals of these annual excitements, that mark the young converts (and sometimes older ones), whose profession had promised better fruit. And if the principles laid down above be correct, the repetition of these alternate elevations and depressions will only make things worse.

If this state of things results from protracted meetings, as they are conducted now, is there not just reason to apprehend, that influences unfavorable to the general interests of religion in the churches do proceed from them?

When taste is brought to relish high seasoned food, it is not readily satisfied with plainer fare. So when the spiritual taste has been feasted on the high wrought scenes of a protracted meeting, it is illy prepared to return to the ordinary exercises of religious meetings at home. The instructive preaching of the gospel, the self-denying duties of every day's concern, the cultivation of brotherly love, and the exhibition of a consistent example, are too tame, too slow in their influence for the activity of tastes thus formed in the rapid movements of a protracted meeting.

The consequence is, that the ordinary means of grace are undervalued. No great success is looked for from the stated preaching of the gospel, the operations of the church or the private efforts of Christians. We seem to adjourn the conversion of souls to the protracted meetings—and to adjourn also our own growth in grace to the same period, when, by the power then exhibited, we may regain in a few days, more than we had lost in many months. Hence the indifference to pastoral support, that pastoral visitations may be enjoyed; to the improvement of the ministry; to mutual exhortations; to liberal contributions for the support of the gospel, is not removed. Two of the striking effects of

the revivals recorded in the New Testament are liberality and brotherly love. "And the multitude of them that believed, were of one heart and one soul: neither said any of them that aught of the things which he possessed was his own." But alas, these effects are not now produced by our protracted meetings. And hence the general state of things of so unfavorable a character, as detailed in my second letter.

Now if the spiritual taste becomes vitiated by the manner of conducting our protracted meetings, so that the mind loses its relish for the ordinary, stated means of grace, and is looking away from these to the high wrought scenes of a protracted meeting, it is not difficult to see, that to a great extent, an interdict is imposed upon the true elevation of the Christian character, and upon the influence of divine truth upon a sinful world. Is there not reason, then, justly to apprehend, that an unfavorable influence is expected by these meetings upon the general interests of religion in the churches?

If the views given in this letter are correct, it is feared, that in the depressing influence thus exerted upon the interests of religion in the churches, they have materially suffered. Excitement, great excitement, becomes the order of the day. The churches sought for feeling, the luxury of the religious feeling, that brought with it no labor of thought, no deep study of the scriptures, no self-denial, no painful mortification of sin, no draughts upon the purse. The result has been a state of selfish feeling, that shuts up the bowels of compassion to the heathen, and leaves the ministry to toil for support in the labors of some worldly avocation. What then, may I be asked, will you have done? In reply, I submit the propriety of discontinuing these meetings, or if they must be continued, let them be conducted in conformity with apostolic examples of preaching and exhortation. Let the churches "set in order the things that are wanting." Let them abolish their monthly meetings, and establish weekly meetings on every Lord's day. Let each church have her Elders—one of whom shall labor in word and doctrine, and let the preachers be liberally supported, that they may give themselves to the word of the Lord and to prayer. Let the churches contribute of their substance, as the Lord has prospered them, for the support of the Gospel at home and abroad. Let the members engage in the mutual exhortation, put away conformity to the world, and be conformed to the image of Christ.—These will be scriptural observances, and God will bless his own institutions.

I have taken the liberty, my brother, as you see, to extend my reply to you beyond the point of your enquiry, because I thought the opportunity for enlargement was favorably presented. The observations, which I have made, are the result of much thought and careful notice of the state of things during the existence and operation of protracted meetings with us. I repeat that when first held many valuable additions were made to our churches, and a general attention to religion was excited; but the influence of them in continuance has, I fear, not been favorable to the interests of true religion. If I have erred in any thing that I have said, I shall deeply regret it. My intention has been to state things as I honestly apprehend them to be, and as I have erred, I shall be pleased to be set right. What I have written is the contribution that I offer to the general fund of communicated thought and observation, for the promotion of pure and undefiled religion, and I shall be happy to see it enlarged by farther contributions from your own pen, and that of others of observation and experience.

Affectionately yours,

W. B. JOHNSON,

Edgefield C. H., S. C., Nov. 5, 1844.

From the Christian Advocate & Journal.

Poor Preaching.

We have a great deal of good preaching, but great complaints are made that we have a vast amount of poor preaching. If so, the fault is often doubtless in the minister; but may it not sometimes be attributable to other causes. I have a few in my mind just now, and by your leave I will state them.—And,

1. I should expect poor preaching when a minister has a poor library, and no money to make additions to his scanty stock of books. The few volumes he possesses may be antiquated, or have been superseded by works of more recent date, to which he ought to have access. The press is teeming with new publications, but alas! he cannot purchase them. No wonder his preaching is poor, for it exhibits no research—no variety.

2. I should look for poor preaching when a minister must employ much of his time in attending to the temporal wants of his family, occupying nearly all his attention, and distracting his mind, with care and anxiety. He cannot afford to keep "hired help," and it would be cruel to place all the burden on a feeble wife. How can he study to advantage while screwing and economizing to obtain a scanty subsistence?

3. How can we expect any thing but poor preaching when a minister is under the necessity of engaging in some secular employment to procure temporal sustenance? For instance, to teach a school a few months in winter, and to work on the farm in summer. Will he not be likely to get a few scraps from Clark, Benson, Watson, &c. and deliver them to his congregation, instead of studying the word of God for himself. Is it not probable some of his hearers may say,

"I have read that before," and call it poor preaching.

4. We have sometimes poor preaching, when the house in which worship is held is uncomfortable. To find the sanctuary out of repair, neglected, dirty and cold, is enough to impair, if not destroy, all hallowed, elevated, and cheerful feelings in the preacher's mind. Is it not probable he will think the meeting house a true type of the spiritual condition of his hearers? If his preaching under such circumstances is not poor, it must be attributed to the influence from above.

5. I often think we have poor preaching when the minister's salary is not promptly paid up. Should he get the whole as it becomes due, it is barely sufficient to procure the necessary articles of living, and keep them out of debt; and may he not feel mortified when the Sabbath comes that he cannot pay his creditors, especially if they form a part of his audience. Many of our ministers, I fear, are embarrassed on the Lord's day from this source of neglect from the leaders and stewards.

6. I always expect poor preaching when the preacher spends the greater part of the week in visiting, and gossiping, and reading newspapers, instead of spending, at least four hours every day in close study—in fervent prayer—and in holy meditation on the word of God, in his closet. Such a minister may think the people unkind because they do not listen with deep attention to his harangues, and loose declamation, from Sabbath to Sabbath. But let him apply himself to hard prayerful study, and the people will seldom complain that they hear poor preaching from him.

Now, if our good people wish to hear good preaching, let them immediately remove the cause of it, so far as they are concerned; and let the preacher do his utmost as far as he is concerned, and we shall have better preaching.

ONE WHO DISLIKES POOR PREACHING.

From the Banner and Pioneer.

Fox P. O., Davis Co., I. T.

Nov. 12th 1844.

Dear Bro. Buck.—Having returned from St. Louis, Mo., according to promise, I will now give you a brief account of my visit: I arrived at St. Louis Saturday at 2 o'clock P. M., called on Bro. Hinton and formed a short, but agreeable acquaintance, for the first time. Sabbath at eleven o'clock, attended Bro. Hinton's church, a large and attentive congregation was in attendance, sermon by Bro. Hinton from the following words: "What doth hinder me to be baptized?" The Elder is a very popular preacher, and the church and congregation are increasing under his labors. The church numbers about 250 members. After sermon, the new baptism was thrown open and I witnessed the first baptism ever performed in the walls of a church on the west side of the Mississippi.—This statement will appear "strange" to my Pease Brethren, but no more strange than true! A brother and sister of (one family a Methodist, the other a Presbyterian) were the persons baptized.

Bro. Hinton deserves much praise for his laudable exertions to build up the 2d Baptist church of St. Louis. At 2 o'clock P. M., I attended the African Sabbath School connected with the first Baptist church in the city, (African church).—Deacon Davis, a member of Bro. Hinton's church, is the superintendent. All the teachers are whites—number of scholars 150. I delivered a short address to the school, and at half past three preached for the church, and also at half past seven o'clock at night. This is the oldest church in the city, and appears to be in a prosperous condition: It numbers 450 members; Bro. Meachen is their pastor, and has been for more than twenty years; he appears to be an intelligent man, and a devoted Christian. I think it would be of service to some of our warm Abolition friends (especially in this Territory) to spend a Sabbath with this church and Sabbath school.

Monday at 10 o'clock, A. M., attended a Protestant ministers meeting, in company with Bro. Hinton.—12 ministers in all, in attendance; Presbyterians, Methodist and Baptists. There appeared to be harmony and good feeling in all their deliberations; and may the "God of truth" give them success in their efforts against the man of sin in this city, of Popery and wickedness.

There was an incident occurred during the interview, that I will mention; the Rev. Mr. Bullard (Pres.) remarked to Elder Hinton, that he was sorry that Bro. Hinton had departed so far from primitive practice as to baptize in the house. Bro. Hinton replied, that he had only deviated this much, instead of taking the candidate to the river, he had brought the river into the house, and urged some very good reasons for so doing, and offered the brethren present the free use of the Baptist at any time they wished to use it. Bro. Bullard asked Bro. Hinton if he would not administer the ordinance for them, in case they wished it, (as some of their members preferred immersion) Elder Hinton replied that he would do so with pleasure, to which the Brother expressed himself gratified, and so the conversation ended, agreeable to all parties which at first threatened an eruption. My opinion is, that Bro. Hinton's Baptist will not remain closed long at a time.

Monday evening closed my business in the city, and after having a conversation with a respectable brother, (formerly a member of the Baptist church in Ohio, and now a wholesale merchant in the city) and urging the necessity of his immediately casting his influence on the side of truth, by uniting with Bro. Hinton's church (at which place he is a constant attendant, and I hope he has done so before this time) I started for home at which place I arrived on Thursday night, and found all well; having been absent 8 days. Friday morning started for the Round Point church, in Wapshaw Co., at which place I held a two days meeting and on Sabbath baptized seven willing converts. The good work is still going on in this part of my field. There is nothing of special interest at any other point at present;

Yours in gospel bonds,

M. J. Post.

Home Mission Society.

Am. Bar. Home Mission Rooms,

January 2d, 1845.

ARKANSAS.

From the Rev. John McCarthy, Pulaski Co. Ark.

Since I wrote you, we have enjoyed some encouraging tokens of God's grace. Some backsliders have returned from their wanderings from God and re-united with his people, and others appear to be seriously concerned about their situation.

We have also enjoyed an interesting meeting of our Association. Notwithstanding the prevalence of sickness, which prevented the churches sending more than one delegate each, many people attended from the distance of forty-five and fifty miles. The greatest desire seemed to exist that the gospel should be spread through this section of the country. Much thankfulness was expressed for the aid afforded us by the Home Mission Society, and they rejoiced in the prospect of having it regularly preached, even to a limited extent, by your appointment of myself as your missionary. They had suffered a considerable time from the want of a missionary, but we hope soon to enjoy better times.

There are many settlements on the banks of the Little Red River which are destitute of the gospel; and, as might be expected, idolatry is prevalent there. I wish I could visit them, but I am too far distant to do so. Besides there is work enough for a half dozen ministers in the region of my own residence. Would that there were more laborers here.

WISCONSIN.

From Rev. James Delany, Union, Rock Co. Wisconsin Territory.

The field I occupy is very extensive. There is no village within a circle of ten or twelve miles, but there are several growing settlements. I know of no Baptist ministers between here and the Mississippi, on the one hand, and Lake Superior on the other. Immigration pours into the Territory, in one unbroken tide, during the season of navigation. The unrivaled and famed excellence of the soil in this and some of the adjacent counties, draws multitudes with more than magnetic power. Generally speaking their means are scanty; with some exceptions, they are poor but energetic adventurers. A burning eagerness to "enter land," drives them to expend nearly their all for the lots of rich "prairie" and "oak openings." The principal influx is in the fall, when it is too late in the season to provide an adequate defence against the approaching inclemencies of the winter; hence, miserable dwellings, wretched clothing and other demonstrations of privation and poverty meet the eye on every hand.—By the stern necessities of the case, the settler is obliged to make an untiring struggle for years—not to board wealth or live in style, but to tame the wilderness and keep himself alive.

It is painful to add, that among the settlers here, are too many who were professors of religion "in the east," and now have their "Letters of Commendation" in their chests; containing, it is feared, all the religion they possess. Some of these appear to be more obdurate than the boulders that are scattered among the "openings." They act as if they had borne a heavy burden at "the east," called church discipline; but as soon as they reached the lakes, committed it to the deep as troublesome, dead weight. Here are now living proofs of the fact that superficial excitements are perfectly pernicious. Hence the remark of a close observer that, "a minister would stand a better chance to be paid for keeping away, than for preaching to such."

I have, however, found many of the very "salt of the earth here" but so poor that it would be a want of benevolence to expect them to give any thing for the most benevolent purpose. I do not, therefore, expect while laboring in such portions of my field, to receive a traction from them for my support at present, nor for any other source than the treasury of the Home Mission Society. But preach the gospel to the poor gives me no unspeakable. Often, toil-worn and hungry, travel scores of miles on foot and alone, to do it, and to visit the sick, the poor and impotent; and it is grand, beyond description, to be allowed to labor thus; but perishing mortality cannot long endure such toil.

Baptist families are coming in and settling all around me, who need my daily attention, but how can I give it, pressed down as I am already with other labor, which I am unable to perform.

The "west" is the place to make faithful ministers willing to toil and suffer for Jesus' sake, and the people ready to appreciate their labors. A sojourn there, of a few months, by Christians living in the eastern States, would wonderfully enlighten them concerning the means by which they could personally aid in the important work of missions. Brother Delany thinks that one tenth of the value of the superfluities he has worn and wasted at a single association, would equip a missionary with a good horse and wagon, and furnish him with a competent salary; so that he could give himself wholly to the ministry among the "prairies" and "oak openings" of that great country. If so, how many obdurate, boulder like backsliders might be reclaimed, and how much of the "unbroken tide" of immigration might be, used to irrigate those "prairies and openings," with gospel influences, if Christians amongst us would but consecrate their superfluities to the support of missionaries.

BENJ. M. HILL, Cor. Sec.

BENEFIT OF BATHING.—From the same source, we derive the following notice of the benefits of bathing:

A French physician visited Damascus with a view to settle. Seeing the luxuriant vegetation around it, he exclaimed, "Ah! this is the place for me—plenty of fever." Entering the town and noticing the abundance of water, he said, "More fever—no place like Damascus." But what building is this? he asked. "A bath." And what is that? "A bath." "Curse on the bath!" said the doctor. "They will take the bread out of my mouth, I must seek fever practice elsewhere." So he turned back and hid him elsewhere.

Dancing.

That there is any sin in the mere act of dancing, no one, we presume, will pretend. But to ascertain whether the Christian may indulge in it, we must examine two points; how is it regarded by the world? and what is its tendency? To the first of these inquiries, we presume there can be but one answer. Let him who supposes there is more than one opinion on this subject, among the votaries of the world, examine and see how it is regarded by wicked and sinful men.—How would it strike one, to see a minister taking the lead at a dancing party? Would there not be an 'appearance of evil' in it?—And how do the thoughtless and the gay speak of those who indulge in these things? Do they speak of it as a matter of course; or a thing not to be thought of? Or do they seem anxious to plead the example of some "professor," as authority for their indulgence? Now why do the thoughtless, the gay, and the frivolous, seem so anxious to plead the practice of some professed Christian, as a precedent, if they did not feel that it is a practice which needs some apology. There can be no reasonable doubt, that there is a settled conviction throughout the whole irreligious community, unexpressed though it may be, that dancing is unbecoming in the character of one who has professed to renounce the "pomps and vanities of this wicked world." And can a Christian innocently practice that which the world considers wicked?

But there is another point to be considered. What is the tendency of this practice? Is not the dancing party notorious to a proverb, for its frivolity and light headedness? We do not say that all are so; but that this is its acknowledged characteristic, no one who has mingled at all in society can doubt. That they may be made the schools of good manners, as is sometimes claimed, we do not deny. But that the good which can be gained, is equal to the evil likely to be experienced, we think more than doubtful.—There is a fascination in the thing itself, a bewitchingness in the associations by which the ball room is surrounded, that has turned many a head, and we fear many a soul. Now who are the admirers of the dancing party and the ball-room? Are they not the thoughtless, the dissolute and the gay? Are they not those who are eager to catch the admiration of the world? and who pay more attention to the gaudy trappings of fashion, than to the wants of the soul? And what are the topics of conversation at such times and places? Are they not of the most light and frivolous kind; and if not even worse than that?

And if these things are so, how can professed Christians conscientiously give their countenance to such things; either by attending themselves, or by permitting their children to attend. It is perhaps said, that it is a necessary part of education. This we deny. That graceful movements of person may be acquired there we allow; but may not these be as well acquired somewhere else? Or, even, if they cannot be acquired elsewhere, shall the salvation of the soul be put in jeopardy, in order to acquire a grace and elegance of movement? That unholiness men regard dancing as unbecoming in a professed Christian, there can be no doubt; and that they look upon the attendance of the children of such as something inconsistent with their profession, there is the fullest evidence to prove. He, then, who would comply with the Apostolic injunction, and "avoid even the appearance of evil," must stay away from the ball-room and the dancing party.

The Infinity of Space.

The North British Review, in an able article on the History of the invention and perfection of Telescopes, contains the following striking passages; as humbling to man as they are exalting to the Creator. The Psalmist exclaimed in view of the sidereal heavens as contemplated by the unaided eye, "What is man that thou art mindful of him?" What would have been the language of his wonder if his vision had been extended by the power of a modern telescope?—Ed. Cong. Journal.

Although the physical sciences present to the contemplative mind phenomena of surpassing beauty, and truths of deep and varied interest, yet it is in the study of astronomy that minds of ordinary power find the best exercise for their intellectual faculties, and the noblest impulse to their moral and religious aspirations. The magnitude of the heavenly bodies, and their almost infinite distance from us, and from each other, fill the mind with views at once magnificent and sublime, while our ideas of the Creator's power rise with the number and magnitude of his works, and expand with the ever widening bounds which they occupy.

It is a difficult task, even for astronomers, to form any thing like a conception of those gigantic features of magnitude and distance which are stamped upon the sidereal universe; and our conceptions but approximate their climax, when, by combining lapse of time with length of space, we ascend from conceivable to inconceivable velocities, and thus from higher and higher, though still imperfect, notions of sidereal extension.

When viewed from the highest peak of a mountainous region, our own globe is the largest magnitude we can perceive, and the circuit of its visible horizon the greatest distance we can scan; but vast as are these units in relation to the eye-ball which takes cognizance of them, they are small when compared with the globe itself, or with its circuitous outline. The navigator, who has measured the earth's circuit by his hourly progress, or the astronomer, who has paced a degree of the meridian, can alone form a clear idea of velocity, when we tell him that light moves through a space equal to the circumference of the earth in the eighth part of a second—in the twinkling of an eye! Equipped with this

unit of velocity, the mind soars on a bolder pin-point to higher conceptions. The light of the sun takes 8 minutes to move to the Georgium Sidus, the remotest planet of our solar system; and so vast is the unoccupied space between us and the nearest fixed star, that light would require five years to pass through it! But as the telescope has disclosed to us objects probably many thousand times more remote than such a star, the creation of a new star at such a distance could not become known to us for many thousand years, nor its dissolution recognized for the same length of time. Had the fleet messenger charged with the intelligence of its birth, or its death, started at the creation of our world, he would at the present time be only nearing our own planetary system.

But after the straining mind has thus exhausted all its resources in attempting to fathom the distance of the smallest telescopic star, or the faintest nebula, it has reached only the visible confines of the sidereal creation. The universe of atoms is but an atom in the universe of space; above it, and beneath it, and around it, there is still infinity.

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, January 25, 1845.

NOTICE.

Mr. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for Theological purposes.

WM. N. WYATT, Treasurer.

January 18, 1845.

Ability and Inability

Some of our ablest brethren are engaging in the discussion of this subject and we hope it will attract the attention of all the sound thinking among the readers of the Baptist.

THE CHRISTIAN INDEX.—At the present time this paper probably has a more extensive circulation than any other Baptist periodical in the South. From a private source, we learn that the number of subscribers is about 2600, having increased to this number from 1800, since brother B. took the editorial chair. This success, so flattering to the Editor, must be gratifying to every friend of the Baptist cause. It is our sincere wish that 1000 names may be added to the subscription list during the present year.

The Index is highly fortunate, in securing for the winter, the services of the Rev. Henry Keeling of Virginia, to assist brother Baker in his editorial labors. Mr. K. is a man of fine talents and ripe scholarship, of an excellent spirit, and he has had several years experience in conducting religious periodicals, particularly as Editor of the Religious Herald, Richmond, and of the Baptist Preacher. The united efforts of these brethren must render the Index pre-eminently worthy of the patronage of the churches.

BISHOP OBERDORF OF NEW YORK.—This prelate has recently been convicted of immoral conduct on a trial before his peers, and has been degraded from the exercise of his episcopal functions, and of all duties pertaining to the ministerial office. There were present as a court, twenty Bishops, of whom fourteen voted that the charges brought against the accused were sustained.

It is somewhat remarkable, that only a few months ago, a brother of the above named, the Bishop of Pennsylvania, was also suspended from the sacred office on account of intemperance. Both the "Right Reverend" brothers have always opposed Temperance Societies, and they are now suffering the natural consequences of an indulgence in moderate drinking. TOTAL ABSTINENCE is the only security for any man, be he Bishop or curate, Prince or peasant.

GEORGE FELIX HEARD.—The grave of this beloved brother is in Harrison county, Texas, at the right of a small elevation which was once the site of an Indian village. There, under the shade of a few trees, lie the remains of one with whom we had often taken sweet counsel, and with whom we had gone to the Lecture-Room of the Theological Seminary, and to the house of God, in company. Brother Tryon, in a letter published in the Index, speaks thus of him:—

"Brother Heard was universally esteemed in Harrison county, and he manifested, during his short residence in Texas, a deep anxiety for the prosperity of Zion: By his death, the Republic has lost one of her best citizens, and the Baptist cause a man who promised fair to stand foremost in its support.

GEORGETOWN COLLEGE, KY.—This institution has recently completed a large and commodious edifice, designed for the cheap accommodation of beneficiaries preparing for the Baptist ministry. The building contains a chapel, dining-room, kitchen, rooms for the Steward's family, and fourteen rooms for students, accommodating two in each. The present number of beneficiaries is sixteen. Whole number of students, 128.

BAPTIST CHURCH, NASHVILLE, TENN.—On the 29th ult. the pastor, Rev. R. B. C. Howell, D. D., preached an Annual Sermon, with a review of the progress of the church for the last 10 years. An interesting sketch of this sermon is found in the Baptist. We notice one or two items only.

During the above named period, the members of the church have paid, for all religious purposes, an aggregate of more than THIRTY THOUSAND DOLLARS. Few churches of equal ability, we suspect, can be found in any section of country, which have evinced a greater liberality than this.

The present number of members, is 332, of whom 103 are colored.

This church may well say, "Verily the Lord hath done great things for us, whereof we are glad."

DEACONS.—Dr. Howell says, "DEACONS are the divinely appointed financial officers of the church."

Biblical Literature.

Division and Arrangement of the Scriptures. The word, bible, signifies a book, and is applied to the Holy Scriptures by way of distinction and eminence, *the Book*, this being the best of all books.

It is divided into two parts, the Old and the New Testaments, the former comprising those books that were written before the birth of Christ, the latter embracing those writings that relate his history and expound his doctrines.

The word, *Testament*, is from the Greek, and signifies *covenant*; or testament, a will. The appellation, New Testament, is borrowed from the scriptures. See Matt. 26: 28. Gal. 3: 17. Heb. 8: 3; 9: 15, 20. It is authorized by Paul, 2 Cor. 3: 14. In these passages, the Greek word *diathēke*, denotes a *covenant*, and in this view the New Covenant signifies, a book containing the terms of the new covenant between God and man. The term, *covenant*, is more exact and proper than testament, though this latter is appropriate, as implying that in the gospel, unspeakable gifts are bequeathed to man.

The term, *gospel*, answering exactly to the Greek *euangelion*, is derived from the Saxon *god* (good) and *spel*, (speech, or tidings; *godspel*, good tidings,) and is appropriately applied to the glad tidings of great joy, which announce a Saviour born into the world.

Preservation of the Old Testament.—Before the building of Solomon's temple, the Pentateuch was deposited in the side of the ark of the covenant; (Deut. 31: 24-26). After the erection of that sacred edifice, it was deposited in the treasury, together with all the succeeding productions of the inspired writers. On the destruction of the temple by Nebuchadnezzar (B. C. 584) the autographs of the sacred books are supposed to have been lost. But copies of the autographs had been taken and multiplied, and some of them were carried to Babylon, by the captive Jews. This is evident from Dan. 9: 11, 13. Jer. 30: 2. Ezra 6: 18. Nehem. 8: 1.

Settlement of the Old Testament Canon.—About fifty years after the rebuilding of the temple, the Canon of the Old Testament was settled. Ezra collecting most of the inspired books, and Simon the Just, the last of the great Synagogue, adding Ezra's own writings and the books of Nehemiah and Malachi. Judas Maccabeus repaired the temple after it was plundered by Antiochus Epiphanes, and replaced every thing requisite for the performance of divine worship, which included, if not his own, yet a correct copy of Ezra's transcript of the scriptures.

After the destruction of the temple by Titus, the volume of the law was carried in triumph, among the other spoils taken at Jerusalem. Since that time, the Jews and Christians have both appealed to the same Hebrew scriptures to which they have always appealed; so we have abundant evidence, that the Old Testament has been transmitted to us entire and uncorrupted.

The two grand divisions of the Old Testament scriptures are into Canonical and Apocryphal. The former are inspired, and are regarded as a part of the rule of faith and conduct of all believers; the latter are of no divine authority, but some of them are valuable as history, especially the two books of the Maccabees, which help to fill up the history of the interval of time that elapsed between the sealing up of the prophecy, and the advent of the Messiah.

The various books of the Old Testament were also divided into three parts, the Law, the Prophets, and the Hagiographa, or Holy Writings. This division obtained in the time of our Saviour, as appears from Luke 24: 44. The Law contained the five books of Moses, frequently called the Pentateuch. The Prophets comprised the prophetic writings from Isaiah to Malachi, and also Job, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther. These books were probably written by prophets. The Hagiographa included Psalms, Proverbs, Ecclesiastes, and the Song of Solomon.

LIBERALITY.—The late Paul Beck of Philadelphia, by his will appropriated about thirty-five thousand dollars to various charitable objects in that city.

Mr. John Parker of Roxbury, Mass., has bequeathed thirty-four thousand dollars for charitable purposes, to be paid out immediately. In addition to this sum, he leaves sixty thousand dollars to be devoted to various benevolent uses, after the death of his widow. Fifty thousand dollars of this he gives to Harvard University for the support and encouragement of such scholars as shall distinguish themselves in any particular branch of study, and may wish to prosecute that branch to perfection either in this country or in Europe. The remaining \$10,000, he devotes to the Massachusetts Hospital for the support of free beds in that institution.

EFFECTS OF WHISKEY.—A few days since, a load of whiskey came down to Cincinnati on the railroad, when some boys knocked the bung out of one of the barrels and drank to intoxication, and one of them died in consequence.

THE KEY-STONE STATE.—The census of 1840 reports thirty-four thousand persons in Pennsylvania, over twenty years of age, who can neither read nor write. The Christian Observer intimates, that the actual number far exceeds the reported number.

Russian Barbant.

Some two months since a Polish Clergyman residing in Prussia, ventured to revisit his native district in Russian Poland, when he was seized and condemned to the horrible punishment of the Knout. At the one hundred and forty seventh blow, the wretched man expired, literally cut to pieces by the lash.

Our thanks are due to Mr. KITTELL, of the House of Representatives, for public documents.

Protracted Meetings.

We invite the attention of our readers to the letter of Dr Johnson, on this subject. The views therein presented claim a grave and dispassionate consideration. The piety, experience, and standing of the writer entitle him to a respectful hearing.

An Imposer.

The notorious JOHN H. SLACK, an arrant knave, is travelling in Alabama and soliciting aid for a literary institution in the District of Columbia. There is no such institution in existence as he describes.

Slack has been at this knavery for fifteen years past, collecting money for pretended institutions located in Canada, the West, &c. showing forged recommendations from distinguished men, and putting the proceeds of his villany into his own pocket. The newspapers in New England have so often and so thoroughly exposed him, that he is obliged to transfer his operations to the South. He has come down through Tennessee, where he was detected and published, and last week made his appearance in Eutaw, from the good citizens of which, he contrived to swindle some cash.

He is an educated man, fifty or fifty five years old, specious, and well calculated to deceive.

Columbian Magazine.

We have received the January number of this splendid monthly, and find it amply fulfils the expectations awakened by the prospectus, for which see our advertisement.

The tales are from American writers of the highest reputation, and a strong proof to our mind, of the interest inspired by them, is found in the fact that the ladies in our family, are so enamored of their charms, that we cannot get a peep at them, even for purposes of criticism. This number is embellished with a fine mezzotint engraving, and two colored plates: one of the Fashions, the other of Flowers.

Original Anecdote.

M. was a member of — College, in 18— He was a singular genius—a real book-worm, pious and having the ministry in view—of diminutive stature, a face destitute of expression, profoundly ignorant of the world, and utterly wanting in common sense. This precious specimen of a college-trained youth took it into his head to fall in love—the only sensible thing he was ever known to do. The object of his passion was a pretty girl of seventeen, the daughter of a venerable Deacon in the neighborhood—a kind-hearted old man, slow of speech, and unpretending in his whole appearance, but concealing no small degree of Yankee shrewdness under an easy, benevolent expression, which careless observers supposed to indicate stupidity.

Well, as the Deacon's daughter was smitten with the manifold charms and accomplishments of our hero, the prudent father deemed it incumbent on him to make some inquiries concerning the pretensions of his future son-in-law. So, one Saturday evening, he waited on Mrs. H., with whom the prodigy boarded, and says, "I have called to ask what kind of a man our young brother M. is?" "M!" said the lady; "he is a perfect simpleton." "Yes, I think," replies the Deacon, "he has a great deal of—GODLY—SIMPLICITY!"

PAPERS UNITED.—The New Hampshire Baptist Register has been merged into the Christian Reflector.

The subscribers to the Missouri Baptist are to be supplied with the Baptist Record. On hearing this, our sensitive brother Buck sounds the alarm of monopoly! monopoly! Wonder if the monopoly would have distressed him as much, if the subscription list aforesaid had been transferred to the Banner & Pioneer? "There is a great deal of human nature in mankind!"

Also, in our town, the Marion Herald and Marion Telegraph have been merged into a new paper called "THE RIVER-STATE REVIEW."—Lauren Urson, Esq. being sole Proprietor and Editor.

Homeopathy.

This system of medical practice is making great progress in New York City. There are twelve physicians of that creed in full practice, who are patronized by some of the wealthiest and most enlightened families. Bryant, the Poet, is President of the Homoeopathic Society, and himself administers among his friends and to the poor, with much success. Let the Gothamites no longer laugh at the Thompsonian practice.

Wm. R. King.

The following, from a letter of Francis R. Grund Esq., consul to Antwerp, published in Neal's Gaz., gives a very complimentary notice of our Minister to France:

Mr. King has taken a very fine Hotel in the *Faubourg St. Germain*, and will, no doubt, entertain in a very handsome style, during the winter. Our Ministers in France have been particularly successful in making favorable impressions, and the ministry of so able and so universally esteemed a man as Gen. Cass, could not but serve as an excellent introduction to his successor. Mr. King is a gentleman of much tact and dignity, sound common sense, and very agreeable manners. In addition to these advantages, he possesses quite an independent fortune, and the hospitable disposition of all our Southern gentlemen. When, in addition to all these accomplishments, it will be known that he is a bachelor—and that cannot be generally known before his first great ball—his triumph will be complete, and the homage paid to his Excellency, of the most cordial nature. The fact is, Mr. King's position will be a most important one, after the next meeting of the Chambers, when the great national questions will be under discussion.—The American Minister will have much to say to the new ministry, and through his great popularity with the French nation, may exercise a commanding influence on public affairs.

The Rev. Mr. Wilson.

The agent of the Covington Institute, will occupy a little space in our columns for two or three numbers in making known the character and claims of the institution which he represents. We do not regard the enterprise as at all conflicting with our plans for educating the young brethren in our borders, and we sincerely trust the Western Seminary may obtain the most ample endorsements.

Brother Wilson is believed to be entirely worthy of the confidence of the churches.

Chinese Missionary towards Edeh.

Pending the negotiation of Mr. Cushing with the Chinese Functionary authorized to make the Treaty, the American minister and suite, were lodged in an *Idol Temple*, the gods and their altars and the furniture of the Temple, being turned out of doors without ceremony! Verily! the Emperor of the Celestial Empire has very little respect for religion of any kind.

Missionary to China.

Mr. Cushing our Plenipotentiary to the Celestial Empire, has returned via Mexico. Passing through that country, he was robbed of all his papers except his official documents which he had with him. His success in his important embassy will redound to his honor.

GRATIFYING.—It is said Pennsylvania will pay the interest on her debt due on the 1st of February, and continue to pay punctually hereafter. We trust the Key-Stone State, will soon wipe off the stigma that now makes her name a by-word throughout the civilized world.

RETRENCHMENT.—We commend to our readers the article below, taken from the Christian Index. We know cotton is low, "the times are hard," and every man must practice the most rigid economy, if he would get along comfortably, or even safely. But can you not save your money, in a hundred other ways, less injurious to yourself and to your family, than by discontinuing the Alabama Baptist? If you stop your paper, you rob your mind, your soul, of the food necessary to your spiritual growth, and vigor. You cut yourself off from the means of knowing the state of your MASTER'S cause, throughout the world; you throw yourself back into darkness; you sacrifice your spiritual comfort and diminish your power, and consequently your usefulness, over others. No, no! brother. Give up your tobacco; your table luxuries; your expenses of dress and equipage; but do not deny yourself of your religious paper.

Retrenchment.—Many feel the importance of retrenching their expenses during these "ever-lasting hard times." We once were young, but are now in the wane of life, yet soft times, or times that the extravagant and avaricious would admit to be prosperous, have we never seen—"The times are hard—stop my paper," has been sounded in the ear of editors annually from time immemorial.

We have received a number of orders to discontinue our paper, from brethren who assure us that they are well pleased with it, and regret to have to order it stopped. What is to become of our paper, the church, the cause of Christ at large, if all begin, as too many do, their retrenchment with their religious papers? We know some that think they cannot possibly give \$2 50 for a religious paper, that give that amount or more for political papers, and for other things wholly unnecessary, if not hurtful. Religious papers should be the last item in our list of retrenchments. For our part, we would give up two meals a day, before we would give up our religious paper. We would retrench in butter, sugar, coffee, tea, and even in bread, the staff of life, before we would deprive ourselves of the opportunity of becoming acquainted with the progress of the cause of Christ, the fulfilment of prophecy, &c.

Brethren, you who may be thinking of stopping our paper, consider before you decide to do so, whether you cannot, by the practice of a little self-denial, save five cents a week, which is about the cost of our paper. If the cause of Christ is dearer to us than anything else, we should make great sacrifices to promote it—we will sacrifice our temporal interests, before we will what may be necessary to our spiritual advancement.

From the Christian Index.

Dear Brother Baker.—We have noticed what has been done by the Board of the A. B. H. M. Society, in reference to the appointment of Brother J. Reeve as Missionary in your State, and must say that we are mortified and grieved at the course which has been pursued. Our Convention in this State is auxiliary to that Society, and we had just previous to this affair, collected money from a brother to constitute his pastor a member of the Parent Society. We feel compelled, in order to have a clear conscience before God, to cease our efforts in behalf of that Society, until its position is fully understood; and if we, as Southern Ministers, and as slaveholders, cannot stand upon an equality with our Northern brethren, we shall be compelled to cooperate with them no longer, a thing we deeply deplore.

Yours, in hope of everlasting life,
N. R. GRANBERRY.

At Newark, N. J., on the 26th ult. Dr. Mott of New York, successfully removed the left side of the lower jaw of a man who had been some months afflicted with *fungus hæmatodes*. The whole side of the jaw bone was taken out from the chin to the ear in the course of an hour, with consummate skill. Dr. Mott performed a similar operation in this city a few weeks since upon a young gentleman from Rahway.

ACCIDENTS.

The steamer CAPITOL, from Pittsburgh bound for St. Louis, was burnt on Sunday night, 29th ult., about seventy miles below St. Louis while at St. Mary's landing. A Mr. Dalrymple, wife and son perished in the flames.

For the Alabama Baptist.

The Afflictions of Job.

Were the possessions of Job destroyed, and his children slain, as recorded in Chapter 1: v. 13-19? To this question, after careful investigation, I give answer in the negative. Some of the reasons for this conclusion are here presented.

"Job was perfect and upright, and one that feared God and eschewed evil." v. 1. He maintained this character through the first trial, for it is said "In all this Job sinned not, nor charged God foolishly." v. 22. When his second trial came on, he continued his integrity for some time, so that when his wife came to him and counselled him to "curse God, and die; he said unto her, Thou speakest as one of the foolish women speaketh. What! Shall we receive good at the hand of God, and shall we not receive evil! In all this did not Job sin with his lips." Chap. 3: 9, 10.

Job lived at a very early period. It is believed that this is the oldest book in the world, having been written by Moses, while he dwelt in Midian about thirty years before the departure of the Israelites from Egypt. The design seems to have been, to show the disinterestedness of piety. It proves clearly that religion is sufficient to sustain its votaries under all circumstances. For though deeply afflicted in property, in his family, in his person, and dear friends, yet he could say, "Though he slay me, yet will I trust in him. I will maintain mine own ways before him." Chap. 13: 15. This design the Book or Poem clearly illustrates.

At this early period, and much later, communications between different countries, and different places were made by special messengers. For instance, when the sons of Jacob were feeding their flocks abroad, and he wishes to hear from them, he sent his son Joseph to them. In the same manner, Jesse sent his son David to enquire concerning those who were in the army. Again, when Absalom was slain, Ahimeaz desired to run and bear the message to the king. In this manner all communications were made. Public mails are of modern date.

The sons of Job appear to have been grown, and settled at some distance from him; as is indicated in v. 4. "And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them." And the close of v. 5, "Thus did Job continually," implies that this had been a matter of frequent occurrence, and shows that they were settled some distance their parents.

Job was greatly prospered and blessed by the Lord, in his family and property, so that Satan resolved his religion into mere selfishness. He said, "Dost thou fear God for naught? Thou hast blessed the work of his hands, and his substance is increased in the land: But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand." Chap. 9: 12. Here is the liberty given to Satan to afflict Job, and try him, and see whether he would curse God. He determined to see what effect destruction of property, and the bereavement of his children would produce.

To effect his purpose he fixed upon a time, when the father's heart would be likely to be the most anxious; all his children gone, and engaged in feasting, and he was praying lest they should sin, and probably preparing to make the accustomed offering. Then "there came a messenger unto him and said, The oxen were plowing, and the asses feeding beside them; and the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword: and I only am escaped to tell thee." v. 14, 15. While he was speaking a second, and third messenger came, and reported other and heavier disasters. And while these were uttering their sad tales, a fourth came with this awful message: Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men and they are dead; and I only escaped alone to tell thee." v. 18, 19.

These several messengers were brought in rapid succession, and each one declared that there was no other of the company left from whom any additional information could be obtained. All further inquiry was at once precluded.

By whom were the messages sent? We may suppose that they were sent by Satan to accomplish his design on Job. Did they tell the truth? We believe they did not. The effect on this pious man would be the same as if they had been true. He had no more reason to suppose that they were false, than Jacob had, when his sons brought the coat of Joseph all besmeared with blood, and said "this have we found; now see whether it be thy son's coat or no. And Jacob rent his clothes, and said, I will go down into the grave unto my son mourning." Gen. 37: 33-35. So Job when he heard the several messengers "arose and rent his mantle, and shaved his head, and fell down on the ground and worshipped." And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." v. 20, 21.—This is the result of this great trial. Jacob for many years believed that Joseph was dead; Job, for two or three weeks believed that his possessions were destroyed, and his children slain; yet, "In all this Job sinned not nor charged God foolishly."

This explanation appears natural and easy. We perceive the reason why he should be alone—and why his sons and daughters did not visit him. A feast usually lasted several days.—They were now in their eldest brother's house,

and every one was to have his day. By consequence the succession of feasts would continue several weeks. The trial of Job mentioned probably did not last more than two or three weeks. The children were at their homes, entirely unaware of any affliction at their father's house, more especially as the daughters seem to have just left there to spend a little time with their brothers. The parents would not send, considering their deep distress, and the danger which would attend it, and they supposed their children were all dead. These are sufficient reasons why there were no communications between them.

Further, after the affliction, Job had the same number of sons and daughters, and his flocks and herds increased till they were doubled.—From all the circumstances we are not required to believe that these sons and daughters were born after his trials, or that he had restored none of what he thought to be destroyed. The word "bemoaned," which applies properly to bereavement, often means *pitied*. His friends "pitied," and comforted him over all the evil that the Lord had brought upon him." And before they were aware of the falsehood that had been practiced on them, "they gave him a piece of money, and an earring of gold."

The poem seems to close in Chap. 43: 9.—The next is a history of his subsequent life.—And we are told in v. 10. "And the Lord turned the captivity of Job, when he prayed for his friends," i. e. according to Gesenius, *Jehovah restored Job to his former state.* This would be done by healing his disease, and bringing home the sons and daughters who by this time have finished their appointed feasts.

From all these considerations, I am led to the belief that the property of Job was not destroyed, neither were his children slain, but he was deceived by lying messengers, who, by their stratagems endeavored to induce that good man to sin against God; but through grace he was enabled to stand.

For the Baptist.

From the Missionary of the Alabama Association.

The Executive Board having requested me at their first meeting to furnish for publication, in the Baptist, anything that might be interesting in any missionary travels through the destitute regions of this Association, I embrace the present opportunity of sending you an account of my first visit to a very interesting field of labor, and one perhaps as destitute as any within its bounds.

I thought it advisable to set apart the first sabbath in the present month for preaching and religious instruction among the blacks at the church which I preached stately for, during the last year. Accordingly we met a very large collection at the Antioch church, at that time, when we endeavored to preach to them the Gospel of their salvation. After preaching we received and baptized ten, who gave us a rational and scriptural evidence of a genuine work of grace. During last year the Lord poured his spirit upon the blacks in this neighborhood in the most singular manner, and about seventy-five or eighty were added by baptism to the church.

On Thursday night and Tuesday morning, I preached at a School House in the eastern part of Montgomery County, where our Protestant Methodist brethren have a church, but where they seldom have a Baptist preacher. They manifested an interest in the meeting by turning out well and paying close attention to the words spoken.

Pursuing our way in a southeastern direction until we came to the edge of Pike county, we had reached the neighborhood pointed out as a field for present operations. In this neighborhood we met with some excellent brethren who "received us gladly" and made us feel at home among them by their kindness and hospitality. On hearing their history, it appeared that they had formerly belonged to old Ebenezer, once a large and flourishing church, but from dissensions among them or causes which some of them could not define, they dissolved themselves. By meeting a few of them in conference, their pastor not present, and agreeing to quit "keeping him," as they said, they felt like they could not get along in peace." While it was no doubt better for them to disband than to live as they had done, yet we think the course they pursued very wrong—they belonged to an Association, and ought to have represented their condition to them, and then abided their decision, and if thought advisable, been dissolved by the usual formula in such cases. Most of the brethren have their letters, some few of them have put them in a church below, and at inconvenient distance from where they lived. We inquired and conferred with them freely, and found all of them whom we were able to see, anxious for the constitution of a new church in the neighborhood where the other was dissolved, and several individuals in the neighborhood who are members of no religious society promise to unite with them in the erecting of a suitable edifice for the use of the church.

On Sunday morning, agreeable to appointment, we repaired to a School House in the neighborhood alluded to, where we met a very large congregation. The place was too strait for them, and when it was filled to overflowing, a large number were compelled to stand without during preaching. They had come from a distance of eight or ten miles some of them, and appeared to pay the utmost attention to preaching, and "received the word with readiness of mind." In my humble efforts to promote the Redeemer's kingdom within the bounds of the Alabama Association, I shall be enabled to conciliate matters with these brethren, and restore them to harmony and union which is so essential to the wellbeing of a church, I shall feel the consciousness of having done something to repay my efforts and reward my labors of the present year. "But except the Lord build the house, thy labor is vain that build it." Then, brethren, in the Association pray for us, that we may be enabled to build up the waste places of Zion, and make "deserts bloom and blossom as the rose."

Yours in Christ

A. T. M. HANDY.

For the Alabama Baptist.

MARION, January 22, 1845.

Dear Bro. Jewett.—I am visiting your State this winter as Agent of the "Western Baptist Theological Institute" at Covington, Ky., for the purpose of obtaining Donations and Pledges for the endowment of a Professorship in the above Institute. With your permission, I shall be happy, from time to time, through the medium of your valuable paper, to give our Baptist friends in this State, some items in reference to its origin, progress and present necessities, so that our Benevolent Baptists may give to this important object understanding and from principle. We rejoice in the prosperity of your State Institutions, and sincerely hope our friends will not be backward in this good work, that they may constantly enjoy the luxury of doing good, and feel by happy experience that "it is more blessed to give than to receive."

It gives me pleasure to inform you that our prominent brethren in the Ministry, in various States, are in favor of the above Institute, and its important location, and are united in recommending its claims to the liberality of the friends of Ministerial Education.

Yours in Christian Affection,

SAML WILSON.

The following is my Certificate of Agency.

Covington, Ky. Oct. 26, 1844.

To the friends of the "Western Baptist Theological Institute," of Covington, Ky.

Dear Brethren.—Permit us to recommend to your Christian regard and kind co-operation, the bearer, Elder SAML WILSON, Agent of this Institute. Bro. Wilson is authorized to receive donations and pledges for the Institute, and visits you at this time to procure the endowment of a Professorship.

E. ROBINS, Treasurer.
O. N. SAGE, Sup't & General Ag't.
(Witness our Corporate Seal.)

Western Baptist Theological Institute, Covington, Kentucky.

This Institution originated with the General Convention of Baptists, delegates from the various States in the Western Valley, who assembled in Cincinnati, in November, 1833, and subsequent years. They deeply felt the deplorable state of things in our denomination in the West, especially in our large towns and important ports, and the ravages of error around our Churches amongst which we might name the Campbellites, Mormons, Millerites, Universalists, Roman Catholics, &c. and a host of others.

The peculiarity of Western Institutions and customs, as well as the necessity of securing for our own wants the services of our best young men when educated, all most clearly indicated, the absolute necessity of having an Institution of a high order, where our young ministers could enjoy all the facilities for a thorough education preparatory to the work of preaching the Gospel. Frequent and disastrous failures had proved that it was impossible for the States, individually, and single-handed, to supply either the students or the funds to support a thorough Theological Institution in each State. It was therefore understood, that while each State would as soon as practicable establish a literary Institution for the education of all her sons, we would combine our efforts throughout the whole Western Valley and found, in some central place, a Theological Institution of the highest character, for training of all those whom God hath called, and the churches approved, for the sacred ministry. Thus originated the Western Baptist Theological Institute.

Location.

It is located upon elevated ground in the back part of the City of Covington, Ky., immediately opposite to Cincinnati; which two cities are so laid out as to correspond to each other, and at the distance of the Institute from the river, they appear to form but one city.

More advantages are found combined and enjoyed in this location than in any other part of the Western Valley.

This Institution occupies a central position in the Valley.

Take Covington, Ky. or Cincinnati, Ohio, as a centre, and describe a circle of 250 or 300 miles. The boundaries of this circle will embrace a population of four-fifths of the whole Valley and more than three-fourths of the members of our Churches. It always will be central, if not to the whole Valley, yet to an immense population.

In easy access.

All times and from all parts of the Valley and the United States. It can readily be reached. That it stands on the banks of the fine River Ohio, is sufficient to indicate its advantages of natural water communications from the West and South. There is also a rail road, two Canals, six turnpikes, and many other large roads, all conveying to this point.

Healthfulness.

No other spot in the great Valley is more highly favored for general health. In this respect it is unsurpassed.

Economy.

Provisions being very cheap, students can be accommodated for one half what it must necessarily cost in the South.

Means of Information.

In Cincinnati, immediately opposite a city now containing 70,000 inhabitants, are found our largest Book Stores and publishing Houses at which books may be obtained, at a reasonable price. Also public & private libraries; public journals and repositories of general knowledge; both of our own and foreign countries; literary institutions of every grade and character; making it a principal fountain of general intelligence.

General Attractiveness.

From the Observatory on the top of one of the principal Theological Buildings, a commanding and extensive view of a most beautiful panorama, embracing in its circuit the cities of Cincinnati, Covington, and Newport with the Ohio River, gliding majestically between them, and hurrying upon the sight at either extremity of the landscape. The whole scene is relieved in the background by lofty hills, and

dark woodlands. Here too, by common consent is the established place for the annual assembly of the great literary, scientific, benevolent and religious conventions of the West. Thus bringing together from all parts of the Valley, the collected, intellectual and moral strength of our land.

Means of Improvement.

Opportunities are enjoyed every Sabbath, of listening to the best ministerial gifts, and in the greatest variety.

N. B. In my next, I should be glad to say something more respecting the History of the above Institute.

For the Alabama Baptist.

The Multitudes of the Dead.

Is it a fact that twenty-seven quadrillions of human beings have lived on the earth, and that allowing twelve graves to each square rod, each grave must contain about 100 persons to have room on the whole earth to bury them.

This has been frequently published from the pulpit and press as a "startling fact." We enquire is it true? We think not; for God in his word has informed us that "He has established the world by his wisdom: all thy works praise thee." In the works of creation there is no such disproportion.

Admitting the inhabitants of the earth to amount to one thousand millions, and a generation to pass off in thirty years, it would require the earth to have existed nine hundred millions of years to amount to 27 quadrillions; and according to the Holy Scriptures, 6,000 years have not yet elapsed since the creation of Adam.

These reasons are sufficient, perhaps, to satisfy every person who will take the trouble to examine for himself, that the statistics referred to, as authority, for making the above statement, are very erroneous.

The number of inhabitants now on the earth is probably larger than at any former period, and the largest estimate by Geographers is 800,000,000, which multiplied by 200, the number of generations which would pass off in 6,000 years, allowing one generation to pass off every 30 years, gives 160,000,000,000 as the whole number which would live on the earth in six thousand years; and supposing this immense army to stand on the earth at the same time, twelve standing on each square rod, they would occupy about three of our large States, or about one-fourth of the great plain of Cobi in Chinese. Tartary, or a space something less than four hundred miles square. And the land on the face of the whole earth divided out would give to each individual about one-fifth of an acre.

What is the fact in respect to the probable number of the posterity of Adam? Taking the Bible for our standard, we may approach near to it probably by the following calculation.

From the ages of persons recorded in a direct line from Adam to Jacob, the average age of those who lived in the first thousand years was 847 years; and the average age of those who lived in the second thousand years was 394 years, making the average age of man in this line for the first two thousand years of the world, 620 years. During the first thousand years, none of Adam's posterity died in this line. It is therefore hardly probable that any thing near half died in their infancy, as is now the case. But supposing this to be the case, we should only have six generations in the first two thousand years; and admitting that a generation has passed off every 30 years since that time; 3,000 years gives 100 generations; add 6 for the first 2,000 years and we have 106 generations. The number of inhabitants who now dwell on the earth, according to the best geographers, is about 700,000,000, which multiplied by 106, gives 92,200,000,000, as the number which would now live on the earth, were the dead all raised. According to Mitchell, the whole surface of the earth is about 200 millions square miles, and the number of square miles of land is something over 48,000,000; by this divide 92,200,000,000, and you have, 1,920 inhabitants to each square mile of land and three to each acre of land.

In the foregoing calculation, no allowance has been made for the time required after the flood to replenish the earth with inhabitants. Making this deduction, we still have 80 or 90 billions, as the whole number of the posterity of Adam: a vast multitude, and yet there is room for them on earth. "All thy works praise thee." "He hath made the earth by his power: He hath established the world by his Wisdom and hath stretched out the heavens by his discretion."—Jer. 10: 12.

From the Christian Index Caution.

The regular Baptist Church, at Ogdon, Yazoo county, Miss., would give notice to the Baptist Denomination, generally, that there is one Thomas Willborn, who holds a letter of dismission from this Church, contrary to the wishes and will of the Church. After the said Willborn obtained the letter, his conduct was such as to induce the Church to enter into a course of discipline with him. The said Willborn refused to appear before the Church, and also to give up his letter. On Saturday before the 4th Lord's Day in Oct., he was excluded from the fellowship of the Church.

This is to notify all Baptist Churches, not to receive said letter, nor the said Thos. Willborn, as an orderly member of the Baptist Denomination.

Done in Conference, and signed in behalf of the Church, Saturday before the 4th Lord's Day, in November, 1844.

A. R. GRANBERRY, Mod'r.

W. T. HERRIN, Ch. Clk.

TIME! TIME! TIME! A dollar dropped into the sea cannot be recovered neither can a lost hour be regained; once lost it is lost forever. Napoleon once said to some boys in a school he visited, "My lads, every hour of lost time is a chance for future misfortune."

For the Baptist. "Ability and Inability."

Under the above head and over the signature of N. H. appeared an article in the Ala. Baptist, dated the 4th January, which merits some attention. I could wish that the terms natural and moral, ability and inability, were excluded from Theological discussion. Their use produces obscurity and confusion. The article alluded to above, is a striking exemplification. Some persons divide duties into two classes, natural and moral, and they suppose natural ability, necessary to the performance of natural duties and moral ability necessary to the performance of moral duties. I do not charge this sentiment upon N. H. though he acquiesces in it. This sentiment is not sustained by Scripture nor reason, nor by any well informed writer on the subject. Every act performed by a free and accountable agent, whether political or religious, natural or moral, good, bad, or indifferent, requires both natural and moral ability to its accomplishment; that is, it requires both power and disposition. Moral ability is, properly speaking, not ability or power at all, but a disposition to devote the power possessed, to a specific object, whether the object be right or wrong, or indifferent, so that moral ability is as necessary to a natural action as it is to a moral one, and is as necessary to a wicked act as to either; I was surprised therefore to see N. H. writing as follows "If one possess sufficient mental endowments, physical strength, and sufficient opportunity to translate a treatise written in the Latin language, into the English. He may do it even if he has no moral ability to do it." This is impossible. He must possess power and disposition; the presence of both ensures the act: the absence of either, will certainly defeat it. This writer seems to confound moral ability with goodness of heart, but they are totally different; while he admits that want of disposition does not excuse disobedience; he asks rather a surprising question; "But is he to be blameable, for not rendering obedience to those commands, to do which he is destitute of moral ability, and which cannot be done without it; as to obey (disobey, he meant) the commands consisting mainly in the exercise of natural ability—having the requisite amount of such ability." Here is not only the same classification of commands condemned above but an intimation is given, that want of moral ability excuses a fault; Then let us do evil that good may come; for the more we sin, the less disposition or moral ability, we shall have to do right, consequently the less will be our blame-worthiness.

I am led to infer from a remark of N. H. toward the commencement of his article, that he considers man by nature, without divine aid, incapable of rendering a spiritual obedience to the commands of God. If by "incapable" he means that he has not the power, even if he would, to obey every command of God acceptably, he mistakes; Man has lost no power of obedience which he ever possessed, even in Paradise; he lost the will the disposition, in the fall, to devote his powers to the service of God, which is his depravity, his guilt. The loss of power may be a misfortune, but no crime. It may lower him in the scale of being, but cannot involve him in guilt. Regeneration gives no new power, nor does it increase that already possessed, but produces a right disposition. It gives a new heart and a right spirit. It inclines us to employ the powers already possessed in the service of our Maker. It is the possession of this power to obey God that constitutes man an accountable being, whether he has the disposition or not; God is under no obligation whatever to bestow the disposition; whenever it is bestowed, as is the case in every conversion. It is sheer favor, grace, the work of the Holy Spirit; Man CAN obey God without this aid, but will not. Then he is the more deeply guilty, and damnable; yet how often do you hear from the pulpit an exhibition of this important subject calculated to excuse the sinner, and delude him to perdition. He is told that he cannot obey God without this aid, and he must wait God's time. Did the Apostles thus preach? Christ complained, "ye will not come unto me that ye might have life."—And although this unwillingness will continue until removed by divine grace it does not in any way excuse the disobedient, either in the estimation of God or man. The sinner is commanded to repent and believe the gospel. He is able to repent and believe. He must do it, or perish, and it is his duty to do it now. For every moment's delay is rebellion against God. And although in his tender mercy, he has promised to bestow a new heart and a new spirit in answer to prayer, yet the divine commands are urged by the inspired writers irrespective of the promise. Should these desultory thoughts prove profitable you may hear from me again.

January 15th 1845. ED. BAPTIST.

For the Baptist.

STEAMER DALLAS, Tuscaloosa, January 17th, 1845.

Brother Editor:

DEAR SIR:—We will relate to you a few facts; and should you think any portion of them, worthy their room, in your paper, you are at liberty to make any extract or comment, you think best from them. We have been somewhat a traveller of the waters making the bay of Mobile since the spring of 1819, which was before the days of many steamboats; and have travelled on some of the "crack boats," on these waters, in these modern days; and have seen much to commend the boats and officers; but we have never seen more order or any thing else to make the weary traveller comfortable, than we have experienced, on the steamer Dallas, commanded by Capt. Thomas Adams. Every thing goes by system; every one knows his own business; from the least cabin boy to the highest in command and all attend to their own department.

No hallooing or grumbling or wrangling of any kind and the company we had was so very agreeable; a thing that does not always happen; and we will speak of some of

them; commencing with the ladies. As we had but three, we hope we may be indulged in naming them. Mrs. McK— of Marengo co. whom we found both amiable and intelligent; and quite an admirer of flowers, having on board a collection she had gathered while in Mobile. We parted with her at Demopolis, about 28 hours from Mobile. The next we will speak of, is the lovely Mrs. C—the wife of Mr. C—, of the house of C—, Norton & Co. Louisville, Ky. which is largely engaged in the manufacture of bagging and rope, and the daughter of Francis Thornton, D. D. of Jefferson county, 4-1-2 miles from Louisville. She is every thing that constitutes a lady, so we think from the short acquaintance we had with her. She came South with her father for the benefit of her health. We parted with her with regret, that we should lose her company, at Wisir's ferry opposite Eutaw, 39 hours out. She was going to Eutaw, to her uncle's, Judge Thornton. How long she will stay, we cannot say, as she spoke very feelingly about her home. We advised her to stay in this climate for some time. The next was Mrs. G—, of Mobile, who came all the way to Tuscaloosa. We understand that she too is quite an admirer of flowers. We had several interesting conversations with her, and found her very agreeable indeed and not inferior in any respect to those we have first spoken of. We understand that she and Mr. G—, will stay some seven or eight days in Tuscaloosa, and speak of taking quarters at brother Manly's. Having now finished with the ladies, we would do our feelings injustice, were we not to say something of the Rev. Mr. Thornton. It was our lot to hear him on last Sabbath evening at Dr. Hamilton's church, relate some thrilling circumstances which he has known to grow out of the distribution of Tracts. On the same evening, the first annual report of the Tract Society of Mobile, was read. It was an able report and well written.

We hope you may ere long see it in print as a resolution was passed to have it published we think in some New Orleans paper. Had our membership been with any church in Mobile, we would have bespoken the publication of it for the Baptist, but no one said anything, consequently it will be published where we said.

We have digressed largely from the subject we first had in view; but we will now return.

When you go on board the Dallas, if you cast your eye between the letters Q. and R. you will there observe a very pretty drawing of the Judson Institute, in a fine rosewood frame; and we were told by the Captain, it was to remain on the boat the present season. Another circumstance we think worth mentioning, is, that there were no decanters on the table at dinner, as was the case some few years since. So much for the Temperance cause. We think the boats, generally of our waters, have quit the practice of putting spirits on the table. There was but little amusement with cards on the trip.—Therefore we bespeak for her the patronage of all who love good order, good eating and good sleeping, while she is so well commanded. However this is not expected nor intended to pluck one laurel from the brow of any other boat; for our best friends are to be found among the officers of steamboats, and we feel thankful to him who does all things right, that we have at this time so many good boats and that they are so well managed.

A FRIEND TO ALL GOOD ORDER.

Christian Stewardship.

The Christian church by the economy of divine wisdom, has been constituted a steward of the manifold grace of God. The bread of life for furnishing nations has been placed in her hands with the solemn charge, as every man hath received the gift, even so to minister the same one to another. The good seed of the kingdom has been placed in her hands with the command to scatter it through the whole world. The word of God, the gospel of salvation, has been put into the mouths of her watchmen, with the injunction to proclaim it from "sea to sea, and from the river to the ends of the earth." True, you say, but what is the church and who compose it? The church, why, it is the collective body of christians, to be sure. But who compose the church? The church is made up of ministers and members, public teachers and private members.

Art thou a christian man, a part of Christ's church? Art thou a christian woman, part of Christ's church? And does a part of this obligation rest on you? Has Christ said to you "freely ye have received, freely give."

Has he not said to you in person "go ye unto all the world and preach the gospel to every creature?" To you, reader, has Jesus Christ in truth, committed the gospel treasure to be by you transmitted as fast as possible to the perishing millions. Hast thou discharged this trust? This is the question. Does the present hour witness you doing all in your power to reclaim this world to Christ? If not, why? Do you say you have no means? Means? it only requires a heart to pray, for the world is to be given to Christ in answer to prayer. Have you proved the prayer of faith to its last degree of efficacy?

Do you complain of the want of means? How much has been expended by you on unworthy objects, which, if rightly bestowed, would have placed the bread of life in the mouth of the starving? Are you waiting for some one to go for you and bear your bounty to the needy? Already have many gone forth. They are in the fields bearing the burden and heat of the day. Why then have your prayers, sympathetic tears and offerings been withheld? Are you waiting for Providence to open the door of entrance to the gentiles? The door is opened, wide and effectually. The nations are brought to the very threshold of the Christian church. It is but a step from any part of christendom to the remotest heathen shore. Are you wishing to ascertain the will of God relative to the heathen world? The bible apart, and looking over the field, what do I see? I see the missionary of the cross entering the regions of pagan darkness, and there hailing the light of eternal truth. I see the lubbered benighted idolater receiving that light, and rejoicing in the same. In other words, wherever the gospel is faithfully preached it becomes the power of God to salvation. Before its aggressive movements the powers and systems of superstition give way. Converts to Christ are multiplied. Churches are constituted.

Native preachers are sent forth, and thousands are asking the way to heaven. And this, all this, I take to be a sure indication of the purpose and plan of God, relative to the heathen world. Seeing all this array of facts, shall I stand still and do nothing, lest I might fail to act in harmony with the divine mind? With all this before me, shall I be inactive under the pretence of not knowing what to do? Shame on such a plea. Why, then do we not give the bread of life to the heathen? Has not the dying command of Christ remained long enough as a dead letter? Has not Satan long enough awayed his iron sceptre over earth's multitudes? Hast thou no sympathies with Christ, no love for souls, no offering to make?

This has been called an age of missionary zeal, and missionary enterprise. But the truth is the church is not awake. Only now and then, one has entered into the spirit of the movements, while the great mass are unconscious of their obligations. "Give an account of thy stewardship, for thou mayest be no longer steward."

Tendency to Disunion.

The apparent tendencies to disunion in our country, deserve consideration in order the more effectually to discountenance and suppress them. The disorganizing spirit of the age, the differences which arise in ecclesiastical bodies, and the collisions between citizens of different States, are all furnishing those so inclined with arguments for disunion. The organs of one party are calling upon their readers, from week to week, to renounce their allegiance to the constitution of their country and to withdraw from the Confederacy of the States, and set up a separate government for themselves.

The prospective division of the Methodist Episcopal Church, the imprisonment of the Rev. Mr. Torrey, and other citizens of the North, for transgressing the municipal laws of sister States, and the recent unpleasant collision between the government of Massachusetts with the civil authorities of S. Carolina, are used as incentives to persuade the public that the dissolution of the union and of the government of the country are highly probable events. And there are not wanting grave men of character and influence, who are so far misled by their feelings, as to give their countenance to this divisive movement from the pulpit. And there are able religious papers like the N. England Puritan, which occasionally speak of it in terms, which may be construed as an implied approval of the measure. And there are others which devote more or less of their columns to misrepresentations of a kind well adapted, if not intended, to nurture the elements of division.

In these and other ways, the effort is continued to increase the strength of local prejudices, and to render the idea of a dissolution and division of the government familiar to a large mass of the people. The local feelings and efforts enlisted in this disorganizing work are not peculiar to the North, or the South.—They exist in different sections of the country and they seem to be increasing.

It is not our province to discuss the great political questions and interests embraced by this subject. But its relations to the peace and prosperity of the Christian Church, and to the advancement, purity, and honor of religion in our country, belong to us, in common with all who are endeavoring to promote the kingdom of Christ. And the remarks and inquiries we have to submit, are such as we would offer, if we were writing in New Hampshire, or Georgia, or for any other section of country.

1st. In respect to all these local prejudices, Christians should be like their Lord and Master. He is as willing and ready to bless his people at the South, as at the North. He professes his Spirit and blessing gratuitously to all without regard to the political institutions under which they live. He is no respecter of persons, and takes no part in the divisive movements to which we have referred. When he was on earth, and among his own people, whose prejudices were so virulent toward their Samaritan neighbors, that they would have no dealings with them, he was found near a city of Samaria, imparting first to a woman, and then to the men of that city, for whom he sent, the knowledge of his glorious gospel. And when he inculcates the duty of active benevolence, though himself a Jew, reared amid all the deep rooted prejudices of his nation, he selects the good Samaritan, (thought hated and despised) and places him among the stars as a light and example to all his disciples. Now Christians should be like Christ in respect to their local differences—ready to aid and co-operate with each other in efforts to promote the interests of his kingdom—too magnanimous to resent each others' supposed injuries—or to retaliate when they are evilly reported by their brethren. There is a littleness of soul in the local party feelings of the present day, to which Christians should be superior.

2d. Christians owe it to themselves and to their country to inculcate obedience to the authority of law. The laws of a State of which they are citizens, may be wrong, and if so, it may be their duty to persuade the people that they are wrong, and endeavor to secure the election of legislators, who will repeal or amend them. But while such laws are in force it is not the duty of a Christian to transgress them—or set their authority at defiance. He may withdraw from a community to whose laws he cannot submit, but he cannot exhibit himself as a public transgressor of law, without doing evil. And should he for transgression, suffer the penalty of the law, his suffering is the fruit of opposition to authority which is essential to the protection of character; life, and all the great interest of society.

3d. The citizens of one State ought not to take it upon themselves to judge of the laws of another. In most cases the people in one section of the country are not capable of deciding what laws are necessary to secure the peace of the community and promote the public welfare in another section. If the people of this city were to sit in judgment upon the municipal regulations of Boston, or of Georgia, would they not be liable to censure for intermeddling with matters which they do not understand? Yet this kind of interference is kept up unceasingly, and the citizens of one State are encouraged by the press in their efforts to subvert the authority of law in another State, because they deem the law in question to be inexpedient or unjust. This movement, which aims at the subversion of law, by evading it, or setting its authority at defiance is highly immoral, and Christian citizens owe it to themselves, to bear their decided testimony against it, and to be known as the firm supporters of law and order in accordance with the principles of their holy religion.

Christian Observer.

Compounding a Felony.—In a late charge to the Grand Jury in Franklin County, Me., Judge Redington said:

"A few days ago, I called at a tavern in Lincoln co. A pedlar was under arrest for passing counterfeit money. In the room where I sat, he implored the prosecutor to settle it; and said he would give 'any thing in reason.' The prosecutor was a man of wealth. He replied that all attempts to get a settlement were useless; and he seemed as immovable as the hill, on which his broad and beautiful farm was situated. He made a noble remark; that if we do not enforce the laws, we cannot claim to be protected by the laws." On my return, I learned the pedlar had exhibited a true ten dollar bill. The temptation was too strong for the champion of the law. He accepted the ten dollars, and withdrew the complaint; and, by very proceeding, exposed himself to indictment and the State prison. Yet that man has often been a member of our Legislature."

A young half-breed Cherokee lawyer, named Jackson Wit, was a few days since, in Arkansas, sentenced to receive thirty-nine lashes on his bare back, for passing a forged certificate, which called for twenty-three dollars, purporting to have been issued by the Clerk of the Supreme Court for services rendered the Nation as a witness.

Charles H. Chapman, of Chicago, Ill., was tried before the U. S. Circuit Court, now in session at Springfield, upon a charge of perjury in availing himself of the benefits of the general bankrupt law. The trial lasted four days, and resulted in a verdict of guilty. The punishment for the offence is a fine not exceeding \$2000, and confinement in the penitentiary for a term not exceeding five years.

Rewards of Enterprise.—About a dozen years ago, the brothers Chambers, of Edinburgh, Scotland, were compositors in a printing office; now they are the proprietors of one of the largest establishments of the kind in the world. Their ware-houses are so extensive that the bindery alone will accommodate some two hundred and fifty persons; the buildings are eleven stories in height, being situated on the side of a hill. Each floor is appropriated to a particular branch of the business; the compositors' room, the press room, the stereotyping department, the binding, publishing, and the editorial rooms. The circulation of Chambers' Edinburgh Journal is ninety thousand weekly; thirteen thousand of their Cyclopaedia of English Literature, and of their Educational Series some fifty thousand.—The total quantity of printed sheets issued of their several publications was estimated as about six millions annually.

A clergyman, in a recent discourse, was speaking of the practice of pointing to the sins and follies of the members of the church, as an excuse of others, when he thus illustrated the evil of such argument: "Ah!" said he, "it is the common device of the devil, to blind the eyes of his disciples with the dust shaken from the soiled garments of Christians."

For the Alabama Baptist.

DIED on Sunday the 29th December past, of Typhus fever, in Puckens county, Alabama, Mrs. Betsy E. Glover, late consort of Wm. Y. Glover, after a severe illness of twenty-one days, aged 63 years 7 months and 4 days.

Mrs. Glover was born in Culpeper county, Virginia, the 26th of May, 1781, and after having become a wife and mother, she professed religion, and united with the Baptist Church; at Fellowship in Edgefield District, S. C., in the fall of 1808, and in 1818, with her husband and little family, came to this State. In her daily walk and conversation Mrs. Glover constantly manifested to all who knew her, the true characteristics of this meek and devoted follower of the Lord Jesus Christ. Her ears were ever ready to listen to the tale of woe, and her hands frequently engaged in ministering to the needy and afflicted even to the utmost of her abilities and opportunities. While in health, the writer of this tribute to her memory, has heard her more than once, speak of the great mercy of God, in calling her by his grace, while she was young, out of darkness into his marvellous light. On one occasion she remarked, that above all things, she thought she was under the strongest obligations to praise Him for bringing into the fold of Christ, her husband, at the eleventh hour, as it were. The day previous to her death, being in her proper mind, she said she was ready to depart, and uttered in a very feeling manner, these words: "Come Lord Jesus, come quickly." Upon being asked whether she had any doubts or fears, she answered "none." She continued to repeat several times, her desire that death would come; but then hesitated a few moments, and soon after remarked "I am perhaps too impatient, I desire that the Lord's will may be done." She was the mother of seven children, five sons and two daughters, five of whom yet live, to mourn the loss of the affectionate and tender hearted mother, who has left also behind her, for a short space of time, an aged companion to mourn a loss which never can be repaired.

J. H. T.

NOTICE.—The Board of Directors of the Baptist State Convention of Alabama is hereby notified of a meeting to be held in Marion, Perry County, Ala. on Saturday 1st day of March next.

J. HARTWELL, Pres.

Jan. 16, 1845. of B. S. Convention.

TO PURCHASERS OF PIANOS.—The Subscriber will furnish to purchasers the ZOLLAN PIANO in beautiful Mahogany or Rosewood, from the celebrated Manufactory of T. Gilbert & Co. Boston, for four hundred dollars each, delivered in Mobile.

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

Orders must be accompanied by the cash, or a draft on Mobile.

M. P. JEWETT.

BAKERY.

G. F. MERKLE, would inform the citizens of Marion and vicinity, that he has opened a BAKERY in the house lately occupied by Mr. A. Y. Harrington. Having been regularly trained in the business, he will furnish all articles in his line; and hopes to give entire satisfaction. Refer to Professor Hartwell.

Marion, Jan. 10, 1845. 16-45

