

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

"JUST CHURCH SHOULD HAVE THE CROSS COLORED BROWN."—September 11, 20.

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TERMS.

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

From the South Carolinian.

Gov. Hammond's Letters on Southern Slavery

[Concluded from our last.]

SILVER BLUFF, S. C., Jan. 23, 1845.

Now I affirm that in Great Britain the poor and laboring classes of your own race and color not only your fellow-beings, but your fellow-citizens, are more miserable and degraded, morally and physically, than our slaves; to be elevated to the actual condition of whom, would be to these your fellow-citizens a most glorious act of emancipation. And I also affirm, that the poor and laboring classes of our older Free States would not be in a much more enviable condition but for your slavery. One of their own Senators has declared in the United States Senate, "that the repeal of the Tariff would reduce New England to a howling wilderness." And the American Tariff is neither more nor less than a system by which the slave States are plundered for the benefit of those States which do not tolerate slavery.

To prove what I say of Great Britain to be true, I make the following extracts from the Reports of Commissioners appointed by Parliament and published by order of the House of Commons. I can make but few and short ones. But similar quotations might be made to any extent, and I defy you to deny that these specimens exhibit the real condition of your operatives in every branch of your industry. There is of course a variety in the suffering. But the same incredible amount of toil, frightful destitution, and other want of morals, characterize the lot of every class of them.

COLUMBIA.—I wish to call the attention of the Board to the pits about Brampton. The seams are so thin that several of them have only two feet head way to all the working. They are worked together by a system of 12 years of age, on all fours, with a dog belt and chain. The passages being neither ironed nor wooded and often an inch or two thick with mud. In 'Mr. Barnes' pit these poor boys have to drag the barrows with one cwt. of coal or slack 60 times a day 60 yards, and the empty barrows back, without once straightening their backs, unless they choose to stand under the shaft and run the risk of having their heads broken by a falling coal."—*Rep. on Mines*, 1842, p. 71. "In Shropshire the seams are no more than 18 or 20 inches."—*Ibid.*, p. 67.

"At the Booth pit," says Mr. Scriven, "I walked, rode and crept 1800 yards to one of the nearest faces."—*Ibid.*, "Chokendamp," "Fire-damp," "Wildfire," "Sulphur" and "Water" at all times menaced instant death to the laborers in these mines."—*Robert North*, aged 16: Went into the pit at 7 years of age, to fill up skips. I drew about 12 months. When I drew by the girle and chain my skin was broken, and the blood ran down. I durst not say anything. If we said anything the butty, and the reeve, who works under him, would take a stick and beat us."—*Ibid.* "The usual punishment for theft is to place the culprit's head between the legs of one of the biggest boys, and each boy in the pit—sometimes there are 20—inflicts 12 lashes on the back and rump with a cat."—*Ibid.* "Instances occur in which children are taken into these mines to work as early as 4 years of age, sometimes at 5, not infrequently 6 and 7, while from 8 to 9 is the ordinary age at which these employments commence."—*Ibid.* The wages paid at these mines is from \$3 50 to \$7 50 per month for laborers, according to age and ability, and out of this they must support themselves. They work 12 hours a day."—*Ibid.* "In Calico printing 'It is by no means uncommon in all the districts for children 5 or 6 years old to be kept at work 14 to 16 hours consecutively.'—*Rep. on Children*, 1842, p. 59.

I could furnish extracts similar to these in regard to every branch of your Manufactures, but I will not multiply them. Every body knows that your operatives habitually labor from 12 to 16 hours, men, women and children, and the men occasionally 20 hours per day. In lace making, says the last quoted Report, children sometimes commence at 2 years of age.

Destitution.—It is stated by your Commissioners that 40,000 persons in Liverpool, and 15,000 in Manchester, live in cellars; while 25,000 in England pass the night in barns, tents or the open air. "There have been found such occurrences as 7, 8 and 10 persons in one cottage, I cannot say for one day, but for whole days, without a morsel of food. They have remained on their beds of straw for two successive days, under the impression that in a recurrence of the pangs of hunger were less fit."—*Lord Brougham's Speech*, 11th July, 1842. "A volume of frightful stories might be quoted to corroborate the inferences to be necessarily drawn from the facts here stated. I will not add more, but pass on to the important inquiry as to Moral and Education."—*Elizabeth Barrett*, aged 14: I always work without stockings, shoes or trousers. I wear nothing but a shift. I have gone up to the headings with the men. They are all naked there. I am got use to that."—*Report on Mines*. "As to illicit sexual intercourse it is so prevalent universally and from an early period of life." "The evidence might have been multiplied which attest the early commencement of sexual and promiscuous intercourse among boys and girls." "A lower con-

dition of morals, in the fullest sense of the term, could not I think be found. I do not mean by this that there are many more prominent vices among them, but that moral feelings and sentiments do not exist. They have no morals."—"Their appearance, manners and moral nature—so far as the word moral can be applied to them—are in accordance with their half-civilized condition."—*Rep. on Children*. "More than half a dozen instances occurred in Manchester, where a man, his wife and his wife's grown up sisters, habitually occupied the same bed."—*Rep. on Sanitary Condition*. *Robert Cruchlow* aged 16; "I don't know anything of Moses—never heard of France. I don't know what America is. Never heard of Scotland or Ireland. Can't tell how many weeks there are in a year. There are 12 pence in a shilling, and 20 shillings in a pound. There are eight pence in a gallon of ale."—*Rep. on Mines*. *Ann Eggle*, aged 18: "I walk about and get fresh air on Sundays. I never go to Church or Chapel. I never heard of Christ at all."—*Ibid.* *Overs*: "The Lord sent Adam and Eve on earth to save sinners." "I don't know who made the world, I never heard about God." "I don't know Jesus Christ—I never saw him—but I have seen Foster who prays about him."—*Employer*. "You have expressed surprise at Thomas Mitchell's not hearing of God. I judge there are few Colliers here about that have."—*Ibid.* I will quote no more. It is shocking beyond endurance to turn over your Records in which the condition of your laboring classes is, but too faithfully depicted. Could our slaves but see it, they would join us in Lyncing Abolitionists, which, by the by, they would not now be loth to do. We never think of imposing on them such labor, either in amount or kind. We never put them to any work under ten, more generally at twelve years of age; and then the very lightest. Destitution is absolutely unknown; never did a slave starve in America; while in moral sentiments and feelings, in religious information, and even in general intelligence, they are infinitely the superiors of your operatives. When you look around you how dare you talk to us before the world of slavery? For the condition of your wretched laborers, you, and every Briton who is not one of them, are responsible before God and Man. If you are really humane, philanthropic and charitable, here are objects for you. Relieve them. Emancipate them. Raise them from the condition of brutes, to the level of human beings—of American slaves, at least. Do not for an instant suppose that the name of being free-men is the slightest comfort to them, situated as they are, or that the bombastic boast that "whoever touches British soil stands redeemed, regenerated and disinherited," can meet with anything but the ridicule and contempt of mankind, while test soil swarms, both on and under its surface, with the most abject and degraded wretches that ever bowed beneath the oppressor's yoke.

I have said that slavery is an established and inevitable condition of human society. I do not speak of the name but the fact. The Marquis of Normandy has lately declared your operatives to be "in effect slaves." Can it be denied? Probably, for such Philanthropists as your Abolitionists care nothing for facts. They deal in terms and fictions. It is the word "slavery" which shocks their tender sensibilities; and their imaginations associate it with "hydra and chimera dire." The thing itself, in its most hideous reality, passing daily under their view unheeded; a familiar face, touching no chord of shame sympathy or indignation. Yet so brutalizing is your iron bondage that the English operative is a bye word through the world. When favoring fortune enables him to escape his prison house, both in Europe and America he is shunned. With all the skill which 14 hours of daily labor from the tenderest age has ground into him, his discontent, which habit has made second nature, and his depraved propensities, running riot when free from his wretched letters, prevent his employment whenever it is not a matter of necessity. If we derived no other benefit from African slavery in the Southern States than that it deterred your freedom from coming hither, I should regard it as an inestimable blessing.

And how unaccountable is that philanthropy, which closes its eyes upon such a state of things as you have at home, and turns its blurred vision to our affairs beyond the Atlantic, meddling with matters which no way concern them—presiding as you have lately done, at meetings to denounce the "iniquity of our laws" and "the atrocity of our practices," and to sympathize with infamous wretches imprisoned here for violating decrees promulgated, both by God and man. Is this doing the work of "your father which is in heaven," or is it seeking only that you may have glory of man? Do you remember the denunciation of our Savior, "Woe unto you Scribes and Pharisees; hypocrites! for ye make clean the outside of the cup and platter, but within you are full of extortion and excess."

But after all supposing every thing you say of slavery to be true, and its abolition a matter of the last necessity, how do you expect to effect emancipation, and what do you calculate will be the result of its accomplishment? As to the means to be used, the Abolitionists I believe affect to differ, a large portion of them pretending that their sole purpose is to apply "moral suasion" to the Slave holders themselves. As a matter of curiosity, I should like to know what their idea of this "moral suasion" is. Their discourses—yours is no exception—are all tirades, the exordium, argument and peroration, turning upon the epithets "tyrants" "thieves" "murderers," a dressed up us. They revile us as "atrocious monsters," violators of the laws of nature, God and man, our homes the abode of iniquity, our land a "brothel." We retort that they are incendiaries and assassins. Delightful argument! Sweet, potent "moral suasion." What slave has it freed—what proselyte can it ever make? But if your course was wholly different—if you diffused sweet music from your lips, and discoursed sweet music, could you reasonably indulge the hope of accomplishing your object by such means? Nay, supposing we were all convinced, and thought of slavery just as you do, at what rate of "moral suasion" do you imagine you could prevail on us to give up a thousand millions of dollars in the value of our slaves and a thousand millions of dollars more in the depreciation of our lands, in consequence of the want of laborers to cultivate them? Consider we are every people, civilized or savage, surrounded by argument, Human or Divine to render voluntarily two thousand millions of dol-

lars. Would you think of asking five millions of Englishmen to contribute either at once or gradually four hundred and fifty millions of pounds sterling to the cause of Philanthropy, even if the purpose to be accomplished was not of doubtful goodness? If you are prepared to undertake such a scheme try it at home. Collect your funds—purchase our slaves, and do with them as you like. Be all the glory yours, fairly won. But you see the absurdity of such an idea. Away then with your pretended "moral suasion." You know it is mere nonsense. The Abolitionists have no confidence in it themselves. Those who expect to accomplish any thing count on means altogether different. They aim first to alarm us; that failing, to compel us by force to emancipate our slaves, at our own risk and cost. To these purposes they obviously direct all their energies.—Our Northern Liberty men have endeavored to disseminate their destructive doctrines among our slaves and excite them to insurrection. But we have put an end to that, and stricken terror into them. They dare not show their faces here.—Then they declared they would dissolve the Union. Let them do it. We are well content to give up the Union sooner than sacrifice two thousand millions of dollars, and with them all the rights we prize. You may then take it for granted that it is impossible to persuade or alarm us into emancipation, or to make the first step towards it. Nothing, then, is left to try but sheer force. If the Abolitionists are prepared to expend their own treasure and shed their own blood as freely as they ask us to do, let them come. We do not court the conflict; but we will not and we cannot shrink from it. If they are not ready to go so far, as I expect, their philanthropy recoils from it; if they are looking only for cheap glory, let them turn their thoughts elsewhere, and leave us in peace. Be the sin, the danger, the evils of slavery all our own. We compel, we ask none to share them with us.

I am well aware that a notable scheme has been set on foot to achieve emancipation by making what is courteously called "free" labor so much cheaper than slave labor as to force the abandonment of the latter. Though we are beginning to manufacture with slaves, I do not think you will attempt to pinch your operatives closer in Great Britain. You cannot curtail the rags with which they vainly attempt to cover their nakedness; nor reduce the porridge which barely, and not always keeps them who have employment from perishing of famine. When you can do this, we will consider whether our slaves may not dispense with a pound or two of bacon per week, or a few garments annually. Your aim is however to cheapen labor in the tropics. The idea of doing this by exporting your "bold yeomanry," as I presume given up, Cromwell tried it when he led the captured followers of Charles into West India Slavery, where they speedily found graves. Nor have your recent experiments on British or even Dutch constitutions succeeded better. Have you still faith in carrying thither your Coolies from Hindocstan? Doubtless that once will rob me, whose highest enigma was that they did not murder merely for the love of blood, have been tamed down, and are perhaps "keen for immigration," for since your civilization has reached it, plunder has grown scarce Guzerat. But that is the result of the experiment thus far! Have the Coolies ceased to handle arms, learned to handle spades, and proved hardy and profitable laborers? On the contrary, broken in spirit and stricken with disease at home, the wretched victims whom you capture for a bounty, confined in depots, put under batches and carried across the ocean forced into "voluntary immigration," have done little but lie down and die on the pseudo soil of freedom. At the end of five years two thirds, and to some colonies a large proportion, are no more! Human and pious contrivance! To alleviate the fancied suffering of the a cursed posterity of Ham, you sacrifice by a cruel death two-thirds of the children of the blessed Shem—and demand the applause of Christians, the blessing of Heaven! If this "experiment" is to go on, in God's name try your hand upon the Thugs. That other species of "immigration" to which you are resorting I will consider presently.

But what do you calculate will be the result of emancipation, by whatever means accomplished? You will probably point me, by way of answer, to the West Indies—doubtless to Antigua, the great boast of abolition. Admitting that it has succeeded there—which I will do for the sake of the argument—do you know the reason of it? The true and only cause of whatever success has attended it in Antigua are, that the population was before crowded, and all or nearly all the arable land in cultivation. The emancipated negroes could not, many of them, get away if they desired; and knew not where to go, in the case they did. They had practically no alternative but to remain on the spot; and remaining, they must work on the terms of the Proprietors, or perish—the strong arm of the Mother Country forbidding all hope of seizing the Land for themselves. The Proprietors, well knowing that they could thus command labor for the most necessities of life, which was much cheaper than maintaining the non-effective as well as effective slaves in a style which decency and interest, if not humanity required, willingly accepted half their value, and at once realized far more than the interest on the other half in the diminution of their losses, and the reduced comforts of the freedmen. One of your most illustrious Judges, who was also a profound and philosophical Historian, has said that Villenage was not abolished, but went into decay in England. This was the process. This has been the process whenever (the name of) Villenage or Slavery has been successfully abandoned. Slavery in fact went into decay in Antigua. I have admitted that under similar circumstances it might probably cease here—that it is, probably to the individual Proprietors, and Give me half the value of my Slaves, and I will compel them to remain and labor on my plantation at 10 to 15 cents a day, as they do in Antigua, supporting themselves and families, and you shall have them to-morrow, and if you like them "free." Not to stickle, I would surrender them either

price. No—I recall my words. My humanity revolts at the idea. I am attached to my Slaves, and would not have art or pari in reducing them to such a condition. I deny, however, that Antigua, as a community, is or ever will be as prosperous under present circumstances, as she was before abolition, though fully ripe for it. The fact is well known. The reason is that the African, if not a distinct, is an inferior Race, and never will effect, as it never has effected, as much in any other condition as in that of Slavery.

I know of no Slave-holder who has visited the West Indies since Slavery was abolished and published his views of it. All our facts and opinions came through the friends of the experiment, or at least those not opposed to it. Taking these, even without allowance to be true as stated, I do not see where the Abolitionists find cause for exultation. The tables of exports, which are the best evidences of the condition of a people, exhibit a woful falling off—excused, it is true, by unprecedented droughts and hurricanes, to which their free labor seems unconsciously more subject than Slave-labor used to be. I will not go into detail. It is well known that a large proportion of British Legislation and expenditure, and that proportion still constantly increasing, is most anxiously devoted to repairing the monstrous error of emancipation. You are actually galvanizing your expiring Colonies. The truth, deduced from all the facts was thus pithily stated by the London Quarterly Review, as long ago as 1840: "None of the benefits anticipated by mistaken good intentions have been realized, while every evil wished for by knaves and foreseen by the wise has been painfully verified. The wild rashness of fanaticism has made the emancipation of the Slaves equivalent to the loss of one half of the West Indies, and yet put back the chance of Negro civilization." (Art. Ld. Dudley's Letters.) Such are the real fruits of your reverend-to-be-too-much glorified abolition, and the valuable dividend of your twenty millions of pounds sterling invested therein.

If any further proof was wanted of the utter and well known though not openly avowed failure of West Indian emancipation, it would be furnished by the startling fact, that the African Slave Trade has been actually revived under the auspices and protection of the British Government. Under the specious guise of "immigration" they are replenishing these Islands with Slaves from the Coast of Africa. Your colony of Sierra Leone, founded on that coast to prevent the Slave Trade, and protected by the by in the first instance by negroes stolen from these States during the Revolutionary War, is the Depot where captives taken from Slaves by your armed vessels are transported. I might say returned, since nearly half the Africans carried across the Atlantic are understood to be embarked in this vicinity. The wretched survivors, who are there set at liberty, are immediately seduced to "immigrate" to the West Indies. The business is systematically carried on by Black "Delegates," sent expressly from the West Indies, where on arrival the "immigrants" are sold into Slavery for twenty-one years, under conditions ridiculously trivial and wickedly void, since few or none will ever be able to derive any advantage from them. The whole prime of life thus passed in bondage, it is contemplated, and doubtless it will be carried into effect, to turn them out in their old age to shift for themselves; and to supply their places with fresh and vigorous "immigrants." Was ever a system of Slavery so barbarous devised before? Can you think of comparing it with ours? Even your own Religious Missionaries of Sierra Leone denounce it as worse than the Slave state in Africa." And your Black Delegates, fearful of the influence of these Missionaries, as well as on account of the inadequate supply of Captives, are now preparing to procure the able bodied and comparatively industrious Kroomen of the interior, by purchasing from their Headmen the privilege of inveigling them to the West India market! So ends the magnificent scheme—perhaps I should say tragedy, of West India Abolition? I will not harrow your feelings by asking you to review the labors of your life and tell me what you and your brother Enthusiasts have accomplished for "injured Africa," but while agreeing with Lord Stowell, at "Villanage decayed," and admitting that Slavery might do so also, I think I am fully justified by passed and passing events in saying, as Mr. Croswen said of the Slave Trade, that its abolition is "impossible."

You are greatly mistaken, however, if you think that the consequences of emancipation here, would be similar and no more injurious than those which followed from it in your little sea-girt West India Islands, where nearly all were blacks. The system of slavery is not in "decay" with us. It flourishes in full and glowing vigor. Our country is boundless in extent. Dotted here and there with villages and fields, it is for the most part covered with immense forests and swamps of almost unknown size. In such a country, with a people so restless as ours, communicating of course some of that spirit to the domestic, can you conceive that anything short of the power of the master over the slave, could confine the African race, notoriously idle and improvident, to labor on our plantations? Break this bond, but for a day, and these plantations will be colonies. The negro loves change, novelty and sensual excitement of all kinds, when he can get it. "Reason and order," of which Mr. Witherspoon said "little was the child," do not characterize him. Released from his present obligations, his first impulse would be to go somewhere. And here no natural boundaries would restrain him. At first they would seek the towns, and rapidly accumulate in equal groups upon their outskirts. Driven thence by

spring into existence, they would scatter in all directions. Some bodies of them might wander towards the "free" States, or to the western wilderness, making their tracks by their degraded and their corpses. Many would roam wild in our "big woods." Many more would seek the recesses of our swamps for secure retreat. Few, very few of them could be prevailed on to do a stroke of work, none to labor continually, while a head of cattle, sheep or swine could be found in our ranges, or a ear of corn nodded in our abandoned fields. These exhausted, our folds and poultry yards, barns and storehouses would become their prey. Finally, our scattered dwellings would be plundered, perhaps fired and the inmates murdered. How long do you suppose that we could bear these things?—How long would it be before we should sleep with rifles at our bed-sides, and never more without one in our hands? This work once begun, let the story of our British ancestors and the shames of the country tell the sequel. Far more rapid however, would be the catastrophe. "Ere many moons went by," the African race would be exterminated, or reduced again to slavery, their ranks recruited, after your example, by fresh "Emigrants," from their father land.

Is timely preparation and gradual emancipation suggest to avert these horrible consequences? I thought your experience in the West Indies had at least done so much as to explode that idea. If it failed there, much more would it fail here, where the two races approximating to equality in numbers, are daily and hourly in the closest contact. Give room for but a single spark of real jealousy to be kindled between them, and the explosion would be instantaneous and universal. It is the most fatal of all fallacies to suppose that these two races can exist together, after any length of time or any process of preparation, on terms at all approaching to equality. On this, both of them are finally and finally convinced. They differ, essentially, in all the leading traits which characterize the varieties of the human species, and color draws an indeleible and inseparable line of separation between them. Every scheme founded upon the idea that they can remain together on the same soil, beyond the briefest period, in any other relation than precisely that which now subsists between them, is not only preposterous, but fraught with deepest danger. If there was no alternative but to try the "experiment" here, reason and humanity dictate the sufferings of "gradualism" should be saved and the catastrophe of "immediate abolition," enacted as rapidly as possible. Are you impatient for the performance to commence? Do you long to gloat over the scenes I have suggested, but could not hold the pen to portray? In your long life many such have passed under your review. You know that they are not "impossible." Can they be to your taste? Do you believe that in laboring to bring them about the Abolitionists are doing the will of God? No! God is not there. It is the work of Satan. The Arch-fiend, under the specious guise, has found his way into their souls, and with false appeals to philanthropy, and foul insinuations to ambition, instigates them to rush headlong to the accomplishment of his diabolical designs.

We live in a wonderful age. The events of the last three quarters of a century appear to have revolutionized the human mind. Enterprise and ambition are only limited in their progress by the horizon of the imagination. It is the transcendental era. In philosophy, religion, government, science, arts, commerce, nothing that has been is to be allowed to be. Conservatism in any form is scoffed at. The slightest taint of it is fatal. Where will all this end? If you can tolerate one ancient maxim let it be that the best criterion of the Future is the Past. That, if anything will give a clue. And, looking back only through your time, what was the earliest feat of this same Transcendentalism? The rays of the new Moral Drummond Light were first concentrated to a focus at Paris to illuminate the Universe. In a twinkling it consumed the political, religious, and social systems of France. It could not be extinguished there until literally drowned in blood. And from them its ashes arose that supernatural man, who, for twenty years kept all afflicted Europe in convulsions. Since that time it scattered beams, refracted by broader surfaces, have nevertheless continued to scathe wherever they have fallen. What political structure, what religious creed but has felt the galvanic shock and even now trembles to its foundations? Mankind, still horror-stricken by the catastrophe of France, have shrunk from rash experiments upon social systems. But they have been practicing in the East, across the Mediterranean, and through the West India Islands. And growing confident, a portion of them seem desperately bent on kindling the all-devouring flame in the bosom of our land. Let it once again blaze up to Heaven and another cycle of blood and devastation would dawn upon the world. For our sake, and for the sake of those infuriated men who are madly driving on the conflagration; for the sake of human nature, we are called on to raise every nerve to arrest it. And be assured our efforts will be bounded only with our being! Nor do I doubt that are millions of people, brave, intelligent, united, and prepared to hazard everything, will, in such a cause, with the blessing of God, sustain themselves. At all events come what may, it is ours to meet it.

We are well aware of the light estimation in which the Abolitionist, and those who are taught by them, profess to hold us. We have seen the attempt of a portion of the Free Church of Scotland to reject our aims on the ground that we are "Slave Drivers," after sending missionaries to solicit them. And we have seen Mr. O'Connell, the "irresponsible master" of ragged acts, from whom, poverty-stricken as they are, he contrives to wring a splendid price, thirty back with condescension the "innate" of his own countrymen from the land of "microscopic." These people duly exhaust their slang and make blackguards of themselves, but they cannot do us any harm. And as for the suggestion to exclude slaveholders from your London clubs, we scout it. Many of us, indeed, do go to London, and we have seen your kind of gawky Lord, both there and here, but it never entered our conceptions to look on them as better than ourselves. Nor can we be alarmed by the ridiculous efforts of such systems as your O'Connell's, Ritchie's, Manning's, and the like. The American slaveholders, collectively or individually, are a far from any man, or

attributes of men, mental or physical, do they acknowledge or fear superiority elsewhere. They stand in the broadest light of the knowledge, civilization and improvement of the age, as much favored of Heaven as any of the sons of Adam. Extracting nothing unless they yield nothing but justice and courtesy, even to rebel blood. They can neither be flattered, duped, nor bullied out of their rights or their property. They smile with contempt at severity and vaporing beyond the sea, and they turn their backs upon it where it is "irresponsible," but insolence that ventures to look them in the face, will never fail to be chastised.

I think I may trust you will not regard this letter as intrusive. I should never have entertained an idea of writing it, had you not asked the correspondence. If you think anything in it barely revolts your own—which I regret that I lost soon after it was received—and you will probably find that you have taken your revenge beforehand. If you have not, transfer an equitable share of what you deem severe to the account of the Abolitionists at large. They have accumulated against slaveholders a balance of invective which, with all our efforts, we shall not be able to liquidate much short of the era in which your National debt will be paid. At all events, I have no desire to offend you personally, and, with the best wishes for your continual health, I have the honor to be

Your obedient servant,

J. H. HAMMOND.

THO'S CLARKSON, Esq.

An English Farmer's Wife.

Here is a beautiful chapter from the third part of Colman's European Agriculture. Every reader may profit largely by the lesson it contains. Those who knew the writer, and who have seen something of English rural life, have seen enough to convince them that, though called, even by the author, a pencil sketch, the picture is by no means overdrawn.

Pencil Sketch of an English Farmer's Wife.—By Henry Colman.—I must claim the indulgence of my readers, if I give them an account of a visit in the country, so instructive, so bright, so cheerful, that nothing but the absolute breaking up of the mind can ever obliterate its record, or dispel the bright vision from my imagination. I know my fair readers—for with some such I am assured my humble reports are kindly honored—will feel an interest in it; and if I have any unfair readers, I beg them at once to turn over the page. But mind, I shall utter no name, and point to no place; and if I did not know that the example was not altogether singular, and therefore would not be detected, I should not relate it. I know very well, as soon as I return to my native land, if Heaven has that happiness yet in store for me, a host of my charming friends—God bless them!—with their bright eyes, and their gentle entreaties, will be pressing me for a disclosure; but I tell them beforehand, I am compelled in a stern philosophy, and shall remain immovable.

I had no sooner then entered the house where my visit had been expected, than I was met with an unaffected cordiality which at once made me at home. In the midst of gilded halls and hosts of liveried servants, of dazzling lamps and glittering mirrors, redolent the highest triumphs of art and taste; in the midst of books, and statues, and pictures, and all the elegancies and refinements of luxury, in the midst of titles, and dignities, and ranks, allied to regal grandeur—there was an object which transcended and eclipsed them all, and showed how much the nobility of character exalts the nobility of rank, the beauty of refined and simple manners all the adornments of art, and the scintillations of the soul, beaming from the eyes, the purest gems that ever glittered in a princely diadem. In person, in education, and improvement, in quickness of perception and facility and elegance of expression, in accomplishments and taste, in a frankness and gentleness of manners (tempered by a modesty which courted confidence and inspired respect, and in a high moral tone and sentiment, which, like a bright halo, seemed to encircle the whole person—I confess the fictitious of poetry became substantial, and the BEAU IDEAL of my youthful imagination realized.

Dignity of Printing.—God was the first Printer! He gave him his soul hand 'mid the darkness of Sinai the mind of God; the decalogue of all moral law, the claims of man upon man and God upon all.

Printing! the art that shall hand down to the remotest posterity, in innumerable millions yet unborn of God, thoughts of men who are living now; of men who lived centuries ago; they defy time, and the printed transcripts of these men shall live, too full of soul to be hidden in the grave with their perishable bodies! It was a bright thought of that author, who, in his dying moments, was just able to ask if the proof of his last work was corrected: all corrected! "Yes, all!" "Then I shall have a complete edition in glory!"—J. N. Nagle.

Equality.—Where does it exist? The theory of our government is that "all men are born free and equal." Born equal in what? Equal before Death! Where else are they equal? Can you tell me, or you? No you cannot. Equal physically, or mentally, who pretends we are? But, you say, we are equal before the law! All equal at the ballot box; what a fallacy! Are the rich and the poor equal before the law? Are they equal at the ballot box? No, they are not; why is the difference between them? When you talk of equality, look around and see if you can point it out.

A very fine Church has lately been commenced in Oronoke Sound, near Montgomery, on the coast of Georgia. It is reported, only, with water enough to fill the largest tub of water, in the region of the sea, and the

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, July 26, 1845

Subscribers, who do not find a receipt in this paper for money sent by mail, or paid to an agent within two months after payment, will please inform the Treasurer, Rev. JAMES H. DE VOTIE.

Protracted Meeting.
There will be a protracted meeting held with the Providence Church, six miles west of Warrenton, Sumner county, in connection with the meeting of the Ministers' and Deacons' Association, commencing on the Friday before the 5th Lord's day in August next. Ministering brethren are affectionately invited to attend.

The Southern Baptist Convention.
ARCHIBALD THOMAS, Richmond, Va.
Treasurer of Foreign Mission Board.
THOMAS CHILTON, Marion, Perry Co. Ala.
Treasurer, Domestic Mission Board.
M. T. MENDELL, Charleston, S. C.
Treasurer of Southern Baptist Convention.

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.

Domestic Missions.
All Communications, relative to Domestic Missions should be addressed to the Rev. D. P. BURTON, Corresponding Secretary, at Greensboro, Ala.
The Religious Herald, the Recorder, and the Index, please copy.

The District Meeting will be held, commencing Friday before the first Lord's day, in September, at the Shutes Creek Church, near Scottsville, Bibb county, Ala. Ministering brethren are invited to attend.

WILLIS BURNS.

AGENTS.

E. H. HOOPER, J. J. BRADFORD, A. H. YARRINGTON and Rev. JOHN H. HIGGS are our traveling Agents, and JOHN M. BAILEY of Scottsville, and Baptist Ministers generally are our local agents. Besides these we have none others in the field; and subscribers are requested to pay money, through these only, to our Treasurer, Rev. J. H. DeVotie.

We will pay postage on all letters containing money.

TO CORRESPONDENTS.—For the last two weeks our table has been so crowded with communications, that we have been compelled to discontinue some of our correspondents. One good brother, for whom we have the utmost regard, complains that his communication has been silently passed over, as much as two weeks. Well, we should not be at all surprised if some should be neglected longer than that; and some indeed all together neglected amid the general mass. The communication to which we refer was given to the printer as soon as received, but he has not been able to make it public until this week. We are always glad to hear from our friends when they are proper to write, and will publish their articles when practical; provided they deem them worthy. They must not be impatient. Our rule on this subject is, to serve those first who come first, unless prevented by something of more urgent importance.

SOUTHERN CONVENTION.—We shall publish an article on this subject from the Religious Herald. All we had in view, in the late discussion, has been effected, viz. to attract public attention to the organization of the Convention. But we beg leave to say that brethren need not think to make the impression, that we wish to create discord in our ranks; if so they will not succeed. We assure them that we have reason to believe, for we have been so informed, that the brethren in the country are with us, holding this language, "We do not wish to be where our poor brethren cannot stand alongside."

THE HOWARD COLLEGE.

The examination of this institution is now in progress; and induces us to say that the result will be entirely satisfactory. The classes all sustain themselves handsomely, and reflect great credit upon their instructors. The students of mathematics, with little exception, came up to their tasks yesterday with courage and skill, and accomplished them nobly. They crossed the dangerous *pons asinorum* without seeming to notice the deep abyss which it overhung. We think we perceived among them the glimmerings of fine mathematical talent.

Mr. W. Mosely, who is connected with the institution in the twofold capacity of teacher and student, delighted us with his successful method of familiarizing his pupils with the sciences of grammar and arithmetic. His boys are hard to excel.

The examination is interspersed with interesting declamation, which upon the whole is equal to anything of the kind we have heard in a long time. And we prophesy that there are boys in the Howard, particularly among those between the ages of 10 and 16, who possess the germs of oratory, which, if cultivated, will place them in the first rank.

The students in Greek, French and Latin, performed their parts very well, but we beg leave to suggest that much depends upon being heard, and in speaking any language which is not our native tongue, we should sit up erect and open our mouths wide that the lungs may have free exercise, else we cannot speak such language well.

Two Howard is under the care of Prof. J. H. Martwell and Sherman, and Mr. Rockwell, contains 114 students, and affords a complete course of instruction. The new building is a commodious way, and we hope will be ready to be entered next year. Success attend.

Casey.—Brother Hodges informs us that a protracted meeting was held at Bethel, Greene County, Ala., on the Friday before the 2d Sabbath of this month, at which seven persons were baptized; and one brother, who had strayed away from the fold into the dangerous society of anti-sabbatarian influences, was reclaimed and returned to the embrace of the church, saying that he had no religion where he was. Brother Morris was present, and did good work in the

THE WETUMPA CHURCH.—Brother J. D. Williams, Agent for this Church, is now on a tour through this section of the State, and at present in Marion, for the very laudable purpose of seeking aid in behalf of the brethren of Wetumpka, who have lost their house of worship by fire. He could not have come amongst us at a more unfavorable time, on account of the scarcity of money, but we hope the brethren here and elsewhere, will open their hearts and their hands so far as their situations will allow, and contribute to a cause which concerns the whole denomination and is intimately connected with the welfare of Christ's kingdom. We take this opportunity to say that, all answers to the contrary notwithstanding, the brethren of Wetumpka occupy the same exalted rank in our good opinion as formerly, and the tongue of slander shall not hereafter affect it.

REVIVALS AT HOME.—We sometimes hear rumors of revivals in our own State, where the Almighty is pouring out his spirit upon the people, reclaiming sinners from the gall of bitterness and the bonds of iniquity, and refreshing the drowsy faculties and disponding hearts of his children, and yet, strange to tell, no body has the kindness, or feels sufficient interest in this glorious cause to inform us of what is going on, though it is well known what glad tidings it would be to us all in the present drooping state of the churches. How is this to be accounted for? Does it spring from selfishness, and a want of interest in the welfare of others? Is this the effect of religion—that those who are specially favored with its influence, are disposed to keep it to themselves? Do they not rather exclaim, "Hearken, and I will tell you what the Lord has done for my soul!" Our columns have always been open to such information, indeed we have invited it. This subject is of the first importance, and we hope to have no further cause of complaint against those whose duty it is to attend to it—for surely it is the duty of some body.

THE CHRISTIAN RACE.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us.—Heb. xii. 1.

In the preceding chapter the Apostle had taught his Hebrew brethren, that "faith is the substance of things hoped for, the evidence of things not seen."—that active principle of the heart which had sustained the patriarchs through all their afflictions and distress, and had enabled them to turn their backs upon the world, and to press forward with their faces Zion-ward, in hope of finally reaching that heavenly city which was prepared for them, and which hath foundations whose maker and builder is God. That, through faith, holy men of old were able to undergo, patiently, cruel mockings and scourges, bonds and imprisonment, and while wandering about in sheep skins and goat skins, being destitute, afflicted, tormented, they could look beyond the veil and anticipate the joy of quitting this earthly house of their tabernacle, and dwelling forever in heaven.

By these things he persuades his brethren to exercise the like faith, and, while they endure patiently, the ills of life, to run also the race which Christ has set before them, thus assuring them that the life of the Christian is one of action, of continual and unintermitting action; that it is like a race, which must be kept up steadily and without cessation—like a battle, which must be fought bravely and skillfully.

Of this race, the world is the beginning, and Heaven is the end; and, in order to success, it is necessary for the Christian to lay aside every thing that would clog or impede him. Besides, his enemy has strewed along his pathway glistering charms, to attract his attention and decoy him from his pursuit; but these he must not notice, turning as he to the right nor the left, nor looking back at those things which are behind, but pressing forward to those which are before. It is a meta in a field that this race differs from the ancient Grecian race, in that there are no combatants contending against each other for the prize. But while the Christian runs for the heavenly prize, Satan is in pursuit of him, and endeavors to allure him from his object by the temptations which he throws around him; so that though they may not be called combatants striving for the same prize, yet it is a race in which both run, the one to gain a prize, the other to prevent him. The Christian must be clothed with the gospel armour, with the word of truth in one hand and the sword of the Spirit in the other, with grace in his heart and prayer upon his tongue, he must contend mightily for victory.

The Apostle says that we are surrounded by a multitude of witnesses. These attend the race not merely from idle curiosity, but to bear testimony of our success, and award their applause or their condemnation. The prize we run for is not an earthly prize, but a heavenly one, and according to the value we set upon it, so will be the judgment of the spectators. How great then is our responsibility! We must take care lest we bring reproach upon the cause of God, and prove stumbling blocks in the way of others, by suffering ourselves to be allured, by the temptations of the wicked one, from the object of our pursuit, by encumbering ourselves with the charms of the world and the flesh which easily lead us, and by being beaten in the race and finally coming short of the prize of the high calling in Christ Jesus.

As we once followed the course of nature, and were obedient to our lusts and the pride of life, but now have been brought from darkness to light and from the power of Satan unto God, and profess to be followers of Christ, and not conform to the world, so it is expected that our lives will shine as do the sun, and our works will glorify God. Otherwise we disgrace the cause which we have espoused, because we show by

world to the joys of religion—we are stumbling blocks to sinners, because we have them to conclude that if such be the effect of religion, it is not worth having—and we are beaten in the race, because we suffer the wicked one to win us by his temptations and allure us into the paths of sin and folly. The most powerful temptation to the Christian, probably is the love of the world. Satan is ever on the watch, offering us what are termed the innocent pleasures of the world, and endeavoring gradually to lead us away from thoughts of heaven and eternity, from prayer and praise, from the word of truth and the influence of the Spirit of God, until he plunges us into association with the giddy and the gay, then into neglect, and finally into disobedience. Let us flee these things and keep ourselves unsullied from the world—let us not live day by day upon the bounty of a kind Providence without returning thanks, and let us ask for grace to sustain us amid the evils of life. Let us not linger or faint by the way, for the prize is just ahead. Though we may be persecuted and forsaken, though we pass through trials and tribulation, though our path may be beset with dangers, though the beloved Saviour may be hid for a while from our view, yet if we keep our eyes steadily fixed on the cross, our hope anchored in the haven of salvation, and our confidence placed in God, we have nothing to fear. The race will be ended, the victory won and our souls in heaven.

NORTH CAROLINA.—No State in the Union can boast of greater natural advantages and a more happy condition, arising from the wisdom of her laws and the prudence of her rulers, than the "Old North State." She is already enriched with the most valuable mines in the country and the opinion has been expressed that diamonds and platinum will be found there. Most departments of enterprise are in a flourishing condition, she is at peace with all men, and observes carefully the precept of the wise man, "Owe no man anything." But she is guilty of one very great folly, and that is a want of interest in the education of her youth. The character of a nation depends, in a great degree, upon the education of the young, and that country whose people grow up in ignorance, however high she may now stand in the scale of existence, will find herself gradually sinking below the influence of enlightened freedom. North Carolina, as indeed many other States are, is deficient in regard to her system of common schools. She has almost no system at all, and the consequence is that in many counties the grossest ignorance prevails. There is no excuse for this whatever. Let her surplus fund, of which there is an abundance, be applied to the cause of education, and shed the light of truth into her dark and benighted corners. We have given utterance to these thoughts, because we would be happy in aiding to remove this blot from the fair escutcheon of this noble State, for whose welfare and good name we have the most regard.

SILENCE A DUTY.—The Rev. Dr. Gannett of Boston, in a discussion on slavery, is reported to have said, "Silence on this subject is our duty." This is the wisest opinion and the best sentiment we have yet seen or heard from the Abolitionists. Why is it wise? Because they can effect nothing by any thing they may say or do, except bringing contempt upon themselves—because they cannot say any thing without abusing us, and the more they abuse us, the more firm we are convinced that we are right, and the more resolutely we shall defend our rights.—Be silent, if it is a matter which does not concern them—unless, according to a Greek motto, "Silence is later than a word spoken to no purpose."

THE TRUE CATHOLIC.—This is the title of a paper published in Louisville, Ky. and edited by six divines, two each of the Presbyterian, Methodist, and Baptist denominations. Its object is to expose the corruptions of the Romish church, and to withstand the usurpations and designs of the Pope against the liberties of this country.—The True Catholic is very ably conducted, and maintains its ground with an unbending spirit of noble patriotism, watching with Argus-eye the sacred rights of American citizenship. The importance of such a paper is evinced by the increasing strength of Popery in the West, and the language of Rome's emissaries—"The Pope must and shall possess the West." Success to the cause.

TITLES.—The time once was when human titles carried with them some influence, but how senseless have they all now become. Like all things human, they wither and die. But why have they lost their meaning? Because they are conferred without regard to the merit which they originally implied. Literary titles imply literary attainments and distinction, and not the successful career of a wily politician. Frequently it is the case, however, that the most exalted title, implying the most profound research into the mines of literature and science, is conferred on an individual who has distinguished himself only for having found and plunged into the tide of popular feeling, and reached the goal of his ambition.

For the Alabama Baptist.

Ordination.

At the call of the Baptist Church in North Port, Tuscaloosa county, the following ministers assembled on Saturday, July 12, viz: R. Dodson, C. F. Sturgis, Wm. S. Neck, and B. Manly, for the purpose of examining Bro. Robert S. Adams, as a candidate for Ordination. The examination was conducted by the Presbytery, in private, in a minute and thorough manner, and proved entirely satisfactory.

The candidate was therefore solemnly ordained, on the next day, July 13, 1845, by fasting, prayer, and the imposition of the hands of the Presbytery. Bro. Neck being presiding.

formed in the following order: B. Manly presided, the usual questions in public, and made the prayer. C. F. Sturgis gave a charge, and R. Dodson presented the Bible and the right hand of fellowship, with suitable remarks.

Afterwards a sermon was delivered, followed by the administration of the Lord's Supper.

For the Alabama Baptist.

God, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world.

The apostolic commission is very wide.—They are divinely constituted teachers of what soever God has commanded. I propose to enquire, in this paper, whether it has not been commanded, and therefore made subject matter of teaching, that in all cases where God has called men to the work of the ministry, the churches shall so house their hands as that they may devote their whole time to the work. This is to constitute the sole enquiry, and let no one clog his reasoning by lugging in the question of practicality—to which I suspect a proclivity—that is another matter. Let us leave it entirely out of consideration until the precious question shall be settled.

1. In the first place, then, it is no where intimated in the New Testament that the herald of the cross is to engage in secular pursuits. The apostle Paul labored with his own hands, when out of the reach of Christian benevolence, among recent converts to whom the whole counsel could not yet be expected to be declared—and that he might teach the general Christian duty that all men must labor, by example; but he takes care to tell us that he only reaped his right because of the circumstances. "Neither did we eat any man's bread for naught; but wrought with labor and travail, night and day, that we might not be chargeable to any of you: Not because we have not power, but to make ourselves an example unto you to follow us." (1 Th. 3: 8, 9.) "Mine answer to them that do examine me is this: 'Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only as Barnabas, have we not power to forbear working? Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or, who leadeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn.'" (1 Cor. 9: 3-9.) The Old Testament certainly favors our position, if there is any analogy between the priesthood under the old dispensation and the ministry under the new.

2. Now if there are no arguments in favor of a secularized ministry, a grain of dust in the other scale of the balance must cause it to preponderate. "Or I only and Barnabas, have we not power to forbear working?" This passage implies that Paul and Barnabas submitted to greater self-denial in this matter than *others*. Now if in addition to this it be shown that Paul was in the main supported by the churches, we shall have a strong case. And it is a presumption from our first position; for if he labors occasionally only, it is not to be supposed that this was sufficient for his entire support, especially as constant travel would add materially to his "necessities." But more directly, he says, (Phil. 4: 10.) "But I rejoice in the Lord greatly that now at the last your care of me hath flourished (revived) again, wherein ye were all careful, but ye lacked opportunity." "I robbed other churches, taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man, for that which was lacking to me, the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome to you, and so will I keep myself. As the truth of Christ is in me, no man shall stop me from this boasting in the regions of Achaia." (2 Cor. 11: 9-10.) These passages contain so much to the purpose, in a nut shell, that one is in danger of losing half himself he stop at the end of each clause and ponder.

If the New Testament contemplates the entire support of the ministry by the churches (which I think is as clear as any doctrine of the Bible; it is a part, I fear, of the counsel which has not been faithfully declared. It has been approximated in many cases. But ministers have often approached it somewhat in the same way that some of them approach the doctrine of divine sovereignty. It has been not quite preached. Let us see to it, brethren, that we take proper ground on this subject. In that most affecting y eloquent charge which St. Paul gave the eldership of Miletus, on his last journey to Jerusalem, not a more thrilling sentiment burst from his heart. "I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

E. B. TEAGUE.

Eutaw, July 1, 1845.

For the Alabama Baptist.

Brother Hoskins—I am so much delighted with the onward march of the Temperance cause in our County, that I cannot well forbear offering some interesting facts in relation to some of our meetings which have been recently held.

The Ocklawaha Temperance Society, which was organized (as well as I remember) in 1839, is surely acting the part of the leaven which was hid in three measures of meal. At her meeting in February last, she was induced to appoint a meeting at Pine Flat Church on the 5th Sabbath in March; and appointed three officers to address the meeting on that occasion. One of them being absent, Dr. David Adkins was called upon to offer the meeting, and he was answered by the

forward with laudable zeal and contributed greatly to the good cause. Other speakers were made by gentlemen present—whose addresses and remarks created quite an interest on the subject. A temperance pledge being presented, a number of names were subscribed; and by the energy of some young ladies and gentlemen who were appointed solicitors, the number of names has been increased to one hundred and sixty. Messrs. Whitfield, Plummer, Everett and M. A. Johnson, together with Messrs. J. T. Man and W. L. George, should be had in pleasing remembrance by all the friends of temperance, for their indefatigable and successful labors.

On last Sabbath a meeting was held at the Pigeon church, near Perryville, at the instance of the Ocklawaha Society. A large and attentive audience were addressed by the Rev. G. Everett, and the writer, after which a pledge was offered for names, and I am pleased to relate that upwards of 40 names were given, comprising many of the most respectable individuals in that community—towards the head of the list stands the name of the Hon. Wm. S. Miree, who received an appointment to address a future meeting of the Society.

The Secretary, (Mr. J. T. Man,) informed me that he had an additional list of names, obtained a few days before the meeting, which will probably enable them to organize their Society with 60 or 80 members.

During the progress of the meeting, an interesting looking young man, who has very recently engaged in rum selling at Perryville, remarked to some of his friends in a good humored way that he did not care if they were all disposed to be temperate; he would return home and procure a pair of coarse shoes and other apparel suitable to a laborer, and obtain his support by the sweat of his brow. Just as every man should do in preference to selling rum and making drunkards.

Perryville has long been celebrated for its tipping shops and tipplers. A brighter day, however, is evidently dawning upon that unwholesome place, and I look forward with pleasing thought to a day not far distant, when tipping shops, or doggeries, will wither under the influence of public sentiment in our beloved country, and the advantages of temperance be realized by all men.

Several other temperance societies have been formed in adjoining and surrounding neighborhoods the present year.

A. G. McCRAW.

Perry County, July 4, 1845.

For the Alabama Baptist.

An Essay

On the necessity of a more strict observance of the Sabbath day.

DEAR BRETHREN:—Having been requested at the last Minister's and Deacons' meeting to write an Essay on the observance of the Sabbath, assure you that I write upon the duties assigned me, with considerable reluctance. But believing your motives to be good, I waive the objection, and present you the following reflections.

Dear brethren and friends—I suppose that a want of a more strict observance of the Sabbath has given rise to this request, especially as there is a great laxity on our part, as a Christian community, who are characterized in the word of God as the light of the world.

We are proud that we live in an age of improvement, and perhaps, sometimes I must say that we are making such advances in the arts and sciences, and other improvements common in our day. Let us ask ourselves seriously, whether we improve in piety and the strict observance of the commandments of God as we do in those arts and sciences. I think not. I have been truly grieved to see wagons started to market on Friday and Saturday, seemingly for the express purpose of including the Sabbath in the trip.—I have been further grieved that the Sabbath has been set apart by many as a day of visiting, and thereby, increasing the labor and toil of our children and servants, and preventing them from attending on the worship of God, and especially, our children from Sabbath schools. Furthermore, would it not be well for us when assembled at the house of God, instead of talking promiscuously about temporal matters, the state of the market, the growth of the cotton and corn, and something on political topics, to go into the house and engage in singing and praying, especially the members of the church. But these practices have become so common, perhaps we have thought but little about the evils resulting therefrom. Dear friends, is it not time for us to search ourselves, whether we be in the faith or not? Will excuses that we produce satisfy our conscience in the sight of God? I would think not, and especially, Christians. "Keep thy feet when thou goest to the house of God."—Ezek. 43: 1. I do not think Solomon meant the feet but the tongue. So far as it relates to my views, relative to visiting and collecting in parties for worldly conversation on the Sabbath, some may think me too strict, for say you, we are poor, and if we do not visit our neighbors on the Sabbath, we cannot do it at all. Ah! it is true, there are many poor, but when we are so poor that it forces us to break the commandments of God, should not the cause of our poverty be investigated?—I am inclined to think that those who disregard the Sabbath, do not discharge their duty through the six days that God has designed they should labor.

I would not be understood that the Sabbath, as a day, differs from other days. You very much depend on the manner in which we apply the time allotted us to labor, to enable us to enjoy the blessings designed for us to enjoy on the Sabbath.

And it came to pass that on the sixth day they gathered, twice as much bread as on other days. And he said unto them, this is that which the Lord hath said, to-morrow is the rest of the day, and the seventh day is the Sabbath, that which

is to be kept until the morning." Ex. 16: 22. But again, where is the apology of these starting journeys, and including the Sabbath in their trips to market. These who are guilty of this kind of practice can find no excuse, only for want of that excuse which is in effect, either an acknowledgment that they have more upon their hands than God intended for them to accomplish, or that the six days which Isaiah Whitten has pointed out as labor, are not sufficient; and consequently his system is imperfect. My own opinion is that individuals thus breaking the Sabbath, wish to add field to field and house to house, in short to become rich. Thus came my brethren and friends: "He hath filled the hungry with good things and the rich he hath sent empty away." Luke, 11: 33. "But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men into distraction and perdition." Tim. 6: 9. So now ye rich men weep and howl for your miseries that shall come upon you. Your gold and silver is cankered; and the rust of them shall be a witness against you and shall eat your flesh as it were fire; ye have heaped treasures to gether for the last days. Behold the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth and of them which have reaped, are entered into the camp of the Lord of Sabbath.

Ye have lived in pleasure on the earth and have wanted; ye have nourished your hearts in days of slaughter." Isa. 5: from 1: to 5: inclusive.

Now, dear brethren and friends, you may think these quotations are not applicable, but in my view, they are—you may say you are not rich, or you may say you do not go to market including the Sabbath day yourself, but your servants do, or at least in many cases, and the Lord holds us accountable in the same degree, if we suffer those under our control to transgress his commandments, as if we were personally guilty. But if you are not rich, does not your conduct clearly prove that you have a desire to become rich.—Now I do not wish to be understood as opposing an increase of worldly goods. Not so. I approve of industry and economy, but not to the extent of transgressing the commandments of God; but rather that we should render to Caesar the things that are Caesar's and to God the things that are God's. And now, brethren and friends, is it so that any of us have been guilty of what is here set forth? I fear we have. If so, let us remember our high calling—let our course of conduct for the future be worthy of imitation.

Dear brethren and friends, what is the testimony of your conscience on this subject, are you yet unconcerned? Are you a parent, and do you suffer your children to grow up with no reverence for the Sabbath day? Are you willing to leave them exposed to all the judgments which God has denounced on those who profane his Sabbath? An awful responsibility rests upon you. May God grant that your dying moments be not embittered by the recollection of Sabbath breaking. "Be ye, therefore, followers of God as dear children, and walk in love, as Christ hath also loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savor; But fornication and all uncleanness, or covetousness, let it not once be named amongst you, as becometh saints."—Eph. 5: 1, 2.

And now may the Lord enable us to spend our Sabbath on earth, as we may be prepared for the delights of the Eternal Sabbath in Heaven.

REUBEN THORNTON.

For the Alabama Baptist.

Domestic Missions.

GREENSBORO, Ala. July 17, 1845.

The Southern Baptist Convention, calls our particular attention to the situation of New Orleans, in these words:

"Resolved, That this Convention recommend to the Board of Domestic Missions to direct its effective attention to aid the present effort to establish the Baptist cause in the city of New Orleans."

I find, also, in the Report of the Baptist Home Mission Society, reference to this city, and an anxiety expressed that our Denomination would occupy this important field. But little, however, has yet been done.

The Baptist Church at New Orleans was organized in December, 1843. It now consists of about forty members, only twelve of whom are males; and all of whom united, are unable to support a Pastor. The Church has purchased a lot, and is making preparation for building a house of worship. Brother Minion is now struggling to sustain both the Church and himself.—Such is the situation of the Baptists in the largest City in all the Southern States.

The Baptists who dwell in the great Valley of the Mississippi, know that this City is their own Emporium, that it must become one of the great cities of the world; that its influence is increasing upon all their Rivers, and in all their Towns. Will they not hear the call of our Southern Convention and enable the Board of Domestic Missions, without further delay, to occupy this long neglected City?

The Board agreed with solicitude, but with much confidence, that the Baptists in the Southern States, will sustain their own Convention, distinguished as it is for wisdom, for prudence, and for its high Christian character.

D. P. BESTOR,

Corresponding Secretary.

OCTOBER.

For the Alabama Baptist.

DIED.—In Pickens county, on the 17th inst. LAVETTA AYN, daughter of the Rev. J. H. and Lavinia Taylor, aged 3 years, 2 months and 20 days.

At 5 o'clock, on the 16th, this interesting child was attacked with congestion of the brain, and in the short space of 11 hours, sweetly fell asleep on the Father's bosom.

In resigning to the grave, a child of uncommon promise, her afflicted parents feel assured of a glorious immortality, awaiting her Angel spirit; and they rejoice that another dear child beloved family circle has been thought worthy to be translated to the Heaven to bloom for

ORDER OF EXERCISES	
For the Examination of the Female Institute, July 20, 21, 22.	
MONDAY.	
A. M.	The Primary Department.
P. M.	
2 o'clock to 2 1/2	Geography.
2 1/2 to 3	Grammar.
3 to 3 1/2	Reading.
3 1/2 to 4	Written Arithmetic.
4 to 4 1/2	Grammar.
4 1/2 to 5	Mental Arithmetic.
TUESDAY.	
8 o'clock to 8 1/2	Mental Arithmetic.
8 1/2 to 9	Grammar.
9 to 9 1/2	Reading.
9 1/2 to 10	Written Arithmetic.
10 to 10 1/2	History of Greece.
10 1/2 to 11	Written Arithmetic.
11 to 11 1/2	Astronomy.
11 1/2 to 12	History of the United States.
MUSIC AND COMPOSITIONS.	
P. M.	
2 o'clock to 2 1/2	Written Arithmetic.
2 1/2 to 3	Towne's Analysis.
3 to 3 1/2	Brown's Grammar.
3 1/2 to 4	French.
4 to 4 1/2	Chemistry.
4 1/2 to 5	Natural History.
MUSIC AND COMPOSITIONS.	
A. M.	WEDNESDAY.
8 o'clock to 8 1/2	The Bible.
8 1/2 to 9	History of Rome.
9 to 9 1/2	Natural Philosophy.
9 1/2 to 10	Philosophy of Natural History.
10 to 10 1/2	Mental Arithmetic.
10 1/2 to 11	French.
11 to 11 1/2	Written Arithmetic.
11 1/2 to 12	Child's Geometry.
MUSIC AND COMPOSITIONS.	
P. M.	
2 o'clock to 2 1/2	Mental Arithmetic.
2 1/2 to 3	Universal History.
3 to 3 1/2	The Bible.
3 1/2 to 4	French.
4 to 4 1/2	Moral Science.
4 1/2 to 5	Physiology.
MUSIC AND COMPOSITIONS.	
A. M.	THURSDAY.
8 o'clock to 8 1/2	Logic.
8 1/2 to 9	Natural Philosophy.
9 to 9 1/2	Evidences of Christianity.
9 1/2 to 10	Biblical Literature.
10 to 10 1/2	Algebra.
10 1/2 to 11	Botany.
11 to 11 1/2	Intellectual Philosophy.
11 1/2 to 12	Political Economy.
12 to 1	Euclid.
MUSIC AND COMPOSITIONS.	
M. P. JEWETT.	

TRAVELS.

TEXAS IN 1841.
From unpublished Manuscripts of a Traveller
CHAPTER XIII.

EDUCATION, MORALS AND RELIGION

Education, morals and religion always precede civilization and refinement among a people, and though the Texans are not particularly distinguished for any of these things, yet they are making some advancement towards them. They have provided well for the cause of education, setting apart a portion of land for school purposes, in every township. These schools which are already established, must, necessarily, remain in statu quo, because the perquisites are sufficient to induce the services of those teachers only, who are not competent for any thing else, and are obliged to resort to this means of making a living. The ordinary branches of the English language are taught here, but little or no attention is paid to the rules of conduct to be observed out of school. The teacher receives for his services, a cow and calf or a quarter of beef, or a goat, or a venison ham or a Spanish horse from each patron, as the one may need it, or the other find it convenient to give. Now and then a little money is contributed by those who may have been better favored by fortune.

There is a high school at Matagorda, under the care of the Rev. Mr. Ives, Episcopal Minister, in a flourishing condition, and conducted with a propriety and decorum which do him much credit. The expenses of this school, however, are such as to place its advantages within the reach of but few. Its location is unfavorable, being in one of the most unhealthy parts of the whole country. There is a school, also, at Rutersville, under the care of Mr. Richardson of the Methodist Conference, which is a great acquisition to the West.

I met with some persons in the country who had an idea that education would be a source of more injury than profit to the youth. One remarked to me that "education makes men villains, or if they are so naturally, it enables them the more successfully to carry out their villainy, and, therefore, he should oppose any such institutions; the greatest rascals, and the most dishonest men, have been the most learned." He really spoke in earnest, and as if he believed every word he said. It was, doubtless, the result of the poor fellow's ignorance. If we must lay aside all books of science, abolish all institutions of learning, and remain in the condition of ignorance in which we were when we entered the world, because some learned men have been bad men, I imagine that we had better stand away entirely; for our creation would be a curse instead of a blessing—the beauties of the universe would be lost—our tastes would even be of the coarsest kind—our minds would never rise to heaven and edge the Maker of all things—our hearts would never be fitted for the pure joys of Paradise—we should be like the beasts, prone, obedient, venial, incapable of being drawn out in love and admiration for what is great and good—the very aim of our Creator would be lost, for we have commenced here an existence that shall never end, rising from rank to rank, from glory to glory, until we may become bright jewels in the celestial diadem.

Education is the very stepping stone to greatness. When I say education, I do not mean to confine the term to schools or colleges; but I mean that cultivation of the mind and feelings of the heart, without which there never was a

great man. The philosopher, who taught that man should obey the dictates of his own nature, and acknowledge no God but his passions, was ignorant of his origin and his own character, had never listened to the voice of reason, and had never read in the creation around him the name JEHOVAH.

We are led, very naturally, from this subject to the morality and religion of the people. By moral, I understand a strict observance of the principles of honesty and virtue, without a particular view to the precepts of christianity and reverence for its author. The standard of morality, in Texas, is placed so low, that every one can come up to it if he will. There is no aristocracy there. Every one is on a footing with his neighbor; the lowest member of society, in point of wealth and birth, is as good and respectable as the highest, and his rights are as strictly guarded. All distinction is founded upon character, as it should be; so that if a man come up to the standard of morality, what matter be his station or occupation for a livelihood, he stands in the first rank, sits on the highest seat, and none can say to him "Get thee down, for I am more holy than thou." If a man respect himself, he is respected by all. If one says reproachfully of another, "he is a poor mechanic," the people frown upon him with utter contempt and he need not ask of them a favor. This is pure Republicanism.

The people of Texas have sustained, abroad, a much worse character for morality, than they have at home, on account of the protection they offered to all fugitives from justice in the United States. This is what has put the standard of morality so low—a majority of the citizens being such as have acted in bad faith to other governments and to other people, they necessarily require a low standard of morals, in order to enable them to live even there, it being too much to expect them, to confine themselves within the limits of strict virtue, since they have crossed the gulf. "Non mutant animum qui mutant calum." Therefore, he who reaches the standard of morality there, has his sins washed away, and remembered against him no more forever. But, there is one exception, the sin of Theft they never can forget, because this is a defect which it would be difficult to root out—a defect of his nature. A man that has stolen once will steal again, and must be watched. One may have killed another, and it does not matter how he did it, whether in the dark or the light, whether in defence or revenge; or he may have spent his life in gaming and in debauchery; or he may have perjured himself to save his ears; or he may have committed most every sin in the calendar, it is all forgotten, and if he commence a new life he is allowed to stand among the first and the best. But if he has taken what was not his own, though he may have repaid it again, they can not forget this. "What was bred in the bone is hard to get out of the flesh." Hence it is that several men of considerable talent in the courts, who might rise to the highest, gift of the people, are forever barred by this error of their youth, or early manhood, and their names are spoken of as evil to this day. On account of this protection shown to the outcasts of other nations—a stain which the people of Texas will never be able to wash away—some of the first men of the country, who share largely in the favor and confidence of the people, who stand in high places, and who are looked upon as bright examples of men devoted to the best interests of their country, owe their heads or their liberties to justice, for crimes committed in the United States.

The laws of the country are very severe against all species of crimes and misdemeanors, yet there are hundreds who derive their livelihood from gambling and horse-racing and cow-driving. In a word, there are but two classes known in the country—these are the real gentlemen and the real villians. There is no middle class. How very different is this state of things from what existed among the colonies! In view of the contrast I do not wonder that many should be disappointed at the result of the establishment of their Republic.

Christianity is making its way slowly through the country, and its glorious effects are beginning to appear. In various portions of the Eastern Baptists, Methodists, Presbyterians, and Episcopalians have established churches, and in the West, the first three are extending the banner of the cross, and spreading the light of Truth. But they are operating under very dangerous, if not very gloomy prospects. The ministers are itinerant, ride on horseback, and have to carry arms to protect themselves from Indians. This appeared to me very odd, and I expressed my feelings to one on the subject remarking, "it looks strange, friend, to see you going about preaching the gospel of peace, and at the same time carrying the weapons of war." "Yes," he replied, "it is true, but necessary, not for the sake of my life, but for the cause of Christ." The preachers are not of a high order, but are well suited to the people in general, who are loud of simplicity, sound doctrine, and lively exhortation. They seem to have gone hither filled with the spirit of proselyting, contending boldly for the doctrine which they believe to be of God delivered to the saints, while they endeavor to bring the people to repentance, and to salvation. This thing called proselyting is condemned by many as dangerous to the prosperity of the Church. But I differ on this point. Proselyting means nothing more than endeavoring to induce those who are saved, to adopt a certain doctrine, and unite themselves to a certain sect. If a preacher believes that the doctrine which he teaches is the true doctrine, and the church to which he belongs is the true church, he is certainly bound to induce all to unite with him. This is what the great Apostle means by "contending faithfully for the doctrine once delivered to the saints."

One thing is certain—all these different doctrines cannot be true; and, unless it is as well for one to be in the wrong as in the right way, to be connected with the branch, which has been grafted into the tree by the husbandman, as the branch which has been grafted by some other person not authorized, then each one, believing himself to be the right way, and connected with the right branch, is bound by the obligation of his sacred office to induce others to go with him. The command given by the Saviour of mankind to his apostles before his ascension, extended to their duties after the hearer believed, with as much force as before.

These men of God deserve much credit, and no doubt will be rewarded in the days of final accounts, for their disinterested and anxious solicitude for the eternal welfare of their fellowmen. They surely, if any can be said to have "counted all things but loss for the excellency of the knowledge of God." In the small town where I resided, there were three denominations established—Methodist, Baptist and Presbyterian—but no house had, as yet, been built for their worship. It is usual to have service in the country, which is generally well attended and is very interesting. It is held in a ground, unless the weather should happen to be inclement, where rough seats are prepared for the audience, and the minister stands up bareheaded, extending his hands over them, as some guardian angel breathing upon them the spirit of God. The people are very orderly and respectful on such occasions, and derive much benefit from the privilege. It was really delightful to me, when in that wilderness, where I thought no music was ever heard but the yell of the savage, or the howling of the wild beast to see a respectable assembly mingling around the throne of God, and raising their united voices to glory. To hear the groves resound with songs of praise and thanksgiving, and with shouts of pious exultation. A man may be ever so careless, when at home, in regard to pious instruction, he may have devoted himself to wickedness in every form, he may esteem religion fanaticism, and his votaries deluded creatures, but if he goes into a country that has not felt the influence of the glorious precepts of christianity, or which knows and cares but little about God and his worship, or where the voice of prayer, seldom, if ever, ascends to heaven to invoke its mercy, and deprecate its wrath, he will rejoice to meet with a band of worshippers, and will feel a glow of ecstasy run through his frame at the sound of prayer and praise. There is something in the true worship of God, which under such circumstances if no other, stamp it with the Divine character, and points us to the skies for its origin. We see by it that God is every where filling immensity with his presence and ruling the destinies of all things. We see that in order to civilize man, teach him his nature and his origin, refine his feelings, raise him from the influence of his sordid passions, and set him free, the religion of heaven must be introduced to his consideration. Banish religion from the world, and it will be immediately fitted for destruction. Drive virtue from her seat in the heart, and it becomes instantly the abode of darkness and of devils. The cold speculator may reason as he pleases, the sceptic may shield himself by doubt, the scoffer may deride and believe "this world was made for Caesar," but there never was a man who had no God, who felt not the necessity of some kind of religion. Each one acts from his own ideas of God, whose precepts and government are similar to those of every other, and each will be accountable for the improvement he has not made under the influence of those precepts and that government.

That Religion is best which makes men good, whatever name it may assume. It matters not whether I worship with form or without in a house or under a fig tree, if I worship with the heart it is acceptable. I am addressed to one that looks, not at the outward man, but the inward feelings, and it is addressed to him in faith, it is acceptable. Therefore, the songs that are chanted, the aspirations that are made, in the groves of the Texan wilderness are as apt to rise as incense to heaven, as if they were lone in all the pomp and fashion of modern christianity—more so indeed.

The prosperity of Texas, in a religious point of view, should be a matter of the greatest moment to those who think themselves bound to propagate the principles of the Gospel.

INTREPID FAITH.

A Sermon on the death of the late Dr. Bragley

BY RICHARD FULLER, D. D.

ACTS XX: XXIV.

BUT NONE OF THESE THINGS MOVE ME, NEITHER COUNT I MY LIFE DEAR UNTO MYSELF, SO THAT I MIGHT FINISH MY COURSE WITH JOY.

[Concluded.]

What, indeed, my brethren, is there in this life to satisfy the christian? What is the world? The world is a scene of agitation, disquietude, and restlessness, a stormy ocean allowing at best only a momentary and treacherous calm. The world is an abode of vanity, a land of sorrow, a valley strewed with thorns and watered with tears; a tomb where we are every day burying hopes that can know no resurrection—Renouncing forever such a world, I fly to Him who calls the weary and heavy-laden. I obey the gospel. I cling to the cross. And I find, it is true, in the service of Christ, a peace the world never gave; joys—oh how much sweeter the memory of those joys than the possession of all besides. But still, religion exempts me not from afflictions and sorrows. Religion brings sorrows of its own, trials, sacrifices, omitties, bitter separations, unkindnesses even from those to whom we are linked by the tenderest ties, and to whose hearts our hearts have long been wont to leap in kindness. Even "the cup of thanksgiving is mingled with tears" and through much tribulation we must enter the kingdom of God. And what do I learn from all this? I learn that not in this world, not in this economy but in another world, another economy I am to find my felicity. I learn daily to turn my eyes to that other world, that other economy. I learn to listen to that voice which is forever crying to me "Arise, depart; for this is not your rest, because it is polluted." Happy we my brethren, if the vanity and disappointments of this world cause us to close our eyes on it forever, and fix upon a world which will not defraud our hearts. Happy he who, by the brevity and misery of life, is taught the true purpose of his being; and who—regarding an immortality of bliss as the goal to be won, and striving to enter into that rest which remains—looks ever before him the crown, and the joyful consummation of his course. Happy, thrice happy such a man. And why? Why for reasons most plain; reasons which you must already feel. Because such a man will be joyful, unmoved, untrepid amidst all the vicissitudes of calm, unweary, untired (any joyful and full of holy triumphs) amidst the

struggles with death itself, even the most appalling death.

II. I place such a man, (and with this last topic we finish our discourse) I place such a man amidst the temptations and allurements of the world; but for him how impotent their assaults and solicitations. Maxims of this world how false are ye all in his eyes. Examples of this world, how pernicious do your unsearchable seductions appear. Pleasures, riches, grandeur—my brethren, a christian—a christian who is a saint for God, whose heart is warmed by habitual contemplations of God, such a christian is incapable of that debasement which degrades an immortal mind in a vortex of sensual pleasures; that weakness of soul which is dazzled by a little human praise, and prostrates itself before a little gold, a little pomp, a flimsy splendor. No, the world is unmarked. The pleasures he seeks are pure and celestial. Eternal riches inflame his avarice. True glory is the object of his competition.

I place this man, again, amidst the fears and discouragements of the believer. Fears, discouragements, how many, and from how many sources. Sometimes from our own weakness; and David despondingly says, "I shall now perish one day by the hand of Saul."—Sometimes from the small number who are devoted to Christ; and even the lion-hearted Elijah wishes for death as he exclaims, "I, even I only, am left." Too often (alas that it should be so) these fears and discouragements arise from the reproach of the cross. "I know not the man!"—What, Peter, know not Jesus Christ? You knew him once. You knew him when, sinking in the waves, you cried "Lord save or I perish." You knew him when you said—"Lord to whom shall we go but unto thee," and protested "Though all shall be offended yet will not I." "If I should die with thee I will not deny thee." You knew the man then, Peter, and why not know him now? Ah! see, he is now exposed to shame. He is persecuted and sold and forsaken. He is about to be condemned. He is despised and smitten and derided; and Peter knows not the man now. But how do these fears vanish when, over all, the christian lifts his eye to heaven, and hears that assurance, "I am Almighty God, walk thou before me and be thou perfect." Then how does he scorn this unworthy timidity. Then with what magnanimity does he defy every discouragement, and despise the shame, and exultingly exclaims "God forbid that I should glory save in the cross of our Lord Jesus Christ." If the world despise him, he knows how to despise the world in return. And he sternly pursues his career with a courage only strengthened by opposition.

And what more shall I add? In his afflictions, in all his trials and conflicts and sufferings, what ineffable consolations does not such a man taste: with what holy firmness is he not armed. I reckon, (such are his thoughts, such the arguments by which he "encourages himself in the Lord his God.") I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. These trials are the road which all have trod who are gone to that place where trials are unknown; and for them as for me the path has been lined with fire. My light affliction, which is but for a moment, is now working for me a far more exceeding and eternal weight of glory.

"Though painful at present
"Twill cease before long.
And, then, O how pleasant
The conqueror's song."

Such are his thoughts, and what thoughts these! What can they not do, what have they not done to fortify and animate the christian here, and to cause even the feeblest to brave misfortune and persecution and pain, and all the sternest vicissitudes of wretchedness. Ye martyrs, I appeal to you, for you can answer. I appeal to you, cloud of witnesses which compass us about, for you can testify. Them—and many of them the most timid and delicate women—them, "of whom the world was not worthy"—what powerful principle inspired them? By what were they sustained when they "had trials of cruel mockings and scourgings, yea of bonds and imprisonment;" when they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented;" when they "wandered in deserts and in mountains, and in dens and caves of the earth;" when they were tracked and hunted down like wild beasts by that tiger Nero—when their way was obstructed by racks and scaffolds, and gibbets and flames, but when they still pressed on, the cruelty of their torturers only surprised by their constancy in defying it—amidst scenes like these, what was it that supported the heroes and martyrs of the faith? It was, my brethren, the prospect, the joy set before them. It was the recompense of the reward. It was the good land burning in the sun to which, as from Pisgah's tops, they looked down. It was the glory, the exceeding glory, the far more exceeding and eternal weight of glory.

I was right, then, when I affirmed that in view of the joyful termination of his course the christian can be prepared for every event of life. And I was equally right in saying that such a prospect can do more; that it can make the christian intrepid, nay triumphant, in the last hour, the trying conflict with death itself. Lest nothing of these concluding remarks, my dear hearers, for they concern you deeply. You must soon die, and you will then require no common supports. Many fine things have been written about the pleasures of the good man's death-bed; but death is still the King of terrors for all that I know there have been those who affected to regard death as annihilation, and thus to be elevated above the fear of it. But what were these men? Even supposing they were sincere—supposing that they did not assume an air and tone to impose on others while they could not impose on themselves—what were such men? They were idiots and madmen. They "died as the fool dieth." But to know what death is, and yet to meet it calmly and triumphantly, this is a noble conquest, a sublime victory. And this victory, the christian before us, the man who is eyes contemplating the end of his course, can achieve. Death is not to him what it is to all others. And this you will at once feel, if you just glance at three truths which I only indicate in so many words.

In the first place, such a man has formed a correct estimate of life. What, my brethren, is the design of life? Apart from his immortality, what a failure is man; nay, he is an empty being all his own conceptions of the duty that God mean man to be happy here—why then so much misery? Did he design him to be miserable? How can I remember this with all my meditations of God? Oh man, who hath misapprehended thus! The situation of which I am now speaking has his life, resting

breath, this dream, this vapour, these few dozen years, these fleeting moments, are a life. They are but a harsh probation, and shall we require when this probation is over? They are but the port of call of our being, and all we wish to remain there, where the wind and rain and storm can beat upon us not disgusted with the condition of his country. Cursing the younger, we are blind that himself up and applied his mind to Paul's book on the immortality of the soul. "I am still Caesar's superior," he said, and, after reading that treatise through twice, he fell eagerly upon his sword. In that very work Plutarch's suicide; yet, once convinced of the life hereafter, nothing could restrain the ardors of Cato's soul. His woeed death as a bride, and embraced joyfully the tomb with immortality for a dowry. What, then, should be the emotions of a christian; a man for whom life and immortality—and such a life, such an immortality—have been brought to light in the gospel!

In the next place, the very life which the christian is describing leads, must prepare him for death by weaning him from all earthly things. He dies daily to the world. He becomes daily more crucified to the world; and death can separate him from nothing, because faith has before separated him from all. To the lovers of this world death is indeed a melancholy, a cruel shipwreck—a shipwreck of hopes, and wishes, and projects, and treasures, and affections, and hearts, and every thing. But the christian who lives the life of faith, and is ever refreshing his eyes with heaven, loses, and can lose, nothing. Sweeping, scourging, crushing, the tempter comes; but he is calm. His heart and his treasure are high above the storm. His hope survives the shock, and shines brighter and brighter amidst the desolation. What to such a man are those objects which enslave the hearts of the multitude, and make death the greatest of calamities? They are, say the scriptures, "lying vanities," any fuel for the fire.

And the whole world, that world which so fills and intoxicates its votaries, what is it to such a christian? A grand impotence, a magnificent funeral pile awaiting the last conflagration. Yes, ye worshippers, ye martyrs of the world, behold your God! As the Jews—after collecting their treasures, and the ornaments of their wives and daughters, and fashioning a calf of gold—cried "these be your gods; O Lord, what would I do of those idols on which you are depending your passions, and your wife and sons and daughters—dashing affections formed for Christ. These be your gods. Behold your deity. To-morrow you shall be stretched upon beds of anguish and death, and be torn, all pale and trembling, from your beds of luxury, your houses, your silver and gold. Then (as the Lord formerly said) "I will send the gods to whom you have offered incense, and see if they will help you in your trouble." But this is not so. To-morrow those idols themselves, these houses, this silver and gold, shall be burnt up and become a heap of white ashes. These are the objects of your insane homage. What objects to engross the immortal mind! Sinner, you who are also building your course, but with a sorrow which it will require eternity to wipe, presumptuous mortals, who, by some change, infatuation, are still deluding yourselves while all around and within you is falling in decay; see your folly and madness. Let death, the fire of the judgement, preach to you. Behold the true character of that world for which you are forsaking heaven, and plunging your souls into the lake when burnt with fire and brimstone.

The christian's heart is on a very different world. "Seeing that all these things shall be dissolved, what manner of persons ought ye to be." He is one of this manner of persons. His affections are not on these, but on very different things. They are on an inheritance which is incorruptible, a kingdom that cannot be moved; on riches, honors, pleasures, undefiled and unfading. These, these have long been his meditation and his desire, and death (this is our last election) death puts in possession of them. Death reads the veil and throws open barriers between him and the salvation for which he has so long waited. I am thinking of an old hermit of whom I have read; He was just dying when with a broken, faltering voice he began to sing. He replied, "because I feel that the old walls are tumbling down at last." Ah! fall, fall ye walls of partition; be rent in twain interposing restraints; down, down with time, and flesh, and sin, and all that separates the soul of the christian from the bosom of his loving Redeemer.

Yes, my brethren, what is death, even the most execrable death, to him who, over all its terrors, fixes his gaze upon the glory that shall be revealed. Replenishing their souls with that view, how often have believers had their strength redoubled in the closing agony, and displayed a fortitude which filled even their enemies with amazement. Witness Stephen piercing the cloud of stores and beholding the heavens open and Jesus waiting to receive him home. Witness that woman who said, as she ran to join a company of martyrs going to execution, "crown me as about to be distributed this day, and I am longing for mine." Witness the noble Blandina, who, though delicately brought up, defied all the tortures which the malice of fiends could invent; and from the rack, the iron chair, the very jaws of the beasts that were tearing her she exclaimed, "I am a christian, I am a christian," and exhorted those who had been condemned with her to suffer cheerfully for Christ. Witness Peter. Death was not only disarmed of its terrors to their minds, but it conducted them to the summit of their intensest application, their devoutest wishes. And what is death to any christian—a christian, I mean, who is Christ's not only in name, but in his choice and life, who can say, living or dying, "I am the Lord's;" who is constantly proposing to himself the prize that endures forever, and whose faith is thus daily ripening into full assurance—what is death to such a christian? I die I depart, but it is to be with Christ. I die, I depart, the world recedes, it disappears; but I am going to an eternal world—to that world which has long been the object of all my wishes, my prayers, my toils, my most exalted aspirations. I die, I depart, thick darkness wraps my vision, I can no longer see my friends, my brethren, my weeping family around me; I can no longer hear the farewell words they are speaking to me. But I see Jesus Christ. "I see he is beckoning me to come up." "I hear Jesus Christ. I hear the voice of the Lord calling me, encouraging me, saying unto me, 'It is I, be not afraid.' "I can that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God, and he shall be clothed in white raiment, and I will confess his name before my father and before his angels." Ah! Lord and shall I be afraid of this? Shall I shrink back from this? No, I cannot not my life dear unto me: I have a desire to depart and be with Christ, which is far better. Lord, I beseech thee show me thy glory. Thou canst not see my face and live—of me thou, O God for I do long to see thy face, I long to behold thy face in righteousness, and to be satisfied when I awake with thy likeness.

Oh, clinging not, remember, to life's fragile bark, it flies, it soon must sink. Look not below where all is chill and dark. The agony to think Of that will come, to look On death

More I wish our last hope, and with it the decision of the text. Perhaps, my brethren, our concluding observations have appeared to you overwrought. Perhaps I have dragged some of you, and your minds, not heated by studying the subject, you have not been able to follow me. Perhaps your faith is so imaged, and your glory so low, that the thought of finishing your course never kindles in your bosom any of the aspirations I have been describing. Suffer that, however, to make one moment. Do not conclude that the religion of every body is like yours. Do not regard us as rapacious because your devotion is unworthy the name. When I consider the lives that most professed christians lead, I would listen I confess, with profound sympathy and incredulity, should I hear them expressing any very ardent desires to depart and be with Christ, to be absorbed from the Lord and present with the Lord. But do not infer that these desires are unknown to all christians because never experienced by you. At least be not astonished that these desires were so fervent and irrepressible in the apostle Paul.

My brethren, reflect upon one single fact, recall the thought with which I commenced this discourse. Recollect that one apostle had been "caught up into Paradise," and had gazed upon those glories which have never entered into the imagination of man. Recollect this, and now conceive if you can—but you cannot;—however, conceive as well as you can, the emotions of such a man. A man transported far above stars and suns, and admitted into that city which hath no need of the sun, neither doth the moon shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof; a man carried into the midst of the thick around the throne, mingling with the general assembly and church of the first born, with the spirits of just men made perfect, with blessed saints and angels, with all those solemn troops and sweet societies; a man taking in sounds of celestial harmony, feeding on melodious hymns and hallelujahs, and entranced with visions of ravishing beauty and blissful joys; a man seeing "the King, the Lord of Hosts," and in that King beholding Jesus, his brother, his living Redeemer regarding him with ineffable tenderness and love and stretching out his arms to embrace him; a man absorbed in these raptures, swallowed up in these ecstasies, gazing of these rivers of pleasure at God's right hand, and basking, satiating his whole soul in these oceans of delight;—conceive the emotions of such a man, as he finds himself compelled to quit these scenes and return to earth. "Lord it is good to be here. How available are thy tabernacles, O Lord of Hosts, my King and my God. Blessed are they that dwell in thy courts, they will be still praising thee. They shall hunger no more, neither thirst, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Conceive the emotions of such a man as he finds himself gradually withdrawn from these scenes; those bright myriads and blushing visions all disappearing; those songs dying away on his ear; and that Jesus fading from his sight, as he strains his last look back to catch the last smile upon that beautiful, beautiful, beautiful face. Conceive the emotions of such a man when again brought to this earth—the strife, the toil, the disorder, the discord, the sin, the misery here. Lastly, conceive the emotions of such a man at the approach of death. My brethren, my dear brethren, with what eagerness would not his soul spring forward. With what ardor would he not be fired to revisit those abodes, to re-overs those eternal joys and splendor! What glowing desires! What burning aspirations! What holy longings, and yearnings, and strugglings! "I know that my Redeemer liveth, and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another. My soul thirsteth for God even the living God. When shall I come and appear before God? My flesh and my heart faileth, but God is the strength of my heart, and my portion forever. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me in that day. Having a desire to depart and be with Christ, which is far better. Behold I see the heavens opened, and the Son of Man standing at the right hand of God. Lord Jesus receive my spirit. Into thy hands I commit my spirit, thou hast redeemed me, O Lord God of truth." O death where is thy sting? O grave where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ. Surely I come quickly. Amen. Even so come Lord Jesus!

My brethren, when you recollect the mysterious revelation vouchsafed to our apostle, you are surprised, neither at his ardent zeal during life, nor at his constancy and joy in prospect of death. But remember what I before said, "Blessed are they that have not seen and yet believe." Remember that a grown life that for which Paul strove is now set before you; and that the promises of God—more sure than the testimony of the senses—this night propose to you the same motives which animated and impelled him incessantly. Oh may faith supply to each of you the place of vision. May faith in each of you be one day exchanged for vision. May Jesus, the author and finisher of our faith, vouchsafe us all grace and strength to run with patience the race set before us. We may enable each of us to finish our course with joy, and then say amen, "Well done good and faithful servant, enter thou into the joy of thy Lord." To God be the honor and glory forever. AMEN.

ROBERT S. LEWIS.
STRENGTH & COMFORT AT DEATH

