

THE ALABAMA BAPTIST.

Edited by JAMES W. HOOKINS.

"Jesus Christ himself being the chief corner-stone."—Ephesians ii. 20.

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From the Baptist Advocate.

Ministerial Education.

NUMBER 111.

Some Objections to the Thorough Education of the Ministry considered.

That a ministry adapted to the wants of the present age must be one of superior intelligence, and more than ordinary mental power, is a point about which there is no longer any controversy among intelligent Christians. Now if it can be made manifest that such a ministry can with the divine blessing be furnished only by means of a thorough education, the objection we are considering must be abandoned. Whatever time may be requisite for the attainment of the great end, will be regarded as a necessary element in the process, and as allowed and sanctioned by Him who has created the conditions of our existence. That superior intelligence and great mental power are results which can be secured ordinarily only by a thorough education, we shall now attempt to show. We say ordinarily, as not including those instances of extraordinarily gifted individuals, whose intuitive genius seems to place them above the conditions imposed upon their fellow-men. These instances are very few, and must be regarded as exceptions to the rule. We cannot allow any argument to be drawn from their existence to invalidate our proposition, or to limit its universality. It is a general fact, attested both by observation and experience, that enlarged knowledge and great vigor of mind are the peculiar fruits of the training and culture involved in what is properly termed education. This will be admitted, when a just conception is had of the nature of mind, and the design of education.

The mind, like the body, has its stages of infancy, growth and maturity. Its powers, as we remarked in our last number, are originally in an embryonic or infantile state. They are developed, strengthened, and perfected by means adapted by the Author of our existence, to produce these special results. Nutritious food, and proper exercise under the beneficial influences of a pure atmosphere, are the means ordained for the growth and invigoration of the body. If the means are not applied, or only in stunted measure, the body perishes, or remains in a feeble and abortive state, wholly unfitted for vigorous and effective action. Analogous to this, is the effect upon mind, under a similar deprivation of its appropriate means of nourishment and growth, with the exception that the mind cannot perish. It is immortal, and will live on in some condition or other. Its powers remain folded up and dormant and it alternately sleeps and wakes in the feebleness of infancy, or prattles and trifles in the incompetency of childhood. It cannot attain to elastic youth, much less to mature and powerful manhood. There are thousands of strong and hale bodies, bearing about feeble and infantile minds. "Now it is the special object of education, to apply the means adapted to bring out, strengthen, and mature the intellectual powers. Knowledge is the food of the mind, and this, together with the proper exercise of its powers under favorable influences, will ensure its healthful growth, and ultimately the fullness and perfection of its immortal energies. A thorough education, it must be kept in mind, involves a two-fold process, as indicated in the last sentence, viz: instruction, or the communication of knowledge, and discipline, or the exercise and training of the faculties. The latter, though often overlooked, is by far the most important part of the work. The former bears to it the subordinate relation of means to an end. The acquisition of knowledge, merely, is not for a moment to be compared in value to the effect realized in the process of acquisition, in developing, invigorating, and enlarging the mental powers. The highest and incomparably the most valuable result of a perfect education, is so to have disciplined the mind that it shall have a perfect command and free use of its various faculties.

To reach this great consummation, it will at once be seen, time is indispensable. We must observe the law of development which God has impressed upon the mental constitution, or all our efforts to attain the desired end will be abortive. The growth of mind may indeed be forced, as that of an animal or vegetable body; but the effect in both cases is similar—unhealthy prematurity, without solidity or durability. The highest wisdom dictates a diligent use of the means adapted to the end in view, in cheerful submission to the laws which the All-wise Creator has

established; and a patient waiting for the result to be eventually brought about by the regular operation of these laws. Time is indeed precious, and to be carefully husbanded in all this work of preparation; but the idea that "time is wasted," in prosecuting a preparatory work to an extent necessary to the highest efficiency of the individual engaged in it, is mischievously erroneous. Time thus appropriated, is as wisely and usefully employed as in any part of the subsequent course of active service. Here the homely illustration of the woodman and his axe is in point. That portion of the day employed in grinding the axe, and so fitting it for effective use through the remainder, is a far wiser disposition of it, than if it were all devoted to actual blows in the most active and strenuous service. To exhaust one's strength upon a dull and inefficient instrument, when a reasonable amount of time would suffice to fit it for masterly execution, this is to waste time in the most prodigal form.

Illustrations upon this point might be multiplied to any extent. Who would accuse the General of wasting time, that would keep his soldiers under drill until they were able to cope with the skill and adroitness of a well-disciplined enemy? By abstaining from actual conflict during the time necessary to complete this preparatory work, he is enabled to achieve, in one hour perhaps, a decisive victory, which brings enduring glory and peace to his country. On the other hand, had he prematurely rushed into battle, with a raw and undisciplined soldiery, all would have been lost.

The time now devoted to what is termed a thorough literary and theological education, is eight or nine years, including an academic, collegiate and theological course. In the Hamilton Institution, the whole course occupies eight years. Long observation and experience, by those who have conducted the business of education, have decided this amount of time is necessary to secure the highest benefits of instruction and discipline. Not, indeed, that an education can be completed even in this time; but a good foundation can be laid, which the individual himself can build on in after life. We most fully concur in the necessity of devoting so much time as is specified to the great work of preparation for the active duties of the ministry. In our opinion, the time could not be materially shortened, without the most serious effect upon the intellectual character and power of the ministry. Hence our deep conviction is, that the interests of the community, and above all the importance of enlightened and active piety require that this course should be amply sustained and every facility afforded to our young and rising ministry to avail themselves of its full advantage.

G. W. E.

HAMILTON, Feb. 21, 1845.

The "MOTHER'S JOURNAL, & VISITANT," an exceedingly interesting Periodical, comes to us with the following pathetic story, which we publish:

THE DYING MOTHER AND THE INFANT SON.

O, if there be within the human heart A feeling holier than all else beside, It is the love that warms the mother's breast, Even for a simple child, whose life is brief. Till the last throbs of life are at rest.

On my arrival at New York, I learned that my mother was in the last stages of consumption, if alive. My mother was the only being on earth who had a hold on my conscience. She had made an impression on my heart which infidelity itself could not eradicate. The idea of seeing her no more was agony. I therefore hastened up the North River as far as Kinderhook, took a seat in the earliest stage, and hurried on towards home, agitated with a thousand fearful apprehensions.

The sun was just rising over my native hills when I alighted at my father's door. All was still! I was just about to give a loud rap when my sister opened the door, and bade good morning to the watcher, who was just departing, and pressed me to her throbbing bosom. My brother you have come? was all she could articulate, and weeping led, the way to my mother's room.

She stepped lightly in, withdrew the curtain slightly from her bed, and left the room. The scene she anticipated would be too tender for her feelings. I walked softly to her bed; my mother seemed to be dozing. Her face was turned from me, and so pale, so emaciated, that my first impression was, that she was dead. But a smile passing over her features convinced me of my mistake. I saw her lips moving—I heard a whisper—I leaned over her. "I come—I come," said she, "I come, I come." Then opening her eyes she said, "Am I here?" "Oh! I thought I was there," "Where, mother?" said I tenderly. "There said she pointing upward. I drew back, so that she supposed it was my sister who spoke. "Hark!" said she, again. I moved instinctively forward and listened. She repeated:

"Hark! I hear whisper, angels say, Sister spirit, come away."

"I come," said she again, "to join your everlasting song." A smile unearthly now lighted up her features. I gazed at her a moment, and in spite of my infidelity, conscience, reason, my better judgment, whispered unitedly, "These are consolations of the religion of the Bible."

Alarmed at my own thoughts I drew the curtain close and walked to the window. An awe came over me. I felt for once how awful goodness was; I seemed to be in the

presence of some all pervading spirit. I looked out, the sun was climbing up the blue horizon, and pouring his beams over the face of nature. Who made that sun? seemed to whisper in my ear. "He maketh his sun to rise on the evil and on the good," busy memory replied. I twisted my watch key with trembling fingers. I caught up a book, and turned over the leaves with a trepidation and haste that showed how deeply I was agitated, and how absent my busy mind; for I had not the most foreign idea what book I held in my hand. I heard again my mother's voice, and hasted back to her bed just to hear her repeat—

"All shall I see, and hear, and know,

All I desired or wished below."

Still more agitated, I wiped away the tears which I thought it weakness to shed; and with secret conviction of the reality of vital godliness, was about to leave the room, when, recollecting the book in my hand, I went back to lay it down on the table. Alighting my eye, for the first time on the open page, I read,

"Lorenzo, dost thou feel these arguments?

Or is there naught but vengeance can be felt?"

On entering the breakfast room I met my father, who welcomed me home with more than usual parental kindness, and inquired if I had seen my mother. I replied that I had seen her, but had not spoken with her. "She is a poor, weak, bewildered woman," said he. I felt myself gathering strength from the assertion. "You must," he continued, "arm yourself with fortitude, and be careful to keep a perfect control of your feelings in her presence. In her wild moments she is eloquent, and touching in many of her appeals; but we know she is not herself." My sister with surprising firmness, said that what ever her father might think of her mother, she had the clearest evidence that she had the most perfect use of her reason; and that while her body was fast wasting away, her inward man was renewed day by day. I turned a look of inquiry on my sister; her features were lighted up with the same glow of feeling which I had seen in the face of my mother. My father rose, muttered something about enthusiasm and the priest-ridden craft, and left the room.

A private talk with my sister convinced me that a surprising change had taken place in her own feelings on the subject of religion, since I had seen her. Conscience again reiterated, "Dost thou feel these arguments, or is there naught but vengeance can be felt?"

After breakfast I hastened again to the sick room. My mother was awake, had been informed that I was there, and received me with great composure. "One thing have I desired of the Lord, and he has given me the desire of my heart," said she, with a smile, giving me a maternal kiss. The solemn query of Dr. Young, still sounded in my ears, "Dost thou feel these arguments?"

My mother said that day was to be a solemn day with her, she was at the eleventh hour, about to unite with the church militant, and very possible with the church triumphant; and added, that it would be a pleasant exchange to go from communion on earth to fruition in heaven. In the afternoon, the family were made for the Lord's supper. The family were all desired to be present. My father took his seat in a window in a remote corner of the room, and sat motionless during the exercises, as if he had not power to move. The children were arranged near the bed. My mother was raised by pillows to as comfortable a position as possible; still her friends expressed a fear that the exercise would be too fatiguing for her in her weak state. "Fear nothing but sin," said she sweetly; "I feel strengthened for the scenes before me, and expect that this work will be my last work—but it will."

After these solemn and impressive scenes were ended, my mother addressed my father in the language of affectionate warning; then began with the youngest child, and ascended in her addresses or admonitions, till she had spoken to all of them but me. She bade them farewell—gave her hand to each of her Christian friends, and they departed.

My mother, thought I, feels that my case is hopeless, and desires to leave me to pursue my own chosen path to ruin. Tears rushed to my eyes; but I suppressed them and strove hard to escape from the inward voice which continued to repeat, "Dost thou feel these arguments?" I rose to leave room. She called me back, and asked me to take a seat near the bed. She beckoned to my sister to leave the room. "Alone with God," said she, and raising her hands to heaven, pleaded for strength to do her duty, her last duty to her first born son—lamented that she had, through fear of man, acted with so little decision—had done so little to save her children—appealed to him who seeth in secret, for well she knew her life had been one of stilled hopes, slavish fear, and bitter repentance, but thanked God that he had at last given her victory through the Lord Jesus Christ. Then turning to me she alluded to my infidelity, and presented me a volume of the Scriptures, with Watson's Apology for the Bible, and Young's Night thoughts. "Dost thou feel these arguments?" was again repeated to my soul. "My son," said she, taking my hand in hers, "I know you are an infidel. I know you reject the bible as a revelation from God. I have with painful interest, watched the progress of skepticism in your young mind. I know the art and sophistry with which it was mingled with your earliest moral perceptions. I know the

hypocritism by which it has been defended—how soothing its doctrines are to guilt. I have felt its influence, and I feel for you all that a mother in my circumstances can feel. The cry of death is now creeping over my frame. This is the last effort of my maternal love. Life is fast ebbing away—time seems fast receding, and eternity is fast opening with all its solemn realities to my view. What I do, must be done quickly. The grave is ready for me. My house is set in order, all my work on earth is done, except a few parting words to you, my first born son. Let me first ask you one question which I wish you to answer to God and your own conscience. Do you wish me to die a believer in the dark creed of Voltaire or Thomas Paine? If so step forward with me to the tomb, which in the light of infidelity is dark as darkness itself. Death is an eternal sleep, an utter extinction of being. This thinking, reasoning mind, capable of so much expansion, cultivation, and enjoyment, must go out like an expiring taper, lose its consciousness, and cease to exist, like the beast that perishes. Infidelity has rendered my life wretched: the past has been a weary way—all the future is dark as the shadow of death. There is nothing in heaven or on earth that can give a ray of light, or hope, or consolation, to the dying infidel. Should you name the promises—the deist's God never made a revelation of himself to man. Should you speak of him, whom the apostle calls the resurrection and the life—he is an impostor. Do you speak of prayer—the God of the deist is not a prayer-hearing God—it is an effrontery to call upon his name. Come with a licentious song, or an idle jest—say something to stifle affection, and quiet the forebodings of guilt, and you give him a partial relief. But it is a short reprieve—the king of terrors will not be put off with jest, or charmed with a song, or bribed with money, or fooled by sophistry; the last convulsive pang comes on the spirit struggles with the clay—it bursts its frail enclosure, and is gone—gone—Where, Oh, where? My son, we must leave the departed deist where he chooses to leave himself—in darkness. Now, do you wish your mother to die thus? Oh, no, you do not, cannot. And thanks be to God, I do not die thus. But, while life remains, my hope and confidence in the God of my salvation strengthens, brightens. Peace, peace, like a river pours its balmy influence over me. Eternity and immortal life open on my soul's delighted vision—unutterable thoughts of God and heaven fill my already expanding capacities. I feel the assurance that God is my Father, Christ my Savior, and the Holy Spirit my Comforter; that I shall soon have an unclouded vision of the glories of God's palace; that all that is now dark, or deep, or high, to my present limited capacity, will be unfolded and understood. Nature, providence, and grace will furnish themes for eternal research; the perfections and attributes of God, an endless intellectual feast; and redemption, an everlasting song.

"And not only shall my immortal spirit live, but my body shall also rest in hope." The resurrection has rolled away the stone from the sepulchre, illuminated that dark enclosure, and other friends for me; and his presence is sweet—Oh, my son, she would have proceeded—she gasped—and sunk back on her pillow. He called the family in haste—she was gone. The smile and look of peace, and hope, and joy, rested on her features. My father was pale—he trembled, and sank into a chair beside her. My sister calmly closed my mother's eyes, while her face shone with joy, as did the face of Moses on the mount of vision.

I stood awe-struck. I looked first at the peaceful clay, then at my father, then at my lovely, pious sister. I saw infidelity in all its deformity. I saw the religion of the bible, in its legitimate fruits, giving support and joy in the hour of affliction. I had seen the triumph of a believer to a brighter, better and more glorious life. I saw myself as a lost sinner, in my remedy; it was the Saviour of sinners revealed in that long neglected and despised book, the bible.

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From the Baptist Advocate.

We have taken so deep an interest in this letter, that we cannot believe that any part of its contents will be otherwise than interesting to our readers. We therefore copy all but the part which appears to have been designed to be private. It will be remarked that the greater part is in the form of a journal; but on this account it shows more distinctly the exact condition of the mission, and the occupation and daily experience of the missionaries.

HONG KONG, Sept. 26, 1844.

This evening commenced Chinese prayer meeting, which is to be regularly held every Thursday evening. I designed it especially for the native Christians and inquirers, to be conducted by such of them in turn as are most capable, not expecting to be present often myself, as this is the evening of the united English prayer meeting among the missionaries. I conducted the meeting this evening, mainly to show them how, and was deeply interested with the interview. The promise of the Saviour to be with even two or three who assembled in his name was first commented upon, and I led in prayer. After making some observations touching the duty and importance of prayer, Luk-seen-sang prayed. I then arose and mentioned that there was something upon my mind which had deeply interested me 12 years ago, and I now wished to communicate it. Every eye stared at me, while Yang-se-sang, who was sitting near me with a Testament in his hand, really seemed alarmed at the announcement I had made. I remarked, that when I used to think of coming to China, before I left my native land, I thought if I should ever be permitted to join in a formal prayer meeting with a company of Chinese disciples, how truly grateful should I feel to God for so great a blessing. I left my country, and now to night, after 9 years' toil and drudgery, I am permitted to enjoy so high a privilege. They all seemed deeply interested as I proceeded, almost every eye glistened with a tear, while several, with evident emotion, audibly ejaculated, "It is God who has done it; it is God who has done it." Yang-se-sang having prayed, I took occasion to impress upon them the high duty of growing in knowledge and grace, and of being careful, circumspect, prayerful and active Christians, assuring them that if they diligently and prayerfully did all in their power to teach the gospel to others, God would add his blessing and great would be the increase of the church. I told them that American Christians, when they read of their faith, would delight to remember them with the prayerfulness and sympathy of genuine brotherhood, as being fellow-disciples of the Lord Jesus and co-heirs of the heavenly inheritance. Kwo-seen-sang prayed, and the interview ended to the satisfaction of all, judging from appearances. Informal remarks were made by several of the disciples during the meeting. May God's special blessing attend this Chinese prayer meeting!

Sept. 27. Held a meeting to-night for the examination of Hen-seen-sang and Fatso. In many particulars the examination was satisfactory, but, as usual, some were deficient. I waited one month more before having a final examination preparatory to baptism.

Sept. 28. Yow-chong and Le-aman were examined before both churches, and unanimously received for baptism.

Sept. 30. I had the happiness of baptizing Yow-chong and Le-aman, in the presence of a large congregation, at 7 o'clock this morning. Zou-nan, one of the inquirers, who was to have been examined last night, was absent from Hong Kong.

Oct. 6. This morning held Chinese prayer meeting at 7 o'clock. Chinese preaching at 11 o'clock. A large assembly convened. I was aided in the pulpit by three of the disciples, Yang-seen-sang, Wong-seen-sang and Kwo-seen-sang. At 10½, we four met in the vestry for mutual exhortation in view of the service we were about to engage in, and kneeling down, each of us prayed in rotation before we rose from our knees. I hold this service every Sabbath at 10½, with those native preachers who that day aid me in the pulpit. Established a meeting to-day at 1½, to be held every Sabbath at the school house with the disciples, inquirers and scholars, and any others who choose to attend. It partakes both the character of a Sunday school and a Bible class. I was deeply interested in it to day, and I think with the Master's blessing will be very useful. At night, English preaching to a large and attentive audience.

Oct. 7. Delivered a discourse at the English monthly concert, "on the primary means for promulgating the gospel." The native disciples also met by them-selves and had a concert of prayer. The deacon says they are going to establish a regular system of contributions for the spread of the gospel at their next monthly meeting.

Oct. 8. Yang-seen-sang reports an interesting inquirer at Kow-loon, and Wong-seen-sang reports one at Chek-choo.

Oct. 9. Introduced to the Kow-loon inquirer—a gentle and pleasing looking man and of considerable literary attainments—formerly an instructor of youth, now has no school, but lives on a small property which he owns at Kow-loon.

Oct. 10. To-day Luk-seen-sang presented an elderly man, En-fat, for a final month's trial, preparatory to baptism. He has been a regular attendant at chapel for a long time, and really seems interested in the

truth. Held a long and close interview with him at the vestry, in conjunction with Luk. After Luk and I had opened prayer, the old man also prayed with much apparent sincerity. I have known him for some time, and pray that he may indeed be taught by the Spirit.

Oct. 14. For some days one of the disciples, Che-he, the former priest, has been seriously ill with cholera, and this morning, at 3 o'clock, I was called up, the man stating that Che-he was dying. I hastened to his room, but when I arrived at his side the vital spark had fled! His father and brother were weeping over him. He is a great loss to us, being a valuable man, and a most active Christian. During his illness I often conversed and prayed with him. The deacon, Luk, also prayed with him, and seemed to enjoy our prayers. He said he relied solely upon the Lord Jesus, and was not afraid to die. His Christian career was a short, but an eminently useful one, and was the primary instrument of bringing into the church his father, his only brother, and one of his friends. I hope to send you a somewhat longer notice of his life. At 11 o'clock his remains were decently interred. At the grave many attended. I made a short address, the coffin was lowered, Luk-seen-sang offered prayer, I followed with a few more observations, and most of the disciples, and also boys of the school, having thrown in a handful of clay upon the coffin, we all separated.

Oct. 20. Attended to the usual services of this sacred Sabbath. At Chinese preaching at 11 o'clock, we had a congregation of nearly 200 persons, who gave marked attention to the word spoken. The truth is evidently winning its way among the Chinese.

Oct. 23. To-day we had the high privilege of welcoming to our hearts, our family, and our field of labor, the Rev. Dr. Devan and lady, from New York. The whole circumstances of their coming are deeply interesting to Mrs. Shuck and myself, and they are just such colleagues as we have long prayed for. May God quicken a blessing to each other and to this great land of heathenism! New York city has nobly responded to our appeal. What will Boston, Providence, Philadelphia, Richmond and Cincinnati now do? We absolutely need more laborers.

Nov. 1. Church meeting for the examination of candidates. Two examined, and while both cases were interesting, one was requested to wait another month, and the other was unanimously received.

Nov. 3. Lord's day. At 7 in the morning, baptized Fat-so, whose case received the Meeting at 10½ o'clock in the vestry, with Luk-seen-sang and Lao-seen-sang, the native helpers of the day. At 11 public preaching, at 1½ Bible class, and Sabbath school at 5 p. m. Fat-so received the right hand of fellowship and united with us around the table of the Lord. At 7 in the evening, Dr. Devan preached at the chapel to an attentive English congregation. There were a few more out than usual.

Mr. Deau expects to leave soon for America on account of health. Pray receive him as a brother beloved. His departure (the Chinese speak) is a great loss to the church. The Board have requested Mr. G. to join us at Hong Kong, which we hope he will do. Dr. Devan and his good lady have become the immediate colleagues of Mrs. S. and myself, and are already hard at work at our district—the Canton. Our new Bazaar Chapel will soon be completed, when we hope to have a series of services there similar to that now held in the Queen's Road Chapel. This last chapel we hope soon to enlarge again, and otherwise much improve, by funds raised here.

The doctor accompanied me and two of the native preachers yesterday to Kow loon, one of our out stations, about eight miles from Victoria. We saw both the Mandarin's of the district—Ma-te-yin, the military, and Hen-te-yay, the literary or civil mandarin. They were both very friendly, and we told them we designed opening an infirmary, where once, at least, per week, we intended gratuitously healing the sick, dispensing medicines, and preaching the gospel. To our surprise, they offered one of their temples for the purpose. Dr. Devan selected pig admirably adapted to the purpose, and located in a beautiful grove. At Kow-loon there has been an interesting inquirer for some time, and altogether it is an encouraging out station.

Dr. Devan and I have now immediately connected with us seven native preachers, and we are very anxious for some good brother to join us, with a special view of giving these helpers Theological instruction. This is a most serious point, and we are praying that the great Lord of the harvest will send us a Theological tutor for our native preachers, whose efficiency is suffering for want of such instruction.

Kindly let me have a line from you. Pay for us. Believe me, faithfully and affectionately,

J. LEWIS SHUCK.

Athena was founded by Cecrops, a native of Egypt, A. M. 2444. Though once a large and flourishing city, it is now reduced to a village.

"Ah, that talking old only who have suffered from it can understand his wearing and petty misery, especially when placed in circumstances which forbid reply."

The love which was restrained for the living, was cut out when it died for the dead.

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, March 22, 1845

NOTICE.

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

W. M. N. WYATT, Treasurer.

January 18, 1845.

AGENT.

Mr. JOSEPH T. BRYANT is the authorized Agent of the "Alabama Baptist."

WANTED—An active Agent for the "Alabama Baptist," in this State, and one in the State of Mississippi. Good terms will be offered.

A Correspondent sends a long communication for our paper, of no benefit to us whatever personally, written so that a Philadelphia lawyer could not read it, and makes us pay twenty-five cents postage! It would not be difficult to tell what will become of us if this course be generally adopted.

John Crockett of Tennessee is called out as a candidate for Governor.

No Perfection.

Our good brother of the "Western Christian Advocate," (Methodist), giving utterance to his views and feelings on the subject of "Christian Perfection," says:

1. That no person can attain to absolute perfection every man must grant without hesitation.

2d. We cannot suppose that man, while in this world, can arrive at the perfection of Angels.

3d. Nor can Saints, in this world, attain to that degree of perfection to which the spirits of just men arrive either before or after their resurrection.

4th. Neither can any man, while he is a corruptible body, attain to Adam's perfection.

5th and 6th. It appears both from experience and Scripture that Saints are not so perfect in knowledge as to be free from ignorance, nor from mistake.

7th. No person, however advanced in piety, is free from infirmities in this life.

8th. Nor can we in this life expect to be wholly free from temptation.

We will shake hands with you, brother Elliott, upon this view of the case, and will be glad whenever we can agree in our views and feelings in regard to the Christian character. It is pleasant to dwell together in unity, both of idea and of action, and to commune together, by the way, about the goodness of God to us, poor miserable sinners. For in so doing we may chance to feel the influence of the "Holy one of Israel," warming our hearts and causing us to exclaim, "did not our hearts burn within us" while He talked with us by the way."

There is no perfection in this life. We are all sinners, and have all come short of the glory of God. But we have an advocate with the Father, even Jesus Christ, who intercedes for us at the bar of God, and shields us from His just anger, by pleading the merits of His blood which was shed on Calvary for us.

"But," says the brother probably, "there is a perfection in this life, which is not equal to the perfection of Angels, or redeemed spirits."—All but perfection is perfection in every language and tongue, in all circumstances and conditions, and cannot differ from itself. Perfection is the highest of all heights, the most excellent of all excellencies, the very capstone of the most transcendent eminence. Perfection cannot be less than itself, and that which is less than perfection is not perfection, but something else. Let us not confound language.

Suppose We Look About Home

No one believes more firmly than I do in the necessity, the utility, the efficiency, and the Christian obligation of "Foreign Missionary Operations." But for the spirit of missions, the Gospel of Christ never would have found its way out of the bounds of Judea, much less into this Western World, which has been and is to be the salvation of God, and to share in the merits of that precious atonement through which we obtain an inheritance among the sanctified in Heaven. A more noble feeling never animated the bosom of a human being, than that which prompts him to offer to others the means of obtaining those unspeakable joys which he has derived from the Divine Word, accompanied with faith and obedience. Nor have Christians generally been regardless of the claims, which the heathen have upon them for the Truth which makes them free, and rapid strides have been made in the past few years towards converting the heathen to God, and adding the interlopers of the earth to His possessions. But it appears that a question of local character has arisen in the Union, and is creeping into the Church threatening to interfere with the progress of

perity, and finally result in a division of her heretofore united effort. There is no use in trying to conceal it; we fear we have got to separate. As for myself, we hoped otherwise until we heard of the conduct of Mr. Mason in the East, and the position of the Board of Missions; but all hope is gone.

Let us look about home. Is there any necessity for it? Facts have lately been disclosed, in relation to our own community, that are really astounding, and could not be credited if not verified.

In some parts of our own State, and almost in our very midst, there is a more profound moral darkness, if possible, than in the jungles of India or the benighted regions of China—for there the people are shrouded in the mists of idolatry, but here some are sunk in the depths of ignorance, while sitting almost in the very sun-light of Truth. Could it be thought, that in twenty miles of a village, where God's holy temple is frequented every Sabbath, and the sound of the church-bell is heard summoning worshippers to His altar, there are men who never heard the sound of the Gospel? Such is the fact! And if the truth were known, it is the case elsewhere.

Let us look about home.

The Virginia Board of Foreign Missions.

This Body, in their late session, took into consideration the letter of the "Baptist Board of Foreign Missions," to the Alabama Baptist State Convention, in reply to some resolutions passed by said Convention, and gave the following opinions, as expressed in a Circular addressed to the churches of Virginia.

1. The decision of the Board is unconstitutional. For the "Acting Board," in violation of the constitution, and the spirit of the Missionary compact, and disregarding the precedents set by the "Triennial Convention" for their guidance to employ their power according to their private views and scruples, is in our view a flagrant breach of trust.

2. The decision of the Board is a manifest violation of the compromise resolution adopted at the last meeting of the Convention.

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

3. The decision of the Board is inconsistent with admissions made in the letter under consideration.

The Alabama Convention say, "when one party to a voluntary compact between Christian brethren is not willing to acknowledge the entire social equality with the other, as to all the privileges and benefits of the union—united efforts between such parties, even in the external parts of Christianity, are violence done to the conscience, and are, therefore, to be disapproved, useful, or proper." "In these sentiments," say the Board, "we entirely coincide. We have never called in question your social equality as to all the privileges and benefits of the Foreign Missionary Union."

4. The decision of the Board is unjust to the Southern supporters of the Triennial Convention.

5. The decision of the Board, supposing it not intended to produce division, is as unjust as it is unjust. And then concluded thus:

"The Board do not affirm, but it may be fairly inferred from their reasoning, that they could not appoint an agent, who holds slaves to collect money from slaveholding churches. If the appointment of a slaveholding missionary implies a sanction of slavery, then the appointment of a slaveholding agent equally implies it."

This is high ground. If the object of the Board was to sever their connexion with the Southern Baptists, they acted with good policy in occupying it; but if this was not their design, their course, to say the least, was unwise.

In view, brethren, of these considerations we feel that we have been injured by the decision of the Board. For their conscientious opinions on the subject of slavery, we ensure them not. If they are unwilling to co-operate with slaveholding Christians in the Missionary enterprise, we have no right to complain. We have cherished a sincere sympathy with them in their delicate and embarrassing situation. We have vindicated their conduct and their motives. We have cherished no unfavorable suspicions against them. But we are disappointed, and pained at their decision—a decision which tramples alike on the constitution, and the rights of Southern members.

And now brethren, in this exigency, what shall we do? To remain united with the Board is impossible. Self-respect forbids it. All hope that the Board will revoke their decision is vain. They have acted, so we learn from the Christian Reflector, deliberately and unanimously. They have examined the ground, and taken their position.

The Convention will not meet for two years, and even from that, redress cannot be expected. To abandon the Foreign Missionary enterprise we cannot. It has a strong hold on our affections. Far from diminishing, let us augment our contributions to the object; and let us increase the fervency of our prayers for the conversion of the world.

Towards our Northern brethren, let us cultivate feelings of kindness. We shall be in great danger of indulging an unchristian spirit of hostility against them, and this spirit we should repress with diligence, remembering who hath said, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

In view of the considerations above presented, the Board of the Virginia Foreign Missionary Society have adopted the following resolutions:

1. Resolved, That this Board have seen with sincere pain the decision of the Board of the Baptist Triennial Convention, contained in a recent letter addressed to Rev. Jesse Hartwell, of Alabama, and that we deem the decision unconstitutional, and in violation of the rights of the Southern members of the Convention; and that all further connexion with the Board, on the part of such members is inexpedient and improper.

2. Resolved, That the Treasurer of this Board be required to deposit in one of the Savings banks of the city, any funds which may be in his hands, or which may come into them, to be disposed of as the Society, at its annual meeting, may direct.

3. Resolved, That this Board be of opinion, that in the present exigency, it is important that those brethren who are aggrieved by the recent decision of the Board in Boston, should hold a Convention, to confer on the best means of promoting the Foreign Mission cause, and other interests of the Baptist denomination in the South.

4. Resolved, That in the judgment of this Board, Augusta, Geo., is a suitable place for holding such a Convention, and that Thursday before the 2d Lord's day in May next is a suitable time.

5. Resolved, That while we are willing to meet our Southern brethren in Augusta, or any other place which may be selected, we should hardly welcome them in the city of Richmond—and should it be deemed proper to hold it in Augusta, the Thursday before the 4th Lord's day in June next will be a suitable time.

On motion.

Resolved, That churches and associations of the State be recommended to appoint delegates to the proposed Convention.

Resolved, That the proceedings of this meeting be published under the direction of brethren Taylor, Jeter, Walker and Smith.

J. B. TAYLOR, Pres. Board.

C. WALTHALL, Sec'y.

For the Alabama Baptist.

NO NEUTRALITY.

Indecision, where the all important subject of religion is concerned, is ruinous. In many cases of difference and dissent, we may say we are of neither side. In politics we may say we belong to neither of the great political bodies into which this country is divided—we may say that we are neither for this man nor that man, this party nor that party—that we occupy neutral ground. But not so here—where God and religion is concerned, there is no neutrality. The scriptures every where divide the children of men into two immense bodies, the righteous and the wicked, the obedient and disobedient, the just and the unjust. Our Saviour speaks of two ways, and but two: in one or the other of which, every child of man is travelling—one broad and thronged, but leading its travellers to destruction; the other straight and narrow, but conducting its few travellers into the haven of eternal rest.—Matthew 7: 13, 14. Again, listen to him who speaks as never man spoke: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—Matthew 12: 30. In this passage, the divine Saviour emphatically declares that, he that is not decidedly with him is decidedly against him—that if we are not his decided friend we are his decided enemy, and that if we do nothing to help we injure his cause. No neutrality here. Do you say, this is hard. I would not be his enemy at heart; but to sacrifice all for him, and take up my cross and follow him, is more than I am willing to do. I was easy to show that this is not hard—that what he requires is just and reasonable, and that nothing but the exceeding wickedness of the heart would induce you to offer less. If you are disposed to reason thus, it proves most conclusively that you are yet in the gall of bitterness and in the bonds of iniquity. The Christian yields himself to Christ unreservedly, and the governing feeling of his heart is, "I am not my own," but his to whom I have unconditionally resigned myself for time and for eternity. Eternal truth declares, "Except a man be born again, he cannot see the kingdom of God."—John 3: 3. In figurative language, mankind is divided into "wheat and tares,"—compared to noxious weeds or useful grain. Matt. 13: 24 &c. In the third chapter of the 1st Epistle of John and 10th verse, one part of the human family are represented as the children of God, and the other as the children of the devil. There is no neutrality between the armies of the Prince of Light and the Prince of Darkness. If you have not "put on the whole armour of God," and have not on the "breastplate of righteousness," and have not "your feet shod with the preparation of the gospel of peace," you are yet under the dominion of Satan. If you are not fighting "the good fight of faith," under the blood-stained banner of the Cross, you are yet under the banner of Satan. There is no alternative, but to be an entire Christian or have no part nor lot in the matter. In these two immense bodies, there may be and is a great variety; but all finally dissolve into two. Among the children of God, there are babes, young men and fathers in Christ.—1st John, 2: 12, 13. Some bear the fruits of righteousness thirty, some sixty, and some an hundred fold. Matt. 13: 23. On the other hand, there is the scowder, the disgusting profligate, the drunkard, the swearer, the idolater, the reveller, &c. But are these all I? No! Among them must be classed, the moralist, the almost Christian, the self-deceiver and the nominal professor, who have taken the lamp of profession without the oil of divine grace in the heart. Now, dear reader, to which of these immense bodies do you belong? Have you reason to believe that you belong to the latter? If you have, you should adore that mercy which has spared you, and pray, O pray for grace at once to cast yourself at the Saviour's feet, with "Lord save or I perish!"—Lord, what wilt thou have me to do?" In accordance with the above representations, no middle class will appear at the judgment bar of God. When the Son of Man shall come in his glory, and all the

holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.—Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say, also, unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment, but the righteous into life eternal.—Matt. 25: 31 &c. No neutral ground here—no middle class. All must be reckoned as sheep or as goats—all must appear either on the Judge's right hand or on his left—all will be welcomed as the redeemed of the Lord, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven; or be banished from the presence of God, and from the glory of his power, forever and ever. Say ye to the righteous that it shall be well with him: for they shall eat the fruit of their doings. Wo unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.—Isaiah 3: 10, 11.

A. B. C.

Tensaw, Baldwin Co., Ala.

March 7th, 1845.

For the Alabama Baptist.

REVIEWS.

Much is said in some of the Baptist papers about several protracted meetings, and new measures &c., some in favor, and some in opposition. There is danger of extremes at all times. If there is danger of animal excitement; there is at the same time, danger of inaction. "It is good to be affected all ways in a good thing." Gal. 4: 18.

It is true that there is false, as well as genuine feeling, concerning religion. What we should aim at, is, not to crush all feeling or emotion; but to distinguish between "the precious and the vile." On this subject we should use the same vigilance, as in respect to errors of other kinds. We should not condemn praying because "hypocrites make long prayers;"—we should not neglect to fast, because some "disfigure their faces;"—we should not decline to preach Christ, because some preach of envy and contention;—neither should we avoid feeling ourselves, or neglect to produce feeling in others, because there is such a thing as false feeling in the world. Christ and his disciples were ever the subjects of deep feelings, and we are as destitute of cautious against the danger of false feelings, as we are of positive commands to invite mourners to come forward for prayer.

On one occasion, "the Pharisees said to Jesus, Master, rebuke thy disciples." But Jesus does not appear to be alarmed at all about the noise, but answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out."—Luk. 19: 39, 40. Christ said not only about false excitement, neither did he caution them against too much feeling. Again, when Paul and Barnabas were on their itinerant tour, at Antioch there was much confusion, and when the opposers "were gone out of the synagogue, the Gentiles besought that these words might be spoken to them the next Sabbath." But Paul and Barnabas, instead of reading a lecture against the danger of too much feeling, "persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city to hear the word of God." Acts 13: 43, 44. The circumstances of this case are such as to lead us to suppose that there was much excitement; and knowing human nature, we should expect much of what is called animal excitement, but we are not to caution them to beware of too much feeling, nor did they utter a word about the danger of excitement in religion, which is a very common topic at the present day. I think that those who oppose protracted meetings and excitement ought, [if they would be consistent] to show some scripture for their procedure, as well as demand scripture for praying for awakened sinners.

I have attended protracted meetings annually more or less for the last twenty years and more; I have witnessed great revivals at them; and I have never witnessed scenes like those described by some who have written against them. It is true that sometimes I have seen some confusion, but have seldom seen what I disapproved. But suppose there was much to be condemned, would that be a sufficient reason for dispensing with such meetings? I think not, and I hope the churches in Alabama will not be deterred from holding their customary protracted meetings, on account of these notes of alarm which are now and then heard.

When there is a sense of the value of the soul, the heinousness of sin, and the "terrors of the Lord," there always must be excitement, and it is perfectly vain to try to repress it.

When the Lord appeared to Saul of Tarsus "he was three days without sight, and did neither eat nor drink." Acts 9: 9. Can any one doubt that there was great feeling there? On the day of Pentecost, "they were pricked in their heart, and said to Peter, and to the rest of the Apostles, men and brethren, what shall we do?" Either these persons must have spoken audibly from their places in the congregation, or they must have come to the Apostles to propose the question in an under tone. If they spoke out loud in their various confusion, there must surely have been much confusion; but if they came forward to the Apostles, and proposed the question, then here would be scripture example for the anxious to *confer* forward at the present day. I do not decide the point, but it was done, but one thing is certain, the question was in some way propounded, and answered, and the command obeyed. And after they had been baptized, "they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness of heart." Acts 2: 37, 47. Here is a genuine protracted

meeting. Consequently, protracted meetings are old measures. Excitement was there, and there showed so that excitement is an old measure. At that time Christians were so regardless of the expense attending their protracted meetings that "they sold their possessions and goods, and had all things common." Thus the common table, as at protracted meetings, is an old measure. Then the awakened did, in some way or other, make known their condition, enquired what they should do, and received instruction according to their various cases. Whether they pursued one course, or other, or whether they always pursued the same course we were not informed; all we are told is, that the inquiry was made, and answered. Then the propounding and answering of this important question is an old measure.

Having shown that the various parts of the protracted meeting are old measures, we may inquire what are the new measures, of which so much is said? I shall be told that anxious seats, and calling up mourners are new measures. I would ask if there is not as much scripture for anxious seats, as there is for any seats at all? Where is the scripture authority for building a church? And where can we find a "thus saith the Lord" for a church in Marion, or Greensborough, or Tuscaloosa? Surely no one will look for such a command; but shall we call the erection of these churches, new measures; and condemn them? Some on this principle object to the Sabbath schools, Bible societies, and all other forms of benevolence, object to family prayer, and the social prayer meeting for the same reason. Is this right?

My advice on this subject is this, adhere to the good old apostolical example of protracted meetings. Let the ministers preach as they did then; so as to rouse the whole congregation to intense feeling, let the inquiry be made, either by the anxious crying out in their places, or else by taking particular seats, or in some way which will be understood, then let those who are capable of doing so, give instruction suited to each case; and then let those that gladly receive the word be baptized, and go on their way rejoicing. These are what I call old measures. Let them be pursued and we need not fear for the consequences. This is not our business. The Lord has given his commands, and we should suppose that we can improve his plan. Let the preaching be, as one of old plain, doctrinal, and practical, and the result will be glorious. Wherever we perceive any thing wrong; i. e. non scriptural, let us endeavor to rectify it. This course has been blessed in the conversion of thousands and thousands, and there is good reason to believe it will be blessed in future, and the God of all grace will bless these protracted meetings, and bring multitudes "out of darkness into light, and from the power of Satan into the Kingdom of his dear Son."

H. C.

From the Greensborough Alabama Beacon.

Bishop Cobbs.

On Wednesday the 5th inst. the Rt. Rev. Dr. Cobbs, Bishop of Alabama, preached at St. Paul's Church in this place. His sermon was able and evangelical. Dr. Cobbs possesses peculiar qualifications for his high and solemn office. His simplicity of manners, his fervent piety his zeal in the service of his Divine Master, and the agency of his department, all conspire to make him popular and useful. The members of the Diocese have abundant cause to congratulate themselves in having secured a Bishop so well calculated to advance the prosperity of the Church. Below will be found an extract from the Southern Churchman published at Alexandria, D. C. giving a brief sketch of Bishop Cobbs' history and Ministerial labors in his native State, Virginia.

"This county (Bedford) is Bishop Cobbs' birth place, (as it is also the birth place of Bishop Orey and three of the presidents of the Treasury Bureau; somewhat more than twenty years ago, he commenced his ministerial career. Then there was not an Episcopal church in the county, and it is believed not a communicant. Almost entirely self-supported by daily labor, in teaching school suffering often from the infirmities of a delicate constitution—sensitive almost to a fault, and therefore keenly alive to the unkind aspersions cast upon the church, yet conscious he was in the path of duty and rectitude, he shrank from no labor he could perform, or suffering could endure. Not only his own county, but many of the surrounding ones felt the influence of his labors. It must have been gratifying to the Bishop, to see that his early labors had not been unfruitful. For sixteen years he toiled, and his strength was not spent for naught. The old parish has been divided into two parishes, one of which, notwithstanding the division, has still the largest number of communicants of any county parish in the Diocese. There are now three brick churches in the county, two of which have been built in the last two years—a fourth is in progress and will soon be completed. There are also four ministers settled in the county, more ministers now, than there were members when the Bishop commenced his labors—a striking lesson is hereby conveyed to young ministers."

It was an interesting fact, that the first person upon whom the Bishop laid his hands in the apostolic rite of Confirmation, was his own daughter; when on the following day, at St. Stephen's he confirmed his own father, a venerable grey headed old man, now upwards of eighty years. But one or two words at a time, with long pauses between, could the Bishop, with faltering voice audibly utter. He was almost entirely overcome, and we feared he would sink under his agitated feelings. What a sight! The son as a Bishop sings on the father! We know not that there was a dry eye in the large assembly. He indeed must have possessed a granite nature who could have remained unmoved.

We will only add that many prayers, we are confident, will ascend throughout our Diocese, that God would be with and bless our much loved brother, in the high and responsible station which he now fills, and make him even more useful to the church in Alabama, than he has been in times past to the church in Virginia."

An English gentleman, travelling the country take him across. The water being rather more agitated than was agreeable to him, he asked the boatman if any person was ever lost in the passage. "Never," replied the boatman, "my brother was drowned here last week, but we found him next day."

From the Primitive Church Magazine for February.

Baptists in Denmark.

The intelligence recently received from this kingdom respecting our Baptist brethren, and especially in regard to the condition and prospects of the church at Copenhagen, under Mr. Moenster, is of a most painful and pleasing character. "I am now," says Mr. Moenster, "in prison for the fifth time, for that good confession that the kingdom of God is not of this world, and will not, in his spiritual efficacy, allow itself to be subdued by it. For above two years of the five, I have been separated from our church by imprisonment, and that at a time when the brethren, beset with difficulties, most needed my presence. This I felt and feel the more as experienced brethren from other countries are not allowed to visit us, whose counsel and sympathy would have been so valuable to us." During the incarceration of his faithful pastor, the church has been subject to some troubles, and the severest kind of discipline has been resorted to, namely, the exclusion of a few individuals whose conduct, in spite of kind remonstrances and repeated admonitions, continued to give offence, and disturbed the harmony and peace of the church. Salutory results have flowed from this step, as several have seen the evil of their conduct, showed by an altered course their sincere repentance, and in meek confession sought and obtained reunion with their brethren to the delight and satisfaction of all.

"We have also suffered much," says Mr. Moenster, "during my absence, from dissension, which had its origin in the silly question of the disciples, which of them should be accounted the greatest; and in forgetfulness of the Lord's reply, 'The kings of the Gentiles, exercise Lordship,' &c., but it shall not be so among you, but he that is greatest among you let him be as the younger, and he that is chief, as he that doth serve;" also in forgetfulness of the apostle's exhortation, "Be not many teachers, as greater will be the responsibility. This course verily, which, through the hardness of hearts caused a rupture, added anguish to my bonds and caused me many bitter tears in my prison. But God our Redeemer be praised, who, in the course of a few weeks I was at large, worked so mightily by means of his holy word, that meekness, unity, and brotherly love, the precious fruits of faith, have once more united all hearts, and he has again said to his dearly-purchased congregation, 'Peace be with you.' I shall now say something regarding our endeavors towards the propagation of the kingdom of God during the last year. I have planted two new churches, both in Sealand; one in Ishoi, ten miles from Copenhagen, with thirty five members, and Hans Haasen for superintendent; and one in Hybye, fifty six miles from our city, in the north west of Sealand, about sixteen members, superintendent, Peter Rasmussen.

The preparatory steps to the forming of other churches, have, through the zeal of missionary brethren, by preaching as well as example in life and conduct given us under the blessing of God, hope of a rich harvest in the ensuing year. The four elder congregations, Langealand, twenty five members—Alborg sixty, Flakkeberg fifty, Copenhagen three hundred and twenty, nearly an equal number of both sexes, making in all about five hundred members. Police persecutions, actions at law, and the unchristian practice of compulsory infant baptism, have been the order of the day in the provinces during the past year. We enjoy considerable peace here in Copenhagen, till the 13th of May, when I was arrested and sued, together with two other brethren, viz: Peter Lorenzen and Christian Peterson. My imprisonment and process lasted six months, when I was by the court below, as by the Supreme Court of Denmark, sentenced to pay two hundred Rix Bank dollars, and costs and fees to counsel, (about £40 sterling.) The court-martial was more lenient in their judgment. Lorenzen, after being a short time arrested, was charged with being baptized by me and the church's sanction, and sentenced to eight days' duration in a dark prison; Peterson, for having spoken in favor of conversion and the Lord Jesus, to five days in a dark prison; but as they have the eternal light in themselves, darkness did not disquiet them.

"I am at present expiating my fine by an imprisonment of one hundred days, which will expire the 4th of March. How long I may be at liberty it is impossible to say, as the powers that be, are determined to crush us. When I enter into conversation with the gentlemen of the police regarding our persecutions, they blame the chancery, and the gentlemen of the chancery blame the bishop and clergy, and there can be no doubt that the latter are the sole cause of our troubles. I have spoken to his majesty the king and am confident, he would willingly grant religious liberty to the Baptists, and that persecution is disagreeable to him; but when the bishop and clergy put him in mind of the Lex Regia, which says the king shall, with might and main, maintain the Augsburg confession, he feels himself compelled to permit such proceedings. The clergy are our worst opponents. During my confinement, the church appointed a brother, Chas. Knudsen, to superintend their affairs, in conjunction with the other servants of the congregation; which he does with faith, love, and ability, under God's spiritual guidance. Two very wearisome lawsuits, which have passed through three courts, have in these days been in the Supreme Court, whereby, the pastor in Flakkeberg, Niels Nielson, and another brother of the same congregation are sentenced to pay for preaching and baptizing; the former twenty Rix Bank Dollars, and the latter ten, besides costs, &c., which far exceeds their means.—These petty grievances, generally arise from informations of the clergy, and the civil authorities are obliged, contrary to their inclinations, to punish us, lest they should be supposed to take part with the Baptists."

Our brethren have felt very desirous to establish Sunday Schools. "Certainly," says

Mr. Moenster, "I should soon commence such a fruitful and praiseworthy undertaking that through such means we might bring the little ones to the Redeemer, and, by faith in Him, to useful knowledge and instruction, according to the measure of mental endowment. But there are insurmountable obstacles in the way. Persecution scarcely gives time to mature a plan before it is destroyed. Another difficulty arises from our educational laws, which do not permit parents to educate their own children except under the authority of a Lutheran clergyman and commissioners, much less the establishment of schools without the appointment of an authorized teacher; and, moreover, the last royal ordinance against the Baptists, orders that all children of Baptists shall be educated in the Lutheran church schools, and therefore it would be impossible to commence such institutions in defiance of the clergy and the criminal tribunals. Confident that the Master I and my brethren serve, is mighty to accomplish our struggle against anti-Christian worldly wisdom, and spiritual bondage, and to ensure the victory, we will, under the banner of Jesus, continue to fight, armed with the sword and Spirit, the Shield of faith, and helmet of salvation, and proclaim peace through the gospel to the children of men. It is to us a great and heavenly consolation in our difficulties to know that we are remembered by so many congenial souls in England and America, who, we are confident, do not forget us when they come before the Lord at their prayer meetings, or to kneel to him in the closet. What shall we say to our unknown and kind fellow disciples? Our hearts feel more than can be told. I will not name the generous brethren and sisters in the Lord who have shown themselves to be penetrated with brotherly love, for fear of wounding their Christian feelings; but God, who knows the heart reserves the reward for you."

Since the above was communicated, intelligence has come of our brethren at Copenhagen being likely to lose their place of meetings. Hitherto they have assembled in a part of Mr. Moenster's house. His landlord has however given him notice to quit, and there seems no alternative but that the church should no longer assemble, as formerly. Between Mr. Moenster and his landlord the most friendly feeling had ever obtained, and in various ways the latter had befriended the Baptists. He came to Mr. Moenster in his prison with tears in his eyes, and presented the notice, saying he was obliged to do so, as the director of the police had requested him to get rid of the Baptists. A lawyer, it seems had complained (the lives in the same street) of his being disturbed in his work on the Lord's day, as he could not help listening to the psalm singing of the Baptists. "My landlord," says Mr. Moenster, "has hitherto bravely maintained his ground against several clergymen of the established church, who had tried to persuade him to this measure; but he had not sufficient strength of mind to resist the director of the police, as he holds an employment directly under him. By this I am really placed in an awkward predicament, as there are no rooms to be had that will answer our purpose. There is just now a capacious house to be sold in a convenient part of the town, which we could convert into a meeting room, but so poor is the congregation in this world's goods that they are unable to purchase it. I have prayed to God the Father, that, if he saw fit he would give it us, that his congregation might not be scattered. A suit in cold weather, and to avoid publicity, we had procured a tank made of sheet iron, to baptize in; which the police have taken possession of. This however gave us small concern, as we prefer administering the ordinance under the canopy of heaven. While our enemies cannot close every avenue to the Bible, the Catechism, and the Catechism, and still resist the Holy Ghost and his will, we will rejoice. We will exercise our dependence on God's mercy and protection, and stand on their impotent attempts to prevent his will and commandments. He that steth in the heavens shall laugh, the Lord shall have them in derision." Amidst all this opposition the work of God goes on. Souls are converted, believers are added to the Lord. Seventeen persons of both sexes have been very recently baptized and added to the church at Copenhagen. The fourth of March will (D. V.) be a happy day to those disciples, when their talented and devoted pastor will be set at liberty.

JOS. ROTHLEY.
71, Adenauergasse, Jan. 24, 1845.

Revivals and Baptisms.

We glean the following from our Baptist exchanges:

At a protracted meeting recently at Bear Creek in Clark county, Mo. 90 persons were added by baptism.

At Dover church, Clark county, Mo. during a meeting which commenced on Christmas day, 10 were added to the church.

The church at Bethlehem, Gibson county, Tenn., has been much revived, and several have been hopelessly converted.

The first church at Louisville, Kentucky, has been much engaged in holding meetings through the week. Six have been added by baptism during the last month.

Beech Fork church, Marion county, Ky., held a protracted meeting, commencing 1st January. Six were added by baptism, and the church is in a prosperous condition.

The Bethlehem church, Washington co., Ky., held a meeting recently, continuing 7 days, when 12 persons united upon an open profession of their faith in Christ.

In St. John's, N. B., the work of the Lord is encouraging. During the last 6 weeks, (preceding Feb. 5th.) the ordinance of baptism has been administered 5 times.

In Ohio, 13 have been added to the First Ten Mile church, Clermont county, where there has been held a series of meetings.

At Williamsville, in the same county, a meeting was held, which commenced on the 31st of January, continued 12 days, and resulted in the conversion of 14 persons, who

were baptized. On 4th Sabbath in March, the brethren in that region expect to establish a church in the village of Withamsville.

At Mount Union, Stark county, Ohio, after a season of prayer and preaching, 6 were received by baptism, all heads of families.

In Richmond, Va. on the 23d February, Elder Smith of the Fourth church, baptized 6 candidates, and Elder J. B. Taylor of the Third church, baptized 4.

In Waterbury, Ct., a revival has been in progress for several weeks, between 20 and 30 have expressed a hope in Christ, and backsliders have been reclaimed.

At Troy, N. Y., Elder Knapp has been laboring with the pastor of the First church, with evident success—21 were baptized on 10th February.

At North Salem, N. Y., 12 or 13 have professed conversion and many are inquiring. The church at Cold Spring, L. I., is enjoying a revival.

The Eleventh street Baptist church, New York city, have been holding special meetings for two months past—30 have been baptized.

During the month of February, there were 74 baptisms in the New York City churches, as reported at the Ministers' Monthly Conference.—Baptist Recorder.

We presume our readers will like to know how they talk in Texas about annexation. The following is from the "Texas National Register."

Annexation—Mr. Benton's new Bill.

This bill provides, that a state, to be formed out of the present Republic of Texas, with suitable extent and boundaries, shall be admitted into the Union as soon as the terms and conditions of such admission, and the cession of the remaining Texan territory to the United States shall be agreed upon by the two governments. This agreement is to be effected, if at all, by means of new "missions, negotiations, etc." and its terms are to be settled by treaty to be referred to the Senate, or by articles to be submitted to the two Houses of Congress, as the President may direct.

This proposition bears the impress of that extraordinary ingenuity and artful policy, characteristic of the genius of the great statesman who originated it. Opposition to immediate annexation upon any terms; and uncompromising hostility FOREVER to the annexation of Texas with her claimed and legitimate boundaries, is his avowed doctrine. With mercantile precision, this bill is regularly labeled "ANNEXATION," in characters sufficiently conspicuous to be read by all Texas. This delightful password is intended to secure its acceptance by this nation! It is a word of cabalistic power; and in the delectation of joy produced by its golden syllables, the people are to hail with enthusiastic applause the delectable shadow thus exhibited to the eye, and approve the measure without caution or examination. The American politicians but act consistently and naturally when they count upon such talismanic efforts to be produced by the use of that magic word. They judge us by the spirit evoked by our renewed applications, and the meekness with which we have submitted to their repeated rejections.

We ask for annexation: it promises us "missions, negotiations, etc." To determine the purport of this "etc." we must doubtless have recourse to the authority of Lord Coke, who, in treating upon a similar abbreviation in "Littleton's Tenures," says: "it always meaneth some matter of excellent learning, which ought in no wise to be pretermitted by the student."

We repeat our humble request for annexation: the bill declares, in reply,—when a State of suitable extent and boundaries shall be formed out of your Republic; when, in the process of negotiations, the terms and conditions of its admission shall be settled; when your remaining territory, after carving out this State, shall be ceded to the United States; when, after years of protracted diplomatic correspondence, costing each government probably not less than one hundred thousand dollars, (as estimated in the bill,) the preliminaries of admission and cession shall be finally at length concluded; then—Of course we shall be annexed.

No; not quite yet. Wait awhile! It is not the first time your over hasty anticipations have been disappointed.

THESE preliminaries must be reduced to writing, either in the form of a "treaty," or of "articles," as the President may direct. If the former, it must be ratified by two thirds of the federal Senate, or it will be mere nullity! If the latter, these "articles," must be passed into an act by both House of the American Congress, or they will be of no effect. Then, in the event of the ratification of such treaty, or of the final passage of such an act as the case may be—and not until THEN—will your annexation be consummated!

Curiosity might prompt us to inquire, what President is to give the direction contemplated by the bill?—what Senate is to ratify the supposed treaty?—what Congress is to act upon the supposed articles? The answer is, the President, Senate and Congress of the United States. The bill correctly enough implies that, after this Republic shall have run the gauntlet presented for her by its "provisions, she will be without a President, without a Congress, and without a government—or that they will exist in name alone! Prostrate at the footstool and subservient to the power of the U. States, she would be without the capacity to resist or oppose any conditions, or exactions which the latter might see fit to impose or demand.

This bill is evidently based upon the idea that Texas, with phrenzied ardor, crying, begging and shrieking for annexation would, like Isis, embrace a cloud, if it but bore that name. And a cloud is consequently presented to us by this measure, replete with future death.

Are the people of Texas satisfied with the position in which this bill would place them? It concedes nothing of value—it settles nothing; but, on the contrary, unsettles every-

thing—even our Western Boundary, which has been, in effect, recognized and acknowledged to be the RIO GRANDE by the Mexican authorities themselves, as emphatically manifested in the "Orders of Gen. Woll," carrying out the provisions of Santa Anna's decree of June 17, last. These impotent but savage orders, making it treason to be found in Texas, and proclaiming death to all without distinction of age or sex, found within that "Department," as they are pleased to style our Republic, still does that same "Department" the justice to make the "Rio Bravo" its western limit. But this bill, more unjust to Texas than those inhuman orders, denies to her that boundary; and although it does not threaten her inhabitants with sudden massacre, it insidiously offers to her a poisoned chalice, filled with ingredients sure to produce slow but inevitable dissolution. It does not propose to deprive her at once of the elements of national life, but infects the sources of her political vitality with a subtle bane, inflicting upon the body politic the brief but pained existence of a feeble paralytic. Better at once to extinguish the nation than to doom it to a state of wasting, lingering decay—thus,

"Thrown when the war of winds is o'er,
A lonely wreck on fortune's shore,
Mid sullen calm and silent bay,
Unseen to drop by dull decay—
Better to sink beneath the shock,
The moulder piece-meal on the rock!"

Foreign.

Arrival of the Mybernia.—Twenty-three days later from England.

The Queen and Prince Albert have been paying royal visits—one of state to the Duke of Buckingham at Stowe, and one of a more private and friendly kind to the Duke of Wellington at Stratfieldsaye, where the royal party stayed two or three days.

Capt. Alexander Simson, of the bark Elizabeth, has been held to bail for "abandoning a British seaman in America;" he left an English sailor named Burgess at Quebec as the indictment alleges, willfully and wrongfully.

There was a violent storm at Liverpool on the 1st and 2d inst. It caused much destruction to the shipping on the west coast of England. Many vessels were driven ashore and lost. Among them was the ship Wm. Pitt, which lost ten of her crew, drowned.

The American minister entertained "a distinguished party" at dinner at his residence in Grosvenor Place, January 31. The following are enumerated as among his guests: The Count de Saint-Aulaire, the French ambassador; Eli Effendi, the Turkish ambassador; the Lord Chancellor; M. Van de Weyer, the Belgian minister; the Duke de Sotomayor, the Spanish minister; Gen. Terrell, the Texan charge d'affaires; Sir Robt. Peel; the Duke of Buccleugh; Viscount Canning; Viscount Mahon. Sir James Graham; Capt. A. Gordon; Mr. G. Harcourt. Lord Aberdeen was prevented from being present by a summons to Windsor Castle.

Feb. 1.—The American minister and Mrs. and Miss Everett arrived at Windsor Castle on a visit to the Queen.

The electric telegraph from London to Southampton and Gosport is completed and a successful trial of its powers was made a few days before the steamer left. Gosport is distant from London eighty eight miles.—The telegraph was constructed by Messrs. Cooke and Wheatstone, who have taken out a patent for it. Mr. Cooke left London by an afternoon train, and after an hour passed in fixing the wires at the Gosport office, at about 10 o'clock the first signal was dispatched to London. Four or five minutes of intense anxiety elapsed before any reply was received, when the ground of having fallen asleep before the fire. The signals then proceeded and were replied to, with the utmost precision, until a late hour.

On the following day the experiments were repeated with equal success. No perceptible time was occupied in transmission.

Among many others the following inquiries and answers, preceded by the ringing of the alarm, occupying about four minutes, were made at the request of one of the company's officers:—"Have you any material for to night's goods train?" "No, they cannot catch them now." "Why not?" "Because the nights are moonlight, and the fish see the net." Other communications respecting the shipping took place. Subsequently the telegraph was brought into a long circuit of wire and worked through 288 miles.

The apparatus dispenses with the batteries altogether, a steel magnet being the source of power. The Admiralty are to have a pair of Wheatstone's pointing telegraphs, for their district use. For railway purposes Mr. Cooke prefers his "two needle telegraph," as its rapid colloquial question and answer character is perfectly adapted for railway exigencies. The entire cost of the telegraph between London and Portsmouth is £24,000 to be paid in equal proportions by the Admiralty and the company, and negotiations are entered with government for laying down sections of it on the Chester and Holyhead line, now in course of construction.

On the 19th ult. the Cathedral Church of the Grey Friars, Edinburgh, or connection with the Scottish established Church, was totally destroyed by fire. It was a very ancient building, having peculiar historical associations, and like others of its age, comprised two Churches under one roof.

The lady of Sir Charles Bigot, late Governor of Canada, died on the 2d inst.

The Bank of England has given the firm of Rogers & Co. value for the note stolen from their premises, on the latter giving a guaranty to meet them if they should ever be presented for payment. It is generally believed that none of the notes will ever make their appearance in circulation.

THE THANKS TENNESSEAN.—We find the following extraordinary account in a letter from Marietta in the *Debs*.—"The *Debs* has been long known, or believed to exist, at Marietta, a tunnel or subterranean passage, passing from the ancient Abbey of St. Victor, running

under the arm of the sea, which is covered with ships, and coming out under a tower of Fort St. Nicholas. Many projects for exploring this have been entertained, but hitherto no one has been found sufficiently bold to persevere in it. Mr. Joyland, of the Ports of Chasseaux, and Mr. Matras, an architect, have, however, not only undertaken, but accomplished this task. Accompanied by some friends and a number of laborers they went a few days ago, to the abbey, and descended the numerous steps that led to the entrance of the passage. Here they were the first day stopped by heaps of the ruins of the abbey. Two days afterwards, however, they were able to clear their way to the other end and came out at Fort St. Nicholas, after working two hours and twenty minutes. The structure, which is considered to be Roman, is in such excellent condition that in order to put it into complete repair a cost of no more than 500,000 francs will be required; but a much larger outlay will be wanted to render it suitable for modern purpose. This tunnel is deemed much finer than that of London, being formed of one single vault of sixty feet span, and one-fourth longer."

Spain.—Letters from Bayonne of the 23d of January confirm the news of the arrest of the unfortunate Zurbano. It appears that the rumor of his escape into Portugal had been circulated by his friends with a view to lull the suspicions of the government, and enable him to avail himself of a favorable moment for making his escape. That opportunity, having as he fancied arrived, he left his hiding place near Logrono, with his brother-in-law Cayo Moro, but was immediately tracked and seized. The governor of Logrono forthwith placed the prisoners in *capella*, and in twenty-four hours from their capture caused them to be shot. Zurbano met his fate with gallantry and fortitude befitting his reputation as a soldier.

The seizure of Zurbano led to the summoning of a cabinet council, the result of which was the expedition of an order to suspend the execution of that unfortunate man—an order which arrived too late.

The Sentinella of Bayonne says, that a priest who had taken part in the revolt of Zurbano, and who was concealed with him in the house where he was arrested, blew out his brains with a pistol, to prevent his being captured.

Italy.—Letters from Rome state that the Pope is in a most alarming state of health, and that the cardinals are on the *qui vive* for what may happen. His holiness is upwards of seventy-nine years of age.

Disturbed State of Switzerland.—The latest accounts from Switzerland reported that country to be in a state of increased agitation. At Arrogives they were making preparations to attack Lucerne. Attempts are making to induce other cantons to join some confederation, which they call the "Popular Helvetic Association." The council of Zurich has resolved by a majority of nine to four to send federal commissioners to Lucerne, to insist upon the propriety of the free corps, while at the same time interference in their affairs by other cantons would be promised to be put down, by force, if necessary.

ALGERIENS.—The greatest tranquility reigns throughout Algeria—such is the safety of the roads that the diligences are no longer protected by a military escort. Adh-el-Kader has not moved a single step since the treaty of Tangier; his adherents have, in a great part deserted him and those who remain faithful are in such a deplorable condition that they live on the charity of the *Anglais* and *Bent* *Shassens*.

MOROCCO.—News from Morocco has been received by way of Gibraltar, giving a most deplorable account of the internal state of the empire. The Kabyles were pillaging the towns, while the emperor is described as having lost authority since the battle of Elay.

New Zealand.—A deplorable, but, perhaps, in some respects, rather prejudicial statement is given in a South Australian journal respecting the condition of New Zealand. A vessel from the latter colony had just arrived at Adelaide, wife 40 German emigrants, including men, women and children, in a state of great destitution and distress. It is asserted of these unfortunate people that they had bought and paid for their land before they were even shown "it" by the agents of the company.

The immigrants, as was perfectly natural, described the colony as being wretched in the extreme, and stated that all who could leave, whether English or German, were doing so. Another batch of Germans was waiting to escape, and several English had gone to Hobart Town.

The disputes with the native chiefs in the neighborhood of the Bay of Islands respecting the land purchases had been amicably settled, and in a manner which it was expected would prevent their recurrence. The troops, which had been sent from Sydney at the pressing solicitation of Captain Fitzroy, had, in consequence returned in the same vessel which took them to Wellington.

Cape of Good Hope.—We have advices from the Cape of Good Hope of the 17th of December. Since the visit of the governor to the frontier the colonists have enjoyed more perfect security against plundering by the Caffres than at any former period, and the land has thus far been attended with the most beneficial results. The association formed for the encouragement of the growth of cotton wool, is proceeding with spirit, and they have taken measures to procure the best kinds of seeds from the United States.

A guano island has been discovered in the neighborhood of Saladan Bay, which being within the limits of the British government had been claimed by the representative of G. Britain and licenses were to be granted for loading vessels at the rate of £1 sterling, per ton.

Letters from St. Petersburg contain positive information that Dr. Woll who had arrived at Tiberan from Bokhara, will return home by way of Russia and St. Petersburg.

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