

# THE ALABAMA BAPTIST.

Edited by an Association of Brethren.

"JAMES CHAMBERS' HISTORY OF THE CHURCH OF ENGLAND."—Episcopate, 11, 20.

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## TERMS.

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## From the Religious Herald.

### Virginia and the Index.

"What position will Virginia take? The North seem to think that they can keep her in tow, and really Northern influence is already so strong there, and is so rapidly increasing, that possibly she may be shorn of her strength, before she is aware of it."

The above is a portion of the address of the Index, to the Georgia brethren, on presenting to them the resolutions of the Alabama Baptist Convention, respecting the action of the Board of the American Home Mission Society.

Of the resolutions themselves, in their principles, reasonings, and conclusions, in their manner, temper, and spirit, I have already expressed my unqualified approval in No. 3 of the Herald, and therein declined without being ambiguous or equivocal, my position, and now stand above the suspicion by words, as by actions always, of sympathy for, or co-operation with fanatic anarchists, but, against the above appeal, bumble as the station of the PROTESTANT may appear, the writer is constrained, loudly to protest.

Whatever purity of intention originated the address, the author exhibits a zeal not according to knowledge: the effect of this appeal, if successful, will be to abridge, if not to destroy, the usefulness of many ministers of the gospel in the Slave States: not because they are disloyal to the existing Institutions, but simply because they have not been born under them.—This interruption is attempted, in a way contrary to the refined and expansive charities of the gospel—by creating jealousies and suspicions, where none exist, or by resuscitating those now nearly extinguished.

It is asked, what position will Virginia take? Why, to my mind, the question itself contains an unjust imputation against her.

Has the mother indeed, become so degenerate, so ignorant of her duty, so false to her trust, that she must be sterily chided by the more virtuous daughter? Must it be insinuated and deservedly, that Virginia has already agreed with her enemies upon the terms of betrayal, and stands ready at the first signal of disruption to desert her post, and to surrender her cause? Or is it so doubtful, which side she will take, as to render it necessary for her sons to disown the suspected treachery?

Her wisdom is not all extinguished, her energies are not all consumed, her patriots have not all departed. I can assure brother Baker, that the Virginia Baptists have not all turned Abolitionists, much less Fanatics under this "strong Northern influence." I venture forward uninvited, and wipe this stain from the escutcheon of their fair fame, which is unjustly tarnished, by such an aspersion. The POSITION is called for. Well, I bespeak it for her. It is no response of the double-tongued oracle: The position of the Mother of States, will be, to preserve and to defend, with moderation, but with firmness, the rights which divine, as well as human laws, have accorded to her.

"The North seem to think that they can keep her in tow."

Who has initiated brother Baker into the cabinet counsels of the Northern Abolitionists?—Who deserting from their ranks, violating his oath of secrecy, and turning informer, has exposed "the Internal Machine," as French Politicians say, by which, at one explosion, the whole South is to be annihilated, except Virginia, who goes with the conspirators? Has brother Baker been shown by this traitor, from the enemy's camp, the schedule, in which the contending parties are all marshalled, and Virginia in arms, against her sons, scattering amongst them firebrands, arrows and death? Have Abolition Editors boasted prematurely of northern influence, or has some wretch been guilty of perpetrating a hoax for the especially wicked purpose, of trifling with brother Baker's sensitiveness? Now, be it remembered, that Virginia is of no mean magnitude, equal to all New England, and having large and heavy mountains, very much so, for a new country, as a son of the Emerald Isle would say; and, therefore, who undertakes to tow her, must command no small craft.

"And really Northern influence is already so strong there."

I have been educated to think that every man additional to the State, who pursues a useful avocation, is obedient to the laws, and minds his own business, is a desirable acquisition.

It is a reproach often and keenly administered, by Abolitionists, and sometimes deserved, that Northerners quickly become greedy of slave property, when once settled here, and frequent is the charge in Northern Abolitionist Religious-Political-Journals, that a time serving, man-pleasing spirit, induces the pious of New England, especially the Ministers of the Gospel, to desert from hurling his anathemas against the sin of Slavery, and to become more than a silent supporter of it, when he becomes a resident here.

And so far as my observation extends, if hiring the labor of slaves from their rightful proprietors—if becoming, when occasion requires, themselves the proprietors, both actions involving the same principles—if denouncing the conduct of abolitionists in no measured terms—if frowning down every indication of dissatisfaction

tion among servants—if bittling with their own kindred in defence of the institutions of their adopted State, be to deserve these reproaches and charges; then do the mechanics, and tradesmen, and merchants, and many ministers of the gospel (all indeed of whom the writer has ever heard,) who have removed to the South, richly deserve them.

But from the appeal one would suppose that, as Europe was once overrun by hordes of unprincipled adventurers, swarming from the North, (always in the old and new world a terrific hive,) descending upon the degenerate, effeminate inhabitants of the sunny South, to pillage and to destroy—or like the Spaniards, to act over again the conquest of Mexico—so pours the North her myriad crusaders to recover the holy land of Virginia from the infidel slaveholder. I say one would think so, but it is a mere spectral phantom.

What! would you enact the policy of forbidding the immigration of the industrious, useful classes, pursuing their business peaceably, bringing revenue to the treasury, reviving the agricultural interest, or building up the new interest of manufactures, that shall shortly render the State independent of that "strong northern influence." No great things have yet been achieved by it, of which I am aware. Certain it is, the waste lands are not all reclaimed, the minerals are not all dug, the water power is not all improved. No Lowell, as if by magic, has by the potency of the northern influence, sprung up on James River, though the facilities are nowhere greater.

"And is so rapidly increasing." If there is really just occasion for alarm at the great influx of northerners into Virginia, why does not some patriot, inhaling the breezes of the Georgia inspiration, electrify the House of Delegates now in session with a shock of the "strong northern influence;" when thus excited they might be induced to erect the safeguards of the Commonwealth as the case requires, and return a vote of thanks to Bro. Baker for his timely alarm.

No, brother Baker, if ever the co-operation of the religious communities be destroyed, if ever the union of these states be dissolved, whoever does it will find this "strong northern influence" so much antagonist force against it. They who compose it, strong or weak, abide by the ship on board which they have embarked: if she floats, they float; if she sinks, they sink with her. But,

Once more, "Possibly she may be shorn of her strength before she is aware of it." The author is familiar with the history of Sampson, and uses here a strong figure. Sampson, beguiled into an unsuspecting confidence, lays his head upon the lap of a deceitful woman, and while enjoying delightful slumbers, is despoiled or shorn of his locks, the secret of his strength, and when he awakes, finds himself helpless as an infant. So Virginia—but the reader may supply the parallel, or call on Bro. Baker for it. If Bro. Baker were the conductor of any daily political journal, the demagogue who ministers to popular passions for popular favor, which he is not; if he knew the State to be dotted all over with northern Jacobin clubs, with pensioned janizaries to gnaw the vitals of the State like a culture, which he does not; if he wished to subject good men and true, and useful, to suspicion; if he wished to disturb the harmony of the whole social system of his darling Virginia, which is far from him; he could not have written an address more in keeping with the several things in the premises. Let but this appeal be universally adopted and carried out, and it will sacrifice the innocent and the guilty together; nay, more, it will, contrary to every principle of law, regard every man concerned in the appeal, guilty till he is proven innocent, and punish him accordingly.

And now, with unmingled seriousness, (for we confess we have been guilty of caricaturing the matter, and we expect pardon at Bro. Baker's hand for a very harmless extravagance, and are prepared to hear him say as the bull did to the goat, that sat upon his horn,) we desire to ask, with a good motive and in affectionate kindness, is Bro. Baker aware that his appeal plays directly into the hands of the Abolitionists? He does not abhor them more than I do; but he has given them a precious morceau, and they will chuckle over it.

What more gratifying to them than that every minister of the gospel, adopted or native, should be exiled from the State? "Ephraim is joined to his idols, let him alone," say they. They non-resistance not only the native master, but the temporary resident in slave states.

This appeal is calculated to awaken suspicion, to abridge confidence, to injure usefulness, to put an embargo on benevolence, to fetter the gospel—in a word, to place the minister from abroad between two galling fires—that of the Abolitionists on one hand, and that of the Alarmists on the other. Ask Virginia, ye who will, and let her speak out, whether her ministers from abroad preach the word, or preach abolitionism. The northern ministers claim an answer from some authentic source, after this appeal. Who will be the first to do them justice, or to bring them to justice?

Brother Baker's fears have given the reins to his imagination, and he has produced a pure fancy sketch of the Old Dominion. I sincerely hope that Bro. Baker's apprehensions in reference to "the position which Virginia will take" will be quieted by the assurances of his friend and brother, and humble servant,

S. S. SUMNER.

Dr. CHAMBERS.—Dr. Chambers resides at a little distance from the city. The doctor's personal appearance is rather different from what I had imagined. Instead of that thin, spiritual-looking figure, which one naturally associates with his writings, he is somewhat stout; and, robust—not one of those "sound divines," that, according to Cowper, a light blow would demolish, or so delicately constituted as to "die of a rose in aromatic pain," but rather "with Atlantic shoulders broad," like a pillar in Church or State. When I made some allusion to the great pressure of occupation which the recent rupture in the church must have devolved upon him, he replied that it had been just so all his life; he had never known what it was to be at leisure.

He walked with me to Merchiston Castle, just in the neighborhood. Here I was introduced to the resident family, and their consent being readily given, the doctor led the way to a small upper chamber, where, as I looked round on the walls, wondering what there was remarkable in so ordinary an apartment, the doctor told me

that I was in the room in which Napier invented logarithms. A visit to such a spot, in such companionship, I thought an incident well worth recording.

## Medical Men.

It has been stated from grave authority, that the medical man who attends the richer inhabitants of a district, and who oftentimes receives as little for his trouble as they can possibly give him, ought to attend and supply the poor, with medicines for little or nothing. It is so well known as not to be disputed, that no men do more charitable and humane acts than medical men; that none, not even clergymen, give up more of their time to the poor. They do it from the purest principles of charity; but why then should any more as a matter of right than men of any other profession or occupation, has never been shown. They pay their share of the poor-rate, like every nobleman, every yeoman, and every tradesman in the district; and why should they do more? The nobleman does not refrain from receiving his rent from a poor man with a large family; the yeoman does not supply the poor man with flour, except at the market price; the butcher does not give him meat; the upholsterer does not furnish him with a bed; the clergyman does not even marry him or christen his children without a fee, nor take only half the tithe. All men may do all these things occasionally—nay, it is to be hoped, frequently; but the medical man alone is called upon to do them always, because, it is said, attending to the poor may, perchance, give him an opportunity of obtaining the rich if he should be successful; although it also enables the rich man to avoid him, if he should be so unfortunate in so many cases as to raise a doubt of his competency. The attendance on the poor of the district is not merely an exercise of the mind, which actually costs nothing; it is often a matter of great labor, of great personal inconvenience and annoyance. The medicines for the poor, which ought to be of the same quality as those for the rich, are high in price; and the duty cannot, in an ordinary district, be done without an extra horse.

Archdeacon Wilberforce.

From the Address of Brother Binney on occasion of the designation of Missionaries to Burmah.

Millions of souls lost or won.

But when we remember their eternal prospects, there can be no longer any question how much expense may be justified, to make them acquainted with the great salvation. We do honestly believe the bible to be God's own word, that all its assertions are true, and that all its promises and threatenings will be fulfilled. We cannot, therefore, expel the thought that—"That the wicked shall be turned into hell, and all the nations that forget God;" that—"There is none other name under heaven given among men whereby we must be saved;" than that which the gospel presents; and that the heathen, though very ignorant, have some knowledge which they do not improve, "so that they are without excuse." On the other hand, "the scripture saith, whoever believeth on him shall not be ashamed. For there is no difference between the Jew and Greek; for the name the Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" With us, therefore, there is no question, that about six hundred millions of souls, precious as our own, are exposed to the wrath of God, and endless misery in hell; that millions of souls are every year hastening into wretchedness infinitely more dreadful than the worst of their temporal state, which so easily excites our compassion; and that nothing known to us can save them from this unspeakably awful prospect but the minister of the gospel proclaiming "the Lamb of God, who taketh away the sin of the world." Now what, dear brethren, are our earthly interests, compared with the welfare of millions of souls, each of which, our Savior has taught us, is of more value than the "whole world?" Is it possible for us to retain our confidence in God's word; and yet to evade the awful pressure of this thought? For years it has been before us, and we must turn infidel in intellect or in heart before we can banish it. As truly as the bible is the inspired word of God, so truly can nothing but preaching of the gospel rescue these millions from the woes of hell: nothing else can light up in their hearts the anticipation of that rest in heaven, which so much cheers and comforts us to-night.

The command of Christ yet unfulfilled.

Immediately connected with this reason is another. Our Divine Master has commanded his church and ministers to give this gospel to the world. We say our DIVINE MASTER has so commanded. He is assuredly that much to us, or he is nothing. Whatever he bids, we must do; or cease to be his servants. Upon that condition alone did we become his; and that condition,—that we take up our cross daily,—that if necessary to obey him, we hate father and mother, and brother, and sister, and houses, and lands; yea, and our own lives also,—was by us distinctly understood. Now Christ has commanded us, to go into all the world and to preach the gospel to every creature. This is given to every disciple according to his ability, and it is binding until every creature has the knowledge of the Savior. But, though eighteen hundred years have passed since the church received this commission, six hundred millions of perishing sinners are yet ignorant of the death of Christ and of its design. If this command cannot be obeyed by us without incurring the loss of all things; then that loss is matter of plain necessity, and we must apply to our own cases the passage just noticed. Nothing can render

this more plain, than the facts mentioned,—that without it the temporal happiness of six hundred millions of God's creatures cannot be secured, and that millions of immortal beings are annually to enter upon the pains of eternal death,—and that CHRIST presumptuously commands us to preach the gospel to every creature. Should a doubt still linger, whether, on account of the greatness of this loss, it might not be declined; let his sayings still ring in our ears, while he adds—"If any man will save his life he shall lose it."—"It is enough for the disciple to be as his Master, and the servant as his Lord."—"No man having put his hands to the plough and looking back, is fit for the kingdom of God." Now our brethren through the length and breadth of our land have heard this command, but from various considerations they decline the service. It is not for us to inquire, how far they may be said in so doing; it is enough that Christ commands the work to be done, and that by his church. If others will not go forth, as they certainly do not, then that duty must be ours.—Should he come to remove the candlesticks from unfaithful churches, and to turn dishonest stewards from their office, we would count any sacrifice as trifling to be allowed our place in his service.

POPULAR ERROR.—The human body, in our climate is always much warmer than the atmosphere, and is constantly throwing off heat. All substances in respect of heat, are called good or bad conductors. If we apply our hand to the carpet it will appear tolerably warm, because it is a bad conductor, and takes no heat from us. If we next touch the floor which is of wood, and therefore, although a bad one, a better conductor than the carpet, it will appear somewhat cold, as it takes some of the heat of our hands away. Iron and all metals (being eminently good conductors) will abstract a greater quantity of heat from us, so that when we come to touch that, it will appear very cold, from the loss of heat which our body immediately experiences.

The same fallacious testimony of the touch would induce us to believe that water is much colder than it is. When we take the cold bath, we experience a chilly sensation in passing out of the atmosphere into the water; although a thermometer will tell us both are of the same temperature; this is because it has a property peculiar to itself, by which it absorbs and carries away whatever heat may be brought in contact with it, and which is equivalent to its power to the property of a conductor. Thus it will appear that what seems to be a cold sensation received from other objects is, in reality nothing more than the heat in touching them; and thus it is evident that the author of the universe formed our senses to answer the ordinary purposes of life and gave us intellect to correct their errors and enable us to apply them to higher and nobler purposes of science.—Dr. Lardner.

## Excommunication of the Queen

The Queen of England went to Presbyterian "meetings," while she was visiting in Scotland last summer. The Posesites of England made a great outcry on the occasion that the Queen, the Head of the church, should thus give her sanction to such an offence as Presbyterian worship. These Posesites were laughed at by the rational part of the people, but they have made a great discovery, and bring it forward to prove it no laughing matter after all. The English Churchman says—

"That we have not overstated the error which Her Majesty made in worshipping with the enemies of Episcopacy, we request our reader's attention to the following suggestions from a correspondent, who is about as sound a specimen of an English Churchman as can well be imagined.

"According to the Act of Parliament of William III., the Sovereign of England must be in communion with the Church of England, or the people are released from their allegiance.

"Might not the Bishops excommunicate the Queen for attending a Presbyterian place of worship, if the discipline of the Church is worth anything?

"If they did so, Who would be then Sovereign of England?

"No doubt this Act was intended to secure us from a Popish Sovereign; but will it not equally protect us from a Presbyterian one?"

"This is a very serious, and it may be an erroneous view of the case; but, whether true or false, we shall doubtless have the old cry raised against us for even publishing it, but as our object is to act fairly and honestly towards every member of the Church, from the highest to the lowest, we care very little for mere cries, so long as we conscientiously feel that we have done neither more nor less than our duty."

Very serious! It is serious in one view certainly, for if the Bishops may vacate the throne of England, because its possessor chooses to go to church where he or she may please, they may dethrone the monarch for twenty other reasons more serious and less doubtful. And this is the fact and law in England, according to the act of Parliament? England then may never have "a church without a Bishop," but she may be "a State without a King," whenever those Bishops so decree.—N. Y. Observer.

I find it easier to go six miles to hear a sermon than to spend one quarter of an hour in meditation upon it, and praying over it in secret when I come home.

## Popery in Louisiana, 1777.

The following extract from a sermon recently preached in New Orleans, by the Rev. J. B. Warren, will show what Popery was there, when it had the power to persecute:

"The first minister of the Gospel of the Presbyterian or Puritan faith, and probably the first Protestant minister that ever came to this part of the country, was the Rev. Jedediah Smith, of Granville, Mass. He landed at New Orleans in the year 1777. Civil and religious liberty had not then greeted and blest these shores. The flag of a foreign despot waved over the ramparts of our city. The religion of the priest, with its idolatrous rites and pagan nunneries, was the only religion tolerated. The ghastly lords of the country denounced the good man as a heretic, seized and confiscated his library, and treated his person with indignity. He left the city. On his passage to Natchez he was taken with the fever of our climate, and just as the boat reached the place of its destination, he expired. He arrived at Natchez only to find a grave. Such was the short and melancholy career of the first Presbyterian minister of the Gospel who came to Louisiana. His persecutors heard the announcement of his death with triumph. They vainly imagined that the awful heresy of Puritanism, as they denounced it, was now extinct, and would never again take root in their soil."

## To Church-Going Moore.

It is a fortunate circumstance that "Queen Bees" of England, was not born a little later. She would have found as much as she could well manage in keeping awake the sleepy in church, especially if she happened to reign in America. The following was the form of consolation every man who slept in time of divine service was expected to make. Some such regulation would be an excellent thing at the present day.

Decimo Martii. 1503.

A confession to be made by John Apolend, of Witcham.

The said party shall, upon Sunday, being the 4th day of June next commencing, come forth of his seat in the parish church of Witcham, aforesaid, into the middle aisle there, immediately after the reading of the gospel, and there shall stand, and with a loud voice shall say and confess as followeth, namely:

"Good neighbours, I acknowledge and confess that I have offended Almighty God, and by my evil example you all, for that I have used to sleep in the church, for which I am most heartily sorry, and I ask God and you all most heartily forgiveness for the same, promising, by God's help, never to offend hereafter in the like again."

And at the doing hereof he shall under the hands of the ministers and churchwardens, there personally, together with these presents, upon Monday, being the 22d day of July next, at trinity parish church in Ely, and then and there receive such further order herein, as shall be appointed.

John Apolend hath done the penance prescribed, within the church, the date and year above written.

Signed by us, WILLIAM GILL, } Churchwardens.

JOHN ALLEN, }  
GEORGE WRIGHT, }

## Power of the Gospel.

The scruple is often heard, and sometimes from good men who have taken but short views on the subject, "What after all can you accomplish? Iniquity abounds, and the wicked seem to multiply, and wax bolder." True sadly true; but they fail to inquire, what the world would become without restraints, abandoned to its chosen course, and the reins of indulgence thrown on the neck of every passion. The Christian religion is healthy, and wherever it is inculcated it will be to substantial purpose. It is adapted to the temporal, intellectual and moral wants of our race, it harmonizes with the constitution of our physical and moral nature, and if its influences ever become disastrous, it is because by perverting it we have made them such. There is nothing in all the universe that can so elevate and refine the soul. Take the most degraded from the haunts of vice, and let the Spirit of God seal the gospel in his heart, in the assurance that the Lord waits to be gracious, and, notwithstanding all his villainies, will be reconciled and remit all, and forgive all his rebellion and ingratitude; and his soul rises at the blessed thought; his bosom will begin to expand with noble pulses, as the love of God in the great scheme of redemption warms his soul. Now he hates his chains, abhors his villainies; his spirit breaks away from his bondage, and he rises to the liberty and purity of the sons of God. There is an energy and power in crucified love; that when it beams on the soul, melts, humbles and exalts it. Such sympathies felt and such sacrifices made for this living mysterious faculty within me—heaven and earth moved in concert for the immortal principle that beats and breathes here! 'Ah,' exclaims the conscious sinner, I will reverse my being. I will cherish my hopes. This mighty motive will yet bring a world of rebellion to submission and obedience in filial confidence and love.

Theodore Frelinghuysen.

THE CHANGERS IN CHINA.—The Rev. Dr. Abel says, "The China I knew a few years ago is not the China in which I am now residing. We can no longer say to the churches at home, 'Ye are strengthened in us.' The fields, the villages, the shops, the crowded streets, the numerous temples are all open to us. Hundreds and thousands are accessible. We can with difficulty escape them. If we have no leisure time to visit them they come to us. Many a time have I retired weary and exhausted, (but their voices have rung in my ears and I have found little or no relief." And yet he fears the hearts of the churches are not prepared to send the men and means necessary.

HUMAN LIFE.—Hope writes the poetry of the boy, but memory that of the man. Man looks forward with smiles, but backward with sighs. Such is the wise providence of God.—The cup of life is sweetest at the brim, the flavor is impaired as we drink deeper, and the dregs are most bitter, that we may not struggle when it is taken from our lips.

## From the Baptist Advocate.

Frank of Home Mission.

[From Rev. Wm. M. Post, South Bend, Ia.]

This has been a year of much toil and anxiety to me. When I came here, a year since, I found a small band of worship, little known in the community, and quite dispirited. I felt it was one of the most important points in the State, and that I could not carry out the design of my appointment from the H. M. Soc. better than devoting my time and talent for the building up of this little church. The Catholics were making great efforts to win the hearts of the people, and draw the hearts of the young to their Institution of learning, having built an University about a mile from this place.

I felt that every denomination should be awake and maintain their ground. The Lord has succeeded our efforts. To encourage the little church here, I told them I would labor for them six months; provided they would build a house of worship. They were poor, very poor, and could not raise a subscription of more than \$800, but "they all had a mind to work," and have made great sacrifices, and we have our house now opened for worship. It is not completed yet, but it is very comfortable, being 36 by 50 feet, one coat of plastering on, a good pulpit and good temporary seats; so that it is as commodious and comfortable as any church in town.

The church now numbers upward of 80 members; besides, it has colonized a church in Mishawakee, of 30 members. With the assistance of the females' Sewing Society, we have freed ourselves from nearly all embarrassments, except \$150 yet due on our lot.

We are now enjoying a revival. Quite a number are anxious about their souls' salvation, and I hope, ere long, to welcome many into our little church, who are now seeking the Savior. There is no denomination in town that appear more prosperous at present than ours. We could not effect much until our meeting house was opened for worship; consequently, most of my time during the last quarter, was spent in urging forward the work; and I labored a number of weeks with mine own hands, to induce others to volunteer to aid us, and the consequence is we have effected, to the astonishment of all, our object. I repeat it, I am confident I could not have carried out the design of my commission better than devoting my energies to this one point. I might have baptised more, and to strangers given a better report of my labors by riding over the State, and laboring protracted effort, but I am convinced if we wish to effect any thing permanently, we must confine our labors more to one place.

## From the Christian Watchman.

### Too Much Expected of a Pastor.

Many churches depend too much upon their pastors. They expect that the men whom they choose to take the oversight of them, will not only meet fully their own laborious engagements, but discharge the duties of those who profess to be co-workers with them. How often is it the case that a church, either destitute of a pastor or about to become so, look forward to the man whom they shall choose as their shepherd, with the most confident assurance that he will be the instrument of building them up immediately; that he will cause the waste places of Zion again to flourish; that he will add to them both numbers and strength; and that if they can only secure his services, there will be no difficulty in meeting every demand he may make upon them for his necessary support. Perhaps they secure just the man of their choice. He enters upon his labors. In his ministrations at the altar, his voice falls on the ears of all like the melody of rich music. They listen, they are enraptured. All lips concur in speaking forth his praise, and all hands and all hearts are ready to give him a cordial welcome. His every want is attended to, his every wish gratified. Again the drooping hopes of the church are revived, and thought but the voice of joy and gladness is heard within her portals. Perhaps the labors of the pastor are immediately blessed. He gathers into the church a goodly number of souls, and this serves to deepen their conviction that the Lord had truly sent the man to them whom they had chosen as their under shepherd.

But time wears away. The revival ceases. The pastor's manner, his voice and his countenance have become familiar to all. The novelty which he first excited has died away. Things relapse again into their former state. Coldness and indifference creep over the church. Many begin to find fault. The closet is less frequented. The prayer meeting is attended only when it is near and convenient. When the covenant vows are renewed, the lips of many are heard to speak of broken resolutions and neglected duties. In such a crisis of affairs, the question is often asked, What shall we do? Where lies the fault? The answer is at hand. As all hope was built upon the pastor at first, so on him they rest the blame. Hence, to remove the evil, there is no other alternative but to seek his dismissal. This is easily effected; and again they are without a pastor. Soon they choose another, and again they pass through the same alternation of spiritual life and death, and year after year strikingly verify the truth of the old adage, that "a rolling stone gathers no moss." But why is such the result? Why should uncertainty ever hang over the permanency of such a church? Why should there be such incessant changes, and a congregation



scattered and divided by forming new relations every year with a new pastor? The reason is obvious. Too much was expected of their pastor. Their entire dependence was placed upon him. They hung like dead weights upon his arms, hence he soon became shorn of his strength; and then because he could not rise above all discouragement, and lead on the church to victory and triumph, notwithstanding their inactivity and indifference, they were disappointed.

This is not an isolated case, nor is it one that is exaggerated beyond the limits of truth. It would not be difficult to find many similar instances for illustration, within less than fifty miles of the metropolis of this State. If then what we have stated is true, here is manifestly a great evil, and one that ought to be remedied. It is evidently one of the most prolific sources of those ministerial changes which are so common at the present day. It is also manifest that the reliance which many churches place upon the labors of the itinerant evangelist, for the revival of God's work among them, is founded upon the erroneous idea that God will bless the labors of the ministry in the salvation of souls, independent of the co-operation of the church.

## THE ALABAMA BAPTIST.

MARTIN.

Saturday Morning, February 22, 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.

### Parting Salutations.

With this number of the Alabama Baptist closes the connection of the undersigned with it, as Editor. It was with unfeigned reluctance that we originally assumed the responsibility devolving on the conductor of a public journal; and we can now truly assert, that had we foreseen the difficulties that beset the enterprise: had we imagined a title of the unceasing toil and sleepless anxiety; the innumerable petty annoyances; the tormenting, consuming cares; the crushing, murderous vexations, that encompass the path of the editor even of a religious paper; we should have effectually resisted the solicitations of friends, and left the undertaking to bolder hearts, and abler hands. But, utterly inexperienced, we could form no conception of the "pains and penalties" to which we were exposing ourselves, and too late we found that with an infant's strength we had pledged ourselves to more than the labors of Hercules. Then regrets were useless, repentance unavailing. Forward! was the word. Thus for two years have we toiled on, consecrating to the columns of the Baptist all the time we could glean, all the energies we could spare from the responsibility connected with the charge of a Female Seminary having from 130 to 165 pupils—a charge itself enough for any one man. And now, as we are about to retire from the chair editorial we take pleasure in dwelling upon those pleasing associations which cluster around it. We beg leave to tender our hearty thanks to our respected readers, for their indulgent estimate of our labors. The intercourse which we have maintained with them from week to week, has been a source of high gratification to us.

Their approbation, next to an approving conscience, is our highest reward. To those who have favored us with the aid of their pens, we feel under peculiar obligations. They find their remuneration in the good they have effected. To our contemporaries of the press, we desire to make our grateful acknowledgements for the civilities they have extended to our paper. Our relations with the brethren of the profession, of all denominations, have generally been of the most pleasing character, and their bearing towards us marked by dignity, courtesy & christian charity. If one or two exceptions occur to our readers, we can sincerely say, we part from those brethren more in sorrow, than in anger. If we have ever done them any injustice, we solemnly declare we did not intend it and most deeply regret it.

We are happy to consign the editorial care of the Alabama Baptist to a brother well fitted by his Southern birth and education, his extensive and varied acquirements, his acquaintance in Alabama and Mississippi, to do ample justice to the wants of the denomination. He will devote to it all his time and energies, and its readers have good cause to expect that the interest and usefulness of the paper will be greatly augmented under his supervision.

M. P. JEWETT.

**HONOLULU.**—On Thursday night, the 13th inst. a negro house, belonging to Gen. Falconer of this county was consumed by fire, and in it five negro children were burnt to death, some of them 8 or 10 years old. They were asleep and were consumed before the fire was discovered.

**Marietta Ohio.**—A powerful revival is in progress in this place. The most remarkable displays of Divine Grace have occurred in the College. Not a single student is left unmoved.

All the churches, including the Episcopal, whose minister attends with deep interest their morning prayer-meetings, are sharing in the work.

**The Bible in Schools.**—The common Council of New York city has instructed the Comptroller not to pay money out of the public funds to any school where the reading of the Bible is prohibited.

**Sabbath Schools.**—A Sabbath School was organized last Sabbath at Hebron Church in the Cane Brake. "Let other churches," adds our informant, "go and do likewise." This is the time of year to begin in the country.

### A new College in Alabama.

No doubt our good friend and fellow-laborer in the cause of education, Lucius B. Johnson, Esq. for a year or two past the able Principal of a flourishing Male and Female school in Selma, was mightily surprised one morning, last week, to wake up and find himself the Principal of a College! But such is the fact, for the Trustees of the "De la Male and Female Academy" held a meeting on the 11th inst. under their new charter, and resolved, "That under the powers conferred on the Trustees of this institution, by the charter of incorporation, it is, in law, a College of the first grade," &c. The honorable Board, without any violation of modesty, might have taken even higher ground in their manifesto, for it is, "in law," not only a "College of the first grade," but is superior to other Collegiate institutions in having a Female Department, as well as a Male. In this feature, it has no rival, no equal, except the famous Oberlin Male and Female College, in Ohio.

But we took up our pen, not to indulge in this playful strain, but to notice the proceedings of the Trustees in such appropriate terms, as the occasion demands.

At the meeting referred to, five Professorships were established; the Male department was divided into four classes, Freshman, Sophomore, Junior, and Senior, and the Female into an equal number, Primary, Secondary, Junior and Senior; L. B. Johnson was elected President of the Institution, S. M. Chapman, Professor of Modern and Ancient Languages; D. S. T. Douglass, Professor of English Literature, and Mrs. Harriet Johnson, Principal of the Female Department. A Preparatory Department was established in each branch of the Institution. An extensive and elevated course of study was adopted for each Department, the members of the Female Department being required to pursue from ten to fifteen different studies only, in a single year!

The Free Press, from which we derive our information, states that the Board adopted an address to the public, setting forth the claims of the Institution.

We rejoice in the energy displayed by the citizens of Selma in the glorious cause of education. In all their efforts to diffuse light and knowledge, we bid them God speed. And by whatever name the Seminary under the direction of Mr. Johnson may be called, the past success of this gentleman is a sufficient pledge that they will be ably conducted—he an ornament to Selma, an honor to Dallas and to the State.

### The Index, once more.

Some time ago, we felt called upon to rebuke the arrogant spirit which was manifested in an editorial in the Index, claiming, as we thought, that the Theological Department in the Mercer University alone, among all Southern institutions, should be supported, and maintaining that this Department in the Howard College, as well as in other institutions named, "must eventually be wholly abandoned. Our remarks were comprised in some ten or fifteen lines. A few days after, we found in the Index a communication from brother Dagg, occupying a column, which we gladly published, at his request, that we might not be suspected of any wish to injure the Mercer University. In our remarks, commending the letter to the notice of our readers, we spoke of the institution as "eminently worthy of support and patronage." Here, we supposed the matter would end, brother Dagg's gentlemanly and christian communication containing every thing necessary to avert any injury to which the University might be exposed, either from the few words we had written, or from the communication of our correspondent "Z." who had replied at length to the article in the Index.

But after a delay of several weeks, brother Baker himself comes forth with a column and a half of vituperation and abuse, such as is seldom seen in a religious periodical; such as no christian editor except brother Baker, can write.

He ascribes to us, a desire "to curtail the circulation of the Index in Alabama." We deny the charge, and refer our readers to our columns for a full vindication. He calls us a "modern Haman," and modestly represents himself as "Mordecai." Which of us shows most of the spirit of the haughty, overbearing Haman it is not for us to decide. If we bear the alleged likeness to him, we desire humbly to receive the rebuke of our meeker brother, and will endeavor to profit thereby.

The Alabama brethren we trust, will feel duly thankful for the advice which the editor of the Index gives them. They will remember it is bestowed gratis.

He invites us to discussion. But we do not deem it necessary to fill up our columns with his views on the points of difference, or with our own, at this time. Besides, after being taunted, calumniated and insulted by the editor, we may be excused, if we think christian propriety, as well as the laws of editorial courtesy, permits us to decline.

There are other things embraced in the article which we have no disposition to notice. If the venomous arrows aimed at us, do not recoil upon him that sends them, we feel perfect confidence that they will never penetrate the armor of truth, sincerity, candor and equanimity of temper, by which we desire ever to protect ourselves.

**COMMUNION.**—The Rev. J. L. Dagg, D. D., is publishing a series of numbers in the Christian Index, on Communion. Hereafter, these numbers will be issued in a book form of small size, adapted to general circulation.

From the known ability, learning and candor of the author, we are prepared to see a work of the highest merit.

The next Ministers and Deacons' union of the Bethel association, will meet at Nansalia, Marengo county, on Saturday before the fifth Lord's day in March.

### Biblical Literature.

#### Interpretation.—General Observations.

Interpretation is, the art of exhibiting the real sentiment contained in any form of words. It depends on two things, the perception of the sense contained in the words, and the explanation of that sense in proper terms. Interpretation, as founded on the principles of grammar, modified by historical circumstances, is called *grammatico-historical*. The theory or science of interpretation is termed *Hermeneutics*; the act of interpreting, *Exegesis*. Persons of ordinary attainments find no difficulty in the interpretation of simple language, but there are obscure passages in the scriptures, which cannot be comprehended, without a knowledge of Hermeneutics.

The same principles of interpretation are common to both sacred and profane writings.—"If the Scriptures be a revelation to man," says Professor Stuart, "then they are to be read and understood by men. If the same laws are not to be observed in this revelation, which are common to men, then they have no guide to the right understanding of the scriptures; and an interpreter needs inspiration, as much as the original writers. It follows, of course, that the scriptures would be no revelation in themselves, nor of any use, except to the inspired. But such a book, the scriptures are not, and nothing is more evident, than that, when God has spoken to men, He has spoken in the language of men, for He has spoken by men and for men." If a prophet were to speak to men in a language they do not understand, it would be no revelation at all.—The scriptures, then, must speak more humanly, after the manner of men, and hence the rules and principles applicable to the interpretation of language generally, must be applied to the interpretation of scripture.

The great object of solicitude with the student, should be, to discover the genuine signification of the individual words comprising the sacred text. This may be attained by an attention to two or three directions.

1. We may learn the signification of words by the definitions formally or incidentally given by the author, as in Heb. xi: 1, where *faith* is defined to be "the substance of things hoped for, and the evidence of things not seen."
2. From the examples the author gives of the significations attached to the words he employs. In Galat. iv: 3, the Apostle speaks of the *elements of the world*. The ninth verse furnishes us with an example of what we are to understand by this expression, to wit: the external rites and ceremonies of religion.
3. The drift of the writer's discourse and the nature of his subject will aid in this matter.—For example, the word *exalts*, to preserve, or save, occurs in numerous passages in the New Testament and in different senses. An eminent critic arranges these senses under four heads: 1. To preserve generally, from any evil whatever. 2. To preserve from sickness or any bodily disorder; to heal. 3. To preserve from the temporal anger of the Almighty; such as was manifested in the destruction of Jerusalem. 4. It refers strictly to a future salvation in heaven. But which of these senses the word has in any particular passage, can be determined only by the nature of the subject and the scope of the writer.

In the interpretation of language, we are to remember that the grammatical signification of the words, is the only true signification. By the grammatical signification is not meant one opposed to the tropic or figurative, (for this is often the grammatical,) but one not allegorical or mystical. For instance, in Luke xxi: 24, it is said, that Jerusalem should be "trodden down of the Gentiles," where it is evident that the phrase, *trodden down* is figurative or tropic; that is, the words are diverted from their natural meaning, and signify *desolated*, *destroyed*, not absolutely trodden down by the foot, but something analogous to it. But then the tropic sense is evidently in this case, the grammatical or proper sense, because the words cannot be understood in any other manner, without doing violence to the language.

The literal meaning of words, (using the term as opposed to figurative or metaphorical,) is always to be preferred, and not to be departed from, without sufficient reasons. The ground of this remark is obvious. All writers ordinarily use terms in their proper sense, and none depart from this without giving some indication of their intention. Where a tropic sense is clearly demanded, we must attach it; but in no other case. In these instances, there is no danger of misapprehension. We may cite as examples, Psalms xix: 4.

In them He hath set a tabernacle for the sun, Who as a bridegroom, cometh out of his chamber; He rejoices as a strong man to run a race.

So in Is. xli: 15, Jehovah says, addressing the people of Israel:

Behold I will make thee a new and sharp threshing instrument having teeth; Thou shalt thresh the mountains, and beat them small; And shalt make the hills as chaff:

Thou shalt fan them, and the wind shall carry them away, And the whirlwind shall scatter them.

So in the Gospel of John, our Lord declares himself to be the "living bread," and affirms that his flesh shall be "eaten." He speaks of himself as the "vine," and his Father as the "husbandman," and his disciples are the "branches." Again, he is the "door," and the "shepherd," and his disciples are the "sheep." In all these passages, we readily perceive the language is figurative, and we find no difficulty.

The grand rule by which we may determine whether language is tropic or literal, is this: Notice the agreement or disagreement between the subject and predicate. In the consideration of tropic language, we must never extend the analogy too far. God is our Rock; that is, Protector, rocks being anciently used as places of retreat and security. There is a strong disposition to make words tropic. This, as above suggested, should never be done, without weighing reasons—never, unless the predicate does not

best the subject. Poetry and oratory most abound in tropic language. When speaking of the invisible world, we are compelled to use tropic language altogether, because we must apply words expressive of material things, to the spiritual world. If, as the heathen imagine, we supposed the future world to be filled with material objects, then should we properly employ literal expressions to designate those objects, but now we must employ tropic terms. When it is said of heaven, They shall come from the east and from the west, and shall sit down with Abraham, the language must be tropic, for flesh and blood cannot inherit the kingdom of God, and spiritual beings can have no physical wants. All descriptions of God must be, to some extent, tropic. So all descriptions of the world of woe. The ancients exhibit the punishment of the wicked, in the future state, in the most terrific language. So also, the sacred writers have exhausted the whole apparatus of terrible images to describe the same.

#### How Mr. Yancey and the Alabama Baptist.

We cheerfully admit the communication from our able and popular Representative in Congress, as also the extract from his Speech, in order to afford him the amplest opportunity to make good his justification before our readers. The kind and courteous terms in which he alludes to the motives which prompted our strictures, and to the spirit which pervades them, are not less honorable to himself than just to us. Some of our pugnacious editorial brethren, editors of religious papers, may read a severe rebuke in them.

We have but few remarks to submit on the subject matter of the communication.

When we perused our comments on "The Late Duel," we had not seen the letter of Mr. Meek, published in the State Journal and Flag. It was subsequently brought to our notice, and as our readers will recollect, we copied a paragraph showing Mr. Yancey's determination not to attempt the life of Mr. Clingman. Had we seen the account contained in the letter, our language would have been qualified, in its application to Mr. Yancey. Instead of saying, "In all cases the challenger and the challenged both form a deliberate determination to commit murder," we should have said, In most cases, &c. We believe it is a fact well established, that in the duel between Hamilton and Burr, the former determined before going to the field, that he would not discharge his pistol at all.—Both Hamilton, then, and Mr. Yancey must be acquitted of any desire "to commit murder."—How far both are responsible for prostituting splendid talents, exalted station, and commanding influence to the support of a barbarous and wicked custom, it is the prerogative of the great Lawgiver and Judge alone to decide.

Referring to the circumstances which pressed him to take up the glove of his adversary, Mr. Yancey asks, "By what standard should I have been judged?" And we respond, certainly not. But Mr. Yancey is too acute a reasoner, not to perceive, on a moment's reflection, that his questions involve a fallacy, which the logicians term, *non causa pro causa*; a false assumption. Is the alternative between a course dictated by selfishness, on the one hand, and the "eternal and inflexible laws of society," on the other? It is not. The Law or God here interposes its claims—that Law which is paramount, supreme—by its dread and awful sanctions summoning senators, and princes, and potentates, humbly to bow before its terrible majesty. When Mr. Yancey asks, "By what standard should I have acted?" the answer is ready: Not by the standard of a vitiated, wicked public sentiment, but by the teachings of the DIVINE LAW. Adopting public opinion for his guide, we admit that the generous enthusiasm with which Mr. Yancey threw himself into the breach, prepared to sacrifice his life in defence of principles to him sacred as truth itself; prompt to shed his blood in vindication of honored constituents who had been most outrageously and unjustly assailed," commands our warmest admiration. His courage is unimpeached and unimpeachable; his gallant and lofty bearing worthy of the palmiest days of chivalry. But all this only causes the deeper regret, that he should think himself forced to yield to a corrupt and demoralizing sentiment; encourage a practice which he will not attempt to defend; expose himself to an instantaneous summons to the Bar of Jehovah, and endanger the peace of those as dear to him as his own soul. Would he not have displayed superior courage and equal magnanimity, had he declined the challenge, saying, "I am not a christian, but I am a believer in the existence of God and in a divine revelation, and however numerous my transgressions, I dare not, I will not be guilty of so gross an infraction of the law of God as to attempt the murder of another, or to offer my life to be taken by him. Neither will I sanction, by my example, a practice which is at war with the best interests of society, and of my respected constituents, as members of a well-ordered community."

We have only to add, in conclusion, that society has a right to look to men of superior abilities and exalted station for the purification and reformation of an erroneous public opinion.—Where public sentiment is wrong, it is the duty of our legislators and statesmen to endeavor to correct it, not to perpetuate it. Whenever "those laws which public opinion has framed" come in collision with the laws of God, let the former be disregarded. If one cannot obey the Divine law, in public life, let him go into retirement, where he may fear God and keep his commandments, without molestation from any source.

**Snow.**—There has been a terrible snow storm in New York and places north, blocking up rail-roads, common roads and obstructing all travel. In the city of New York, the snow was 20 inches deep.

**"Gone to Texas."**—A brother writing from Uniontown, in this county, says: "John is leaving for parts unknown," "in the silly night," rather rapidly of late. Three men with their families have gone from this neighborhood during the present week! Cause, hard times. Oh, the monster!"

Now, with all due respect for those people who have run away, and with more respect for those who have not, we say in the words of Gen. E. D. King, "Retrenchment, Economy, and Perseverance should be our motto." Yes, PERSEVERANCE. Let there be no skulking, no sneaking off, out of the country; but let every man practice a rigid economy, work hard, keep a clear conscience; and he will survive the embarrassments and see many bright and happy days.

**Santa Anna.**—Has been captured, and will probably be shot.

#### For the Alabama Baptist.

#### Tracts—Colporteurs.

TRACT-HOUSE, N. YORK, Jan. 6, 1845.

To the "Benevolent Society of the University of Alabama."

In a recent conversation with a distinguished politician, not a professor of religion, he remarked that "his convictions were strengthening every day, that the perpetuity of our civil institutions and the salvation of our land depended little, comparatively, on political expedients, or on the adoption of this particular measure of government or that. He thought the people too ready to work for something tangible—some stroke of public policy that would prove conservative of all our interests—whereas our only hope as a nation is in the Gospel of Jesus Christ, diffused among the masses, enlightening the conscience and correcting the morals of individuals, families and communities. All else is surface work. With this view, all his influence (and it is not small) should henceforward be given to aid every agency that seeks to give a preached or a printed gospel to the neglected and destitute, and especially to the foreign immigrant and Romish population.

Sober, reflecting minds, are coming more and more to sympathize in this view. Whatever else is done, or left undone, it is seen that patriotism, philanthropy and piety, demand a speedy and universal application of every available means for pouring gospel light into the minds of those scattered millions, whose influence is felt in the scale of public morals, and at the ballot box, if no where else. We have neglected this work too long. Especially among foreigners on our shores, the efforts of the religious communities have been painfully disproportioned to the numbers to be influenced, the dangers to be averted and the vast interests to be secured.

Entertaining such sentiments, and constrained as we believe by love to Christ and to perishing souls, as well as by attachment to our cherished institutions, the American Tract Society, as you are aware, has entered on the work of Colportage. They rejoice in all that is done to send forth preachers of the gospel, and wish those efforts increased tenfold; but it is obvious that even where an adequate ministry is enjoyed, (i. e. where there are places of public worship sufficient for the accommodation of the entire population,) and much more where it is not, there are millions living in neglect of the sanctuary—and that large classes who most need the gospel, such as Romanists, Infidels and other errorists, have it not. All that the Society could do, were it much or little, we supposed would be so much superadded to the aggregate of good influences, while it would encourage and strengthen them all.

We have proceeded with the work with a careful and steady increase, as God raised up man by man, until there are one hundred men, good and true, in the field, including 28 German and French, occupying parts of 23 States and Territories, chiefly at the West, South and South-West. A considerable number of the German and French Colporteurs are converts from the Romish church, and labor among the Catholic population. Their abundant success is a rebuke to the prevalent unbelief respecting the feasibility of efforts for the conversion of Romanists—and should prompt us to renewed exertions in behalf of the most needy and most dangerous class of our population.

I have just received the reports of more than twenty of the Colporteurs in the Western States. I sincerely wish you had them all before you; but I have time and space only for a portion of one or two, and I will select from the report of a converted German Romanist, who is carrying forward a reformation among the common people, as marked and as important, in its sphere, as that commenced by Luther. Mr. R. has now been engaged in this work two and a half years, with untiring zeal. The incidents selected below are of recent occurrence, and will serve as illustrations; not only of the results of his entire labors, but of others devoted to the same work. I beg you to read and weigh these simple details of facts; and then ask yourself, ought not such a work to be extended all over the land? While Christ is honored in the conversion of sinners, will not our civil and religious liberties be more secure?

#### Facilities and mode of gaining access to Romanists.

Reporting the sale of 400 volumes, and the grant of books and tracts to the amount of \$111 88c., Mr. R. writes, Oct. 24: "I arrived at the house of a Catholic who had attended a prayer-meeting and invited me to visit him. As soon as I came he blew a horn as a signal for the neighbors, who were Romanists, to come in.—The house was soon well filled. I obtained consent to make a few remarks and pray with them, after which they purchased books until they had expended their last cent, and yet they wanted more books. All seemed interested. One of them remarked at parting, 'I live four miles

from here; you are welcome, Mr. R., to hold meetings for prayer and conversion at my house at any time. The Priests have long kept us in spiritual darkness. We wish to be what Catholics were in Apostolic days.' Such remarks were common in the settlement, and I was urged by Catholics on every hand to visit them at their fireplaces, to converse about the interests of their souls.

"When I came to this region," he writes from B., "five months ago, I was much opposed and threatened with personal violence; but now I find ready access among this people. The Lord is doing a great work here. Sabbath schools, prayer-meetings and family altars are being established. Drunkards throw away their cups, and reform their lives. There are many thousands of Germans in Delaware, Marion and other counties, all the way to the Great Lakes of the North, who are ready to receive our publications, and to hear any accompanying counsel or warning.

"On the public highway near B., I met two of the most hardened and reckless opposers. As I reasoned with them of righteousness and judgment, a crowd gathered until I had nearly 200 hearers. In my subsequent visits from house to house, I found my remarks had prepared the way for me.

"I attended a meeting of a German sect called 'Revier Bruder,' (River Brothers,) whose religion consists chiefly in a scrupulous observance of outward forms. Opposed as they are to vital piety, and all the benevolent operations of the day, I hardly knew how to gain access among them. Leaving the assembly, I saw two Romanists coming towards the meeting from curiosity. I drew them into an adjoining field and affectionately explained to them the scriptural way to salvation. The meeting being dismissed the people gathered around us to hear the conversation. At length, at their suggestion, we removed under the shade of a large tree, where there were gathered about me some 300 listeners. I told them, at last, the object of my visit and displayed my books. The younger portion of them, with one consent, fell to purchasing books until my stock was exhausted.

"An opposer who became so much softened as to invite me to his house for the night, was an intemperate man, but possessed of some influence. Before retiring I took the Bible, as I usually do, and after reading a chapter, addressed the family according to their circumstances and closed with prayer. Interviews of this kind had the effect, under the blessing of God, of inducing the man to abandon his cups and erect a family altar; and his wife, two sons and one daughter are hopefully converted to God. Opposition comparatively ceased in the settlement, and about 15 individuals profess to have passed from death unto life."

**Conversion of German Romanists, &c.**  
"I found a Catholic near B. in possession of some Romish books which he valued far above the scriptures. I took up the man's books and proved, even from them, the necessity of the new birth, so conclusively, that he exclaimed, (as is common with Romanists when alarmed,) 'Peter, Mary, Joseph! then I must be born again!' That night he scarcely lifted his eyes from the pages of the New Testament and Baxter's Call. On a recent visit he met me with tears of joy, announcing the fact that he had found Him "who alone hath power on earth to forgive sins," and he was about to connect himself with the Lutheran church.

"Meeting a family three miles from D. O., they brought forth a copy of Baxter's Call and said, 'This you gave us a year ago, and told us what we must do to be saved. After you left, we had no rest, and the more we read in Baxter the deeper became our convictions; but now we trust we have all embraced the Saviour. We thank God that the Tract Society circulates such good books among the Germans. What would have become of us without them!'"

"A rich farmer in D. Co. declined purchasing books, pleading his poverty. As I turned from the house a copy of the Saint's Rest fell from my saddle-bags into the stream I was crossing. I called to the man who came out, and he accepted the damaged book as a gift. When I recently visited him, he purchased 7 volumes, and informed me that he read the damaged Saint's Rest until conviction 'fastened upon his soul, when he cast himself at the foot of the cross and found peace in believing."

I might multiply these extracts to a great extent, from the report of Mr. R. alone; but I fear I have already wearied your patience. It is intelligence like this which cheers us in all our toils. God's hand is in the work, in raising up the laborers, adapting them to their several fields and blessing the truth disseminated. The hands and the hearts of his children will be in it more and more, we are persuaded, until our entire land shall feel its power.

Do you ask whether the Romish Priests suffer this work to go on without opposition? No.—But their opposition is vain. On this point Mr. R. writes, "Sometimes Priests call the people together on my approach and warn them against me; but this generally has no other effect than to make the people curious to see and hear me, and obtain the books. In some instances the people open their houses to the neighboring Romanists, and invite me to come and hold prayer and conversation meetings with them. Some of the Romanists have publicly assured me of their protection from any dangerous opposition from priests or people."

I have but a word to say in concluding this long letter. Guided by Providence and encouraged by the churches, we have entered on a great work and assumed prodigious responsibilities. A hundred Colporteurs are hard at work, scattered over the whole land. (You have above a glimpse of the results of the labors of one.) We have sent forth from the Depository more than \$100,000 worth of publications during the past seven months—more than twice the issues for the



same period of 1843. A considerable amount, say \$30,000 or 25,000, will be distributed gratuitously among absolutely destitute families.—Our other operations are moving forward on an extended scale. Will any christian or patriot say that we are doing too much, with the liberty of our country and the destiny of millions of needy, perishing, immortal souls at stake? If not, and these operations are to be sustained, we must have prompt and liberal donations from all our friends, and the friends of evangelical truth.

With cordial esteem,

R. S. COOK, Secretary.

P. S.—Your liberal donation, through our excellent brother Chase, is most gratefully acknowledged. It speaks an interest in this department of benevolent effort which is truly encouraging to us. We trust the gracious promise may be verified in your experience—"he that watereth," &c.

You will perceive from the communication within, and from other sources, that our poor labors are not in vain; but that God graciously condescends to bless his own truth diffused through this humble agency. Your prayers for a continued blessing, will make your benefactions twice blessed.

Accept for yourselves our kindest wishes for your individual happiness and usefulness, and for the institution with which you are associated the assurance that it is not unappreciated, even here, in its excellent character and influence.—May spiritual blessings descend on the teachers and the taught, and may both be taught of the Great Teacher.

Very truly,

R. S. C., Sec'y.

For the Baptist.

### Explanation.

Rom. 8: 19-23.—"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

In order to communicate my view of this passage, I will first explain several words found in it, which have been subject to various interpretations.

1. "Earnest expectation." This word is found in only one other place, Phil. 1:20. It means anxious desire, and expresses that anxious desire which is universally found in man for immortality. This is every where exhibited, even among the heathen who have no revelation. All long for and earnestly desire to live forever.

2. "Creature." This word in verses 19, 20 and 21, and creation in the 22 verse, (which is the same in the original Greek,) means all mankind. Such is its meaning in Mark 16: 15, and Col. 1: 23. "Preach the gospel to every creature, that is to all mankind."

3. "Manifestation of the sons of God;" "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God;" "adoption, the redemption of the body." These phrases mean, the resurrection of the body to eternal existence. This is what is revealed to the saints, and earnestly desired by all men.

4. "Subject to vanity;" "bondage of corruption," mean mortality and death, including all the pains, sorrows and troubles connected with this state. These troubles cause all men to groan, and they travail in pain together. Had not man sinned, he might have taken of the tree of life, and been free from death; but by reason of transgression he was made subject to vanity, i. e. became mortal. "Wherefore, as by one man sin entered into the world and death by sin; so death passed upon all men, for that all have sinned." "By the offence of one, judgment came upon all men to condemnation." "By one man's offence death reigned by one."—Rom. 5: 12, 17, 18.

5. "Not willingly." Not by the act or will of the creature. Man sinned, but sin was not the punisher of sin. God is judge. He punishes man for his transgression. So mortality is not a punishment for sin, inflicted by the creature himself. This, then, in so far as it is a punishment for sin, is not the will of the creature, i. e. of man. It is inflicted by Jehovah himself. It was the word of God which said, "Dust thou art, and to dust shalt thou return."—Gen. 3: 19. "It is appointed unto man once to die."—Heb. 9: 27. Man was made mortal, not by himself; that is, not willingly; but by his great Creator.

6. "By reason of;" the preposition *dia* translated means by, as in Jo. 1: 3.—"All things were made by him." By him that subjected it, i. e. the creature under hope. Man, when he sinned, was not permitted to eat the tree of life and live forever in his state of sin; but was, by the blessed God, driven out of the garden and placed under a dispensation where he might be delivered from sin and death, and so the Apostle adds, "we are saved by hope."

Taking these several definitions together, we would paraphrase the passage as follows:—"For the anxious desire of every man leads him to hope for a resurrection of the body and to seek for life eternal. For mankind were not made the subjects of afflictions, sorrows, pains and death, by their own will or intention, but by him who was pleased, in great mercy, to subject them to, or place them under, a dispensation of hope. Because, all men shall be delivered from the power of death, and shall come forth from their graves, and shall be brought into that immortal state, which in this respect resembles the glorious liberty of saints in heaven. We know that all men groan under their sorrows, and endure keen affliction together from the first creation till now. There is no difference. And not only they, the mass of mankind, but also we our-

selves, who have passed from death to life, we who are saved by the blood of Christ, and who have the first fruits of the spirit, even we who are so highly favored in spiritual things, groan within ourselves, are subject to all the evils which flesh is heir to, waiting for, or expecting the adoption: that is, the resurrection of the body."

The above interpretation agrees well with the context, both the preceding and the following.—The Apostle had been speaking of the character and prospects of christians. He then asserts, as in our text, that this is in accordance with the universal desire of mankind; and that all will be delivered from the bonds of death. He also removes the objection which some might present, based on the fact that christians are exposed to suffering, although their sins are pardoned, and they are heirs of immortal glory. He afterward shows how, by the exercise of hope, we may be reckoned as already saved. If salvation were already obtained, then we should not be saved by hope. "But if we hope for that we see not, then do we with patience wait for it."

The christian in this life is subject to many severe and heavy troubles; but these are all so controlled and directed that they "work for the good of them that love God, even to them who are the called according to his purpose."—ver. 38. Affliction should not be considered by the christian, as punishment for his sin; but as fatherly chastisement, designed for his good. "For they," our parents, "verily, for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness."—Heb. 12: 10. Afflictions are often made the means of bringing us to God. David says, "It is good that I have been afflicted; that I might learn thy statutes. Before I was afflicted I went astray; but now have I kept thy word." Ps. 119: 71, 68.

In this manner those who have the first fruits of the spirit, that is, hope, even a good hope through grace, may groan within themselves, and may now travail in pain together. So true is it that pain and affliction is consistent with pure and undefiled religion, that it is even made a test of adoption. "If ye endure chastening of God death with you as with sons; for what sons is whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. 12: 7, 8. The christian, therefore, should not be disheartened on account of the trials which he meets; but should pray that they may all be overruled for his good.

The day is not distant when he will be delivered from the bondage of corruption into the glorious liberty of the children of God. "For if they are children, then heirs, heirs of God, and joint-heirs with Christ to an inheritance incorruptible, undefiled, and that fadeth not away." When the afflictions of the righteous are compared with the glory which shall follow, they are both "light and but for a moment." They will soon pass away, and then will follow an unending day of joy and peace.

In the resurrection, when all that are in their graves shall come forth, those who have done good will come forth unto the resurrection of life; and those that have done evil, unto the resurrection of damnation."—Jo. 5: 29. All the wicked as well as the righteous, will be raised with spiritual, immortal bodies: and will die no more. What they sought in one sense they will obtain, that is, immortality. But, oh! what an immortality!—One of unmitigated and unending pain! The wicked may desire, but will never attain to "the glorious liberty of the children of God." Having been placed under a dispensation of hope, and having refused the offers of life, there is no way for them to escape deserved wrath.

On the other hand, the christian may look forward with joy, believing that his "sinner of suffering is almost ended, that his Lord and Master will soon say, "child come home." With what rapture will he hail that morning when he shall meet his Lord in the air, and shall be found like him, and shall be caught up with him, and shall reign with him forever and ever. Well may it be called "the glorious liberty." That state will be one of blessedness, complete and durable.—There will be no change, but a gradual advance from glory to glory—from a high summit of enjoyment to one still higher, during all the revolving periods of eternity.

\*H.\*

### For the Alabama Baptist.

#### Annual Election of Pastors.

Mr. Editor.—There is a practice in most of the churches with which I am acquainted, the origin of which is as difficult to learn as it is to ascertain what the "seven thunders" uttered to John in the Isle of Patmos, and what the "thorn" was in the flesh of Paul the Apostle.—Not being interested in the origin of this practice I shall not stop to inquire into it, but endeavor to call the attention of your readers to the evils growing out of it. The practice is the annual election of pastors, or "supplies," as they are mystically termed by some. To this custom I object, because

1. It makes whimsical churches. "The fewer elections the better," is a principle long since urged by legislators and statesmen, the truth of which is now almost universally admitted.—This principle is necessary to the stability of all institutions, political or religious. What lover of order has not been disgusted at the intestine feuds and whimsical conduct of those who have not regarded this principle? They have been seen to elevate an aspirant to-day, degrade him to-morrow, and exalt his opponent to "reign in his stead." In this way a spirit of fickleness is engendered, the evils of which are innumerable. When a church, or churches, act thus, the like evils and irregularities prevail.—Let us imagine ourselves at a church which annually elects her pastor. Let it be December, (for that is the usual time). The day is cold or

pleasant, wet or dry, as God in his providence will have it. "Why, you are likely to have a full church to-day?" "Yes, we generally have a full church at this meeting!" "Why at this meeting?" "We elect our 'supply' for the next year at this time!" "Have you not a 'supply' already?" "Yes, but we elect them annually!" "Will you not elect the present incumbent?" he seems to be a pious man and a good preacher." "I don't know, we hardly ever keep the same preacher longer than one year. Some of the church are for this and some for that one!" So the election comes off—the vote is scattering. A. receives a majority. B., the former 'supply,' is turned off with as little form or ceremony as he was received, and commissioned to "go into all the world," probably, without fee or reward for services rendered!

2. It is a means by which churches tyrannize over ministers. I cannot think that a church will tyrannize over a minister knowingly. They may, however, adopt a measure, or system of measures, which will bring about such results when carried out. I have nothing to do with the motives of churches in this case—it is the system I am at war with. Ministers have rights and feelings like other men, and those rights and feelings must be respected. When treated in the manner above described, are their rights or feelings regarded? Is it a light matter to tamper with the rights or feelings of an ambassador of Jesus Christ?

3. It subjects ministers to many temptations.—They are men of like passions with others, subject to all their temptations. What temptation is worse than for a preacher to have charge of a church that acts thus? Here is a brother who drinks too much; but he has a vote. There is another irregular in attending the house of God; but he has influence, and is wealthy. Others have habits I wish were corrected. But what shall I do? If I reprove them, they will be offended, and turn me off at the end of this year. Thus he is tempted to "woo like a lover and flatter like a sycophant," instead of commanding with authority—to daub with untempered mortar and say "peace, peace, when there is no peace." These temptations grow out of the system. They cannot be charged to any other account—neither is any man, placed in that condition, without them.

4. It paves the way for the promotion of unworthy ministers. That we have unworthy ministers, cannot be denied; and that they are seeking promotion at whatever and whose expense, is a matter of daily observation and mortification. To a church of this kind he repairs, and if disaffection exists between church and pastor, with the subtlety of Satan he will widen the breach, in order to promote himself, (if indeed, it can be called promotion,) success too frequently attending his efforts.

5. It has secularized many ministers who might be useful. Other causes have driven hundreds of ministers to worldly vocations—but this has driven its thousands. And why? Because such men cannot give themselves up to act upon uncertainties. They have laid down certain principles by which to be governed in life. They have shaped their course for future operations—they will not leap in the dark. Hence, such teachers will not take the oversight of such churches, and say "unto their assembly, mine honor be not thou united." But such as have no fixed principles for life, and are like the butterfly flying in the midst of heaven without guide or compass, can. It suits such men well, for it takes them just about a year to tell their dreams, visions and revelations.

6. It is unscriptural. None, I suppose, will contend that it is not. Why not abandon it then? "Why, it is our custom!" From whence did you receive it? "I cannot tell!" Neither can I. But what saith the scripture? And they, (Paul and Barnabas) ordained them Elders (not 'supplies') in every city.—Acts 14: 23. Take heed, therefore, unto yourselves and to all the flock over the which the Holy Ghost [not annual elections] hath made you overseers, &c.—Acts 20: 28. See also, 1 Tim. 3 chapter.

Other objections and reasons might be urged against such customs; but at present I shall say no more, unless some friend to it answers the objections above urged.

H. E. T.

Communication from the Hon W. L. Yancey.

HOUSE OF REP: Feb. 10th 1845.

To the Editors of the "Alabama Baptist."

GENTLEMEN: I received, in due course of mail, your paper of the 12th inst: and read in it, with pain, your leading article headed—"The late duel." I say that its reading gave me pain, not that you had seen fit fearlessly to do a duty dictated doubtless by high and conscientious motives, but that the article and its strictures are based upon an entire misapprehension of the facts of the case, and well calculated from the calm, mild and christian spirit in which those strictures are given to place me in a wrong position before that most esteemed and valuable class of my constituents who read "the Alabama Baptist." I have alluded to the spirit in which the article in question was written. I have conceived it to be one, which can but command my esteem. I feel conscious that it was one which dictated no unkindness to me, as a representative or as a gentleman; for there is a something in the breast of every one which instinctively warns him of enmity, no matter how covertly concealed.—That same christian spirit I rely upon to give me the use of your columns, not to defend duelling, (for that is more a matter of feeling than of reason) but to shield me from the great severity of a portion of your remarks, by placing the facts before your readers.

Neither would I be too rolicly—too severely censured for the position into which I have been thrown, partly by circumstances—partly by my own and the acts of others. My constituents, without reference to any particular party—my colleagues too from the South, upon the floor of Congress, with-

out distinction of party; I conceived had been most outrageously and unjustly assailed: and this too by a southern man, representative in relation to Southern rights. That my reply was urgent, indignant, severe if you please, must not—cannot, be blamed, and will be attributed to the aggravated character of the attack to which I replied. In this, was I wrong? If not wrong, not I could be expected to retract, until the original error, the cause, was removed. I was challenged. Let it be remembered that I was the honored representative of the feelings and character of thousands of good and brave men. I was challenged, for words spoken in debate, upon the floor of Congress, as a Representative. By what standard should I have acted? By considerations affecting self alone? Certainly not. I was a Southern representative, who in defending southern rights, and the honor of the whole Southern delegation was called to account; and my actions were to be influenced greatly by known public sentiment among them. How would nineteen twentieths of my own, immediate constituents have instructed me to act? Not to retract until the insult had been withdrawn; but to meet the unpleasant contingency as the stern and inflexible laws of society demanded. Had I possessed, as in all sincerity I say unfortunately I have not, a high devoted, christian character, I might have thrown myself upon it, and thus summarily got rid of the affair. Not possessing such a character, I should, in the eyes of the whole world have disgraced my noble constituency and myself, to have responded to Mr. Clingman's call to meet him on the field of honor. In your own hearts, do you not feel the truth of this? Blame me not for accepting this challenge, for in that consists my offence, but for a far greater evil for not being a christian.

You say "all duelling is murder." We say all duelling, because God looks on the heart, and judges according to the motive and intention, not according to the result of the act." "In all cases the challenger and the challenged both join in a deliberate determination to commit murder. It is no justification in the sight of Heaven, if this determination fails to be carried into effect."—The above are cruelly severe strictures, and I know, I should have been spared them, had you been in the possession of all the facts of the case. The following extract from a letter written by one conversant of the whole case, for the State Journal & Flag, and published in that paper on the 13th ult. will convey to you and your readers, the facts attending the duel—who was the challenger and who the challenged, together with "the motive and intention," by which you correctly observed "the act" is to be judged of by "God."

"As this speech has been most correctly reported in the Globe, I need not give you an analysis of its views. The first part, however, was a most scorching invective upon Mr. Clingman of North Carolina. That gentleman had addressed the committee the day before, with a most eloquent and effective attack upon the Democratic members from the South. He was understood as impairing the motives, the integrity and honor, of all who had advocated annexation. This produced an intense excitement, and Mr. Yancey was, informally, selected to make the reply. The next morning he did so, and I have never seen any one receive such a sprinkling of intellectual nitric acid as was lavished upon "the gentleman from Buncombe." Writing under the indignation, he the next day, sent a note to Mr. Yancey, demanding an explanation. This could only be given by referring him to the published report of the speech which spoke for itself. The friends of Mr. Clingman having intimated that that gentleman would be in Baltimore the next day; Mr. Yancey with a friend proceeded to that city. After some considerable interchange of views, it being found that no satisfactory reconciliation could be produced, a hostile meeting was agreed on between the parties. They accordingly met, at three o'clock on Monday, the 12th instant, about four miles from Bladenburgh, near Beltsville, in Maryland. Mr. Yancey's second was Col. Hunter formerly of South Carolina, but now a citizen of our State, and a son of the Senator in Congress from South Carolina. Mr. Clingman was accompanied in the same capacity by Mr. Jones, a son of Gen. Walter Jones of this city. The parties having been posted, the word was given, and they both fired, fortunately without effect. Mr. Clingman's ball passed above the head of his opponent. Mr. Yancey's struck the ground a few feet beyond Mr. C. having passed near his thigh. Both gentlemen behaved very handsomely, with great coolness and self-possession. A consultation now took place among the friends of the parties; and after a proposition from Mr. Rayner, on the part of Mr. Clingman, it was agreed that the difficulty should be settled upon the following basis:

1. Mr. Clingman should disavow any intention to reflect in any manner, by any remarks in his speech, upon the integrity or honor of any member of the Democratic party in either branch of Congress.

2. Mr. Yancey should thereupon withdraw any personal reflections, in his speech, which might be offensive to Mr. Clingman.

Which terms being agreed upon the parties exchanged salutations, and withdrew from the field, returning that night to Washington.

Throughout this affair, there was every possible exertion used to produce an amicable settlement. The friends of Mr. Yancey for whom I can speak knowingly, did all they could, honorably, to prevent a hostile meeting. But the only terms upon which the matter could be satisfactorily adjusted, necessarily emanated from the other side. When these were proposed, they were accepted to with pleasure.

Mr. Yancey acquitted himself in the whole transaction, with the most scrupulous propriety. He was, indeed, unwilling to shoot at Mr. Clingman, at all; but when his friends told him that they would not accompany him upon the field, if he persisted in thus exposing

his life, without firing at his adversary, he consented with the determination to shoot only at his legs. This high and chivalrous conduct should go far to exculpate him even from the blame of those who will not justify duelling in any extremity."

I have no more to add save to assure you and those constituents whose honor I as well endeavor to represent here as their policies, that all these grave considerations so jointly brought to bear in the article in question, were calmly, seriously and deliberately weighed by me. The laws of God—the laws of my state—the solemn obligations due that "young wife, the mother of (my) children," to whom you have so feelingly and chastely alluded, were all considered; but all yielded, as they have ever done from the earliest age to the present, to those laws which public opinion has framed, and which no one, however exalted his station, violates with impunity.

With very high respect,

Gentlemen, I remain

Your obt. servt:

W. L. YANCEY.

### Extract from Mr. Yancey's Speech.

Mr. YANCEY commenced by expressing a sincere regret, that between the great political parties which had for a half century divided our people, and which most ever exist under a free and popular Government, animosities had been engendered, prejudices had been formed, and acrimony had been given birth to, which had become so deeply seated in the public mind, that what might otherwise have proven a blessing to our Government, by tending to guard and preserve its purity, had, in fact, become its bane.—Instead of estimating measures by their bearing upon the great interests of the country, there were but too many who tested them simply by their contemplated effect upon party. That spirit, he lamented to see, had crept into this Hall. Men of endurance and ability had given it countenance; and when, a short time since, he had obtained the floor, in the Committee of the Whole, when the Sub-Treasury bill was under consideration, he had designed (but was prevented by sudden and severe illness) to have expressed his deep and unfeigned regret, that the gentleman from Ohio, (Mr. Schenck,) who had preceded him in that debate, distinguished as he was in the possession of a keen and searching intellect, brilliant powers of oratory and wit, such a dictation, and such varied accomplishments, should have lent himself to lower the character of an American Representative, which he appeared so well able to dignify and adorn. The inevitable consequence of the prevalence of such a spirit, to which he had alluded, was that we were fast becoming, if we had not already become, a nation of embittered partisans, instead of enlightened and generous freemen. It is under the influence of convictions like these, (continued Mr. Y.) that I rejoice that a great national question has at length presented itself, which by its lowering greatness, overtops all minor issues—which is so well calculated to purify and elevate the national heart—to call into requisition the nobler qualities of our nature—to create high hopes—to crush beneath its lofty patriotism and undoubted wisdom the contemptible machinations of the mere politician—to rebuke the sordid and groveling propensities of those who know, and feel, and appreciate no impulse but such as draws them irresistibly—more bubbles dancing in the wake of party! That question was the proposed annexation of Texas to the Union—a question so purely American, and addressing itself so directly to the honor, and to the great interests of the entire Republic, that it seems to me, Mr. Chairman, that all party feuds should be hushed upon its announcement. Every party, and every Administration, for the last twenty years, has so hailed it. Like that mysterious star which of old drew the shepherds' attention from their lowly pursuits to the spot where the Saviour of the World lay bandaged in his swaddling clothes, is this question now culminating over an infant Republic, appealing to us as freemen, and as patriots, to forego our petty wrangling—to rise and accomplish in harmony the great destiny to which our principles have devoted us—the spread of the blessings of civilized freedom.

This appeal has not been in vain. I thank God that there are still amongst us men whose hearts bounded with renewed vigor at the first flutter of such a banner; and who, like the ancient Jews, when from the great temple the sacred trumpet sounded, "TO ARMS!" forgot their intestine broils, and girded themselves for their country and her cause. There are others, sir, who, though still partisans, yet have respected the dignity of the question sufficiently to discuss it in a statesmanlike manner. Not so, however, the Representative from North Carolina, (Mr. Clingman). With him, the extension of our institutions—the immense effect, for weal or woe, to be produced upon our commercial, manufacturing, agricultural, and planting interests, by this momentous measure—its great bearing upon the institution of slavery—its consequences upon the fate of the Federal Union, all of which are now engaging the diplomatic abilities, and attracting the anxious attention of, the great and good of two immense continents—have not had sufficient interest or dignity to draw his intellect, or his passions, from an erudite research into the causes why "Capt. Rynders" visited the White House upon a certain day—why that individual dined with another upon another day—why the sailors of the ship "North Carolina" voted in the 7th ward of the city of New York, and not in the city of Brooklyn—for such were some of the themes expatiated upon by that Representative in a debate upon a question which was agitating this entire Union, and which more than any other which had been started amongst us during the past half century, was calculated to arouse the dormant energies of the patriot.

We are in the habit, Mr. Chairman, of forming estimates of persons whom we have never seen, by what we read of their proceedings, or hear others say of them. I had formed such an estimate of the Representative from North Carolina, and was not, therefore, astonished at this exposure of his head and heart. In that portion of the Union I have the honor to represent, that Representative is looked upon, almost without a solitary exception in either party as a bearer of the trust which had been reposed in his hands. But I do confess to some astonishment, when I heard even that Representative exclaim in his triumph over those brother Representatives from the South, whose most strenuous efforts had not been able to retain the 25th rule, which prohibited the presentation of abolition petitions; and attributing to their silence, on its repeal, motives which every honorable man amongst them shuns with scorn, and which could only have found prompting in the heart of one who had given a stab to the institutions of his own land, and wears the garb of its enemy.

[Mr. Clingman here rose and wished to explain.] I wish no explanations from the Representative from North Carolina. Explanations elsewhere. Such an exclaiming cry over our failure to retain this one barrier erected for the preservation of our property and institutions, is an insult to us in our defeat, which merits the scorn and execration of every honest heart in the South.

And even with the estimate of that Representative which I had, sir, I again confess to some surprise, when I heard him give an account, with much apparent pride, of what he termed the dishonesty of the Senate of North Carolina. Upon the merits of that case, I can pass no verdict. But if it were as represented, would not a truly honorable heart and high-toned intellect have shrunk from an unnecessary exposure of the disgrace of his native State, which he, in part, represented, before the assembled wisdom of the nation? It has been said that the wild deer of the Western prairie will turn and gore a wounded companion to death. But that is the instinct of a brute; for man shrinks from laying bare the failings of his family to the gaze of a censorious world.—Such an unwelcome task, if needs be it must be performed, should at least be left to other hands. And well might North Carolina, thus wounded by one of her native sons, exclaim, with the falling Caesar, "Ete tu Brute!" I shall pass no sentence upon him; I shall not undertake to pronounce what conduct like this deserves; but the Bible (if ever that Representative reads such a book) might teach him the fate of one who forgot what was due to himself and to his family.

Let him turn to that portion which tells us of the patriarch Noah, betrayed in an unguarded hour, by too free an indulgence in the use of wine, and lying exposed in his tent. One of his sons saw his parent's shame, and went forth and ridiculed the spectacle before his brothers. In silence they took a mantle, and, with averted face, approached their prostrate parent and cast it over him—the broad mantle of filial charity—to cover his shame from too prying eyes. The old man at length awoke, and having heard what had passed, gifted with the spirit of prophecy, he arose and pronounced upon him a curse, which has come down upon his posterity to the latest day, that he and his children, and children's children, should be the scorn of all men throughout all time. And most fearfully has that curse been fulfilled upon the descendants of Ham, who even now dwell in the tents of Japhet and Shem, pitched upon these western shores: proving the stern truths of the Scripture, and offering an awful lesson to him who dares forget his filial duties. How the people of North Carolina will view similar conduct in their Representative, I cannot say; but of this I may feel well assured, had the spirit of that pure and great patriot, Nathaniel Macon been hovering in these halls, and amidst these stately pillars, and heard a son of North Carolina utter such language as had fallen from one of her Representatives here, on this occasion, and that spirit could have been susceptible of an earthly feeling, that feeling would have been one of the most unmitigated disgust.

I shall be pardoned, then, by the committee, if entertaining these views of the character which this Representative from North Carolina has attempted to give to a debate which otherwise had been eminently dignified, and worthy of that Hall and the subject, I do not follow him into the sinks and purlieus of party; and shall therefore at once address myself to the great questions before us.

STRIKING ANALOGY.—Antisthenes wondered at mankind, that in buying an earthen dish, they were so careful to sound it lest it had a crack, yet so careless in choosing friends as to take them flawed with vice. How few persons at the present day would ever discover and apply so beautiful an analogy.

### Alabama Female Athenaeum.

By the advice of several of the friends of Education, that the pressure of the times calls for a reduction of the rates of Tuition, and such being the conviction of my own mind I have determined to publish a scale of prices, as follows:

Preparatory Department, 2d Division, \$12	
" " " " " " " " " " " "	1st " 14
Advanced Department, 3d Class, 16	
" " " " " " " " " " " "	2d " 18
" " " " " " " " " " " "	1st " 20

This, it will be observed, is a reduction of 15 to 20 per cent, on the former prices, affecting all the Classes except the first in the advanced Department.

A reduction of Boarding from \$75 to \$70 has already been published.

Respecting the course of studies pursued in the Athenaeum, it is sufficient to remark, that it will be equal to that of the best schools in the country.

Tuscaloosa, Feb. 22, 1845. no. 3, 11.

### Notice.

To the Pastors of the Western Baptist Theological Institution.

DEAR BRETHREN.—In consequence of the death of brother Joseph Lacy, our former Receiving Agent, we have obtained the consent of Br. Thomas P. Miller of Mobile, to serve in that capacity. You are therefore requested to remit your payments by draft or otherwise to him in Mobile, who will receipt for them and faithfully transmit them to our Treasurer.

In behalf of the Trustees,  
Wm. F. Nason, Western Agent.  
Columbus Ms., Feb. 12, 1845. no 1, 4.



