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Alabama Baptist.

A SERIES OF LETTERS, BY REV. EDW. D. BAYLIS,
IN REPLY TO AN ESSAY ON BAPTISM, BY JOHN
H. RICE.

LETTER XVI

To the Pamphleteer:

Having failed to establish infant sprinkling from the Divine code, you appeal to the Fathers to prove it has some claims to Apostolical favor from tradition. But this is what the Jurists call *travelling out of the statute*; and as this is an examination of the evidence of a fact, the application of forensic terms and issues is not deemed improper. Now it is a maxim of Jurisprudence that no oral testimony shall be admitted to contradict the evidence of record. This maxim is based upon sound sense and propriety, and should be observed and maintained, not only in law, but in Gospel. Your object is, by the testimony of these men, to establish a practice, about which the Bible is as silent as the grave; the establishment of which will subject a practice that is clearly revealed, positively enjoined and expressly mentioned; who does not see the incompetency of such testimony? Witnesses, not contemporary with the Apostles, but who lived in the third century and possessed no personal knowledge of the fact, state from *hearsay*, that the Apostles spoke something in relation to baptism which is to supersede what they have written; to destroy the force, not of a human, but a divine record, printed by the finger of inspiration. Before we enter particularly on the subject, we would introduce the opinion of the candid and pious John Newton, respecting the Fathers as they have been generally called. "There are few, if any, of the Protestant churches but have furnished authors, whose writings (I mean the writings of some one author) have far surpassed all the Apostolic Fathers taken together." Vol. 2, page 267; and on page 246, he represents that respect which we are disposed to pay to the Christianity of those times, as "no more than an ignorant admiration, not capable of distinguishing what is truly praiseworthy, but disposed to applaud every thing in the gross that has the sanction of antiquity to recommend it." I have quoted these expressions to show that *he* does not stand alone, should I *de* question the propriety of those opinions you have lavished upon these men. The first witness you introduce is Origen who died about the middle of the third century, whom you represent as "a man of most extraordinary genius and learning." He states that "little once are baptized for the remission of sins." "By the sacrament of baptism the pollution of our birth are put out, and therefore infants are baptized." "What reason can be given for the practice of baptizing infants, except that that name is true from pollution, not that it be but a day old." "Let it be inquired, since baptism is given for the remission of sins, why, according to the usage of the church, that baptism is given to infants?" "The church hath received a tradition from the Apostles to give baptism to infants." "He closes the testimony of Origen, and we would remark, that if half the errors and heresies contained in his works were held by him, were he now on earth with all his genius and learning, he would be excommunicated from every orthodox Protestant church in Christendom. For the credit of Protestantism, I do not believe one of their churches would own him. But his friends have been greatly interested and corrupted, especially by Rufinus the translator. Let us ask, then, whether these quotations are from the Greek of Origen, or from the Latin translation of Rufinus? as it is denoted by those who are well acquainted with the Greek copies of Origen, which are still extant, that there is any thing in them which by fair construction can be rendered unfavorable to infant baptism, but much to the contrary; if they are made from the Latin version, you know, sir, it has been challenged as spurious, or has been so altered as not to be depended on. And Erasmus observes, 'whosoever reads these pieces, it is uncertain whether he reads Origen or Rufinus.'" See Baldwin, 2nd vol. page 168. Suppose these were Origen's own expressions, what do they prove? why, that 200 years after the Apostles he held "a tradition" which was established by the "usage of the church," that baptism was to be given to infants, "for the remission of sins," to wash away "the pollution of our birth;" but not a word is mentioned of its being sanctioned by Scripture authority, but the reverse is clearly intimated by resorting to tradition and the usage of the church for support. His wild extravagance in the exposition of Scripture will appear from a sentiment of his quoted by Dr. Mosheim, "the Scriptures are of little use to those who understand them as they are written;" upon which the Doctor remarks, "he could not find in the Bible the opinions he had adopted, as long as he interpreted that sacred book according to its literal sense." Your next witness is Cyprian, Bishop of Carthage, who flourished about the middle of the third century, who is celebrated throughout the Pseudo-baptist world as having presided over the first council that made the first decree in favor of the validity of infant baptism. His memory is blessed, and his praise is in all their churches. "Blessed Cyprian, said one, decreed with a number of his fellow bishops that a child new born might be properly baptized." &c. We cannot read the history of

those times without being shocked at the ignorance and errors of these men that are called *Apostolical Fathers*. A little attention to the business that was transacted by this bench of bishops will acquaint us with their characters and their passion for priestly domination. The first cause they tried was that of a deacon for contumacy towards his bishop Rogation, his conduct they censured severely, that "God himself had decided the case in the 17th of Deuteronomy, by saying the man that will do *presumptuously*, and will not hearken to the priest even that man shall die." &c. "This deacon, therefore, ought to repent and give his bishop full satisfaction, and if not, he ought to be excommunicated; if others encourage and imitate him they ought to be treated in the same manner." The second cause was that of a dead man, a bishop, who appointed by will his brother, a preaching elder, his executor, and the guardian of his children. This was a heinous crime, for a man to employ the clergy in secular affairs. It was ordered that the dead man's name should be struck out of the diptychs, or registers of the church, and that such as in future should imitate his example, and employ the clergy to do any secular business, should be excommunicated; "lastly comes the question about infant baptism. The letter written by Fidus was read, but as it is lost, a judgment of it can only be formed by what Cyprian hath said of it. The precise question before the association was, at what age may infants be baptized? Fidus thought at eight days, because the law of circumcision required that time. No, replied the council, God denies grace to none. Jesus came not to destroy men's lives, but to save them, and we ought to do all we can to save our fellow creatures. Beside God would be a respecter of persons if he denied to infants what he grants to adults. Did not the prophet Elisha lay upon a child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands? Now the spiritual sense of this is, that infants are equal to men; but if you refuse to baptize them, you destroy this equality, and are partial." But Fidus had another serious difficulty which made it tedious to us to mention. They concluded, "if baptism ought to be deferred, it should be to adults who have committed great crimes; but if they be admitted on repentance, how can rather should infants be baptized, who have not committed such crimes, and come into the world crying for baptism?" I shall defer my remarks till I have stated all the historical facts in relation to the subject. Yours, respectfully,

WICKLIFFE.

* Robinson's History, pages 188, 189, 190.

MANNER IN PRAYER.—The following extract is from the Cross and Journal, and is well worthy of perusal:

It is a common thing in many of our congregations, during this solemn part of worship, to see most of the people, and among them many professors of religion, sitting with heads erect, looking at the minister or gazing about the house, as though they had no concern in what was passing between the minister and his hearers.

I ask, is this right? Does it look like paying due reverence to the Almighty Ruler of the universe, who has not only taught us to pray in secret, but in his holy sanctuary among his saints?

I recently heard a pastor while addressing a Sabbath school, ask the children, "can you tell me why it is that when the minister prays in public he says *let us pray*?" &c. The prompt reply was, because all are expected to pray. "Yes," says the minister, "one prays aloud, and all the rest are expected silently to unite with him in what he says."

Well, then, if that minister in leading the devotions of his people, closes his eyes, or bows his knees, or bows his head, is it not consistent for those who unite with him to follow the example? If it is a matter of indifference why does not the minister keep his seat or gaze around upon the people?

If people have a true spirit of prayer while in the courts of the Lord, will they not give some evidence that their aspirations are ascending to the throne whence all blessings flow? Will they sit gazing around the house careless and inattentive as though they had no interest in the devotions of the sanctuary?

HORRIBLE DISCOVERY.—The Paris Universal states that some masons in demolishing a house in Rue St. Nicolas d'Antil, discovered nine human skeletons. It was the opinion of the professional men, who have inspected these remains, that the remotest crimes (for the skeletons were those of murdered persons, no doubt) have been committed 15 years since, and the most recent 15 months ago. The person who inhabits the house, which has for many years been known as a house of ill fame, has been arrested.

THE PERSECUTION OF A MARTYR.—The preaching of Bradford is thus described by Fox:—"Sharply he opened and re-proved sin; sweetly he preached Christ crucified, pitifully he impugned heresy and error; earnestly he persuaded to godly life." "Oh, for more of this in myself and my brethren."

CHINA WIDE OPEN.

"No flaming sword now guards the approach to this empire. Critics the most important and populous are thrown open to foreign commerce. What a preparation is there for the establishment of the Redeemer's kingdom! What a loud call for missionaries to enter! Here we are treated with all deference and kindness by the Mandarin, at present the chief magistrate of Amoy."—*AMEL*.

Says Dr. Boone: "The Chief Magistrate of Amoy (the same who visited us this morning) sent his card over and invited us to go and see him. Three of us went. He treated us with great politeness; gave me an opportunity of declaring to himself and his numerous attendants the gospel plan of salvation to the full extent of my ability, and invited us to come and live at Amoy, where he said we could preach to many more people, and he could have the pleasure of seeing us much oftener. He accepted a copy of the New Testament and several Tracts with which he has told us since he was much pleased. Thus you see we shall take up our residence at Amoy with the full approbation, nay by the invitation, of the authorities of the place. It would have been thought the wildest vagary of a disordered imagination to have anticipated such a thing when we came here in February last. We may well say 'What hath God wrought!'"

The following is from the same Author, dating the interesting fact that a hundred Chinese females were addressed at one time on the great subject of salvation. "Among the many friends we have made in Amoy, there is no one who has evinced more zeal in our service than Yew-a-Ko, the son of a generalissimo of one of the provinces who goes day after day around the city with us to assist in selecting houses, and who has offered to lend us houses without expense. He invited Mrs. McBryde to pay a visit to his lady, with which she complied. Mr. Abel and Mr. McBryde accompanied her.

Upon their arrival they found more than a hundred of the most respectable females in Amoy assembled to meet them, from having had no information of it before. The lady of the house came out to the gate to meet Mrs. McBryde, conducted her to the inner apartment, and treated her with the greatest respect and kindness. Afterwards our friend Yew-a-Ko invited Mr. Abel and Mr. McBryde to visit the ladies and of his own accord proposed that Mr. Abel should address them on the subject of religion, which he did at some length. This is the first occasion of which I am informed, that such an opportunity has been afforded to a missionary in China. And I would ask in view of such a fact as this, is not China opened?

Says brother Roberts, the great Tract Distributor: "I distribute from 100 to 200 Tracts every Sabbath morning, and often on other days to Europeans, and am distributing Chinese Tracts every day. The Chinese are always anxious to get them. My chief difficulty is to keep them in order. Sometimes after standing quiet and listening for half an hour, the crowd gather upon me, and carry me, Tracts, and all away together."

I close with a few extracts from the journal of brother Shuck in 1844, giving a very interesting account not of the opening of China simply, but of the opening of the hearts of many of her idolatrous sons.

"July 8th. I can hardly realize the present position of this mission. 'You know full well the dark circumstances attending my first coming to China (and my first few years of residence at Macao). But what has God wrought! With feelings which I cannot possibly express, I am now enabled to communicate to the Board that there is a religious revival going on at this time in my Chinese congregations! There is no stir, bustle, or excitement; but the still movements of the spirit of God are evidently upon the hearts of between twenty and thirty different individuals: besides the three lovely converts whom I have this year been permitted to baptize, I have nine others registered for baptism, all of whom have been for sometime under instruction. Besides these there are several applicants for baptism, and some inquirers, not considered candidates or applicants. Among the candidates and inquirers are six individuals of fine literary attainments. The prospect now is that I shall soon be able to have four pious and active native preachers in the field."

Aug. 14. The awakening in my Chinese congregation continues, and new cases of inquiry are frequent.

September 4th. Nearly the whole of last week was taken up in the public and private examinations of candidates for baptism. The cause of our Master at Hong Kong really seems to be onward. I had the privilege on Sunday last of baptizing seven more interesting Chinese converted during the past eight months. Eight or ten others afford hope and encouragement; the congregations continue large and attentive; and the 'colporteurs' are diligent; and are of great assistance and usefulness."

Truly, brother Sands, we may now say, China is wide open.

Yours, truly,

S. C. C.

MISS BEECHER ON DANCING.

As this recreation is actually conducted, it does not tend to produce health of body or mind, but directly the contrary. If the young and old went out to dance together in the open air, as the French peasants do, it would be a very different sort of amusement from that which is witnessed in a room, furnished with many lights, and filled with guests, both expending the healthful part of the atmosphere where the young collect, in their tightest dresses, to protract for several hours, a kind of physical exertion which is not habitual to them. During this process the blood is made to circulate more swiftly than ordinary, in circumstances where it is less perfectly oxygenized than health requires; the pores of the skin are excited by heat and exercise; the stomach is loaded with indigestible articles, and the quiet needful to digestion withheld; the diversion is protracted beyond the usual hour of repose; and then, when the skin is made the most susceptible to damps and miasmas, the company pass from a warm room to the cold night air. It is probable that no single amusement can be pointed out, combining so many injurious particulars as this, which is so often defended as a healthful one. Even if parents, who train their children to dance, can keep them from public balls, (which is seldom the case) dancing in all the private parlors is subject to nearly all the same mischievous influences. The writer was once inclined to the common opinion that dancing was harmless, and might be properly regulated; and she allowed a fair trial to be made under her auspices by its advocates. The result was a full conviction that it secured no direct which could not be better gained another way; that it involved the most pernicious evils to health, character, and happiness; and that those parents were wise who brought up their children with the full understanding that they were neither to learn or to practice the art. In the fifteen years, during which she has had the care of young ladies, she has never known any case where learning this art, and following the amusement, did not have a bad effect, either on the habits, the intellect, the feelings, or the health.

Those young ladies who are brought up with less exciting recreations, are uniformly likely to be the most contented and most useful, while those who enter the path to which this diversion leads, acquire a relish and desire for high excitement, which make the more steady and quiet pursuits and enjoyments of home comparatively tasteless.

In reference to these exciting amusements, so liable to danger and excess, parents are bound to regard the principle which is involved, "Lead us not into temptation." Would it not be inconsistent to teach this prayer to the lisping tongue of childhood, and then send it to the dancing master to acquire a love for a diversion which leads to constant temptations that so few can resist? It is encouraging to those who take this view of the subject, to find how fast the most serious and intelligent portion of the community is coming to a similar result. Twenty-five years ago, dancing was universally practiced by the young as a matter of course in every part of the nation. Now, in those parts of the country where religion and intelligence are most extensively diffused, it is almost impossible to get up a ball among the more refined classes of the community. The amusement is fast leaving this rank in society, to remain as a resource for those whose grade of intelligence and refinement does not relish more elevated recreations.

[Domestic Economy, pp. 246, 248.]

SERMONS ARE LIKE GUNS.—Some are large, others are small; some are long, others short; some are new, others old; some are bright, others rusty; some are made to be looked at, others to be used; some are loaded, others empty; some are owned, others borrowed.

Some are air-guns, some pop-guns, some of every size, from the pocket pistol to the Paixhan gun. Some are charged only with powder, and make a great noise and smoke. Some send only snail shot, that irritate rather than kill. Some carry heavy metal, that does execution. Some discharge clean shot, knowing down whole platoons. Some are wide-mouthed mortars, throwing only bomb shells. Some are duelling pistols, used only in controversy—vile things!

Some go off half bent. Some flash in the pan. Some make a terrible fizz, the charge all escaping at the priming hole. Some shoot too high, some too low, some sideways, a few directly at the point. Some are aimed at nothing, and hit it. Some scatter, prodigiously; some kick their owners over. Some are unerring; others always hit the wrong object. Some have too much wadding, and vice versa.

Some are alarm guns; others are complimentary guns, used only for salutes on special occasions. Some are in a series, constituting a battery; others are swivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory.

Very much depends upon the manner in which they are made and managed.

I love to hear that preacher who does not move me to applaud his eloquence, but to grieve for his sins.

CONSOLATIONS IN DEATH.

When the evening of life draws on, and the hour of death approaches, the immortal spirit about to be dislodged from its earthly tenement, looks out from her broken windows all around for support and consolation. In the hour of final departure from the body, the soul needs that support which a firm reliance on the promises of the gospel can alone impart.

When Dr. Watts was almost worn out, and broken down by his infirmities, he observed in conversation with a friend, "he remembered an aged minister used to say, that the most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support, as the common and unlearned; and so said he: I find it. It is the plain promises of the gospel that are my support; and I bless God, they are plain promises, that do not require much labor and pains to understand them, for I can do nothing now, but look into my Bible for some promises to support me, and live upon them."

This was likewise the case with the pious and excellent Mr. Hervey. He writes, about two months before his death, "I now spend," says he, "almost my whole time, in reading and praying over the Bible." And again, near the same time, to another friend:—"I am now reduced to a state of infant weakness, and given over by my physician. My grand consolation is to meditate on Christ; and am hourly repeating those lines of Dr. Young:

"This only this, subdues the fear of death:
And what is this?—Survey the wonderful cure;
And at each step let higher wonder rise!
1. Pardon for infinite sinners.—2. And pardon through mere faith, its value infinite.—3. A pardon bought with blood.—4. With blood divine.—5. With blood of him I made my foe.—6. Permitted to provoke.—7. Though would and would, blood and chosen, I flatter rebel still.—8. A rebel, heard the thunder of his throne.—9. Not alone.—10. A rebel universe.—11. My voice up in arms.—12. Not one exempt.—13. Yet for the foulest of the foul he died.—14. And yet he died to redeem from deepest guilt.—15. As if our race were held in highest rank.—And God shall declare, as more kind to man."

N. Y. Evangelist.

MR. WESLEY'S CONVERSION, AS RELATED BY HIMSELF. May 12, 1738. "I was now thoroughly convinced, and by the grace of God I resolved to seek it [salvation by faith] unto the end. 1. By absolutely renouncing all dependence, in whole or in part, upon my own works or righteousness; on which I had really grounded my hope of salvation, though I knew it not, from my youth up. 2. By adding to the constant use of all the other means of grace, continual prayer for this very thing, justifying saving faith, a full reliance on the blood of Christ shed for me—a trust in him as my Christ, as my sole justification, sanctification and redemption."

I continued thus to seek it, (though with strange indifference, dullness and coldness, and unusually frequent relapses into sin,) till Wednesday, May 24. I think it was about five this morning, that I opened my Testament on those words, 'There are given unto us exceeding great and precious promises, even that ye should be partakers of the divine nature.' 2 Pet. 1. 4. Just as I went out I opened it again on those words, 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep I have called unto thee, O Lord; Lord, hear my voice.' O let these ears consider well the voice of my complaint. If thou, Lord, wilt, extreme to mark what is done a-miss, O Lord, who may abide it? For there is mercy with thee; therefore shalt thou be feared. O Israel, trust in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his sins."

In the evening I went very unwillingly to a society in Aldersgate-street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart, through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death.

Monday 25. I set out for Dunster with Mr. Wall, one of the first fruits of Peter Boller's ministry in England. I was much strengthened by the grace of God in him; yet was his state so far above mine, that I was often tempted to doubt whether we had one faith. But without much reasoning about it, I held here: "Though his be strong, and mine weak, yet that God hath given some degree of faith even to me, I know by its fruits. For I have constant peace; not one unclean thought. And I have freedom from sin—not one unholiness desire."

A Case of Disinterested Love.

Tuesday, June 1. After praying with Mr. Lassel, I was surprised to find one of the most controverted questions in divinity, disinterested love, decided at once by a poor old man, without education or learning, or any instructor but the Spirit of God. I asked him what he thought of Paradise; (to which he had said he was going); he said "To be sure, it is a fine place; but I don't mind that—I don't care what place I am in. Let God put me where he will, or do with me what he will, so I may but set forth his honor and glory."—*Christ. Advocate.*

Remember to keep holy the Sabbath.

THE ORGANS OF PERSPIRATION.

Taken separately the little perspiratory tube, with its appended gland, is calculated to awaken in the mind very little idea of the importance of the system to which it belongs; but when the vast number of similar organs composing this system are considered, we are led to form some notion, however imperfect, of their probable influence on the health and comfort of the individual. I use the words 'imperfect notion,' advisedly, for the reality surpasses imagination, and almost belief. To arrive at something like an estimate of the value of the perspiratory system in relation to the rest of the organism, I counted the perspiratory pores on the palm of the hand, and found 5,528 in a square inch. Now, each of these pores being the aperture of a little tube of about a quarter of an inch long, it follows that in a square inch of skin on the palm of the hand, there exists a length of tube equal to 532 inches, or 73 1/2 feet. Surely such an amount of drainage as seventy-three feet in every square inch of skin, assuming this to be the average for the whole body, is something wonderful, and the thought naturally intrudes itself; what if this drainage were obstructed? Could we need a stronger argument for enforcing the necessity of attention to the skin? On the pulps of the fingers, where the ridges of the sensitive layer of the true skin are some finer than in the palm of the hand, the number of pores on a square inch a little exceeded that of the palm, and on the heel, where the ridges are coarser, the number of pores on a square inch was 2,263, and the length of tube 567 inches, or 47 feet. To obtain an estimate of the length of the tube of the perspiratory system of the whole surface of the body, I think that 2,800 might be taken as a fair average of the number of pores in the square inch, and 700 consequently of the number of inches in length. Now the number of square inches of surface in a man of ordinary height and bulk is 2,500; the number of pores, therefore, 7,000,000, and the number of inches of perspiratory tube, 1,750,000, that is 145,533 feet, or 49,600 yards, or nearly 28 miles.—*WILSON.*

"**TRY WORD IS TRUTH.**"—I read and I believe. My soul is witness of the truth; of the truth of what I am; of what I must be, and what I may be. The heavens may be no more; the sun may cease to shine, and the stars go out in darkness, but thy word stands secure and fixed, eternal truth. Years upon years may come and go, ages upon ages roll on their ceaseless round, and thy word stands eternal truth, eternal as thy own existence.—Read by millions that have ceased to be on earth, and to be read by millions yet to come. And now it meets my eye; it comes to me a sojourner here, as were my fathers; but soon, like them, I shall pass away. It speaks to me. I read and I believe. I realize 'Thy word is truth.' Away from human speculations, from the folly of boasting human reasonings I turn my eyes. Too long have I built my faith on man's opinions. Now, O truth, O word of God, I come to thee. Naked I hang on thy word, and I prove thy word is truth. Thy promises, what are they?—They are spirit, they are life. My soul is supplied no more. Doubts and fears, where are they? Ah! ye are consumed in the light of truth. Ye cannot bear the blaze of truth. And malice and revenge, where are ye? By the power of truth, I see you blasted, overthrown.—And self, the demon self, where art thou? Truth wages with thee a war of extermination. Its language is, *I am Jehovah! I am that I am!* O man, what more canst thou comprehend of God than this—*God is.* And thou thyself a worm.

EFFECT OF BRANDY.—The Bridgeton (N. J.) Chronicle of the 24th ultimo says: We understand that a young man died at Melville on Thursday last, from the effects of drinking 21 small glasses of brandy, without leaving the bar.

Is the individual who would sell a man 21 glasses of brandy, or allows him to drink such a quantity in his presence, any better than a murderer? What would be thought of an Apothecary who would sell fatal doses of arsenic, prussic acid, or any other poison which he knew would be swallowed by his customer? Would he not be indicted for manslaughter? Yet the law will license a man to sell 21 glasses of poison in succession to one individual, and those who administer the law, will probably renew the license in this instance on the next application.—*Ledger.*

WAKE FOREST COLLEGE, N. C.—We are happy to learn that measures are now in operation for liquidating the debt of this institution, and putting it under the charge of the Rev. William Hooper, LL. D. It is an ill wind that blows nobody any good. We are quite certain that the separation of Northern and Southern Baptists, is leading our brethren at the South to greater activity in several departments of denominational enterprise, in which we much rejoice.

Afflictions are from the same benevolent source from which mercies originate. They equally indicate God's goodness, and in their result will show that they are equally beneficial, and perhaps more so, to those who, in being the subjects of them, receive them in a proper temper of mind.

THE SOUTHERN BAPTIST CONVENTION.
Saturday, February 28, 1846.

THE SOUTHERN BAPTIST CONVENTION.
Assembled at Richmond, Virginia,
Tuesday, February 25, 1846.
Wm. H. HARRIS, Moderator, Perry County, Ala.
Treasurer, Domestic Mission Board.
M. T. MENDALL, Charleston, S. C.
Treasurer, Southern Baptist Convention.
Rev. RUSSEL HOLMAN, Moderator, Perry County, Ala.
Corresponding Secretary, Domestic Mission Board.
Rev. JAMES E. TAYLOR, Richmond, Virginia.
Corresponding Secretary of the Southern Baptist Convention.

AGENTS FOR ALABAMA BAPTIST.
Rev. JAMES A. COLLINS and brother A. H. YARBOROUGH
have been appointed Travelling Agents. They are authorized to obtain new subscriptions and to collect all arrears.
Rev. RUSSEL HOLMAN is also authorized to receive subscriptions and monies due the Alabama Baptist.
Col. J. M. EATLEY, Bibb County, is requested to continue his agency.

WE send a copy of the Alabama Baptist this week to a number of brethren and sisters who are not subscribers, by request of Jesse A. Collins, our agent. Those who do not wish to subscribe will please return the second number. Those who retain it will be entered upon the books as subscribers.
DE VOTIE & LINDSEY.

A SUGGESTION.
An intelligent and influential Pastor of a country church thus speaks in a private letter:

"I am very happy to see the Alabama Baptist come forth in its present improved state; but much more so, to learn that it is now edited and published by Baptists alone. I am truly at a loss to know how brethren occupy all their leisure moments without a religious paper. It seems to me that every Baptist family in Alabama ought, and ought to take at least the Alabama Baptist."

"I have this week read number 52 of the 3d volume, which reminds me that my former economical practice of paying in advance must not be neglected. I shall send the money next week."

The members of the Domestic Mission Board are reminded of their regular monthly meeting on Tuesday evening next, (March 3d.) at the house of Bro. Hartwell.

EXPLANATION.
When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me: for I am a sinful man, O Lord.—Luke, 5: 8.

What led Peter to make the above exclamation? We shall be able to arrive at a satisfactory answer, if we learn the opinion which prevailed among the Jews; respecting the divine appearance. They believed that if God appeared to any person, this apparition was ominous of his death. This was the opinion of Peter. And when he saw the draught of fishes which was taken, he was convinced that it was the power of God; and as Jesus was the person who had wrought the miracle, he thought it must be the divine Being in a human form, and he was instantly seized with dread, and uttered the exclamation in the text, as expressive of his desire that the Lord would depart from him, and not take his life. It amounted simply to a prayer for personal safety.

That such an idea prevailed will be evident by reading a few passages. "And Manoah said unto his wife, we shall surely die, because we have seen God."—See Judges, 13: 1-25. "And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my son to remembrance; and to slay my son?"—1 Ki. 17: 18. "And Daniel was afraid of God that day, saying, How shall I bring the ark of God home to me?"—1 Chron. 13: 12. This idea of danger seems to have originated, or at least was confirmed, by the exhibition of God on Mount Sinai. The Lord appeared in majesty in that burning, smoking, thundering mountain. "And so terrible was the sight, that Moses said, I exceedingly fear and quake."—Heb. 12: 21. "And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking; and when the people saw it, they removed and stood afar off, and they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die."—Ex. 20: 18-19. When Moses said, "I beseech thee, show me thy glory," the Lord answered, "Thou canst not see my face: for there shall no man see my face and live."—Ex. 32: 18, 20. From the above we have the idea which the Jews entertained. They believed that God at times appeared to men, and that such appearance was ominous of evil.

Peter and his companions had been fishing, and had toiled all night and taken nothing, but to show their obedience to their new Master, he says, "At thy word I will let down the net." And then they had this done, they inclosed a great multitude of fishes: and their net brake." Peter was so astonished at the sight, that as he stood and looked on Jesus he was suddenly filled with alarm for his personal safety, for he thought he was looking on God in human form, and as the apprehension common to his people arose in his mind, he thought his life was in danger, and he uttered the exclamation, or prayer in the text, "Depart from me." The meaning of which is "Spare my life, and cut me not off with thy stroke," as Manoah said, "we shall die, for we have seen the Lord." Peter, instead of giving up to die as Manoah did, "fell down at Jesus' knees" and began to pray for deliverance. He acknowledged, "I am a sinful man," deserving to be cut down as a cumber of the ground, but yet he presented his earnest prayer, "Depart from me, O Lord." Afterwards, when he became better acquainted with the character of Jesus Christ, when he had made a large draught of fishes, and John said, "it is the Lord," he girt his fisher's coat about him, and did cast himself into the sea, and swam to the shore with joy to meet him. But at this time fear prevailed and led to the prayer we have been considering. Thus the conduct and prayer of Peter appear both natural, consistent, and respectful to the Lord. It was a prayer for deliverance from death.

A young lady in Mobile was lately killed by lightning, while sleeping in bed with another lady and her daughter. The latter were stunned by the shock, but not severely injured.

We wish some scientific gentleman would examine the premises, the position of the bed, its vicinity to the wall, its connection with conducting and non-conducting substances, &c., &c., and give the result in the papers.

SALES IN TEXAS.—The Texas Bible Society has resolved to supply every family in the State with a copy of the Sacred Scriptures.

CANTON MISSIONARY SOCIETY.

From their first report we extract the following: "Believing it to be the duty of every individual to aid as far as in his power, in carrying into effect the command of our Lord and Saviour Jesus Christ,—"Go ye into all the world and preach the gospel to every creature,"—and believing that the preaching of the gospel tends most effectually to meliorate the condition of mankind, temporally as well as spiritually, Therefore, on the 20th of June, 1844, after due consultation between brethren Chun, Roberts and Cheng, a system was adopted for contributing steadily towards the support of the gospel, predicated upon the injunction of the Apostle, 1 Cor. 16: 1, 2, and 3 Cor. 9: 5, 9.

Now, believing it our duty to obey the manifest injunctions of the scriptures, we, therefore, adopt the following regulations: and now establish the Rules of contributing every Lord's day 1-3 cent each: and on the first day of every month, we will contribute, "Every man as he purposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver."

The above was signed by Chun, Roberts and Cheng. To which was added on Christmas day, 1844, the following:—

"CONSTITUTION.

ART. 1. This Society shall be called the Canton Missionary Society.
ART. 2. Every person contributing any sum monthly shall be considered a member of this Society, and shall have a right to vote at its annual meetings."

To this Constitution are attached ten names, viz: Chun, Lam, Chow, Roberts (or Lo) Le, Wun, Cheng, Kun, Wong, Cheong, and some foreigners. This Society during the first seven months, raised by subscription \$45 18, and by donation \$575 65, making in all \$620 84. A noble beginning!

From the Report, we learn that Bro. Roberts went to Canton May 15, 1844.

"Two small chapels have been opened, where the gospel is preached every Sabbath day. An encouraging number of hearers steadily attend preaching.

A commodious hall is attached to the front of the house in which we daily receive visitors, showing them the common civilities of Chinese courtesy.—Frequently we have more than a hundred visitors during the day, who listen attentively to the unsearchable riches of Christ in the gospel, and anxiously solicit Jesus' books to take home with them and read at their leisure!

"On the 19th of January, 1844, Baptized Wun, a Chinaman, on profession of his faith in Jesus, in the Canton river, the first convert here. He had been carefully instructed for several months in the doctrines of the gospel; he applied for baptism, was recommended by the brethren, and after full examination of his christian experience, was unanimously received. He has thus far honored his profession by his walk and conduct. We now have three applications for baptism under consideration, one from a village in the country, one from within the city, and one who resides near us. The last two attend our religious services daily, and have connected themselves with our bible class.—This class goes on regularly, and daily, with eight or ten learners.

"During the quarter, 1500 copies of the Gospel by Mark have been printed. Also, a sheet tract on the Sabbath has been prepared for this year; the block cut, and an edition of 6800 copies printed.—Besides which a goodly number of the Saviour's sermon on the Mount, and other religious tracts have been distributed by myself and the Chinese assistants. Our prospects are now fair."

Bro. Roberts also gives us a copy of the Memorial of Keyeng to the Emperor, with the Emperor's order.

"Let it be according to the Counsel of Keyeng"

"Upon the strength of this toleration, I commenced ringing a church bell every Lord's day, both morning and evening, for public worship, at Mao-tow chapel, thereby procuring a crowded house of attentive listeners both male and female. Also, we sound a gong at the Wong-sung-hong chapel for public preaching once every Sabbath."

After mentioning some items of importance and encouragement the Report adds:

"You have prayed that China might be opened: Your petition has been granted. You have prayed that christian books might be circulated, and the gospel introduced among the millions of China:—Your petition has been granted. Now, for the consummation of your enlarged desires in behalf of this people, I beseech you, let your alms with your prayers come up for a memorial before God: send pecuniary aid for the work of the Lord; and pray earnestly now, and in faith for the out-pouring of the Holy Spirit to bless your alms in the conversion and salvation of this people. AND YOUR PETITIONS WILL BE GRANTED."

It will be recollected that last week we gave an account of the formation of a Baptist Church in Canton. May the Lord prosper that interesting and glorious cause.

A LESSON FOR COLORED PEOPLE.

2. Man is a Sinner.

A sinner is one who does wrong. When any one disobey the orders given to him he becomes a transgressor. God has told us all what to do, and we have not done it. And so we have all become sinners. All men are sinners.

Scriptures.

Sin is the transgression of the law.—1. John, 3: 4. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.—Mat. 22: 37. Thou shalt love thy neighbor as thyself.—Mat. 22: 39. All have sinned, and come short of the glory of God.—Rom. 3: 23. If we say we have not sinned, we make him a liar, and his word is not in us.—1. John, 1: 10. If we say we have no sin, we deceive ourselves, and the truth is not in us.—1. John, 1: 8.

The Ratine Advocate of Jan. 27th states, that the dwelling of the Hon. M. M. Strong, member of the Legislature, was consumed by fire, on that morning, and his wife and daughter perished in the flames! Mr. Strong was absent. Mrs. Strong rushed out of doors, on being awakened by the fire, and was safe, but recollecting her children, she plunged back into the flames and met a dreadful death.

Sixteen millions of dollars are annually spent in the United States for hats—twenty millions for caps and bonnets, and four hundred millions for other articles of dress.

Mr. Merwin, a worthy citizen of Woodridge, Ct. was choked to death with a pickled grape.

A Catholic priest of New York recently accompanied to New Orleans a Spanish gentleman who deserted his wife and ran away with a young lady, named Mary McKoon. The priest is charged with carrying off \$100,000, belonging to his nephew.—The matter is in the hands of the Courts at New Orleans, the priest being kept in prison.

There would seem to be no law, no justice, at Washington. At least four murders have occurred there, in a few months, and the murderers are at large.—Elliot, May, Williams and Jones—say nothing of McNulty, cleared on a legal quibble.

YOUNG MEN OF FLORENCE, ALA.—In a formal account of the "third meeting of the Young Men's Debating Society, at Florence," "the Secretary read, for discussion, the question,"—"Which has the greater influence:—Wealth or Education?"

"The decision being called for, was given in the negative!"

Very promising boys, these!

The Gospel Messenger, (Universalist paper, published at Wetumpka,) is discontinued for the want of sufficient patronage, and the list of subscribers transferred to the Star in the West published at Cincinnati.

Mr. Samuel Hitchcock, who recently died at Hampden, Ct, left the following bequests:—To Foreign Missions, \$1000; Home do., \$700; American Bible Society, \$500; Amer. Tract Society, \$300; and \$2500 to the Congregational Society of Bethany.

The Legislature of Indiana has appropriated \$40,000, for a Lunatic Asylum. It has also provided for a Deaf and Dumb Asylum. It has also passed an act giving discretionary power to Jurors, in all cases of murder in the first degree, either to punish by death or by imprisonment for life.

The Andronian University of Glasgow, in which a Professorship of Phrenology has recently been founded, and Dr. Weir, a distinguished physician, appointed Professor, has 1200 students, four hundred of whom are medical students.

The Mayor of Tuscaloosa recommends the repeal of the tax on those taverns in that city, in which spirituous liquors are not sold.

The annual profits of the London Times newspaper are over two hundred thousand dollars, of which one stockholder receives \$150,000.

LICENSES FOR TIPLING.

Read the following extract of a letter from Governor Brown of Mississippi, and see which are best, high or low licenses:

Some years since, the Legislature of this State repealed all laws licensing tipling in any way, and prohibited the retail of spirits and vinous liquors, under heavy penalties. The movement was in advance of any preparation of the public mind, and the law was of short duration. It lasted long enough, however, to decrease the quantity of crime and to infuse a more healthful feeling among the people in regard to Temperance. The diminished size of the criminal dockets could be traced to no other cause than the "Gallon Law," as it was called in derision. The Legislature, on the repeal of this law, fixed the license at fifty dollars, and from that to one thousand, within the discretion of the county police. It has been remarked that crime diminishes as the license ascends in price. Several counties have placed the license at a high price—one or two at the highest point, which is equivalent to prohibition. In all such instances the good effects are at once seen in the improved morals of the community.

Your obedient servant,

A. G. BROWN.

DEATH IN THE GLASS.—A stranger, aged about 40, went into a public-house in New York, and called for some liquor to drink, and while reaching out his hand to take the glass, fell down and immediately expired.

"PUT ME OUT! PUT ME OUT!"—The guardians of the night in Albany, were not a little surprised to hear, from a lowly gutter, late one night last week, a sharp earnest cry, "Put me out! Put me out!" On drawing near they found a lusty fellow sitting upon the curb, with his feet in the gutter, and leaning against the iron post of one of the gas lamps. It was poor Tim Lightbody, and the terrors of delirium tremens had overtaken him in the gutter.—His brain was on fire and his vitals burning up with rum. And now, as he leaned back against the post, so that the full glare of the brilliant gas light shone into his wild and bloodshot eyes, an Imp of the Distillery whispered in his ear that his head was on fire! And poor Tim was in a condition to listen to the grinning, chattering sprite, and as it disappeared down the neck of a bottle, he lifted up his voice and cried lustily, "Put me out! Put me out! Fire! Spontaneous combustion has, has, taken place! I'm in a light blaze Sir! Away, away! Ye wirey goblins! I know ye all! Ye are matches; lucifer matches! Ye set me in a blaze! Put me out! Water! Water! Blow in my, my, ears—if they ain't burnt out! Blow down my throat, quick! its red-hot! Oh, somebody put me out! Put me out!"

And then the watchmen took him in charge, and put him in the watch-house, where he raved till morning, and then, very early in the day, died. Poor fellow! He was "put out" most effectually, and by an agent that has prematurely snuffed out the light of life many millions of times, and filled numberless graves with nameless, loathsome, unwept mortals.—These are thy doings, all-destroying Alcohol!

ACCIDENT ON THE GEORGIA RAILROAD.—On the 4th inst. the passenger and baggage cars were thrown from the track, a few miles from Crawfordsville, down an embankment of some three or four feet, by which the former was very much broken, injuring, more or less, almost every passenger on board, one of whom, Mrs. Duncan, the wife of the Rev. Mr. Duncan said to be seriously, if not fatally injured.

AN EXTRAORDINARY COMET.—Lieut. Maury, superintendent of the Washington Observatory, announces a most extraordinary comet. It appeared by various observations to be—possible—"a comet with a satellite, or a comet with two nuclei, without any visible intermingling of cometary matter between them!" Is this the herald of war? A comet is certainly a fit forerunner to such a catastrophe!

COMMUNICATIONS.

The following letter of Dr. Judson to the President of the Alabama Baptist State Convention, will be read with interest.

Richmond, Jan. [Feb.] 3th, 1846.

Rev. Jesse Hartwell, President, &c.

Respected and very dear brother: Your kind letter of the 29th November last, accompanying the Resolutions of the Alabama Baptist State Convention, was duly received, and ought, in strict courtesy and due respect, to have been answered long ago; but having received many letters of a similar tenor, I thought I would venture to delay answering them until I should be able to give a definite reply, on ascertaining how far I would proceed on my tour South and which invitations I would accept. It has been my earnest wish and intention to visit your part of the country, but various circumstances, a detail of which I will not trouble you with, prevent my proceeding South farther than this city; so that I find myself obliged to relinquish the pleasure I had anticipated in visiting your section of the country, and under the necessity of declining your kind invitation, couched in terms, of which I feel myself altogether unworthy.

May I beg an interest in your prayers, for myself and the mission in which I am engaged. Please allow me to remain, dear brother, yours affectionately in the bonds of the blessed gospel,

A. JUDSON.

LETTER FROM BROTHER ROBERTS.

We give the following extracts from a letter of this beloved missionary to Bro. Hartwell. It bears date at Canton, China, August 2d, 1845. It is written in anticipation of the formation of a Southern Board, and after his abandonment by the Northern Board.

The Board has abandoned me! and indeed it is without any just cause! They have also left me under heavy pecuniary responsibilities in this foreign land, without property or means of my own sufficient to meet them; with no other alternative but to go a begging, literally, for the rice I eat, which I had not been used to, or to go to secular employ for a livelihood, which I have carefully avoided ever since I have been in China, lest I should bring reproach on the name of Christ as others have done. Of the two alternatives, as a Christian missionary, I chose the former, and have succeeded, through mercy, tolerably well thus far!

One reason the Board gave for abandoning me was illness, or want of health! Now this is no good reason at all, for my health began to improve soon after I came to live in Canton and has become perfect! And had I continued sickly, is it right, after a missionary has spent eight or nine years of the prime of his life in the foreign field, to call him home without consulting his wishes on the subject, and send him to a poor house the residue of his days? Do they commonly treat their missionaries in this way when they become sickly?—Would it be kind, generous and just if they did!

Another reason the Board gave, was my being in debt for the money that bro't me to China! Now that was no reason at all, for I had had sufficient all the time in Mississippi State to pay that debt, and I have done so entirely to the satisfaction of all parties: so that I am now entirely out of debt! Thank the Lord!

Another reason was, differing in opinion and policy, occasionally, from the other members of the mission! Now this was a very poor reason! and I have clearly shown them that wherever I differed from the other members of the mission in opinion or policy, that I was in the right, themselves and the mission being judges!

On the other hand, the Secretary says in the same letter: "The Board have been gratified with the proofs you have given of missionary devotedness. They believe you have zealously labored to make full proof of your ministry. Nothing is intended in this communication to reflect on your moral or religious character, and we should be extremely pained if anything were so interpreted." And yet in the same letter they abandoned me, saying "Nor are they (the Board) desirous to perpetuate the connexion!" So I have received no aid from them since!

You are at liberty to publish this letter or not, as you please. I should be most happy to receive any pecuniary aid from Alabama; or elsewhere, that the brethren are willing to send me. I am located at Canton, and expect to continue here the residue of my days. I shall be most happy to serve the South, if acceptable, to the best of my abilities, turning over the little society and church under my superintendence, and all my premises and influence, to their interest and control, under such arrangements as the "China Mission Society" of Kentucky will approve and commend.

Your brother in the Gospel, most affectionately,

L. J. ROBERTS.

"O, JESUS! I DO THIS FOR THEE."

Mrs. Comstock, one of the Burman mission, was called upon to part with her two children. Duty obviously demanded that they should be brought home to America to be educated. The day came for their separation. She took one in each hand and led them down to the ship which was to bear them away. She paused on the shore; her face grew pale; her lips quivered; she raised her hands and said, "O, Jesus, I do this for thee!" and then quietly returned to her missionary work.

I've seen the rich bring their glittering oblations,
The silver, the gold, and the diamonds too;
But an offering richer than the treasures of nations,
Is the heart which cries, "Jesus I do this for thee."

I've seen too, in prospect, the judgment approaching,
The millions assembled to receive their reward;
Such as have denied themselves to obey him,
I've heard him bid, Enter the joy of their Lord.

And among them I've seen the mother and children,
Between whom has rolled the great and wide sea,
Met to shine and to sing through the ages of heaven,
"O Jesus! O Jesus, I do this for thee!"
Ch. Secretary.

OPEN THE DOOR, FATHER!

"Father! father! open the door; open the door, father!" said little Adeline, as she knelt at the door of her father's study, with a confidence of success amounting almost to rudeness. But the ground of her confidence prompted her to that in which she so easily indulged. She had a father within, upon whose affection she relied implicitly, and from the relation she sustained to him as child, she knew that her raps at the door would not be repulsed with cold indifference. The father was pleased with the ingenious confidence of his child, and the door flew wide open with the generous reply of "Come in, my child; what do you want?"

Let us make a transfer of this little incident to the Divine Being, and the relation we sustain to him as children, and the influence we have over him in consequence of that relation. Christians are God's "elect" or adopted children, and will he not "avenge" or grant them their requests when they "cry unto him daily." If earthly parents "being evil know how to give good gifts to their children, how much more shall our Father which is in heaven give good things to them that ask him." Abraham had "power with God;" and Elijah prayed earnestly and it rained not; and the two witnesses, Rev. 11: 6, had "power to shut heaven that it rain not, and smite the earth with plagues as often as they would." Then, Christian, if ye have such power over heaven and earth, cry—

1st. Open the door father, and let me "enter into thy chambers" of wisdom, power, justice and goodness, and commune with thee "from off thy mercy seat," and be strengthened to perform the work assigned me.

2nd. Open the door father, to my children, that they "may live before thee," and that they may share in that rich grace which hath "hitherto helped me," and save them with an everlasting salvation.

3d. Open the door father to my neighbors that they may become obedient to the faith and have power given them to become the sons of God.

4. Open the door father to the destitute of our own country; for thou hast said, "thou wilt hear the prayer of the destitute;" and help us thy children to supply them with a preached gospel: bibles, tracts and religious books.

5. Open the door father, and bless our schools and colleges, that they may the better prepare us, by physical, moral and intellectual culture, to do thy will on earth as it is done in heaven.

6. Open the door father, to the poor negroes at home and on our large plantations. Look at Ethiopia "stretching out her hands to God." Strengthen our determination and bless the efforts we are now making to give them light.

7. Open the door father, to the red man of the forest. The Great Spirit which he ignorantly worships, may we more fully declare unto him.

8. Open the door father to the "isles of the sea that wait for thy law;" and to the continental nations of the earth who are in papal and pagan darkness. "Oh! Open the door father, to all prisoners who are in the dark habitations of cruelty, and let the "light of the knowledge of the glory of God shine unto them," that they may be "turned from darkness to light, and from the power of Satan unto God; and obtain an inheritance among them that are sanctified by faith in Christ Jesus."

9. Open the door father, to all our domestic and foreign missionaries, who are engaged in this great and good cause. Let thy hand be upon them for good; thy spirit attend their word. "Except the Lord build the house, they labor in vain that build it."

Christian! hast thou knocked at the door of thy father in vain? If so, something is wrong on your part. Thy Father loves thee. His language to thee is, "Come in my child; what do you want?" Can language be more affectionate than this? Perchance you did not offer with your prayers the necessary accompaniments. Had you faith? Did you use the necessary efforts to accomplish the things for which you prayed? Were your alms offered with your prayers? Have you brought all the tithes you owe your Father into his store-house? Have you paid the laborers who have, and are now reaping down the fields "already white unto the harvest?" Or have their cries already gone up and "entered into the ears of the Lord of Sabaoth?" It may be that your "gold and silver have cankered, and your riches corrupted, and will be a swift witness against you in the day of judgment." How much owest thou my Lord! Make the assessment in the sight of God. Be not deceived in the calculation, God is not mocked. Pay up that just debt whatever it is, or you will never be a happy man. Can it be said of you like it was of Mary, "she hath done what she could." Remember your Father loves the cheerful giver. When you do your duty to your fellow creatures and your God, you can then approach him with the childlike innocence and boldness of Adeline, and the door will fly wide open and your requests will be granted.

H. E. T.

INSTRUCTION OF THE SLAVES.

At their last meeting, the Synod of Georgia adopted the following:

"Whereas the religious interests of our colored population constitute one of the most important matters for our ecclesiastical action, and yet we are not prepared to decide what plan of operation may be most desirable or expedient, in view of all the facts in the case, therefore

"Resolved, that the imperative duty of providing for the religious necessities of that class of our population, be urged upon the attention of all our ministers, so far as practicable. And also,

"Resolved, that a committee be now appointed whose business it shall be to take into consideration the religious and moral interests of our colored population, and report to us at our next meeting some plan of extended and efficient operation."

[A young married couple requested the minister who officiated to write them a letter. The following is intended to meet the spirit of the request.]

A PARABLE.

The seventh day of the marriage festivities of Salathiel had arrived, and the beautiful daughter of Rachab was to be conducted to her future home. Already had the youths and maidens assembled; Salathiel stood in all of manhood's pride and glory in their midst, while the lovely form of Judith hung upon his arm. Then arose the venerable Rabbi Simeon Ben Israel, the friend and preceptor of Salathiel, upon whose head the frost of three-score winters lay in their whiteness. My children, said the old man, behold these locks whitened by age, and this form now bending under the weight of years—let age be heard and let a multitude of days give counsel. And say not when I have uttered my words, our father hath blighted our joys; his breath is the sirocco of the desert. Nay, my children, that your joys may be chastened and your pleasures be such as becometh the children of the patriarchs, therefore son of Shammai do I speak in the hearing of your ears and in the ears of the lovely daughter of Rachab. I saw a sapling spring from the earth and in its youthful vigour point upward toward the skies. Its arms shot out on every side; green was the crown of foliage which adorned its beautiful head; the dew lay all night upon its branches; yea, it stood the ornament and the glory of the surrounding forest. I gazed again and again, and whispered to my heart, how lovely and how attractive is youth.—Years rolled away, still that young tree grew and flourished, for it was planted by a gently flowing stream, and its roots were wet with the chrystal wave while the east wind had parched the grass upon the surrounding hills. I looked again: a slender and graceful vine had clasped the trunk and entwined its tendrils among the branches thereof. My soul was filled with pleasure, for that tree had been pruned by the hand of Simeon the aged. I said, lovely tenant of the forest, thou livest not for thyself alone, but that others may partake of thy shade and receive support from thy vigorous branches—may thy leaf be always green—may the dew of heaven ever fall refreshingly upon thee, and may an hundred winters witness thy baskings with the tempest when it rideth forth in its power. I passed thence, and my soul whispered within me, how noble is man when he extends his powerful arm for the protection and the support of woman in her helplessness, and how lovely she when she clings to her dependence on him whom Jehovah (blessed be He) hath given her for a comforter. Years rolled on, and I returned again and beheld, but alas! the lightnings of heaven had fallen upon that tall monarch of the forest and it was shivered. Its scattered limbs lay around and its once beautiful trunk was already falling to decay. That vine yet clasped the five and seamed form; but now only mocked with semblance of life and verdure, that from which once it derived support and protection. Melancholy and alone I wandered on, for my heart was sick within me, and I remembered that the wise hath said: "Though a man live many days and rejoice in them all, yet let him remember the days of darkness for they shall be many."

MARCUS.

THE MAN OF LEISURE AND THE PALE BOY.

"You'll please not to forget to ask the place for me, sir," said a pale, blue-eyed boy, as he brushed the coat of the Man of Leisure at his lodgings.

"Certainly not," said Mr. Inklin, "I shall be going that way in a day or two."

"Did you ask for the place for me yesterday?" said the pale boy on the following day, with the quivering lip as he performed the same office.

"No," was the answer. "I was busy; but I will to-day."

"Heaven help my poor mother," murmured the boy, and gazed listlessly on the cent Mr. Inklin laid in his hand.

The boy went home. He ran to the hungry children with the loaf of bread he had earned by brushing the gentlemen's coats at the hotel. They shouted with joy, and his mother held out her emaciated hand for a portion, while a sickly smile flitted across her face.

"Mother, dear," said the boy, "Mr. Inklin thinks he can get me the place, and I shall have three meals a day—only think mother, three meals! and it won't take me three minutes to run home and share them with you."

The morning came, and the pale boy's voice trembling with eagerness as he asked Mr. Inklin if he had applied for the place.

"Not yet," said the Man of Leisure, "but there is time enough."

The cent that morning was wet with tears. Another morning arrived.

"It is very thoughtful in the boy to be so late," said Mr. Inklin. "Not a soul here to brush my coat."

The child came at length, his face swollen with weeping.

"I am sorry to disappoint you," said the Man of Leisure, "but the place in Mr. C—'s store was taken up yesterday."

The boy stooped brushing and burst afresh into tears. "I don't care, now," said he, sobbing, "we may as well starve. Mother is dead."

The Man of Leisure was shocked, and he gave the pale boy a dollar.

The Man of Leisure on a Death Bed.

DEATH.

And what is death? Is it merely the separation of the soul and body of the christian or even of the sinner? Can all the horrors of this dreadful word be crowded into a single moment at which the spirit takes its flight from its noisome prison, and, for the first time since it has been in existence, finds itself at perfect liberty? No, indeed! As well might you think of crowding all eternity into that one short moment! If the reader differs with me in opinion, let him consider how short that moment is; how unconscious most people are of all sensation at that moment: how many deaths they suffer in dreading one; and how many thousand times more the lost soul must endure in one short hour, than it is possible to suffer in a whole life time here. This will certainly convince him of his error. But the question returns: "What is death? I answer, 1. It is the want of love to God. All persons, then, who have not been renewed by the Holy Ghost, are spiritually dead.

2. It is the separation of the soul from its clay tenement, which is the lot of all. 3. It is banishment from the presence of God. When the soul of the wicked is forced to leave its loved abode on earth, it is immediately deprived of every source of enjoyment. The passions, which were before restrained by earthly hopes—by earthly cares and fears and pleasures, now rage uncontrolled. The soul is filled with malice, envy, hate, revenge; every "evil passion." The wretched wretch now hates his Creator with perfect hatred.—Hates himself; hates all the miserable throng around him; hates the world; hates christians; hates all the happy throng of saints and angels in heaven.—In fine, he hates and curses every thing in existence; and longs, forever longs to die, but cannot. Horror seizes his affrighted bosom, and pain that could not be endured on earth. Remorse, bitter, unavailing, ever-enduring remorse, fastens upon the vitals like a serpent with a thousand heads. This is the death that never dies. It is its commencement, too frequently, in this world. How often is the miserable wretch hurried from time, uttering the most doleful lamentations; while the certainty of eternal damnation is depicted in every feature of his face.

But this was not the case with Noah S. Haggard. He was the son of the Rev. Noah Haggard; born, December 8th, 1827, and died, February 3d, 1846. He embraced the religion of the Lord Jesus at 13 years of age. He was not without foibles, but his walk and conversation were such as to satisfy those that were the best acquainted with him, that he was indeed an heir of heaven. For some months previous to his departure, he seemed to be more than usually concerned on the subject of religion. He frequently expressed fears that he was not what he professed to be. He expressed these fears also during his last illness.—Having a clear view of the holiness of God, and the impropriety of his own nature, he was naturally led to doubt and despondency. But on the last day of his illness that gloom measurably passed away. He spoke of the love of God, of his love to the Saviour, and said he hoped soon to be better off. And when he spoke of his departure, he did not call it death. He said, "I am going home."

Reader, are you going home? Our Saviour said, "I go to prepare a place for you." Are you preparing to go to that place? If so, happy art thou. If not, it is high time you were up and doing. To have a name and a place among saints on earth is not enough to ensure you a seat among them in heaven. "Without holiness, no man shall see the Lord."

R.

MORMONS.—Under the head of Commotion in Nauvoo, the Warsaw Signal of the 24th ult., publishes what follows:

Just as our paper was going to press, we received intelligence from Nauvoo, that the Lord has accepted the Temple, and that the long promised endowment for which the Saints have been so long preparing, is now being received. This endowment consists in an abrogation of all existing marriages, and every good saint is at liberty to cast away his present wife, and take any other who may suit him better. The consequence is all Nauvoo is in commotion, and the saints were running about perfectly wild with excitement. The reason why the Lord concluded to endow his saints in this singular manner, was because some husbands were willing to go to Oregon, and their wives objected, and vice versa; so, they being mismatched, the Lord concluded to prevent difficulty by giving all willing ones a chance to select new partners.

AN AMERICAN AUTOGRAPH COLLECTOR.—Rev. Dr. Sprague of Albany, the pastor of the Presbyterian church in that place, is not less known as a collector of antiquities and autographs, than as an eloquent preacher. His collection of 15,000 rare pamphlets was given some time since to the Theological Library at Princeton, and his autographs would fill a very respectable private library. He has several thousand of them, among which are Calvin's, Bunyan's a large number of European kings, and all the signers of the American "Declaration." Some time since he requested the autograph of Franklin from an ancient Professor of Natural Philosophy, of which he had possessed himself before. "Oh! you have one already," said the Professor. "No matter," replied the determined collector, "I want it for exchange; one Benny Franklin in Europe is worth two kings!" One of the daintiest compliments ever paid to a Boston printer's boy.—*Boston Transcript.*

Since I began to beg God's blessing on my studies, I have done more in one week, than I have done in a whole year before.—D. PARSON.

The Instruction of the Colored People.

No. V.

Though it may seem to some as being too officious, yet we feel the liberty to urge upon our minister brethren, the importance of systematic and vigorous measures to instruct the colored portion of their respective congregations. We do not wish to be considered a dictator, but an affectionate adviser. And now, dear brethren, permit us to suggest a few things.

1. Devise some plan to bring them together to hear the word. We know that they could be commanded, and made to go to the house of worship, and their non-attendance could be followed by punishment: but we are satisfied that such an attendance would be of no service to them. In matters of religion we are persuaded that coercion will not be likely to produce any good effect. There is, therefore, the necessity of devising some plan which will draw them together to hear the word, and to listen to the preaching of the gospel. It is not likely that any one plan will be of universal application. Let every ministering brother adopt such a course as he may think most successful. Let him consult with the brethren, and masters in his vicinity, and if one plan proves unsuccessful, let another be adopted. Perseverance will perform wonders.

2. Remember that the soul of the slave is of infinite value, and must be saved or lost, on the same terms as that of the master. "There is no respect of persons with God." They are a part of the charge committed to each pastor, and preacher of the gospel. As the preacher considers all the white part of the population, within certain limits, as committed to his charge, so he should consider the colored people within the same limits committed to him also. And he should feel bound to labor for their spiritual and eternal welfare. The fact of indifference, hardness of heart, obstinacy, opposition to the gospel, or reluctance to hear preaching should not cause the minister to relax his exertion, or become weary in his work and conclude that he will try no more.—So far from this, he should observe the direction of the wise man,—"In the morning, sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this, or that, or whether they both shall be alike good."—Ecc. 11:6.

For the encouragement of the minister it may be recollected that the gospel is adapted to the poor of this world, and that his reward will be as great, in turning many of them to righteousness, as if they were all kings, or potentates of the earth. The charge is,—"Go ye, into all the world, and preach the gospel to every creature." The poor of this world are often rich in faith, and heirs of the grace of life, and will be crowns of rejoicing in the day of the Lord Jesus.

3. Prepare instruction expressly for the colored people, and present it directly to them. It is the duty of the steward to "give to each one his portion of meat in due season." A minister should endeavor to deliver to them all the counsel of God. He should conduct so as to be able to say, in the language of the apostle,—"Ye know, from the first day that I came unto you, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations: and how I kept back nothing that was profitable unto you, but have showed you publicly, and from house to house, testifying [both to the bond, and to the free] repentance toward God, and faith toward our Lord Jesus Christ."—Acts, 20: 18, 21. This kind of service—this kind of faithfulness will not be without its reward. He who has given the word will send his Spirit, and render the word preached, effectual to the salvation of the soul. Then will there be joy in heaven over penitent and returning sinners. *H.*

THE REWARDS OF PEACE.—Give me the money that has been spent in war, and I will purchase every foot of land on the globe. I will clothe every man, woman and child, in an attire that Kings and Queens might be proud of. I will build a school house on every hill side and every valley over the earth. I will supply that school house with a competent teacher. I will build an academy in every town, and endow it—a college in every State, and fill it with able professors. I will crown every hill with a church, consecrated to the promulgation of the gospel of peace. I will support in its pulpit an able teacher of righteousness; so that on every Sabbath morning the chime on one hill shall answer to the chime on another, around the earth's broad circumference, and the voice of prayer and the song of praise shall ascend as one universal offering to Heaven.

ATROCIOUS MURDER.—A cold-blooded murder was committed last week near Milford, on the person of a stranger from Pennsylvania, who was travelling on foot with a gun and bundle of clothes. The murderer having discovered some gold in his possession, accompanied him in his tramp, as he left the tavern, and with professed kindness offered to carry his gun for him, and with his own weapon deliberately shot the unsuspecting stranger through the heart, rifled his pockets, took possession of his bundle and fled.—The surrounding inhabitants (for the deed was done in day light in the midst of a populous region) immediately sallied in pursuit and soon captured the villain in possession of his newly acquired booty. He was of course committed for trial, and of his conviction there can be little doubt.

A dead child, apparently about four weeks old, with a rope around its neck, and stone attached, was found at Providence, R. I., 9th ult. The verdict of the Coroner was "the child came to its death either by strangulation or drowning."

KINGSTON, TALLADEGA CO. ALA.

February, 1846.

Bro. Editors:—I send you for publication, a copy of a letter just received from an afflicted sister in Virginia. If humble submission to the divine will, in a long and protracted illness, if rejoicing in the Saviour's love, amidst the most abject poverty, if an unshaken faith in the promises of the Saviour, as exhibited in our sister, (who has been prostrate upon her bed, for eight years,) can interest the lovers of God, I am sure, the readers of the Baptist will be improved in spirit, and strengthened in faith, by a perusal of this letter.

In connection with her letter, I will give a little incident. In the summer of '44 I visited her in company with her Pastor and many others, and at the close of the services, to which she refers, as we bade her adieu, she held her Pastor's hand, with a countenance beaming with joy, and asked him, if he remembered the bargain they made, when last they saw each other. He replied, there was nothing distinct upon his mind. Why, said she, do you not remember, we made a bargain to try which could love Jesus the most. He gave it up, saying, sister you beat me. I shall always remember that afternoon.

Yours, in christian love,

O. WELCH.

ORANGE COUNTY, VA. January, 1846.

"Dear Brother:—Christ says, by the mouth of Solomon, "I love them that love me:" thanks be to him, our kind preserver. I am yet in the land of faith and hope. At this time I feel very unable to hold the pen, so painful has been the progress of my disease. I have to lie on my bed in an ill position to write; and my head and eyes so much affected, with my nerves so weak, and too, I have but a slight education, a very weak understanding, and a failing memory; all of these combining together, will render it very difficult for me to write. But such as it is, and such as I have, "give I unto you." I want to see and find a land of happiness and love, the Lord Jesus is alone sufficient for this. He is not only "the way," but in him is treasured up fulness of joy.—But we must wait for the outpouring of his love. Till then, not only the ministering brethren, but we private members, ought faithfully to stir up the gift of God, which is in ourselves and others, to supply by the depth of our humility, and the ardour of our expectation, what is yet wanting in our experiences. Well, God is good, Jesus is faithful, the Spirit is truth and love. Unworthy as I feel, what can I say, but thank his name, for his sweet presence, since I felt the chastening rod. I esteem it a privilege to comply with your request, my honored and highly esteemed brother, to write you; which request I received through sister Mallory. And nothing prevented my compliance, but a deep sense of my own unworthiness.

Since the day of your kind treat to me, my desire to see you has increased ten fold, and I have had a burning desire to write you, but was taken very sick soon after I received the kind token of your remembrance. My health is improving a little, and with the assistance of my gracious Lord, I will try to write you. On the 15th of October last, I was blessed with the visitation of sister Mallory. She has been one who has often visited me, in my long protracted illness, and has afforded me much comfort, both in soul and body. She has had compassion towards me, like the "good Samaritan." She would come herself and give to me the enjoyments of her best things. May the Lord Jesus reward her, in that day, when he shall make up his jewels. I thank God, and rejoice, that I can now through great suffering, impart to you, my dear brother, the to praise of his glorious grace, something that I trust will delight you.—The Lord has not only preserved and taken care of me in the fire of tribulation, but has blessed me with the sweetest and most undisturbed peace, so that amidst this fiery trial, which has justly and mercifully fallen to my lot, I can say it is the Lord, "let him do what seemeth to him good."

In the first of my illness, I would lie and look at the situation I was then placed in, and it brought to my view, every neglect of his service, every violation of duty, every sinful indulgence that I had practiced through my pilgrimage. I then saw myself, lying in the midst of trouble and pain, of both soul and body, and both were so much disordered and impaired, at this critical period of my life, as to make me despair of the restoration of either to health. I was in doubt and darkness, perplexed with temptations; I did not know what to do. I thought the Lord had forsaken me, that I had no God. I thought that every thing made against me; I was under a sad and dark providence, and knew not how to interpret it. I was under various exercises, and knew not how to answer God's designs in them, nor how to improve them. You may know my heart was troubled in such a case. Tho' I knew it not at the time, yet, my troubles, fears, sorrows, miseries, and infirmities were so ordered and over-ruled, by the wisdom and love of our heavenly Father, that they were all helping me onward to heaven, the saints everlasting rest. That rest is prepared for them that love him; there they will receive that crown of righteousness which is laid up for them that trust in Jesus. It is a kingdom of glory, which is unspeakable, an inconceivable state of happiness and blessedness. If we be true believers in Christ, then are we members of his body, his children, his spouse, and shall behold his face in glory. If this be our portion, what cause have we to be troubled at anything, or in any condition; what cause for dejection, whatever crosses or losses do befall us. Dear brother, is there not enough in Christ, in the promises, in heaven, in all that glory which is to be re-

vealed, to quiet discontent, and to hush up every murmur. Yes, if I were as verily persuaded that I should see those glorious things of eternity, promised in the word of God, as I am that this is a bed that I lie upon, or that this is paper that I write upon, would it not put another spirit within me, would it not make me forget and despise the pleasures of this world, and even forget to sleep, or to eat, and be thus enabled to say as Christ, "I have meat to eat that ye know not of."—I fear there are many christians that little think or know what a sound thorough belief would accomplish. And O my base and faithless heart, it was my base unbelief, that did all the mischief, that spoiled all my peace, and hindered my comfort, through the first part of my pilgrimage, and makes me suffer so heavily in my declining years. Dear brother, how sweet is the review of God's providence, which so happily brought me, by a way I knew not, and little thought of, to meditate upon the excellencies and goodness of the Lord, which I had so much slighted and neglected, and has shewed me more mercy, in depriving me of other comforts, than ever I was aware of, and has caused my thoughts to feed upon heavenly subjects, which has more benefited me than all the labour of my life. That God do I heartily bless and magnify, who hath brought me through so many dangers and after so many tedious nights and days, mourning and groaning, with my bones pierced within me, feeling I was near death. But he chastened, preserved and revived me.—Though I was ungrateful, when he made me eat the bread of affliction, and drink the water of adversity in thinking I was ruined, and that all things were against me, yet he hath more than supplied all my need in the comfortable assurance that I am his. And O! the riches of that grace, and the wonders of that love which has supported me these eight years in a languishing state; and four of which I scarcely had a waking hour free from pain. Amidst all this great affliction, my heavenly Father has not entirely disabled me for his service. I spend a great part of my time in reading his word, and writing letters, when I am able. Hereby, he hath more effectually subdued my pride, and made the world contemptible to me, and hath brought my dull heart to move in importunate request, and occasioned more rare discoveries of his mercy than I ever could have expected in a prosperous state. And now, dear brother, upon the knees of my soul, I offer up my sincere thanks to my merciful God, for strengthening me in all my tribulation.—It was he who strengthened Paul, who said, "the Lord stood by me and strengthened me." This is a mighty support to us in all our troubles. My heart runs out after God, and all that is his; his word, his people, all my afflictions are centered in them. His name be praised for it all.

In all my long suffering, I had not the privilege of hearing even one sermon, until that day, and you, dear brother Welch, preached the first sermon to me; from this text: "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord has promised to them that love him." James 1: 12. Although we were strangers in the flesh, I soon began to feel that the spirit within us was the same, and I blessed God for sending a man, who told me all the travail of my soul; the words dropped as the honey from the honey comb. My soul drank in with eager thirst, all you said; my cup was full up to the brim, my soul was feasted that day upon the richest of angels' food. I could hardly help breaking forth into expressions of adoration, in the midst of your discourse. My Lord! My God! My Saviour!!! thou art mine; he is still precious to me. Dear brother, assist Polly Davis to magnify his name. I sensibly feel that my time is short, but death has lost his sting. And I thank God, I know not what the hurry of spirit is. Join me in thanking God for all the favors which he is continually bestowing upon me; may our thankfulness crown the new year, as the Lord's patience and goodness have renewed our life. I beseech an interest in your prayers that I may be more willing to receive all the chastisements God may bestow: ask that I may more meekly suffer, and zealously wait his will, and to say, as Paul, "for me to live in Christ, and to die is gain."

Should I be spared till the 11th of the coming March, I shall be fifty-one years old. I embraced religion almost in infancy, and was baptized in 1812. The heavy hand of God, in great affliction, has been upon me, eight years and two months, and yet he has enabled me to possess my soul in patience, and in the enjoyment of much peace. And although my dear brother, you are many, many miles distant from me, yet we can commune through the one spirit, enjoying the same peace, and kneeling together at the same throne of grace.

My health is a little improved in the last two or three years, but I am still lying in the same secluded spot where you saw me. From what you told me, I fully expected to see you again, before you left for Alabama, but this happiness was not realized except in imagination. And now I never expect to see you until we meet in heaven. Finally, brother, farewell; and I pray the Lord to bless your labors of love, and that you may be rewarded in eternity, for the donation referred to in this letter. I shall wait for an answer, with the utmost impatience.

POLLY DAVIS.

The Religious Herald, Richmond, Va. will please publish the above.

(From the Correspondent of the Christian Watchman.)

New York, Jan. 25, 1846.

A new Baptist church has been constituted at the village of Hoboken, on the Jersey side of the Hudson River, opposite to New York. This is the well known place of summer recreation and amusement to the strangers and residents in this great metropolis. No place needs the purifying influence of religion more than Hoboken. It has hitherto been regarded as the devil's head quarters for this vicinity, famous chiefly for its vices, and duels and murders have been common occurrences. May the little haven of piety and of truth leave the whole mass.

ORDINATION AT HOBOKEN.

On Thursday, the 8th inst. the Rev. John Batey was publicly set apart to the work of the ministry in the Baptist denomination, and recognized as pastor of this church. An excellent sermon was preached on the occasion, by the Rev. Dr. Babcock. In referring to this service I have been somewhat in doubt whether to call it ordination or not. Br. Batey had been for years, an esteemed and useful minister, of the Congregational order, but upon examining thoroughly the New Testament, on the subject of baptism, discovered (like Judson, and Chapin, and Rice and Jewett,) that he had never been baptized, and applied to Rev. Dr. Cone for the due administration of that ordinance. He was baptized, and received as a member of the First Baptist Church, of this city. His pastor, Dr. Cone, was Moderator of the Council, and was appointed to preach the sermon, but on account of the danger to his health of exposure to the evening air, preferred to send a substitute, in the person of bro. B.

A QUESTION SO SETTLE.

In the Council, the pastor of the First Church, Brooklyn, objected to a new ordination, with the laying on of hands, because brother Batey had already been an accredited pastor of another evangelical denomination, and he was unwilling to repudiate that ordination. This objection gave rise to an interesting discussion, which resulted in a kind of mutual agreement that the candidate should be publicly set apart to the pastoral office, that those who had scruples about laying on of hands, might refrain from that act, and those who had none should act accordingly. I suppose this may be regarded as an open question. Cannot some of the able theologians, or church disciplinarians, who weekly enrich the columns of the Watchman, give us some light on it?

HORRID EFFECTS OF MILLERISM AND HINEMISM.—The Springfield Statesman says:—Mr. Ebenezer Walker, a farmer of respectability, about 37 years of age, having a wife and one child, was induced by motives of curiosity to attend a Miller meeting in Belchertown, on Sunday, Jan. 18. While there, he became deluded with the threats and anathemas which were preached, and left the house after the close of the meeting in a state of mind bordering upon insanity. This malady continued to increase until he became a raving madman. While in this way he declared that his heart was sinful and must be plucked out or burned out. Accordingly he rushed towards a large cooking stove and thrust his left hand into the burning embers, and clenched the red hot iron of the stove until the flesh was literally burned from the bones of his hand before he could be secured. The poor man continued in this awful state until death came to his relief on Tuesday evening, the 27th ult. at 8 o'clock. Great excitement prevails in Belchertown, and means will be taken to prevent any further spread of this accursed delusion.

THE PROBLEM SOLVED—"EUREKA."—The Rev. Mr. Ludlow, in a communication to the New York Evangelist, describes a ministerial association in Poughkeepsie, in which the pastors of the Dutch Reformed, Presbyterian, Congregational, Baptist and Methodist Churches, are all happily united. "In this village," he says, "we have worked out the problem of Christian union." These brethren meet for prayer, and to devise means of doing good, at 9 o'clock on every Monday morning, and have "high enjoyment sitting together in heavenly places in Christ."

DEATH BED ADVICE OF WALTER SCOTT.—When Walter Scott was dying, he called his son-in-law, Mr. Lockhart, to him and said, "Lockhart I have but a few minutes to speak to you. My dear, be thou a good man—be virtuous—be religious—be a good man. Nothing else will give you comfort when you lie here." The death bed is the revealer of the heart.—No man gives unwise advice or bad counsel here.

ENGLISH BREAD AND MEAT.—We see it stated in one of Du Solle's letters from London, that the price of bread there is now 20 cents per loaf; beef 18 cents; and mutton 16 cents per pound; potatoes 80 cents per bushel. Fowles at present, 32 50 a pair; Geese \$3, and Turkeys \$5 each, if of excellent quality.

A Correspondent of the Newark Advertiser at Havana writes, Santa Anna is here enjoying himself without stint. On Christmas, at his residence a few miles from Havana, he fought 130 cocks and lost many fights, and of course much money. Scores of the sportsmen here flock to his cock-pit—where it is said he has near 300 cocks in training. His wife is with him, and is truly a charming looking woman.

Three gentlemen of Charleston have subscribed one thousand dollars for the purpose of affording Mr. C. Mills, an artist of that city, an opportunity of visiting Italy there to improve in the art of sculpture, of his proficiency in which he was already exhibited an excellent specimen in the bust of Mr. Calhoun.

CHARLES TO CONGRESS.—The House of Representatives has elected the Rev. Mr. Milburn, a Methodist minister of Kentucky, as their chaplain. The correspondent of the Boston Post gives the following interesting account of this gentleman, who under Providence, has been appointed to the important post of invoking the blessing of Heaven upon the doings of the popular branch of our national legislature.—*Christian Witness.*

"Mr. Milburn, the successful candidate, is a blind preacher from the west, and circumstances connected with his election are a little curious. He was on his way to the city of New York, where he intended to submit to a surgical operation, in the hope of making a last experiment for the restoration of his eyesight. On board the boat after leaving Lexington, on a fine Sabbath morning, he was requested by a few of the passengers to conduct religious exercises. He consented—sung a hymn, offered up a prayer, and preached a sermon. The audience was not only delighted, but irresistibly enchained, by his rich and extemporaneous eloquence, and at the conclusion of the services they came forward, as it were, en masse, to learn his past history, and future intentions. Among the number were several senators and representatives from the west, who begged the blind preacher to tarry a few days at Washington, and they would endeavor to elect him the chaplain of the house. He consented, and they have kept their word. That he will in all respects fully justify the generous confidence of his friends does not admit of doubt."

Was his election a reward for travelling on Sunday, or is Sunday travelling a necessity on the western rivers, as it is at sea?

DISTRESSING OCCURRENCE.—We have just learned some particulars of a most distressing occurrence which took place four or five weeks since in or near the township of Bulstrode, in the county of Drummond, by which a Catholic priest and one of his parishioners met with a melancholy death. It appears that the priest received a message from a neighboring settlement, eight or ten miles north of his residence, requiring his assistance in regard to some school matters. The way lay through an unsettled township, by a new and unfrequented road.

The priest, with two others, set out toward night, having first called at a store, and without eating, drank some ardent spirits, and took a bottle with them, under the impression, probably, that it would assist them to resist the effects of the cold and fatigue. Having travelled several miles through the deep snow and mud, the three all became bewildered, turned about in the road unconsciously, and walked toward the place from whence they set out. Soon after one of the men gave out, and laid down in the snow—the others struggled on for a while, when the priest gave out also, and sank exhausted to the ground.

The third travelled on for an hour or so, when he found he had turned upon his track, and came back to the priest, who was still alive, but unable to speak. He started again, in the hope of reaching the house they had left, but soon gave out, exhausted and benumbed. Next morning several men started from Stanford, in the same direction, and came across the priest just as he was breathing his last, the vital parts of his body being still warm. The man who first became exhausted was found quite dead; the third had succeeded in reaching within a mile and a half of a house; he was found speechless and nearly dead, but on being conveyed to the house, he recovered, and related the melancholy facts above recited.—*Sherbrook Gazette.*

DREADFUL.—The residents of Vine street were thrown into much disturbance yesterday by the shrieks of a woman from the third story of a dwelling in Morgan's Court. It was ascertained that the distressed woman was the wife of a powerful man named Magee, who, while in delirium from the small pox, was endeavoring to get at the window to jump out, and she was doing all in her power to prevent it, and crying for help at the same time. He dashed her against the glass till scarce a pane was left in either window, and the bystanders being deterred from interfering by fear of the infection, she sunk to the floor overcome by her frantic husband, but still retained her grasp upon him, till a man rushed up stairs and secured him.—*Philadelphia Ledger.*

INTemperance and MURDER.—On the 13th inst., a murder was committed in this village, upon the body of J. Chamless. The perpetrator was arrested. No malice or prethought existed, it is supposed, between the parties previously, but it was superinduced from the free use of ardent spirits. The deceased was a respectable man, in the prime of life. At a single blow with a bowie knife, he was deprived of life in a very few minutes.—*Augusta, Ga. Constitutionalist.*

SENDING A CHALLENGE.—At the Court of Quarter Sessions in Carlisle, Penn., last week, Wm. Grimshaw, agent of the Farmers' and Mechanics' Bank of Philadelphia, was tried for having sent a challenge to Wm. H. Miller, Esq. to fight a duel.—Some language used by Mr. Miller in court gave rise to the challenge. Mr. Miller handed him over to the Grand Jury, who found a bill to which he plead guilty, and was sentenced to pay a fine of \$50 and costs.—*N. Y. Telegraph.*

DIFFICULTY, says Summerfield, is a word which has no meaning, when applied to God—it is not in heaven's vocabulary.

EYENNAL.

MARRIED.—In Greenville, by the Rev. S. S. Lottimer, on Thursday the 19th inst. Mr. James M. Macco to Miss Prouce, eldest daughter of Capt. Ben Hill, all of this county.

