

Alabama Baptist.

VOLUME IV.

MARION, (PERRY COUNTY, ALABAMA), MARCH 14, 1846.

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

LETTER XVIII. To the Pamphleteer:

From the examination already made of the facts and evidences relative to baptism in the New Testament, and in subsequent history, we receive this clear and important information, viz: that no trace of Infant Baptism is visible either in the days of Christ and his Apostles, or for two hundred years after the Christian epoch. The first witness introduced by you is Origen of the third century, and this is certainly the earliest period that can be fixed for its introduction into the church. Indeed it is denied that the genuine Greek copies of Origen contain any thing on the subject of Infant Baptism. It may be found in the corrupted translations, and they appeal not to *Scripture*, but to *tradition* and the *usage of the church* for support. We also learn that it commenced at a time when a torrent of superstition and error was flowing into the church to corrupt the purity and simplicity of its doctrines and practices. At first the Apostles and succeeding teachers of religion accommodated their practice to the commission of the Lord; they taught all who were old enough to understand and willing to learn the truths of the gospel. Those persons thus instructed or catechized were called catechumens, and were baptized upon the profession of their faith; all early history is replete with this. Some sprightly youths by obtaining the necessary information at an early age, and the bishops by curtailing the pre-qualifying labors, adapted baptism to a state of childhood, but not yet to infancy. Soon after it was adjudged that any child who could ask for baptism, was a fit candidate for the ordinance; and at length the sagacious priests discovered that infants came into the world crying for baptism. Infants were at first, however, baptized only in cases of supposed necessity, being in danger of death—see the testimony of Gregory. This practice owes its origin perhaps more to the following than to any other cause—they had erroneously identified baptism with regeneration. That it frees us from perdition, and insures eternal life. No wonder that these ignorant prelates, in the fullness of their benevolence, should force it upon every person they could baptize. Their desire also of priestly domination, induced them to extend their influence as widely as possible over every age. Some maintained that they baptized infants to wash away original sin, while others argued that they had no sin, but were innocent. Who can read the discussion of that day about Infant Baptism, and not pronounce their reasoning the consummation of folly? The principal argument used by Augustine, "that great champion of orthodoxy," as you are pleased to call him, was "the authority of the church," which heretics dared not gainsay. At this early period the man of sin raised his brazen front, and pronounced human authority paramount in matters of religion; with this scourge, supported by the Emperor, he harassed and martyred some of the most pious and humble Christians around him. This pretended saint, this canonized infidel, "this champion of orthodoxy," whose hands were stained with the blood of real saints, the Donatists, whom he endeavored to exterminate for the crime of opposing Infant Baptism as unscriptural, asserted Infant Baptism to be "held as tradition by the universal church." That it was a mere tradition, we have no doubt, but that it was a tradition held by the universal church, his own history contradicts. Had he forgotten the decrees and penal laws he had procured for the purpose of suppressing opposition to it? He was principal agent in procuring the decree at Milan. "Who-soever denies that infants are by the baptism of Christ freed from perdition and made partakers of eternal life, let him be anathema." Even wicked Balaam said, "How shall I curse whom the Lord hath not cursed?" Yet St. Austin and his council had the hardihood to do it. Had he forgotten that himself and his bastard son were neither baptized in infancy? for he was thirty-two and his son fifteen years old—Was Ambrose, who baptized him, baptized in infancy?—Was his father Patrice baptized when an infant?—Had he not taxed the Pelagians with denying Infant Baptism? But what dependence can be placed on the declaration of a man who, in the face of Gospel history, affirmed that "Jesus baptized John."—Robinson's History, page 32, 196-206.

You conclude your remarks upon the first part of your pamphlet, relating to the subjects of baptism, with a criticism on 1 Cor. vii. 14, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." "The Apostle, speaking of the parents, uses the past, not the present time," say you, "The true version is, the unbeliever hath been sanctified by the believer. The Apostle is answering the question, whether a believer might lawfully continue in the marriage state with the unbeliever. His decision is, that they should not separate; and he appears to reason thus upon the point: Let them continue together, for there have been instances heretofore of unbelievers brought to the faith and

profession of the true religion, and into the church of Christ, by means of their believing partners; and there is reason to hope for the same thing in future. And were it not for this consoling prospect, your children would be considered unclean, would not be admitted into the church; for there would not be sufficient ground to hope that they would be trained up as becometh Christians, which is the great reason why any are received into the visible church. But now are they holy, received into the church by baptism—Just as they would be if both parents were believers," page 72. By your own showing the proposition is, "whether a believer might lawfully continue in the marriage state with an unbeliever." Your argument, stripped of its verbose attire, stands thus: "Let them continue together, for the unbeliever hath been sanctified or converted by the believer, else were your children unfit for church membership, but now are they church members and baptized." But how can the unbeliever be said to be sanctified in any religious sense, while in unbelief? or to enlarge the argument, "do not separate;" for the unbelieving party has often been converted by the believer, and it may possibly be the case again; and but for this possibility or "prospect," your children would be unfit for church membership, but this possibility renders them fit for church membership by baptism: therefore stay together, the union is lawful. Here the legality of the matrimonial union is deduced from the churching of the children by baptism; and their membership is deduced from the "prospect" or possibility that one day the unbeliever may be converted by the believer; therefore the present lawfulness of the union depends upon the future contingent possibility of the unbeliever's conversion. Would an Apostle argue at this rate? It was unlawful for an Israelite to marry a heathen, Deut. vii. 3. This had been disregarded at the time of the captivity in Babylon, and Israelites had formed such connexions. Hence Ezra commanded them to separate from their strange wives, Ezra x. 2. Some conscientious Christians at Corinth thought this rule binding on themselves, who were married to heathen or unbelievers, and were about to separate; they wrote to the Apostle for information: he tells them not to separate, the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, but now are they holy." Will you bastardize your children by a separation, declaring the union improper? This holiness of the children refers entirely to the purity and propriety of the matrimonial connexion, and not to church qualifications, as you strangely conjecture. If it referred to the latter, then the unbelieving party would be equally qualified, while in unbelief; for he is said to be sanctified by the believer; and it is worthy of remark, that the holiness of the children is not a different kind from, nor a higher degree than, the sanctification experienced by the unbelieving parent, for it results from it, "else were your children unclean."

I must now, dear sir, take my leave of this part of your treatise relative to the subjects of this ordinance, and, if I am not greatly deceived, I have clearly shown that Paedobaptism is unauthorized by the word of God, and unsupported by early history; that its highest pretension, is human tradition—that it originated about the third century—was conceived in error, and brought forth into practice only in cases of necessity; nor did it become generally popular till centuries after. May you read these letters with candor, and with prayer that you may be led into the truth upon this subject, is the desire of,

Yours respectfully,
WICKLIFFE.

PROFANITY.—A man of sense will never swear. The least pardonable of all vices to which the folly or cupidity of man is addicted, is that of swearing. Could he, who so freely indulges in profanity and indecent language; in fine, could the profane swearer behold himself in a glass as others behold him, he would shrink from his own image as from a thing of contamination. In other vices, more or less may be found some kind of excuse: the gratification of some passion, or the indulgence of some appetite may be pleaded as a palliation; but in this vice are no mitigating circumstances to be found—no plausible pretext for such folly. How often is the name of the Great Supreme appealed to on the most trivial occasions to test the speaker's truth, when, at the same time, his veracity could justly be called in question, and his statement proved false! Suppose he should be taken at his word, with his impious imprecations upon his tongue—what horror would seize his guilty conscience—what sensations of unutterable despair overwhelm him!—and yet history furnishes many instances of speedy retributive justice being awarded the blasphemer. Such appeals are therefore not only wicked, but absurd, manifesting a great degree of moral depravity. How weak and how wicked are the wild denunciations of man! To revile, to outrage his fellow-man, is wicked—to revile, to outrage his Creator, is horrible!

SHORT LETTER.—"A Widow's Mite."

THE CERTAINTY OF THE RESURRECTION OF THE HUMAN BODY.—BY REV. G. W. COOKS, OF MEMPHIS, TENN.

The Apostle appears to have been fully aware that difficulties would arise in the minds of many in regard to the doctrine of the resurrection; and that objections would be urged against the views he had been presenting respecting it. Therefore, in 1 Corinthians xv. 35, he puts a popular objection into the mouth of the skeptic. It is this:—"But some man will say, how are the dead raised up, and with what body do they come?" In the several subsequent verses he contemplates this objection, and gives to it its full weight. He addresses the objector as a foolish, ignorant person, who would limit the omnipotence of God, and who would deny the reality of an event because he could not comprehend every circumstance connected with it. And in order to make apparent to the objector the certainty of the resurrection of the human body, he directs his attention to the fact that it is directly analogous to nature. His language is, "Thou fool, that which thou sowest is not quickened except it die." The principle assumed here by the apostle has been disputed by infidels. That class of persons who deny the inspiration of the scriptures, and who make pretensions to superior wisdom, declare against the apostle, that in vegetation the seed planted in the earth does not die; but that it only casts off its extraneous parts, and that the germ still lives. But this objection does not disprove the assertion of the Apostle. The question here is, does not the seed deposited in the earth, in the process of vegetation, cease to exist as seed or grain, and consequently does it not die in regard to its former nature, and does not its living principles pass into a substance having new properties? That this is true, no one of reflection can deny. The manner in which this process is carried on, is one of the profound mysteries of nature which we cannot comprehend. But still it is true, and this mysterious process beautifully illustrates the principle assumed in regard to the resurrection. The same omnipotence which causes the grain placed in the earth to germinate and to bring forth the green blade and flourishing stalk, will cause the human body, raised in the hour of death, to assume a new and more beautiful existence.

But again, in the insect creation we have the resurrection of the body strikingly illustrated. We look upon the crawling worm; its existence seems to be mean and contemptible; its aspect is revolting to the eye, and in every way we regard it as belonging to one of the lowest orders of God's creatures. But however homely and humble the present nature of that worm may be, however degraded its present sphere of action, it is to have a nobler existence. It lives for a short period in its originally humble state, makes for itself a shell or tomb, dies, and lies buried in the sepulchre which itself has made. If you examine the chrysalis, you do not see the least appearance of life exhibited; even its former humble existence seems to be preferable to the state in which it is now found. It is in fact, an inert lifeless lump of matter, and gives no reasonable expectation of a future state of being. But the period soon approaches when it is to have a new existence; the lifeless mass expands, the shell or tomb enlarges, and no longer having power to contain its contents, it bursts and exhibits to the eye, not the crawling insect that there entombed itself, but a beautiful butterfly, with a form the most symmetrical that nature can supply, and shining with colors the most brilliant and beautiful. It is no longer a worm crawling in the dust, but one of the most beautiful insects the eye can behold. It has a new existence—a nobler nature and nobler employments. Its wings fit it for soaring in the air, and its nature requires a change of food and employments.

It seems as though Providence has placed before our minds this class of facts, in order to assist our faith in the promised resurrection. When we discover such wonderful changes exhibited in nature, we have a full confirmation of the declaration of God's word, in regard to the resurrection of the body.

But many are ready to go into philosophical speculations, and to ask how shall the identity of the human body be preserved in the resurrection, in view of the fact that the particles which now compose that body, will have passed into and become constituent parts of other bodies? This question is grounded upon the fact, that matter generally throughout nature, is constantly undergoing changes. One body dies or decays, and the particles which composed it are not lost, but return to dust; and it may be, are used in the nourishment of some other body. How then, says one, can the identical human body which any individual possessed be raised at the resurrection? If the inquirer would examine the changes which the human body undergoes upon earth, his difficulty would soon be solved. The body of no man contains all of the same particles of matter for two hours together, it is said, and it is supposed that many times, during a long life, the human body undergoes a complete change of particles, yet still we find that individual identity is preserved. The indi-

vidual is the same person from infancy to hoary headed age.

Even so in the resurrection: although all the particles which composed an individual body may not be brought together, yet the power of God will enable him to preserve individual identity. Yet, although the identity of the body will be preserved in the resurrection, we would remark, that the word of God assures us that in many respects it will be so greatly changed, as to give to it an entirely new nature.—Presbyterian Herald.

PRAYER FOR DIVINE INFLUENCE.

It is received in our Church as an article of faith, that God accompanies his truth with the influence of the Spirit to the consciences of men, that by this influence He convicts them of sin, creates their hearts anew in Christ, and sanctifies them; and that this divine work is effected in accordance with the laws of the free agency of men. While Paul plants and Apollos waters, God gives the increase. If He does not give it—there is no increase. His ministers are dependent on divine influence for the success of their labors. "It is not by might, nor by power, but by my Spirit, saith the Lord of hosts." The appropriate fruits of the gospel cannot be produced by reading the word of God, or by preaching, or prayer or any other means, without divine influence.

The dependence of the ministry, and of every other means of good, on divine influence to secure the blessed result, contemplated in the gospel, is generally recognized in the prayers of Christians. They profess to pray for the Spirit to enlighten, guide, support, and sanctify them. They pray for the out-pouring of the Spirit; and their prayers seem to imply a belief that God does withhold this influence. Hence the declension of religion, the worldliness of many in the church and ministry, their diversion of mind from the spiritual interests of men, their undue regard of wealth, or some mere transient distinction, their self-esteem, emulations, envyings, and strifes, and divisions. Such are the things witnessed among members of the Church, and sometimes among ministers, when the Spirit of God is grieved away.

Of the fact of this influence, and of the it is withheld, there are many witnesses. Many a minister passes through such scenes as the following, which we cite from an editorial in the Congregational Journal.

The minister prepares himself for his work, in his study; "prays in his closet; enters the pulpit with a mouth filled with arguments, and a heart overflowing with tenderness and love. If he fails to deliver his message like an orator, yet like a Christian, he bathes it in tears. Through the week he visits from house to house, bent on the great errand wherever he goes; and never tired in labor, or exhausted in devices, he tries a thousand expedients to awaken and save his people. Years roll away; it may be old age is coming on; and yet no success. Despite of glowing lips and a breaking heart, his congregation die in their sins. Perhaps the old church is half deserted, and he preaches to pews and walls instead of men. He rallies and rallies, but only to despair again.—Depressed, desponding, once more he approaches the sanctuary; he has done nothing; he has heard nothing; but what a strange sight meets his eyes in the crowd hovering about the doors, impatient for his arrival! He enters the pulpit; a profound solemnity steals over the mighty congregation. He prays: long is it since he prayed thus before, taking heaven by violence. He rises to preach; every eye is fixed, every bosom throbs; and hardly can the big emotion be suppressed which conscious guilt stirs in the heart; as he descends, old and young hang upon his skirts and hedge his way; he appoints the inquiry meeting; what strange faces are seen there! the prayer meeting, and new voices are heard giving God the glory. Week after week, the parish enjoys an uninterrupted and blessed Sabbath, while souls are garnered into the kingdom of God. Did the minister effect all this! Had it been in his power, he would have begun it earlier, and continued it longer; as soon would he attempt the creation of new worlds: he sees, and all see, it is nothing less than the finger of God."

This is one of the fruits of DIVINE INFLUENCE. The doctrine is scriptural truth: It is so recognized in stereotyped phrases, used in prayer; and it has been gloriously illustrated in the history of many Churches. But is it practically believed at this time?

Do ministers and the people of God pray more earnestly for this influence than they seek for other objects? Do they feel more concerned in view of the absence of these reviving and converting influences of the Spirit, than they do for other things of comparatively small moment? Do they feel deeply interested on this subject and far more anxious to witness the blessed fruits of the Spirit in their congregations and in the community, than they do to accomplish some favorite purpose of a temporal or worldly nature? These inquiries are suggested by the apprehension that the churches do not practically feel, as they ought, their dependence on the Spirit of God; and that many of his people are not earnestly praying for these

divine influences which are essential to the advancement of true religion, and the purity of the Church and the prosperity of those institutions which have been reared to impart the blessings of the gospel to the destitute.

If a worldly, self-seeking spirit prevail—and if the influence of which we speak is practically treated as a matter of less importance than other interests, or other questions, that engross the minds of Christians,—is there not painful evidence that their hearts are not prepared to receive the blessing, or to bear their part as the servants of Christ and co-workers with God in promoting the interests of his kingdom?—We add

There is the greatest encouragement for all who earnestly desire it, to pray for divine influence. We refer to God's promise to pour his Spirit upon the thirsty, and to the assurance that He is more willing to give the Holy Spirit to his people, than parents are to give good things to their children. Where is there a father that would withhold any real good from his children? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him!"—Christian Observer.

THE SIGHT OF THE DYING.—The late Abner L. Pentland, of Pittsburg, remarked, when he was dying—"Mother, I can see a great distance!" Doubtless this is the experience beautifully expressed, of every one who comes with a chastened faith, to a calm death bed. In his progress through ordinary life, the vapors that float in his mental atmosphere render the vision imperfect, and he cannot see afar off; but as he draws near eternity, the air grows purer, the light brighter, the vision clearer, and serenity pervades the whole being; the vista of futurity opens upon the eyes of the soul; he beholds the gates of heaven, and the river of Life, its glad waters kissing the footsteps of the throne of God; the glories of the new world grow brighter and brighter upon him; with Stephen, he beholds Jesus at the right hand of his Father; and as he dwells with rapture on these enlivened sights, the earth and all its scenery grows dim about him, and, like Elisha's servant at the gate of Damascus he is instantly environed with troops of angels, come to take him up over the evanescent hills in the air.

How to be happy.—Do all the good you can. Whenever you hear of a poor widow, an orphan child, or aged man, who is in affliction, pay that individual a visit. Do not hoard up all you earn; give a certain portion of your property to the poor. Never get angry. If you are slandered or imposed upon, better suffer a little than to retaliate and use harsh language. Be not proud or selfish. Think no more highly of yourself and your talents than you do of the capacities of others. Pay all you owe. Keep out of debt. Have nothing to do with lawyers. Get not entangled in the meshes of the law; avoid it as the sure gate to ruin. Shun vicious pursuits and unprincipled associates. Honor the Sabbath, serve God, and be devoted to truth and religion. Finally, take some religious paper, pay for it in advance, and read it thoughtfully—and our word for it you will be happy. Peace and contentment will smile in your path, joy dance on your countenance, and every lane of life before you will be fraught with blessings rich and abundant.—Portland Tribune.

POPERY IN NEW ORLEANS.—The governor of Louisiana, who is a Roman Catholic received a petition in English and French, signed by his fellow citizens of all classes, praying him to appoint a day of Thanksgiving. He did so,—issued his proclamation, and directed that on his plantation there should be no labor on that day. On the anniversary of the battle of New Orleans, the Rev. Father Mullen delivered an address, in which, among cautions that he gave his hearers, was the following: "Above all, my friends, beware of your worst enemies, within your own borders, who wear the livery of Heaven to act the part of the Devil. Religious fanatics, who aspire to the control of the country—men who on one occasion attempted to interrupt the progress of our mails on the Sabbath, and on a later occasion in our own city—teased, persecuted, and persuaded our Executive to appoint a day of Thanksgiving."

That is capital. We wish Popery would stake its existence against Thanksgiving day. It might as well attempt to stop the Mississippi river. The fact is, Popery in this country must follow in the train of the pilgrims of 1620.

A QUEER CANDIDATE FOR THE MINISTRY.—A very unsuitable candidate went to old Mr. Jenkins to consult him about his call to the ministry.—Mr. J. said to him that "a call to the ministry could only come from three sources, either from God, from man, or from the devil—yours," added he, "cannot come from God, for you really have no gifts: It cannot come from man, for nobody likes to hear you; and it cannot come from the devil, because you have not wisdom to carry on his designs."

On the same integrity of the soul, which gave this advice, could we suppose that policy, which, to deceive the world, institutions and churches, will trifle with the interests of souls.

From the Singapore Herald.
CANTON, China, Oct. 17, 1845.

Bro. Sander.—An Irish brother, an important crisis in respects the Chinese Mission, it might possibly yield you and your readers some pleasure to have a few lines from this place. Permit me, therefore, to give an extract from my last quarterly report.

Memorandum of my third quarterly report, ending 30th Sept. 1845.

This has been a period of some interest to our missionary operations here.—Myself and Chinese assistants have, in the main, had health, peace and quietness, and have been making some progress in our mission work.

On the 26th of July last, we constituted the Uet Tung Baptist church, of Canton, with six members. On the 29th of July, we sent Lam and another Chinese brother to Qui Sin, a district in the country, to endeavor to make known the gospel to their acquaintances and those of their own dialect—the Hakka. During the quarter we have endeavored to keep weekly services at both the Old Men's Poor House and the Loper's Hospital. I have continued to keep up regular services twice every Sunday, and less or more every day in the Uet Tung chapel at Tu-shih Kok, and twice a week in the Wong-sung-hong chapel, without any impediment whatever as either. During the quarter I have printed Scriptures, Tracts, and sheets amounting to 16,426 copies—76,150 pages, the chief or the whole of which have been distributed among the people. And also I have procured a lease on a lot very suitable for a chapel and mission house about two miles below the foreign factories.

My accounts during the quarter stand thus:

Collected upon monthly sub's,	\$126 16
By donations,	413 37
	539 53
Cr. Expended in printing, &c.	445 93
Cash on hand,	93 60
	539 53

I beg leave in the close to remark that the Lord has been very good to me this year. And though I have received no assistance from my native country towards my expenses of this year, yet the Lord has not suffered his promise to fail.

I dwell in the land, and verily thou shalt be fed"—the promise really taken effect, and money comes in surprisingly, even beyond my own expectations, so that I have collected with but little effort more than two thousand dollars already during the first three quarters of the year, and now have in the treasurer's hands towards building my chapel more than a thousand dollars. Thank the Lord! And more; distinguishing and special favors are, if possible, more highly to be appreciated. While one missionary who attempted to settle among the Chinese was molested, had to leave and return to Hong-kong, and others have been molested and had much trouble about the matter to get one single preaching place among them, the Lord has graciously blessed me with two without any molestation in the case at all.—Blessed be the Lord.

My health and spirits continue good, and I am looking forward with much prayer and anxious desire to see the gospel spread with power sent down from above in Canton and throughout China. Let prayer and alms come up before God for the spread of the gospel in China; and great we hope will be the results.

Yours most affectionately,
I. J. ROBERTS.

SENTENCES FROM HOWE.—What chemistry can extract heaven out of a clod of clay!

It is a reproach with us to be called a Christian, and a greater reproach to be one.

Sin is the sickness and disease of the soul, enfeebles all its powers, exhausts its vigor, wastes its strength. The image of God, renewed in holiness and righteousness, is health restored, after a communing sickness.

To search for pleasure in love, is the same thing as if a man should be solicitous to find water in the sea, or light in the body of the sun.

How unlike is the christian world to the christian doctrine! The seal is fair and excellent, but the impression is languid or not visible.

REPROOFS OF MURMURING.—EBENEZER ADAMS.—Ebenezer Adams, an eminent member of the society of friends, on visiting a lady of rank, whom he found six months after the death of her husband, on a sofa covered with black cloth, and in all the dignity of woe, approached her with great solemnity, and gently taking her by the hand, thus addressed her: "Be, friend, I say, that thou hast not yet forgiven God's enemy." This reproval, so great an effect on the lady, that she immediately laid aside the symbols of grief, and again entered on the important duties of life.

A man who was apparently more of a wit than a saint, but who, with all his sparkling conversation, was a mere man, being asked how he came there, answered: "Merely a deposit of words; I said what I thought, and all men said that I was right, and the majority carried the point."

THE SOUTHERN BAPTIST CONVENTION.
Annual Session, Richmond, Virginia.
Treasurer, Foreign Mission Board.
Wm. H. Hays, Jr., Marion, Perry County, Ala.
Treasurer, Domestic Mission Board.
H. T. McMillan, Charleston, S. C.
Treasurer, Southern Baptist Convention.
Rev. R. H. Holman, Marion, Perry County, Ala.
Corresponding Secretary, Domestic Mission Board.
Rev. J. B. Taylor, Richmond, Virginia.
Corresponding Secretary of the Southern Baptist Convention.
Foreign Mission Board.

AGENTS FOR ALABAMA BAPTIST.
Rev. J. A. Collins and brother A. H. Yarnborough have been appointed Traveling Agents. They are authorized to obtain new subscriptions and to collect all arrears.
Rev. R. H. Holman is also authorized to receive subscriptions and money due the Alabama Baptist.
Rev. Robert Adams is authorized to act as agent at North Port, Tuscaloosa county.

Minutes of Associations, and Reports of Religious Societies and Conventions, wanted at the office of the Board for Domestic Missions, Marion, Ala. Persons North or South, East or West, by sending such documents, will confer a favor on R. HOLMAN, Cor. Sec.

COMMUNION DAY.

How pleasant is the return of the communion day! On this day the people of God meet together to commemorate the love of their divine Lord. The thoughts, which cluster around this prominent hour, are the most tender and affecting. We behold the table spread. No ordinary feast is prepared. No sumptuous viands, no spices from Arabia, no seasonings from beds of marjoram, nor anything else which may gratify the taste, or please the smell. All we behold is a loaf of ordinary bread and a tankard of wine. This is all; and yet this is enough. The more simple the emblem, the more affecting does it "show forth the Lord's death." There is a marked solemnity attending the motion and the words of the communicants on such an occasion. It is common that more than ordinary solemnity and thoughtfulness be manifested by every one as he approaches the house on this occasion. The minister feels peculiar emotions: a deeper sense of responsibility rests on him. He preaches with more energy; he exhorts with more earnestness; he enters with more tenderness; and the tears with more readiness are wont to fall.

The scenes of the apprehension, trial, condemnation, and crucifixion of Christ are brought to view, and in a feeling manner, portrayed to the mind. We see, in the circumstances, "Jesus, evidently set forth, and crucified amongst us." How is it possible to be otherwise, than attended with peculiar tenderness? Every one, as he looks upon the symbols, exclaims, "Behold the Lamb of God, who taketh away the sin of the world." The Saviour is crucified for sinners. The sun is darkened, the earth quakes, the rocks rend, and the veil of the temple is rent in twain from the top to the bottom. The prayer of the gentle Jesus for his murderers, his loud cry, his bowing head, and giving up the Ghost, are all depicted, and presented to the mind's eye, with a vividness, which almost animates imagination's picture. These things stir and move the soul.

Next, there is a company of redeemed sinners who take their places round the table, who in the fulness of their soul cry, "Lord, why wast thou a guest?" With thankfulness each exclaims, "Twas the same love that spread the feast That sweetly forced us in; Else we had still refused to taste And perished in our sin."

With feelings of this kind, each one lays aside all bitterness and wrath, and envy, and malice. These are emotions which cannot be indulged at all. Here is the place where the mind of each one is melted into tenderness. Here each one feels, as Christ may have forgiven me the ten thousand talents, I will freely forgive the hundred pence of my fellow-servant. Here also are the tenderest emotions of fellowship. Though the design of the supper was not to express fellowship, (as some suppose,) yet it does incidentally represent the closest fellowship. We are all children of one Father, members of one family, eating of one loaf, indulging the same hope, exercising the same faith, and all taking hold of the same promises.

Having partaken together we mingle in one song of praise, and go forth strengthened for the conflict. How pleasant then is communion day! The day of natural joy, the day of renewed vigor, and renewed resolutions. How sweet to commune here on earth! How much more sweet will be the glorious communion above!

REVIVAL INTELLIGENCE.

In a letter to Bro. DeVoe, Bro. Stout gives us the following cheering intelligence.
COURTNEY LINE, Dallas Co., Feb. 26, 1846.

My dear Brother—We have reason to be, and I trust are thankful to the Lord for what he has done for, and is continuing to do for Courtney Line Church. We have had added to our number by experience and baptism, about 30, since our last Association, (in September.) We have had a regular and progressive increase, and I rejoice, and am sure you will with me, that the evidence in our congregation authorize the hope that the good work is still going on widening and deepening in its course. We have never had what is usually called a revival, but little of what is called excitement; but a deep feeling, close attention to the word and awakenings appear to increase in a greater ratio than conversions. This work has been more extensive amongst the colored than the white portion of the congregation. My dear brother let us not be unmindful of our solemn covenant. Affectionately ask an interest in your prayers for me and my charge.

Yours,
PLATT STOUT.

FAMILY IN IRELAND.

The Baltimore American publishes the following extract of a letter from a respectable gentleman in Ireland to a friend in that city, which it will seem, confirms the accounts lately received, that the fear of a scarcity of food, in that country were nearly, if not altogether, unfounded.

Baltimore, Dec. 20, 1845.

There was never such a plentiful supply of Irish grown oats as we have had this year, and except some unfortunate failure should occur during the coming season, I think the price of all descriptions of grain will be the lowest since 1840. Oats at present are 7s. 6d. per 112 pounds; Wheat 1s. 1s. The panic which many people felt in regard to the crops has nearly subsided. The increased quantity planted last year, and the economy which has since taken place in the use of this valuable crop, will prevent any scarcity from being felt in this country.

Mon. Judge Colvill, U. S. Senator from Georgia, preached to the Sunday church, Washington, two weeks ago, for the benefit of the poor.

DO RIGHT.

What would be said if a plan should be adopted by our rulers which should have the direct tendency to depopulate the country? Would it be morally right? Is it right to treat a race of people who may be in our power in such a way as to exterminate them? Was the course pursued by the early settlers of New England towards the Indians, such as sound morality can approve? Many of the powerful tribes which once owned those hills and plains are now extinct. Whatever may have been the cause, was it right to exterminate the Indians? Yet they have been exterminated, and the inhabitants of those hills now think they have a good and perfect title to the lands which were unmercifully wrested from the aboriginal red man.

Not only so the New Englanders have almost exterminated the negro race among them. Where, years ago, when slavery existed in the old State of Connecticut, many a happy negro was found, and the churches of God were trodden by their joyful feet, now, alas! scarce one of them is left. The laws have been so framed, that they have produced this sad catastrophe. The negroes among them have pined away and died under the operation of the laws which the wiles of that State were pleased to establish.

A similar course is now being pursued by the State of New York. In that State which once showed a large negro population, they have dwindled down till the census of 1845 reports only 44,446. Thus while the State is rapidly increasing in the total number of inhabitants, this people has diminished since 1840, 4,698; about 10 per cent. A few years more and that State will be able to say of them, as the Indians, "They are extinct!"

Now these same New Englanders, and New Yorkers are breathing all manner of rancor against us, the inhabitants of the South, because we will not adopt the same cruel policy towards our negroes. Should we make the same laws, and pursue the same course of treatment, as they at the North recommend by their words and example, it is very probable that we should succeed in diminishing their number, and ultimately would do what they have nearly accomplished; that is, exterminate the race among us. Is this a thing devoutly to be wished? Do Northern Christians really pray such a horrid prayer as this? Since this policy has proved so fatal to the negro race among them, we should think that they would repent of their actions, and bitterly regret that they were ever induced to pursue such a cruel course. We should think they would lift up a warning voice, that we might avoid the rock on which they dashed. But instead of this, they are constantly abusing us because we will not act over again their ruinous measures. We prefer to place the negroes in happy circumstances where they will live, prosper, and enjoy the blessings of this life, and possess a well-founded hope of a glorious immortality.

MINUTES OF THE BETHEL ASSOCIATION.

OCTOBER 4-6, 1845.

Number of Churches, 35; Ordained Ministers, 16; Licensed, 1; Members baptized last year, 150; whole number, 1,720. Amount of money raised for Domestic Missions within the bounds of the Association, \$118 12; for Foreign Missions, \$45 17; for Education, \$20 00; for Association Fund, \$24 50.

The following resolutions were passed:
Resolved, That we recommend to the several churches composing this body, to take up subscriptions for the purpose of Domestic Missions in the bounds of the Bethel Association; also, for Missions in the bounds of the Southern Convention, and for Foreign Missions.

Resolved, That this Association highly approve of the Southern Convention and its organization. The wisdom, moderation, prudence and piety manifested in the Convention at Augusta, we regard as eminently worthy of Christians sustaining the great cause of Missions and the rights of the Baptists in the Southern States.

Before leaving these Minutes, we take the liberty to say a word respecting the very shabby manner in which they are executed. It is a disgrace to the highly intelligent brethren composing this body, to have such a wretched pamphlet sent out to represent them before the Christian world. There are in it a dozen blunders in grammar; little attention is paid to the proper use of capital letters; and in regard to punctuation, the commas look as if they were sprinkled on the page out of a pepper box!

The mechanical execution also, is miserable indeed—poor paper, old, worn-out type, and every thing in bad taste. And for 1200 copies of this sorry specimen of his art, each 12 pages, the Printer at the "Banner office, Macon," had the audacity to charge eighty dollars! The Bethel Association ought to be informed, that the same number of the Minutes of the Alabama Baptist State Convention, containing 34 pages, were printed in splendid style, with printed fancy cover, for \$90, at the Monitor office, Tuscaloosa. Doubtless, that office would have executed the Minutes of the Association for \$50.

It is hardly worth while for any Association to pay a Clerk \$25, for spending \$80 more in a manner so unprofitable and unnecessary.

We make these remarks for the benefit of all our Associations. Though the Bethel has furnished the text, we intend the sermon for many others.

Finally, we say, let the Associations select for Clerks, brethren who are competent to make up their Minutes correctly; then, let the Clerks have them printed in a neat and workmanlike manner, and not throw away upon a coarse, slovenly pamphlet, the money contributed by the churches.

BISHOP HUGHES IN IRELAND.

The Dublin Freeman contains a glowing description of a sermon which Bishop Hughes preached the Sunday previous, in the new chapel of Cummins near Clonoe.

"After the service of the day, a large party of gentlemen, lay and clerical, were entertained at the Duke Arundel's, Clonoe, by the hospitable master of Cummins, Rev. Mr. Mac O'Connell. To the last toast the chairman appended some remarks on the late message of President Polk, and the Rt. Rev. Bishop of New York replied."

The oration was full of patriotism as the sermon of piety; and was greeted at each period by long and continued applause. As the Bishop is on his way to Rome, it is not strange that he conforms to the usage, and does in Ireland what the Irish do. But what would be thought of a Protestant clergyman in this country who should go to an entertainment at a public house after church, drink toasts and make political speeches?

A Mission ship recently sailed from Liverpool, England, for Old Calabar, on the West Coast of Africa. It carried every thing needed for successful missionary operations. Four of the Missionaries who sailed in her were colored persons. The ship was presented to the Society by a merchant of Liverpool.

PETITION FOR GAMING.

To the Hon. the House of Representatives of the United States in Congress assembled.
The undersigned, considering themselves entitled to all the privileges of citizens, respectfully submit a petition to open an establishment in which they may in a lawful and peaceful manner pursue the business and profession of GAMING.

We know there is a prejudice in the community against gentlemen of our profession, but a moment's reflection will satisfy your honorable body that it is altogether unreasonable and not to be regarded by us. And we are confident these objections press with equal force against retailers of ardent spirits, which are sanctioned by you. Let us look at some of the objections which are urged against our calling.

It is said, Gamblers are covetous, producing nothing towards the wealth of the community. It may be so, but this is also true of doggeries. They too live on the hard earnings of others, and often take the bread from the mouths of the wives and children of their customers. The only industry which they practice is, to get liquors from the city, fill up their bottles, deal out their poison, and make drunkards! This is the sum of the productive industry of a class of men whose business you have made lawful and respectable.

It is objected, that gambling promotes idleness, and idleness is the parent of crime. We answer, so do doggeries. Every day you may see dozens of idle loafers, with inflamed eyes, red noses and bloated visages, lying about the doggeries. They waste days, and weeks and months in this manner. And as to promoting crime, there are twenty murders committed under the influence of whiskey, where there is one occasioned by gambling. This objection then furnishes a strong argument in our favor.

But the objection is urged in a definite shape, that gambling produces quarrels, fighting and death. This, we humbly conceive, is a mistake. We have known men gamble days and nights without the slightest difficulty occurring. No, it is only when the parties have been drinking at your Licensed Doggeries, that they become irritable and disorderly. Shut up your Doggeries and license our Gambling House, and there will be infinitely less of quarrelling and rowdiness. There is more swearing and obscenity, more cursing and blasphemy, in a doggerie, in one week, than can be found in a gambling house in three months, where there is no doggerie to give alcohol to the gentlemen players.

It is further objected, that gambling establishments entrap young men to their ruin. This assertion, we beg your honorable body to rest assured, is a slander. We urge no young man to come to our house; when he comes, we do not urge him to play. He is free to come or to stay away, to play or to refrain, as he is to go to the doggerie or stay away, or to drink or to abstain. Nor do the heaps of gold displayed on our tables tempt him more than does the shining array of choice liquors, as they dazzle his eyes.

It is also alleged, that when once a man begins to play, he knows not where to stop. It may be true, but the same is also true of drinking. After taking a glass or two, the victim wants more, and more. He drinks till he is drunk, often dead drunk. He is then turned out into the gutter. Far better for any man to lose a hundred dollars at play, than to become such a sot.

from others without giving them any equivalent, and this is really robbery. This is a heavy charge against respectable men; but if it be well founded, it lies with equal weight against doggerie-keepers; nay, it applies with more force to them. For we give a man a chance to keep his money, yes to double it. But what equivalent does the doggerie-keeper obtain for his money? None, none. It goes into the pocket of the doggerie-keeper, there to stay. Not even the least chance to retain it is afforded. The doggerie-keeper, then, is a greater robber than the gambler, and we have stronger claims than he for the protection of law.

Having thus met the objections which might be urged against the prayer of our Petition, we will show, in a few words, that the same arguments which have led you to grant the Doggerie-keepers license ought to influence you to grant us the same.

1. You say, "selling spirits is a business in which a man has a right to engage, under proper regulations." So have we the same right to gamble, in a proper manner. Your License, and that alone, makes doggeries lawful and respectable; give us a License, and our business will be equally lawful and respectable.

2. You say, "men will drink, and it is best to regulate the drinking." Yes, and men will gamble, and it is best to regulate the gambling.

3. "If we do not license doggeries, there will be a great deal of drinking in our stores." Yes, and if you do not license us, there will be much private gambling.

4. "We shall place the doggeries under excellent regulations." So you may place us under as rigid regulations as you please, and we will agree to observe them as strictly as the doggeries do!

5. "We want the money for Licenses, that we may improve our streets." Exactly so, and our money will make good streets for the doggerie-keeper's patrons to stagger home in! Therefore, let us also have a license. Grant us our petition and, however many and bitter the curses of our victims against you, we and the doggerie-keepers, as in joyful duty bound, will ever pray, &c.

JOHN MANTRAP,
JIM PLATTFOUL,
BOY HENSTRECHER.

HORRIBLE BUTCHERY.

John H. Pleasant, late the celebrated editor of the Richmond Whig, was murdered on the 26th ultimo by Thomas Ritchie, Jr., son of the equally celebrated editor of the Enquirer—now of the Union. Pleasant, provoked by being called a "rank coward," proposed to meet Ritchie, without any formal arrangements. They were armed with duelling and revolving pistols, with swords, sword canes, and bowie knives. They commenced firing at the distance of a hundred yards, both advancing. Mr. Ritchie fired eight times, Mr. Pleasant four, without effect. They then engaged in close combat with swords and knives. Mr. P. was pierced in the abdomen so that a portion of his intestines protruded out! He died on the night of the succeeding day.

Well does an exchange paper remark, "the bloody scene is a reproach to a Christian nation."

THE BAPTIST PRACHER.

Contents of No. 2, Vol. 5.
1. The Frailty of Human Life, by Rev. J. L. Scott of Hampton, Va.
2. Usefulness of Ministers.
3. Christian Ministry, No. 2.
4. An Epistle.

SUMMARY.

General Houston and Rush have been elected U. S. Senators from the State of Texas.

It is rumored, that Wm. B. King, our Minister to France, and Washington Irving, our Minister to Spain, have been directed to repair to London, to confer with Mr. McLane on American affairs.

It is proposed to enact a law in Massachusetts to punish the crime of retailing ardent spirits without a license, by confinement in the Penitentiary.

There has been a revolution in Barmah, in which the king has been deposed. This is the king that banished the missionaries from the empire. The regent at present in power is the warm friend of Judson and Kincaid.

RETURN OF MISSIONARIES.—There are some six or eight missionaries at Macao, China, waiting an opportunity to return to America. Ill health is the cause.

A LUCKY FELLOW.—The Kennebec Journal says an English fortune, amounting to the sum of about \$40,000,000, is likely to fall to a gentleman named Jennings, now resident in Newcastle, in that State. It has been in chancery nearly fifty years—the interest accumulating.

There are eighteen schools in the Cherokee Nation. Three of the Teachers are Cherokees, three citizens by marriage, and the others citizens of the United States.

A man in Gilboa, N. Y., six months ago, ran a slave under his nail, in consequence of which, he lately died.

Medrano, the run-away Catholic priest, is in prison in New Orleans, awaiting his trial.

A Protestant Episcopal church is soon to be erected in Jerusalem, by special permission of the Ottoman Porte.

On the 8th of January, the President's Message had not reached Copper Harbor, on Lake Superior. Last year, the people there never knew that Mr. Polk was President till April. Many celebrated the supposed elevation of Mr. Clay, on the 4th of March.

Twelve convicts were recently sent to the Auburn prison, N. Y., on the same day. Of these, eight were under 23 years of age, and five of them were not 18. One of them, a boy of 14, is the third brother now in the Penitentiary with their father!

Joshua Pangburne of Coxsackie, N. York, lately drank a quart of spirits, went home and murdered his wife. Who sold him the liquor?

The 4th volume of D'Aubigne's intensely interesting History of the Reformation is soon to be published by Robert Carter of New York city. All who have read the first three volumes will need no urging to obtain the remaining one.

The St. Charles Hotel, New Orleans, has 500 regular boarders. There are 170 waiters, servants, &c.

The celebrated Dr. Pusey, who was suspended for three years, for preaching Popish doctrines, has resumed his ministerial functions. He preached his first sermon since his re-appearance in the Cathedral church of Oxford, and re-asserted and maintained his former heretical opinions.

It is stated, that most of the students of the University of Oxford have private altars in their rooms, the Roman Catholic forms.

Forty-one dead bodies have been recovered from the wreck of the ship John Minton which went ashore in the late dreadful storm.

Eight hands produced \$1000 a week in the copper mines, at Eagle river, Lake Superior.

Hernandez, the young Spaniard who deserted his wife at New Brighton, N. Y., and went with his mistress and the Jesuit priest to New Orleans, has gone to Havana, with Miss McKoon.

FEMALE ACHIEVEMENT.—A young woman on the 18th of January, walked from North-Haven to Meriden, a distance of twelve miles, after nine o'clock in the evening. A gentleman offered \$500 for the task. She accordingly started about a quarter past nine in the evening, and arrived at North-Haven at two o'clock on Monday morning, having travelled five hours, on one of the coldest nights of the season, in an unbroken path of snow.

THE GREAT CONFLICT.—The Protestant Churchman, an Episcopal paper of New York, has the following paragraph in the leading editorial of its last number:

"The voice of the times has a distinct and peculiar warning for us. It is idle to shut our eyes to the fact which every day reveals more and more forcibly, that the world is on the eve of great religious agitation, in which from our position, we shall be called to share. The voice of controversy which have long slumbered, is again heard in tones which demand a speedy, if not a final settlement. Principles which affect the very essence and life of Christianity, and the very existence of the Church, those that would corrupt or destroy it on the one hand, and those that would preserve and purify it on the other, seem about to meet for a decisive trial of strength. The struggle of the old and still powerful papal superstition with the varied forces that oppose it, is, beyond all doubt, the question of questions over the whole civilized world."

ARRIVAL OF REV. J. L. SHUCK.—This well known Missionary to China, accompanied by his children, and Young Seen Lang, who we understand is a Chinese teacher, arrived in this city in the ship Tonquin on Tuesday morning last. We learn that his health has been greatly improved by his voyage to this country. His young child, an infant, died on the passage, Nov. 9. Mr. Shuck will preach at the First Baptist Church in Broome street on Sunday morning, and at the Laight street Baptist church in the afternoon. American Christians generally will be interested to see and hear this missionary, his character and services having commended him to the highest regard of foreign residents in China, and his labors in the cause of missions having been greatly favored with the blessing of God. We intend to give our readers ample reports of the above named services in our next number. We presume that Young Seen Lang will be present.

AN OLD COAT.—Mr. Littlefield has found under one of the pews in the old East Church, a coat which evidently belonged to one of the carpenters employed in erecting the house a hundred and twenty-eight years ago. It is a specimen of old-fashioned economy, having more patches upon it than could be found among a troop of beggars at the present day. In one of the pockets was a gimblet and a piece of chalk, and in the other a cotton handkerchief, in perfect preservation.

Salem (Mass.) Gaz.

UNIVERSITY OF ALABAMA.

We have been favored with the Catalogue of this Institution for 1846.

The Faculty is constituted as follows:
Rev. Basil Manly, D. D. President, and Professor of Moral and Mental Science.
Hon. Benjamin F. Porter, M. A. Professor of Law.
Richard T. Brumby, M. A. Professor of Chemistry, Mineralogy, and Geology.
Samuel M. Stafford, M. A. Professor of Ancient Literature.

Frederick A. P. Barnard, M. A. Professor of Mathematics, Natural Philosophy, and Astronomy.
James C. Dockery, M. A. Professor of Modern Languages, and Literature.
Rev. George F. Pierce, M. A. Professor of English Literature.

Robert S. Gould, B. A. Tutor in Mathematics.
Wilson C. Richardson, B. A. Tutor in Ancient Languages.

The following presents a view of the Graduates and Undergraduates:
Graduates.—Alumni, 114; Honorary Graduates, 39.
Under Graduates.—Seniors, 18; Juniors, 26; Sophomores, 19; Freshmen, 24. Total, 87.

From the above it appears that the University has a large and able Faculty, and a very respectable number of students. The Course of Instruction is more elevated than in most of the Colleges of the North, and embraces the French and Spanish Languages.

The advantages offered to students of the Sciences, may be understood from the subjoined extracts from the Catalogue.

"The University possesses valuable apparatus in the departments of natural philosophy, astronomy, engineering, and chemistry; also extensive and well selected cabinets in mineralogy, geology, and conchology. The library consists of about 4,000 volumes. The two literary societies in college also have libraries of their own."

An astronomical observatory has been erected, and partially furnished with instruments for observation, of a superior order. The building is fifty-four feet in length, and twenty-two in breadth in the centre. The west wing is occupied by a transit-circle, constructed by Simms, of London, having a telescope of five feet focal length, with an object glass of four inches clear aperture. The limb is three feet in diameter, divided to five minutes, and reading by four microscopes to single seconds. The central apartment is surmounted by a revolving dome of eighteen feet internal diameter, under which is to be placed an equatorial telescope, now nearly completed, of corresponding dimensions. Accompanying the transit circle is a clock with mercurial compensation, by Molyneux of London.

There is, also, a portable achromatic, by Dollond, of seven feet focal length, and four inches aperture; and a reflecting circle by Troughton, of ten inches diameter, reading by three verniers to twenty seconds.

Instruction in the operations of practical astronomy will constitute a part of the regular course. Portable instruments, in possession of the department, of less size, than those above named, increase the facilities of illustrating methods of observation.

For observations upon terrestrial magnetism, a separate structure of stone has been erected, with every precaution to guard against local attraction. The University has imported a declination instrument, and a dipping needle, constructed by Gambey of Paris, in a superior style of finish and accuracy.

Lectures are delivered by the officers in connexion with their several departments; and forensic disquisitions are required, when the time of the classes admits.

The ordinary annual expenses of a student need not exceed two hundred and fifty dollars.

THE DEATH OF CHRIST.

Soft was the breeze that sighed among the groves of Olivet,
It rose and died upon the ear, as dies the dulcet note of an Arabian harp.
So soft it was.
Again it rose with fuller swell, and suddenly it sunk again.

Now the frightened eagle sprang in air,
And screaming, sailed far off from Judah's hills
Northward to Lebanon's and Hermon's craggy cliffs.
Far toward the hill-girt South and dark Asphaltic lake,
Cloud after cloud arose in mazy masses gathering thick and high;

The lightning's glances shot keenly through the air—
And now another peal arose, and long and loud
The full clangor rang along the vaulted sky.
And Zion and Bethsai, and the leafy Olivet,
Each reeled upon its tottering base.

One, hung upon a tree, and softly rising o'er the tempest's din
And rush of winds and earthquakes creaking dread,
His voice was heard in tones of melting agony and grief,
And when the silver notes had died away,
The suffering Jesus bowed his head and died.

The deep-red beams of morning's rising sun
Scarcely pierced the gathering cloudy mass, that settling
Upon the towers and spires and battlements of proud Jerusalem,
Weaker and weaker still became its rays, until at length
In darkness lay, as if extinguished,
The animated priest (snook the sacred place);
The temple's veil that hung in ample folds, profound and rich,
Through its whole length was rent;

The stern, unbending minister of death, awed at the sight,
Forgot his petrified charge,
And, as if that long his iron grasp had felt, upon its life
Far from the battlements crow that clustered round the dying one,
Stood there a motionless man.

Over his majestic brow the Roman eagle
Spread his wings of gold, and on his ample breast the
hedge of hiser blazed;
Thundersplit he seemed upon his taper spear,
And, as the silver notes had died away, Christ
He had been where homicidal Mars sprang his noisy
toxin to the skies—
Had nearly dashed into the thick'ning fight and called
it sport—
But never, until now, had he been witness of a scene
like this.

Assonibed and amazed, he stood as if locked,
And from his impassioned exclamation,
This was the Son of God.

MARCUS.

THE BELIEVER.—The believer, though possessed of the meekest intellect, can understand its saving doctrines.

DOMESTIC MISSIONS.

In the last number of the Baptist were some important suggestions by brother Connella, in reference to holding missionary meetings; the appointment of delegates to the Southern Convention, etc. I trust these matters will be speedily attended to by our churches.

It is very important that we have a full and able delegation from all the States interested in this organization. Instead of shaking off responsibilities in our separation from the North, we have assumed additional and important ones. Let us "remember this and show ourselves men." Let it be seen that the same spirit which led Southern Baptists to arise and assert their rights, is equally bold to urge them to the discharge of their duty in giving the gospel to the destitute.

This is a time for earnest prayer, holy zeal, and liberal sacrifice. Our injured rights, and consequent separate organization, our accumulated and accumulating obligations; the rapid spread of error; the piercing cries of the multitudes "perishing for lack of knowledge" demand prompt and vigorous action. The God of missions has surrounded us with circumstances of the most important and stirring character,—peculiarly adapted to arouse us from our slumbers, put on the armor of light, and array our faces against the power of darkness.

If we obey not these Providential indications may we not expect the displeasure of heaven to visit us. Missionary meetings held at suitable places, attended in a proper spirit would, no doubt, promote vital piety and the interest of missions. Besides the one proposed at Spring Hill, I would suggest the propriety of holding one at the Cubitachie church, Macon county, and one with the Big Creek church, Pickens county, on the fifth Lord's day in this month, in connection with the ministers' meetings to be held at those places at that time. What say you to it, brethren? I think Sumterville, Sumpter co., would be a good place to hold one, commencing on the 24th of April. Will the brethren in that region consider the matter? Let these arrangements be made with much prayer,—remembering that the true missionary spirit is the spirit of piety—the spirit of Christ.

Yours in labor of love,
R. HOLMAN,
Cor. Sec. B. D. M., S. B. C.

For the Alabama Baptist.

QUERIES.

1. If, for example, three members of the same Baptist Church, A. B. and C., each well acquainted with the peculiar habits, general character as citizens, Christians, &c., of the others, should meet together on a particular day, at a specified place, for the purpose of transacting a piece of business equally specific, and should then and there, agree perfectly, signing every point in the article, after some months or a year has passed, should all be called into a court of justice to be examined under the solemnities of an oath in relation to all the particulars unanimously agreed upon antecedently, A. and B. should state propositions exactly agreeing with each other, and in perfect harmony with the original facts, and C's proposition should be directly contrary, and this, too, under circumstances which precluded the possibility of mistake or forgetfulness, would either A. or B. be justified in charging C. as a public offender, and dealing with him accordingly?

Probably they would not. Grant it.—2. A. goes and rigidly fulfills the command contained in the 18th of Matthew, and labours without success: the contrary affirmations of A. B. and C., have brought disgrace upon the church, and wounded the feelings of its members—all are satisfied that A. and B. affirmed the truth; but some, and among them D., is not satisfied that C's testimony is true; and he (D.) being intimately acquainted with the unsuccessful issue of A's labours, deeming it at best unnecessary to pursue the same course, expresses his opinion and disapprobation to several persons (professors and non-professors), equally well acquainted with all the facts as he (D.) is; the writer would enquire, is the church justified in dealing with D. for this act of his, especially before it had established C's innocence?

ANSWER.

1. A. and B. would not be required to consider C. as a private offender, because his offence was in open court. It is therefore a public offence. The course of A. in visiting C. was commendable, but not obligatory.

2. The church should not deal with D. for not taking private steps with C., for the offence was public, and "all are satisfied that A. and B. affirmed the truth." The only course to be pursued by the church is to deal with C. as a public offender, as his testimony "has brought disgrace upon the church, and wounded the feelings of its members."

SCUM FOR SQUAM.—The first settlers of the Isles of Shoals were religious people. Although no minister was settled there before 1732, there had been a constant succession of preachers for almost a century previous

BAPTISM OF THE HOLY SPIRIT

babes. Notice their conduct before its descent. They all fled at Christ's crucifixion, and Peter, the boldest of all, actually denied his Lord. But the scene changed after the descent: they then assumed the boldness of lions, and Peter, who before was alarmed at a damsel, now charges home upon the rulers and the nation the murder of his Lord.

More reasons might be assigned for the descent of the Holy Spirit; but I shall content myself with the above, and in my next, endeavor to ascertain what is meant by the gifts of the Holy Spirit.

FOREIGN MISSIONS.—Brother James B. Taylor, Secretary of our Southern Foreign Mission Board, arrived in our village

on Monday last and left on Wednesday. He obtained in money and subscriptions during his short stay between \$300 and 400. We are few in number here, and most of our church members are in limited circumstances. We hope other churches in Georgia will not only do as well, but exceed us in their liberality.—*Ch. Index.*

HOME MISSIONS.—Our indefatigable brother, Rev. James Davis, has been appointed an agent for this State; to collect funds for the Home Mission Board. We commend our brother, and the cause which he advocates, to all the friends of Home Missions. Texas presents a large and inviting field for missionary labor, and so does Florida. Dear brethren, show us the fruit of your love to your Saviour, by the alacrity and cheerfulness with which you contribute, as the Lord has prospered you, to this great and good and glorious object, and you will never repent it, in time or in eternity.—*Ch. Index.*

Good.—A man was asked to take a drink at a juicery, when he replied, 'No, I thank you, sir, I always drink like a beast.'—You drink like a beast,' was responded, 'why, what do you mean?'—'Merely, sir, that I drink when I am thirsty, and only drink what is necessary to quench my thirst: that is the way beasts drink, sir.'—*Cataract.*

The Emperor of Russia has banished into Siberia a Professor of the University of Moscow, because he had published a book with the title of "The Revolution and the Stars."

HYMNAL.
Married, by Rev. A. A. Connella, on Thursday the 5th inst. Mr. Wm. H. A. Smith to Miss MINERVA A. daughter of Ambrose K. Ramsey, Esq., all of Spring Hill, Marengo county, Ala.

Married, by the Rev. B. Hodges, on Tuesday evening the 10th inst., Mr. JAMES P. WALKER to Miss EUGENIA L. SULLIVAN, both of Perry county, Ala.

MORTUARY.

Died, on the night of the 29th February, at the residence of her son, Mr. JAMES WILSON, in the city of New York, Mrs. ELIZABETH WILSON, aged 78 years.

Mrs. Wilson had been a professor of religion.

many years before her death; but through timidity he declined uniting with the church, until some twenty years ago, at which time she was baptized by William Y. Hiter of Virginia. No one who knew her could doubt her piety. She was fond of reading the Bible and other religious books, such as Bunyan's *Pilgrim's Progress*, and Isaac Watts' *Practical Works*.

Hervey's Meditations, also afforded her great pleasure for she would often be found in the contemplation of the starry heavens, while others were wrapped in sleep. She was the daughter of Elder Reuben Ford of Virginia, whom she greatly resembled in person and in manner. She was emphatically an affectionate and tender wife, a devoted mother, a kind neighbor, and a lenient master.

For several months before her death, she appeared to be gradually wearing out; and it is a south reflection to her friends to know that she had the medical advice that could be procured. They believe that their loss is her eternal gain, and they bow in submission to the will of heaven.

Brother Brantly was born and raised on Deep River, Chatham county, N. C. His father, John Brantly, long been a member of the Baptist church. Joseph was a member of a Divine Chapel, and was baptized du-

the subject of a *Life of George* by Elder George Pope, a revival embracing the years 1801 and 1802, a church called George's Creek, by Elder George Pope. He has consequently been a member of the Baptist church about 40 years. His brother, William Branch, became a member of the church at the same time, soon after entered the ministry, in which he was successful until he died, at the age of about 40. His cou-

the late Dr. Brantly of Charleston, was also baptized the same time.

Brother B. was certainly one of the best specimens of an old fashioned Baptist, that I have fallen to the lot of the writer to have seen. Divine grace could be traced in the very lineaments of his countenance. It has been remarked of him that he never had a difficulty

a man in his life. He had an uncommonly large dowment of that which poet's denominate "the mild human kindness." His simple, unobtrusive piety excited the admiration of all who shared his acquaintance. His brethren especially were devotedly attached to him. An observation made by the estimable brother at whose home he died, will illustrate the estimation in which

was held by all. Said he, "We not only liked him, we loved him." Indeed, it were no virtue to love a man. 'Twas a tribute which no man felt him liberty to withhold. And yet no man was so unconscious of his excellencies as he was himself. Instead of pausing to congratulate himself upon present attainments, he took the admonition of the Apostle, to "

those things which were behind, and reaching for those things which were before, he pressed toward the mark for the prize of the high calling of God which is in Christ Jesus." He labored to crucify the remaining indwelling sin. Grace—reigning, omnipotent grace—was his theme through life, and in death it was his hope of acceptance with God.

But his good man is gone to enjoy the fruit of that world for which he was so constantly preparing. The embryo of eternal life came to its full time, and was born into the family of Abraham, Isaac, and Jacob. His low will long be deplored, and his virtues remembered; and it is to be hoped, emulated by many readers, and friends. But who could wish him to surpass

again this vale of tears! No, let us rather say, thou sainted spirit, and have thee in seas of ever-rest! Faithful hast thou served thy master here, though grace is thy reward!"

But how did he die! Reader, he died as I lived, relying wholly upon the merits of our Lord

Christ. Without ostentation, without transport, nearly fell asleep in the arms of Jesus, in the comfort of a glorious resurrection. He did not wait a dying hour to exhibit his Christianity—that, he abundantly shows through life. How could he die otherwise than as a Christian. Perhaps, tomb-stone of any man of the past generation

king-
out of
in le-

the flowing noise now, as it is, of a storm
"The first emotion of pain he ever caused, was
by his departure"

Of the good man is peace. How calm his
Night down fall not more gently to the ground
Nor weary, worn out winds, expire so soft.

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will please copy.
Tulsa, Ok., Feb. 1946.

