

THE ALABAMA BAPTIST.

Edited by JAMES W. HOSKINS.

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TERMS.

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

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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. DeVore, Treasurer of the Alabama Baptist.

Abolition Insolence Rebuked.

The following letter is from a gentleman of New Orleans, now at the North, to the editors of the Baptist, and is one case out of many where the efforts of the abolitionists to separate the servant from his owner, is foisted by the slave. It is a severe and cutting rebuke to the self-styled philanthropists of the North:

CHICAGO, N. Y., JULY, 1845.

Messrs. Editors:—This city has been in some what of an uproar for the past twenty-four hours, caused by the officiousness of certain Abolitionists; and as the sequel will prove they got a severe rebuke for their pains.

It appears that Jno. Mun, Esq., of Canton, Mass., was visiting some friends, and had one of his slaves with him as a nurse to his child. They had not been long in town before efforts were made by those self-styled friends of the slave, to entice her away from her master; but she refused all their proffered advice, when they thought they would see what virtue there was in the law, and show the woman how it was to be forced to be free, according to their conception of the term. Accordingly, she was brought up by a writ of *habeas corpus*—before one of the Circuit Judges of this county; and as there was no defence to be made, either by the master or servant, she was pronounced to be free to go whither she would, she tremblingly begged of the Court to be permitted to return with her master, for she desired the protection of none other; and she went on her way, I may truly say, rejoicing, greatly to the discomfiture of those who had proffered their services.

Mr. Mun, I am told, pledged himself not to take her back with him if any would give good security that the slave should be guaranteed against want during her natural life, but no one was found that much benevolent.

Thus much for a specimen of what the Liberty Party is made up of in this quarter of the Union.

Yours, truly,

While on this subject, we cannot help quoting the following extract from an article in the last number of Brown's Quarterly. We have no doubt that these views are those of a vast majority of the American people, North and South:

"Men may think as they will on the question of slavery; but no man, not influenced by his fanatical theories and prejudices, can watch, as we have, the rise and progress of the Abolition party in this country, and not hold the least conceivable countenance of it to be recreancy to God and to the State. A more subtle or dangerous enemy to religion or to liberty, it is impossible to conceive. Our institutions could more easily withstand the whole combined force of Europe directed against them. It is yet to give them a severe trial—to consult our whole nation, and to have on a civil war, which we see already gathering on a distant horizon. The party gathers force and violence in its progress, it assimilates to itself every particular element in the country, and relies on its accumulated waters to the destruction, not of negro slavery, but of the State, of government, of religion, institutions of all social organizations, and of all law but the law of every man is unto himself. The wildest extravagance can conceive nothing more extravagant than its avowed principles; and the boldest and fiercest magnanimity falls far short of the terrible evils its success would involve. The British Government, for reasons not difficult to divine, gives this party official sanction, and urges it on by all the indirect means in its power."

CONVERTED INDIAN.—"I am a Christian," said John Smith, the converted Indian chief, to a congregation in which he was called to address at Plymouth, in the year 1837, "that many of you are disappointed, because I have not brought my Indian dress with me. Perhaps I had it on you would be afraid of me. Do you wish to know how I dressed when I was a pagan Indian? I will tell you. My face was covered with red paint. I stuck feathers in my hair. I wore a blanket and leggings. I had silver ornaments on my breast, a rattle on my shoulder, a tomahawk and scalping-knife in my belt. That was my dress then. Now do you wish to know why I wear it no longer? You will find the cause in second Corinthians, fifth chapter, and seventeenth verse: 'Therefore, if any man be in Christ, he is a new creature, old things are done away; behold, all things are become new.' When I became a Christian, feathers and paint 'done away.' I gave my silver ornaments to the mission cause. Scalping-knife, 'done away.' tomahawk 'done away.' My tomahawk now, said he holding up, at the same time, a copy of the ten commandments, in the Ojibwa language. 'Blanket 'done away.' Behold," he exclaimed, in a manner in which simplicity and dignity of character were combined, "Behold, all things are become new!"—Alders' Wesleyan Missions.

Teach your Children Religion.

Do you ask when shall we begin to teach our children religion? As soon as you see them. As soon as they are laid upon your breast. As soon as you feel the pure breath issuing from that wondrous tissue of air-vessels, which God hath breathed around the heart.

A TABLE OF BAPTIST ASSOCIATIONS, CHURCHES, MINISTERS, MEMBERS, &c., IN THE WORLD.

UNITED STATES.	Associations.	Churches.	Ministers Ordained.	Licentiate.	Baptized in 1 year.	Members.	Various Sects of Christians in the United States.
Maine,	13	298	205	35	314	22,028	Congregationalists 232,250
New Hampshire	7	100	83	9	120	10,148	Pres. (old school) 171,833
Vermont	9	116	76	10	147	10,170	Pres. (new school) 120,045
Massachusetts	12	222	221	28	491	30,945	Pres. (Cumberland) 60,000
Rhode Island	2	42	33	7	104	7,309	Pres. (Associate) 45,500
Connecticut	6	108	107	17	770	15,921	Dutch Reformed 31,214
New York	42	794	708	139	3,800	93,855	German Reformed 75,000
New Jersey	4	80	79	21	483	11,571	Lutherans 140,800
Pennsylvania	15	292	185	49	2,100	28,080	Evan. Germans 8,000
Maryland	2	20	12	3	92	2,100	Pro. Episcopal 70,000
Virginia	21	592	240	62	4,022	79,134	Meth. (Episcopal) 1,187,750
N. Carolina	28	409	218	74	2,291	31,066	Meth. (Protestant) 60,000
S. Carolina	12	379	196	32	1,131	39,087	Reformed Meth. 3,000
Georgia	37	848	331	107	4,061	54,514	Wesleyan Meth. 20,000
Florida	1	21	6	1	269	973	U. Br'n. (G'n. Meth.) 15,000
Alabama	38	653	267	43	2,723	37,100	E. G'n. (Albrights) 15,000
Louisiana	5	72	42	8	25	3,018	Moravians 6,000
Texas	2	24	19	3	125	758	Mennonites 58,000
Arkansas	6	58	29	5	150	1,771	All other Ev. Sects 20,000
Mississippi	17	299	140	39	1,486	17,155	Ass. Bap. (Miss'y) 671,376
Tennessee	18	358	216	54	2,499	29,219	Anti-Mission Bap. 78,641
Kentucky	42	665	278	88	1,980	60,100	In. Bap. Churches 1,559
Missouri	19	292	144	47	1,125	15,331	Six Principle Bap. 3,055
Illinois	19	272	186	54	1,146	12,328	Seventh Day Bap. 5,996
Indiana	22	361	171	39	1,307	18,988	Ch. of God (Bap.) 10,000
Ohio	25	467	194	40	1,838	26,573	Free Will Baptists 61,372
Michigan	10	163	103	19	619	8,447	Reformed Baptists 200,000
Wisconsin	1	34	24	2	73	1,284	Unitarian Baptists 35,600
Iowa	3	44	28	11	178	1,134	Grand Total 3,413,091
Total in the U. S.	433	7994	4547	1043	36,989	671,376	
British Provinces	8	239	124	20	408	19,956	Besides the above there are in this country 675 Rom. Catholic churches, containing 700 Ministers, 236 Institutions, 220 Cler. Students, and 811,500 members.
West Indies	68	68	41	92	36,371	131,272	Svedenborgians—42 churches. 30 min., and about 600 members.
Great Britain	1702	1200	10302	17	220	225	Mormons—1500 preachers and 50,000 members.
France	14	13	17	58	385	493	*We have altered the statement for Ala. and Ga. according to our minutes. And we state for information, that the Tallahassee Assn. contains 20 Churches, 10 Ministers, 3 Licentiate, 604 members and 174 the number baptized.
Hamburg	1	4	58	24	80	5,000	
Prussia	5	6	100	2,535	380	457	
German States	12	6	62	85	380	457	
Denmark	8	6	92	58	457	20	
China and Siam	5	8	9	24	80	5,000	
Burmah	70	17	64	2,039	5,000	2,535	
India	57	121	75	299	380	457	
Africa	7	7	3	85	380	457	
African Islands &c.	13	6	14	58	457	20	
Oregon	1	1	1	1	1	1	
TOTAL.		10,106	6107		48,633	869,130	

From the Baptist Missionary Magazine. AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

ADDRESS OF MR. BROWN, OF ASSAM, To the Baptists of America:

BELoved BRETHREN AND SISTERS.—Were it on an occasion of slight moment, or were any of my missionary brethren present with me to unite in addressing you on the subject of this letter, I should not presume to appear before you as an individual; but there are times when the magnitude of an object compels us to lay aside all ceremony, and utter our feelings without reserve. It is eight years since, in obedience to our Savior's command, *Go ye into all the world and preach the gospel to every creature*, we entered this province, bringing the message of salvation. We came well knowing that the occupation of the field would require many laborers. But we had a full confidence that we should be sustained,—that beloved brethren would soon join us,—that nothing should be wanting to carry on this great work; and feeling thus, we devoted to it our lives, and staked upon it our happiness and our dearest hopes. For many long years we have hoped, and waited, and listened, with painful anxiety, to catch the earliest whisper that our brethren had heard our cry, and were coming to the rescue. Thus far our expectations have been disappointed.

Our trials and sorrows have been many; but tokens of our Lord's favor, afforded us from time to time, have encouraged us on. We have been permitted to spread before the people, in their own tongue, the greater portion of the New Testament; together with many tracts, which are exciting a silent, but mighty influence. We have seen the priests and brahmins alarmed for the safety of a system, which they are already aware will not stand the test of examination; we have seen them gradually abandoning the field of argument, and betaking themselves to reserve and concealment as a last resource. During the past cold season I have had the pleasure of travelling with my dear bro. Bronson and our native brother N. Dini, over a large part of Assam, and we have generally found an hour's discussion sufficient to silence our fiercest opponents, who are constrained to acknowledge that their scriptures are full of mistakes and falsehoods. Hundreds are convinced that we bring the true words of eternal life, and here and there a weary soul has found the blessed rest. We have three little churches,—feeble bands, it is true, but dear to our hearts, and precious we know in the eyes of the Lord.

Last Lord's day was a season of special mercy to us. A very respectable and influential young man, foreman in bro. Cutter's printing office, who has had a secret hope for about a year, came forward and was buried with his Lord in baptism. His conversion has been a signal instance of the power of God. It has filled the more respectable Hindoos with such an alarm as they have never exhibited before. Every effort was made to prevent his coming forward, but in vain. He addressed his hearers, then companions at the water side in the most solemn and affecting manner; and if angels in heaven rejoice over a sinner that repenteth, I believe they looked down with joy upon that baptismal scene. This token of our Savior's love has been particularly cheering to our beloved brother and

sister Cutter, especially the latter, the convert having been one of her earliest scholars, and now gathered into the fold just as she is obliged to leave the field in search of health,—perhaps never to return. We are in many ways admonished, that what we do for this people must be done soon. In Assam, as in other parts of India, popery in the form of Puseyism has already commenced its career. Two native young men of much promise, and acquainted with the English language whom we had for a long time regarded as hopeful inquirers, have been drawn into the snare; and having learned, as they now inform us, that we have no authority to preach and baptize, have been christened by the chaplain. The influence of Church-of-England Christianity on the natives is truly deplorable. One of the most formidable obstacles in the way of missionaries is the ungodly lives of those who bear the Christian name. All are invited to partake *who wish*, and this without inquiry or scruple. Thus all distinction between him that serveth God and him that serveth him not, is obliterated; and Christianity, instead of being exhibited before the heathen as a religion of purity and power, glowing with its original beauty and ritual warmth, is degraded to level with their own lifeless systems of formalism and hypocrisy. Yet such is the church which Puseyism unblushingly proclaims as being, in the continuation with her elder sister of Rome; exclusively the true apostolic church; and all who differ from her are denounced as heretics. To have our name cast out as evil troubles us not so long as we have in our hands the pure word of God, and there find the doctrines of our faith; doctrines taught by Christ and his apostles, and preserved by the church in the wilderness through long ages of persecution. Let others boast of their apostolic succession,—their uninterrupted line of bishops, down through the graceful popes of apostate Rome it is sufficient for us that we are the successors of Roger Williams, and John Bunyan, Wickliffe, and Peter de Bruys, and a host of bright martyrs who have been faithful unto the death;—of whom our great poet so sublimely writes:—"Avenge, O Lord, thy slaughtered saints, whose bones lie scattered on the Alpine mountain cold. Even them who kept thy truth so pure of old, When all our fathers worshipped stocks and stones."

But I turn to a more humiliating subject,—the one with which I commenced this letter, and which I resume with heartfelt pain and reluctance. In a letter just received from the Secretary of our Board, he says:—"Our chief trouble now is to increase our funds. Receipts for the last month are but little more than \$1000. In my last letter to bro. Cutter, I spoke quite encouragingly, but a single month like this is alarming, and if repeated, will more than absorb past increase, and compel us to think of retrenchment. Indeed, the Board have it under consideration now and I cannot tell the issue."

To this melancholy crisis our missionary operations have evidently been long approaching. A few months previous, the Secretary had written, "I am afraid you will wait long for the intended reinforcement, though it is in our hearts to send speedily." A missionary brother in Burmah, writes to me that it is supposed the Assamese and Siamese missions will, probably, be among the first to be abandoned; and urges me, in that case, to return to Burmah. Brethren, there is something wrong. Think not that you are flourishing and prosperous, while your missions are thus suffered to languish and, perhaps, to die. Count not the 800,000 that are enrolled upon your records, while your Savior's parting words are thus forgotten. Flatter not yourselves with the delusive idea, that it is from want of ability,—that it is because times are hard; and the calls of benevolence num-

ous, that you are thus drawing back from the work of the Lord. No, the secret cause lies deeper. Were this an object near the hearts of 800,000 or even 400,000 Christians, the annual income of our Board would differ widely from that one fourth of our number, amidst all their poverty and affliction, ground to the earth by crushing taxes, and supporting the clergy of a national church in addition to their own, contributed for missions the last year \$297,000; and the previous year, being their jubilee, the receipts amounted to \$255,000. During the same years, the receipts of our Board were \$46,000 and \$62,000. Shall our principles, brethren, thus fail to stand the test of prosperity? Roused from persecution and fiery trials, we breathe the air of freedom, and is this the result? Is it necessary that God should again turn us back into the wilderness, and suffer the fires of persecution to be kindled, that our graces may revive?

Do not suppose that this deficiency in missionary zeal results from a want of light. Indulge not the vain hope that by sending a few talented agents through the country, to rouse by their eloquent appeals the sympathies of the churches, your exhausted treasury will be filled and the cause sustained. Streams from such a source will soon run dry. A benevolence that requires constant persuection to warm it into action will never convert the world.

Nor can this indifference be attributed to want of fuller information from missionaries in the field,—descriptions of heathen degradation of countries, habits, manners, and customs.—These have been portrayed in every possible form and variety for the last ten years; Asia has been ransacked for subjects of description, and what is the result? The more fully the field has been brought to view, the less has been the apparent interest in the cause, and the more alarming the diminution of missionary effort.

Perhaps you are discouraged because the communications of missionaries are less cheering than you had expected,—because you do not hear of more frequent conversions and extensive revivals. Brethren; sow the seed, and in due time you shall reap the harvest. It took Christianity 300 years to triumph over imperial Rome, and it is to be supposed that the still rigorous paganism of Buddha and Brahmin will be vanquished without a struggle? In several parts of the missionary field, God has already appeared in a manner wonderful and glorious; and if you would prove Him, brethren, bring your tithes into the storehouse. Send out the dear youth whose hearts glow with love to Christ and the heathen; assure them that they shall never be recalled or deserted; occupy the countries you have entered and you will soon discover a change in the reports of your missionaries; glad tidings will take the place of lamentations; paganism will be seen retreating while the Cross advances, and nations will be converted to God.

My brethren, the circumstances in which you are placed, require that you be found faithful.—God has in these last days prepared a refuge for his people.—A land where liberty of conscience, the distinguishing tenet of Baptists, is allowed to go hand in hand with civil freedom, and recognized as a fundamental law of the state.—To no denomination has liberty brought greater blessings than to us, and upon none devolve higher responsibilities. For the first time in history, Baptists have become the prevailing sect of a nation; and shall they acquit themselves honorably in this day of their strength and go steadily on, from conquest to conquest, faithful to King Jesus, till the bright millennial day?—or shall they ingloriously draw back, at the solemn crisis, and give up the warfare? Brethren, if you are unable to carry on the war aggressively, think not that you will long be able to maintain the ground you have already won. The spirit of sloth and worldly-mindedness will produce a reaction within your own borders, and

fa. light and a curse will gather over all your air prospects. *Curse ye Idols, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came out up to the help of the Lord, to the help of the Lord against the mighty.* *Curse be he that doeth the work of the Lord deceitfully, and that keepeth back his sword from blood.* And is it a real and solemn fact, my dear brethren, and sisters, that we are in imminent danger of incurring the curse or the sword for our lukewarmness? Can it be believed, that American Baptists, having put their hand to the plough, are looking back? Is it possible, that they are retreating when they should be triumphing; that they are doing the work of the Lord deceitfully; that the sword falls every year with fainter and still fainter strokes? Tell it not in Gath, publish it not in the cities of Europe, that the numerous, wealthy, and free Baptists of free America were unable to raise the funds necessary to carry on their missions,—and let it forever mantle the cheek of a Baptist with the deepest crimson to hear the tale!

Brethren, these things must be laid to heart. Your efforts must be increased. The mission you have commenced in Assam must not be left to languish as it has done for the last eight years. This delightful valley must be occupied. Christ has begun a work here, and it must on. All the missions established by the Board must be sustained. God forbid that American Baptists should retire from the conflicts they have commenced, till every field is won.

Should such a work of retrenchment be carried on,—should Assam be one of the first positions to be relinquished,—every missionary I trust would solemnly wash his hands of the responsibility. We can part with our families, and send them home to be supported by their friends,—and we shall do it if necessary,—but this field we cannot abandon. Should we be reduced to extremity, be recalled, or left without any regular support in a heathen land, I trust our Lord will not find us wanting in the day of trial. The call to return, is one which we could never obey, so long as life and a moderate share of health is granted us. No, the precious converts that are gathered in, and being gathered from among this people, are dearer to me than life, and with them by God's grace, will I remain to the last.

And now, my beloved brother or sister, whose eye rests upon this sheet, religiously decide before rising from this perch, whether you will not devote the proceeds of one day's labor every month, to the cause of missions. God give you grace to make a resolution that will be faithful kept, till the day when you shall be called to your final reward. Give your first Monday's labor to Christ and the heathen, and your prayers at the evening concert will go up from a warm heart, and be heard in his holy dwelling place, in heaven.

Support the greater portion of your time for the service of the gospel at home. At all events fix the amount; do it conscientiously and remember the words of Paul, "*He that sows sparingly shall reap also sparingly.*" I solemnly believe that every one of you, my dear brethren, who cannot find it in his heart to give one day's labor, monthly, for the conversion of the heathen, will look back from eternity with deep regret that he did not appreciate the glorious privilege conferred upon him. This is a great work, and if we are not disposed to make great sacrifices, we are not worthy to engage in it. It is a work in which angels would delight to be employed, but God has reserved the happy privilege for us.

Brethren and sisters excuse my plainness of speech. The highest and holiest sympathies of my heart are with you. You are the blessed flock with whom I desire a place and a portion on earth and in heaven. But I do long to see you rise and shine. I long to see the truths you hold spreading through the earth.

The events of this nineteenth century will pass in solemn review at the day of judgment. The opportunity which you have had of evangelizing the nations will then be remembered. The manner in which you have improved this high privilege will then appear. The buried talents will all be brought to light; the awful consequences of unfaithfulness will stand out in full view. Let us beware that shame and confusion cover not our faces that day. Let us be faithful to our master, and we shall appear before his throne with joy. Let us be faithful to the sea then, and we shall meet them as brethren, and God shall link their happy destiny with ours.

That God may bless and build you up, and in, increase your numbers a thousand fold, be the prayer of your unworthy, but affectionate brother,

NATHAN BROWN.

Sibsagar, March, 15, 1845.

WHAT ARE YOU DOING?

What are you doing young man, you who are dressed so neat and trim? Your hands appear never to have been soiled; and your bosom is without a speck or a wrinkle. You never work and have time for any amusement. Did you ever ask yourself what would be the consequences of an idle life? Do you wish us to tell you? Go to the State prison or to the work house, and see for yourself. You will come away a better man we'll be bound to say.

And you sir, what are you doing? You are often seen at the door of a groggery. Know you not the thoughts of many who see you? There is a young man making a fool of himself. His cheek, his eye, his general appearance indicate it. Then why not turn about and become a man respected?

Just turn over a new leaf to day, and it will be the saving of you. Persist in your drinking and loafing propensities, and they will lead you down, down, down to destruction. This you know—at least you ought to know it, for you have examples enough before you to confirm the fact. What are you doing young man with a cigar in your mouth and a whip in your hand? On an excursion of pleasure hey! You had better take the money that you pay for horse hire, and cancel your shoemaker's or tailor's bill. Your extravagance will make you a pauper, or something worse. Throw away your cigar, and ride no more till you are able.

What are you doing Miss Polly? No wonder you are considered a walking dry goods dealer's sign, with such an abundance of fine clothing on your back. But who likes you the better for it? Would it not be as well to keep at home, and learn to sew and knit, sweep the floor and rinse the clothes, as to dash about the streets? Ask your mother, and if she has common sense, she will tell you so. Your neighbors will, we know. Who do you suppose will be able to support you if you continue to cut such a figure? Scarcely a man in christendom. Be wise then; dress neat, but not gaudily. Spend less time in the streets than you do in the kitchen, and you will never regret it.

To all, we say go straight forward in the path of duty—turning neither to the right nor the left, and you will be such persons as high heaven looks down upon with approbation.

Christian Reflector.

COURTSHIP AND MARRIAGE OF WASHINGTON.

It was in 1759 that an officer, attired in a military undress, and attended by a body servant tall and *militaire* as his chief, crossed the ferry called William's over the Potomac, a branch of the York river. On the boat touching the southern or New Kent side, the soldier's progress was arrested by one of those personages who give the beau ideal of the Virginia gentlemen of the regime, the very soul of kindness and hospitality. It was in vain the soldier urged his business at Williamsburg, important communications to the Governor, &c. Mrs. Chamberlayne, on whose domain the militia had just landed, would hear of no excuse. Col. Washington was a name and character so dear to all Virginians, that his passing by one of the castles of Virginia without calling and partaking of the hospitality of the host, was entirely out of the question. The Colonel, however, did not surrender at discretion, but stoutly maintained his ground till Chamberlayne bringing up the reserve, in the intimacy that he would introduce his friend to a young and charming widow, then beneath his roof, the soldier capitulated, on condition that he should dine—only dine—and then, by pressing his charger and borrowing of the night, he would reach Williamsburg before his Excellency could shake off his morning's slumbers. Orders were then accordingly issued to Bishop, the Colonel's body servant and faithful follower, who, together with the fine English charger, had been bequeathed by the dying Braddock to Major Washington, on the famed and fated field of Monongahela. Bishop, bred in the school of European discipline, raised his hand to his cap, as much as to say, your orders shall be obeyed.

The Colonel now proceeded to the mansion, and was introduced to various guests, (for when was a Virginian domicil of the olden time without guests) and above all, to the charming widow. Tradition relates are strongest. The lady was fair to behold, of fascinating manners, and splendidly endowed with worldly benefits. The hero was fresh from his early fields, redolent of fame, and with a form on which every eye did seem to set his seal to give the world assurance of a man.

The morning passed pleasantly away, evening came, with Bishop true to his orders and firm to his post, holding his favorite charger in one hand, while the other was waiting to offer the ready stirrup. The sun sunk in the horizon, and yet the Colonel appeared not. "Twas strange, 'twas passing strange," surely he was not wont to be single moment behind his appointments—for he was the most punctual of all men.

Meantime, the host enjoyed the scene of the veteran at the gate, while the Colonel was so agreeably employed in the parlor and proclaiming that no visitor ever left his home at sunset, his military guest was with little difficulty persuaded to order Bishop to put up the horses for the night. The surrode high in the heavens the ensuing day when the enamored soldier pressed with his spur his charger's side, and speeded on his way to the seat of government, where, having despatched his public business, he retraced his steps, and at the White House the engagement took place with preparations for marriage.

And much hath the biographer heard of that marriage, from the gray haired domestics who waited at the board where love made the feast and Washington the guest. And rare and high was the revelry at that balmy period of Virginia's festal age; for many were gathered to that marriage of the good, the great, the gifted, and they will joyous acclamations, hailed in Virginia's youthful hero a happy and prosperous bridegroom.

"And so you remember when Colonel Washington came a courting of young mistresses?" said the biographer to old Cully in his hundred year. "Aye, master, that I do," replied the ancient family servant, who had lived to see five generations; "great times, sir, great times—shall never see the like again!" And Washington looked something like a man, a proper man—hey Cully? "Never seed the like of him, tho' I have seen many in my day—so tall, so straight I and then he sat on a horse and rode with such an air! Ah, sir, he was like no one else. Many of the grandest gentlemen, in the gold lace, were at the wedding, but none looked like the man himself." Strong, indeed, must have been the impression which the person and manner of Washington made upon the "rude untutored mind" of this poor negro, since the lapse of three-quarters of a century had not sufficed to efface it.

The precise date of the marriage the biographer has been unable to discover, having in vain searched among the records of the vestry of St. Peter's Church, New Kent, of which the Rev. Mr. Marston, a Cambridge scholar, was the rector, and performed the ceremony, it is believed, about 1760. A short time after the marriage, Colonel and Mrs. Washington removed to Mount Vernon on the Potomac, and permanently settled there.—*Life of Mrs. Martha Washington.*

THE ALABAMA BAPTIST.

HEARTON.

Saturday Morning, Sept. 20, 1845.

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. MENDENHALL, Charleston, S. C.
Treasurer of Southern Baptist Convention

AGENTS.

MATTHEW BISHOP.

E. A. HOOPER, J. J. BRADFORD, A. H. TAYLOR and Rev. JOHN H. HIGGS are our travelling 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.

The Rev. JOHN C. FORTNER of Tuscaloosa county, is an authorized Agent for the Alabama Baptist.

TO CORRESPONDENTS.

He who writes the second time, an abusive article on our editorial, entitled "Lukewarmness at Home," is referred to our number of the 30th of August, under the head of "Correspondents," for our notice of him.

The Minister's and Deacon's Meeting, to be held at Greensboro Alabama, is again changed to the time first appointed, viz:—the Friday before the second Sabbath in October. It had been changed before because it was thought expedient and proper, for the convenience of brethren who wished to attend, and who now cannot.

ALMANAC AND BAPTIST REGISTER.

This is a most valuable work of the kind, and ought to be in every library. We give to day a specimen of its contents, in the Table of Baptist Associations, &c., which we have compiled with considerable labor, making some alterations in the statistics of Georgia and Alabama, and in the calculations which we find somewhat incorrect. The statistics of the Register have been collected with great difficulty, and the work must necessarily contain some errors; but it is very valuable, and we all are most indebted to the American Baptist Publication Society for it.

THE GOSPEL MESSENGER AGAIN.

The editor of this paper appears in much better humor than when we last heard from him. He gives us some very good advice about pains and its fall. We can assure him that if we trusted in our own righteousness we should fall, and deservedly too; but we trust in the righteousness of Christ, and his grace will sustain us amid every temptation. So long as we fear God, and maintain truth, we dread not the consequences.

The editor surprises us very much, by complaining of a want of Christian courtesy in us, as the editor of a religious journal, after having made an unwarranted attack upon ourself individually, in which he lost sight of all courtesy. An honorable and a gentlemanly contest we delight in, but that spirit which substitutes abuse for argument we abominate. An editor has the right to attack the principles of a sect or an individual, when he thinks them erroneous, but attacking the sect or the individual himself, is a very different thing.

The editor of the Messenger asks us to explain how it is that a man can be 80 or 90 years in sin, then repent and believe and go to heaven; while a man who has not lived half so long, if he die without repentance, goes to hell. We will do so with pleasure. "There is no other name given under heaven whereby we can be saved except the name of Jesus." The atonement which Christ made by his death on the cross, is sufficient to appease the wrath of God against the oldest and the most hardened sinner that ever lived; yea, it is sufficient for the sins of the whole world, but none can claim the merits of this atonement except those who repent of their sins and believe on the Lord Jesus Christ. So the old, hardened sinner, who has lived all his life in disobedience, but finally cast one lingering look to the Saviour who hung upon Calvary, or utter one faint prayer, "God be merciful unto me, a sinner," "Lord remember me when thou comest into thy kingdom," finds mercy and salvation while he who dies without seeking God, and the merits of Christ's atonement, however short his life, however small the amount of his transgression, cannot find a home in heaven, and is cast into outer darkness to endure the misery of the damned. Why this difference? Because there is no name but Jesus, there is no atonement but that of Christ, there is no blood but that shed on Calvary's brow, which can avail for the sinner; and this blood washes away the sins of all who will seek for it by repentance and faith, even though they be like the thief on the cross, about to launch into eternity, never before having thought of Jesus—while those who die without calling on this name, and without applying for

the merits of this atonement, are left destitute, have neglected the only arc of safety, and must be lost forever. It is complete nonsense to talk about the punishment of sinners in this world, when we see him flourish as the green bay tree and escape even the penalties of human laws.

We are obliged to our agent and the brethren in Mississippi, for sending us another very handsome list of subscribers. We will do very well now if our enemies will but let us alone and mind their own business. We are gratified to learn, from almost every quarter, that our paper is still increasing in popularity, and gives general satisfaction.

The brethren who wrote to us, some time since, on subjects of interest to the Alabama Association, will excuse us, we hope, for failing to publish their communications last week, when they hear the reason. They were placed in the hands of the printer in good time, but he overlooked them; nor did we know that they were not published until too late.

WARNING.

We know a church, no matter where, which keeps in her communion and fellowship members, who bring disgrace upon the cause of Christ by mingling in the scenes of a "doggerly," and are sometimes seen rolling in the dust under the influence of liquor, and unconscious of their degradation. We shall expose that church if the crime is not removed very soon.

There is no big men in the Church of Christ, as Bro. Hodges said in his sermon on Monday. Blessed be God, we are all little. "Except ye become as little children, ye cannot be my disciples." Remember this, ye who would lord it over God's heritage.

IMPORTANT FACTS.

That church can never prosper, whose members complain when told of their neglect of duty; whose Deacons fail to present the cases of disorderly members for examination; whose Pastor does not visit his flock, or visits only the rich and neglects the poor, and does not acquaint himself with the several conditions, wants, and feelings of his people.

That sort of preaching is not worth much, which does not reach the heart, and which, instead of making people think of their own wicked hearts, their nothingness, in the sight of God, his goodness toward them, the death and sufferings of Christ, and his great love for them, and leading them to repentance and salvation, only makes them surprised at the wisdom and talent of the preacher, or the style, the logical reasoning, and the eloquence of the sermon.

That singing is neither in the spirit nor the understanding, which is so scientific, and so precise, and so learned, that the congregation cannot join in it, but it must be done by a special choir.

Those prayers are not worth a groat, which have to be clothed in very particular language, delivered in a very pretty style and are not responded to by those who hear, and have not grace enough in them to attract the hearts, or the ears of sinners or of Christians.

HOPEWELL MEETING.

A protracted meeting, of ten days continuance, at Hopewell Church, in this county, closed on last Monday. We had the pleasure of attending it frequently, for a pleasant relief from the monotonous scenes of an editor's room, and we can say truly that our feelings were much revived, our hopes strengthened, our faith increased, and we have fallen more in love with the simplicity, the humility, the spirit, the union, the piety, of a country church, when engaged in the worship of Almighty God, and the work of salvation. They go to work as though they had much to do, and but little time to do it in; all pride, self-importance, fashion, dread of what the world may say or do, backbitings, whisperings, are unknown; every one meets his brother with tender greeting, and all hearts co-operate, all hands join in the work. But all who attend these meetings must draw near the altar of prayer, if they wish to be benefited and have their drooping spirits revived.

The meeting at Hopewell was conducted with order and propriety, the best accommodations were afforded during the day, and at night the social hospitality of the neighborhood.

The preaching was excellent, the singing was with the spirit, and the prayers of the righteous availed much; sinners listened with deep interest, Christians were humbled and God was in our midst. The congregation, which was usually large, manifested the utmost regard for the worship of God, paid close attention, and behaved in the most gentlemanly and respectful manner. We were delighted with the manner in which the services of the altar were performed. Mourners were invited to come to Jesus and seek the pardon of their sins, and they did come, and were enabled to rejoice in the salvation of God. There was

no forcing him up against their inclination, but they came in accordance with their own will. There was no "tacking without a breeze," as we have sometime seen it the case. We witnessed the most delightful scene, on Sunday last, that we have had the pleasure of seeing in a long time. While those, who had found Christ precious to their souls, came to tell what the Lord had done for them, and unite with the fold, we heard the story of two little boys, who had mourned on account of sin, and had been enabled to trust in the merits of Christ's blood, to cut loose from the world, and give themselves to the Saviour. Oh! how beautiful it is to see the tender buds unfold themselves to the light and the cheering influence of the rising Sun—to see the young dedicate themselves, thus early, to the service of God! One of these had not thought much of his condition in the sight of God; and the necessity of seeking religion before this meeting but in testimony to the goodness of God to sinners, and his willingness to save, at all times, all who will come unto him, he could say with the blind man, who had received his sight, "one thing I know, that whereas I was blind, now I see." The other had been concerned some time about his situation, and he had been led to conviction by the conversation of a little brother still younger than himself, who had passed from darkness to the marvelous light of the Gospel, and was able to tell him how that God had pardoned his sins and made him happy in a hope of heaven. When the right hand of fellowship was given by the church these two little brothers embraced each other and rejoiced in that grace which made them free. Hard was the heart that did not feel on that occasion. It was a glorious scene!

On Monday we went to the water and witnessed the baptism of fifteen, 11 whites and 4 colored persons, who were buried with Christ beneath the wave to arise again to newness of life. Brethren Hodges, George, Ford and Sims, attended the meeting in the ministration of the Word; and more faithful preaching we have not heard. On Monday morning we heard a most excellent and searching discourse, which Bro. Hodges delivered to the church particularly. It probed deeply, and sifted thoroughly. We know not how closely it applied to the church at Hopewell, but we know some churches to whom it would apply, and we would be glad if they could have heard it. The Text was 2 Cor. 28: 11.

A protracted meeting at Old Town, Me., and a general invitation is extended.

The South-western Christian Advocate. The roughneck, backwoods Editor of the Advocate, kicks up a tremendous dust about our arguments on close communion, in reply to some harsh remarks in the Methodist Protestant on this subject. We don't call him backwoods, because he lives so far west of court, but because his manners and language prove him to be so. He possesses the Scotch name, without either the magnanimity or the honesty of that noble race. We had the opportunity of seeing and hearing him, once, and the only characteristic which struck us forcibly was his buffoonery. He endeavors to cast a slur upon us, on account of our youth, and remarks that "the Baptist denomination is indebted to this young layman for his arguments in favor of Close Communion." If he has no sense enough to know it, we will inform him that our youth makes the argument occupy the more contemptible position. How young we may be, we are fully competent to battle with him, on his or any other subject. So well is he convinced of this, that he does not attempt to answer our arguments. We had rather be an honest layman, than a dishonest clergyman, and a clown withal. He says that "this Editor of the Ala. Baptist seems to be the same pert youth that Dr. Howell had occasion to reprove some months ago for his smartness." Yes, and we can tell him that he will be as glad to get out of our hands as the Dr. was, before we are done with him.

This is the way the dignity and the sanctity of the sacred office of an ambassador of Christ are diminished; men are suffered to clothe themselves with the mantle of Elijah without possessing the dignity, the virtue and the holiness of his character. The Editor of the Advocate says that "the Baptist would hardly show a more catholic spirit than we do." He here proves, himself ignorant of his dictionary. Catholic means liberal, but he intended to say we were illiberal. The truth, however, forced itself from him this time, for we did not say none were in the Church of Christ but Baptists, nor did we intimate the idea. We intimated that Methodists were in the Church, but had gone in by the wrong door, and ought to go back and do their first works over again. He wishes to teach us the scriptures, saying that we did not quote properly from Rev. 2: 5. We had no allusion to Rev. 2: 5, because that has reference to those persons who make a false profession of religion, and commands them to do their first works, as if they never had done them, but we were willing to admit that those, to whom we referred, might have done their first works, but had done them wrong, and should go back and do them over again. He says this passage proves another doctrine which we deny. He means "falling from grace." We don't wonder at him, nor his sect, for believing that doctrine, for so long as children are forced into the church, we can expect nothing else but a falling away from grace, but from a place and a name

which is all they have. He winds up by saying "wonder if his mother knows the youth is out," showing his familiarity with the parlance of the most grovelling walks of life, whence, no doubt, he came, and for whose vulgar atmosphere he is best fitted.

MONTGOMERY, ALA., Sept. 8 1845.
BROTHER HOSKINS.—Our meeting is still in progress with unabated interest. Twenty-five have said that they believe God has pardoned their sins through the Redeemer's righteousness. The meeting at the Methodist Church, is also continued with much interest, and conversions nearly every day. The Presbyterian brethren have also commenced preaching, and two have professed to find Jesus precious to their souls, there. Such a time as this has never been known in Montgomery.

At Auburn, in Macon county, the Baptist Church is enjoying a precious season of revival. Fifty have already been baptized. The pastor, Willis B. Jones, is aided by brethren Parks and Culbertson. There are revivals all through this region.

I am nearly worn out, having preached nearly every day since I arrived here.

Yours in Christ. J. H. De VOTIE.

For the Alabama Baptist.

In perusing the Christian Index of Aug. 29th., I find the following strange announcement. "He (Rev. S. Furman,) mistakes the position of Alabama. Nine tenths of the people in that State are with S. Carolina and Georgia, and their leaders cannot lead them against their will." What can Bro. Baker mean by the above quotations? Whom does he mean by "their leaders?" The idea conveyed is that nine tenths of the people, are right on the great question of slavery, but that one tenth, including their leaders, are unsound upon this subject. There is only one opinion on this question in Alabama, that I have ever heard of. I do not believe that any state in the union is more united, and fixed on this question than Alabama. So far as my own observation extends, I know of only one opinion. I have heard of only one. I do not know of a single leading Baptist, whether minister or not who is not with S. Carolina and Georgia in the principles which produced the formation of the Southern Baptist Convention.

The whole article of Bro. Baker insinuates that the "leaders" in Alabama "evince a disposition to amalgamate with Northern Societies." Is this insinuation just? Have the Baptists of Alabama shown any such disposition? Did the Convention of last November show such a disposition? Do the writers in the Alabama Baptist, or even its Editor show any such disposition? If not, why then throw out the insinuation!

After having before him "our course," which clearly expresses the opinion of the great body of the Baptists in Alabama, and all the Bible and Publication Boards, how can the Editor of the Index, intimate that the leaders are opposed to such a course? and why should he insinuate that if Alabama "continues to evince a disposition to amalgamate with Northern Societies, there is some cause for the boasting of Northern anti-slavery men." I do not know what good can result to the cause of God and truth, by publishing such hints and insinuations as are calculated in their nature to injure the standing and reputation of brethren.

If Brother Baker knows any of the "leaders" in Alabama who are trying to lead nine tenths of the people into abolitionism, anti-slaveryism, or any other issue, contrary to the word of God, I hope he will come out more boldly in the next Index, and let us know the "whereabouts" of those enemies of the Bible of truth and of good order, and we may be in opposing and exposing them. Let us begin by doing so in the next issue.

For the Alabama Baptist.

TUSCALOOSA CO., Sept. 4th, 1845.

Bro. Hoskins.—In connection with the Ministers and Deacons' meeting, commencing on Friday before the 5th Sabbath in August, with the Big Creek church, we held a protracted meeting for six days. The Ministers and Deacons conference was conducted with brotherly kindness and good feeling. The church was deeply interested in the discussion of the various subjects. Saturday morning the church and ministers came together in a prayer meeting; the Lord made himself known in the hearts of both ministers and laity, with a deep travail of soul for sinners. Preaching then commenced, and we believe was attended with the power and energy of the spirit; sinners were made to tremble and so it continued from day to day. The congregation was large and attentive, and the preaching, praying, and singing all appeared to be seasoned with grace. We were assisted by the unwearied zeal of our beloved brethren J. P. Thompson, A. J. Forrester, R. Adams, and J. Parker. I will here relate one very interesting circumstance.—On Monday two traveling gentlemen from South Carolina, J. B. T. W., who was a member of the Baptist Church, and H. G. Hammond, who was not a professor. Hearing of the Rev. J. P. Thompson, who some years since left South Carolina, and emigrated to this country, they heard his voice, and knowing the same, turned in and spent one day and night with us. Mr. Hammond became affected and came forward for public prayer, with many others at different times. I conversed with him upon his condition, he once thought he had forgiveness, but never was able to exercise faith until this time. He rose and gave his hand to the brethren with a pledge, that if the Lord spared him to return home to his friends, he would unite himself to the church and live for God. So the result of the meeting was 26 united themselves to the church, 21 by experience, out of which 20 were baptized; one standing candidate, and 5 by letter.—There were several others who were made to

rejoice in the love of Jesus, that we suppose will join some of the sister churches, and many mourners weeping for life. The meeting broke up with feelings of the deepest interest.

This church has been a faithful vine, and at this time numbers over 200. May she conduct herself so that the Lord will continue to bless her, is my prayer.

WILLIAM HOOD.

For the Alabama Baptist.

GOLD HILL, August 28, 1845.

Dr. J. H. DeVotie: I am so much delighted with the onward march of Religion in our county, that I cannot well forbear offering some interesting facts in relation to some of our meetings which I have recently attended. On Friday before the 4th Lord's day in July, I went to Antioch and then went with brother F. Callaway, her Pastor, and we labored together six days, and baptized 41: from there we went to Sardis, arrived at Sardis on Thursday and ordained Bro. C. Gregory, a Deacon. There I met with several ministering brethren, to wit: Callaway who was her Pastor, Cadenhead, Culbertson and Comie, and we labored together eleven days, and baptized 23. From there I went to Flint Hill and met with Bro. Jno. Humphreys, who was her Pastor, and we labored together eight days and baptized 37. From there I went to Farmersville, and there met with Bro. Cadenhead, and we labored together five days and baptized 11.

I would like to see you, and as many of our preaching brethren as could come at our Association; that is, the Liberty Association, which commences on Friday before 4th Lord's day in next month. It convenes six miles south-west of La Fayette, and on your return you can visit the Ala. Association, which convenes at Cuba, hatching a little south of this. It commences on Friday after the Liberty Association.

I remain yours in Christ,

LEVI PARKS.

For the Alabama Baptist.

Dear Brother,—We have had a pleasant and interesting meeting at Salem church. It commenced on Friday before the 3d Sabbath in July, and continued seven days, and nearly all the time, with a very few exceptions, every person in the bounds of our church seemed to be at liberty, and with much interest. Our meeting was attended day and night, and in losing the bands of all worldly employment, they were joined by most of the community, who were not professors, and the Lord was pleased to meet with us in a wonderful manner, by pouring out his holy spirit upon us to the inexpressible joy of God's dear children, many were made to mourn on the account of sin, and many who were deeply convicted because they had sinned against such a good God, were enabled to break forth in acclamations of glory to God for redeeming grace through Jesus Christ. Bro. James Martin, who is our pastor, and has been since November, 1838, was with us from the commencement to the end of our meeting. Bro. Jones was with us two days.—Bro. Ellidge came on the third day and continued during the meeting. Every Christian soul was deeply engaged, while God's ministers preached with power and demonstration of the spirit. Thirteen were added to the church by experience and baptism, and on last Sabbath two others, making in all sixteen. Here permit me to say, for the gratification of your readers, that this church was constituted in Nov. 1838 with eight members, and our number in fellowship is one hundred and ten, besides we have lettered off enough to constitute three other churches; there has been some over two hundred and fifty baptized at this church during the last eight years, we have had camp meetings or protracted meetings every year, and the Lord has been pleased to bless. We have formerly belonged to the Zion Association, but we have applied and obtained a letter to join the Aberdeen Association.

Yours in Christian love,

J. B. MIDDLEBROOK.

Chickasaw Co., Miss.,

Aug. 18th, 1845.

P. S. There has been an anti-church with all the members, amounting to some one hundred and forty including their pastor Gideon Woodruff, came over to the Missionary cause in this county, they will join the Aberdeen Association. They recently held a protracted meeting, and some forty persons were baptized. Bro. Ellidge and Bro. Chistman were with them.

For the Ala. Baptist.

WETUMPKA, Aug. 17, 1845.

Bro. Hoskins: I remember, some time since, to have noticed from a brother, a call upon your correspondents, to give their views upon the subject of "Feet Washing." I am not certain, as I have been much from home, whether any notice has been taken of the subject. I submit the following, as the views that prevail generally, among us in this region.

It is considered a duty for one Christian to be willing to render offices of kindness to another, even to stoop so low, if need be, as to wash his feet. Christ said, "If I, your Lord and master, have washed your feet: ye also ought to wash one another's feet: for I have given you an example, that ye should do as I have done to you." John XIII: 14—15. It is then, a plain duty, enforced by Christ, and the agreement, as thus expressed, is potent. The great Lord and Master condescended to do it, and the "disciple is not above his Lord." The question asked, "Is this a church ordinance?" I answer, No.

The subject does not assume the tone of a law or positive institution. It is made to rest upon the example, not the will of the legislator. I am asked, "Did not Christ submit to baptism and partake of the Supper, that we might follow his example?" I answer, the obligation to the fulfillment of these duties, does not rest upon this but upon the command. It is true, that this obligation is increased by his example.

Another reason, why it is not a church ordinance, is, we have no church sanction

while we have for Baptism, the Lord's Supper, the observance of the Lord's day support of the poor saints and the Gospel ministry. Can it be believed, that the Apostles and churches, would have failed in its observance, had it been an ordinance of God's house?

It is clearly not, for the reason, that the action was performed by females and we have no precedence in the Bible, for them to administer ordinances. See 1 Tim. V: 10. Paul here shows what sort of widows were to be honored and provided for—"If she lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted," &c. This is the only place in the New Testament, where it is named after Christ himself washed them. It is connected in this place, with private duties, especially with hospitality; and, I have no doubt, complied with, by any brother or sister, who, while entertaining a weary Christian, takes water and washes his feet.

When we remember the country in which the early disciples lived, the kind of shoes worn on the feet, and the mode of travelling which was mostly on foot, we see the propriety of the practice. Abraham said to the Angels, "let a little water be fetched and wash your feet," Gen. XVIII: 4; Lot in the 2nd of the next said—"Behold now my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and shall rise up early and go on your ways." I am aware many excellent brethren, in their zeal to attend to all the ordinances of their great master, have considered this as a church ordinance. But it cannot be one. Still, it is a good work, when properly administered, as said the Saviour of Mary, when she had anointed him for his burial. It is indeed a luxury to the weary traveller to have his feet washed, and when he gets into the spirit of it, though like Peter he may not have been inclined to submit to the condescending kindness of his good brother or sister, like him, he will wish both his head and his hands washed.

J. D. WILLIAMS.

For the Ala. Baptist.

TO THE CHURCHES COMPOSING THE SELMA ASSOCIATION.

DEAR BRETHREN: Your Committee according to appointment of your body last year, proceeded to seek out a suitable person to act as Missionary and Colporteur, have contracted with the Rev. Joel Sims, who has been in the field from the first of last January. He has reported his book to us quarterly, and was to have received his pay quarterly, but as all have not done so we hope the churches will bear it in mind, and send it up by their delegates to our Association next month, their proper proportion subscribed; "the workman is worthy of his hire." A report of the acts of your Committee may be expected at the Association.

C. BATTLE, c. e. com.

Eufaula, Ala., Sep. 6, 1845.

For the Alabama Baptist.

TO THE BRETHREN OF THE ALABAMA ASSOCIATION.

DEAR BRETHREN: The time of our yearly meeting will soon be at hand, and already the question is asked, what will be done for the support our Missionary for another year. I hope that all of you have seen his several reports for this year, and if you have not, I hope all of you who see this will take the pains to show them to those who have not, and then try to get them to take the Alabama Baptist so that in future they may see for themselves.

God seems to have been with us in our choice, and to have blessed abundantly the efforts made during this year in the destitute regions within our bounds.

Brethren "let us not be weary in well-doing," particularly where our efforts are successful. It is only those who fail, who are discouraged. Let us, therefore, who have been successful, press on in this good cause, with more vigor and try to support two instead of one Missionary, constantly in the field. The field is too large for one man to ride over it and do much good. Indeed, to do the cause justice we ought to have 4 or 5 men constantly employed. The slaves alone within our bounds, need at least two missionaries to preach to them exclusively.

I know that it will be urged that times are hard, we are in debt, and there is every prospect of a very bad crop, &c. &c.—Well brethren, these things may be so, but it is time we (I mean we Baptists) were up and doing our duty in regard to this matter, and I would ask each one who urges these excuses, how much owest thou the Lord? Now, when we are paying our debts, we ought not to forget to put this question to ourselves, and as the accounts thus due will be as various as the names we bear, I will remark that when God established the Mosaic Dispensation, in which were included those whose hearts knew not the love of God, he specified our tenth; and I think one reason for his specifying the sum, was, because if he had not, he knew that the men of the world would not give any thing, but when he established his church, he left it to his spiritual children, those who had been born again, to give as their love for him might dictate; and we have this precept from Paul, that we should give as the Lord has prospered us. Now I presume that none of you will contend that you ought to give less than the Jews under the old dispensation were required to give, one-tenth. I hear, however, that very few of us come up to this. Of course I do not mean that you should give this much to the support of Domestic Missions alone; but I feel confident that we fall short of our duty if we fall short of giving a tenth of our yearly income to the Lord. Of course it is left to us to choose to which of the many benevolent objects presented to us we will give, and how much to each.

In order to be systematic in our contributions, I would suggest a plan which I see has been adopted by others elsewhere, that is when we plant our crops, lay off so many acres of ground and let the product of them be devoted to charitable and benevolent purposes.

Brethren, some of you are rich in this world's goods. Before you attempt to increase your barns, widen your fields and lay up treasures for yourselves, ask yourselves how much you owe the Lord? I fear many of you owe him arrears for many years back. If this is so, let me ask you as God's steward to pay what thou owest, this year at least, and pay a part for the support of Missionaries within our own bounds.

In conclusion, I would state a few facts in relation to this subject, to guard you against a like course.

I know men who belong to a Missionary Baptist Church, whose income on an average, for the last 5 or 6 years, has not been less than \$3 or \$4,000, who have not given over an average 100 dollars to the Lord.—Do you suppose they ever thought through whose goodness it was they were allowed to live, and permitted to be able to increase their treasures? Does such conduct become the stewards of God? who profess to owe the Lord so much that they can never pay him.

Brethren let us awake from our long sleep—let us do our duty, and by so doing provoke one another to good works.

It does not require that the money should be sent to the Association, if pledges are sent, that will be paid as the money is needed.

Brethren, let us not be wanting when we are weighed in the balances of benevolence.

A MEMBER.

For the Ala. Baptist.

BELOVED BROTHER.—The Providence Church, (Dallas Co.) commenced a Protracted Meeting on the 15th of August.—The first day of which bro. T. L. and myself being the only ministers present, and his health being feeble, I was requested to conduct the meeting, which under a sense of duty, I consented to do. And felt truly grateful to God that I was permitted to be in such a praying land of brothers in Christ, who seemed to feel so much self-abasement, and confidence in God. From the character of the exercises, I was led to conclude that they had not forgotten to ask the Lord to teach them how to pray. The morning of each day during the meeting, was spent in prayer; much fervor of devotion and great anxiety for the salvation of sinners were evinced. And I believe the prayers of God's dear children went up for a memorial before God, and that blessings in answer thereto, were sent down on the vast multitudes that waited day and night upon the means of grace. An able supply of ministers were present, who were blessed with the spirit of their station, and did preach the gospel with power, in the true effort style, and connected therewith all the efforts usually made at our protracted meetings.—And yet it was not a revival. It was not a harvest meeting. But shall conclude that because there was not a large gathering, the beloved was therefore lost. The farthest from it imaginable. We know that our labor is not in vain in the Lord. He hath assured us that his word shall not return to him void. At this meeting the seed were sown, at some other, we trust the harvest will be gathered to the glory of God, and the salvation of sinners. The meeting was in progress six days, four persons united with the church, and several came forward from time to time, to join in prayer with the people of God, none of which professed. May the spirit continue its operations on their hearts till they can say, I know that I am my beloved's, and my beloved is mine. This church is in a flourishing condition, possesses, to a good degree, the elements of usefulness, enjoys the useful labors of Elder J. Everett, and whose watchful care, and by the blessing of God on his labors, she has been favored with considerable increase during the two last years. It has been her custom for the three last years to have an annual protracted meeting. At the two first she was signally blessed, many persons were converted to God. By reference to their last year's minutes, I see 89 were baptized during the year. Now there is a defence on all the glory, and no preceding; might not the enemies of the cause be ready to say, it is all of man, but now their mouths are stopped, and might not some of, even the friends of Zion been in danger of leaning too much on an arm of flesh, instead of trusting to the Lord, but now it is demonstrated that God gives the increase. But again, taking into consideration the frailty of our poor sinners, if a church was regularly blessed at her annual meetings, would there not be some danger of her members neglecting the daily use of the means of grace during the intervals between those meetings. I think there would. And as it is, we should not feel too secure against this neglect, for it is likely, if the dear children of God were more diligent in daily searching the scriptures, watching and praying that success would be more uniformly on the Lord's side. Therefore, brethren, let us consider the relations we bear to God and to the world, and in the true spirit of the prophet say, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof, as a lamp that burneth. There shall we more uniformly realize the blessing of God upon our labors.

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Growth in Grace.

Some suppose that a church never prospers, except in times of revival. Such persons look upon any other condition as a token of the divine disapprobation. But in my view, trials are necessary to the church's prosperity. Jesus told his disciples that he would be taken from them, and they, unacquainted with his designs, were cast down at the thought. His language on the occasion is as follows: "But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth, it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you." Jo. 16: 7. The disciples thought it hard that their Lord should leave them, but afterwards, they could bless the Lord for the same thing.

It is a common adage, "Prosperity makes friends, and adversity tries them." It would be a very strange thing for any one professing godliness, not to maintain the appearance of zeal during a revival of religion. This is not the time to try men's souls. How unsatisfactory would be our evidence of love to the Saviour, if we were in a continued revival! But when these operations are withdrawn, and the love of many waxes cold, if by the grace of God we are kept; if we hold on to "the great and precious promises; if we cling to our Redeemer, and find him our stay, our souls, delight, we may obtain from this very circumstance an evidence of our adoption.

When Jesus was feeding the multitude with a few loaves, and some little fishes; then they could crowd around him; and wish to make him their king, but when he was bound as a culprit, and tied as a malefactor, then they would forsake him, and join in the general execration. The true friends were known in the hour of trial. Peter showed his friendship to Jesus in following him at all, though it was "at a distance," much better than those who "forsake him, and fled." It is in times of adversity that the faith is tried. It is in such times that we come to the unwavering conclusion that we are in truth renewed in the spirit of our mind, and that we do truly love the Saviour.

Times of outward prosperity are acknowledged to be the most dangerous to the church. Then false teachers enter, and false doctrines are introduced. But in times of adversity is

meeting, and were buried in baptism, in imitation of the example which Christ made for them in Jordan. Upon reviewing the scenes of the meeting, which lasted eleven days, I can say with the Psalmist, Bless the Lord, O my soul, and all that is within me praise his holy name. We trust all the pious who read this sketch, will unite with us in praise and gratitude to God, the kind Author of all our blessings, who does not deal with us after our sins, nor rewards us according to our iniquities, but in the midst of deserved wrath, remembers mercy, and opens his bountiful hand, and kindly and profusely bestows his blessings upon us. As the meeting progressed, it increased in interest; parents received their children as a live from the dead, and were often seen in each others embrace, while the tears of joy and gratitude freely flowed from their eyes; husbands and wives in each others embrace enjoyed the sweets of pardoning mercy, looked up with gratitude to God as the rich source of all their blessings, giving glory to his name.

"O for this love, let rocks and hills Their lasting silence break," And all harmonious human tongues, The Saviour praises speak.

The Lord gave us truly a parting blessing. Many of the unconverted came forward and bowed with us in prayer; may the Lord bless their souls. Some of our mourners who came forward at an early time of the meeting did not find peace in believing. May the Lord carry on the work which we trust he has begun, till their hearts are won to Christ, and they made joyous in his house of prayer. We were favored with the labors of brother Lowery nine days, and also P. Crawford the most of the time. We enjoyed, a part of the time, the services of brother J. Talbird, O. Purkins, H. D. Purkins, also several of the Methodist brethren co-operated with us during a part of the meeting, with their usual zeal and animation. May the Lord reward them for their toil.

Yours in love, JEREMIAH REEVES.

For the Alabama Baptist.

Stockton Baptist Church

A Presbytery consisting of Elder Fredrick Clark of New Orleans, Elder John Grant of Mobile, Elder Daniel Simmons of Eight Mile Creek Church, Mobile county; and Elder A. B. Couch of Stockton convened in the Church at Stockton on Saturday Aug. 23d, at 10 o'clock M. for the purpose of organizing a Church. Opened with prayer by brother Clark. Elder Jno. Grant was chosen Moderator, and Elder A. B. Couch clerk. After appropriate services the order of Public Recognition was as follows: prayer by Elder Daniel Simmons, right hand of fellowship by Elder Jno. Grant, and charge by Elder F. Clark. The church being thus organized proceeded to elect its officers, whereupon Alexander B. Couch was chosen Pastor, brother Uriah A. Barlow and Robt. Jones Deacons. The deacons' call were then ordained. Preaching continued through the remaining part of the day, also through the Sabbath following. At the suggestion of brother Clark, a collection was taken at the close of the forenoon services on the Sabbath for the purpose of contributing towards constituting the Pastor of Stockton Church a life member of the Bible Society, and to aid said Society in furnishing the destitute with the word of life. Amount of collection \$12.65. The balance of \$17.32 a brother who was present has pledged himself to raise.

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applied the test of the apostle John. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: But they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy one, and ye know all things." Jo. 2:19-20.

During revivals the passions, the feelings are so wrought upon that it is difficult to distinguish which are, and which are not, the feelings of the genuine christian. But at the time when all the causes of spurious feeling are removed, then the real condition of the soul is clearly known. Then a person can decide whether his actions: proceed from feeling, or from principle. It is then that he can "prove himself; whether he be in the faith." Then he can form an unbiased decision respecting his state and standing.

Every condition in which a christian may be placed, is calculated to produce a certain kind of testimony to his conversion. That which is obtained in one way is not calculated to aid him in another. He who has experienced only a scene of revival is unqualified to meet the adversary in a cold time; and he who has never enjoyed a revival knows not what are the temptations peculiar to such a time. The winds and the storm are necessary to the vigorous growth of the forest trees, as well as the rain and sunshine. For various times are necessary to the permanent establishment of christian character.

"We know that all things work together for good to them that love God, to them who are called according to his purpose." Rom. 8: 28. It is not the design of the tempter and cannot be any part of the christian's motive, to derive blessings from lukewarmness, (for we must not do evil that good may come) but it is a cause of profound gratitude to God, that he will overrule all the plans of satan, and all the imperfections and sins of men, so as to promote his own glory, and turn to the good of his children. In truth the Psalmist said, "Surely the wrath of man shall praise thee: the remainder of wrath shall be restrained." Ps. 76: 10. The Lord sees fit, that in this way his people shall be prepared for the skies. No man should seek for sickness or pain, or misfortune, though there is no doubt that many, by this instrumentality have been brought to "consider their later end."

There is no doubt that Peter received a benefit from denying his Master. This forms no apology for that heinous crime. He could not thank God, that he had committed that awful crime; though he could thank God that he overruled it for his good. Joseph's brethren sold him to the Ishmaelites, and in so doing they intended his hurt, "but God intended it for good." So satan designs by his temptations, the utter destruction of the christian; but God oftentimes determines to show the christian by the same temptation, how safely and securely he stands; and how easy it is to tread satan under his feet. With what confidence could Peter rely on Jesus Christ, when he felt the power of the words of Christ; "I have prayed for thee that thy faith fail not." Luke, 22: 32. And how much was he qualified by it to "strengthen his brethren."

When David went to meet Goliath of Gath, he remembered the lion and the bear; Jonah remembered the ship and the fish; and Paul remembered his journey to Damascus, as well as the stoning of Stephen. And many a christian remembers the house of "darkness, where he can see no light," and considers how God delivered him out of all his troubles. It is when delivered from such troubles that David sung this song. The Lord is my light and my salvation whom shall I fear, the Lord is the strength of my life; of whom shall I be afraid? When the wicked were mine enemies, and my foes, came upon me to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. In the time of trouble, he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon rock. And now shall mine head be lifted up above mine enemies round about me; therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord." Ps. 27: 1-6. He closes that beautiful Psalm with these words, "Wait on the Lord; be of good courage, and he shall strengthen thy heart: Wait, I say, on the Lord." Ps. 27: 14.

Let no one infer from the above that a lukewarm state is desirable, or that there is no sin in such a state. Lukewarmness is peculiarly offensive to him. "Because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." Rev. 3: 16.

It is far from being always the case that christians are lukewarm, because there is no special revival. Sometimes, every precious meetings are enjoyed when but for cases of conversion occur. They may feed upon the word, and grow and thrive. The promises may come with much power and sweetness, and a great advancement may be made in the divine hope: Much power to resist sin may have been acquired, and much of the Holy Ghost enjoyed.

Growth in grace implies an increased confidence in God; and an enlarged power to resist the temptation of satan. In whatever way this is effected, it is always the work of the spirit of God; whether it be in the sunshine of prosperity, or under the clouds of adversity. And in order to find out the true state of a person, we must look beyond his outward prosperity and adversity. Would we know the state of a church, we must inquire something else than whether it enjoys a revival or not. The spirit of God may be among them, though there is neither wind, fire, nor earthquake. There may be a "still small voice," speaking to the soul, and there may be peace and joy unspeakable and full of glory.

For the Alabama Baptist.

GOLD HILL, Sep. 13th 1845.

DEAR BROTHERS HOSKINS.—I feel it to be a duty I owe to my brethren to inform them through your paper what I have been permitted to see and hear. The following ministers James Cadenhead, David B. Culbertson and myself agreed to meet at Auburn Macon County, on Saturday the 3d of August, accordingly we met and found, Br. W. B. Jones, who is the Pastor of the church, we found the church ready for a revival, we remained eleven days and received in all sixty-one, some by letter some by restoration, but the most of them by experience, one case I wish you to notice particularly, one of the candidates for baptism had a drinking establishment, but he gave it up and said, he would beg his bread before he would sell any more Liquor. At the same place and at the same time, the Methodists had a meeting. I learned from some persons that they had received forty, from others about seventy-five, I know nothing certain, I am certain that I never felt nor saw more of the love and power of God than I did on that occasion. The church has been abundantly blessed under the influence of the Holy Ghost. The Baptist about Auburn are much revived, I wish Brethren Rivers Talbot, and Crawford to know that their prayers have been answered in part of my son L. T. Parks. He was enabled to embrace the promise of his Saviour and take up his cross and follow him in baptism. I was permitted to administer the solemn ordinance, my feelings were indescribable. The Lord is doing great things in Chambers County. Pray dear Brother that he will continue to be with us. Yours in Christian Bonds, LEVI PARKS

Index Please copy the above.

Violation of the Third Commandment.

We heard a minister preach, a few evenings since, at a meeting of—days. During his discourse, he used the exclamation, "My God!" fourteen times—in no instance, that we remember, in an ejaculatory manner, but in every instance as an exclamatory expletive. For example, in one instance he exclaimed, giving a violent stamp with his foot at the same time, "My God! where are you going?" In another instance, "My God! you are going away from the Saviour!" As we are ever ready to catch up expressions that are often repeated in our hearing there is great cause to apprehend that the youth who attend upon such preaching, will adopt the foolish practice of profaning the name of the Lord. We learn that the minister is located at a Literary Institution. We should hesitate to send a child of ours to an institution where the name of the Lord is used so irreverently by a minister of the gospel. We presume he does it without reflecting upon the effects it may have on others, and in the ardor of his zeal.—That his attention may be called to the subject, we shall send him a paper containing this article.—Index.

The Home of the Christian.

"I am going home." Who has not felt the magic of these little words, as he has repeated them to himself, after a long and protracted absence. "I am going home," to the place where the sweet joys of life cluster; where my beat and purest affections are all gathered. It may possess but few attractions for another, but to him it is a bright and sunny spot, where the song of the bird is sweeter, and the breath of the flowers more fragrant than in all the world beside. He is going home—a home endeared by many hallowed associations, and where the sincerity of the world has never penetrated. The way may be tedious, the night long; but he will not be "discouraged, because of the way;" "black clouds may gather, and the fearful tempest rage, but he is going home." When encompassed by difficulties, surrounded by perils; or bowed down by hardships and fatigue, he will picture to himself the bright smiles of welcome which await him on his return, and press onward. And when his path lies through a pleasant land, and he is greeted in tones of kindness and good by the passers by, he does not, indeed, turn roughly or coldly away, but he will think of the dear familiar voices that will soon fall upon his ear, and press onward—he is going home; and he hopes to find rest there, after all his toil, for home is a sacred place. All know this to be true of a well ordered, happy, earthly abode; and does the follower of Christ feel thus towards his home in the skies? It may be that he has no longer a home on earth; those whose affliction little paradise, even here, now sleep beneath the clouds of the valley; but he has still a holy, happy home in the far-off better land. If home [is] "worth the loving" and the loved, then is Heaven the home of the Christian. His Father is there, his Saviour and Elder Brother are there, the Apostles and Prophets of God; whose faces he has not seen in the flesh, but whose names are as familiar to him as household words, are all there,—kindred and friends, endeared to him by many a tender tie, are there; and perhaps the beloved Pastor, who long guided him on his upward way, now "rests from his labors" with the ransomed on high. Christian, dost thou love thy home less than the children of the world love theirs? If not, let not a day pass without saying softly to thyself, "I am going home." Thy way may sometimes be strewn with flowers, and thou art permitted to gather those that spring up in thy path; for they are sent to gladden and cheer thee on thy journey; but not to turn out of thy path to call those that are growing by the way-side. And when the winds howl and the thunders roll, and the wild storm in its fury bursts upon thy devoted head, remember the promise: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee." With shoes on thy feet, and thy staff in thy hand, go forward, for the eye of faith can penetrate the bloom and thick darkness that envelopes thee, and see clearly the home of light and joy at thy journey's end. "Thou hast a weary pilgrimage before thee, and thou must pass through conflict and trial and sorrow; tears of bitterness must be shed, deep shadows darken thy pathway, but thou shalt be fed with bread from heaven, and be refreshed from the fountain of living waters, and at evening time it shall be light." Think much of thy Father's house—its many mansions—the treasures thou hast there; and most of all, of thy Saviour God. Try to resemble him; to love what he loves, and to rejoice in that in which he rejoices. Soon all that grieves and wears thee now, shall have passed away forever; thou shalt escape from "the valley and the cloud of life;" and free from withering taint of sin, enter the rest, for which thy worn spirit has long yearned. Sooth shalt thou be among those happy ones who having "fought the good fight, and kept the faith," now wear the crown, and are clad in the

spotless robes of a Saviour's righteousness. And when thy mortal body, which must be "sown in corruption," shall be "raised in incorruption and power," and reunited to thine immortal spirit, thou shalt know perfectly, the glory, the beauty, and the blessedness of thy heavenly home. A. N. A.

For the Alabama Baptist.

OBITUARY.

DIED.—At her residence in the town of Talladega, on Sabbath morning at 3 o'clock, August 31, 1845, Mrs. MARY CATHERINE CHILTON, consort of Wm. P. Chilton, Esq. aged 31 years, 10 months and a few days. Mrs. Chilton was born in the city of Nashville, Tenn. on the 10th of October, 1814; and under the culture of religious parents, became the subject of a hopeful work of grace, and united with the Methodist Church, so soon as she arrived to the years of discretion. She continued in that connection, adorning the doctrine of God her Saviour by a life of faith and obedience, until she became convinced that immersion was essential to christian baptism, in 1839. In connection with her husband, she joined the Baptist Church in the fall of that year, and they were "planted together into the likeness of his death," by the Rev. Thomas Chilton, who was then pastor of the church in Talladega. In that church she lived happily until the day of her death.

The life and death of our departed sister furnish another illustration of the superlative excellency of the christian religion.—Like Mary of old, she, in early life, had chosen that good path which was never taken from her. And this choice, which by divine grace, she was enabled to make, gave a peculiar religious turn to all her feelings, views, conversation and entire deportment: she was a christian from principle. She looked upon a proper cultivation of the great principles of practical Godliness, as being that on account of which it was chiefly worth her while to live. To that grand object, therefore, she summoned all her energies, and made every other pursuit subordinate. Her "work of faith and labor of love," have left a sweet fragrance behind, that will not be forgotten for years to come. Her bosom was always a sweet repository for others' woes, and her hand was ever ready to supply the needy. "When the ear heard her, then it blessed her; and when the eye saw her then it gave witness to her—because she delivered the poor when he cried, and him that had none to help— and the cause which she knew not she searched out." She needs no "storied urn" to preserve her virtues: the widow and orphan, the poor and the needy, who have shared her christian charities, will long point to her grave with the most painful interest; and their swelling hearts will reveal how deeply her memory is there enshrined.—These are the witnesses, which her christian deportment through life has summoned to appear in her favor before "the judge of all the earth." These are the tablets more durable than brass, upon which her name is inscribed. 'Tis here that her Epitaph is written—"tis here the stranger will find a more faithful obituary than any can trace." The memory of the just is blessed.

It were almost useless to add of such an one that the light which illumined her path, increased its lustre, until it conducted her to the enjoyment of a perfect day. For she had so lived, that her departing moments were not embittered by a recollection of the past. On the contrary these reminiscences must have been delightful, as affording some good degree of assurance that her entrance at the right hand of God would be abundant. She experienced the fruits of that blessing of which the Saviour spake when he said, "it is more blessed to give than to receive." These pleasant recollections must have shed upon her departing moments a most delicious fragrance.

She had been afflicted for about two years with the disease of which she died.—During all that time, not a murmur escaped from her lips. The language of her heart at all times seemed to be, "The cup which my heavenly Father hath given me, shall I not drink it?" It was only when the face of her Saviour was momentarily hid from her, that she betrayed any symptoms of suffering. She could bear any thing else but that. But with his smiles, all her pains were forgotten. Her friends were often reminded of the language of the pious Mr. Pearce, while suffering under a similar disease:

"Sweet affliction! sweet affliction! Singing as I wade to heaven!"

Mrs. Chilton was passionately fond of music, and was indeed an excellent performer. A few evenings before her death, the subject of singing was introduced. She remarked that "it was one of the sweetest ideas she entertained of the heavenly state, that singing was to constitute such a prominent part of its service." Upon one of the company expressing the hope that she might yet be spared to unite with her brethren and sisters in singing the praises of God in his earthly sanctuary, the writer will never forget the inimitable pathos with which she answered, "No! you will never hear my voice in the church again; but I hope we shall all be permitted to sing together in heaven!"

She retained the full vigor of her mind up to the last moment. A short time before she expired, she called her family around her, and with calmness and dignity bade them all an affectionate farewell.—Upon her seeing them weep immoderately, in the language of her expiring Lord she said, "weep not for me!" She had often requested her friends during her sickness, when they saw her struggling in the agonies of death, to sing that delightful hymn, "On Jordan's stormy banks I stand," &c.

"For," said she, "I desire singing to be the last thing I hear on earth, and the first thing in heaven!" But alas! the scene was so overwhelming that none could indulge her pious wish. Just as the power of speech was about leaving her, she again attempted to console her heart-stricken family, by saying, "Weep not for me! I am already landed!" She seemed to stand for a moment in the midst of the "cold Jordan of death," for the purpose of reflecting back upon her earthly friends, the approaching joys of immortality! The rays of the "excellent glo-

ry" were so vivid to her imagination, that she regarded herself as already enveloped up in its bright effulgence. Her countenance at this moment presented a most striking illustration of a verse in one of Dr. Doddridge's hymns:

"When death o'er nature shall prevail, And all its powers of language fail, Joy through my waiting eyes shall break! And mean the thanks I ever shall feel!"

And thus she left the world—"Let me die the death of the righteous!" She has left an affectionate husband, five little children, and a numerous train of relatives and friends to deplore her death, and the little band of believers, with whom she was more immediately connected in Talladega, contribute in no small degree, to swell the tide of grief which her departure has occasioned.

It is useless to speak here of the manner in which she adorned her several domestic relations. That she was a consistent christian includes all that is meant by an affectionate and faithful wife, and indulgent mother, a kind and merciful mistress, and a generous friend. Few, if any, have excelled her in the cultivation of these virtues. The law of kindness habitually dwelt upon her lips. She did not so much excel in any one of these virtues, as in the lovely proportion which they all bore to each other in the composition of her character. We have not many such to die.

Her funeral services were attended by an immense concourse of citizens from different parts of the county, who also followed her to the grave. There we consigned her body to rest until the mandate shall issue from the throne of Omnipotence, summoning it into his presence in the habiliments of immortality! Sister, FAREWELL! S. H.

Indian Missions.

At the late semi-annual meeting of the American Indian Mission Association, held at Forsyth, Ga., the undersigned were appointed a committee, for the purpose of assisting the Association in the great work of preaching the "everlasting gospel" to the various Indian tribes in our own country.

We therefore beg leave to present the claims of this institution, to the attention of our churches in the South and of our own State especially; and we would respectfully urge upon our brethren, in making their contributions for either good objects, that they do not forget the poor Indians: whose claims upon our benevolence have been too long overlooked; and whose misery should long since have excited our sympathies.

Any member of the committee is authorized to receive funds, which will be placed in the hands of brother Wm. S. Stokes who is our treasurer to be sent by him to the Treasurer of the Board in Louisville, Kentucky; or if more convenient, brethren may send their contributions through their respective Associations (as ensuing fall).

THOS. J. BURNETT, B. M. PEEPLES, W. S. STOKES, J. B. WALKER, V. R. THORNTON, MADISON Morgan, Co., Ga. } Committee.

HATCHETT & RYAN,

Factors and Commission Merchants, MOBILE, ALABAMA.

OFFER their services to their friends and the public generally, promising strict attention to order and to any business entrusted to them.

Refer to

Rev. J. H. DeVOTIE, THOS. CHILTON, Esq. } Mission. E. FAGAN, Esq. } Montgomery Co. JAS. M. NEWMAN, Esq. } J. C. BILLINGSLEY, Esq. } Dr. S. V. WATKINS, } DR. N. G. FRIEND, Green county. COL. G. J. S. WALKER, } Dallas county. CHARLES LEWIS, Esq. } ELDER D. PENLAND, Lowndes county. JAMES DOUGLAS, Esq. } Wetumpka. ARON RADY, Esq. } Gen. H. T. BROWNLEE, Lowndes Co. (Miss.) August, 2nd 1845. No. 25, 1y

FRY, BLISS, & Co.

THE undersigned at their old stand, No. 15 and 14 Commerce Street, Mobile, offer to their old friends and customers, of Perry Co. an abundant supply of carefully selected, choice Family Groceries. And to their many friends, throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their price will be adapted to mutual advantage. FRY, BLISS, & Co. Sep. 4, 1845. A. 1y

New Goods! New Goods!

THE subscribers have, during the last week received in addition to the STOCK OF GOODS, a general assortment of such Goods as the country and season require—all of which were purchased with the care of Cash, consequently will be sold on such terms as will benefit this great community. Among the late arrival may be found

Muslins, Ginghams, Balzaines, Calicoes, Cloths, Cassimers, Satinets and Vestings. —ALSO—

A splendid assortment of Crockery, Hardware, &c. Cutlery, 2000 pairs Russell Shaw's worth from 75 cents to 1 dollar per pair. 20 Mags of Nails assorted sizes. We are prepared to furnish from 1 to 100 Kegs of Lead—from 1 to 200 Gallons of Oil, Turpentine, Whiting Spanish Brandy, Red Lead, Vermilion and all materials used for painting. Groceries, Bolles Ware, &c. &c. All the above articles we do not offer at Cost, but only ask a fair advance from New York prices. The public will satisfy themselves of this fact by enquiring our prices. CASE & WILSON. Marion, Aug. 27th, 1845.

AUSTIN & CHIDSEY,

Sutroon Dentists, MARION, ALA.

Over the Store of Messrs. Case & Wilson Feb. 26, 1845.

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some faint smudges and discoloration, characteristic of old paper. The left edge of the page shows the binding of the book.